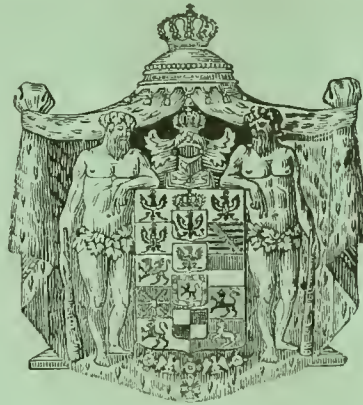


DIE  
HANDSCHRIFTEN - VERZEICHNISSE

DER

KÖNIGLICHEN BIBLIOTHEK

ZU BERLIN.



FÜNFTER BAND.

VERZEICHNISS

DER

SANSKRIT- UND PRÄKRIT-HANDSCHRIFTEN

VON

A. WEBER.

ZWEITER BAND

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BERLIN.

A. ASHER & C<sup>o</sup>.

1888.

Der Druck der dritten, die auferhalb des Siddhânta stehende Jaina-Literatur sowie die Indices etc. umfassenden, Abtheilung geht ununterbrochen weiter.



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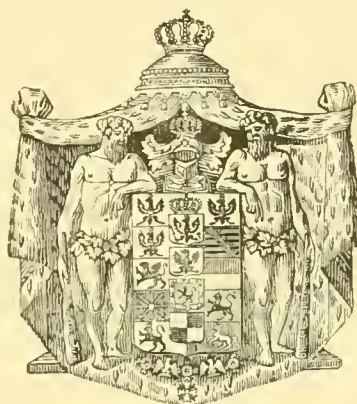
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## B. Die Jaina-Literatur.

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# I. Der Siddhânta<sup>1)</sup>.

## 1. Die zwölf āṅga<sup>2)</sup>.

**1773.** Ms. or. fol. 635.

Das erste āṅgam, *āyāraṅgasuttam* (= A), *ācāra*, in zwei *ṣrutaskandha*; — s. 16, 250-59; herausgegeben in Calcutta 1879<sup>3)</sup> (= P), so wie von H. Jacobi, London 1882 (= J), und übersetzt von ihm in vol. XXII der Sacred Books of the East (1885).

71 foll., von zwei Händen: **a.** foll. 2. 7. 11. 18. 26. 27. 30-36. 41. 47. 48. 50. 52. 54. 56. 62. 65 und Schlufsblatt (13 Z., à 41 *aksh.*), aus: *saṃvat 1630 varshe prathama āsādha su di 3 dine maṅgalavāre*; **b.** die übrigen Blätter (11-13 Z., à 33-36 *aksh.*) von jüngerer Hand; zwischen fol. 70 und dem jetzt als 71 (ursprünglich etwa als 86?) paginirten Schlufsblatt ist eine große Lücke, die bei Jacobi von pag. 114 Z. 5 bis 139 Z. 8 (P p. 220 - 278) reicht: — *v* sieht mehrfach wie *c* aus.

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<sup>1)</sup> s. meine Abh. über die heiligen Schriften der Jaina in den Indischen Studien 16, 211-479. 17, 1-90. Ich citire dieselbe fortan bloß durch: 16 und: 17. — In der Orthographie halte ich mich auch hier genau je an die Handschriften, gebe resp. das betreffende Zeichen für *jj* durch *yy*, wo es diese Gestalt hat (in der es ja factisch auch für *dy*, *jy* und *yy* selbst gebraucht wird), gebe *gg* durch *gr*, *gj*, *gg*, — sowie finales *u* oder *o*, — desgl. finales *a* oder *ā*, — sowie *n* oder *ṇ*, *nn* oder *ṇṇ* etc. je nach Befund. <sup>2)</sup> s. 16. 242-360.

<sup>3)</sup> mit *Śīlāṅgācārya*'s (im Innern resp. auch: *Śīlāṅga*) *ṭikā*, einer *dīpikā* dazu von *Jinahaṅsasūri*, und einem *bālācabodha* von *Pārṣvacandrasūri*, *saṃvat 1936*, pagg. 437 u. 283; groß 4<sup>o</sup>; als erster Theil des: *ṣrīyuktārāya Dhanapatīsiṅharāhādūrakā āgama-saṅgraha* (ich bezeichne diese ganze Serie von princeps-Editionen mit P). — Auf p. 428-437 und 282-3 befindet sich die: *ācārāṅganiryukti*, mit 302 und 63 vv.

*çrutaskandha* I 28<sup>b</sup>, *brahmacaryaçrutask.*<sup>1)</sup>; 8<sup>2)</sup> *ajjhayaṇa*, 44<sup>2)</sup> *uddesaga*.

*ajjh. 1* (7 *udd.*) 6<sup>b</sup>: *satthaparivṇṇā, çastraparivṇṇā* »knowl. of the weapon« J.; 1 2<sup>a</sup>: *nano*<sup>3)</sup> *vītarāgāya namaḥ | suyaṃ*<sup>4)</sup> *me āusaṃ teṇaṃ | bhagavayā evaṃ akkhāyaṃ | ihaṃ egesuṃ no sannaṃ bhavaṃ | taṃ jāhā | puratthimāne vā disāu āgāu ahaṃ aṃsi | dāhiṇāo disāo | āgao ahaṃ aṃsi, — schließst<sup>5)</sup>: se hu muṇi parimāyakamme ti bemi, — 2 2<sup>b</sup>: *utte loe pariṇṇe | dussaṃbohe | avijāṇae | assi loe pavvāhe, — 3 3<sup>b</sup>: se vemi jāhā vi anagāre ujjukaḍe ṇiyāyapaḍivaṇṇe, — 4 4<sup>a</sup>: se bemi | n' eva sayāṃ logaṃ abbhākkhejjā, — 5 5<sup>a</sup>: taṃ no karissāmi samuttāhe. — 6 5<sup>b</sup>: se bemi | saṃti me tasā paṇā, — 7 6<sup>b</sup>: paḥu ejassa dugamchaṇṇe.**

2 (6) 10<sup>a</sup>: *logavijaya, lokasārāvijayādhyayanam*; 1 7<sup>a</sup>: *je guṇe se mūlaṭṭhāne | je mūleṭṭhāne se guṇe. — schl.: āyatṭhaṃ sammaṃ samaṇuvāsejjāṃsi tti vemi, — 2 7<sup>b</sup>: avatiṃ āutte se mehāvī khaṇaṃsi mukke, — schl.: esa magge āvīheṃ pavēdie jāha ṭṭhakusale se no viḷṇṇijjā | si tti vemi, — 3 8<sup>b</sup>: se asayaṃ uccāgoe | asatiṃ ṇiyāgoe, — schl.: asaniyadukkhe dukkhāṇam eva āvattāṃ aṇupariyattti tti bemi, — 4 9<sup>a</sup>: taṃ se egayā rogasamuppāyā samuppajjāṃti jehiṃ vā saddhi saṃvasā, — schl.: eyaṃ moṇaṃ samaṇuvāsiyyā si tti bemi. — 5 9<sup>b</sup>: jaṃ iṇaṃ viriva(virivī sec. m.)-rūvehiṃ [satthehiṃ BCJP, fehlt A] logassa kammaṣāraṃbhā kayyāṃti, — schl.: na evaṃ anagārassa jāya(i) tti bemi, — 6 10<sup>a</sup>: se taṃ saṃbujjhamāne āyāṇīyaṃ samuttāyā tamhā pavakammaṃ n' eva kuyyā | na kārove, — schl.: asaniyadukkhe dukkhā dukkhāṇāṃ va āvattāṃ aṇupariyattti tti bemi.*

*adhy. 3* (4) 12<sup>a</sup>: *sīusiniṇṇa, çītoṣṇīya*; 1 11<sup>a</sup>: *muttā amuṇi* (*sayā* fügen BC hinzu) *muṇiṇo sayā* (*sayayaṃ* JP) *jāgarāṃti loyaṃsi jāya ahīyāya dukkhaṃ, samayaṃ logassa jāṇittā, — schl.: taṃ paṇāya* (*pari*<sup>o</sup> BCJP) *mehāvī ṇiyattā* (*vā*[*di* CJP] *ttā* BCJP) *loga(ṇ) vaṇṭā tā* (fehlt BCJP) *logasaṇṇaṃ se matimaṃ* (*mehāvī* BC) *para-kameyyā si tti vemi, — 2 11<sup>b</sup>: jātiṃ ca vuddhiṃ ca iha ṇya pāsa | bhūheṃ sāya* (*sātaṃ* J. *jāṇe* CP, *jāṇa* B) *paḍileha jāṇe* (*sātaṃ* CP, *sayāṃ* | B) *temhā ṭṭivīyyo paramaṃ ti ṇaccā saṃmattadaṃsi na kareṃ pavāṃ* (|| 1 || B), — schl.: *no paṇiṇo paṇe saṃāraṃbheyyā si tti bemi, — 3 12<sup>a</sup>: saṃdhiṃ logassa jāṇittā ātato* (*āyao* B) *bahiya pāsa tamhā ṇa haṃtā na vighātae* (*yae* B), — schl.: *pās' imāṃ darīe* (*loe* fügen JP

<sup>1)</sup> diese Titel entnehme ich auch hier je aus den Schlufsunterschriften, welche die einzelnen Abschnitte in den Mss. selbst führen. <sup>2)</sup> ursprünglich 9 *ajjh.* mit 51 *udd.*, s. 16, 251 fg.

<sup>3)</sup> jedes Jaina-Mspt., ja auch im Innern mehrfach die einzelnen Abschnitte darin, beginnt mit einem Diagramme von etwa folgender Gestalt:  $\square \square \square$  (diese Zeichen bedeuten vermuthlich: *arhaṃ*). Es genüge dies hier ein für alle Mal erwähnt zu haben.

<sup>4)</sup> wenn *aṅga* 1 auch durch Jacobi's Ausgabe jetzt allgemein zugänglich ist (P fällt ja in dieser Beziehung aus), so behandle ich es doch um der Gleichförmigkeit willen mit (wenn auch nicht ganz) der gleichen Ausführlichkeit, wie die übrigen Theile des *Siddhânta*. Es handelt sich hier ja eben um einen ganz neuen Literaturzweig.

<sup>5)</sup> und zwar schliessen so, mit orthographischen Licenzen, alle *udd.* dieses *ajjh.*



hinzu) *loyāloyaparamādu muccati* (pamū° J P) *tī bemi*, — 4 12<sup>b</sup>: *se vaṃtā kohaṃ ca māṇaṃ ca māyaṃ ca lobhaṃ (lohaṃ B) ca | eyaṃ (eaṃ B) pāsagassa da(m)saṇaṃ*, — schl.: *pāsagassa na vijjati n' atthi tti bemi*.

4 (4) 14<sup>b</sup>: *samyaktra*: 1 13<sup>a</sup>: *se bemi je ya atitā | je ya paḍuppanā | je ya (a B) āgamaṃ | arahantaṃ bhagavaṃto te savve evaṃ āikkhanti | evaṃ bhāsanti*, — schl.: *appamatte sayā parakkamejjā si tti bemi*, — 2 13<sup>b</sup>: *je āsarā te<sup>1)</sup> parissarā je parissarā te<sup>1)</sup> āsarā*, — schl.: *sarvesiṃ pāṇānaṃ s. bh. s. j. s. sattānaṃ | asāyaṃ aparivāraṇaṃ | mahabbhayaṃ dukkha tti* (°ṃ ti B J P, °ṃ tti C) *bemi*, — 3 14<sup>a</sup>: *weha (A C. °hi B J, °he P) naṃ bahiyā ya loyaṃ se sarvaloyaṃsi je kei viṇṇa (°mū B C J P)*, — schl.: *tamhā tivijjo (ati° B) no paḍisaṃjalijjā (jā J) si tte bemi*, — 4 14<sup>b</sup>: *āvilae | pavilae | nippilae | jahittā* (so A B C P, *cattā J*) *purvasa(m)jogaṃ hiccā urasamaṃ*, — schl.: *kin atthi urāhi pāsagassa na vijjati n' atthi tti bemi*.

5 (6) 17<sup>b</sup>: *lokasāra<sup>2)</sup>*: 1 15<sup>a</sup>: *āvaṃtī keyā °vaṃtī | logaṃsi vipparāmusanti*, — schl.: *palinokkham āhu | āvaṃtam eva anupariyaṃtanti tti bemi*, — 2 15<sup>b</sup>: *āvaṃtī keyā °vaṃtī | logaṃsi anāraṃbhajīvi | etesu c' eva anāraṃbhajīvi*, — schl.: *etaṃ moṇaṃ saṃṇamaṃ anurā[sijjā B<sup>2</sup> C J P] si tti bemi*, — 3 16<sup>a</sup>: *āvaṃtī keyā °vaṃtī logaṃsi aparivrahāvaṃtī | eesu c' eva | aparivrahāvaṃtī*, — schl.: *esaū (esa B C J P) uhaṃtare (oh° B J P) muṇi tinne mutte virae viyāhie tti bemi*, — 4 16<sup>b</sup>: *gānānugāmaṃ dijjamānassa | dujjātaṃ dupparikkantaṃ bhavati*, — schl.: *eyaṃ moṇaṃ samaṇurāseyyā si tti bemi*, — 5 17<sup>a</sup>: *se bemi | taṃ jahā | avi harae<sup>3)</sup> paḍipunne ciṭṭhati | samaṃsi bhome*, — schl.: *esa āyāvādi | samiyāe pariyaē viyāhie tti bemi*, — 6 17<sup>b</sup>: *aṇḍāe ege sovaṭṭhānā | aṇḍāe egi niruvaṭṭhānā*, — schl.: *se ṇa sadde ṇa rīre ṇa gaṃdhe ṇa rase ṇa phāse icc etivaṃtī tti bemi*.

6 (5) 20<sup>b</sup>: *dhūyā, dhūtā<sup>4)</sup>*: 1 18<sup>b</sup>: *ubujjhamāṇe iha māṇavesu*, — schl.: *eyaṃ (eaṃ B) nāṇaṃ sayā samaṇurāseyyā si tti vemi*, — 2 19<sup>a</sup>: *āraṃ loam āyāe cāttā purvasaṃjogaṃ hiccā urasamaṃ*, — schl.: *te phāse pu(t)tho dhīro (A C P, vīre B J) ahijāsijjā si tti bemi*, — 3 19<sup>b</sup>: *eyaṃ khu muṇi āyānaṃ | satā suyakkhāyāḍhamme |*, — schl.: *evaṃ te sissā diyaṃ ya rāū ya anupurvena vāyā | tti bemi*, — 4 20<sup>a</sup>: *evaṃ te siṃssā diyaṃ ya | rāū ya anupurvenaṃ vāyā | tehīṃ mahāvīrehiṃ paṇḍāṇamaṃtehiṃ*, — schl.: *vīre āgamaṇaṃ sadā parakka(m)ejjā si tti bemi*, — 5 20<sup>b</sup>: *se giḥesu vā gihaṃtaresu vā*, — schl.: *kaṃkheyya kālaṃ jāva sarārabheu tti bemi*.

7 (8) 26<sup>a</sup>: *vimoha (°ksha<sup>5)</sup>*: 1 21<sup>a</sup>: *se bemi | samaṇunassa vā | a(sa)maṇunassa vā | asaṇaṃ vā pāṇaṃ vā*, — schl.: *no daṃḍa(m) bhūdaṃḍaṃ samāraṃbh(ā)veyyā*

1) so A B C P, *se J*; ganz ebenso auch in den beiden nächsten Absätzen.

2) von dem Anfang der *udd.* 1-3 mehrfach auch: *āvaṃti* genannt; so im vierten *aṅga* § 25, s. 16, 253. 3) s. unten pag. 362. 4) *dhutaṃ* u. *dhūtaṃ J*; im vierten *aṅga* § 25 *dhutaṃ* (P auch da *dhuya*), *dhruva* (s. noch unten p. 367. 368 in der *Nijj.* und im Comm. zu *ṣrutask.* II).

5) bei Jacobi p. 32-39 irrig als *mahāparinnā* bezeichnet; das *ajjh.* dieses Namens ist verloren gegangen, s. 16, 251. 252, unten p. 362. 368.

*si tti bemi*, — 2 22<sup>a</sup>: *se bhikkhū parakkameyyā vā* | (*ciṭṭhejja vā* fügen BCJP hinzu) *ṇisīeyyā (sī P) vā* | *tuyatṭejjā vā* |, — schl.: *asaṇaṃ vā 4 vatthaṃ vā 4 pāejjā* | *ṇimaṃteyyā* | *kuyyā veyāvāḍiyaṃ paraṃ ādhāyamāṇe* (ACP, °*nāṇe* BJ) *tti bemi*, — 3 22<sup>b</sup>: *majjhimeṇaṃ vayasā vi ege* | *saṃbujjhamānā samutṭhitā* | *soccā mehāvī* (ABC, *dh* JP) *vayaṇaṃ paṇḍiyāṇaṃ ṇisāmiyā* (ABC, °*ttā* JP) | *samiyāe dhamme āriehiṃ pavedite*, — schl.: *āṇavejjā aṇāsevaṇāe tti bemi*, — 4 23<sup>a</sup>: *je bhikkhū tihīṃ vatthehiṃ parivusie*, — schl.: *icc eyaṃ vimohāyataṇaṃ hiyaṃ suhaṃ khaṃaṃ nissesaṃ* (AB<sup>1</sup>CP, °*seasaṃ* B<sup>2</sup>, °*seyasaṃ* J) *āṇugāmiyaṃ tti bemi*, — 5 23<sup>b</sup>: *je bhikkhū dohiṃ vatthehiṃ parivusie*, — schl. wie 4, — 6 24<sup>b</sup>: *je bh. egeṇa vattheṇaṃ parivusite*, — schl. wie 4, — 7 25<sup>a</sup>: *je bh. acele parivusite*, — schl. wie 4, — 8 (25 vv.) 26<sup>a</sup>: *anupurvena (ṇaṃ JP) vimohāiṃ* | *jāiṃ dhiro* (AC, °*rā* BJP) *samāsaya* | *vasumaṃto matimaṃto, savvaṃ ṇaccā aṇehisaṃ* || 1 ||, — schl.: *titikkhaṃ paraṃ ṇaccā vimohaṃnayaṇaṃ* (°*mataraṃ* BCJ, °*hāṇṇayaṇaṃ* P) *hituṃ ti vemi*.

8 (4) 28<sup>b</sup>: *ohāṇasuyam* (*upadhānaḥrutam*); 1 (22) 26<sup>b</sup>: *ahāsuyaṃ vadissāmi* | *jaḥā se samaṇe bhagavaṃ utthāya saṃkhāe* | *taṇsi hemaṃte ahūṇo pavvāie rūtthā*, — schl.: *apaḍiṇṇena bhagavayā eraṃ rīyaṃte tti bemi*, — 2 (16) 27<sup>b</sup>: *cariyāsanaṃ seyyāvaṃ* (*sejjāo* BCJP) | *egaiyāu jāu biātāu ākkhatāiṃ sayanaṇāsaṇāiṃ jāiṃ sevittā se Mahāvīre*, — schl. wie 1, — 3 (14) 28<sup>a</sup>: *taṇaphāsa-sīyaphāse ya teuphāse ya daṃsa-masage ya*, — schl. wie 1, — 4 (17) 28<sup>b</sup>: *umoyariyaṃ* (ACP, om° BJ) *cāie aputtthe vi bhagavaṃ rogehiṃ* | *puttthe vā* (*vā se* BC, *va so* JP) *aputtthe* (AB) *vā no se sājjāi teitthaṃ* (AP, *cchaṃ* JBC), — schl. wie 1; danach || *brahmacaryaḥrutaskaṃdhaḥ* ||

*ḥrutaskandha* II<sup>1</sup>), unvollständig, nur *ajjh.* 1–10 Mitte u. Schlufs von 16.

1 (11) 44<sup>a</sup>: *piṇḍesaṇā°*, *piṇḍaiṣh*; 1 30<sup>b</sup>: *se bhikkhū vā bhikkhuṇā vā gāhāvāikulam piṇḍavāyapaḍiyāe anupavittthe samāṇe se ja(m) puṇa jā(ṇe)yyā* | *asaṇaṃ vā paṇaṃ vā khāiṃmaṃ vā sāiṃmaṃ vā pāṇehi(ṇ) vā eṇagehiṃ vā*, — schl.: *evaṃ khalu tassa bhikkhussa* (*vā* BJ) *bhikkhuṇāe vā sāmaggīyaṃ jaṃ savvettthehiṃ samite sahite sayā jae(yyā si) tti<sup>2</sup>) vemi*, — 2 31<sup>b</sup>: wie 1 bis *puṇa jāṇeyyā* | *asaṇaṃ vā 4* | *aṭṭhamiposaḥiesu vā*, — schl. wie 1, — 3 33<sup>a</sup>: *se egayāo* (°*yāu* C, °*yao* B, *to, io* P, °*gao* J) *apaṇṭaraṃ* (*aṇṇa°* BCJP) *saṃkhadīṃ* | *āsittā* (*asitta* J) *pavittā* | *chuddeyya vā* (°*jjā* J) *sutteyya vā* (A, fehlt J, *vamejja vā* B<sup>1</sup>C[*rem°*]P, del. B<sup>2</sup>) *bhutte vā* | *se ṇo saṇṇamaṃ pariṇaṃmeyyā*, — schl.: *lābhe saṃte ṇo paḍigāheyyā si tti bemi*, — 4 34<sup>a</sup>: wie 1 bis *se yyaṃ puṇa jāṇeyyā* | *māṃsādīyaṃ vā* | *macchādīyaṃ vā*, — schl. wie 1 bis *sāmaggīyaṃ tti bemi<sup>3</sup>*), — 5 35<sup>b</sup>: wie 1 bis *jāṇeyyā* | *aggapiṇḍaṃ ukkhippamaṇaṃ pehāe*, — 6 37<sup>a</sup>: wie 1 bis *jāṇeyyā* | *rasebhīṇo bahave pāṇā*, — 7 38<sup>a</sup>: wie 1 bis *asaṇaṃ vā 4*, *khhaṃdhaṃsi vā thaṃbhaṃsi vā*, — 8 39<sup>b</sup>: wie 1 bis *se jaṃ puṇa pāṇagajāyaṃ<sup>4</sup>) jāṇijjā* | *taṃ jaḥā* | *aṃbapāṇagaṃ vā*, — 9 41<sup>a</sup>: *iha khalu pāṇa(ṇ) vā paḍiṇaṃ vā dāhiṇa(ṇ) vā*

<sup>1</sup>) besteht aus vier °*cūlā* (1-7. 8-14. 15. 16), als fünfte *cūlā* wird das *niṇṭhādhyāyana* bezeichnet, s. 16, 253-5. <sup>2</sup>) *jae tti* A, *jaete tti* B, *jaejjā si tti* C J (so auch A bei *udd.* 2); in dem der hiesigen Königl. Bibl. gehörigen Exemplar von P fehlen hier leider p. 3-18.

<sup>3</sup>) und *só*, resp. mit *sāmaggīyaṃ* schließen hier auch alle übrigen *udd.* (5-11), resp. überhaupt alle *udd.* in *ajjh.* 2-8. <sup>4</sup>) so ABCP; fehlt J.

udīnaṃ vā, — 10 42<sup>b</sup>: *se egatū sāharaṇaṃ vā*<sup>1)</sup> *piṇḍapāyaṃ paḍigāheyyā*, — 11 44<sup>a</sup>: *bhikkhū(gā)vāṃ ege evaṃ āhaṃsu | samāṇe vā*.

2 (3) 51<sup>b</sup>: *sejja (ḥayyā)*; 1 46<sup>a</sup>: *se (je B) bhikkhū vā bhikkhunū vā abhikaṃkhijjā urassayaṃ esittae*, — schl.: *evaṃ khalu*<sup>2)</sup> | *paḍhamā sija sammattā*, — 2 (9) 48<sup>b</sup>: *gāhāvānāṃ (AB, °tīnāṃ JP) ege suisamāyārā bhavaṃti*, — 3 51<sup>b</sup>: *se ya (ABCP. se u J) ṇo sulabhe phāsue | uṃche ahesañṇiyye | ṇo ya khalu suddhe | imehiṃ pāudehiṃ (pāhu<sup>3)</sup> BCJP) | taṃ jahā*.

3 (3) 58<sup>a</sup>: *iriyā*; 1 54<sup>a</sup>: *ubbhuvagate khalu vāsāvāse abhipavutthe | bahu (AC, bahave BJP) pāna abhisambhūyā bahave biyā*, — 2 55<sup>b</sup>: *se ṇaṃ paro nāvāge (AP, °gato BCJ) nāvāgayaṃ | vaṇḍeyyā (vaejja BCJP)*, — 3 58<sup>a</sup>: *se bhikkhū vā(2) gāmā<sup>4)</sup> diiyyamāṇe aṃtarā se vappāṇi vā (vā phalīhāṇi vā pāgārāṇi vā BCJP) jāva darū vā*.

4 (2) 61<sup>a</sup>: *bhāsajyāya (bhāshājātam)*; 1 59<sup>b</sup>: *se bhikkhū 2 imāṃ<sup>5)</sup> v(a)iyāyārāṃ soccā tisamma imāṃ | aṇāyārāṃ*, — 2 61<sup>a</sup>: *se bhikkhū vā 2 jahā* ("ha B) *v' egatīyāṃ rīvāṃ pāseyyā*, — schl.: *evaṃ khalu<sup>6)</sup> sayā jā tī beni | bhāshādhyayaṇaṃ (bhāsajyāyā B) caturthaṃ (c. adhyayaṇaṃ B)*.

5 (2) 65<sup>a</sup>: *vatthesaṇā (vastrai<sup>7)</sup>)*; 1 64<sup>a</sup>: *se bhikkhū (2) abhikaṃkhiyyā vatthaṃ esittae se jjaṃ puṇa vatthaṃ jāṇijjā<sup>3)</sup>*, — 2 65<sup>a</sup>: *se bhikkhū vā (2) ahesañṇijjāṃ vattāṃ jāijjā*.

6 (2) 67<sup>a</sup>: *pādesaṇā (pātraishaṇā)*; 1 66<sup>b</sup>: *se bhikkhū vā 2 abhikaṃkheyyā pādada (pādaṃ C, pāyaṃ BJP) esittae | se yyaṃ puṇa pāda(ṃ) jāṇeyyā*, — 2 67<sup>a</sup>: *se bhikkhū vā (2) gāhāvāikulaṃ piṇḍa<sup>8)</sup> pavitthe samāṇe (piṇḍarūyapaḍiyāe parisamāṇe BCJP) puvvāṃ eva pehāe*.

7 (2) 69<sup>b</sup>: *uggahapaḍimā (avagrahapratimā)*; 1 68<sup>a</sup>: *samaṇe (°ṇo B) bhaviṣṣāṃ aṇagāre akīṇcaṇe aputte apasū paradattebhoī pāvāṃ kammaṃ ṇo (ṇo B) kariṣṣāṃ tī samuṭṭhāe*, — 2 69<sup>b</sup>: *se āgaṃtāresu vā vī<sup>4)</sup> aṇuvī (°vīya C, °vīyī B) oggaḥaṃ jāijjā (jāṇeyyā C) | je tattha isāre (je [fehlt P] samāhūtthā fügen BCJP hinzu) e te uggahaṃ aṇunnavittā (so AP, vejjā J, vijjā BC)*.

8<sup>5)</sup> (1) 69<sup>b</sup>: *thāṇasattikkaya*; *se bhikkhū vā (2) abhikaṃkhe thāṇaṃ thāittae*, — schl.: *thāṇasattikkayaṃ sammattaṃ (°sattikkayaṃ paḍhamaṃ sammattaṃ B) || 8 ||*

9 (1) 70<sup>a</sup>: *nisīhiyasattikkaya*; *se bhikkhū vā (2) abhikaṃ<sup>6)</sup> nisīhiyaṃ<sup>6)</sup> gamaṇāe, se puṇa nisīhiyaṃ jāṇijjā*, — schl.: *nisīhiyāsattikkayaṃ (°kayaṃ B) || 2 ||*

10 (1) 70<sup>b</sup>: *uccārapāsavaṇasattikkaya*; *se bhī<sup>9)</sup> uccārapāsavaṇa kiriyāe ucvāhiyyamāṇā (uppahijjamāṇe B. ubbāh<sup>9)</sup> J, uvvāh<sup>9)</sup> CP) sayassa (sadassa B) pāyapumchaṇassa asaie*, — bricht in § 11 ab, mit *bhīluyāṇi vā vijjalā* —

1) so ABCP, fehlt J. 2) so ABCP, fehlt J. 3) so ABCP, *vatthaṃ evaṃ jāṇejjā J*.

4) vā B, vā 3 P, vā 4 J, vā tka(d. i. 4, s. Bhagav. 1, 382. 2, 243)C.

5) *ajjh.* 8-14 bilden die zweite *cūlā*, und führen den Namen *sattikkaya*, *saptakaka*, d. i. die sieben *ajjh.* zu je einem *udd.*, s. 16, 256, unten pag. 368.

6) so ABCP, *nisīhiyaṃ phāsuyaṃ JC<sup>m</sup>*.



Schluss: *kalaṅkalibhāvapaḥaṃ vimuccāi tti bemi* || 12 || *vimuttī sammattā* | *ācāraṅgasūtram samāptam itī* | *graṇthāgraṇ* 2644 (2554 B, 2500 P).

### 1774. Ms. or. fol. 643.

Dasselbe Werk (= B, auch Jacobi's B).

37 foll. (17 Z., à 66 *aksh.*); *saṃvat* 1498 *varshe bhādra va di trayodaśīdine soma-rāre lekhi* | was folgt, ist gelb überstrichen, unlesbar.

I (8) 13<sup>a</sup> *brahmacaryāni*; 1 3<sup>a</sup>, 2 5<sup>a</sup>, 3 6<sup>a</sup>, 4 6<sup>b</sup>, 5 8<sup>a</sup>, 6 9<sup>b</sup>, 7 12<sup>a</sup>, 8 13<sup>a</sup>; —  
II (16) 37<sup>b</sup>; 1 19<sup>a</sup>, 2 22<sup>b</sup>, 3 25<sup>a</sup>, 4 26<sup>b</sup>, 5 28<sup>a</sup>, 6 29<sup>a</sup>, 7 30<sup>a</sup>, 8 u. 9 30<sup>b</sup>, 10 31<sup>b</sup>.

II (1) 32<sup>a</sup>: *saddasattikao caūttthao*; *se bhikkhū vā 2 mutiṅgasaddāni vā* | *naṃdīmūṅgasaddāni vā*.

12 (1) 32<sup>a</sup>: *paṇcamamaṇi daṃ(saṇa)sattika(a)m*; *se bhikkhū vā 2, ahā (adhā C) v' egayāṃ* (so BCP, *egāy' J*) *rūrāṃ pāsanti* (BC, °*sāi JP*), — schl.: *evaṃ neyavvaṃ jahā saddapaḍiyā(yāe CJP) sarrā* (BCP, °*rra J*) *vāitta(ttha C)vajjā bhava(rava P, rūva CJ)paḍimā* (BC, °*yā JP*) *vi*.

13 (1) 33<sup>a</sup>: *chatthao satti(k)kao*; *parakīriyaṃ ajjhatthiyaṃ* | *saṃsetiyaṃ (sei C, sesi JP)* | *no taṃ sātīe (sādīe C, taṃ sātīe JP)* | *no taṃ űiyame*.

14 (1) 33<sup>a</sup> (nur 2 Zeilen): *sattamao satti(k)kao*; *se bhikkhū 2 annam anna-kīriyaṃ ajjhatthiyaṃ saṃsetiyaṃ (sei CP, sesi J)*.

15 37<sup>a</sup>: *bhāraṇā*; *teṇaṃ kāleṇaṃ teṇaṃ samaṇaṃ (samaṇe fügen CJP linzu) bhugavaṃ Mahāvīre paṇcahatthuttare yāvi hotthā*, — schl.: *kittittā* | *āyāe yāvi*<sup>1)</sup> *bhavati* | *bhāraṇā sammattā* | *samāptaṃ paṇcadaṣṣam adhyayaṇaṃ samāptaṃ(!)*.

16 (12<sup>2</sup>) vv.) 37<sup>b</sup>: *vimotti*; *aṇiccam āvāsas uveṇti jaṇṭuṇo*, — schl.: *kalaṅkalibhāvapaḥaṃ vimuccati tti (tti bemi CJP)* || 11 (12!) || *vimottī sammattā* | *ashṭa-madhyayaṇam samāptan* | *ācāraḥ prathamam aṅgam itī* || . . *graṇthāgraṇ ṣloka-saṃkhyā* 2554.

Diese Handschrift hat A gegenüber allerhand orthographische Differenzen; sie schreibt vor Consonanten-Gruppen fast stets *i*, *u*, nicht *e*, *o*, — im Auslaut fast regulär *o*, nicht *u*, — inneres *dh*, *bh* erscheint mehrfach als *h*, — statt °*āya* fast stets °*āe*, — fast stets *jj*, nicht *yy*, — inneres *t*, *g*, *d*, *j* zwischen Vocalen fällt meist aus, — die *yaṣṣrutī* fehlt häufig. Aufserdem aber finden sich auch directe Varianten, s. oben.

### 1775. Ms. or. fol. 987.

Dasselbe Werk (= C).

115 foll. (11 Z., à 36-39 *aksh.*): ohne Datum, ältliche Schrift.

I, 1 8<sup>b</sup>, 2 13<sup>b</sup>, 3 16<sup>a</sup>, 4 18<sup>b</sup>, 5 23<sup>a</sup>, 6 26<sup>b</sup>, 7 33<sup>b</sup>, 8 37<sup>b</sup>.

<sup>1)</sup> *ārāhiyā vi JP*.  
aber zwei Verse als 3 gezählt.

<sup>2)</sup> der Zählung in der Handschrift nach nur 11; es sind

II, 1 58<sup>a</sup>, 2 69<sup>a</sup>, 3 77<sup>a</sup>, 4 81<sup>b</sup>, 5 86<sup>b</sup>, 6 89<sup>a</sup>, 7 92<sup>b</sup>, 8 93<sup>b</sup>, 9 ibid., 10 96<sup>b</sup>,  
11 99<sup>a</sup>, 12 ibid., 13 101<sup>b</sup>, 14 ibid., 15 114<sup>b</sup>, 16 115<sup>a</sup>.

### 1776. Ms. or. fol. 716.

Des *ācārya* Çilāṅka *çake* 798 (AD 876) abgefafste<sup>1)</sup> *ṭikā* zum *ācārāṅga*, resp. zugleich Commentar zu einer alten, in *Prākṛit-āryā* abgefafsten *niryukti* dazu<sup>2)</sup>. Edirt in der Calcuttaer Text-Ausgabe (1879 = P). — S. 16, 258 fg.

258 foll. (15 Z., à 52-55 *aksh.*): die beiden ersten Blätter neu ergänzt, auch in der Folge sind einige Blätter mit Ergänzungen mangelnder Stücke versehen; das Papier ist sehr brüchig: *saṃvat* 1660 (AD 1604).

1 50<sup>a</sup> (P 95): *om namo 'rhadbhyah | namah siddhebhyah | jayati samastavastu-  
paryāyavicārāpāstatīrthikam rihitaiikatīrthanayavādasamūhavaçāt pratishṭhitam | ba-  
huvīdhabhūṃgasiddhasiddhāntarīdhīnitamalamalīnasaṃ tīrtham anādīnidhanagatam  
anupamam ādinataṃ jineçvarāḥ || 1 || ācāraçāstraṃ suvīñçitāṃ yathā jagāda  
Viro jagate hitāya yah | tathai 'va kiñcid gadataḥ sa eva me punātu dhīmān vīna-  
yārpitā girah || 2 || çastraparījnāviravaṇam atibalugahanam ca Gaṃdhahasti-  
kritam | tasmāt sukhābodhūrtham grīhṇāmy aham aṃjasa sūram || 3 || iha hī rāga-  
dreshamohādyabhībhūtena saṃsārajanṭunā | çārīramānasūtikatukadūḥkhopanipātapādi-  
tena tadapanayanāya heyopādeyapadārthaparījnāne yatno vidheyah | sa ca na  
viçishṭarivekam rīte | viçishṭarivekaç ca na prāptā-çeshātīçayakalūpāptopadeçam  
antareṇā, 'ptaç ca rāgadveshamohādīnām doṣhāṇām ātyaṃtīkaprakshayāt, sa cā 'rhata  
eva, ataḥ prārabhyate 'rhadvacanānuyogaḥ, sa ca caturddhā | tad yathā |  
dharmakathānuyogo gaṇitānuyogo dravyānuyogaç caraṇakaraṇānuyogaç ce 'ti | tatra  
dharmakathānuyoga uttarādhyayanādīkaḥ | gaṇitānuyogaḥ sūryaprajñapty-  
ādīkaḥ | dravyānuyogaḥ pūrvāṇi | sammatyādīkaç ca<sup>3)</sup> | caraṇakaraṇānuyogaç cā  
'cārādīkaḥ | sa ca pradhānatamah, çeshāṇām tad-arthatrāt | tad uktam: caraṇapadī-  
vattīheum je nīyare tīni aṃyoga tti | tathā: caraṇapadīvattīheum dhammakahā kālī-  
(la P)dikkha-m-ātiyā | darīe daṃsaṇasohī daṃsaṇasuddhassa caruṇam tu ||*

*gaṇadhara'ir apy atā eva tasyai 'vā "dau praṇayaṇam akāry, atas tatprati-  
pādakasyā 'cārāṃgasyā 'nuyogaḥ samārabhyate | sa ca paramapadaprāptihetutvāt*

<sup>1)</sup> Klatt's erste Angabe über Çilāṅka's Zeit Z. D. M. G. 33, 478 (1879) »c. *saṃvat* 550<sup>a</sup> ist gegen die Notizen, die sich hier am Schluß finden. In seiner zweiten Angabe, Ind. Antiquary 11, 247<sup>b</sup> (1882), giebt er denn auch das obige Datum an, freilich aber, s. unten, es gleichzeitig in Frage stellend. Der Tradition zufolge war Çil., mit dem Beinamen: *Koṭyā-cārya*, Schüler des *Jinabhadraṇi*, und hat alle 11 *aṅga* commentirt: erhalten ist jedoch nur der Comm. zu *aṅga* 1 und 2.

<sup>2)</sup> die Çil. dem *Bhadrabāhu* zuschreibt. Ihr Text ist aus seinem Commentar nicht direct herzustellen, findet sich aber in P (s. oben pag. 355<sup>u. 3)</sup>) vollständig mitgeteilt.

<sup>3)</sup> s. 16, 258-9. 347. 17, 64 (83).

*saviḡhuas, tad uktam: çreyânsi bahuvighnâni bhavaṃti mahatâm api | açreyasi pra-*  
*vrittânâm krâ pi yânti rinâyakâḡ || tasmâd açeshapratyûhopaçamanâya maṃgalaṃ*  
*abhîdhiyaṃ, tue câ "dimadhyâvasânabhedût trîdhâ<sup>1)</sup> | tatrâ "dimamṃgalaṃ: suyaṃ*  
*me âusaṃ teṇaṃ bhagarayâ evam akkhâyam ityâdi | atra ca bhagaradraca-*  
*nânurâdo maṃgalaṃ, atharâ çrutam iti çrutajñânâṃ, taṃ (fehlt P) tue ca namdy-*  
*antahpâtitrân maṃgalaṃ ity etac câ 'vighnenâ 'bhîlshîtaçâstrârthaparagamanakâra-*  
*ṇaṃ | madhyamaṃgala(ṃ) lokasârâdhyayanapaṃcamoddeçukasûtram<sup>2)</sup>: se jahâ*  
*ke 'ri harae paḍipu 2<sup>a</sup> nne ciṭṭhati, samaṃsi bhome urasaṃtarâe ("rae P), sâra-*  
*kkhamâṇe 'tyâdi | atra ca hradaṃṃpaur âcâryagunaṃkîrtanaṃ | âcâryaç ca puṃcama-*  
*maskârâṃtahpâtitrân maṃgalaṃ ity etac câ 'bhîlshîtaçâstrârthasthîrikaraṇârtham |*  
*avasânamamṃgalaṃ navamâdhyayane<sup>3)</sup> avasânasûtram: abhîmeruḍe amâi âvakahâe*  
*bhagavaṃ samâsi<sup>4)</sup> | atrâ 'bhîrîvîtagrahaṇaṃ saṃsâramahâtarukamdochedyavîprati-*  
*pattiyâ dhyânakârîtrân maṃgalaṃ, ity etac câ çîshyapratîçîshyasamâtanṃaa(tanâ P)vyara-*  
*chedârtham iti | adhyayanayatasûtramaṃgalaṃprapratîpâdanenai 'vâ 'dhyayamânâm api*  
*maṃgalatram uktam eve 'ti na pratitpate (pratanyate P) | sarvam eva çâstram maṃ-*  
*galaṃ jñânarûpatrât, jñânasya nirjarârthatrât, nirjarârthatvena ca tasyâ 'vîprati-*  
*pattîḡ | . . . mâ bhûd galo vidbho galo ka nâçah (! galo vighno galo râ nâçah P) çâstrasye*  
*'ti maṃgalaṃ ityâdi, çesham tv âkshepaparihârâdikam anyato avaseyam iti |*

*sâṃpratîm âcârânnyogaḡ prârabhyate | âcâryasyâ 'nnyogo 'rthakathanam*  
*âcârânnyogaḡ | sûtrâd am paççâd arthasya yogo annyogaḡ sûtrâdhyayanât paççâd*  
*arthakathanam iti bhûramâ | aṇor râ lughîyasah sûtrasya mahatâ 'rthena yogo 'nyo-*  
*yogaḡ | sa câ 'mâbhîr dvârâir anugamtvayaḡ, tad yathâ: nikkhere gatṭhanîrutti vihi-*  
*pavittî ya keṇa vâ kassa | tuddârabhejalakkhaṇatuy' ("tud' P) arihaparisâi ("e P) suta(tt P)-*  
*ttho || tatra nîkshepo nâma . . . : tatra kene 'ti kathambhûtena yathâbhûtena ca sûvîṇâ*  
*vyâkhyâ kartavyâ? tathâ pradareyyate: desakulajâvîvî samḡhayaṇadhîjjo ("ñidhîjutto P)*  
*anâsamsî | avîkatthaṇo amâi thîrapari 2<sup>b</sup> râḍîgahîtarakko || 1 jîyapariso jîya-*  
*niddo majjhattho desakâlabhâvannû | âsannaḡadhdhapaîbho ṇâṇârîha(ha fehlt P)desa-*

<sup>1)</sup> s. Ind. Stud. 5, 99. 13, 460.

<sup>2)</sup> der fünfte *uddeçaka* des *lokasârâdhy.*

(*ajjh.* 5) beginnt aber factisch (in ABCJP): *se* (bemi | tam jahâ | a) *vi harae paḍipunne c. s. bh. u. s.*; dieser Wortlaut stimmt somit im Eingang nicht mit dem obigen. Die betreffende Stelle bildet im Uebrigen nicht die Mitte des ganzen Werkes, sondern nur die des ersten *çrutaskandha* (obschon auch dies nicht ganz stimmen will; 1,1—5,4 (25 *udl.*) umfassen ja allerdings in J ebenso wie 5,5—8,4 (19 *udl.*) je etwa 24 pagg., aber für ç'îl. kommt ja doch eigentlich auch noch *adhy.* 9 mit in Rechnung! s. resp. die folgende Note). *Çîlâṅka* sieht eben, im Anschluß an *Nîry.* 1, 11, s. p. 363. 364. 367. 368, den ganzen zweiten *çrutask.* als einen Nachtrag an. <sup>3)</sup> *Çîlâṅka* rechnet, mit der *Nîry.*, die *mahâparînnâ* noch als zum Text gehörig (s. p. 368 not. <sup>1</sup> u. <sup>2</sup>), obschon sie, s. p. 366, auch zu seiner Zeit schon *vyarachinna* war.

<sup>4)</sup> im vorliegenden Textbestande ist es resp. das achte *adhyayanam.* Auch ist der Wortlaut daselbst ebenfalls (s. not. <sup>2</sup> und vgl. p. 367. 368) etwas anders, nämlich: *abhîmeruḍe amâille âvakahaṃ bh. s.* Es schließt endlich so nicht der letzte, sondern der vorletzte Vers!



*bhāsaṅgū* || 2 *pañcaviṁśe āyāre jutto su(t)atthadubhayavāha(hi P)ṅgū* | *āharañcheu-*  
*kāraṇa-nayanāṅga gāhaṇākusalo* || 3 *sasamaya (parasamaya fūgt P hinzu)vidū (viu P)*  
*gambhīro dittimaṅ sivo somo*<sup>1)</sup> | *guṇasayakalio jutto parayanāsāraṅ parikāheṅ* || 4  
 . . . *evaṃvidhaḥ sūtrīḥ pravacanānuyoge yogyo bhavati | tasya cā 'nuyogasya mahā-*  
*purasye 'va catvāry anuyogadvārāṇi vyākhyā* 3<sup>a</sup> *nā(nā fehlt P)ṅgāni bhavanti |*  
*tad yathā: upakramo nīkshepo 'nugamo nayaḥ | . . .*

*sāṃpratam ācārāṅgasyo 'pakramādīnām anuyogadvārāṇāṃ yathāyogaṃ*  
*kiṃcid bibhāṣishur avāçeshapratyūhopaçamanāya maṅgalārtham prekshāpūrvakārīnāṃ*  
*ca pravṛttyartham saṃbandhābhidheyaprayojanapratipādikāṃ niryuktikāro gāthām*  
*āha: vaṃdittu sarvasiddhe ityādi (Niry. 1, 1)<sup>2)</sup> | tatra vaṃditvā sarvasiddhān jināṃç*  
*ce 'ti maṅgalavacanam | anuyogadāyakaṃ ity etac ca saṃ* 3<sup>b</sup> *bandharacanam*  
*apṇ. ācārasye 'ty abhidheyavacanam | niryuktiṃ karishya iti prayojanakathanam iti*  
*tātparyārthah | avayārthas tu: vaṃditve 'ti . . . sarvasiddhāḥ, sarvagrahaṇam*  
*tīrthātīrthānaṃtaraparaṃparādisiddhapratipādikāṃ, tān vaṃditve 'ti saṃbandhaḥ sar-*  
*vatra yojyaḥ. rūgadveshajito jinās tīrthakṛitas tān apī sarvān atītānūgatavarttamāna-*  
*sarvakshetrगतान् इति | anuyogadāyinaḥ | Sudharmasvāmiprabhṛitayo yāvad asya*  
*bhagavato niryuktikārasya Bhadrabāhusvāminaç catvāḍaçaṃpūrvadhārasya 'cāryo,*  
*'tas tān sarvān ity anena cā 'mnāyākathanena svamanāshikāryudāsaḥ kṛito bhavati,*  
 . . . *antastattrena nishpannīm niryuktiṃ bahiṣta(t)trena prakāçayishyāmū 'ty arthah |*  
*yathāpratījñātam ara vibhāṣishur nīkshepārthāni padāni tāvat subhīd bhūtvā 'cāryaḥ saṃ-*  
*piṇḍya kathayati: āyāre 'tyādīḥ (v. 2) . . . — iti gāthārthah | pradēçāṃtaraprasī*

4<sup>a</sup> *ddhasyā 'rthasya lāghavam ichatī niryuktikāreṇa gāthā 'bhyadhāyī: āyāre*  
*'tyādi (v. 5). — avayārtham tu niryuktikṛis tad (°kṛid P!) evā 'bhidhātum āha:*  
*āyāre 'tyādi (v. 7), — 4<sup>b</sup> kadā punar bhagavatā ācārah praṇīta? ivy atat prāha*  
*(ity ata āha P): sarvesim ity ādi (v. 8): — idānīm prathamatre hetum ā* 5<sup>a</sup>

*ha: āyāra ityādi (v. 9): — idānīm parimāṇam, kiṃ punar asyā 'dhyayanataḥ*  
*padataç ca parimāṇam ity ata āha: nave 'tyādi (v. 11)<sup>3)</sup>, tatrā 'dhyayanabho (°nato*  
*P) narabrahmacaryābhidhānādhyayanātmake 'yam, padato 'shṭādaçasahasrāt-*  
*mako ('yam . . tmako fehlt P) veda iti | vidamty a(s)mūd dheyopādeyapadārthān itī*  
*vedaḥ, kshāyopaçamikabhāravartty ayam ācāra itī | saha pañcabhiç cūlābhir(dP) vartata*  
*itī sapañcacūlāç(dP) ca bhavati | uktaçeshānurvādini cūḍā | tatra prathamā: piṇḍe-*  
*saṅāḥ(ṇa P)-seyj'-iriyā-bhāsa-vatthesaṅā ya pāesāḥ (°sajjāyāvatthapāesā P), ugūha-*  
*(ugga P)padīma tti saptādhyayanātmikā, dvitīyā satta sattikkayā, tṛitīyā bhāvanā,*  
*caturthī vimuktīḥ, pañcamī nishīthādhyayanam<sup>4)</sup>: bahu bahuyaro padagreṇa*  
*tī, tatra catuçcūlikātmakadritīyaçrutaskaṇḍhapraksheshād bahur, nishīthādhyā-*

1) dīptimān çivah saumyaḥ. 2) vaṃdittu sarvasiddhe jīṇe ya aṇuogadāyae sarve | āyā-  
 rassa bhagavao nijjuttim kittayissāmi || 1 || 3) narabrahmaceramāṇo aṭṭhārasapadasahassio-  
 veu | havāi ya sapañcacūlo vahu vahutaro payaggeṇam || 11 || 4) fol. 209<sup>a</sup> ācāravikalpo niçī-

thah, sā pañcamī cūḍe 'ti; zu nishītha, niçītha (für nishedha) s. 16, 235. 254. 452.

yana(thākhyā P)pañcamacūlikāprakshepād bahutarō. 'naṃtagamaparyāyātmatatayā  
(°karivakshayā P) bahutamaç ca, padāgreṇa padaparimāṇena bharatī 'ti.

idānīm upakramāntargataṃ samuvatāradvāraṃ, tatrai 'tāç cūḍā navasu  
brahmucaryādihyayaneshv avataramti 'ti darçayitum āha: āyāre 'tyādi satthe 'tyādi  
pañce 'tyādi (v. 12-14) | uttānārthū. navaram ācārūgrāṇi cūlikā(h P)dravyāṇi dharmā-  
sthikāyādini | paryāyā agurulaghrvādayah | teshāṃ aṃtu(ananta P)bhāge vratānām ara-  
tāra iti; kathaṃ punur mahāvratānām sarvadrayeshv avatāra iti tad āha: chaj jīva-  
ṇīyā ityādi (v. 15); — 5<sup>b</sup> idānīm sāradvāraṃ | kaḥ kasya sūra ity āha: aṃgūṇam  
ityādi (v. 16); — idānīm çrutaskāṃdhapadayor nāmādinikshepādikaṃ pūrvvad vidhe-  
yaṃ, bhāvena ce 'hā 'dhikārah (ra P) | bhāvaçrutaskāṃdhaç ca brahmucaryātmaka  
ity ato brahmucaraṇaçabdo (°çabdau P) niksheptaryār ity āha: baṃbham ityādi  
(v. 18) | tatra vrahmanāmādi caturdhā . . ., — athavā sthāpanāyāṃ vyākhyāyamānā-  
yāṃ (vy. fehlt P) brāhmaṇotpattir vaktavyā, tatprasamṅena ca saptānām ca (fehlt P)  
varṇānām navānām ca varṇāntarāṇām utpattir bhāṇānye 'ti yathāpratijñātam  
āha: ekkāṃ ityādi (v. 19), — 6<sup>a</sup> sāmpratam varṇavarṇāntaranāshpanuasamkhyānam  
āha: samjoge ityādi (v. 20), samjogenu shodaça varṇāḥ samutpannāḥ<sup>1)</sup>.

6<sup>b</sup> sāmpratam upakramāntargatādihikāro (°gato 'rthādhi° P) dredhā: adhy-  
ayanārthādihikāro uddeçārthādihikāraç ca, tatra 'dyam āha: jīya ityādi (v. 33),  
nissamge 'tyādi (v. 34), tatra çastraparijnāyāṃ ayam arthādihikāro: . . ., loka-  
vijaye tu . . ., tritīye tv . . ., — 7<sup>a</sup> shushthe tv . . ., saptame tv ayam: sam-  
yamādiguṇayuktasya kadācīn mohasamutthāḥ parīshahā upasargvā vā prādur bhavēys  
te samyak soḍhavyāḥ, ashtame (tv) ayam: niryānas aṃtakriyā sā sarvaṇayuktena  
samjag vidheye 'ti, navame tv ayam: ashtādhyayanena pratipādito 'rtha(h) samjag  
evaṃ Vardhamānasvāminā vihīta iti.

sāmpratam uddeçādihikāra(h) çastraparijnāyāḥ ayam: jīvo ityādiḥ (v. 35),  
tatra prathamoddeçake [sāmānyena fügt P hinzu] jīvatvaṃ (jīvāstivaṃ P) prati-  
pādyam, çesheshu tu shuṭsu viçeshēna pṛithvikāyādy-astīvam iti, sarveshāṃ cā  
'vasāne baṃdhaviratipratipādanam iti, etac cā 'ṃteḥ upāttatvāt (°tavarān P) pratyekam  
uddeçārtheshu yojanāyaṃ, prathamoddeçake jīvas tadvadhe baṃdho viratiç ce 'ty (tishv  
ity P) evaṃ iti | tatra çastraparijñe 'ti dvipadam nāma çastrasya nikshepam āha:  
dāvvaṃ ityādi (v. 36), — 7<sup>b</sup> sāmpratam ācārūḍiprakānasya (°pradānasya P) sukha-  
pratipattaye dṛishṭāntopanyāsenā vidhir ākhyāyute, yathā kaçcīd rūjā 'bhīnavanagarani-  
veçechayā . . . ayam atrā 'rthopanayāḥ: rājusadriçena sūriṇā . . ., — sāmpratam sūtrā-  
nugame 'skhalitūdiguṇalakṣaṇopetaṃ<sup>2)</sup> sūtram uccāraṇīyam, . . . . . toc ce 'dam sūtraṃ:  
suyam me āusaṃ teṇa; — 10<sup>a</sup> na keralam eshaī 'va samjñā nā 'sty aparā 'pi nā  
'stī 'ti sūtrakṛid āha: atthi me āyā . . .

<sup>1)</sup> Niry. 1, 22 lautet: Ambatth - Uggā - Nisāyā Ujogavaṃ (Ajogava?) - Māgahā ya Sūyā ya |  
khattā ca Vidhā vi ya Caṃḍālā navamagā hoṃti || <sup>2)</sup> s. 17, 38, 69.

18<sup>a</sup> *çastraparijnāyām prathamoddeçakāḥ samāptāḥ | uktāḥ prathamoddeçakāḥ, sāmpratam dvitīyāḥ prastūyate* (bis 25<sup>a</sup>). *tasya cā 'yam abhisambandhaḥ*<sup>1)</sup> | *prathamoddeçake sāmānyena jivāstitvam prasādhitam idānim tasyai vai 'kem* 18<sup>b</sup> *-driyādīpṛithivīdyastītrampratīpādayīshayā 'ha,* — 3 30<sup>b</sup> *sāmpratam apkāyoddeçakāḥ prārabhyate*<sup>2)</sup>, — 4 35<sup>b</sup> *tejaskāyapratīpādanāyā 'yam uddeçakāḥ,* — 5 42<sup>a</sup> *rāyukāya (vanaspati<sup>3)</sup>),* — 6 45<sup>b</sup> *trasakāya,* — 7 50<sup>a</sup>.

2 96<sup>b</sup> (P 180): *lokavijaya; . . çastraparijnāvirarāṇam atigahanam iti 'va kila vṛitam piyayāḥ | çri Gaṃdhahastimiçrai(r) viriṇomi tato 'ham aviçīṣṭam || . . . iha viçhayakāshāyamātūpitṛādīlokarvijayena mokṣarūptihetubhūtam cārītram yathā sampūrṇabhāvam anusambharaty.* — 1 71<sup>a</sup>: *saṃyamō 'nushtheyaḥ,* — 2 74<sup>b</sup>: *saṃyame dṛiḍhatvam kāryam asaṃyame cā dṛiḍhatvam uktam, tac co 'bhayam api kashāyavyudāsena sampadyate,* — 75<sup>b</sup> *Nāgārjunīyās*<sup>3)</sup> *tu paṭhamāti . . ,* — 3 80<sup>b</sup>: *bhogeshv anabhi-shaktena bhūryam.* — 4 83<sup>a</sup>: *bhogān parityayya lokaniçrayāsaṃyamadehapratīpālanārtham vihartavyam,* — 5 90<sup>b</sup>: *saṃyamadehayātrārtham lokam anusaratā sādhanā loke mamatvam na kartavyam,* — 6 96<sup>b</sup>.

3 114<sup>a</sup> (P 217): *çitoshṇīya; çastraparījñoktamahāvratasampannasya lokavijayādhyayanaprasiddhasaṃyamavyavasthitasya vijitakashāyādīlokasya munukshoḥ kadācit pratīlomanulomāḥ parīśahāḥ prādūḥṣamti, te vikṛitānta(h P)karaṇena samyak so-dhavyāḥ; — 1 103<sup>a</sup>: bhūvasuptāḥ; — 2 107<sup>a</sup>: teshāṃ svāparīpākaphalam (resp. duḥkham tatsahanam ca), — 3 111<sup>a</sup>: pāpakarmakarāṇatayā duḥkhasahanād eva kevalā(c) chramaṇo na bhavati, api tu niḥpratyūhasaṃyamānushṭhānāt, — 4 114<sup>a</sup>: niḥpratyūhatā kashāyavamanād bhavati.*

4 128<sup>a</sup> (P 246): *samyaktva: iha çastraparijnāyām anvayavyatīrekābhyām shad jivanikāyān vyutpādayati ('tā P) jivājīvapadārthadvayam vyutpāditam, tadvadhe (dha P) baṃdham vīratim ca bhāṇatā 'sravasampravarapadārthadvayam ūce: tathā lokavijayādhyayane loko yathā vadhyate (ba<sup>o</sup> P) yathā ca mucyata iti vadatā baṃdhanirjjare gadite çitoshṇīyādhyayane shu (tu P) çitoshṇarīpāḥ parīśahāḥ so-dhavyā iti bhāṇatā tatphala[la P]kṣhaṇo mokṣe 'bhūhitas, tataç cā 'dhyayanatrayeṇa sūtapadārthāt-makam ta(t)tvam abhīhitam, ta(t)tvārthacradhānam samyaktvam ucyate, tad adhanā pratīpādyate: — 1 118<sup>a</sup>, — 2 123<sup>a</sup>: anaṃtaro<sup>4)</sup>ddeçake samyagrādaḥ pratīpāditaḥ, sa ca pratyāñkamithyāvādavyudāsena 'tmulābham labhate, vyudāsaç ca na pariñānam ṛite,*

1) dies ist die solenne Schluß- und Einleitungs-Formel der einzelnen *udd.*

2) speciell in *udd.* 2 und 3 findet nach Çil. mehrfache polemische Beziehung auf die Çākyādayas statt, so 22<sup>a</sup>, 23<sup>b</sup>, 28<sup>b</sup>, 29<sup>a</sup>; cf. *Bauddhādīmatanirāsena* 50<sup>b</sup>.

3) die *Nāgārjunīyās* werden mehrfach von Çilānka citirt, so bei Jacobi p. 9. 16. 18. 22. 29. 30. 40; sie scheinen hiernach nur den ersten *çrutaskandha* gekannt, resp. tractirt zu haben. Auch *Abhayadeva* zu *aṅga* 2 führt Varianten derselben an, s. 16, 265. — *Nāgārjuna* erscheint in der Lehrerliste im Eingang der *Nandī* als fünfter, resp. vierter Vorgänger des Verfassers, s. 17, 5. 7. 4) *anaṃtara* heißt hier: unmittelbar vorhergehend.



*parijñānaṃ ca na vijñānaṃ aṃtareṇe 'ty ato mithyāvādabhūtatīrthikamatari-  
cāraṇāye 'dam upakramyate, — 3 125<sup>b</sup>: anōṣake paramataryudāsadvāreṇa sam-  
yaktvaṃ arikalam pratipādayatā tatsahacaritaṃ jñānaṃ tatphalabhūtā ca viratir abhi-  
hitā, saty api vā (fehlt P) cā 'smiṃs traye na pūrropāttakarmīṇo (rma° P) nirava-  
dyatapo'mushthānas aṃtareṇa kshayo bhavati 'ty atas tad adhunā pratipādyate, — 4 128<sup>a</sup>:  
tac ca saṃyamavyavasthitasya bhavati 'ty atah saṃyamapratipādanāya caturthoddeçukaḥ.*

**5** 153<sup>b</sup> (P 299): *lokasāra; 1 134<sup>a</sup>, — 2 137<sup>a</sup>: prāguddeçake ekacaryāprati-  
panno 'pi sāvadyāmushthānād virater abhāvāt (°vūc ca P) na munir ity uktam, iha tu  
tadviparyayaṇa yathā munibhāvah syāt tatho 'cyate, — 3 140<sup>b</sup>: anōṣake aviratavādā(dī P)  
parigrahavān ity abhihitam, iha tu tadviparyaya ucyate, — 4 145<sup>a</sup>: ādyoddeçake hiṃsa-  
kasya viṣayāraṃbhakasyai 'kacarasya munivābhāvah prādarçito, dritiṃyatrītiṃyayos tu  
hiṃsāvishayāraṃbhaparigraharyudāsena tadvato doṣaṃ pradarçya virato eva munir  
bhavati 'ty etat pratipāditam, asmiṃç ca ekacarasyā 'munibhāve doṣādbhāvanataḥ (sho P)  
kāraṇam āha, — 5 150<sup>a</sup>: anaōṣake aryaktasyai 'kacarasya prayapāyāḥ (! pratyapā° P)  
pradarçitāḥ, atas tān pariñidishuṇā(hīrsh° P) sadācāryasevinā bhavitavyam ācāryeṇa ca  
hradopamena bhūryaṃ, tadamterāsina ca tapahsaṃyamaguptena niḥsaṃgena ca vihar-  
tavyaṃ, — 6 153<sup>b</sup>: bhūtācāryasaṃparehāc (°rkūc P) ca sva(fehlt P)kumārgaparītyāgo  
rāgadveshahāniç cā 'vaçyaṃ bhāvinī.*

**6** 172<sup>b</sup> (P 342): *dhūtā: iha 'namtarādhyayane lokasārabhūtaḥ saṃyamo  
mokṣaḥ ca pratipāditah, sa ca niḥsaṃgatāryatirekeṇa (°gato vya° P) karmabaṃdhu-  
nanam (lies: baṃdhadhū°, P hat blos baṃdhanam) aṃtareṇa ca na bhavati 'ty atas  
tatpratipādanārtham idam upakramyate, — 1 159<sup>b</sup>, — 2 162<sup>a</sup>: anaōṣake nijakavidhū-  
nanā pratipāditā sā cāi 'vaṃ phalarati syād yadi karmavidhūnanam syāt, atah karma-  
vidhūnanārtham idam upakramyate, — 3 165<sup>b</sup>: çarīropakaraṇadhūnanā, — 4 169<sup>a</sup>:  
karmavidhūnanārtham gauravatrayavidhūnanā, — 5 172<sup>b</sup>: upasargasanmānavidhūnanā.*

**7** (8) 194<sup>b</sup> (P 397): *vimokṣha: adhunā saptamādhyayanasya mahāparijñā-  
khyasyā 'vasaras, tac ca vyavachinnam iti kṛitvā 'tilaṃgh(y)ā 'shṭamasya saṃ-  
baṃdho vācyah, sa cāi 'yam, iha 'namtarādhyayane nija-karma-çarīropakaraṇa-gaura-  
vatriko-'pasargasanmānavidhūnanena niḥsaṃgatā 'bhīhitā, sā ce 'dam (cāi 'vaṃ P) sā-  
phalyam aṃbhavati yady aṃtakāle 'pi samyag niryāṇaṃ syād, ity atah samyagniryāṇa-  
pratipādanāye 'dam ārabhyate; — 1 179<sup>b</sup>: anaghasaṃyamapratipālanāya kuçīlapari-  
tyūgaḥ, — 2 182<sup>a</sup>: kalpanīyāhārādipratishedhaḥ, — 3 183<sup>b</sup>: gocarādīgatena çitādyaṅga-  
vikāradarçanānyāthābhārapannasya grīhasthasyā 'sud-ārekā vyudastā(h), — 4 185<sup>b</sup>: vā-  
lamaraṇaṃ, — 5 186<sup>b</sup>: glānatayā bhaktapratyākhyānaṃ, — 6 189<sup>a</sup>: ekasvabhāvanā-  
bhāvitasya (ekatra° P) dhṛitisamhananādyupetasye 'ṃgita(m P) maraṇaṃ, — 7 190<sup>a</sup>:  
sai 'vai 'katvabhāvanā pratimābhūir nishpadyatu iti kṛitvā 'tas tih pratipādyante, —  
8 194<sup>b</sup>: iha 'namtaroddeçakeshu rogādisaṃbhave akālaparyāyūgatam bhaktaparijñe-  
'ṃgitamaraṇa-pādapāpagamaṇa(°popa° P)vidhūnam uktam, iha tu tad evā 'nu-  
pūrviḥhīrṇāṃ kālaparyāyūgatam ucyate.*

8 (9) 207<sup>a</sup> (P 427): *upadhānaçrutam: anuṃtarādhyayaneśv aśṭasu yo rtho bhūhitaḥ sa tīrthakṛitā Vira-Varddhamānasvāmīnā svata evā cīrṇa ity etan navame dhyayane pratipādyate*, — 1 201<sup>a</sup>, — 2 203<sup>a</sup>: *ihā nu oçake bhagavataç caryā bhūhita, tatra cā raçyaṃ (ka)dāci(c) chuyyayā (cid yathā P) rasatyā bhāryam atas tatpratipādanāyā yam uddeçakāḥ*, — 3 204<sup>a</sup>: *bhagavataḥ parīśahopasargātisahanamī,* — 4 207<sup>a</sup>: *ihā pi rogā-tamkapīdām cikitsāryudāsenā samyag adhīśahate tadutpattau ca nitarām tapaççaraṇāyo dyachati ty etat pratipādyate . .*

Schluss des ersten Theiles (207<sup>a</sup>): *iti tadātmakasya brahmacaryākhyāçrutaskāṃdhasya Nirvṛitakulīna çrī Çālyaghāryeṇa (Çilācāryeṇa P)<sup>1</sup>) Ta(ḍ)tvādityāparanāmnā Vāharisādhusahāyena<sup>2</sup>) kṛitā sa (fehlt P) tika parisamāpte ti, çlokato graṃthamānam 9760 (statt der 0 steht resp. ein visarga: P hat blos 976!). Und hieran schließt sich nun hier noch (aber nicht in P) eine Aufzählung der Namen der 14 pūrva mit dem Anfang (blos einer Zeile) einer Erklärung dazu!*

Der Comm. zum zweiten çrutask. beginnt mit neuen Einleitungsgebeten: *namah çrīvīranāthāya sadācāravidhāyīne | praṇatāçeshagīrvāṇa-cūḍāratnārcitāūhraye || ācārameror gaditasya leçataḥ | pravacmi tacheshikacūlikāgataṃ | āripsate rthe guṇarān kṛitī sadā | jāyeta niḥçesham açeshitakriyāḥ || ukto navabrahmacaryādhyayanātmaka ācāraçrutaskāṃdhaḥ | sāmpratam dvitīyo graçrutaskāṃdhaḥ samārabhyate, usya cā yam abhīsaṃbāṃdhaḥ | uktaṃ prāg ācāraparimāṇam pratipādīyatā, tadyathā: navabāṃbhaceramāñu o payaggeṇam (Niry. 1, 11, s. pag. 363<sup>n.3</sup>) | tatra dye çrutaskāṃdhe nava brahmacaryādhyayanāni pratipādītāni, teshu ca na samasto pi vīrakshīto rtho bhūhīto, bhūhīto pi saṃkshepato, to nabhūhītārthābhūdhānāya saṃkshepānūktasya ca prapañcāya tadagrubhūtāç catusraç cūḍā uktānūktasaṃgrāhikāḥ pratipādyante, tadātmakaç ca dvitīyo gre-çrutaskāṃdhaḥ*, — 208<sup>a</sup> *çeshāñi tv agrañi . . upakārōgrasya sukhapratipattiyartham . . tatre dam idānim vācyam: kenāi tāni nirvyūdhāni? kimartham? kuto ve ty, uta āha: therehī tyādi (Niry. 2, 3), sthāvirañ çrutarīddhāñ caturdaçapūrvavibhīr nirvyūdhāni ti*, — *sāmpratam<sup>3</sup>) yad yasman nirvyūdhāṃ tad vibhāgenā cāṣṭa iti: bīyasse tyādi catusro gāthāḥ*

1) Çālyaghārya ist wohl nur Schreibfehler für Çilācārya (P).

2) so P auch am Schluss des zweiten aṅga (wo resp. Vāharigaṇīśahāya).

3) leider fehlen, s. oben p. 358 not. 2, in dem der Kön. Bibl. gehörigen Exemplar von P p. 3-18 des zweiten Theiles, und bin ich somit bei dieser hochinteressanten Stelle nur auf die eine ziemlich incorrecte Handschrift angewiesen. Der Wortlaut der darin citirten Stellen weicht auch hier (s. oben p. 362 not. 2 u. 4) von dem recipirten Texte (= R) mehrfach erheblich ab! — Die behandelten vier, resp. fünf Verse der Niryukti lauten, P zufolge: *vīassa ya pañcamae aṭṭhamagassa vīyammī (lies: vī<sup>o</sup>) uddeso | bhāṇo \*piṇḍesaṇeḥjā (lies: °jja) vattham pā<sup>o</sup>-oggaho c eva || 4 pañcamagassa caūṭthe iriyā \*vaññijjai samāseṇam | chaṭṭhassa ya pañcamae bhāsaññāyā vīyāñāhi || 5 sattekkagāni sattu vi nijjūdhāni mahāpariññāo | \*satthaparīññā \*bhācāna nijjūdhā u \*dhūva vimuttī || 6 āyārapakappo puṇa paccakkhāṇassa tāiyavatthūo | āyārañāma dhejjā vīsaīmā \*pāhūḍa cheyā || 7 avvogaḍo u bhāṇo \*satthaparīññāe daṇḍanikkhero | so puṇa*

(Niry. 2, 4-7), *vrahmacaryādhyayanānāṃ dvitīyam adhyayanam lokavijayākhyam tatra pañcamoddeṣake idaṃ sūtram*: »*sarvāmagandham parimāya nīrāmagandhoḥ (!°dho) parivraeyyā(vrae R)*«, *tatrā magrahaṇena hananādyās tisraḥ koṭyo grīhītā, gaṇdhopūlānāḥ aparās tisra. atāḥ shaḍ apy ariṣodhikoṭyas, tāḥ ce °māḥ: . . . , tathā tatrai °ra sūtram*: »*adissamāno(ṇe R) ya kareyarikkaehim tih (!kayarikkaesu R)*« | *amenū °pi tisro °riṣodhikoṭyo grīhītās, tāḥ ce °māḥ: . . . , 208<sup>b</sup> tathā °shṭamasya<sup>1</sup>) vimohādhyayanasya dvitīyoddeṣake idaṃ sūtram*: »[*se R*] *bhikkhū parikkameyya vā cīṭtheyya vā ṇisīecha vā tuyattīyya vā susāṇaṃsi ve °tyādi yāvat*: »*vahiya (kahim ci R) rihareyyā (riharanāṇam R) taṃ bhikkhuṃ gāhāvati urasaṃkama(t)tu vaeyyā (ur. g. biyā R) | aham āusanto samaṇū (āus. s. aham khalu R) | tubbha °ṭṭhāe (tava a° R) | asaṇam vā (hier hat R noch eine ganze Zeile) | pāṇāṃ | bhūyāṃ | jīvāṃ | sattāṃ samārabha samuddissa kīyaṃ pāmiccam*« *ityādi | etāni sarvāṇy api sūtrāṇy ācṛityai kādaṣa piṃḍaishaṇā nīrvyūdhās: tathā tasmīn era dvitīyādhyayane pañcamoddeṣake sūtram*: »*se (fehlt R) rattham paḍigrahaṃ kambalaṃ pāyapaṃchaṇam ugrahaṃ ca kaḍāsaṇam*« *iti, tatra vastrakambalapādapuṃchanagrahaṇāt vastraishaṇā nīrvyūdhā, paṭaḍgraha(!)padāt pātraishaṇā nīrvyūdhā, avagraha ity etasmāḥ avagrahapretimā nīrvyūdhā, kaḍāsanam ity etasmāc chayye °ti | tathā pañcamādhyayanā(°nasyā!) °raṃtyākhyasya caturthoddeṣake sūtram*: »*gāmāṇugāmaṃ diviyamūṇassa jjhāyaṃ (dujjā° R) | dīparakkaṃtam*« *ityādiṇe °ya (°ryā!) siṃksheyeṇa vyāvarṇite °ṃty ata īryādhyayanam nīrvyūdham | tathā shashṭhādhyayanasya dhruvākhyā[sya]* (sonst *dhūta* genannt, s. p. 357. 366) *pañcamoddeṣaka sūtram*: »*āikkhaī vihayā kiṭṭati dhammakānī*« (ganz anders R: *āikkhe vibhāe kiṭṭe vedavī*) *°ny etasmāḥ bhyaśājārādhyayanam ākṛishṭam ity evaṃ vjānāyās tram iti | tathā mahāparijñādhyayane sapto °ddeṣakās<sup>2</sup>), tebhyaḥ pratyekam saptā °pi saptāikakā nīrvyūdhās | tathā ḥastraparijñādhyayanād bhāvanā nīrvyūdhās, tathā dhūtādhyayanasya<sup>3</sup>) dvitīyacaturthakoddeṣakābhyāṃ vimuktyaadhyayanam nīrvyūdhām iti | tathā °caraprakalpo niḥṭṭhaḥ, sa ca pratyākhyānapūrvasya yat tṛitīyam vastu tasyā °pi yad ācārākhyā(ṃ) viṇṇatitamam prābhṛitam<sup>4</sup>) tato nīrvyūdhā itī: brahmacaryadhyayanebhya ācārāgrāṇi nīrvyūdhāṇy ato nīrvyūhatādhikārād evatāṇy api ḥastraparijñādhyayanān nīrvyūdhānī °ti darṣayati: avvogaḍo a(u!) ityādi(v. 8) aryākṛito °vyakto °parisphuṭo itī yāvat, bhāṇitah prati-*

*vibhajjamāno tahā-tahā hoi nāyavvo* || 8 (die mit \* markierten Wörter haben metri c. am Ende eine Verkürzung, oder Verlängerung, oder Mangel der Flexion.)

<sup>1</sup>) gemeint ist das jetzige siebente *adhy.*; für den Autor der *Niry.* galt die *mahāpariṇā* noch als siebentes *ajjh.*, s. p. 366 (zu dem »eighth« bei Jacobi Einl. der Uebers. p. L s. 16, 251-2).

<sup>2</sup>) hier wird die *mahāpariṇā* somit als noch bestehend behandelt; s. soeben; zu den 7 *udd.* s. *āṅga* 4 § 85.

<sup>3</sup>) fünf Zeilen zuvor hieß dasselbe *dhruva!* und so steht ja auch hier in der *Niry.* (v. 6).

<sup>4</sup>) hier wird das zweite *pūrvam* als noch bestehend behandelt; s. 16, 357. 449. 452<sup>b</sup>. 17, 48. 61.



pāditaḥ, ko 'sau? daṃḍanikshepaḥ, daṃḍaḥ prāṇipūḍālakṣhaṇas yasya nikshepaḥ paritýāgaḥ saṃyama ity arthaḥ, sa ca çastraparijnāyam eghya 'kto (°jnāyām eva 'kto?) 'bhūhito yatas tena punar vibhāyamaṇvo 'shṭase adhyāyaneśv (m 2—9!) asāv eva tathā-tathā 'nekaprakāro jnātaryo bhavati 'ti.

209<sup>a</sup> sāmpratam cūḍānām yathāisvam parimāṇam āha: jāvo 'grāhe 'tyādi (Niry. 2, 13), piṃḍaiśhaṇādhyāyanād ārabhyā 'vagrahapratimādhyāyanam yāvat etāni saptā 'dhyāyanāni prathamā cūḍā, saptu saptakakā dvitīyā, bhāvanā tritīyā, vimukṭih caturthī, ācāruvikalpo niçṭhaḥ sā pañcamī cūḍe 'ti . . .

1 228<sup>b</sup>: piṃḍaiśhaṇā; 1 212<sup>b</sup> piṃḍaḥ, — 2 214<sup>a</sup> tadgatām eva viçuddhikoṭim adhikṛityā 'ha, — 3 216<sup>b</sup> anaṃçake dośhaṇbhavāt samkhaḍigamanam niśiddham, prakārāntareṇā 'pi tadgatām eva dośhām āha, — 4 217<sup>b</sup> piṃḍagrahaṇavidhīḥ. — 5 219<sup>b</sup> desgl., — 6 221<sup>a</sup> ihā 'naṃtaroddeçake çramaṇādyaṃtarāyatayā gṛihapraveço niśiddhaḥ, tad ihā 'py aparaprāṇyaṃtarāyupratishedhārtham āha, — 7 223<sup>a</sup> pānakaricārah, — 8 224<sup>b</sup> tadgatam eva viçesham adhikṛityā 'ha, — 9 226<sup>a</sup> ihā 'naṃtaram an(v)eshāṇāyā-piṃḍaparikhāra uktaḥ, ihā 'pi prakārāntareṇa sa evā 'bhūdhīyate, — 10 227<sup>a</sup> sādharāṇādipiṃḍāvādyaṇ(°ptau P) vasatam gatena sādhumā yad vidheyam tad āha, — 11 228<sup>b</sup> ihā 'naṃçake labdhasya piṃḍasya vidhir uktaḥ, tad ihā 'pi viçeshata ero 'cyate.

2 235<sup>b</sup>: sejjā, çayyā; anaṃtarādhyāyane dharmādharāçarārapratipādanārtham ādāv eva piṃḍagrahaṇavidhir uktaḥ, sa ca gṛihītaḥ sam avāçyam alpāsāgārike pratīçraye bhoktavya iti, atas tadgatagunadośhanirūpaṇārtham dvitīyam adhyāyanam, — 1 231<sup>a</sup>, — 2 233<sup>b</sup>: ihā 'naṃtaroddeçake sūgārikapratibaddharasatīdośhāḥ pratipādītīḥ, ihā 'pi tathāvidharasatīdośhaviçeshapratipādanāyā 'ha, — 3 235<sup>b</sup>: ihā 'naṃtara-sūtre alpakriyāçuddhā vasatir ukta, ihā 'py ādisūtreṇa tadviparitām darçayitum āha.

3 239<sup>b</sup>: īryā; tayor (piṃḍa u. rasati) anveshānārtham gamanam vidheyam, — 1 237<sup>b</sup> nāpe (!nāre P) ryavasthitasya vidhīḥ, — 2 238<sup>b</sup> gamanavidhīḥ, — 3 239<sup>b</sup> sa eva.

4 243<sup>a</sup>: bhāshājāta; ihā 'naṃtarādhyāyane piṃḍa-rasatyartham gamanavidhir uktaḥ, tatra ca gatena mayi (pathi P) vā yādṛigbhūtam vāçyam na vāçyam vā, — 1 242<sup>a</sup>, — 2 243<sup>a</sup>: ihā 'naṃçake vāçyāvāçyavākyaviçesho 'bhūhitas, tad ihā 'pi sa eva çeshabhūto 'bhūdhīyate.

5 246<sup>a</sup>: vastraiśhaṇā; 1 245<sup>b</sup> vastragrahaṇavidhīḥ, — 2 246<sup>a</sup> desgl.

6 247<sup>a</sup>: pātraīśhaṇā; 1 246<sup>b</sup> pātrenā 'pi vinā piṃḍo na grāhya iti, — 2 247<sup>a</sup>.

7 249<sup>a</sup>: avagrahapratimā; piṃḍaçayyāvāstrapātrādayo 'vagraham āsṛitya (auch P) bhavaṃti 'ty ato 'sāv eva katividho bhavati 'ti, — 1 248<sup>a</sup>, — 2 249<sup>a</sup>: pūrvoddeçake 'vagrahaḥ pratipāditaḥ tad ihā 'pi tacheshapratipādanāyo 'ddeçakaḥ.

8—14 253<sup>b</sup>: saptā saptakakāḥ; uktaṃ saptamam adhyāyanam, tad-uktai 'va prathamā cūḍā 'bhūhite, 'dānām dvitīyā samārabhyate. ihā 'naṃtaracūḍāyām rasatyavagrahaḥ pratipāditas, tatra ca kūrīçe sthāne kāyotsarga-svādhyāyo-'cçārupraçravaṇādi vidheyam ity etatpratipādanāya dvitīyā cūḍā, sā ca saptādhyāyanātmike 'ti niryukti-

*kyīd darṣayitum iha: satte (2, 38)<sup>1)</sup> gāhā. saptai kakāny ekasarāni* (blos *kakāni* P) *ti saptā dhyayanāny uddeçakarāhitāni bhavaṃti. — 8 249<sup>b</sup>: prathamah saptai-  
kakah, sthānam kiṃbhūtaṃ svādhyāyagogyam, — 9 250<sup>a</sup>: nishīthikā (!): tasyāṃ  
svādhyāyabhūtau yad vidheyam yac ca na vidheyam, — 10 251<sup>b</sup>: tṛtīyah saptai-  
kakah; uccārapraçravaṇam; tatra ca kathambhūtāyām bhūmāv uccāradī vidheyam, —  
11 252<sup>a</sup>: caturthah saptai-kakah; ihā dya sthānam, dvitīye svādhyāyabhūmis, tṛtīyo  
ccāradī (ye uo P) dīvidhī(h) pratipādītas. teshu ca vartamāno yady amukūlapratikūla-  
çabdān çṛimuyāt, teshv araktadrishṭena (so P, tashvah | ra° Cod.) bhāryam. — 12 252<sup>b</sup>:  
pañcamah saptai-kakah; ihā naṃtarāṃ çravaṇendriyam āçṛitya vāgudreshotpatir  
nishīddhā. tad ihā pi cakshurindriyam āçṛitya nishīdhyate. — 13 253<sup>b</sup>: shashṭhah  
saptai-kakah; ihā naṃtaracūdāyām vāgaghoshō(dre P)tpattinimittapratishedho bhīhitas,  
tad ihā pi sa evā nena (auch P: nyena?) prakāreṇā bhīdhīyate. — 14 253<sup>b</sup>: sapta-  
mah saptai-kakah; ihā naṃtarādhyāyane sāmānyena pa(rā P)kriyā nishīddhe, hu tu  
gachanīrga(to P)ddeçenā nyonyakriyā nishīdhyate.*

**15 256<sup>b</sup>:** *tṛtīyacuḍā<sup>2)</sup>, bhāvanā: ihā dītah prabhṛiti yena ā (? çri P)  
Varddhmānāsvāmīne dam arthato bhīhītam, tasyo pakūtrāt tadukturyatūṃ prati-  
pādūyitum, tathā pañcamahārratopetena sūdhumā pīṃḍaçaṃyādīkam grāhyam, atas  
teshām mahārratūnām pratipādanārtham bhāvanāḥ pratipādīyāḥ.*

**16 258<sup>a</sup>:** *caturthacuḍā<sup>2)</sup>, vimuktyadhyāyanam: ihā naṃtarāṃ mahā-  
rratabhāvanāḥ pratipādītāḥ, ihā py anītyabhāvanā pratipādīyate.*

Schluss: *iti tūtparyārthah | ity ācārya (ilāṃkarīracitāyām ācāraṭikūyam dri-  
tīyah çrutaskamdhah samāptah | samāptam cā cārāṅgam iti | graṃthāgram 12000 ||  
ācāraṭikākarāṇe (çriā° P) yad āptam puṇyam mayā mokshagamaikahetuh | tenā panīyā  
çubhaga(!rā P)çīm uccāir ācāramārgpravaṇo istu lokah || 1 || çā karṣīshakālūtī(tīta P:  
wohl °lūt) samvat-saraçateshu saptasu | aṣṭān aratīyadhīkeshu (so auch P: wohl  
blos °ratyadhī°) vāçākhāçudhīyapañcamyām<sup>3)</sup> || 2 || ācāraṭikā kyite ti (so weit auch  
P) | svakoçasatkampravarāṇ(saktapr°?) purātanaṃ jīrṇam vīvarṇam (metri c.?) pra-  
thamāmgyapustakam | samāptam | samvati 1660 varshe tashaka Vaçaramah ||*

### 1777. Ms. or. fol. 663.

Das zweite āṅgam, sūyagaḍaṅgam, sūtrakṛitāṅgam (= A), nebst der samvat 1583 abgefafsten dipikā des Harshakula, Schülers des Hemarimalasūri. In

<sup>1)</sup> *sattekkagāni ekkasarāni purvabhāṇīyam tahiṃ thīnam | addhatthāne pagayam nishī-  
hīyāe tahiṃ chakkam || 38 ||* <sup>2)</sup> *cūlā 3 u. 4* sollen nach Hemac. *Parīçishṭap.* 9, s. Jacobi Einl. zur Uebers. des ācāra p. L, der ältesten Schwester des *Sthītabhadra* von dem *Jina Sīmandhara* »revealed« worden sein.

<sup>3)</sup> Klatt im Ind. Antiqu. 11, 247<sup>b</sup> bezweifelt die Beweiskraft dieses Verses, weil derselbe »has been added after the colophon of the Ms.«; daß ihn auch P hat, geschieht einfach, weil ihn die Mss. haben, und kann nichts dazu beitragen, seine Authentizität zu erhärten.





*ṇaīm* (°ṇaī P, °ṇae B) | *saṃkhāya jūriyaṃ c'era* | *kammunā u tūṭṭati* || 5 || .. *sodaryāḥ bhrā-*  
*ṭṛibhaginyādayaḥ. rittādikaṃ saṃsāre pīḍyamānasya jantor na trāṇāya bhavati, etat jnā-*  
*tvā. tathā jīvitam svalpam atī jnātvā. karmaṇaḥ sakāḥāt trutyati apagachati; — svasama-*  
*yaṃ pratipādyā parasamayaṃ pratipādayitukāma āha: ee gaṃthe viukkamma | ege*  
*samaṇamāhaṇe* (°haṇā BP) | *ayāṇṇṭā viussiyā* (°ittā BP) | *sattā kāmehi māṇavā* || 6 ||  
*etān pūrroktān graṃthān sūtrārthān vyutkrāmya parityajya, kecit c'raṃaṇā(h) cākya-*  
*dayo evāhmaṇḍe ca. viussiyā* (°ittā P) *viridhaṃ ut prābhayena sitā baddhāḥ svasama-*  
*yeshu pratibuddhāḥ: — sāmpratam nāstikamatim ācṛityā* °ha: *saṃti paṃca maha-*  
*bbhūā iham egesi*(m BP) *āhiyā | puḍhari āu teu* (vā P) *vāū āgāsapaṃcama* || 7 || *mahā-*  
*bhūtāni, ekeshāṃ bhūtārādīnāṃ ākhyātāni ta(t)tvārthakṛitā(ni), tair vā bhūtārādībhir nā-*  
*stikair ākhyātāni svayam aṃgikṛitāni. pareshāṃ ca pratipādītāni; namu Saṃkhyādi-*  
*bhir api bhūtāni manyanta*<sup>1)</sup> *eva tat katham Cār'rākamatāpeksha eva* (°kshayaī  
°ra P) *bhūtopyāsa iti ved, ucyate, Sāṃkhyādībhir hi pradhānāhamkārādikaṃ. tathā*  
*kāladigātmadikaṃ cā nyad api vastujātam aṃgikṛiyate. Cār'vākāis tu bhūtavyatiriktaṃ*  
*nā °tmādi kiṃcin manyata*<sup>1)</sup> *iti, tanmatāc'raṇeṇai vā yaṃ sūtropanyāsa iti; —*  
*Cār'rākamatāṃgikāram evā* °ha: *ete paṃca mahabbhūā | tebho* (°bbho P) *ego* (kk B) *tī*  
*āhūā | aha tesim* (es° B) *viṇāseṇam* (°seu B) | *viṇāso hoi dehiṇo* (°ṇam B) || 8 || *etāni p. m.,*  
*tebhyaḥ kāyākāraparīṇatebhya ekah kaḥcic cidrūpo bhūtāryatirikta ātmā bhavati, na tu*  
*kaḥcic aparah paralokayāyā jīvākhyah padārtho 'stī ty evam ākhyātavaṃtaḥ: .. atra 'tanma-*  
*tanirloṭhanayuktayo vṛittīto*<sup>2)</sup> *°raseyāḥ: — aha ekātmadvaitarādām uddiḥyā* °ha: *ja-*  
*dhā* (°hā BP) *ya puḍhari thūbhe | ege nānā hi disai* °eraṃ *bho kaṣiṇe loe | vimū* (viṇū B)  
*nānā hi disai* (vaṭṭā B) || 9 || *yathā, caḥabdo piḥcabdarthe, sa ca bhinnah. pṛithiryāḥ stū-*  
*paḥ, pṛithiry eva vā stūpaḥ, pṛithivisāṃghātākhyo °rayavi. sa ca eko pi yathā nānārūpaḥ*  
*sarītsamudraparratanagaragrāmādyādihāratayā vicītro dṛiḥyate, .. na ca tāvatā pṛithivī-*  
*trasyai °kasya bhedo bhavati, evaṃ .. kṛītsno pi cetanācetanarūpo loka eko vidvān. eka*  
*evā °tmā vidvān jnānapīṇḍah pṛithiryādībhūtākāratayā nānā dṛiḥyate. na ca tāvatā tasyai*  
*°kasyā °tmata(t)trasya bhedo bhavati: — asyo °ttaram āha: evam ege tī jampāṃti |*  
*maṃdā āraṃbhamissā | ege kiccā sayam pāram | tīrvaṃ dukkham* (teṇa tīrvaṃ B) *niga-*  
*chaī* (niṇā° BP) || 10 || <sup>3)</sup> *evam ātmādvaitavūdam ācṛitā eke jalpanti, .. āraṃbhe jīva-*  
*hīnsātmake nicṛitāḥ āsaktāḥ, nigachāi tī ā'rsha tvād bahuvacanārthe ekavacanam, .. ta-*  
*smād eka evā °tme 'ti na yuktaṃ; — sāmpratam tajjivatacharīravādīmatam pūrva-*  
*pakshayann āha: patteam kaṣiṇe āyā | je bāli je a paṃḍhā | saṃti piccā nu te*  
*saṃti | na tthi satto °ravāūā* (°vāyayā B) || 11 || *pratyekam pratiḥarīram ātmānah kṛītsnāḥ*  
*sarve pi .. pṛithay vyavasthītāḥ, na hi eka evā °tmā sarvavyāpī sīkārya* (°o P) *bāla-*  
*paṃḍitādīvibhāgābhāraprasaṃgāt; namv evam ātmabahutvaṃ Jainair api svīkṛiyata eva*  
*tat kim iti paramatam ācṛitya sūtram idam ucyata ity ācāṃkāyām āha: vīdyante*

<sup>1)</sup> Passiv! <sup>2)</sup> ist hiermit C'ālāṃka gemeint? (vier pagg. in P). <sup>3)</sup> hier fügt B in Sanskrit hinzu: *sarvagatavādī gataḥ*, also eine Art Unterschrift für den vorhergehenden Abschnitt.



*jivāḥ ṣarīraṃ yāvat, ṣarīrābhāve tu na saṃti, . . . teshāṃ mate ṣarīrād bhīnaḥ paraloka-*  
*yāyī na kaṣṣid ātmākhyāḥ padārtho nā (fehlt P) 'stī 'ti Jainebhyo bhedaḥ, kim ity*  
*evaṃ te manyanta ity āhu: aupapātikā (upa° P) bhavād bhavāṃtaragūmināḥ sa(t)trāḥ*  
*prāṇināḥ na tthi tti na saṃti; . . . tan matam evā 'ha: na 'tthi punne ca pāve*  
*(pāte B) ca (vā BP) | na tthi loe ito (itu B) pare | sarīrassa viṇāseṇam | viṇāso hoi*  
*dehīṇo || 12 || 1) . . . tathā ca darṣyate tanmataleṣo, yathā svabhāvād eva jagadvāicitryam |*  
*yad uktam: kaṣṭakasya ca tikṣṇatvam mayūrasya vicitratā | varṇāḥ ca tāmracūdasya*  
*(°dānām P) | svabhāvena bhavanti hi ||; — athā 'kriyāvādimatam āhu²): kurvam*  
*ca kāravam (°yam BP) | sarvam kurvam ṇa vijjā | evam akāraū (°rao BP) appā |*  
*evaṃ te u (te u evam B) pagabbhū || 13 || kurvan kārayaṃḥ ca ātmā na bhavati, āt-*  
*mano vyāpakatvād amūrtatvāc ca kartṛtvānupapattih, tata eva kāravitṛtam apy ātmano*  
*na yuktam, . . . anyā 'pi kriyā tasya nā 'stī 'ty āhu: sarvam tī, sarvāṃ parispaṇḍādīkām*  
*deçādeçyāṃtura(deçād deçā° P) prāptirūpām(kriyām P) kurvan ātmā na vidyate, sarvavyā-*  
*pitveṇā mūrtatveṇa cā 'kāṣasye 'vā 'tmāno nihkriyatvam Sāṃkhyamate, evam uktapra-*  
*kāreṇa te Sāṃkhyāḥ pragalbhītāḥ pragalbhyavaṃto dhārshityavaṃto vidyaṃte; — saṃ-*  
*pratam tajjīva tacharīrākārakavādīno matam nīrākurvam āhu: je te u(tuB) vāiṇo*  
*evaṃ | loe tesīm kuu siyā | tamāu te tamāṃ jaṃti | maṇḍā āraṃbhavāssī || 14 || 3) ye*  
*tāva(c) charīrāvyatīrīktātmarādīna evaṃ bhūtāvyatīrīktam ātmānam abhyupagatavaṃ-*  
*tus teshāṃ lokaḥ caturgatibhavarūpaḥ . . . jagadvāicitryarūpaḥ kutaḥ syāt, ātmānamgī-*  
*kāre puṇyapāpābhāve katham viçvavāicitryam? te ca nāstīkās tamaso 'jñānarūpāt tamo*  
*yānti; . . . — athā 'tmashashṭhāvādimatam āhu: saṃti paṃca mahabbhūā | iham*  
*egesīm āhūā | āyachattḥā (°o P) puṇo vāhū(āhu B, āḍhu P) | āyā loe a sāsae || 15 || . . . eke-*  
*shāṃ ātmashashṭhāvādinām Sāṃkhyānām Vaiçeshikānām ca | te punar evam āhuh,*  
*. . . ātmā lokaḥ ca pṛithivyādīrūpaḥ çāçvataḥ nityaḥ; — çāçvatatvam evā 'ha: duhuto*  
*(duhaū B, °o P) te (fehlt P) ṇa viṇassaṃti | ṇo a uppajjāe asaṃ | sarve vi sarvathā (°yā B)*  
*bhāvā | nīyatībhāvam āgayā || 16 || 4) te bhūtapadārthā ātmashashṭhā ubhaya to nirhetu-*  
*kasahetukavīnāçābhyāṃ na vīnāçyanti, Baudhānām(°ādī P) mate ghaṭādivas(t)u hetuṃ*  
*vīnā 'pi kṣaṇe² vīnāçyuti, Vaiçeshikānām tu lakūṭādīhetuyogena ghaṭādīnām vīnāçah,*  
*tēna dvīvīdhenā 'pi vīnāçena lokātmanor na vīnāçah, . . . na co 'tpadyate 'sat avidyamānaṃ,*  
*sarve 'pi bhāvāḥ sarvathā nīyatībhāvaṃ nīyatvam prāptāḥ; — atha Baudhamaṃtam āhu:*  
*paṃca khaṃdhe vāyam t' ege (ete B) | bālā u (va B) khaṃajoṇo(ṇājā B) | aṇṇo*  
*(aṇṇo B) aṇṇaṇṇo (aṇṇāmo B) ṇ' evā 'hu | hevaṃ ca ahevaṃ || 17 || 5) eke Baudhāḥ*

1) hier fügt B, wie oben, ein: *tajjīvatacharīravādī gataḥ*.

2) nach den Angaben in *aṅga* 4 etc., s. 16, 259. 266, werden im *sūyagaḍa* 363 ketzerische Ansichten, *pāsaṃḍīya*, erörtert; nämlich 180 *kriyāvādinām*, 84 *akriyāvādinām*, 77 *ajñānikānām*, 32 *rainayikānām matāni*. Ueber die gleiche Zahl (363) bei den Buddhisten s. 17, 75. 76.

3) auch hier hat B eine Unterschrift, aber in *Prākṛit*: *akiriyavādī gayā*.

4) B fügt hier, halb in *Sanskṛit*, halb in *Prākṛit*, hinzu: *ātmashashṭ(h)avādī gayā*.

5) B fügt, diesmal wieder blos in *Sanskṛit*, hinzu: *aphalavādī gataḥ*.

pañca skandhān vadaṃti, rūpaskandhaḥ 1 vedanā° 2 vijñāna° 3 saṃjñā° 4 saṃskāra° 5  
 . . . na caī 'tebhyo 'nyah kaṣṣid ātmākhyah padārtho 'sti 'ti, bālā mūrkhāḥ, . . . kṣhaṇa-  
 yogīnaḥ kṣhaṇe 2 vīnaṣṣarāḥ | pūrvarūḍibhyo Bauddhavyatīrekam āha: aṅṅo tti,  
 yathā Sāṃkhyādayo bhūtebhyo 'nyam ātmānam aṅgīkṛitavāṃtah yathā ca (fehlt P)  
 Cārvākāḥ bhūtebhyo 'nanyam abhinnam ātmānam isṭhāvāṃtah tathā Bauddhā nai 'rā  
 'hu(h) no 'ktavāṃtah, tathā hetubhyo jāto hetukaḥ kāyākāraparīṇatabhūtamīśhpādītaḥ,  
 tathā 'hetuko nitya ity evaṃ tam ātmānam Bauddhā nā 'ngīkṛitavāṃtah; — tathā (nye P)  
 caturdhātukaṃ jayad Vauddhā vadaṃti 'ty āha: puḍhavi āū (āu P) vāu (teū B,  
 teū ya P), tathā teū (cāū BP) a ekkaū (egaja B, eguā P) | cattāri dhūṃṇo rīraṃ, evam  
 āhaṃsu jānaya (°gā B) || 18 || . . . ete cattāro 'pi dhātavo yadā ekākāraparīṇatas tadā  
 kāyākāratayā jīvākhyāṃ labhaṃte, evam āhūr jānakāḥ paṇḍītaṃmanyā<sup>1)</sup> Bauddhāḥ |  
 evam āhaṃsu ācāra (āvare P) itī kvaṣṣī pāṭṭhah, tatra ācāra (āvare P) tī apure  
 Bauddhāḥ; — atha pūrvoktasarvadurmatvīm aphalateṃ svadarṣanāṃgīkāraṃ ca  
 darṣayam āha: agāram āvasaṃtā vi āraṇā (araṇṇā P) rā viparvāū | imam darisaṇam  
 āvaṃ(n)ā sarvadukkhā vimuccā || 19 || . . . gṛihasthā, araṇyā (ā° P) rā tāpasūdayah, pra-  
 vrūjītāc ca Śākyādayah, apīḥ saṃbhāvaṇe, idaṃ te saṃbhāvayaṃti, yathā: idam usun-  
 dīyaṃ darṣanam āpanā ācīritāḥ sarvadukkhēbhyo (fehlt P) jīva vimucyaṃte (P aus-  
 führlicher); — atha teshūṃ nīphalateṃ āha: te nā 'vi saṃdhiṃ nuccā ṇaṃ | na  
 te dhammavīū (°o P) jaṇā | je te u vādīṇo (vādīṇo BP) evaṃ | na te uhaṇṭarū (oh° P) 'hiā  
 (°yā B) || 20 || (<sup>abc.</sup> wie eben) na te (B hat blos ṇo evaṃ te!) saṃsārapāragā || 21 || (<sup>abc.</sup> wie  
 eben) na te (B hat wieder blos ṇo evaṃ te) gabbhassa pāragā || 22 || (<sup>abc.</sup> wie eben)  
 na te (B hat blos evaṃ na te) jammaṣṣa (dha° B) pāragā || 23 || (<sup>abc.</sup> wie eben) na te  
 (B hat blos na te) dukkhassa pāragā || 24 || (<sup>abc.</sup> wie eben) (B hat blos je te u vādīṇo  
 evaṃ) na te māraṣṣa pāragā || 25<sup>2)</sup> || te pañca paṇicabhūtarād(y)ādyaḥ saṃdhiṃ jñānū-  
 varaṇādīkarmarivararūpaṃ nā 'pi nai 'va jnātvā, ṇaṃ vākyāṃkāre, yathā jīvakur-  
 maṇo(h) saṃdhī bhinnatvaṃ bhavati tathā 'jnātvā mokshārtham pravṛittāḥ, . . . te jaṇā  
 lokā na samyag dharmavidah | ye tu te evaṃ vādīnaḥ te ogho bhavaughah

<sup>1)</sup> ich möchte meinerseits das Wort *jānaya* anders deuten, nämlich auf den *Videha*-König *Janaka* beziehen, s. 16, 260. So aufgefaßt würde diese Benennung der *Bauddha*, die damit also als Anhänger des *Janaka* markirt wären, eine höchst eigenthümliche Bedeutung gewinnen. Die Erklärung von *jānaka* durch *paṇḍītaṃmanyā*, die ihrerseits wohl nur durch die *Prākṛit*-Form der *√jnā* suppedirt ist, leidet speciell an dem Uebelstand, daß nicht ersichtlich ist, wie ein solches Wort zu einer dgl. üblen Nebenbedeutung gekommen sein sollte, zumal die *√jnā* gerade bei den *Jaina* mit Vorliebe, und zwar stets in guter Bedeutung, gebraucht wird; so ja auch schon in dem Namen ihres Stifters *Nātaputta* (s. p. 375<sup>b</sup>).

<sup>2)</sup> in Folge dieser *gāṭhā*-artigen Verkürzungen des Textes in B wird dieser *uddeśaka* darin nur zu 24, nicht zu 27, *śloka* gerechnet; und daher, resp. auf Grund weiterer dgl. Verkürzungen in *udd.* 2, der hier 33, in B nur 31 (in P 32) Verse zählt, werden dann auch dem ganzen *adhyayana* am Schluß in B nur 84, nicht wie hier 89, Verse zugetheilt.



samsāras, tattaraṇaḥilā na ākhyātā Jināiḥ: — te yat prāpnuvanti tad āha: nāṇā-  
rihāim dukkhāim | aṇubhavaṃti (aṇuḥa° BP) puṇo<sup>2</sup> | saṃsāracakkavālaṃmi | maccu-  
vāhū(vāhimaccu B)-jarā-ule (kule BP) || 26 ||; — teshāṃ duḥkhaḥalam upasaṃhāraṃ  
cā 'ha: uccārayāṇi (°yāim B) gachantaṃ gabbhaṃ issanti (e° P, esaṃva B) 'ṇaṃ-  
taso | Nāyaputte (°ve B) Mahāvīre | evaṃ āha Jinottame (°mi B) tti (iti P) bemi  
|| 27 || adhamottamaṇi sthānaṇi bhramaṇto garbhāda (! d P) garbhaṃ yāsyanti amanta-  
gaḥ | Jnātaḥ Siddhārtha(h!) kshatriyas tasya putraḥ<sup>1</sup>) cṛī Mahāvīro Jina evaṃ  
uktavān | iti bravimī 'ti Sudharmaśvāmī Jambūsvāminam praty āha.

2 (10<sup>a</sup>): atha dṛitīyoddeḥakāḥ kathiyate, tasyā 'yam arthasaṃbandhaḥ<sup>2</sup>), ādyodde-  
ḥake bhūtarādādimataṃ pradurḥ(y)a nīrākṛitam, ihā 'py eva cīṣṭam tad ero 'padarḥya nīr-  
ākṛiyata ity anena saṃbandhena 'gatasya uddeḥakasya sūtre (°am P) yuthā: āghāyaṃ  
(akkhā° B) puṇa egesim (°si B) | uravannā pudho jiyā | vedayaṃti suhaṃ dukkhaṃ  
adurā luppaṃti thānao || 1 || puṇaḥ ekeshāṃ niyativādīnāṃ etad ākhyātam, . . upa-  
pannā yuktyā ghaṭamānāḥ pṛīthak aneke jīva(h), jīvasa(t)tvena (°ve P) paṃcabhūta-  
tocharīvarādīmataṃ nīrākṛitam | pṛīthay ity anena 'tmādvaitarādīnīrāsaḥ ca, . . anubhav-  
anti, . . athavā lupyaṃte sthānāt sthānāntaraṃ saṃkrāmyante, eteno 'papātikatvam apy  
uktaṃ | niyativādīmatam evā 'ha ḥlokadvayena (2. 3), — schl.: evaṃ tu samaṇā ege micchā-  
dīṭṭhī anāriyā | saṃsārapārakaṃkhi te saṃsāraṃ aṇupariyāṭṭa(ṇ)ti tti bemi || 33 || .. eke  
cramaṇāḥ (°ākyaḍayo mithyādrīṣṭayo 'nāryāḥ svamatānīrāgeṇa (°sāreṇa P) saṃsāra-  
pārakaṃkshīṇo 'pi saṃsāram evā 'nupariyāṭṭanti (!), saṃsāra evā 'naṃtakālaṃ bhra-  
maṃti, — 3 (16) 12<sup>a</sup>: svā-nyasaṃayapravīpaṇā: jaṃ ki(ṇ)ci vi (fehlt B, u P) pāi-  
kaḍam | sadḍhī(satta B, sadḍhī P)māgaṃtu-ihitam (°tanīhiyaṃ BP) | sahasaṃtarīam  
bhū(ṇ)je | dupakkhaṃ (dupp° B) e' eva (°vā B) sevati (°vā BP) || 1 || yat (fehlt P)  
kiṃcīd āhārajātam svalpaṃ ghaṇam vā pūtiṃkṛitam ādhīkarmādisikthenā 'pi yuktaṃ,  
cṛaddhāratā bhaktimatā 'nyenā 'parān āgaṃtukān uddīcya ihataṃ kṛitam, tat saha-  
srāṃtarītam apī yo bhūmjīta sa dvīpakshaṃ grihasthapakshaṃ pravrajītapakshaṃ  
ca sevate, — schl.: taddīṣaṇāyā 'ha: asaṃvudā anādāṃ (°dīhīṃ B) | bhamihīṃti  
puṇo<sup>2</sup> | kappakālo 'ravajjaṃti (°lap[°lam P]wayy° BP) | thānā āsurakibbisā(°yā P) tti  
bemi || 16 || te pāshaṃḍīnas ta(t)vato 'saṃvṛitā anādīkaṃ saṃsāraṃ puṇaḥ-puṇaḥ  
bhramīshyaṃti, yadī kathaṃcī teshāṃ svargāvāptis tathā 'pi kalpakālaṃ bahukālaṃ  
utpadyante saṃbhavaṃty āsurāḥ usurasthānotpannā apī na pradhānā(h) kiṃ tarhi  
kīlbīshīkā adhamā eve 'ti || 16 ||, — 4 (13) 14<sup>a</sup>: anyatīrthikāṇāṃ kutsītatvam;  
ete jīu bhō na saraṇam jattha bāle vasīyati<sup>3</sup>) | heccā (hī° BP) ṇam puvrasaṃjogaṃ |

1) s. 16, 261. 303. 422. Nach Burnouf, Lotus 458<sup>n</sup>, s. auch Jacobi Ind. Ant. 9, 159, ist Nātaputta, bei den nördlichen Buddhisten: Jnātiputra, vielmehr durch Jnātiputra zu erklären. — Siddhārtha ist bei den Buddhisten der Name Buddha selbst, nicht seines Vaters.

2) so durchweg der Eingang der einzelnen uddeḥaka.

3) bātā paṇḍiyamāṇīṇo (pāthāṃtare: yattha bāle 'vasīyati) P Text (p. 86); im Comm. aber ist vielmehr: b. p. als kcacit pāthāḥ aufgeführt.

*sitā kiccovadesayā* (°sitā B, °vaesagā P) || 1 || *ete 'uyamatino jitā abhibhūtā rāgadve-*  
*shādibhiḥ, bho iti śiṣhyānamtraṇaṃ, evaṃ tvam jānīhi yathā ete na śaraṇaṃ kasyacit*  
*trīṇāya na samarthāḥ, yatrā 'jñāne bālo 'jño lagnaḥ san avasīdati tatra te nyava-*  
*sthitāḥ | . . hitvā tyaktvā puṅgaṃ dhanasvajamādikaṃ, ṇam iti rākyālamkāre, sitā*  
*baddhāḥ parigrahāraṃbheshu, kṛtyaṃ kāryaṃ pucanapācānādi tasyo 'padeṣaṃ gachamā*  
*'ti kṛtyopadeṣagāḥ, athavā siyā ity ārshatvāt syur bhaveyaḥ, — schl.: upasaṃhāram*  
*āha: samie ya (u BP) sayā (sadā B) sāhu (°hu P) paṃcasamvarasamvude (°do B) | site-*  
*him (°hi P) asite bhikkhū āmokkhāe (aōāya P) parivaejjāsi tti bemi || 13 || paṃca-*  
*(erōṇ P)samitibhiḥ samītaḥ sādhuḥ paṃcamahāvratopetatvāt paṃcaprakārasamvara-*  
*(s° fehlt P)samvṛitaḥ | gṛihapācādīshu sitā baddhā gṛihasthūs teshu 'sito (teshr as° P)*  
*na buddho na murchito bhikshu(r) bhāvabhikshu(r) ā samaṃtāt mokshāya pari samaṃ-*  
*tāt vrajeḥ saṃyamānushṭhānarato bhaves tvam 'iti śiṣhyasyo 'padeṣaḥ; . . iti Tapā-*  
*gachādhipa śrī Hemarimāla sūriṣvara(riśra P)śiṣhya Harshakulaprañātāyāṃ śrī-*  
*sūtrakṛitāṃgadīpikāyāṃ prathamāṃ samayādhyāyanaṃ ||*

2 (3; 76) 23<sup>a</sup>: P p. 100—160: *vaitālīyaṃ*<sup>1)</sup> *prathamādhyāyane parasamaya-*  
*doshāḥ svasamayagṇāc co 'ktāḥ, tāṃc ca jñātvā yathā karma vidāryate tathā bodho*  
*vidheyah; — 1 (22) 16<sup>b</sup>: sambujjhaha kiṃ na bujjhaha saṃbohī puṇa (khalu BP)*  
*pecca (picca B) dullahā | no hū 'vaṇamaṃti (hu vaṇamati B) rāio (rāio P, satīṭha! B) |*  
*no sudhaṃ(bh BP) punar āvi (avi P) jīviyaṃ || 1 || tatra bhagavaṃ āditīrthu(ṇ)karo*  
*Bharata(°taḥ P)tīraskārāgatasamvegāṃ svaputrāṃ uddiṣye 'dam āho, budhyadhvaṃ . .*  
*kiṃ na budhyadhvaṃ, . . saṃbodhiḥ dharmaprāptirūpā, no (fehlt P) hur niṣcaye, nai*  
*'vā 'tikrāntā rātraya upanamaṃti punar dhavkaṃte, punar api jīvitum saṃyamajīvi-*  
*taṃ no nai 'va sulubhaṃ, — schl.: vetāliamaggam āgato (°aū P) maṇvayasā kāeṇa*  
*samvudo | ciccā vittaṃ ca nāyaū āraṃbhaṃ ca su(fehlt B)samvude cariyyā si tti bemi*  
*|| 22 || kurmaṇāṃ vaidārikaṃ vidāraṇasamarthaṃ mārgaṃ, . . tyaktvā vittaṃ dhanam,*  
*jñātīn, sāvadyāraṃbhaṃ ca, susamvṛita indriyaṇiḥ saṃyame careḍ iti br., — 2 (33) 20<sup>a</sup>:*  
*pūrvoddeṣake śrī Rīshabhāsāmīnā svaputrāṇāṃ upadeṣaḥ kathitāḥ, ihā 'pi sa eva 'cyate;*  
*tayasucaṃ (!°sam ca P, nuvasaṃ va B) jahāi (rayāi B) se rayam | ii sa(ṇ)khāyam*  
*(°ya P) muṇi na majjati (muyyāi B) | gotamatareṇa māhaṇe | uha (!) seyakarī amesi*  
*imkhāṇi (ikhāṇi B) || 1 || yathā sarpaḥ tvacaṃ svām<sup>2)</sup> jahāti evaṃ asau sādhu(h)*  
*rajaḥ karma tyajati, evaṃ kashāyābhāve karmābhāva itī saṃkhyāya jñātvā munir*  
*na mādyati madam na yāti, gotreṇa Kāṣyapādīnā anyataragrahaṇāt ṣeshamada-*  
*sthīna(sth. fehlt P)grahaṇaḥ(ṇ P), māhaṇe ti sādhuḥ, je vii tti pāthe<sup>3)</sup> yo vidvān,*  
*sa (fehlt P) jātikulādibhir na mādyati 'ti | tathā aṣṛeyaskarī (!) imkhāṇi nīmdā sā 'py*

1) *vaidārikam* (v. 22), s. 16, 261; zu der daselbst für den Metrums-Namen *vaitālīya* gegebenen Erklärung s. Jacobi's abweichende dgl., in Z. D. M. G. 38, 593 (1884).

2) *tayasam va* ist vielmehr wohl durch *tyajasam iva* zu erklären.

3) ist dieser *pātha*, an Stelle von *māhaṇe*, etwa dadurch hervorgerufen, daß letzteres Wort hier in gutem Sinne gebraucht ist? und das fand Anstofs?



anyeshāṃ na kārye 'ti<sup>1)</sup>. — schl.: *evam ma(t)tā (mamā B) maham̐taram̐ (°hatta° B) dhammam̐ im̐m̐ sahiā bahū janā | guruṇo chaṃdānuvattagā virayā tinna (tinā B) mahogham̐ āhitum̐ ti tti (f. B)<sup>2)</sup> bemi || 32 || evam̐ ūtmahitam̐ durlabham̐ matvā mahattaram̐(ṃt P) ti mānushyādīkam̐ wasaram̐ jnātvā enam̐ Jainam̐ dharmaṃ ca svahitā bahavo janā laghukarmānaḥ guroḥ chaṃdānuvartakās tuduktamārgā-nushthāyino viratāḥ pāpebhyah̐ tīrṇā<sup>3)</sup> mahogham̐ saṃsārasagaram̐, evam̐ ākhyā-tam̐ mayā 'nyaiḥ ca<sup>4)</sup> tīrthakṛidbhīr, itīcabdah̐ samuccayārthuh̐, — 3 (22) 23<sup>a</sup>: pūrvam̐ viratā ity uktam̐, teshāṃ ca kulūcit parīshahā api udīryeran, te ca samyag̐ sodhavyāḥ: samvūḍakammassa bhikkhuṇo | jam̐ dukkham̐ puttham̐ abohie | tam̐ samjamāi (°o P) 'vavijjanī (°eijjā BP) | maraṇam̐ hīcca (hevva P) vayam̐ti paṃḍiā || 1 || samvṛitam̐ niruddham̐ karma yena tasya, . . sprīḥtam̐ baddham̐, taḥ abodhinā ajnānenō 'pucitam̐ saḥ (sanna P), samyamato 'pacīyate kshīyate, maraṇam̐ upalakshanāt jātiḥokādīkam̐ ca hīccā (hītvā P) tyaktvā moksham̐ vrajam̐ti, — schl.: *evam̐ se udāhu anuttara-nāni anuttaradamsi anuttaranānadamsanadhare | arahā Nāyaputte bhagavam̐ Vesālīe (°lie BP) viyāhie (°hiya B) tti bemi<sup>4)</sup> || 22 || evam̐ uddeḥakatrayoktārityā (ḥrī P) Rī-shabhasvāmī svasutān uddīcya udāhrītavān kathītarān | anuttaram̐ utkrīḥtam̐ jnānam̐ . . . | Baudhamani(ta P) nirāsāya jnānādhāram̐ jīvam̐ darḥayati: anuttarajnānadarḥa-nadhara iti | katham̐cit bhīnnajnānadarḥanādhāra ity arthaḥ, arhan surendrādīpūjyo Jnātaputro Vardhamānasvāmī Rīshabhasvāmī vā<sup>5)</sup>, bhagavān Viḥālānagaryam̐ ākhyātavān ḥrī Virah̐ | Rīshabhasvāmī tu viḥālakulodbhavatvāt vaiḥālikuh̐.**

3 (4; 83) 30<sup>b</sup>; P 161—216: *upasargaparijnā; pratibuddhasya kadācid upa-sargāḥ syus, te ca udīrṇāḥ samyag̐ sodhavyāḥ, — 1 (18) 24<sup>b</sup>: pratikūlā upasargāḥ: sūram̐ maṇṇaī appānam̐ | jāvu jeam̐ na passa | jījjham̐tam̐ doḍhadhammāṇam̐ | Si-supāle(lo BP) va (vva B) mahāraham̐ || 1 || ḥṛam̐ subhaṭam, yetāram̐ (je° P) purah̐-sthītam̐ udyatāsīṃ, Ḥīpupālo Mādri(!)sutaḥ, Vasudevasvasā Mādri Damaghoshāyu dattī, tayoh̐ putrah̐ Ḥīpupālah̐<sup>6)</sup>, — schl.: *ee bho kasīnā phāsā pharusā dvarahūtsayā (°yāsīyā B) | hatthī vā sarasamvītā(vittā P) kīvā va sagīham̐ gati (sā [sa P] geyā gīham̐ BP) tti bemi || 18 (17 BP) || ete parīshahāḥ, sparḥyam̐te (sprī° P) 'nubhīyam̐te sparḥāḥ, paru-**

1) dies paßt nicht recht zum Wortlaut des Textes, der ja vielmehr: *aha seyakarī hat.*

2) f. bedeutet fortab: fehlt.

3) *tīrṇā* . . 'nyaiḥ ca am Rande; fehlt in P, wo nur: *ity ākhyātam̐.*

4) B hat hier noch einen Vers mehr: *iti kammavīyālam̐ uttamam̐ Jīvacareṇa ude-sīyyam̐ sayā | je āyaram̐ti āhīyam̐ khavīyarayā vaīdaṇṭisidam̐gāi (?) tti [bemi || 23 || betāliyam̐ sanmattam̐.*

5) diese Heranziehung des Rīshabhasvāmīn hier wie bei 1, 2, 2, 1, während doch der Text keinerlei Anlaß dazu giebt (*Nāyaputta* in 3, 22 paßt gar nicht dazu!), soll wohl diese drei *udd.* als ganz besonders alterthümlich markiren. In der That sind es z. Th. Verse nach Art des *Dhammapadam*. 6) hatte 4 Arme; ein *naimittika* sagte der Mādri, er werde zwei derselben verlieren, sobald er seinen Besieger erblicke. Beim Anblick *Kṛishṇa's* geschah dies. Auf die Bitte der Mādri versprach dieser jedoch, ihm 100 *aparādha* nachzusehen. Als *Ḥīp.* aber auch dann noch damit nicht nachließ, tödtete er ihn.

*śūh kuthināḥ dukkhenā dhīśahyaṃte (!) duradhīśahyāḥ (!), hastina iva çarair bāṇaiḥ  
 saṃvītā vyāptā bhājyaṃta (bhā° sec. m.) itī çeshah, evaṃ klīrāḥ asamarthāḥ avacyāḥ  
 karmāyattāḥ paççāt sragṛīhaṃ gatāḥ, — 2 (22) 26<sup>b</sup>: anukūlāḥ (upasargāḥ): ah ime  
 (aha ime B) suhumā (°ha° P) saṃgā | bhikkhūṇaṃ je duruttarā | jatthā (°a BP) ege  
 visāṃti | na vyaṃti (c° P) javittae || 1 || atha ime sūksmāḥ āṃtaravikārakārīṇaḥ  
 saṃgā mātāpitrādayo. . . durlaṅghyāḥ, yeshv eke 'pasatvā vishāṃti saṃyame maṃ-  
 dāḥ syuh, na çakuvaṃti yāpayitūṃ saṃyame ātmāṇaṃ pravartayitūṃ, — schl.: evaṃ  
 nīmaṃtaṇaṃ (°tie P) datthūṃ (laddhu BP) mucchiā giddha itthisu(i P) | ajjhora-  
 rannā(ayy° B) kāmehiṃ | coiyāntā(ja° P, coiy° B) gīhaṃ gaya (gatā gīhaṃ BP) tti bemi  
 || 22 || nīmaṃtraṇaṃ bhogaṃ prati prārthanaṃ labdhvā prāpya, tesu nūrchitā āsaktā(h),  
 strīshu grīddhā dattopayogā ramaṃrāgamohitāḥ, kāmēshu ichāmaduneshu adhyupapannaḥ  
 kāmānugatacittāḥ, saṃyamam prati prerāṇāṃ soḍhum asamarthāḥ pravrajyāṃ tyaktvā  
 gṛīhaṃ gatā gṛīhasthībhitāḥ, — 3 (21) 28<sup>b</sup>: taiç cā 'dhyātmaṃvishādaḥ: jahā saṃgāma-  
 kālaṃmi | piṭṭhāū(to BP) bhīru vhaī (pehatī B) | valayaṃ gahaṇaṃ nīmaṃ (nū° P) | ko  
 jāṇāī (°nei B) parājayaṃ || 1 || yathā saṃgrāmakāle kacçid bhīruḥ parānīkayuddhāvasare  
 pṛishṭhataḥ prekshate nāçasthanāṃ cā (vā P) lokate | valayaṃ yatvā dakāṃ valayākāreṇa  
 sthītaṃ, udakarūhītā vā gartā, gahaṇaṃ dhavādūṛīkshūrītaṃ sthānaṃ, nīmaṃ pra-  
 channaṃ gīṛīgūhādīkaṃ, nāçahetor ālokate, yataḥ, kasya jāyo (°ah P) parājayo vā bhīrī  
 'ti ko retti, — schl.: saṃkhāe pesalaṃ dhammaṃ | diṭṭhānaṃ parinīruḍe | vasagge  
 nīyāmittā | āmokkhāe parivraejjā si tti bemi || 21 || peçalaṃ puṣṭaṃ (çreshṭhaṃ P) sarva-  
 jnoditaṃ dharmāṃ saṃkh(y)āya jnātvā dṛishṭīmān darçanopetaḥ parinīruḍito vāgadre-  
 shatyāgā(c) chītalāḥ, upasargān nīyaṃtrya āmokshāya sarvakarmakshayāya parivrajet  
 saṃyamodyato bhavet sa sādhuḥ, — 4 (22) 30<sup>b</sup>: sādhuṇā çīlarakshuṇe yatuo vidheyāḥ;  
 āhaṃsu: mahāpurīśā | purvīṃ tattavaro(tavo BP) dhaṇā | uduṇa siddhīṃ āvannā |  
 tatthu maṃde 'vasīyati || 1 || kecīd avījnātutattvā āhuḥ, yathā, mahāpurīśāḥ vākalā-  
 cīritārā (?) gaṇarshīpramukhāḥ pūrvāṃ pūrvakāle taptam anuṣṭhītaṃ tapa eva  
 dhaṇaṃ yeshūṃ te taptatapodhanāḥ paṃcāgnjādisādhuḥ ta evaṃbhūtā udakena  
 sa(sva P) cīttodakaparibhogeṇa nīpalakshuṇāt kaṃdamūlādībhojīnaḥ siddhīṃ gatāḥ, tatra  
 evaṃbhūtārthakāṇaṃ maṃdo nīrkhō 'vasīdati, saṃyame sīdati, sītodakādīparibhoge  
 pravartate, nu tv evaṃ retti, — schl. wie udd. 3 || 22 ||*

**4** (2: 53) 36<sup>b</sup>: P 217—258: *itthīparinnā: strīparīśaho jeyah: — 1 (31) 34<sup>a</sup>:  
 je māyaraṃ ca piyaraṃ ca | vip̄pajahāya puvasaṃjogāṃ | eke (ete B, ege P) sahite  
 carissāmi | āratamehūṇe(ṇo P) rivātesī(su P) || 1 || caçabdāt putrādīkaṃ ca | eko nī-  
 saṃgūḥ, sahito jnāvadībhīḥ svahīto vā, carishyāmi saṃyamam karishyāmi 'ti kṛitapra-  
 tīnaḥ, āratam uparatam maithunam kāmābhīlīsho yasya, rivikteshu strīyādyanākuleshu  
 sthāneshu carati 'ti çeshah, atharā riviktaṃ sthānam eshītuṃ mārgitūṃ çīlam asya ri-  
 viktaishī, — schl.: nīvāram eva(ṇ P) bujjhejjā, ṇo iche agāram āgāntūṃ | buddhe  
 ya (f. BP) risayadāmehiṃ(pās° BP) | moham āvajvātī (°yyatī B, °jjāī P) puṇo maṃde  
 (°dī P) tti bemi || 31 || vastrādīdānūṃ nīvārakulyaṃ(tu° P) budhyeta jānīyāt, yatha*



nīvāreṇa vanavrīhīṇā mṛigādīr vaçam ānīyate evaṃ sūdhur apy āmanṭraṇena; vishaya-dāmaubhir vishayapāçair, moham cittaikatvam (°ttā° P) āpadyate, — 2 (22) 36<sup>b</sup>:  
 ve (oe P) sayā(sadū B)ṇa rajjijjā | bhogakāmi puṇe(ṇo BP) virajjejjā | bhogā(°gam B,  
 ge P) samañāna suṇeha | jaha bhujjanti bhikkhuṇo ege || 1 || uja (oja P) eko rāga-  
 dvesharahitaḥ sadā strīshu na rāgam kuryāt, yady api karmodayād bhogābhilāshī bhavet  
 tathā 'pi pīnas tābhyo virajyet (°ta P), pravṛittam api cittaṃ juānūṅkuçena nīvartayet,  
 tathā çramaṇānām bhogā itī 'yam vidambanai 've 'ti çṛiṇuta yūyaṇ; yathā 'dhar-  
 māno bhikshavo 'py eke bhogān bhujjate tathā 'gre rakshyāmi, — schl.: icc evam āhu  
 se Vīre dhuyarae dhuyamohe sa (se BP) bhikkhū | tumhā ajjhatthavisuddhe suvisukke  
 (°mukke BP) vihare (f. BP) āsukkhāe (āmokkhāe parivāteyyā si BP) tti bemi || 22 ||  
 dhutaṃ kshiptaṃ rajah strīsamambhukṛitaṃ karma yena; āmokshāya sarvakarmaksha-  
 yaṃ yāvat, riharet (!) samyamodyato bhavet.

5 (2; 52) 42<sup>a</sup>; P 259—300: naragavibhattī: upasargabhīro(h P) strīvaçagasya  
 narakapātah, tatra ca yādṛiçyo vedanāh; — 1 (27) 39<sup>b</sup>: puchissa 'ham kevaliṃ ma-  
 hesiṃ | kaḥam bhīrā narayā (°gā BP) puratthā | avijāṇū (ajānātā B, °ṇao P) me  
 (f. B) mūṇi bhīhi jāṇaṃ | kaḥam(hiṃ P) nu bālā naragaṃ(°yaṃ BP) vevēti || 1 || Jambū-  
 svāmīnā Sudharmasvāmī pṛiṣṭah kiṃbhūto narakah ityādi | pṛiṣṭah Sudharma-  
 svāmī āha: yad etad bhavatā 'ham pṛiṣṭah tad etat kevaliṃ çrīVīraṃ maharshiṃ  
 parastāt pūrvaṃ pṛiṣṭavān aham, katham abhitāpāvitā narakāh, he mune etad ajā-  
 nato (ajā° P) me traṃ jānan brūhi, katham nu viturke bālā ajā narakam upayānti, —  
 evaṃ mae(mate B) puṭṭhe(°a B) mahānubhāve(°va B) iṇam abbaṇi(°m o 'bb° P) Kāsare  
 āsupanne | pavēssam (°dāssu B) duham atthaduggaṃ | ādīnūtaṃ (adīyayaṃ B) dukka-  
 dhīnaṃ (°dīnaṃ B, °dīyaṃ P) puratthā || 2 || idaṃ praçuottaram abravīt Kūçyupo  
 Vīrah āçuprejuah, narakaduhkham arthataḥ vishamaṃ. ā samantād dīnam ādīnam  
 tad vidyatē yatra sa ādīnikah<sup>1)</sup> atyaṃtadīnasat(t)vāçrayah, duhkṛitaṃ pāpaṃ vidyate  
 yatra sa duhkṛitikal, purastād agrē, — schl.: samajjijjittā (°yyittā B) kuhamaṃ  
 añayyā (°yye B) | itthehiṃ kaṃtaṃhi (kaṃtehi BP) a(ya P)rippahūṇā (°huṇā B) | te  
 dujjh(bbh BP)igamḍhe kuṣiṇe apphāse (yaph° P) | kammovagā kuṣiṇe āvasaṃti tti bemi  
 || 27 || anāryāh pāpakarmakārīṇah kaḥamaṃ pāpaṃ samarjya arjayitvā te narakā  
 durabhi<sup>2)</sup>gamḍhinarake vasaṃti, iṣṭah kāṃtaiḥ çabdādīvishayair viprahīnāh, kṛitsue  
 sampūrṇe, sparçye 'tyaṃtāçubhasparçe, karmopagatī açubha(açu P!)karmabaddhāh, ku-  
 ṇiṃe rudhirūdyākule, — 2 (25) 42<sup>a</sup>: ahā 'varaṃ sāsaya dukkhadhammaṃ | taṃ bhe  
 (ne B) parakkhāmi (padu° B) jahātahēnaṃ | bālī(tā BP) jahā dukkaḍakamma-kārī | ve-  
 yaṃti pāvūṃ (kammāiṃ BP) pure kaḍāi || 1 || athā 'param anyad vakshyāmi, bhe

<sup>1)</sup> cf. ved. ādīnava, so wie: ādīnava. <sup>2)</sup> durabhi, dubbhi, ist ein schon altes wohl fictives Gegenstück zu su-rabhi, sollte resp. eigentlich: dū-rabhi lauten; s. Maitrāy. S. (ed. v. Schröder) 2, 1, 3 (pag. 4, 8): durabhi vā etām ārad yām abhiçāṣanty, eṣṭ vā agnēr bhe-shajā tanūr yat surabhih.

*bharatāṃ kathayāmi. bālā nīrvivekāḥ, vedayaṃti, — schl.: eva(ṃ) (ti)rikkhe maṇḍayā ma(su P)resu (°sṃṇ BP) vaīraṃta-ṇaṃta(ṃ BP)-tadaṇu(taṃyaṇi B, tayaṇu P)-vriṇḍaṃ | sa savraṃ eyaṃ (sa savvaṃ me B) iti vedāntā kuṃkūjja kālaṃ dhuvaṃ (dhuvaṃ BP) āra (āyaraṃti B, āyarejja P) tti bemi || 25 || evaṃ aṇubhakkarmakāraṇāṃ asuṃatāṃ tīryaḍu(ryāṇ P)maṃshyāmareshv apī caturaṃtaṃ caturgatikaṃ anaṃ-tum aparyavasānaṃ tadaṇurīpaṃ vipākaṃ sa buddhimaṇ, viditvā jñātvā dhruvaṃ saṃyamam ācaran (!) mṛityukālaṃ pratiksheta.*

**6** (29) 45<sup>a</sup>; P 301—324: *Mahāvīrastava; pūrvādhyāyane narakavibhaktir uktā ḥṛīVireṇa, tato `tru ḥṛīVīrasyaī `va guṇā ucyānte: pucchisu(msu B, ssu P) ṇaṃ sa-maṇā māhaṇā ya | agāriṇo (aṃḡā° B) ye (yā BP) paratitthiyā ya | se ke tīmaṃ ṇihīṃ (īmaṃ ṇīṇiyāṃ B, kei `negaṃtahiyāṃ P) dhammaṃ āhu | aṇeṇisaṃ sāhu(dh B)-samikkhayaḥ (°akkhīyāte B) || 1 || Jambūsvāmī Sudharmāṇam āha, yathā, kenai `vambhūto dharmā uktah? ity etad bahavo māṃ pṛiṣṭavaṃtaḥ, ḥṛamaṇāḥ sādhvādayaḥ, brāhmaṇāḥ brahmucaryaḍy-anushṭhānaratāḥ, agāriṇaḥ kshatriyādayo ye ca Śākyaḍayaḥ para-tīrthikās, sa ka(h) yo `su evaṃ (īmaṃ P) dharmam ekīṃtuhītam āha, anīdṛiṇam ananyasudṛiṇam, sādhvī ca `su samākshī (samākshā P) ta(t)tvaparichittiṇ ca sūdhusamākshī sā samatī tuyā, — kahaṃ ca uāṇaṃ kaha daṃsaṃṇaṃ se | sīlaṃ kahaṃ Nāta-suassa āsī | jāṇāsī ṇaṃ bhikkhu jāhātahēṇaṃ | ahāsuaṃ (°ham B) buhi (būhi BP) jāhāṇisaṃtaṃ || 2 || he Sudharmasvāmī, ṇaṃ vākyaḍalaṃkāre, yathāḥrutam, yathā-ṇiḥāṃtaṃ, — kheyāṇe (°ṇne P, °ṇtae B) se (sa B) kusa le<sup>1)</sup> mahesi (°sī BP) aṇaṃtunāṇī a aṇaṃtudaṃsī | jāsaṃsīro(ss P) cakkhupaḥe(ha P) viyassa (tṭhi° BP) jāṇāhi dhammaṃ ca dhīti(ṃ) taḥ `va (pecahi P, ca pehā B) || 3 || sa bhagavān Vīraḥ . . khedaṃ pṛāṇināṃ kor-mavipākajaṃ duḥkhaṃ jānāti `ti khedajaṃ, yaḥasvīno bhagavato, lokasya cakshuḥ-pathe locanamārge sthitasya bhavasya kevaṃlīta(°līna P) ity arthaḥ, tasya dharmam saṃsārutāraṇasamarthaṃ dhṛitiṃ ca saṃgamāṇiṇcalaṃ jātiṣhe tathā pehi `ti<sup>2)</sup> kathayata (°ya P), athavā tathāi `ve `ti yathā dharmas tathā dhṛitir apī, — schl.: socc` eva (soccā ya BP) dhammaṃ araha(ṃ)tabhāsīṇaṃ samāhīṇaṃ atṭhapaūvasuddhaṃ(pado-va BP) | tuṃ saddahāṇā (°haṃtā B) ya jaṇā aṇiṇi (aṇiṇi BP) iṇḍā va (vi B) devādhiṇa (hiṇa P, °vāṇhiṇa B) āgamaṇati (°missaṃti BP) tti bemi || 29 || ḥṛutvā, samyaḡ ākhyātam, arthapudair yuktibhir upaḥuddhaṃ nīrmaḍaṃ taṃ dharmam ḥṛaddadhāṇā jānās tathā kurvaṃti yathā `nāyuhkarmāṇaḥ siddhāḥ sāyushaḥ ca iṇḍrādyaḍ devā-dhīpā āgamishyaṃtī `ti.*

**7** (30) 48<sup>b</sup>; P 325—350: *kuṇḍlaparibhāshā: puḍhavi a āṇ ugaṇī a vāṇ | taṃarukkhūḍā ya tasā ya pāṇā | je aṇḍayā je a jarāupāṇā sa(ṃ)seyayā sa (f. BP) je rasayābhīhāṇā || 1 || pṛīthivīkā(kāyikā apkāyikā P) aṇiḍkāyā vāyavaḥ ca, trasāḥ pṛā-ṇiṇo dṛiṇḍriyādayaḥ, aṇḍajāḥ pakshisarpādayaḥ, jarāyujāḥ, saṃsvedajāḥ yūkāmat-kuṇakṛiṇyādyāḥ, rasajābhīdhāṇāḥ dadhisauvīrādishu rupa(? rītu P)pakshmatulyāḥ;*

1) *supunne pā° P* im Text.

2) dies ist wohl die Lesart von BP, *pehi prehi?*



. . sarve jīvaḥ sukhaishīnaḥ, — schl.: *avi hammamāne phalagā va (ya B) t̄ t̄hī (tat̄hī BP) | samāgamam̄ kam̄khaī aṃtakassa (°gassa B) | niddhūya (nidhū° P) kammam̄ na param̄c' urei | akkhakkhae vā sagadaṃ ti bemi || 30 || parīshahair̄ hanyamānaḥ pīdyamāno 'pi samyak saḥate, yathā phalakaṃ ubhā(bhyām̄ pārçvā P)bhyām̄ tashṭaṃ ghatītaṃ sat tanū(nu P)bhavaty evaṃ sādhuṃ api tapasā durbalatamaḥ syāt, arakta-dvishṭaḥ ca mṛityoḥ prāptim̄ akāṃksheta, aṣṭaparakāraṃ karma nirdhūyā 'panīya prapaṃca(m) saṃsāraṃ no 'paiti na yāti, yathā 'kshasya kshaye vīnūce sati çakataṃ samavishamapatharūpaṃ prapaṃca(m) na yāti, upaṣṭambhaka(ka f. P)kāraṇābhāvāt, evaṃ sādhuḥ karmakshaye saṃsāraṃ na yāti.*

8 (26) 51<sup>a</sup>; P 351—372: *bāla-paṃḍita-vīryam̄; duhā v' eyam̄ svakkhāyam̄ vīriam̄ ti pavuccatā | kiṃ tu (nu?) vīrussa vīrattaṃ kahaṃ c' eyam̄ pavuccatī || 1 || dvīdhā etad vīryam̄ susṭhu ākhyātam̄ tīrthakṛidādibhūḥ, procyate. tu(auch P, nu?)çabdo vitarke, — schl.<sup>1</sup>): k(jh)ānājogaṃ samād(h)at̄tu kāyam̄ viusijja savvaso | titikkham̄ paramam̄ naccā āmokkhāe parivvæj̄jā si tti bemi || 26 || dh(y)ānaṃ dharmadhyānādi tatra yogo manovākkāyavyāpāras taṃ samāhṛitya samyag āhṛitya, kāyam̄ dehaṃ sarvato vyutsṛijet. parivrajet samyamakri[yaṃ ku P]ryāt.*

9 (36) 54<sup>a</sup>; P 373—396: *dharmā; kayare dhamme akkhāe māhaṇeṇa māmayā | aṃjuddhammaṃ jahātuccaṃ (ahā° B) Jīṇānaṃ taṃ suṇeha me || 1 || Jambūnāmā Sudharmānaṃ uddiçyā 'ha, kataro dharmā ākhyātah̄ sāhanena<sup>2</sup>) çrī-Vīreṇa matimata | Sudharmā dha: ṛijum̄ avakraṃ, yathātuthyam̄ satyam̄, — schl.: aīmānaṃ ca māyam̄ ca taṃ parivāya paṃḍi(°e P, °te B) | goravāni (gā° BP) ya savvāni nīrvāna(°m̄ BP) saṃdhae maṇi tti bemi || 36 || atimānaṃ tatsahacaraṃ krodham̄ māyām̄ tatkāryabhūtaṃ lobham̄ ca tat sarvaṃ paṃḍitoḥ pūriharet, nīrvānaṃ mokshaṃ sarvakarmakshayam̄ saṃdudhyāt.*

10 (24) 56<sup>b</sup>; P 397—418: *samādhi; āghaṃ māimam̄(m̄m̄ P, m̄ B) anuvī (°ti B, ya P) dhammaṃ aṃjua(jū BP)<sup>3</sup>) samāhiṃ taṃ iṇaṃ suṇeha | a(p)paḍḍite (°dīne B, °nne P) bhikkhū tu (u B, f. P) samāhipatte aṇiāna<sup>3</sup>) bhūesu parivvæj̄jā || 1 || āghaṃ ākhyātavān̄ imam̄ vakshyamānaṃ dharmam̄, matimān arhan, anuvīci(m̄)tya jnānena jnātva, ṛijum̄ avakraṃ, samādhiṃ ca samyag ādhīyate mokshaṃ prati yogyaḥ kriyate ātmā yena (sa P) samādhiḥ; çṛiṇuta yūyam̄, na vidyate pratijnā akāṃkshā tapasī kriyāyām̄ vā yasya so 'pratijnah̄ (yasyā 'sāv apr° P) niḥsprihah̄, samādhi(m̄ P) dhar ma(m̄ P) prāptah̄, na vidyate nidānam̄ āraṃbharaṇam̄ bhūteshu jaṃtushu yasya so 'nidānah̄ (°syā 'sāv an° P), sāvadyānushthānarahitah̄, sa (f. P) parivrajet samyame caret, — schl.: nikkhamma gehāu nīrāvakaṃkhi | kāyam̄ viusajja(°seyya BP) nidānu-chinne | no jīvam̄ no maraṇā<sup>3</sup>) bhikam̄kkhī (ṇā 'va° P) | carejjā bhikkhū vaḷagā (°ayā*

1) in v. 23 *buddhā* = *jnātattvāḥ*, in gutem Sinne.

2) sic! *māhaṇa* statt *brāhmaṇa*! ob absichtlich? weil hier in gutem Sinne gebraucht; ebenso zu 11, 1. 16 init.; s. p. 376<sup>a</sup>.

3) ohne, resp. mit Elision der, Flexionsendung.

BP)<sup>1)</sup> *vinukko(kke BP) tti bemi* || 24 || *grihān niḥṣṛitya nirāvakāṃkshī* (aneh P) *niḥsprīhaḥ, kāyaṃ cārīraṃ vyutsṛijya eikitsām(rie° P) akurvan chinnaṛdīnādāno* (!° *nna-* *midāno P) bhavet, nā`pi maraṇam abhikāṃkshīna* (°*eta P), valayāt* (aneh P) *samsārāt.*

11 (36) 59<sup>a</sup>; P 419—444: *mārga: kayare māṇā* (! *magge BP) akkhāte* | *māhaṇeṇa matimatā* | *jaṃ maggaṃ u(j)ju<sup>2)</sup> pāvittā* | *vahaṃ (uham B, oham P) tarati* *duruttaraṃ (dutt° BP) || 1 || Jambūsvāmī Sudharmasvāminam āha, māhamena* (!) *mati-* *matā crīVireṇa, yaṃ mārgaṃ muktīprāptirūpaṃ rījuṃ avakraṃ prāpya, ughaṃ (o°)* *samsāraṃ, — schl.: samvude se mahāpanne vāre (dhīre BP) datt' esaṇa(m P)* *care* | *nī(r)vude kalam ākaṃkhī evaṃ kevaliṇo mayam ti bemi* || 36 || *sa samvṛitah,* *mahāprajnah, dhīrah, pareṇa datte āhārākidike eṣhaṇam caret, vi(tri P)vidhayai`sha-* *ṇayā yuktah samyame caret, nirvṛitah, bravīmī`ti Sudharmasvāmī Jambūsvāminam āha.*

12 (22) 62<sup>a</sup>; P 445—484: *samarasaraṇam, kumārgatyāgah: cattāri samo-* *saraṇāni imāni* | *pāvada (pāvādūyā BP) jāṃ puḍho vayoṃti* | *kiriṃ akiriṃ* *viṇiṃ ti taṭiṃ* | *aṇāṇam (annā° BP) āhaṃsu caūttham eva* || 1 || *samarasaraṇāni* *paratīrthikābhīyupagamasaṃharūpāni, prāvādūkā(h) paratīrthikāḥ, kriyām asti`ty* *-ādikāṃ vadaṃti`ti kriyāvādīnaḥ, akriyāṃ nā`sti`ty-ādikāṃ vadaṃti`ti akriyāvādi-* *naḥ, trītiyā vainayikāḥ, caturthās (t)v ajnānikāḥ* [s. p. 373<sup>m</sup>], — schl.: *saddesu* *rūvesu asayyamāṇo* | *gaṇḍhesu rasesu adussamāṇo* (°*ne BP) | ṇo jīva(°yaṃ BP)* *ṇo maraṇā<sup>2)</sup> bhikāṃkhī (bhi° BP) | āyānagutte (ādā° B) valayā vimukke tti bemi* || 22 || *manoṇeshu asajyan, amanoṇeshu advishyan, vishayeshu vāgadvesharaḥitah, ādāna(m P)* *samyamas tena guptah, valayaṃ bhāvaralayaṃ māyā.*

13 (23) 65<sup>a</sup>; P 484—508: *yathātatham; āhattahīṃ (°hīyaṃ tu BP) pavedāssa* *(m BP) nānappakārāṃ (°gāraṃ B) purisa(samma B, sassa P) jāyaṃ tu* (fehlt BP) | *sato* *a(saū ya B) dhammaṃ asato (asaū P) asīlaṃ saṃti(m BP) asaṃti(m BP) karissāmi* *pāu* (| *naīm B, pāuṃ P) || 1 || yathātathābhāvo yāthātathyaṃ ta(t)trajñānāki* (°*ādikaṃ P),* *purushasya jātor jātam utpannaṃ, tuḥabdo riḥeṣeṇa vitathācārīṇas tad-* *doshāṇc* *ca kathayishyāmi, sataḥ satpurushasya dharmam cṛutacārītrākhyam, caḥabdasam-* *uccitaṃ adharmam pāpaṃ, cāṃti(m) nirvṛiti(m) mokshaṃ, prādu(h) karishye pra-* *katayishyāmi, asato`cobhanasya paratīrthikasya grihasthasya pārḥvasthāder vā. tathā* *`ḥīlaṃ kutsītaḥīlaṃ, uḥāṃtiṃ samsāraṃ, — schl.: āhattahijjāṃ (°hīyaṃ P, heyyaṃ B)* *samupehamāṇe savrehiṃ pāṇāhiṃ (ṇe° BP) tihāya (ni° B, nī° P) daṇḍam (°ḍe P) | no* *jīvaṃ no maraṇā<sup>2)</sup> bhikāṃkkhā (°ṃkhī BP) | parivadejā (°raeyyā B, °vraejjā P) valayā* *vipparamukke tti bemi* || 23 || *yāthātathyaṃ samyagra(°g!; °ḥ P) cāritraṃ prekshamāṇah,* *sarveshu prāṇīshu hiṃsāṃ nīdhāya tyaktrū, valayena mā(yā)mohena vipramukkhah(kt P)* *parivrajat.*

<sup>1)</sup> wie BP hier, so haben alle drei Texte auch 12, 22, 13, 23: *valayā*; die Lesart *valagā* findet sich nur hier; sollte dafür etwa an das vedische *valaga* zu denken sein? cf. *valayamayakam Aupap.* 1, 70; s. 16, 264<sup>n</sup>. <sup>2)</sup> ohne, resp. mit Elision der, Flexionsendung.



14 (27) 67<sup>b</sup>: P 508—533: *grāṃtha: grāṃthaṃ viháya ihe sikkhamāṇe (iha sikkh<sup>o</sup> BP, °no P) utthāya su (ca B) bubhācakkhamseyyā (bamhuceraṃ vasejjā BP) | urāyakārā (°ri BP) vinayaṃ sikkha (su sikkhe BP) jo chade (je chee B, je cheya P) vippamāyaṃ na kuyyā || 1 || iha pravacane grāṃthaṃ dhanādikaṃ tyakt(v)ā cikshamūṇā (°o P) grahaṇāseravācikshāṃ sevamāna(h) sud-utthā(ueno 'tthā P)ya sushṭhu ṣobhanaṃ brahmacariyaṃ ācariya vase(t ti P)shṭhet. ācāryavacanasyā vapāto nirdeṣas tatkāri ācāryakathitakāri, vinayaṃ sushṭ(h)u cikshet kuryāt, tathā yaḥ cheko nīpunaḥ sa vipramādaṃ viridhaṃ pramādaṃ na kuryāt. — schl.: se suddhusutte (°ddha BP) upahānavaṃ (urā<sup>o</sup> BP) ca dhammaṃ ca je viṇḍāi tattha 2 | ādeyyavakke kusale vijate (°tte BP) | se arihāi bhāsitu(ṃ BP) taṃ samāhi(ṃ B) tte bemi || 27 || ṣuddhaṃ sūtraṃ pravacanaṃ yasya, upadhānavān tapuṣṣarāṇayuktah, yo dharmāṃ samyag vetti, tatra-tatro pasargāparādādu, ādeyavākyaḥ grāhyavacanaḥ, kuṣalo nīpuno vyakto nā samīkshyakāri sa (f. P) samādhi(ṃ) jñānādikaṃ bhāshitam arhati.*

15 (25) 69<sup>b</sup>: P 533—553: *ādānīyaṃ: jam atītaṃ paḍuppannaṃ āgāmessam (āgami<sup>o</sup> BP) ca nāyago (nātuū B, nāyao P) | sarvaṃ mannaṃ taṃ tū dāṃsaṇāvaraṇaṃtae || 1 || yad atītaṃ yat pratyutpannaṃ vartamānaṃ yad anūgatam eshyat-kūlabhāri dravyaṃ tasya sarvasyā pi yathārasthitasvarīpanīrīpanāto nāyakaḥ praṇetā, trāyī sarvaprānīrakshakaḥ, sarva(ṃ) mauryate jānāti: yo darṣaṇāvaraṇāṃtakah, mudhyagrahaṇād (auch P) aghāti(? auch P) karmacatushkasyā nītakṛid drushṭavyaḥ sa eva sarvajña iti. — schl.: abhaviṃsu purā dhīrā āgamissū vi suvatā | dunnibohassa maggassa | aṇṭaṃ pākura (pādu<sup>o</sup> B) tīna (tīna B, tīne P) tti bemi || 25 || durnībodhasya duḥprāpasya mārgasya darṣanacāritrākhyasya aṇṭaṃ paramakāshṭ(h)ān arāṇya tasyai va prādūḥkura(h) svataḥ samārgasevīno nyeshāṃ ca prādurbhāvakaḥ saṃtuh saṃsāraṃ tīrṇās turaṃti tarishyaṃti ca.*

16 70<sup>b</sup>: P 553—563: *gāthāshoḍaṣaṃ, trotz dieses Namens aber in Prosa abgefaßt<sup>1)</sup>: ahā ha bhagavaṃ (so auch B: evaṃ se fügt P hinzu) te (dāṃte BP) davie vosatthakāe ti (f. B, tti P) vacce (vurve B), māhaṇe ti vā samaṇe ti vā (bhikkhū i vā fügen BP hinzu) niggamaṃthe ti vā | paḍi āha | bhaṃte kahaṃ nu (f. B, tu P) dāṃte davie vosatthakāe ti vacce (vurve B) māhaṇe ti vā samaṇe ti vā (bhikkhū i vā fügen BP auch hier hinzu) niggamaṃthe ti vā taṃ no bhīhi mahāmuṇā (°nī BP); athā ha bhagavān sarvajñaḥ, evaṃ asau sādhuḥ dāṃtaḥ sarvavritte(samvrite<sup>o</sup> P) mdrīyaḥ dravya(h!, ṃ P) muktigamanayogyah, vyutsṛishṭakāyo nīpratīkarmaṣarīrah, sa māhana iti ṣramaṇa iti bhikshur iti (sic! wie BP) nīgrāṃtha (auch P, nicht nīgr<sup>o</sup>!) iti ca vācyā iti (c. v. i. f. P) bhagavato kṛte ṣishyaḥ pratyāha: he bhagavan yo sau pūrvo kṛtapuṃcudāṣādhyayanārthānushṭhāya(yī P) sādhuḥ māhana<sup>2)</sup> dīḍabdavācyā iti tat kathaṃ syād iti no smākaṃ brūhi he mahāmuṇe; iti prīṣṭe bhagavān māhana<sup>2)</sup>*

1) der Name bedeutet resp. wohl: „das zu den gāthā, durch die g., Sechszehnte“; cf. ātmashāṣṭha (1, 1, 16). 2) s. p. 381<sup>m.2</sup>.

*dīnāṃ cuturṇāṃ* (so! also *bhikṣu* dabei! so auch im Verlauf) *abhidhānānām artham ācashṭe*, — schl.: *ete cutvāro bhīmābhūdhūvū* (Mascul.!) *apī kathameid ekārthū itī: se evam ā* (evam eva BP) *yānaha jam ahaṃ* (jā° j. a. B, jam aha jānahaṃ P) *bhayaṃ tūro* (auch BP!) *tī bemi* | *Sudharmasvāmī Jambūsvāminam āha: sa* (se P) *tat yan mayo kṭam evam eva jānāta yūyaṃ yasmād ahaṃ sarvajñajñayā ratnī* (racmī P), *na ca bhaya-vamto bhayāt trātāro* (!) *vā sarvajñā anyathā vadanti* (!), *ato maduktum e* (f. P) *evam evā vāgachate* 'ti; *itī samāptun. bravānū* 'ti *pūrvavat, itī cṛī Tapāgachādhipatiṇī Hemarīmatasūri* (riṇīvara P) *ṣishya Harshakulapaṇḍitapraṇītāyām sūtrakṛitāṅga-dīpikāyām gāthāshoḍaṣākhyaṃ shoḍaṣaṇām ādhyayanam.*

*ṣrutaskandha* II (7 adhy.) 125<sup>a</sup>: 1—4. 7 Prosa. 5. 6 gāthās.

1 84<sup>a</sup>: P 565—668: *pūṇḍarīkādhy. suam me u* (f. BP) *āusamteṇaṃ bhagavayā evam akkhāya* (ṃ B): *iha khalu po* (ṃ) *darīya* (pūṇḍ° B, °rīe P) *ṇāmaṃ ajjhayaṇe* (ṇāma jjh° BP) | *tassa ṇaṃ ayaṃ atthe pūṇḍatte: āyushmatā, iha pravacane, pūṇḍarīkeṇa cvetapadmena upama yatra tat pau* (ṃ) *darīkaṃ . . ; — se jahā nāmae pukkharānū siyā bahudugā* | *bahuseyā bahupukkhalā* (po° B) *laddhatthā* | *pūṇḍarīgṇī* (°rikṇī BP) *pāsādiā darisanūyā* | *abhirūvā padirūvā: tad yathā, nāmaṣabba* (ḥ) *saṃbhāvanayāṃ, saṃbhāvyate pushkarīṇīdṛishṭāntah: siyaṃte badhyamte yasminn asau seyā* (°yūḥ P) *kardanaḥ: bahupushkalā bahusampūrnā, labdho nāmānūmato* (ga P) *rtho yayā sū labdhārthā, prāsādikā nirmalā: — schl.: samaṇe i* (ti P *durchweg*) *vā māhaṇe i vā khaṃte i vā dāṃte i vā gutte i vā mutte ti vā* (mū° t. r. aus P) *isī i vā mūṇī i vā kūtī* (katī ti P) *vā vidū* (vū° ti P) *vā bhī* (das Bisherige fehlt B) *kkhū* (kkhū i BP) *vā lūhe vā* (i vā BP) *tīratthī i vā caraṇakaraṇapāruvū ti* (°du tti B) *bemi* | *vāya* (vūya BP) *suyakkhamdhassa pūṇḍarīyaḍayanam* (pūṇḍarīyaṃ pudhamam ajjhayanam B, pūṇḍarīyam nāma pudhamajjh. P): *evam pūrvoktaguṇah sa bhikṣuḥ, etair nāmaḥhir vācyah, tad yathā . . , kṛitam asyā'stī* 'ti *kṛitī puṇyārān, rūkṣho vā, saṃsārābdhes tīrārthī vā, caraṇam mūlaguṇāḥ karaṇam uttaraguṇāḥ teshāṃ pāre* (°raṃ P) *paryāntah-gamanam vetti: bravāmi* 'ti *Sudharmasvāmī Jambūsvāminam āha.*

2 98<sup>a</sup>: P 669—792: *kriyāsthānam: suyaṃ me. āusamteṇaṃ bhagavayā evam akkhāyaṃ. iha khalu kiriyāthāṇe ṇāmaṃ ajjhayaṇe* (ajjh° paūtte B, ajjh° paṇḍatte P), *tassa ṇaṃ ayaṃ atthe, iha khalu saṃjahaṇam* (saṃjja° B, saṃjū° P) *duve tthānā* (ṇe P) *evam āhijjanti* | *taṃ* (t. jahā BP) *dhamme c' evu adhamme c' evu* | *uvasante c' eva anuvasante c' eva: Sudharmasvāmī Jambūsvāminam āha, saṃkūhe-ṇam* (j P) *sāmānyena saṃjñeṇa* (°kshepeṇa P), *upaṣānta* (ṃ) *dharmasthānam, anupaṣāntaṃ ca adharmasthānam, — schl.: icc eehiṃ bārasahiṃ kiriyatthāṇe* (hiṃ BP) *jīvā* (vattamānā jīvā BP) *no sījhi* (ṃ BP) *su jāva no savvadukkhānaṃ aṃtaṃ karisu* (°rim-su B, °resu P) *vā* (no kareṇti vā no fügen BP hinzu) *karissanti vā, eyaṃmi* (°aṃsi BP) *c' eva terasa* (me ki BP) *riya* (yā BP) *tthāṇe vuttamānā jīvā sījhiṃsu vūjhi* (ṃ BP) *su muc-ḥiṃsu parivāraṃsu savvadukkhānaṃ aṃtaṃ kareṃsu* (rim° B, °resu P) *vā karīṃti*



(raṃ<sup>o</sup> BP) *vā karissaṃti vā*, (evaṃ BP) *se bhikkhū āyatthū āyahie āyagutte āyajogī(ge P) āyaparakkame āyarikkhae* (<sup>o</sup>rakkhite BP) *āyānukampae āyanippheḍae āyānam eva paḍisāharijjā si tti bemi: kiriyatthānaṃ bīi(bī P)yajjhayaṇaṃ sammattaṃ; — eteshu dvādaṣa(su P)kriyāsthāneshu udharmapaksho 'vatāryate, etasmīn trayodaṣe kriyāsthāne dharmapakshāvatārah; ātmano artha ātmārthaḥ sa vidyate yasya sa ātmārthū, ātmayoguh . . yasya sa āogī, ātmā rakshito durgatipātād yena sa ātmarakshūtah, āyanippheḍae tti ātmānam saṃyamena saṃsāravārakān(cār<sup>o</sup> P) niḥkāsayatī 'ti: ātmānam dvādaṣakriyāsthānebhyaḥ pratisaṃharet, sa mahāpurusha iti.*

3 105<sup>a</sup>: P 792—837: *āhārapariṇā; suyaṃ me . . . iha khalu āhārapariṇṇā(°ṇā B) nāmaṃ ajjhayaṇaṃ* (<sup>o</sup>ṇe BP), *tassa ṇaṃ ayam atthe | iha khalu pāṇaṃ<sup>1</sup>* *vā<sup>4</sup> sarvaṃ sarvāvaṃti* (*savvā<sup>o</sup> ca ṇaṃ BP*) *logaṃsi cattāri bīyakāyā evaṃ āhijjanti | taṃ* (*t. jahā BP*) *aggabīyā* (*agg. midavīyā BP*) *porabīyā khaṃdhabīyā, tesī(ṃ P) ca ṇaṃ ahā-bīeṇaṃ ahāvagāseṇaṃ iheguyā* (*gatiyā BP*) *sattā puḍhaviṇṇiyā | puḍhavisambhavā puḍhavarakkamā* (<sup>o</sup>dhavikāma B, <sup>o</sup>vīvukkamaye P) *tujjṇiyā tassambhavā | tavvukkamā* (*tadiva<sup>o</sup> BP, °kamma P*) *kamāvagā* (*kammovagā BP*) *kammaniyāneṇa(ṃ P) | tatha vukkamā ṇāṇāvihajjṇiyā* (<sup>o</sup>yāsu BP) *puḍhaviṇṇiyā rukkhattāe viṭṭanti | te jīvā tesīṃ ṇāṇāvihajjṇiyānaṃ puḍhaviṇṇiyā siṃheṇaṃ āhāre(ṃ)ti: prācyādīdikshu<sup>1</sup>) sarvataḥ, sarvāvaṃti tti sarvasmīn loke, agrabījāḥ korāṇṭādayaḥ, mūlabījā ādrakādayaḥ, parvabījā ikshupramukhāḥ, skāṇḍhabījā sullak(y)ādaya(h), Nāgārjunī(yā P)s<sup>2</sup>) tu paṭhaṃti: vanassāi(kāyā P)yāṇaṃ paṃcāvihā 'vakkanti(°hā bījav<sup>o</sup>ti P) evaṃ āhijjā . . . , prithivyāṇ vyutkrāmo vṛiddhir yeshāṃ, karmopagāḥ karmapreryamāṇāḥ<sup>3</sup>), vṛikshatayā vivartaṃte jāyaṃte, snehaṃ snigdhabhāvaṃ grihṇanti, — schl.: *sa* (*se P*) *evaṃ āyāṇaha sa* (*se P*) *evaṃ āyāṇittā āhāraguttā* (<sup>o</sup>tte BP) *samīe* (*sahīe BP*) *sadājae tti bemi | āhārapariṇṇā sammattā; sadā yatte saṃyame prayatnavān bhavet.**

4 108<sup>a</sup>: P 838—865: *pratyākhyānakriyā; suyaṃ me . . . , iha khalu paccakkhāṇakiriyā nāmaṃ ajjhayaṇe, tassa ṇaṃ ayam atthe, āyā appaccakkhāṇī* (*pacc<sup>o</sup> B*) *yāvi bhavāi | āyā kiriyākusule(aki<sup>o</sup> BP) yāvi bhavāi | āyā micchāsaṃtḥīe* (<sup>o</sup>e ā B) *yāvi bhavāi | āyā egaṃtadaṃḍe . . | āyā egaṃtabāle . . | āyā egaṃtasutte . . | āyā avicāreṇa(aviyāra BP)maṇa-vayasa(yaṇa BP)-kāyavakke . . | āyā ap(p)āḍihayapaccakkhāṇa(ya P)pāvakamme . . | esa khalu bhagavayā akkhāe asaṇjae* (*as<sup>o</sup> avirate P, as<sup>o</sup> avira B*) *ap(p)āḍihayapaccakkhāyapāvakamme sakirīe asaṃbuḍe | egaṃtadaṃḍe egaṃtabāle egaṃtasutte se bāle aviyāramaṇa-vayasa* (*auch B, °yaṇa P*)-*kāyavakke suviṇṇam avi na passāi | pāve ya se kamme kajjei* (*āi BP*); *ātmā svabhāvata evā 'pratyākhyānī bhavati, apī-ṣabdāt<sup>4</sup>) sa kadācit pratyākhyāny apī bhavati<sup>5</sup>) | ātmā kriyākuṣalaḥ sadācārah syād,*

<sup>1</sup>) *pāṇaṃ, prācīnaṃ*: cf. *paḍīna, udīna* (Leumann *Aup.* 4).

<sup>2</sup>) s. oben pag. 365<sup>n.3</sup>. 16, 265. <sup>3</sup>) so auch P; das Part. Praes. Pass. componirt mit Subst.! s. p. 389<sup>n.1</sup>. <sup>4</sup>) der Comm. zerlegt also *yāvi*, das ich früher = *āvī* falste (s. *Bhag.* 1, 395), in *ya* (ca) + *apī*; s. Jacobi *Kālpas.* p. 162. <sup>5</sup>) sic! cf. das *ca* der *ṣrautasūtra*.

akriyākuṣalo 'pi<sup>1)</sup> | ātṇā mithyātrasaṃsthītaḥ, ātṇā ekūṃtadaṃḍo hīṃsakaḥ syāt, bālaḥ sūptah; avicārāṇi aḥobhanāni manovacahkāvākyāni (!) yasya, vāgyrahaṇenai 'va vākyasya gatārthavāt pūna(r) vakyagrahaṇaṃ vāgyāpārasya prācuryājñāpanārtham, anivāritaṃ viratyā pāpakarma yena, svapnam api na paṣyati, nā 'py (tenā 'py P!) evaṃbhūtenā 'vyaktajñānenā 'pi pāpaṃ karma budhyate, — schl.: esa khalu bhagurayā akkhūe saṃjayavirayapaḍihayapaccakkhāyapāvakaṃme akirīe saṃvude egamṭapa(ṇ)ḍie yāvi bhavāi tti bemi | paccakkhāṇakiriyā caūttam ajjhayaṇaṃ.

5 (34, P 33) 109<sup>b</sup>; P 866 — 896: anācāraṣrutam (anācāravaraṇakathanāt); ādāya baṇbhacera(ṇ ca) āsupunne inam caruṇ (vayaṃ B, rūṃ P) | assim dhamme anāyāram | n' āyarejja kayā i vi || 1 || vrahma satyāṃsuthānaṃ caryate seryute yasmin tud brahmacaryaṃ jinendrapāśanam ādāya grihītvā ācuprajñah paṇḍitah imam vakshyamānām vācam: idam jagat' ḥāvatam eva ityādikāṃ (!) nā 'caret, na vadet, tathā 'smīn dharme sthīto 'nācāram nā 'caret kadācid api, — schl.: dakkhīṇāe(e ca B) paḍilambho atthi vā (f. B) na tthi (tthi vā P, tthi ti vā B) puṇo | na viyāgarejja mehāvī saṃti-maggaṃ ca rūhae (bbu° P) || 33 || dānam dukkhīnā tasyā(h) pratilambhaḥ prāptir dānalūbhaḥ so 'smād grihasthāleḥ sakācād asti vā (vā nā 'sti vā P) iti na vyāgrīṇīyān na vaden medhāvī kiṃ tu ḥāntimārgaṃ mokshamārgaṃ vṛi(ṇ P) hayeḥ vṛiddhīm prāpayet; — icc<sup>2)</sup> etehim thūnehim jinuditt'hehim samjāe dhārayante tu (u P) appānaṃ āmokkhāe parivuteyyā si tti bemi || 34 || anāyārasutam (°yam B) paṇcamam ajjhayaṇam saṃmattam; jinoddishtāiḥ, ātmānaṃ dhārayet (°yan P).

6 (55) 116<sup>a</sup>: P 896 — 954: Ādrakīya (Ādrakumārakathāsambaddhuvāt); im Comm. zunächst eine Geschichte von einem Kaufmannssohn, Namens Ādraka, der durch den Anblick eines ihm von Abhayakumāra, dem Sohn des Çreṇika, Königs von Rājūgrīha, als Gegengeschenk zugesandten Jina-Bildes (prathamajinapratimā) »jātismaraṇam« erhielt, und sich zur pravrajyā wandte etc.; dieselbe schließt mit folgendem Verse, der sich am Schlusse (fol. 116<sup>a</sup>) als Vers des niryuktikṛit, und zwar mit einigen Varianten, wiederholt findet: na dukkaraṃ vāraṇapāsamaṇaṃ gayassa mattassa vaṇaṃsi (°ṃmi P) vāyaṃ! | eyaṃ tu majjhaṃ paḍihāi dukkaraṃ baddhassa takkāvaliṇa taṃtūnā || 1 || . . tarkukāvalitena taṃtūnā baddhasya mama pratimocanaṃ, snehataṃtavo hi jaṃtūnāṃ du(ḥ)chedā bhavaṃti, Ādrakumāramunikathā; — nun erst beginnt der Text: pure (purā BP) kaḍaṃ Adda! inam suṇha(ḥam P): egaṃtacārī samaṇe purā 'sī | se bhikkhavo (°kkhūṇo P) vvaṇittā aṇege | āikkha tīṇhīm (teṇhaṃ B, tīṇhīm P) pudho vitthareṇaṃ(tthi P) || 1 || yathā Goḥālake(ṇa P) sārddham vādo 'vūd (°bhūd P) Ādra(ka P)kumārasya, tathā 'smīn adhyayane kathyate, taṃ ca 'rdramūni(ṇ) pratyekabuddhaṃ<sup>3)</sup> ḥrī Virāmtikam āgachamṭam (Go P) ḥālo 'bravū, yathū: bho Ādraka! yad ahaṃ vadāmi tat ḥrīṇu, purā pūrvaṃ bhavattīrthakṛitā

1) s. pag. 385<sup>n.5</sup>.  
dazu ist da.

2) icc bis bemi aus BP, fehlt in A irrtümlich, der Comm.  
3) s. 16, 265. 17, 15. 16.



yat kṛitaṃ tad darçayati, . . bahūn çishyān upanīya bahuçishyaparivāraṃ kṛitrā bhavā-  
driçamugdhānām idānū(ṃ P) pṛithak vistareṇa dharmam ākhyāti, — sehl.: bud-  
dhassa āṇāe (°nāi B) imā (imāṃ BP) samāha(°hiṃ BP) | assim su tthiccā tivheṇa  
tāi(i P) | ttarīu(°riūṃ BP) samuddaṃ ca mābhavoya(mahābhavoghaṃ BP) āyāṇava  
dhamam udāharijā (°vaṃ dhaṃ sam udāharaṃti B, °vaṃ taṃ sam udāharejjā P) ti  
bemi (ti b. f. B) || (55 P) || addaīj(j)aṃ sa(m)mattaṃ: bu(d)dhasya tattahajñāsya  
(tuttvajñasya P) çrī Vīrasya ājñāyāṃ(°ayā P) imāṃ (auch P) samādhi(ṃ) dha(r)mā-  
vyāpti(ṃ) prāpya, asmin samādho musht(h)u sthivā manovākkāyās(yaṃ P) trīyā  
(trāyī P) rakshakas tātvā (tīrvā P) 'tikramya samudram iva mahābhavaugham,  
āhāra(ādānaṃ P) samyagdarçā(na)jnānacārītrārūpaṃ vidyate yasya sa ādānarān,  
dharma(ṃ) parahimteshā (°hitaishī P) udāharet kathayet.

7 125<sup>a</sup>; P 954—1020: Nālaṃdīyaṃ; pūrvam sakalena sūtrakṛitāṃgena  
sādhvācārah prarūpitah; atra tu çrāvakaividhir ucyate; teṇaṃ kāleṇaṃ teṇaṃ  
samaeṇaṃ Rāyagihe nāmaṃ nayare hotthā riddhisphāta(pphāta P, tthimiya B)-  
samiddhe vaṇṇaū jāva paḍirūve, tussa ṇaṃ Rāyagīhassa(R.nagarassa BP) bahiyā  
uttarapuratthime disībhāe ittha (e° P) ṇaṃ (i. n. f. B) Nāla(ṃ)dā nāmaṃ bāhīriyā hutthā  
añegabhavanāsayasannirīthā jāva paḍirūvā; tattha ṇaṃ Nālaṃdāe bāhīriyāe Lepa-  
(f. B, Leve P)nāmaṃ gāhāvāi hutthā . . . se ṇaṃ Loe (lee B, Leve P) gāhāvāi samaṇo-  
vāsae āvi (f. B, yāvi P) hotthā ahigayajī(vāji°)ve (abhi° B) jāva (bhāvemāne fügt B hinzu)  
vihārāi, — . . . 117<sup>a</sup> tassa vi ṇaṃ (tassim ca ṇaṃ BP) gihapaesaṃmi bhayaraṃ Go-  
yame viharāi, bhagavaṃ ca ṇaṃ ahe ārāmaṃsi ahe ṇaṃ Udaye Peḍhālaputte (bhaga-  
vaṃ BP) Pāsāvic(e)iyye niyaṃthe Sejatajjo (! Metayye B, Meyajje P)<sup>3</sup>) goteṇaṃ. jeṇā  
me (jeṇ' era BP) bhagavaṃ Goyame teṇ' eva urāgachāi, (urāgachāi)ttā bhagavaṃ Go-  
yama(ṃ) evaṃ vayāsī: āusabho (°saṃto BP) Goyamā atthi khalu me kei paese pucchi-  
yavre, taṃ ca me āuso (ā. ahāsuyam P) ahādarisiyam eva (°yam me P) viyāgarehi. se  
vā 'yaṃ bhagavaṃ Goyame Udayaṃ Peḍhālaputtam evaṃ vayāsī: ariyāṃ āuso  
sōc(c)ā nisammā jānissāmo, sa (se B) vā 'yaṃ Udayaṃ (°ae BP) Peḍhālaputte  
bhagavaṃ Goyamaṃ evaṃ vayāsī; Udakākhyo nī(r)graṃtha(h) Peḍhālaputra(h)<sup>1</sup>)  
Pārçvāyatyaṃ<sup>2</sup>) Pārçveçishyasyā 'pattī(°tyaṃ P)çishyā(aḥ P) sa ca Medāryo<sup>3</sup>)  
gotreṇa, taṃ pradeçaṃ mama yathāçrutam twayā yathādarçitam çrī Vīreṇa tathā vyā-  
grīṇīhi kathaya, sa cā 'yaṃ bhagavān, yadi vā saha vādena savāda(ṃ) pṛishṭas,  
api cā 'smīn (°yushman P) Udaka! çrutvā tvadīyaṃ praçnaṃ niçamyā ca. — āuso  
(°saṃto B) Goyamā! atthi khalu Kumāravuttiyā(mu B, pu P) nāsama samaṇā  
niggaṃthā tubbhāyaṃ (tumhānaṃ P) pavayaṃṇaṃ pavayamāṇā gāhāvāi (°ti B, °im P) sa-  
maṇovāsagaṃ wasaṃpannaṃ (f. B) eva(ṃ BP) paccakkhāveṃti; saṃti Kumāraputrā  
nāma nirgraṃthā yushmadīyappravacanaṃ pravadaṃta(h) tathā hi gṛihapati(ṃ) çrama-  
ṇopāsakaṃ upasaṃpannaṃ niyamaagrahaṇodyutaṃ pratyākhyāpayamti (pr. pratyākhyā-

1) s. 16, 324.

2) s. 16, 266. 300. Bhagav. 1, 183. 203.

3) s. 16, 235. 266.



*naṃ kārayaṃti P*), — schl.: *tae naṃ (ṇ. se P) bhayavaṃ Goyame Udayaṃ Peḍhālaputtuṃ gahāya, jeṇ' eva samaṇe bhagavaṃ Mahāvīre te(ṇ' e)va uvāgachū 2 ttā tae naṃ se Udaye Peḍhālaputte samanāṃ 3 1) tikkhutto āyāhīṇapayāhīṇaṃ kareṃ, tikkhutto āy. karittā vaṃdaṃ namaṃsaṃ 2, evaṃ vayasī: icchāmi naṃ bhaṃte tubbhaṃ aṃtiyaṃ (ye P) cāuyyāmaṃ dhammāṃ paṃcamaharvaṃsāṃ sapadikkamaṇaṃ dhammaṃ wasampayyittāṃ viharattae(ri BP), tae naṃ samaṇe bhagavaṃ Mahāvīre Udayaṃ evaṃ vayasī: ahāsuaṃ devānuppiyā 2) mā padibam̐dhaṃ karehi, tae naṃ se Udae Peḍhālaputte samanassa 3 aṃtie cāuyyāmaṃ dhammāṃ paṃcamaharvaṃsāṃ sapadikkamaṇaṃ dhammaṃ wasampayyittāṃ viharā tti bemi, Nālaṃdaṃsāyāṃ (°diyaayyaṃ B) sattamaṃ ajjhayaṇaṃ sammattam 3); tam̐ prakpratiṇāṇa(nna P)-ḥrī Pārḥvaḥśāsanarratam 4) Udakaṃ gṛhītvā, icchāmi bhadaṃta! yushmad-aṃtike cāturyāmāḍ dharmāṃ paṃcamahāvratikaṃ dharmam̐ upasampadya vihartum̐ iti, yathā-sukhaṃ devānupriya 2) mā pratibam̐dha(ṇ) dharmāṃtarāyaṃ kārshīr̐ iti; bravīmi tī pūrvarat, Sudharmasvā(mī) ḥishyān̐ idam̐ āha: so haṃ bravīmi yena mayā bhagavad-aṃtike ḥrutam̐ iti.*

Nach dem Schlufs des Commentars (*saṃpūrṇe 'yaṃ sūtrakṛitāṅgadīpikā*) finden sich noch folgende Angaben über das Geschlecht etc. des Verfs.: *atha pra-ḥustih | nīstaṃdrucam̐drucārūṇi | Caṃdrakule caruṃcāturā(ri P)bhājah | vikhyāta-Tapetyākhyā | jagati Jagaccaṃdrasūrayo 'bhūvan || 1 || teshāṃ doṣhāṃcamushāṃ | saṃtāni(°ne P)sukṛitasam̐cayaritāne | ḥrī Somiasuṃdara gurū | -ttamāḥ kshamāsam-gamā abhavan || 2 || tatpattasphuṭakamalā | bhāle kāleyutīlakasaṃkāḥ | ḥrī Munisūṃdara guravaḥ | kāmītasam̐pattisurataravaḥ || 3 || bālye 'pi Bhārati (1 aksh. f., ob 'ti) pra-tītir (P hat blos: Bhāratiḥir!) udayādi(°pādi P) vādīvargvair yaḥ | ḥrā Jayacāṃdramūnīndrāḥ | pūrī(ṇ)drās (f. P) te paragujeshu (°shu siṃhasadriḥāḥ P, gegen Me-trum) || 4 || tūpaduḥḍadasthāne | sthāne ḥrīṅgārasāratāṃ bhejūḥ | ḥrī Ratnaḥesharā itī | jagati yataḥ khyātīm āpus te || 5 || teshāṃ anam̐kapatte | guṇasam̐ghatte bhāru-(prabh° P)kukha(sha P)patte | prāptādhikapratiṣṭhā(°kaṃishṭhā P) ḥrī Lakshmiśāgarāḥ ḥishṭhāḥ || 6 || bhartsītakalikāḥshyāḥ | ḥishyās teshāṃ (°shyābhāshā P) yathārthanāmā-naḥ | ḥrī Sumatisūdhuguravaḥ(°vo P) | kshamā(lakshmi P)surabhīkāra-sadyaḥ(°sūd° P)-guravaḥ || 7 || tatpattaprakūte sthita(°tte pravādepsita P)pūraṇacim̐tāmaṇīyamānānām̐ | labdhādhikam̐nīnām̐ | Suhemavīmālābhīdhānānām̐ || 8 || sūrīṃdra(surīpa P)guchanāyaka | padavī(devī! P)prāptaprubhūpratiṣṭhānām̐ | ḥishyāṃr (? so auch P) guṇa-ḥśānaṇānānī-tithisaṃmāte 1583 [AD 1527] varshe || 9 || vibudhāṇaprārthanayā (°dhanāmakaḥishyāḥ! P) | svasya smṛitaye paropakṛitaye ca | sūtrakṛitāṅgasyai 'tām̐ | Harshakulo dīpikām̐ alīkhat || 10 || kāḥcit pramāṇayuktār (°ktār P) aprathayaṃ(yan*

1) d. i. (P) *samaṇaṃ bhagavaṃ Mahāvīraṃ.*

2) s. *Bhagavatī* 1, 439. 2, 188.

3) *grāṃthāgram* 2100 in P.

4) 16, 300. *Bhagav.* 2, 185. Jacobi im *Indian Antiqu.* 9, 160 (1880).

P) *nā 'tra sugamatāhitoḥ* (he P) | *tata eva nai 'va vihito* | *lakṣhaṇasaṃdhis tathā*  
*kā*(f. P)*kvā 'pi* || 11 || *sūtrāsaṃgatam atrā* | *'vādi kathaṃcin mayā yad ajnutayā* | *taḥ*  
*ṣodhayantu sudhiyaḥ* | *kṛipayā mātsaryam utsārya* || 12 || *gṛaṃthamitir anumitā 'tra* (tra  
 ca P) | *shaḥ*(sapta P)*sahasrāṇi shaṭṣatāgrāṇi* (kiṃcid ūnāni P) | *vibudhajana-vācyamāno*<sup>1)</sup>  
*gṛaṃtho 'yam jagati jayatu ciram* || 13 || *iti ṣṛisūtrasū(ya)gaḍāṅga*(ṣṛisūtrakṛitāṅga  
 P)*dīpakā samāptaḥ* ||; — die hier vorliegende Reihenfolge der Patriarchen des  
*Tapāgacha*: 44 *Jagaccandrasūri* (*Candrakula*), 50 *Somasuṃdaraguru*, 51 *Munisū-*  
*daraguru*, *Jayacandramuni*, 52 *Ratnaṣekhara*, 53 *Lakshmīsāgara*, 54 *Sumatisādhu-guru*,  
 55 *Su-Hemavimalasūri*, *Harshakula* (*saṃv.* 1583) findet sich ebenso in der *gurvāvalī*  
 des *Tapāgacha* von *Dharmasāgara* wieder<sup>2)</sup>; nur *Jayacandramuni* (zwischen *Munis.*  
 und *Ratnaṣ.*) fehlt dort, findet sich aber resp. auch in anderen dgl. *praṣasti* wieder,  
 s. bereits oben p. 192. 279. 310.

### 1778. Ms. or. fol. 640.

*sūyagaḍaṅgam*, Text (= B).

59 foll. (13 Z., à 48 *aksh.*); ohne Datum; moderne und sehr unendlich ge-  
 schriebene Abschrift, die aber doch einige gute Lesarten bietet; sie unterscheidet  
 sich von A besonders durch die stetigere Beobachtung der *yaṣṛuti*, durch häufigere  
 Verwendung der Ligatur *yy* (*jj*), sowie durch häufigere Verkürzung des *e*, resp.  
*o* vor Consonanten in *i*, resp. *u*; auch erscheint inneres *dh* (*th*) mehrfach als *h*.  
 — In *ṣrutask.* I wird in *ajjh.* 1—7 die Zahl der Verse je am Schlufs der *ajjh.* an-  
 gegeben; auch findet dabei theilweise eine fortlaufende Zählung derselben statt; die  
 einzelnen Verse selbst sind nicht gezählt; auch leiden jene Angaben theilweise an  
 Unklarheit; einige Differenzen von A erledigen sich resp. durch Verschiedenheiten  
 in der Aufführung, resp. Abkürzung, des Textes, s. oben (p. 374<sup>n.2</sup>) das am Schlusse  
 von 1, 1, 1 Bemerkte. — In den Text sind hie und da kurze Angaben in *Sanskrit*  
 oder *Prākṛit*, oder aus Beidem gemischt, eingefügt, welche als Schlufsunterschriften  
 für das je vorher im Text Behandelte aufzufassen sind, s. oben p. 372 fg.

*ṣrutaskandha* I, *adhy.* 1, *samaya*, 1 (24) 2<sup>a</sup>, — 2 (bis v. 55) 3<sup>a</sup>, — 3 (bis  
 71) 3<sup>b</sup>, — 4 (bis 84) 4<sup>a</sup>, — 2, *vaidārika*, *betāliyam*, 1 (22, resp. bis v. 106) 5<sup>a</sup>, —  
 2 (32, bis 138) 6<sup>a</sup>, — 3 (23, bis 183 sic!) 6<sup>b</sup>, — 3, *wasaggaparimā*, 1 (17, bis 200) 7<sup>a</sup>, —  
 2 (22, bis 223!) 8<sup>a</sup>, — 3 (21) 8<sup>b</sup>, — 4 (23, bis 365 sic!) 9<sup>a</sup>, — 4, *itthīparimā*, 1 (31) 10<sup>b</sup>,  
 — 2 (22) 11<sup>a</sup>, — 5, *naragavibhattī*, 1 (27) 12<sup>a</sup>, — 2 (25, resp. bis 503!) 13<sup>a</sup>, — 6 (29,  
 resp. bis 544!) 14<sup>b</sup> *mahāvīratthato*<sup>3)</sup>, — 7 (30) 15<sup>b</sup> *kusīlaparibhāsiya*, — 8 16<sup>b4</sup>) *vīri-*

1) Part. Praes. Pass. componirt mit Substantiv! s. p. 385<sup>n.3</sup>.

2) s. Klatt im Ind. Antiqu. 11, 251 fg. (Septbr. 1882); die oben den einzelnen Namen  
 vorgesetzten Zahlen bezeichnen deren Stelle in der Reihenfolge der Liste.

3) für *tthao* = *stavaḥ*.

4) auf 16<sup>a</sup> findet sich die Angabe: *gṛaṃtha* 500!

yaṃ, — 9 17<sup>b</sup> *dhummo*, — 10 18<sup>b</sup> *samāhī*, — 11 20<sup>a</sup> *maggo*, — 12 20<sup>b</sup> *samosara-*  
*ṇaṃ*, — 13 21<sup>b</sup> *ahatahaṃ (yathātathaṃ)*, — 14 23<sup>a</sup> *graṃṭha*, — 15 23<sup>b</sup> *jāmatīya*<sup>1)</sup>,  
— 16 24<sup>a</sup> *gāthāshoḍaḥaka*.

*ṣrutaskandha* II, 1 31<sup>b</sup> *poṇḍariyaṃ*, — 2 42<sup>b</sup> *kiriyaṭṭhāṇaṃ*, — 3 48<sup>a</sup>  
*āhāraparimā*, — 4 50<sup>b</sup> *paccakkhānakiriya*, — 5 51<sup>b</sup> *aṇāyārasuyaṃ*, — 6 54<sup>a</sup>  
*Addāyyaṃ*, — 7 59<sup>b</sup> *Nāluṃdiya*.

Schließt: *sammattaṃ vīyaṃ suyagadaṃgaṃ | padmopamaṃ patraparaṃparon-*  
*viṭaṃ (!) varṇojjvulaṃ sūktamaraṃda*<sup>2)</sup>*suṇḍaraṃ | mumukshubhṛiṃgaprakurasya valla-*  
*bhaṃ jīyāc ciraṃ sūtrakṛidaṃga (!) pustakaṃ || graṃṭhāgraṃ 2300 ||*

### 1779. Ms. or. fol. 1123.

Das dritte āṅga, *ṭhāṇaṃ*, *sthāṇaṃ* (= A); zehn *adhyayana*; s. 16, 267-277. — Herausgegeben in Benares 1880 (= P; 596 foll., indisches Format) mit *Abhayadeva's* Commentar (s. 1780) und einer *ṭabū* in *bhāshā*.

87 foll. (14 Z., à 53 *aksh.*); ohne Datum, gut.

1 3<sup>a</sup>; P 1—33<sup>a</sup>: *egaṭṭhāṇaṃ, ekasthāṇaṃ; oṃ namo vītarāgāya | suvaṃ me āusaṃ*  
*teṇaṃ bhugavayā evaṃ akkhāyaṃ: ege āyā*<sup>3)</sup>, *ege daṇḍe*, *egā kirū*, *ege loe*, *ege aloe*,  
*ege dhumme*, *ege adhamme (ak° B)*, *ege baṇḍhe*, *egē mōkkhe*, *ege puṇṇe (°nne B)*,  
*ege pāve*, *ege āsare*, *ege saṃvare*, *egā veaṇā*, *egā niyyarā*<sup>4)</sup>, *ege jīve pādikkāeṇaṃ*<sup>5)</sup>  
*sarīraeṇaṃ*, *egā jīvāṇaṃ aparīāittā vīgvaṇā*<sup>6)</sup>, *ege maṇe*, *egā ratī (°yī BP)*, *ege kāya-*  
*vāyāme*, *egā uppā*<sup>7)</sup>, *egā viyatī*, *egā viaccā*, *egā gatī*, *egā ūgatī*, *ege cayaṇe (ra° B)*,  
*ege vavāe*, *egā takkā*, *egā saṃṇā(un BP)*, *egā munnā*, *egā viṇṇā(un BP)*, *egā ve-*  
*yaṇā*, *ege cheyaṇe*, *ege bhēyaṇe*, *ege maraṇe aṇṭimasārīrūṇaṃ*, *ege saṃsuddhe uha-*  
*bhūte patte*, *ege dukkhe jīvāṇaṃ . .* — schl.: *ege Jambuddive dīve (f. P) sarvādīva-*  
*samuddāṇaṃ jāva addhaṃgulagaṃ ca, kiṃca (°ci P) viśesāhīe (°sesehiṃ P) parikkheveṇaṃ*,  
*ege samaṇe bhagavaṃ Mahāvīre, imīse ussappiṇīe (usa° P) caūvīsīe titthakurū 3<sup>a</sup>*  
*ṇaṃ caramatitthakare siddhe buddhe nutte jāva sarvadukkhapaṇiṇe, aṇuttaravāṇā-*  
*ṇaṃ devāṇaṃ egā rayuṇī uddhaṃ uccatteṇaṃ paṇṇattā, addā nakkhatte egatāre*  
*paṇṇatte, cittā nakkhatte egatāre p., sātī nakkhatte egatāre p.; egapadesogādhā po-*  
*gralā aṇaṃtā paṇṇ taṃ (°ṇtā paṇṇattā P) evaṃ egasaṃayaṃṭṭhitiyā egugūṇakūlagā*  
*pogralā aṇaṃtā paṇṇattā jāva egagūṇalukkhā pogralā aṇaṃtā paṇṇattā | eguṭṭhāṇaṃ s.*

2 (4) 14<sup>b</sup>; P 33<sup>a</sup>—108<sup>b</sup>: *bi-ṭṭhāṇaṃ*: — 1 6<sup>a</sup>; P 56<sup>b</sup>: *namo suyadevatāe | jad atthi*  
*ca (f. P) ṇaṃ loḡe taṃ savvaṃ dupaḍḍoyāraṃ*<sup>8)</sup>, *taṃ juhā, jīva cceva ajjīva cceva,*

<sup>1)</sup> so! nach dem Anfang benannt! und zwar ebenso auch im vierten āṅga § 23, s. 16, 264; *ādānīya* in A, s. oben p. 383. <sup>2)</sup> für *makaraṃda*? <sup>3)</sup> von hier ab bis <sup>4)</sup> wie āṅga 4, nur daß hier bei den drei ersten Gliedern die Negationen fehlen. <sup>5)</sup> *ekaṃ jīvaṃ prati gataṃ ya(c) charīraṃ pratyekaṣarīraṇāmakarmodayāt tat pratyekaṃ, tad eva pratyeka-*  
*kaṃ, dīrghatvādi prakṛitatvāt (Abhayadeva; so auch im Verlauf). <sup>6)</sup> *aparyādāya paritah*  
*samaṃtāt agrihītvā, vikurvaṇā. <sup>7)</sup> prakṛitatvād utpādah. <sup>8)</sup> dvīpadāvatāraṃ.**





(*dhā* B) 41, *do sukkā* 42, *do vahassatī* 43, *do rāhū* 44, *do agatthī* 45, *do māṇavagā* 46 . . ., — schl.: *mahāsukkasahassāre* (°*resu* BP) *ṇaṃ kappesu vimāṇā durannā, paṇ taṇ, hāhidda* (°*ddā* P, °*dā* B) *ceva sukkilu* (°*lā* B, °*llā* P) *ceva, geviyyagāṇaṃ devāṇaṃ do rayaṇṇu uddhaṃ uccatṇaṇ paṇ taṇ* (*paṇattā* BP), — 4 14<sup>b</sup>: *sanayā ti vā, āvaliyā ti vā*<sup>1)</sup>, *jīvā i vā, ajīvā i vā* (*aj*° f. A) *pavuccatti* (°*ccāi* P, °*ccamti* B): *āṇā-* (*ṇā* aus BP)*pāṇū*<sup>2)</sup> *ti vā, thovā ti vā, jīvā ti vā, ajīvā i* (*ti* B) *vā pavuccatti* (°*vuccamti* B, *vuccāi* P); *khaṇā ti vā, lavā ti vā, jīvā ti* (*vā* BP, f. A) *ajīvā ti vā pavuccatti* (°*ṃti* B, *ccāi* P); *evaṃ muhuttā vi yā* (*ti vā* B, *i vā* P), *ahorattā ti vā, pakkhā ti vā, māsā ti vā, u* (*udū* B, *uū* P) *ti vā, ayaṇā ti vā, saṇvucharā ti vā, jugā* (*hugā* B) *ti vā, vāsasayā ti vā, vāsasahassā ti vā, (vāsasayasahassā ti vā* P, f. A), *vāsakoḍi ti vā, pu-* *vamaṅgā i vā, puṇvā i vā, tuḍiyamaṅgā ti vā, tuḍiyāi* (°*yā* BP) *ti vā, aḍagamaṅgā* (*aḍaḍ*° BP) *i vā, uḍaḍā ti vā, avayamaṅgā* (*avavaṃ*° P) *ti vā, awayā* (*avavā* PB) *i vā, hūhuyamaṅgā* (*hūhū*° P) *i vā, hūhuyā* (*hūhū*° P) *ti vā, uppalamāṅgā i vā, uppalā ti vā, paṭṭimamaṅgā ti vā. paṭṭimā ti vā, ṇalīyamaṅga*(*gā* BP) *ti vā, ṇalīṇā i vā, atthaṇṇīramaṅgā ti vā, atthaṇṇīvā i vā, aṭṭiyamaṅgā ti vā, aṭṭiyā ti vā, (naṭṭiyamaṅgā ti vā* BP, f. A), *naṭṭiyā ti vā, paṭṭimamaṅgā i vā, paṭṭiyā ti vā, cūliyamaṅgā i vā, cūliyā ti vā, sīsa*(*sīha* B)*paheliyamaṅgā i vā, sīsa-* (*sīhasa* B)*paheliyā i vā, pallovamā*(*pulū*° B, *pulio*° P) *i vā, sāgarovamā i vā, usa-* *ppinī* (*uss*° BP) *i vā, ussappinī* (*us*° BP) *i vā, jīvā i vā ja* (f. BP), *ajīvā i vā pavu-* *ccāi* (auch P, *pavuti* B), — schl.: *dupadesiyā khaṇḍhā aṇamā paṇ* (dieser Absatz f. B), *dupadesogāḍhā pogrālā ṇamā* (*aṇ*° BP) *paṇ, evaṃ jāva dugṇalukkhā pogrālā ṇamā* (*aṇamā* BP) *paṇ.*

3 (4) 27<sup>b</sup>: P 108<sup>b</sup>—198<sup>a</sup>: *tittḥāṇaṃ*: — 1 18<sup>b</sup>; P 137<sup>a</sup>: *tato* (*taū* B) *imḍā paṇ taṇ, nāṃimḍe ṭhavaṇimḍe darviṇḍe; tato* (*taū* B) *imḍā paṇ taṇ, nāṃimḍe daṇsaṇimḍe carittimḍe; tato* (*tayo* B) *imḍā paṇ taṇ, devimḍe asurimḍe maṇussimḍe; tivihā viku-* *vvaṇā paṇ taṇ, — schl.: tiṇṇi rayaṇṇu uddhaṃ uccatṇaṇ paṇ taṇ, u* (*tato* B, *tao* P) *paṇattū kāleṇaṇ ahiyyaṇti* (*adhijj*° B), *taṇ, caṇḍapaṇnattī sūrapaṇnattī dīva-* *sāgarapaṇnattī; — 2 20<sup>b</sup>; P 149: namo suyaderayāe* (f. BP); *tivihē loe* (*loge* BP) *paṇ taṇ, nāmaloe* (°*go* B, *ge* P) *ṭhavaṇāloe* (°*ṇalogo* BP) *darvaloe* (°*ge* BP); tivihē (°*dhe* B) *loe* (°*ge* BP) *p. t. nāmaloe*(*ge* BP) *daṇsaṇaloe*(*ge* BP) *carittaloe*(*ge* BP); tivihē(*dhe* B) *loe* (*ge* B) *p. t. uddhaloe*(*ge* BP) *aholoe*(*ge* BP) *tiriyaloe; Camarassa ṇaṃ asurimḍassa asura-* *kumāra*(*rassa* B)*ranno tato parisāto paṇattāu, taṇ, — schl.: kayyamāṇaṇ* (*kijj*° P) *ka-* *ḍaṇ dukkhaṇ kaṭṭu 2 pāṇā bhūyā jīvā sattā veyanaṇ veimṭti* (*veyamṭti* *tti* BP) *vattavaṇ siyā, — 3 23<sup>b</sup>; P 172<sup>b</sup>: tivim ṭhāṇehim māi māyaṇ kaṭṭu, no āloeyyā, no paḍikkameyyā, no nimḍeyyā, no garihēyyā*(*ra* P) *no viṭṭiyyā, no visoheyyā, no akaraṇayāe* (*agaraṇatāte* B) *abbhuttḥeyyā, no ahārihaṇ pāyacchittaṇ tavokammaṇ* (°*maṇ paḍivajjējā* BP, wo nun

<sup>1)</sup> *asaṅkhyātasamayasaṃudāyātmikā āvalikā kṣullakabhavagrahaṇakālasya śatpaṃcā-* *ḥaduttaradvīcatatamabhāgabhūta*(*tā* BP) *iti, tatra samayā iti vā āvalikā iti vā yat kālavastu . . ;* vgl. zum Folgenden *Bhagavatī* 1, 427 und *Ind. Stud.* 10, 282. 16, 268. <sup>2)</sup> *ānaprāṇau.*



noch 1½ Zeilen folgen) *aviṇae vā me siyā*, — schl.: *se ṇaṃ bhaṃte nevvāṇe* (ṇibb° P)<sup>1)</sup> *kiṃphale?* *siddhigāi* (gāi f. B) *gamaṇapayyavasāṇaphale pannaṃte, taṃ jahā* (t. j. f. BP), *samaṇāuso*, — 4 27<sup>b</sup>: *paḍimāpaḍivayyassa* (°māssa BP)<sup>2)</sup> *ṇaṃ anaḡārassa kappanṭi taṃ* (tao P, tato B) *uvassayā* (°gā B, gga P)<sup>3)</sup> *paḍilehittāe* (°ttae P, °ttate B)<sup>4)</sup>, *taṃ* (t. jahā BP), *ahe*<sup>5)</sup> *āgamaṇaḡihaṃsi vā, ahe viyaḡaḡihaṃsi*<sup>6)</sup> *vā, ahe rukkhamaḡaḡihaṃsi vā, evaṃ aṇuṇṇavettae* (°macittate B) *uvāyaṇittae* (uvāi° P, uvātinittate B)<sup>7)</sup>, — schl.: *tīpa-desiyā khaṃdhā aṇaṃtā pannaṃtā* | *evaṃ jāva tiguṇā* (°ṇa BP) *lukkā* (°a P) *pograḡā aṇaṃtā pannaṃtā*.

4 (4) 49<sup>b</sup>; P 198<sup>a</sup>—343<sup>b</sup>: *caṃtṭhāṇam*; — 1 32<sup>a</sup>; P 232<sup>b</sup>: *cattāri aṃtakiriya* (°yāu B, °yāo P) *paṃ, tattha khalu imā paḍhamā aṃtakiriā, appakammaṇaccāyāte*<sup>8)</sup> *yā* 'vi bhavati | *se ṇaṃ muṇḡe bhavittā* | *agārāto* (°rāu B) *anaḡāriyaṃ* (taṃ B) *pavvatite, saṃjamabahuḡe, samādhī* (hi BP) *bahuḡe hiḡe tīratṭhī wahaṇavaṃ dukkhakkhae* (°ve BP)<sup>9)</sup> *taṇṇi*, — schl.: *cattāri pannaṃtā aṃgabāhiriyāu, paṃ taṃ, caṃdapannaṃtā, sūrapannaṃtā* (°tī BP), *Jambūdivapannaṃtā, divasāḡarapannaṃtā*, — 2 39<sup>a</sup>; P 270<sup>b</sup>: *cattāri paḍisaṃlīnā, paṃ taṃ* (taṃ jahā B), *kodha* (koha P) *paḍisaṃlīṇe* (°ṇā B), *māṇap., māyāp., lobhap., cattāri appaḍi* (°apa BP) *saṃlīnā pannaṃtā, taṃ, kodha* (ha P) *appaḍisaṃlīṇe jāva lobhaappaḍisaṃlīṇe*, — schl.: *caṃvviḡā akīṃcaṇayā p. t. maṇa-akīṃcaṇayā cuti* (vāi BP) *akīṃcaṇayā kāyaakīṃcaṇayā uvakaṇaakīṃcaṇayā*, — 3 44<sup>b</sup>; P 310<sup>b</sup>: *cattāri rāti*<sup>10)</sup> *p. t., pavvayarāi, puḡhvirāi, vāḡuyarāi, udagarāi*; *evaṃ eva caṃvviḡe koḡe p. t., pavvayarāisamaṇe, puḡhvirāisamaṇe, vāḡuyā* (ya B) *r., udagar.,* — schl.: *uddhaloe ṇaṃ cattāri uyyoyaṃ kareṃti, taṃ, devā devū vimāṇā ābharāṇā*, — 4 49<sup>b</sup>: *cattāri pasappagā p. t., aṇuṇṇaṇā* (ṇ P) *bhogāṇuṇṇaṃ uppāyetta* (°āe B)<sup>11)</sup> *eḡe pasappae, purvappaṇṇāṇaṃ bhogāṇuṇṇaṃ uvi* (ahi° B) *ppaṃḡe ṇaṃ eḡe pasappate* (°ae BP), *aṇuṇṇaṇaṃ sokkhāṇaṃ uppāetta eḡe ppassappae*, — schl.: *caṃpadesiyā khaṃdhā aṇaṃtā p., caṃpadesogaḡdhā pograḡā aṇaṃtā* (p. P), *caṃsamatṭhitiyā po° aṇ°* (p. P), *caṃḡuṇṇakāḡā* (°ḡagā BP) *po° aṇ°* (p. P) *jāva caṃḡuṇṇalukkā pograḡā aṇaṃtā pannaṃtā*.

5 (3) 58<sup>b</sup>; P 343<sup>b</sup>—407<sup>a</sup>: *paṃca-tḥāṇam*; — 1 53<sup>a</sup>; P 364<sup>b</sup>: *paṃca mahavvayā* *p. t., savvāu pāṇātipāyāu* (°vāyāo P) *veramaṇaṃ jāva savvāu pariḡrahāu veramaṇaṃ; paṃca aṇuvvayā p. t., thūlāu pāṇātipāyāu veramaṇaṃ, thūlāu musāvāyāu veramaṇaṃ, thūlāu adinnādāṇāu v. (f. B), sadārasaṃtoḡe, icchāparimāṇe; paṃca vannaṃ p. t., kiṇhā nīlā lohīyā haḡiddā* (hā° P) *sukkīlā* (llā P), — schl.: *samaṇe bhagaṇaṃ Mahāvīre paṃcahatṭhuttare hotthā, taṃ, hatṭhuttarāhiṃ*<sup>12)</sup> *cute cavittā gabbhaṃ vakkamṭe, hatṭhuttarāhiṃ gabbhāu gabbhaṃ sāharite* (°hie B, °harāi P), *hatṭhuttarāhiṃ jāe, hatṭhu*<sup>o</sup> *maṇḡe* (muṇḡe BP) *bhavittā jāva pavvatite* (°vvaie BP), *hatṭhuttarāhiṃ uṇaṃte aṇuttare jāva*

1) *nīrvaṇaṃ.*2) *pratimāṇaṃ māsiḡyādīkāṃ bhikṡhupratīṇācīḡeṡhalakṡhaṇāṃ prati-**panno* 'bhhyupagataṇāyaḡ.3) *upācraḡayāḡ vaṡatayaḡ.*4) *pratyupeḡkṡhituṃ* (!) *nīrīkṡhituṃ.*5) *ahe* 'ti *athārṭhaḡ.*6) *cīvīṡitaṃ anāvīṡitaṃ.*7) *upādātuṃ graḡituṃ praveṡṡtuṃ.*8) *atpakarmā saṇ yaḡ pratyāyātaḡ.*9) *duḡkhaṃ kṡhapayati.*10) *rāḡī rekḡā.*11) *utpādajītuṃ.*12) *hastottarā uttarā* (h) *phāḡḡuṇyaḡ.*



*kevalavarāṇāṇudamsaṇe samuppaṇṇe*, — 2 56<sup>a</sup>; P 387<sup>b</sup>: *no kappeti* (°ppā BP) *nigraṃthāna*(ṃ P) *vā nigraṃthāna*(ṃ P) *vā imāu uddiṭṭhāu gaṇiyāu viyaṃjīyāu* (vijjh° B. vaṃj° P) *paṃca mahāṇavāu mahānadū aṃtomāsassa dukkhutto vā tikkhutto vā uttarittae vā saṃturittae vā, taṃ, Gaṃgā Jūjū Sarāū Erāvati Mahi, paṃcahiṃ ṭhāṇehiṃ kappamti taṃ bhayaṃsi vā dubbhikkhaṃsi vā . . .* — schl.: *paṃcavihā idḍhiṇuṃtū maṇussā p. t., arahaṃtā cakkavattī buladevā vāsudevā* (vās. bul. B) *bhāvīyappāṇo aṇagāra*, — 3 58<sup>b</sup>: *paṃca atthikāyā p. t., dhammatthikāe adhammatthikāe āgāsathikāye jīvaththikāe pugralatthikāe; dhammatthikāe avunne aṅaṃdhe arase*, — schl.: *paṃcapadesiyā khaṃdhā aṇaṃtū p. t.: paṃcapadesogādhā pogrālā aṇaṃtā paṃ jāva paṃca aṅaṇalukkhā po° aṇ° p.*

6 62<sup>b</sup>; P 407<sup>b</sup>—435<sup>b</sup>: *chaṭṭhāṇaṃ; chaḥiṃ ṭhāṇehiṃ saṃpaṇṇe aṇagāre arihaū yaṇuṃ dhārettae*(ri P), *taṃ, sadvi*(saddhī BP) *purisayyāe* (°jāe P)<sup>1)</sup> *sacce purisayyāe mahāvī*(meh° BP)*pur. bahusute pur. . .*, — schl.: *chappadesiyā ṇuṃ khaṃdhā* (wie eben).

7 68<sup>b</sup>; P 436<sup>a</sup>—474<sup>b</sup>: *sattatṭhāṇaṃ; sattaviḥe gaṇāvakkumaṇe*<sup>2)</sup>, *p. t.: savvadhama roemi* (°yemi B)<sup>3)</sup> 1, *egāyā roemi egāyā no roemi* 2, *savvadhama vitigicchāmi* 3, *egāyā vitigicchāmi egāyā no vitigicchāmi* 4, *savvadhama juhūṇāmi*<sup>4)</sup> 5, *egāyā juhūṇāmi egāyā no juhūṇāmi* 6, *icchāmi ṇaṃ bhaṃte egallavihārapaḍimaṃ uvasaṃpuyyittāṇaṃ viharittae* 7, — 68<sup>a</sup>; P 469<sup>a</sup>: *evaṃ ceva samaṇassa bhagarato Mahāvīrassa tithaṃmi satta pavayaṇaṇiṇhagā, paṃ taṃ, bahuruyā jīvapadesiyā avattiyā sāmuttiyā* (! f. BP, mit Recht) 68<sup>b</sup> *sānuchetiya dokiriyā terāsiya avadḍhiya*(ddh P, ṭh B); *eesi ṇuṃ sattaṇhaṃ pavayaṇaṇiṇhagāṇaṃ satta dhammāyariya hotthā, taṃ, Jamāli Tisagutte Āsādhe Āsamitte Gaṃge Chalue Gotṭhāmāhile; eesi ṇaṃ* (sattaṇhaṃ P) *pav. satta uppattinagara* (°re P) *hotthā taṃ Sāvattī Usabhapuraṃ Seyabiyā Mihila*(lā BP) *Ullagā* (Ullū° BP)*tīraṃ puram* (°rīm P) *Aṃtaraṃji Dasapura*(ṃ), — *ibid.*: P 473<sup>b</sup>: *abhiti* (abhū BP)*diya ṇaṃ satta nakkhatā puvvadāriya p. t.: abhī savāṇe*(no P, samaṇo B) *dhaṇiṭṭhū sayabhisaya* (satavi° B) [*purvā bhadduvaya* BP, f. A] *uttaru*(rā BP)*bhaddavaya revatī; assinīyādiya ṇaṃ* (f. P) *satta nakkhattā dāhiṇadāriya p. t.: ussiṇi bharaṇi kattiyā rohiṇi migasira*(ṃ B) *addā peṇavasū; pussātiya ṇaṃ satta nakkhattā avaradāriya p. t.: posso asilesā mahā* (°ghū P) *purvā phagruṇi uttarā phāguṇi hattho cittā; sātiyādiya ṇaṃ satta nakkhattā uttarāṃ*(ra BP)*dāriya p. t.: sāti visāhū aṇurāhā jetṭhā* (ji° P) *mūlā* (°lo P, °le B) *purvā āsūdhā uttarā āsūdhā*, — schl.: *sattapadesiyā khaṃdhā . . .*

8 74<sup>b</sup>; P 475<sup>a</sup>—506<sup>b</sup>: *aṭṭhatṭhāṇaṃ; aṭṭhaḥiṃ ṭhāṇehiṃ saṃpaṇṇe aṇagāre arihaū egallavihārapaḍimaṃ uvasaṃpuyyittāṇaṃ viharittae t. saddhī purisajāte sacce pur. mehāvī pur. bahusute pur. sattimaṃ appāhigaraṇe dhūmūṃ*, — schl.: *aṭṭhapad. kh. . .*

9 79<sup>b</sup>; P 506<sup>b</sup>—535<sup>b</sup>: *navatṭhāṇaṃ; navahiṃ ṭhāṇehiṃ samaṇe nigraṃthe saṃbhoṭiyaṃ*<sup>5)</sup> *visaṃbhoiyaṃ karemaṇe nātikkamati, taṃ, āyariyapaḍiṇīyaṃ*(pada° B)<sup>6)</sup>,

1) *śraddhācān, purushajātaṃ.* 2) *gaṇād gachād apakramaṇaṃ nirgamo.* 3) *rocayāmi rucivishayīkaromi cikīrshāmi.* 4) *juhomi anyebhyo dadāmi.* 5) *saṃbhogikaṇ.* 6) *pratyanīkatāṃ.*

*uvajjhāyap. therap. kulagaṇasaṅgha(ghapa B) nāṇadaṃsaṇa(ṇapa B) carittapaḍiṇīyaṃ;*  
*ṇava baṃbhacerā p. t.: satthaparinnā logarivijāū jāva upadhāṇasuyam (wah° P) mahā-*  
*parinnā<sup>1)</sup>, paṃcamahavraṇe sapaḍikkamaṇe acelae<sup>2)</sup> dhamme, — schl.: ṇavapades. kh.*

10 87<sup>b</sup>; P 536<sup>a</sup> — 595<sup>b</sup>: *dasa tḥāṇam; dasavihā logatḥitī (°ū BP) p. t.: jaṇṇam*  
*(je ṇam B) jīvā udāittā(uddā° B, uddārū° P)<sup>3)</sup> 2 tattḥi eva 2 bhujjo (°o 2 BP) paccā-*  
*yaṃti<sup>4)</sup>, evaṃ egā logatḥitī pannattā. jaṇṇam (jaṇṇam B) jīvāṇam sayā samitum*  
*(te BP) pāva(re BP)kamme kayyā (°jjaṇṇi P), evaṃ egā logatḥitī paṇ, — 84<sup>b</sup>; P 572<sup>b</sup>:*  
*dasa dasāu<sup>5)</sup> p. t.: kammavivāgadasāu uvāsagadasāu aṃtagaḍa(kaḍa B)dasāu aṇ-*  
*tturovarāyiyadasāu āyāradasāu paṇhāvāgaramadasāu baṃdhada 85<sup>a</sup> sāu dogiddhi-*  
*dasāu dihadāsāu saṃkheyyadasāu: — kammavivāgadasāṇam dasa ajjhayaṇā p. t.:*  
*Miyāputte(ya B) Guttāsē aṃḍe Sagade ti (f. B) ā 'vare | māhaṇe (mo° B) Nāṇdisene*  
*ya Sorie (sū° P) ya Uduṃbare || saḥassuddāe(suddāhe BP) āmalae kumāre Lechaī 'ti ye*  
*(°choī ya B) |; — uvāsagadasāṇam dasa ajjhayaṇā p. t.: Āṇṇḍe Kāmadeve ya*  
*gāhāvati Culaṇīpiyā | Surādeve Cullasae(satae B) gāhāvati Kuṃḍakolie || Saddālaputte*  
*Mahāsayaē Nāṇḍiṇīpiyā(ṇīpiya P) La(Le° D, Sāle BCP)tiyāpiyā<sup>6)</sup>; — aṃtagaḍa dasā-*  
*ṇam dasa ajjh. p. t.: Namī Mayaṇge Somile (°lle P) Rāmagutte Sudaṃsaṇe ceva (f. P)*  
*Jamālī ya Bhagālī ya Kīṃkamme Pillate (Pu° P) ti (pi B) ya || Phāle Avvaddha(Aṃ-*  
*batḥa B, a Aḥḥa° P)putte ya | em ete dasa āhiyā ||; — aṇuttarovavāyiyadasāṇam*  
*dasa ajjh. p. t.: Isidāse ya Dhanne ya Sunakkhatte Kattite (Kī° P) ti ya | Saṃdhāne*  
*(tḥ P) Sālībhaddhe ya Āṇṇḍe Teyalī ti ya || Dasannabhadde Āimutte em ete dasa*  
*āhiyā |, — āyāradasāṇam dasa ajjhayaṇā p. t., vīsaṃ asamāhi(dh B)tḥāṇā ekka-*  
*(ikk° P)vīsaṃ sabalā tettisaṃ (ti° P) āsāyaṇāu atḥharivā gaṇisaṃpayā dasa cittaṣamā-*  
*hitḥāṇā ekkārusa (ikk° P) uvāsagapaḍimāu bārasa bhikkhupaḍimāu payyosavaṇā(°sa-*  
*maṇā B)kappe tīsaṃ mohaṇīyyatḥāṇā āyāi(ājāi B)tḥāṇam (āy° f. P); — paṇhāvā-*  
*garamadasāṇam dasa ajjh. p. t.: uvamā saṃkhā isibhāsiyāiṃ āyariyabhāsiyāiṃ Mahā-*  
*vīrabhāsiyaṃ (°yāiṃ BP) khomagapasīṇāiṃ komalapasiṇāiṃ addāga(addoga B)pasīṇāiṃ*  
*aṃgutḥhapaṣiṇāiṃ bahupaṣiṇāiṃ; — baṃdhadasāṇam dasa ajjh. p. t.: baṃdhe ya*  
*mokkhe (mu° P) ya deviḍḍhī da(f. B)sāramāṇḍale ti ya | āyariyavippaḍivattī uvajjhāya-*  
*vippaḍivattī bhāvaṇā vimottī(mu P) sāsate (sāto P) kamme; — dogiddhi(dogehi B)dasā-*  
*ṇam dasa ajjh. p. t.: vāte (dh° B) vivāte (vidh° B) uvavāte (uvadh° B) sukḥette(khi P)*  
*kaṣiṇe 'ti ya (t. y. f. P) | bāyālīsaṃ suviṇā tīsaṃ mahāsuviṇā bāsattariṃ (°vattari P, f. A)*  
*savvasuviṇā (B, °miṇā P, f. A; ob sacca°?) hāre (hāle B) Rāmagutte ya eyam (em BP)*  
*ee dasa āhiyā: — dihadāsāṇam dasa a. p. t.: caṇḍe sūre ya sukke ya Sīrīdevī Pa-*  
*bhāvāi(hā P) | dīvasamuddovavattī Bahuputtī Maṃḍare ti ya || there Saṃbhūyavijue<sup>7)</sup> |*

1) hier zuletzt, s. p. 368<sup>n.1.2.</sup> 16, 251. 2) s. 16, 241<sup>n.</sup> 3) apadrāya nṛitā.

4) pratyājāyaṃte. 5) s. 16, 269-75. 6) Sāleyāpiya tti Sāleyikā(Sālikā C)pitri-  
 nāmaṇḥ Ṣrāvastīnīvāsīno grihamedhinah CP. D dagegen hat: Leiyāpiya tti, Leikāpitri°.

7) sthaciraḥ Saṃbhūtavijayo Bhadrabāhusvāmīno gurubhrātā Sthūlabhadrasya Saga-  
 ḍālaputrasya dikshādātā, tadvaktavyataya(C, tā P)pratibaddham adhyayanaṃ sa evo 'cyate.



there (f. P) *pamha* (*vamha* B) *ussásanissásé* (blos *ussásé* B); — *saṃkheviyadasāṇaṃ* *dasa aṅgā p. t.*, *khuddiyá vimāṇapavibhattí*, *mahalliyá vimāṇapavibhattí*, *aṅgacūliyá*, *vagracūliyá*, *vivāhacūliyá*, *aruṇovaváe*, *varuṇo*(*varuṇo* BP)*vaváe* 85<sup>b</sup> *garulo*(*no* B)-*vaváe*, *Velamdharovaváe*, *Vesamaṇovaváe*, — schl.: *dasapadesiya khamdhá . . lukkhá pogrulá aṅgaṃtá paṇṇattá*.

### 1780. Ms. or. fol. 664.

Derselbe Text (= B).

77 foll. (15 Z., à 55 *aksh.*); ohne Datum: das zweite Blatt fehlt; brüchig; gut; die *yaçrutí* erscheint regulär, oder statt ihrer sei es ursprüngliches, sei es unorganisches *t*, — *jj* (nicht *yy*), — *nn* (nicht *ṇṇ*), — *gr* oder *gj* (für *gg*), — finales *o* nach Vocal richtig (nicht *u*), oder gar *to*.

1 schl. auf dem fehlenden fol. 2, — 2, 1 5<sup>b</sup>, 2 6<sup>b</sup>, 3 11<sup>a</sup>, 4 12<sup>b</sup>, — 3, 1 16<sup>b</sup>, 2 18<sup>a</sup>, 3 20<sup>b</sup>, 4 23<sup>b</sup>, — 4, 1 27<sup>b</sup>, 2 32<sup>b</sup>, 3 37<sup>b</sup>, 4 42<sup>b</sup>, — 5, 1 45<sup>b</sup>, 2 48<sup>b</sup>, 3 50<sup>b</sup>, — 6 54<sup>a</sup>, — 7 61<sup>a</sup>, — 8 66<sup>a</sup>, — 9 70<sup>b</sup>, — 10 77<sup>b</sup>. — *grāṃthāgrāṃ* 3750.

### 1781. Ms. or. fol. 1124.

*Abhayadeva's* Commentar, *vivaraṇam*, zum dritten aṅga (= C), abgefafst *saṃvat* 1120 (AD 1064). — Herausgeg. in der Text-Ausgabe, Benares 1880 (= P).

1 28<sup>a</sup>: *arhaṃ*<sup>1)</sup> | *çrīVirāṃ jīnanāthaṃ natvā sthānāṅgakatipayapadānāṃ* | *prāyo 'nyaçāstradṛiṣṭaṃ karomy ahaṃ vivaraṇaṃ kiṃcit || iha hi çramaṇasya bhagavataḥ çrīman(çrī P) Mahāvīra Varddhamānasvāmīna Ikshvā(ku DP)kulanāṃdanasya prasiddha Siddhārtharājasūnor mahārājasye 'va paramapurushakārākrāṃtāvikrāṃtarāgādiçator ajnākaraṇadakshakshamāpatiçatasatasevitapādapadmasya sakalāpadārthasārthasākshātkaraṇadakshakevalajñāmadarçanarūpapradhānapraṇidhyavabuddha-sarvavishayagrāmasvabhāvasya sakalatrībhuvanātiçāyīparamasāmvrāyasya nikhilanītipravartakasya paramogaṃbhīrān mahārthād upadeçān nīpuṇabuddhyādiguṇagaṇamāṇīkyarohaṇadharāṇīkalpena bhāṃdāgāranīyuktene 'va gaṇadhareṇa pūrvakāle caturvarṇaçrīçramaṇasaṃghabhāṭṭārakasya tatsaṃtānasya co ('nasye 'vo D) 'pakārāya nirūpītasya vividhārtharatnasārasya devatādhisṭītasya vidyākriyābalavata 'pi pūrvapurushena kenā 'pi kuto 'pi kāraṇād anunmudritasyā 'tu eva ca keshāṃcid anartha-bhīrūṇāṃ manorathagocarātīkrāṃtasya mahānidhānasye 'va sthānāṅgasya<sup>2)</sup> tathāvidhavidyā(dyādi P)balavikalair api kevaladhārshṭyapradhānāḥ svaparopakārāyā 'rthavinīyojanābhīlāshībhīr ata eva vā (cā DP) 'vigaṇīta('vinīta D, 'vagaṇīta P)svayogyatair nīpuṇapūrvapurushaprayogaṇ upaçrutya kiṃcit svamatyo 'tprekshya ('ksha D) tathāvidhavartanānājanān āpṛichya ca tadupāyān (upapā<sup>o</sup> D) dyūtādīmahāvyaścānopetair ivā*

<sup>1)</sup> das Diagramm davor fehlt; es ist aber Platz dafür gelassen.

<sup>2)</sup> s. p. 400.





*daçāṁtānāṁ sthānānām abhidhāyakatvena sthānam, ācārābhidhāyakatvād ācāra-  
vad iti; sthānam ca tat pravacanapurushasya kshāyopaçamikabhāvarūpasyā ṅgam  
ivā ṅgam ce (ve P) 'ti sthānāṅgam iti samudāyārthaḥ; — tatra ca daçā 'dhyaya-  
nāni, teshu prathamam adhyayanam ekādītrāt saṅkhyāyā ekasaṅkhyopetātmādi-  
padārthapratipādakatvād ekasthānam; — tasya ca mahāpurasye (purusha° P) 'va  
catvāry anuyogadvārāṇi bhavaṁti, tad yatho, 'pakramo nikshepo 'nugamo na-  
yaç ce 'ti, tatrā 'nyojanam anuyogaḥ<sup>1)</sup> sūtrasyā 'rthena saha saṁbandhaḥ (dhanam P),  
athavā anurūpo 'nukūlo vā yo yogo vyāpārah sūtrasyā 'rthapratipādanurūpaḥ so 'nuyo  
3<sup>b</sup> gaḥ, ity āha<sup>2)</sup> ca: anujjanam anujogo suyassa niyaena jam abhidheyena |  
vāvāro vā yogo (j° BP) jo anurūvo 'nukūlo (anū° D, u anū° P) ve tti || athavā  
arthāpekshayā aṅ or laghoḥ paçcājjātayā vā anuçabdavācyasya sūtrasya yo 'bhidheye  
(yo P) yogo vyāpāras tena saṁbandho vā so 'nuyogo 'nuyogo ve 'ti, āha<sup>2)</sup> ca: ahavā  
jam atthao(°aū D) thova(ghova P) -pacchabhāvehim suyam anuṁ tassa | abhidheye  
vāvāro (vācāro P) jogo tena(ṁ P) ca saṁbandho(°dhe P) tti ||, tasya dvārāṇi 'va  
dvārāṇi tatpraveçamukhāni, ekasthānakādhyayanapurasyā 'rthādigamopāyā ity  
arthaḥ, — . . atah phalwān dvāropanyāsa iti, tāni ca dvi-tri-dvi-dvi-bhedāni kra-  
mena bhavaṁti 'ti tadbhedāḥ; — niruktis tu: upakramaṇam upakrama iti, — . . ni-  
kshepo nyāsaḥ, — . . anugamaḥ sūtrasya sāukūlah parichedaḥ, — . . nayaḥ unanta-  
dharmātmakasya vastuna ekāñçaparichedaḥ; athai 'shām upakramādīnām(dīdvārāṇām  
P) itthaṅkrame kiṁ prayojanam ity atro 'cyate: na hy anupakrāntam sad asamāpībhūtam  
nikshi 4<sup>a</sup> pyate, na cā 'nikshiptam nāmādibhir arthato 'nugamyate, na cā 'rthato  
'nanugatam (nug° P) nayair vicāryate, ity ayam eva krama iti, uktaṁ ca: dīrakkamo  
'yam eva o (u P) nikkhippāi jenu nā 'samīvattham | anugamāi(ṁm P) nā 'nikhittaṁ (C,  
nā nattham P) nā 'nugamo nayamayarihūno tti ||, — tul evaṁ phalādīny uktāni, sāṁ-  
pratam anuyogadvārābhedaḥanapurassaram idam evā 'dhyayanam anuc-  
tyate, tatro 'pakramo dvididho laukikaḥ çāstrīyaç ca . .*

Die Erklärung des Textes beginnt auf 5<sup>b</sup>; es werden nur je die Anfänge der Absätze aufgeführt, danach aber die Wörter einzeln erklärt; eine Hauptabsicht dabei ist, einen Zusammenhang für die sehr disparaten Angaben (*sūtra*, resp. *dīksū°* genannt) nachzuweisen; dazu werden mehrfach *Prākṛit*-Verse citirt, die zum Theil von erheblichem Interesse sind. So werden z. B. die Angaben über die *nakshatra* am Schlusse (s. ob. p. 390), wie folgt, eingeführt und behandelt: 26<sup>b</sup> (P 31<sup>b</sup>) *ekāki Vīro nirvṛita ity uktaṁ, nirvṛita(ti P)kshetrāsannāni cā 'nuttaravimānāni 'ti tannivāsīdeha-* (°sīdevadeha P, sādava D)*mānam āha: anuttare 'tyādi, anuttaratvād anuttarāṇi vijayādi-* *vimānāni, teshu ya upapāto janma sa vīlyate yeshāṁ te 'nuttaropapātīkās te, naṁkāro vākyālamkāre<sup>3)</sup>, devāsūrāḥ, ekā (egū P, ekām D) rayane tti (ni tti P) hustam yāvat . . .*

1) s. oben p. 362.

2) wohl der *niryuktikṛit*?3) *naṁ* ist hier aber Genetiv-Endung! s. sogleich.



atharā anu 27<sup>a</sup> ttaropapātikānām devānām ūrdhvocatvena pramāṇam iti ṣeṣah,  
ekā ratniḥ prajnapte 'ti vyākhyeyam iti: devādihikārād eva nakshatra devānām: addā  
nakkhatte ity-ādinā kaṁṭhyena sūtratrāyeṇa tārāikatvam uktaṁ, tārā va (ca DP)  
dyo<sup>1)</sup>tirvinānarūpe 'ti, kṛittikādīshu ca nakshatreshv idam tārāpramāṇam<sup>2)</sup>: cha<sup>3)</sup> 6  
pañca 5 tīnni 3 ekam (egam DP) 1 caū 4 tiga 3 rasa 6 veda (veya DP) 3<sup>4)</sup> juyala 2  
juyalam (yug<sup>o</sup> D) 2 ca | iṇḍiya 5 egam 1 egam 1 visaya 5 'ggi(agri D) 3 samudda 4  
vārasaga (bāḡgam DP) 12 || caūro 4 caū (f. DP) 4 tiya 3 tiya 3 paṇ -ca 5 satta 7 be 2  
be 2 bhavē tiyā tīṇṇi 3, 3, 3 | rikke(kkha D) tārāpamāṇam jāi tihī tullaṁ hayam  
kayyaṁ ti || iha ca 'ksthānakānuurodhāt nakshatratrayasya tārāpramāṇam uktaṁ, ṣeṣa-  
nakshatrāṇām tu prāyo 'gretanādhyayaneshu tad vakshyati, yas tu kvacid visam-  
vādas tārāpramāṇasya sa (f. DP) tathāvidhaprayojaneshu tithiviṣeṣasya nakshatra-  
viṣeṣayuktasyā 'ṣubhatvasūcanārthatveno 'ktagāthayōr matām̐tarabhūtātātān na bā-  
dhaka iti: — tārā pudgalarūpe 'ti pudgalasvarūpam abhīdhātum āha: egapaeso-  
(sova P)gāḍhe 'tyādi, sugamaṁ, navaram . . .

2 (4) 66<sup>a</sup>; 1 40<sup>a</sup>: n. sarvajñāya | vyākhyātam ekasthānakākhyam prathamam  
adhyayanam, atah samkhyākramasamvaddham eva dvisthānakākhyam dvitīyam adhya-  
yanam ārabhyate, asya cā 'yam viṣeṣasambandha, iha Jainānām sāmānyaviṣeṣāt-  
makam vastu, tatra sāmānyam ācṛitya prathamādhyayane ātmādi vastu ekatvena  
parūpītam, iha tu viṣeṣācṛayānāt (CP, 'ne D) tad eva dvividhatvena (CP, vivi<sup>o</sup> D)  
prarūpyata, ity anena sambandhenā 'yātasyā 'syā 'dhyayanasya catvāry anuyoga-  
dvārāṇy upakramādīni bhavanti, tīnni ca prathamādhyayanaṭ drashtāryāni yas  
tu viṣeṣah sa svabuddhyā 'vagaṁtavya iti, kevalam asya ca turuddeṣ(ak DP)ātmakasyā  
'dhyayanasya sūtrānugame prathamodeṣakādīsūtram idam uccāraṇīyam: jad atthi  
ṇam ityādi, asya ca pūrvāsūtreṇa sahā 'yam sambandhaḥ . . , — schl.: saptadaṣam  
sūtram sūkshād evā 'ha: do disetyādi, paṇḍimāi 'vā 'maṅgalaparihārārtham apaṇḍimā  
sā vā (cā DP) 'sau, maraṇam eva yo 'ṇtas tatra bhavā maraṇām̐tikī ca (f. P, va D)  
sā vā (cā DP) 'sau, samlikhyate 'nayā 'ṣarāvakashayādi 'ti samlekhanā tapoviṣeṣah,  
sā ce 'ti apaṇḍimā-māraṇām̐tika-samlekhanā, tasyāḥ, jhūsaṇa tti, josaṇā<sup>5)</sup> sevā ('vā,  
tayā DP) tallakṣaṇadharmē 'ty arthaḥ, jhūsiyāṇam ti sevītānām tadyuktānām ity  
arthaḥ, tayā vā jhūshītānām (so auch DP) kshapitānām kshapitadehānām ity arthaḥ;

1) wirklich dy, nicht yy; DP haben jyo<sup>o</sup>.

2) s. Naksh. 2, 381 fg. (1861). Ind. Stud. 9, 448. 10, 293; zum Beginn mit kṛittikā  
s. oben p. 391. Bhagavatī 1, 441. 373.

3) das Metrum verlangt: chap resp. cham?

4) 4 P.

5) diese Erklärung, die auch sonst üblich ist, cf. Jacobi Kalpasūtra p. 124, halte  
ich für irrig; das Wort wird in den alten Texten stets mit jh, jjh geschrieben; der von mir  
Bhagavatī 2, 295 gegebenen Erklärung aus vush + adhi ist im Uebrigen die auf Pāli: ajjhosita  
(adhy-ava-sita), ajjhosana gestützte Erklärung vorzuziehen, die sich bei Warren Gods. Begr.  
der Jainas p. 93 findet.



*tathā bhaktapāne pratyākhyāte yaś te tathā; teshāṃ pādaparad upagatānām<sup>1)</sup> acesṭu-  
tayā sthitanām anaṣanariṣeṣhaṃ pratipannānām ity arthaḥ, kālaṃ maraṇakālam ana-  
rakāṃkshatām (shūnām P) tatrá 'nutsukānām vihartuṃ sthātum iti; evaṃ etāni dīksū-  
trāṇy ādito 'shṭādaṣa, sarvatra yañ na ryākhyātāṃ tat sugamatrād iti; — 2 43<sup>b</sup>,  
— 3 56<sup>b</sup>, — 4 66<sup>a</sup>, — 57<sup>a</sup> (P 92<sup>b</sup>) pūrrāṅgāni caturaṣṭīti<sup>2)</sup> varshalakshapra-  
mānāni, pūrrāṅi pūrrāṅgāny eva caturaṣṭīti varshalakshagūṇitāni<sup>2)</sup>; idaṃ ca 'shām  
mānaṃ: pūrvassa u (o D) parimāṇaṃ sayariṃ (°raṃ D) khalu hoṃti koḍila-  
kkhāo | chappañña (°nuam DP, metri c. nöthig) va (ca DP) saḥassā bodhurrā vāsako-  
ḍḍāṇaṃ (°nuam ti D) || 70,560,000,000,000, pūrrāṅi caturaṣṭītilakshagūṇitāni-truṭitāṅ-  
gāni bhavaṃti, evaṃ pūrvasya pūrvasya caturaṣṭītilakshagūṇaneno 'ttaraṃ (raṃ utta-  
raṃ DP) saṃkhyānaṃ bhavati yāra(c) chīrshaprahelike 'ti | tasyāṃ caturṇaraty  
adhikam aṅkasthānaṣataṃ bhavati<sup>3)</sup> atra karaṇagāthā: itthiya (icchīya DP) thāṇeṇa  
gūṇaṃ pañsuṇaṃ (so auch P, pañapannaṃ D) caūrasīgūṇiyāṃ ca | kāṇaṃ  
tū vāre pūrvāṅgāṇa muṇa saṃkhaṃ || cīrshaprahelikāṃtaḥ saṃvayarahārikah  
saṃkhyātāḥ kālah.*

**3**, 1 80<sup>a</sup>, 2 86<sup>a</sup>, 3 97<sup>b</sup>, 4 109<sup>a</sup>, — **4**, 1 124<sup>a</sup>, 2 137<sup>b</sup>, 3 154<sup>b</sup>, 4 169<sup>b</sup>, — **5**, 1  
179<sup>b</sup>, 2 191<sup>b</sup>, 3 202<sup>a</sup>, — **6** 217<sup>a</sup>, — **7** 235<sup>b</sup>, — **8** 250<sup>a</sup>, — **9** 264<sup>a</sup>, — **10** 298<sup>a</sup>.

Schließt: *iti cṛīmadAbhayadevasūririracite sthānākhyatṛitīyāṅgarivarāṇe  
daṣasthānākākhyaṃ daṣanam adhyayanaṃ samāptaṃ, tatsamāptau ca samāptaṃ  
sthānāṅgarivarāṇaṃ, ta[thā ca yad ā DP]dār abhīhitaṃ »sthānāṅgasya mahā-  
nidhānasye 'ro (°sya cō D) 'nmudraṇam ivā 'nuyogaḥ prārabhyata« iti (s.  
oben pag. 396-7) tac Caṃdrakulīnapravacanapraṇīta-'pratibaddhavihārahāricurita  
(vari D)-cṛīVarddhumānābhīdhūnamunīpatipado(pā P)paserina(h) pramāṇādīvyutpā-  
dānapravaraṇapra(pra f. D)karaṇaprabandhapraṇāyīnaḥ prabuddhapratibandhakā-  
pravakṛīpavānā-'pratīhatapravacanārthapradhānāvākprasarasya swīhitamunījana-  
mushyasya(khya D, kha P)cṛīJineṣvarācāryasya tadavṅasya ca ryākaraṇādi-  
cāstrakartuḥ cṛīBuddhisāgarācā 298<sup>b</sup> ryasya caraṇakamalacaṃcarīkakalpena  
cṛīmadAbhayadevasūrināmnā<sup>1)</sup> mayā Mahāvīrajīnarājasamāntānūvartīnā mahā-  
rājaraṇājanmane 'ra saṃvīgānūvīrgaṃ(ṃ f. DP)pravaraṇcṛīmadAjīnaśīhācāryā-  
(cṛīmadAjīta° D, cṛīmajJīnacandrācāryā P)ṃterāsiYaṣoderagaṇīnāmudheyasādhor  
uttarasādhakasye 'ra vidyākriyāpradhānasya sāhīyyena samarthitaṃ tad evaṃ sīdha-  
mahānidhānasye 'ra samāpitādīkṛitānūyogasya(samarppitā° D) mama maṅgalārthaṃ  
pūjā (pūjyupūjā DP), namo bhagavate (bhavate P) varttamānuṣṛī(c° f. DP)tīrtha-*

<sup>1)</sup> auch diese Erklärung ist falsch; das Richtige ist *prāyopagata*, s. *Bhag.* 2, 295. Leumann *Aupap.* p. 137.

<sup>2)</sup> für diese Steigerung durch vierundachtzig, resp. 84 *laksha*, bietet der Text keinen Anhalt; die drei vorhergehenden Glieder haben nur decimale Steigerung; ganz ebenso aber schon in *āṅga* 4 § 84 und im *Anuyogadeārasūtra*, s. 16, 268. 411. 412. 17, 29. 34. 37; und vgl. noch *Bhagavatī* 1, 427. Ind. Stud. 13, 168. Ind. Streifen 3, 35.

*Pañcadaṇḍach.* p. 17.

<sup>3)</sup> Zahl mit 194 »Stellen«!

<sup>4)</sup> s. 16, 276. 277.

*nāthāya man* (ṣrīman DP) *Mahāvīrāya namaḥ* | *pratīpaṃthisārthaprathamāya* (°ma-  
tha° DP) *ṣrī Pārṣvanāthāya namaḥ*, *pravacanaprabodhakāyai* (dhi DP) *ṣrīprava-*  
*canadevatāyai namaḥ*, *prastutānuযোগাচোধিকāyai* (sodh° D) *ṣrīDroṇācāryupramukha-*  
*paṃḍitaparshade namaḥ*, *caturvarṇāya ṣrīṣramaṇasaṃghabhakṣārakāye* 'ti,  
*evaṃ ca nījavaiṣavatsalarājasamṭānikasye* 'va mamā 'samānam imam āyāsam iti (ati° P)-  
*saphalatām nayanāto rājavanīcyā* (°cā D) *iva Varddhamānājīnasaṃtānavarttināḥ svī-*  
*kurvaṃtu yathocitam*, *ito* 'rthujātam anutishṭ(h)amtu, *susht(h)ū* 'citapurushārthasiddhīm  
*upayunjatām ca yog(y)ebhya iti*, *kiṃ* (so auch P, uktaṃ D) *ca*:

*satsaṃpradāyahīnatvāt sad-ūhasya viyāgataḥ* (yo° DP) | *sarvasvaparacāstrānām*  
*adrishṭer asmṛiteḥ ca me* || 1 || *vācanām* (nānām DP) *anekatvāt pustakānām acuddhitaḥ* |  
*sūtrānām atigāmbhīryān matabhedāc ca kutracit* || 2 || *kshūṇāni* (auch D, kshuṇṇāni P)  
*saṃbhavaṃtī* 'ha kevalaṃ suvivekibhiḥ | *siddhāntānugato yo* 'rthaḥ sau (so DP) 'smād  
(auch DP) *grāhyo na ve* 'taraḥ (ce° DP) || 3 || *ṣodhyaṃ cai* 'taj *Jine bhaktair māma-*  
*vadbhir*<sup>1)</sup> *dayāparaiḥ* | *saṃsārakāraṇāt ghorād apasiddhāntadeḥanāt* || 4 || *kāryā*  
*navā kshamā* 'smāsu yato 'smābhir anāgrahaiḥ | *etad gamanikāmātram upakāri* 'ti  
*carcitam* || 5 || *tathā saṃbhāvya siddhāntā* (°tād DP) *bādhyam* (bo° DP) *madhyam-*  
*sthayū dhiyā* | *Droṇācāryādibhiḥ prājñair anekair ādṛitaṃ yataḥ* || 6 || *Jaina-*  
*granthaḥ viṣṭaladurgamavanād uccitya* (auch P, °ṃtya D) *gādhaṣramaṃ sadvyākhyāna-*  
*phalāny amūni mayakā*<sup>2)</sup> *sthānāṃgasadbhājane* (so auch P, °naṃ D) | *saṃsthāpyo*  
*'pahitāni durgatanaraprāyeṇa labdhārthinā ṣrīmatsaṃghavibhor ataḥ param asāv*  
*eva pramāṇaṃ kṛitī* || 7 || *ṣrī Vikramādityanareṃdrakālāc chatena viṅcāty-*  
*adhikena yukte* | *saṃsāhacṛe* 'tigate *vidṛibdhā* (°shtvā P) *sthānāṃgaṭikā* 'lpadhiyo  
'pi *gamyā* || 8 || *Aṇahila* (lla D) *pātāṇa* (taka D) *nagare vasatāv Acchuptadhana-*  
*pater gaṇinā* | *Jinadevākhyenā* "dau *likhitā*<sup>3)</sup> *sthānāṃgaṭike* 'yam || 9 || *atra*<sup>4)</sup>  
*daḥamā* 299<sup>a</sup> *dhyayanagramthādu* 1414<sup>b)</sup>; *pratyaksharam nirūpyā* 'syā (auch P)  
*gramthamānaṃ viṅcīcitam* | *anushtubhāṃ sapādāni sahasrāṇi caturdaḥa* || 14250 ||<sup>6)</sup>

## 1782. Ms. or. fol. 745.

Derselbe Commentar (= D).

252 foll. (17 Z., à 54 aksh.); zwei Blätter als 15 paginirt; *saṃvat* 1638 *varshe*  
*vaiṣāsha va di 2 dīne maṅgalavāre liṣhita Bhānākena*; weniger correct als C, aber  
doch einige gute Lesarten bietend.

1) eine sonderbare Bildung, cf. vedisch: *māvant* »meines Gleichen«.

2) wie eben, *mayakā* für *mayā*.

3) es bezieht sich dies auf das erste Original-  
Manuscript; der Vers fehlt in P; die gleiche Angabe aber auch am Schluß des Comm.'s  
zu aṅga 5 (wo: *Achuptadhanivasatau*).

4) was folgt fehlt in D, wo nur *gramthāgram* 14500.

5) °ne *ḥlokāḥ* 1714 P.

6) °daḥa | *sarvādhyayaneshu granthāṅkato* 14250, *sūtra-*  
*gramthāgrataḥ* 3750, *ṭikā* 14250, *ubhayamīlane* 18000 P.



1 21<sup>b</sup>, — 2, 1 30<sup>b</sup>, 2 33<sup>a</sup>, 3 43<sup>a</sup>, 4 51<sup>a</sup>, — 3, 1 62<sup>b</sup>, 2 67<sup>a</sup>, 3 76<sup>a</sup>, 4 86<sup>a</sup>, — 4, 1 99<sup>b</sup>, 2 110<sup>b</sup>, 3 125<sup>a</sup>, 4 138<sup>a</sup>, — 5, 1 146<sup>b</sup>, 2 157<sup>b</sup>, 3 166<sup>a</sup>, — 6 180<sup>b</sup>, — 7 197<sup>b</sup>, — 8 209<sup>b</sup>, — 9 222<sup>b</sup>, — 10 252<sup>a</sup>.

### 1783. Ms. or. fol. 1116.

Das vierte aṅgam, *samavāyāṅgam* (= A); ein *ajjhayanam*; zerfällt resp. in drei Abschnitte, die äußerlich nicht von einander geschieden sind (der Deutlichkeit halber aber halte ich sie hier getrennt). S. 16, 277—94. — Herausgegeben in Benares 1880 (= P), 245 foll., indisches Format, mit *Abhayadeva's* Commentar (s. 1786) und *Megharāja's* *ṭavā* in *bhāshā*.

37 foll. (15 Z., à 52 aksh.); gut; *saṃvat* 1625 *varshe māhamāse çuklapakshe ashtamyām tithau bhūmavāsire | çrī Koramdhagache Munirūjumeru lishatā | rishi-Sūravijaya bhāṣinā*.

1. Die *samavāya*-Gruppen (1-100 und 200-10 Millionen) 25<sup>b</sup> (P 167<sup>a</sup>);  
 1 1<sup>b</sup>: *syaṃ me ūsaṃ teṇaṃ bhagavayā evaṃ akkhāyaṃ, iha khalu samaṇeṇaṃ bhagavayā Mahāvireṇaṃ, ādigareṇaṃ<sup>1)</sup>, titthagareṇaṃ, sayamsambuddheṇaṃ, purisottameṇaṃ, purisasīheṇaṃ, purisavarapundariṇaṃ, purisavaragamdhahattihīṇaṃ* (°inā CP, inā B), *logattameṇaṃ* (AP, go BC), *logaṇāheṇaṃ, logahīṇaṃ, logapāveṇaṃ, logapayyoyagareṇaṃ, abhayadaeṇaṃ, cakkhudaṇaṃ magradaeṇaṃ, saraṇadaeṇaṃ, jīva<sup>2)</sup>daeṇaṃ, dhammudaṇaṃ, dhammadesaeṇaṃ, dhammanāyagareṇaṃ, dhammasārahīṇaṃ* (°hiṇā CP, hiṇaṃ B), *dhammavaracāuraṃtacakkavaṭṭhaṇaṃ* (°ṭṭinā CP, °ṭṭiṇaṃ B), *dīvotāṇaṃ* (? dīvo° B<sup>m</sup>)<sup>3)</sup> *saraṇagāipāṭṭheṇaṃ* (°tipāṭṭhā B<sup>m</sup>)<sup>3)</sup>, *apaḍihaya*(*appa*° BCP)*varanāṇadamaṇudhareṇaṃ, viyattachaūmeṇaṃ, Jiṇeṇaṃ jāeṇaṃ (jāvaeṇaṃ BCP)<sup>4)</sup>, tinneṇaṃ<sup>5)</sup> tāraeṇaṃ<sup>5)</sup>, buddheṇaṃ bohaeṇaṃ, mutteṇaṃ moyageṇaṃ, savvanūiṇaṃ* (°nūiṇā BCP), *savadarisīṇaṃ* (°sīṇā BCP), *sivam ayaṭam aruyam* (auch P, °rū BC)<sup>6)</sup> *aṇaṇtam akkhayam avvābāham* (avvāvā° BC, ubhāvū° P) *apunarāvattayaṃ* (°ya C, °rāvitti P) *siddha*(*ddhi* BCP)*gatiṇūmaddheyaṃ thāṇaṃ sampāvūkaṃmeṇaṃ, ime duvālasaṃge gaṇipadige*(*pidā*° BCP) *paṃ* (*paṃatte* BC), *taṃ jahā: āyāro*(*re* BCP) 1, *sūyagaḍo*(*de* BCP) 2, *thāṇo*(*ne* BCP) 3, *samavāu* (°e BCP) 4, *vivāhapannattī* 5, *nāyādhammakahāu*(*hāo* P) 6, *uvāsagulasā*(*sāu* BC, *sāo* P) 7, *aṃtagaḍadasāu* (*sāo* P) 8, *a* 2<sup>a</sup> *ṇuttarovavāiyadasāu*(*vāidasāo* P) 9, *paṇhāvāguraṇi* (°raṇaṃ BCP) 10, *vivāgasuye*(*sue* BCP) 11, *diṭṭhivāe* 12; *tattha ṇaṃ je* (f. C) *se caūtthe aṃge samavāe ti* (f. B, *tti* CP) *āhie* (°te BCP), *tassa ṇaṃ ayam atthe, taṃ jahā,*

1) das Folgende giebt den geistigen *varṇaka Mahāvira's* (cf. auch Anfang von aṅga 5, wo im Nomin., etc.); über den leiblichen *varṇaka* s. *Bhagav.* 2, 306 fg.

2) *bohi aṅga* 5.

3) fehlt BCP und aṅga 5, steht jedoch in B am Rande.

4) *jāṇae aṅga* 5.

5) fehlt aṅga 5.

6) *arujam avidyamānarogam*.





rissamti (AP, re BC), *paḍhamam samarāyaṃ sammattam* (statt dieser Unterschrift haben BC blos: *cha*, P resp. blos || 1 || und so auch im weiteren Verlauf).

2 2<sup>a</sup>: *do daṃḍā paṇnattā*, — schl.: *bhavasiddhiyā jīvā, je* (BCP, f. A) *dohim bhavagrahehim sijjhissamti b. m. s. a. karessamti, bitiyam samavāyaṃ*, — 3 2<sup>b</sup>: *taū daṃḍā paṇ tam*, — schl.: *tihim bhavagr°*. . . (und so auch fortab) *titiyaṃ samavāyaṃ*, — 4 3<sup>a</sup>: *cattāri kasāyā*, — 5 3<sup>b</sup>: *paṃca kiriyā*, — 6 ibid.: *cha lesāu*, — 7 4<sup>a</sup>: *sattam bhayatthānām*, . . . *mahānakkhatte sa(t)tattāre paṇ, kittiyāyā (katti° BCP, °yādiyā BC) satta nakkhattā purvadāriyā paṇ, pāṭṭhāntareṇa (°tare BC) abhahiyāyā (abhāyāyā BCP) satta nakkhattā<sup>1)</sup>*, *mahāyā (īyā BC) satta nakkhattā dāhiṇadāriyā paṇ, aṇurāhāyā s. n. avaradāriyā paṇ, dhanitthāyā s. n. uttaradāriyā paṇ*, — 8 4<sup>b</sup>: *aṭṭha mayatthānā*, — 9 5<sup>a</sup>: *nava baṃbhaceraguttū*, — 10 5<sup>b</sup>: *dasavihe samāpadhamme*, — 11 6<sup>a</sup>: *ekkārāsa wāsagapaḍimāu*, — 12 6<sup>b</sup>: *bārāsa bhikkhūpaḍimāu*, — 13 7<sup>a</sup>: *terasā kiriyāṭṭhānā*, — 14 7<sup>b</sup>: *caūddasa bhūyagāmā*, — 15 8<sup>a</sup>: *paṇarāsa paramāhammiyā*, . . . *satabhisaya, bharaṇi, addā, asilesā, sāi ya (tahā P 45<sup>b</sup>, taheva BC) jetthā ya | ete cha(m) nakkhattā paṇnarasamuhuttasamjuttā<sup>3)</sup>* || — 16 ibid.: *solasa ya gāhāsolasagā paṇ, tam<sup>4)</sup>: samae, veyālie, wasagrapariṇ(ṇ)ā*,

1) die Worte: *pāṭṭhāntareṇa abhāyāyā satta nakkhattā* stehen in BC vor *kattiyāyā*, in P dagegen (20<sup>a</sup>) erst hinter *dhanitthāyā . . uttar°*. Nun, das: *pāṭṭhāntara* (s. auch unten bei § 72) tritt ja wohl eo ipso dafür ein, daß es sich hier nur um einen sekundären Einschub handelt, welcher (s. 16, 279) an Stelle der alten *nakshatra*-Reihe, die der Text offenbar noch im Auge hat (s. p. 391. 399), die neue von den *Jaina* erfundene dgl. (s. Ind. Stud. 10, 220) zu setzen bezweckt. *Abhayadeva's* Angaben zeigen, daß auch er hiervon noch ein klares Bewußtsein hatte: *abhijid-ādini sapta nakshatrāni pūrvadvārikāni pūrvadiṣi yeshu gachataḥ ṣubham bhavati, evaṃ aṣṣviny ādini dakṣiṇadvārikāni, pushyādīny aparadvārikāni svāty ādīny uttaradvārikāni 'ti siddhāntamataṃ (gataṃ P 20<sup>a</sup>), iha tu matāntaram aṣṣṛitya kṛittikādīni sapta-sapta (zweites s. fehlt P) pūrvadvārikādīni bhaṇitāni, caṃdraprajnaptau tu bahutarāni matāni darṣitāni* (s. Ind. Stud. 10, 285 fg.); zur Sache s. noch *Naksh. 2, 377*. Ind. Stud. 10, 304 (*Sūryaprajñ. 10, 21*). 2) und zwar *terasamo samavāu* und so fortab abwechselnd bald als neutr., bald als mascul.

3) s. *Naksh. 1, 310. Jyot. p. 48. Ind. Stud. 10, 287. 306.*

4) Aufzählung der 16 Capp. des ersten Theiles des zweiten aṅga; *teshām ca gāthābhidhānaṃ shoḍaṣaṃ, iti gāthābhidhānam adhyayanaṃ shoḍaṣaṃ yeshām tāni gāthāshoḍaṣakāni (thābhisho D), tatra: samae (°ya P) 'ti nāstikādisamayapratipādanaparam (daparam P, danam D) adhyayanaṃ (in D zweimal) samaya (so P, sama D) evo 'cyate, veyāliyaṃ (D, vetāliya P) chaṃdojātīnibuddham (ni f. P) vaitāliyam eva (!), ṣeshānām yathābhidheya (P, dhīyaṃ D) nāmāni, samosaraṇe 'ti samavasaraṇaṃ trayānām shashtyadhikānām pravādiṣatānām matapiṇḍanarūpaṃ, ahātahie 'ti yathācastu tathā pratipādyate tatra tad yathātathikaṃ (D, kā P), graṃthābhidhāyikaṃ (ya° P) graṃthah, jamaie (māi P) 'ti yamakīyaṃ (!) yamakanibaddhasūtraṃ (°ṃ sū° P, ddharū° D), gāhe tti (gāhaṃ ti P) prāktanapaṃcadaṣādhyaayanārthasya gānād gāthā gāthā (? so D, gāthogāthā P) eā tatpratiṣṭhābhūtātēd iti (? pratiḥhū° P, °shṭānūtaūd iti D). Die Erklärung von *veyālia, jamaia* ist falsch, die von *gāhā* unklar; sollte letztere etwa auf derselben Auffassung beruhen, die ich oben p. 383<sup>n-1</sup> gegeben habe?*



itthipariṇ(ṇ)ā, niraga(niraya BCP)vibhatti, Mahāvīratthū, kusilaparibhāsīe, cīrie, dhamme, samāhi(hī P), magre, samosaraṇe, ahāttahie (āhāta° CP), gaṃthe, jamatīte (°māie P), gāhāsolasame (°samo B, blos gāhā P), — 17 8<sup>b</sup>: sattarasavihe asaṃjame, — 18 9<sup>a</sup>: aṭṭhārasavihe abaṃbhe, — 9<sup>a</sup> āyārassa ṇaṃ bhagavaū (°vato P 54<sup>b</sup>) sacūliyāgassa aṭṭhārasa padasahassāim<sup>1</sup>) padagreṇaṃ paṃ; baṃbhie (b. ṇaṃ BCP) līrie aṭṭhārasavihe leha(kha BCP)rihāne paṃ<sup>2</sup>), taṃ, baṃbhī, javanāliyaṃ(°nāliyā BCP), dasūriyā (do° P, saū° P, sūū BC), kharoṭṭhiyā (varoṭṭi° P), kharasāhiyā(yaṃ BC, viyā P), pahārāyā(°hūsāyā B), uvattariyā (uce° P), akkharaputṭhiyā(tth P), bhoga-vaṭṭā(°vayatā BC, °vayattā P), veṇāyā(°ṇaṇiyā BC, veyanāiyā P), nīnhāyā (nīnh° BCP), aṃkīlavī(kalī BCP), gaṃdhavvīvi (gaṃṇāhīvi gaṃdh° P), bhīyālvī (f. P), ādāṃsalīvi (āv° B, ādassa° P), mehasaralīvi (māhe° BCP, ri BC), dāmīlvī (dāmīla C, dāsīla B, dāmi P) līvi (līvi BC), volīṃda (bolīdīlvī P, līṃ[li C]dīmīlvī BC) 18; atthiṇatthipparāyassa (ṇaṃ BC) puvrassa aṭṭhārasa vatthū paṃ; Dhāmapabhāe(bhā BC) ṇaṃ puḍḍhāvī(e) (vi BC) aṭṭhārasuttaraṃ joyaṇasatassahaṃ(sadassa B, saḥassaṃ C, sayasahassaṃ P) bhāhallaṇaṃ; posāsādhesu ṇaṃ māsesu<sup>3</sup>) sāim ukko (°oseṇaṃ P) aṭṭhārasamuhutta divase bhavati, sāim ukko aṭṭhārasamuhuttā rū, — 19 9<sup>b</sup>: ekūṇavīsaṃ nāyajjhayaṇā<sup>4</sup>) paṃ taṃ: ukkhittāṇe 1 saṃghāde 2 aṇḍe 3 kumme 4 ya Setae 5 tuṇbe 6 ya Rohiṇī 7 Mallī 8 Māgaṃḍī 9 caṇḍimā 10 i ya, dāradarve(ddare BCP) 11 udagaṇḍe (od° P) 12 ma(ṇ)ḍukke (maṇḍuc° BC) 13 Tetālī 14 i ya, naṇḍiphale 15 Ararakamkā 16 āiṇe (°ṇne P, nne BC) 17 Susumā (Suṇs° P) 18 i ya, avare ya puṇḍarīe (po° BCP) 19 ṇāe egūṇavīsaime (ekū° BCP), — 20 10<sup>a</sup>: vīsaṃ asaṃāhiṭṭhāṇā paṃ taṃ, — 21 10<sup>b</sup>: ekkavīsaṃ sabalā, — 22 11<sup>a</sup>: bāvīsaṃ paṇisahā, — 23 ibid.: tevīsaṃ<sup>5</sup>) sūya-gaḍajjhayaṇā (suya° P), paṃ taṃ, samae 1, veyālie 2, wasaggaparinnā 3, itthī(blos tthī P)pariṇ(ṇ)ā 4, naragavibhattī 5, Mahāvīratthū 6, kusilaparibhāsī(sīe BCP) 7, vīrie 8, dhamme 9, sammāhī 10, magre 11, samosaraṇe (°sarie P) 12, ahāttahie (āhattahie BCP) 13, gaṃche(the BCP) 14, jamatīte 15, gāhā(thā P) 16, puṇḍarīe 17, kiriyāṭṭhāne(ya BC, °ṇā P) 18, āhārapariṇ(ṇ)ā 19, a (f. BCP) paccakkhāṇakariyā(ki BCP) 20, aṇagārā-sayaṃ(rasu BCP) 21, Addāyāṃ(jjaṃ BCP) 22, Nālaṇḍāyiyāṃ 23, — 24 11<sup>b</sup>: caū-vīsaṃ devāhiderā, — 25 12<sup>a</sup>: purīmapachīmayāṇaṃ tīthagaṇāṇaṃ paṃcajāmassa paṇa-vīsaṃ bhāraṇāū, . . āyārassa<sup>6</sup>) ṇaṃ bhagavaū (°vao P, °vato BC) sacūliyāgassa (°yassa BCP) paṇavīsaajjhayaṇā (°saṃ aj° BCP) paṃ, taṃ, satthaparīṇ(ṇ)ā 1 logavījāū (°jao P) 2 ya, sītosāṇiyāṃ (sīosaṇā P, sīusaṇijjāṃ BC) 3 sammattāṃ 4 | āvutī (āvutī BCP)<sup>7</sup>) 5, dhuvāṃ(va BC, dhuya P)<sup>7</sup>) 6, vīnoho(he B, ha P) 7 ura-

1) s. 16, 285. 288. 2) s. 16, 399. 400 *etatsvarūpaṃ na dṛiṣṭam iti na darṣitaṃ*.

3) die 19 Capp. des sechsten aṅga, in *kārikā*-Form aufgezählt.

4) *āshāḍhamāse sakṛid ekadā karkasaṃkrāntāv ity arthah, paushamāse sakṛid itī makarasaṃkrāntau*; s. *Naksh.* 2, 361. 362. 400. *Jyotisha* p. 29. 30. *Ind. Stud.* 10, 263 fg.

5) Inhalt des ganzen zweiten aṅga.

6) Inhalt des ersten aṅga.

7) s. oben p. 357<sup>n</sup>.



*hānasuyam* 8, *mahāpariṇ(ṇ)ā* 9<sup>1)</sup> || *piṇḍesaṇa* 10, *sayyariyā* (*sijjiriya* BC, *sijjhiriā* P)<sup>2)</sup> 11, *bhāsajyā*(*jjāyā* BC, *jjhayanū* P) 12 *ya*, *vattu* 13, *pāesā* 14, *ugrahapadimā* 15, *sattakkasattayā* (*satti*<sup>o</sup> P, *sattikkasattikkayā* BC) 16-22, *bhāvaṇā*(*ṇa* P) 23, *vimuttī* 24 || *nisīhājjhayanam* 25 *paṇavīsāimam*<sup>3)</sup>, — 26 12<sup>a</sup>: *chavvīsāe* (<sup>o</sup>*saṃ* BCP) *dasākappavvavahāreṇam* *u(d)desanākālā paṃ*, *dasa dasāṇam*, *cha kappassa*, *dasa vavahārassa*, — 27 12<sup>b</sup>: *sattavīsāe* (<sup>o</sup>*saṃ* BCP) *aṇagāraguṇā paṃ*, — 28 13<sup>a</sup>: *aṭṭhāvīsāvīhe āyāra-kappe* (<sup>o</sup>*rapak*<sup>o</sup> BCP)<sup>4)</sup> *paṃ*, — 29 13<sup>a</sup>: *egūṇatīsāvīhe pāvasuyapasamge paṃ*, — 30<sup>5)</sup> 14<sup>a</sup>: *tīsaṃ mohaṇiyyaṭṭhāṇā*, — 31 14<sup>b</sup>: *ekatīsaṃ si(d)dhātiguṇā paṃ*, — 32<sup>6)</sup> 15<sup>a</sup>: *battīsaṃ jōgasamgrahā paṃ*, — 33 15<sup>a</sup>: *tettīsaṃ āsāyāṇam* (<sup>o</sup>*yaṇāo* BCP) *paṃ*, — 34 16<sup>a</sup>: *cottīsaṃ buhā(buddhā BCP)tīsēsā*<sup>7)</sup> *paṃ*, . . *bhagavam ca ṇam udhu* (*addha* BCP)*māgahāe* (<sup>o</sup>*dhāe* BC, <sup>o</sup>*hīe* P)<sup>8)</sup> *bhāsāe dhammam āikkhā* 22<sup>9)</sup>, *sā vi ya ṇam adha* (*addha* BCP)*māgahā* (*dhā* BC, *hī* P) *bhāsā bhāsiyyamāṇī*<sup>10)</sup> *tesim sarvesim āyariya* (*Āriya* BCP)-*m-Aṇāriyāṇam duppaya-caūppaya-miya-pasu-pakkhi-sarisi-vāṇam appaṇo* (*appapp*<sup>o</sup> BCP) *hiyasirasuhādāya* (*suha* BCP)*bhāsattāe pariṇamati* 23<sup>9)</sup>, — 35 16<sup>a</sup>: *paṇattīsaṃ savvaruyaṇātīsēsā* (*sacc*<sup>o</sup> CP) *paṃ*, — 36 16<sup>a</sup>: *chattīsaṃ uttarajjhayanā*<sup>11)</sup> *paṃ*, *taṃ*, *viṇuyasuyam* 1, *parisahā* (*parī* BCP, *haṃ* BC) 2, *caūramgiyyam* (*cā*<sup>o</sup> BCP) 3, *asamkhayam* 4, *akāṇma*(*akāmasakāma* BP)*mariniyyam* 5, \**purisaviyyam* (*yyā* BC, *jjā* P) 6, \**urabhiyyam* 7, *Kāviliyyam* (<sup>o</sup>*liyam* BCP) 8, *Ṇamipavvayā*(*vayyā* BC, *vvajjā* P) 9, *dumapattayam* 10, *bahusuyapuyyā* 11, *Hariesejja*

1) hier an letzter Stelle, s. oben pag. 395. 368<sup>n</sup>.

2) als ein *ajjh.* zu fassen?, da es sonst 26, nicht 25, *ajjh.* sind, cf. 16, 254; s. jedoch not.<sup>3</sup>.

3) diese beiden Worte sind wohl ein Zusatz, sie stehen außerhalb der beiden *kōrikā*, und nöthigen uns, s. soeben not.<sup>2</sup>, für die darin vorliegende Texttheilung eine mit dem Textbestand nicht stimmende Zusammenfassung zweier *ajjh.* (*sayyā* und *iriya*) in eines anzunehmen.

4) *ācārah prathamāṅgam tasya prakalpo 'dhyayanaviśeṣo, niṣītham ity aparābhīdhānam* (! so D, <sup>o</sup>*nasya* P).

5) dabei Angaben über *Maṇḍiyaputta*, *Ara*, *Pāsa*. 6) desgl. über *Kunthu*, *revaī*.

7) *buddhānām tīrthakṛitām apy atīṣeṣhā atīṣayā buddhātīṣeṣhāh*.

8) *addha Māgahīya tti prakṛitādinām shaṇṇām bhāshāṇām* (D, *bhāshāvīṣeṣhāṇām* P 98<sup>b</sup>) *madhye yā Māgadhī nāma bhāshā raso tīso* (D, *laso* P, lies: *rasor laṣau*) *Māgadhīyam ity-āli* (so P, *dhyādi* D) *lakṣhaṇavatī sā asamācṛitasvakīyasamagralakṣhaṇyā* (*sā 'cṛitasvakīyamasam* <sup>o</sup>*ṇā* D) *'rdhamāgadhī 'ty ucyate, tayā* (*tathā* D) *dharmam ākhyāti, tasyā* (<sup>o</sup>*sya* D) *evā 'tikomalatvād iti dvāvīṇṣaḥ* 22. Das Citat: *rasor laṣau Māg.* ist aus einer mir unbekanntem *Prākṛit*-Grammatik, cf. *Var.* 11, 3 (*shasoḥ ṣaḥ*). *Hem.* 4, 287 (*rasor laṣau*, aber ohne *Māg.*), in welcher wohl sechs *Prākṛit*-Dialekte (voran das eigentliche *Prākṛit*, die *Māhārāshtrī*) behandelt wurden, während *Var.* und *Hem.* deren je nur vier aufführen.

9) diese Zahlen beziehen sich darauf, daß es sich hierbei um den 22sten und 23sten *buddhagāṇa* handelt.

10) *bhāsijjamāṇī ti bhagavatā 'bhīdhīyamānā* (s. 16, 221. 399), *Āryānāryadeṣotpannānām, sarīsīpāḥ, ātmanā 'tmā* (so P, *ātmana ātmā* D) *tayā* (so P, *yā* D) *ātmīyaye* (so P, f. D) *'ty arthaḥ*.

11) Inhalt des ersten *mūlasūtra*; s. 17, 44-50; bei den mit \* bezeichneten Namen liegen Varianten vor zu denen des überlieferten Textes.

(<sup>o</sup>tesīyaṃ BC, esijjaṃ P) 12, Cīttasambhūyaṃ 13, Usukāriyyaṃ(yāri BCP) 14, subhikkhugaṃ (sa<sup>o</sup> BCP) 15, \*samāhiṭṭhāi(thānūim BCP) 16, pāvasamaṇiyyaṃ 17, Saṃjāiyyaṃ 18, \*Migacarittā (<sup>o</sup>yācāritā BCP) 19, \*aṇāhapavvayyā 20, samuddapāliyyaṃ 21, rahanemiyyaṃ 22, \*Gotamakesiyyaṃ 23, samūtiū (<sup>o</sup>tīto C, tīo P) 24, jāṇāiyyaṃ (jāṃttatiyyaṃ B, jānattiyyaṃ CP) 25, sāmūyāri(rī P) 26, khalukiyyaṃ(luṃ BCP) 27, mokkhamagragatī 28, \*appamāu (<sup>o</sup>māto BC) 29, tavomagro(gge B, ggo C, ggi P) 30, caraṇavihī 31, pamādatṭhānūi (<sup>o</sup>im BCP) 32, kammaṃpagādī 33, lesajjhayaṇaṃ 34, aṇagāramagre 35, jīvājīvaribhattī 36 ya, — 37 16<sup>a</sup>: Kumṭhassa(thussa BCP) ṇaṃ arahaū(hato BC, hao P) sattatīsaṃgaṇā (AP, f. BC) sattatīsaṃ (AP, f. BC) gaṇaharā hotthā, . . khuttīyāe(dḍ BCP) ṇaṃ vimāṇapavibhattīe<sup>1</sup>) padhame vagre sattatīsaṃ uddesaṃakālā paṃ, — 38 16<sup>b</sup>: Pāsassa ṇaṃ arahaū(hao BP) purisādāṇiyassa (ṇī P) aṭṭhatīsaṃ ayyā (ayyiā BCP) sāsassa ukko (ukkosiā BCP) ayyiā saṃpadā hochā(thā BCP) . ., — 39 16<sup>b</sup>: Paṇamissa (Namissā BCP) ṇaṃ arahaū egūṇacattālīsaṃ ahohiya(āh<sup>o</sup> BCP)sayā<sup>2</sup>) hotthā, — 40 16<sup>b</sup>: arahaū ṇaṃ Ariṭṭhanemissa cattālīsaṃ ayyiāsāsassa(ssīto BC, ssīo P) hotthā, — 41 16<sup>b</sup>: Namissa ṇaṃ arahaū ekka(eka CP)cattālīsaṃ ayyiāsāsassa hotthā, — 42 17<sup>a</sup>: samaṇe bhagavaṃ Mahāvīre bāyālīsaṃ vāsāim sāhiyāim<sup>3</sup>) sāmāṇa(nna BC, ṇṇa P)pariyāgaṃ pāruṇṭtā siddhe jāva savvadukkhapaṇṇe, — 43 17<sup>a</sup>: teyālīsaṃ kammavivāgajjhayaṇā<sup>4</sup>) paṃ, — 44 ibid.: coyālīsaṃ ajjhayaṇā isibhāsīyā diya(diya P, deva BC)-logacuyā(AP, ttā B, tā C)bhāsīyā<sup>5</sup>) paṃ, Vimalassa ṇaṃ arahaū coyālīsaṃ parisa(purisa BCP)jugāim, — 45 17<sup>b</sup>: samayakhette ṇaṃ paṇayālīsaṃ joyanasayasahassāim, — savve vi ṇaṃ divaḍḍhakkhettīyā<sup>6</sup>) nakkhattā paṇayālīsaṃ muhutte

<sup>1</sup>) s. 16, 223. 17, 87. Die weiter folgenden §§ enthalten in höchst interessanter Weise weitere Details hierzu. Danach hatte der zweite *vagga* 38 *udd.*, der dritte 40, und ebenso die *vagga* der *mahalliyā vim.* 41. 42. 43. 44. 45 *udd.* Beide Texte müssen somit damals noch, und zwar mit ganz festem Textbestande, existirt haben.

<sup>2</sup>) *ahohiya tti niyatakshetravishayāvadhijnāminas teshāṃ ṣatāni.*

<sup>3</sup>) *chadmastha(P 106<sup>a</sup> sthā D)paryāye dvādaṣa varshāṇi shaṇ māsa (shamosā D) ardhamāsaṣ ce 'ti, kevaliparyāyas tu deṣonāni trinṣad varshāṇi 'ti paryushaṇā(ū P)kalpe dvicatvāriṇṣad eva varshāni Mahāvīraparyāyo (P, yā D) 'bhikṣita [s. Jacobi Kalpas. p. 67 § 147], iha tu sādḥika uktas, tatra ca (D, f. P) paryushaṇā(ū P)kalpe yad alpam adhikaṃ tan na vivakṣitam iti sambhāvyaṭa iti. — Auch für Buddha's Lehrthätigkeit wird ein ziemlich gleicher Zeitraum angegeben.* <sup>4</sup>) s. 16, 280, 27<sup>a</sup> (462. 474).

<sup>5</sup>) *isibhāsīya tti rishibhāshitādhyayanāni kālikaṣrutaviṣeshabhūtāni, diyāloyacuyā-bhāsīya tti devalokacyutaiḥ rishibhūtair ābhāshitāni devalokacyutābhāshitāni, kvacit pāṭhaḥ: devaloyacu(D, bhū P)yānaṃ isīnaṃ (D, f. P) coyālīsaṃ isibhāsīyajjhayaṇā (so P, itih<sup>15</sup>bhāsaya<sup>o</sup> D) pannattā.*

<sup>6</sup>) *caṃdrasya trinṣanmuhūrtābhogyāṃ nakshatrakshetraṃ samakshetram ucyate; tad eva sārḍham dvyardhaṃ, dvītiyam (sārḍhadvyatī D) ardham asye 'ti dvyardham ity evaṃ vyutpādanāt, tathāvidhaṃ kshetraṃ yeshāṃ asti tāni dvyardhakshetrikāni nakshatrāni, ata eva paṃcatvāriṇṣanmuhūrtāṅ caṃdreṇa sārḍham yogam(gaḥ P) saṃbandham (<sup>o</sup>dhaḥ D, dho P)*



*camdenaṃ saddhiṃ jogaṃ joesu vā* (°iṃsu P) *joyaṃti* (°iṃti P) *vā joissaṃti vā, tinnī* 'va (tinn' eva BCP) *uttarāiṃ puṇavasū rohiṇī visāhā ya, ee cha nakkhattā paṇayālīsaṃ* (yāla BCP) *muhuttasaṃjogā, — 46 ibid.: diṭṭhivāyassa naṃ chāyālīsaṃ māuyāpayā<sup>1)</sup> paṃ, bambhīe naṃ livīe<sup>2)</sup> chāyālīsaṃ māuarakkhā* (°uyakkharā P, °ukkharā BC) *paṃ, — 47 ibid.: jāyā naṃ sūrie savva(b)bhīṃtaranaṃdalaṃ wasaṃkamittānaṃ, — 48 ibid.: egamegassa naṃ raṇo(m BCP) cāuraṇtacakkavattissa aḍayālīsaṃ paṭṭaṇa<sup>3)</sup>sahassā p., — 49 ibid.: sattasattamiyā naṃ bhikkhupaḍimā(māe BCP) ekūṇapaṇāiṃ* (egū°onnāe BCP) *rāṃdiehiṃ, — 50 ibid.: Muṇisuvvāe* (°vvayassa BCP) *naṃ arahāū paṃcāsaṃ* (AP, paṇ° BC) *aj(j)iyāsāhassū hotthā, — 51 18<sup>a</sup>: naṇhaṃ bambhacerānaṃ ekkāvāṇāū* (°nnaṃ BCP) *uddesaṇakālā<sup>4)</sup> paṃ, — 52 ibid.: mohaṇiyassa naṃ kammaṃsā bāvaṇaṃ* (nnaṃ BCP) *nāmaddeyyā p., — 53 ibid.: Devakura(ru BCP)-Uttarakuri(ru BCP)yāu naṃ jīvāu tevannaṃ 2 joyaṇasaḥassāiṃ sāyaregāiṃ* (sāti BC, sāi P) *āyāmeṇaṃ paṃ, — 54 ibid.: Bharah-Eravaesu naṃ vāsesu egamegāe ussappiṇī* (usa° BC, °ṇīe BCP) *ussarpiṇīe* (os° P, egamegāe uss. BC) *caṃpannaṃ* (va° BCP) *utima(utta° BCP)purisā uppayaṃsu* (°iṃsu BCP) *vā uppa-j(j)ṃti vā uppayyissaṃti vā, — 55 18<sup>b</sup>: Milla* (Mallissa BCP) *naṃ arahā(hao P, hato B, f. C) paṇapaṇaṃ* (°nn BCP) *vāsasaḥassāiṃ paramāṃ paḥiyittā* (pālāittā BCP) *siddhe buddhe, . . samaṇe 3* (d. i. s. bhagavaṃ Mahāvīre BCP) *aṃṭimarāyāsi<sup>5)</sup> paṇapaṇaṃ* (°nnaṃ BCP) *ajjhayaṇāi kollāṇaphalavivāgāiṃ paṇapaṇaṃ ajjhayaṇāiṃ pāvaphalavivāgāiṃ* (°gāiṃ P)<sup>6)</sup> *vāgarettā siddhe buddhe jāva paḥīe, — 56 ib.: Jaṃbūddīve dīve*

*yojitaṃti; tinni va* (tinn' eva P), *gāhā, trīṇy uttarāṇi: uttarāphālgunyaḥ* (D, ny P) *uttarāshādhāḥ uttarabhadrpadāḥ* (D, °shādhott°dāc ce 'ti P). — Die Erklärung von *divaḍḍha* durch *dvyaḍḍha* statt durch *adhyardha* ist falsch, s. *Bhagav.* 1, 411. 2, 190. Ind. Streifen 3, 35. 562, und zur Sache *Naksh.* 1, 309. 310. *Jyot.* p. 48. Ind. Stud. 10, 286.

<sup>1)</sup> *sakalavāṇmayasya akārādīmātrikāḥ* (P, kā D) *padāni 'va dṛiṣṭivādārthaprasartha(? D, praçava P) nibaṃdhanatvena mātrikāpadāni utpādavi(baṃ bis vi f. D) gamadhrauvyalakṣhaṇāni tāni ca siddha(f. P) srenīmanushyaçreṇyādīnā viśayaḥbhedenā katham api bhidyamānāni śaṭcatvāriṇṇāḍ bhavaṃti 'ti saṃbhāryate, s. 16, 281. 349. 350. 363.*

<sup>2)</sup> *lekhyavidhan śaṭcatvāriṇṇāḍ mātrikākṣharāni tāni cā 'kārādīni* (D, ca kakārādīni P) *hakārāntāni sakṣhakārāni ri ri li li lla* (so P, jha ḍa tri ūṃ lam D) *ity etad(ity evaṃ P, ty eva ity e D) akṣharapaṃcakanjīṭāni saṃbhāryante, s. 16, 281. 349. 479.* Das fünfte auszulassende *akṣharam* ist wohl das vedische *!*.

<sup>3)</sup> *paṭṭaṇaṃ ti vividhadeçapaṇyāny āgatya yatra patanti, tat pattaṇaṃ nagaraṇiçeṣaḥ, pattaṇaṃ ratnabhūmir ity āhur eke.*

<sup>4)</sup> die vorhandenen acht *bambhacera*-Bücher des āṅga 1 enthalten nur 44 *udd.*, das verloren gegangene neunte Buch enthielt somit deren sieben, s. § 85 und oben p. 368<sup>n.2</sup>.

<sup>5)</sup> *aṃṭima-rāyāsi tti sarvāyuhkālāparyavasānarātrau rātrere aṃṭime bhāge Pāpāyāṃ madhyamāyāṃ nagaryāṃ Hastipālasya rājnaḥ karaṇasabhāyāṃ kārttikamāsāmāvāsyāyāṃ svātinakṣatreṇa caṃdramasā yuktena nāgakarāṇe pratyūṣhasi paryāṃkāsane niṣhaṇṇaḥ paṃcapaṃcāçad-adhyayanāni . . kalyāṇaphalavivākāni evaṃ pāpaphalavivākāni ryākṛitya prati-pādya siddhaḥ.* <sup>6)</sup> s. hierzu *Kalpas.* § 147 (ed. Jacobi p. 67): 16, 271. 474.



*chappannaṃ nakkhattā caṇḍeṇaṃ saddhī jogāṃ joesu (joyaṃsu BC, joṃsu P) vā 3, Vimalassa ṇaṃ arahāṃ(hato B) chappanaṃ gaṇā chappannaṃ gaṇadhara hotthā, — 57 ib.: tiṇhaṃ gaṇipadī(piḍu BCP)gāṇaṃ āyāracūliyaravyāṇaṃ sattāvannaṃ ajjhayaṇā<sup>1)</sup> paṇ (p. t. BCP), āyāre 24<sup>2)</sup> sūyagaḍe 23<sup>2)</sup> thāṇe 10<sup>2)</sup>, — Millassa (Mullissa BCP) ṇaṃ arahāṃ sattāvaṇaṃ maṇapayyavanāṇṣaya hotthā, — 58 ib.: paḍhamo-doccaṃ-paṇcamāsu(°su tisu BCP) puḍhaviṣu aṭṭhāvannaṃ niruḍḍhārasayasahassā p., — 59 ib.: caṇḍassa ṇaṃ samvacharassa egamege ūṭu egūṇasatthiṃ rāṭṭiyāṇi, — 60 19<sup>a</sup>: egaṃ ege ṇaṃ maṇḍale(ṭeṇaṃ BC) sūrie (°ite BC) satthie 2 muḥuttehiṃ saṃghāḍeṭi (°āḍe BCP), — 61 ib.: paṇcasamvacharassa (°riyassa BCP) ṇaṃ jugassa riu(rīdu BC)māseṇaṃ miyyamāṇassa ega(iga BCP)-satthiṃ du(udu BC, uṭ P)māsā<sup>3)</sup> p., — 62 ib.: caṇḍa(!paṇca BCP)samvacharie ṇaṃ jūge bāvatthiṃ<sup>4)</sup> puṇaṇādu (puṇṇimāto BCP) bāvatthiṃ<sup>4)</sup> amāvāsū, — 63 ib.: Usabhe ṇaṃ arahā Kosalie teraṭṭhiṃ (tesa° BCP) purvasayasahassāṃ mahārāya-rāsa(rāsa f. P)majjhe vasittā muṇḍe bhavittā ṇaṃ (ṇaṃ f. P) āgārū(rāo B) aṇagāriyaṃ parvāḍe, — 64 ib.: aṭṭhaṭṭhamiyā ṇaṃ bhikkhūpaḍimā caṅsatthie rāṃḍiehiṃ, — 65 ib.: Jambūḍive ṇaṃ ḍive (ṇ. d. f. P) paṇasatthiṃ sūramaṇḍakā paṇ, there ṇaṃ Moriyaputte paṇasatthiṃ vāsāi āgāramajjhe vasittā muṇḍe, — 66 ib.: dāhiṇuddhamuṇṣsa(mā° P)khetṭi(ṇaṃ BCP) chūraṭṭhiṃ caṇḍā paḍhāsiṃsu, — 67 19<sup>b</sup>: paṇcasamvachariyassa ṇaṃ jugassa nakkhattamāseṇaṃ miyyamāṇassa satta-satthiṃ (sattatthiṃ BC) nakkhattamāsā paṇ<sup>5)</sup>, — 68 ib.: Dhāyaṃsaṇḍe ṇaṃ ḍive aṭṭhasatthiṃ cakkavattivijayā aṭṭhasatthiṃ rāḍhā(rāya P, rā BC)hūṇū paṇ, — 69 ib.: samayakhatte ṇaṃ Maṇḍaravyā egūṇasattariṃ vāsā vāsadharaḍavayā, — 70 ib.: samaṇe bhagavaṇaṃ Mahāvīre vāsāṇaṃ savāsāraḍe(rū P)<sup>6)</sup> māse rīṭṭikaṇṭe (rī° BC, vāi° P) sattarie (°riehiṃ P) rāṃḍiehiṃ sesehiṃ vāsāvāsaṇaṃ payyosavie (°savite BC, savei P), Pāse ṇaṃ arahāṃ (ari° BC, hā BCP) . ., Vāsapaṇṇe(Vāsu BCP) ṇaṃ arahā . ., — 71 ib.: caṅṭṭhassa ṇaṃ caṇḍusamvacharassa hemuṇṭāṇaṃ eka(ekkaṃ B, ekka CP)sattarie rāṭṭiehiṃ rīṭṭikaṇṭehiṃ, — 72 20<sup>a</sup>: bāvattari suvanna-kumārā vāsasayasahassā paṇ, — . . bāvattariṃ<sup>7)</sup> kalāu paṇ, taṇ, lehaṇ 1 gaṇiyaṇ 2*

1) gaṇina ācāryasya (piṭakāṇi 'va P) piṭakāṇi sarvasabhājanānū 'ti gaṇipitakāṇi; teshāṃ ācāryasya śrutaskandhadvayarūpasya prathamāṅgasya cūlikā sarvāṅtimam adhyayanāṇaṃ vimuktyabhidhānam ācāracūlikā, tadvarjānāṇi, tatrā '(cā)re prathamāśrutaskandhe navā 'dhyayanāni, dritīye shoḍaṣa, niṣīthādhyanasya prasthānāntaratene 'hā 'nācāryaṇāt (s. p. 411<sup>n.4</sup> u. cf. p. 406<sup>n.3</sup>) shoḍaṣānāṇi madhye ekasyā 'cāracūlikā iti parihṛitavāt ṣeṣhāṇi paṇcadaṣa (s. 16, 254<sup>n</sup>), sūtrakṛite dritīyāṅge prathamāśrutaskandhe shoḍaṣa dritīye sapta, sthānāṅge daṣe 'ty, evaṃ saptapaṇcāṣad iti.

2) diese Zahlen fehlen BCP.

3) rīṭṭimāsāḥ = sāvāna; s. Jyotisha p. 44. 93 (v. 31), sowie 16, 236. 282. 404.

4) s. hierzu ibid.

5) s. Jyotisha p. 44. 93.

6) savīṇṇatidivāsādhike.

7) s. 16, 282. 283. Steinthal *Nāyādh.* p. 29. Leumann *Aup.* p. 72. Nach Erklärung der ersten 6 Namen fährt *Abh.* fort: ityādhikāḥ kalāvibhāgo laukikaśāstreḥhyo 'vaseyaḥ, iha ca

*ruvaṃ* (*ru*<sup>o</sup> BCP) 3 *naṭṭaṃ* 4 *gītaṃ* (*gāyaṃ* P) 5 *vāiyaṃ* 6 *saragayaṃ* 7 *pukkaragayaṃ* 8 *samatālaṃ* 9 *jūyaṃ* 10 *janavaṃde* (*jāna*<sup>o</sup> BC, *vāyaṃ* BCP) 11 *porevaccam* (<sup>o</sup>*karvaṃ* B, *porakaccam* CP) 12 *aṭṭhāvayaṃ* 13 *dagamaṭṭiyaṃ* 14 *annavihaṃ* (<sup>o</sup>*hi* B, *hiṃ* C, *hi* P) 15 *pānavihaṃ* (<sup>o</sup>*hiṃ* BC, *hi* P) 16 *leṇav.* (<sup>o</sup>*hiṃ* C, f. BP, in P statt dessen *vattavāhi*) 17 *sayaṇav.* (<sup>o</sup>*hiṃ* BC, *hi* P) 18 *ayya(m* BCP)<sup>1)</sup> 19 *pahehiyaṃ*<sup>1)</sup> 20 *māgahiyaṃ* 21 *gāhaṃ* 22 *silogaṃ* 23 *gaṇḍhajuttaṃ*(*ttiṃ* BCP) 24 *madha(dhu* BCP)*sitthaṃ* 25 *ābharvaṇavihaṃ* (*hiṃ* BC, *hi* P) 26 *taruṇi(ṇi* BC)*paḍikamma(m* BCP) 27 *itthilakkhaṇaṃ* 28 *purisal.* 29 *hayal.* 30 *gayal.* 31 *gonal.* 32 *kuṅkudal.* (*kukku* P, *kuku*<sup>o</sup> BC) 33 *miḍhayal.* (*miṇḍh*<sup>o</sup> P) 34 *cakkal.* 35 *chattal.* 36 *daṇḍal.* (*daṇḍa*<sup>o</sup> BC) 37 *asil.* 38 *maṇil.* 39 *kāgaṇil.* 40 *cammal.* 41 *caṇḍal.* (*caṇḍaya* BC) 42 *sūril.* (*sūracariyaṃ* BCP) 43 *rāhul.* (<sup>o</sup>*hucariyaṃ* BCP) 48 *gahucariyaṃ* 49 *sobhākaraṃ* (<sup>o</sup>*bhāgak*<sup>o</sup> P) 50 *dobhākāraṃ*(*bhāga* P, *karaṃ* BP) 51 *viyyāgayaṃ* 52 *maṇṭtagayaṃ* 53 *rahassagayaṃ* 54 *sambhā(sabhā* BCP)*vaṇvāraṃ*(*saṃcāraṃ* P, *dicāraṃ* BC) 55 *paḍivāraṃ* (f. P, *cāraṃ* BC) 56 *būhaṃ* (*ru*<sup>o</sup> BC) 57 *paḍibūhaṃ* (f. P, *vi* BC) 58 *khaṇḍhāvāra(cāra* C)*māṇaṃ* 59 *nagaramāṇaṃ* 60 *vatthumāṇaṃ* 61 *khaṇḍhāvāra(khaṇḍha* P)*nivesaṃ* 62 *ṇagaranivesaṃ* (*nāch vatthun.* BCP) 63 *vathunivesaṃ* 64 *isatthaṃ* 65 *charuppavāyaṃ*(*pagayaṃ* BC) 68 *āsasikkhaṃ* 69 *hatthisikkhaṃ* 70 *dhaṇuvedaṃ* (<sup>o</sup>*yaṃ* BP, <sup>o</sup>*viyaṃ* C) 71 *hariṇavādaṃ* (*hiraṇa* B, *hiraṇṇa* CP, *vāyaṃ* BC, *vāyaṃ* P) 72 *surana(ṇna* BCP)*vādaṃ* (<sup>o</sup>*vāya* BC, <sup>o</sup>*pāyaṃ* P) 73 *maṇipāgaṃ* 74 *dhāṇpāgaṃ* 75 *bāhujuddhaṃ*(*yu* BC) 80 *daṇḍaj.*(*yu*<sup>o</sup> BC, *layāju*<sup>o</sup> P) 81 *mutthij.* 82 *aṭṭhij.* (f. P) 83 *juddha(m* CP)*nijuddhaṃ* 84 *judhātijuddhaṃ* (*juddhāi*<sup>o</sup> BCP) 85 *suttekkheṇḍaṃ* (<sup>o</sup>*ḍaṃ* P, *ḍḍaṃ* BCP) 86 *ṇāhiyākkheḍḍaṃ*(*ḍaṃ* P, *nāch ratt*<sup>o</sup> BCP) 87 *rattakkheḍḍaṃ* (<sup>o</sup>*ḍaṃ* P) 88 *dhammakheḍḍaṃ*<sup>2)</sup> 89<sup>a</sup> *camhakhettaṃ* (*camma* P, *paṃha* BC, *ḍaṃ* BCP) 89<sup>b</sup> *patte*(*patta* BCP)*cheyyaṃ* 90 *kaḍaga*(*so* AP, *kaṇṇaga* BC)*cheyyaṃ* 91 *pattagacheyyaṃ* (f. P) 92 *sajīvaṃ* 93 *nijīvaṃ* (*nijj*<sup>o</sup> P) 94 *saūṇarayaṃim*(*ruyaṃ* BCP) 95 *iti*, — 73 ib.: *Harivāsa*(*vassa* BC)-*Ramaga*(*mmaya* BCP)*vāsīyāu*(*sayāo* P, *sāto* BC) *ṇaṃ jīvātu tevattariṃ*(*rite* BC) *joyaṇasahassāṃ*, — 74 ib.<sup>3)</sup>: *Sītodā* (<sup>o</sup>*yā* P, *sūtā* B, *sūnā* C) *mahānadi*(*dio* P) *covattariṃ joy.*, — 75 20<sup>b</sup>: *Suvihassa*(*hissa* BCP) *ṇaṃ Pushpadantaṃ*<sup>4)</sup> *arahāṇi paṇattariṃ* (*paṇṇ*<sup>o</sup> BCP) *jūṇā paṇattariṃ* (*paṇṇ*<sup>o</sup> BC) *jūṇasayaṃ hotthā*, *Sītale ṇaṃ aruhā*(*ara* P, *ari*<sup>o</sup> BC), — 76 ib.: *chāvattari*(*riṃ* BP)

*drisaptatir iti kalāsaṃkhyo 'ktā, bahutarāṇi ca sūtre tannāmaṇy upalabhyante, tatra ca kāśāncit kāśucid aṃtarbhāvo vagaṇṭavya iti.* Daher werden denn auch 41–54 in P nur als 41 gerechnet, um eben schliesslich doch nur 72 zu haben. <sup>1)</sup> als zwei Wörter.

<sup>2)</sup> fehlt BCP, statt dessen aber haben BC: *pāvāṃtare* (*paḍhāṃtare*) *cammakheḍḍaṃ*, welche Lesart hierdurch wohl als eine Variante zum Folgenden (*paṃha*<sup>o</sup>) markiert wird: cf. oben bei § 7.

<sup>3)</sup> hier ist in A eine Lücke; in BCP beginnt § 74: *there ṇaṃ Aggibhūtī* (*gaṇahare* fügt P hinzu) *covattariṃ vāsāṇi* . . .

<sup>4)</sup> nach den Angaben der *Digambara* (s. Jacobi *Kalpas.* p. 30) ist *Pushpadanta* derjenige, der »reduced the sacred lore to writing«.



*viyyukumāra vāsāsayasahassā paṇ, — 77 ib.: Bharāhe rāyā cūraṇṭacakkavattī suttarīṇ (sattattarīṇ BC, sattahattarī P) puvvasayasahassāṇ kumāravāsamañjhe vasittā mahārāyābhiseyaṇ patthi (saṃpatte BCP) aṅgavaṇṣāu (ACP, vāsāo B) ṇaṇ satta-ttarīṇ rāyāṇo muṇḍā(de BCP), — 78 ib.: sakkassa ṇaṇ devīṇḍussa devaraṇṇo Vesamaṇassa(ṇa B, ṇe CP) mahāraṇṇo(rāyā BCP) atthasattarīe(hatt° BCP) su-vaṇakumāra°, — 79 ib.<sup>1)</sup>: valayāmuḥassa ṇaṇ pāyāḷassa heṭṭhūllāu (hi° BP) carimaṇṭāu (cara° P) imīse Rāyaṇappabhāe puḍhārie heṭṭhulle carimaṇṭe (cara° P) esaṇaṇ (ṇa B) egūṇāsīyaṇ(sīṇ BP) jōyaṇasahassāṇ, — 80 ib.: Seyyassa (°se B, °jjaṇse P) ṇaṇ (ṇa B) arahā (ari° B) asīi(ṇ BP)dhaṇṇiṇ uḍḍhaṇ uccattenṇaṇ hotthā, — 81 20<sup>b</sup>: ṇavaṇavamiyā ṇa (f. BP) ṇaṇ bhikkhūpaḍimā ekkāsīe(sī P) rātiṇḍiehiṇ, . . Kum-thassa(thussa BP) ṇaṇ arahāṇi ekkāsīṇ maṇapayyavanāṇisayā hotthā, vivāha-paṇattīe ekkāsīṇ (°tī B) mahājummasayā paṇ, — 82 ib.: Jaṇbuddive 2 bāsīṇ (°yaṇ P) maṇḍulasayaṇ, — 83 ib.: samāne bhagavaṇ Mahāvīre bāsīi(sīe B, sīe P) rātiṇḍiehiṇ vūkkamtehiṇ teyāsīime rātiṇḍiehiṇ vaṭṭamaṇe gabbhāo gabbhāṇ sāharie, Sīyalassa ṇaṇ arahato tesīṇ gaṇā tesīti gaṇaharā, there ṇaṇ Maṇḍiyaputte tesī vāsīti . . ., Usabhe ṇaṇ arihā Kosalie tesītiṇ puvvasayasahassāṇ . . ., Bharāhe ṇaṇ rāyā cūraṇṭacakkavattī tesīti puvva, — 84 21<sup>b</sup>: caūrāsīi(iṇ B) nīrayā vāsasayasahassā paṇ, Usabhe ṇaṇ arihā Kosalie, — evaṇ Bharāhe(ho P), Bāhubali (lī P) Baṇbhi(bhe B, bhī P), Suṇdari(rī P), Sīyyese(yyaṇse BP) ṇaṇ arahā caūrāsīi vāsasayasahassāṇ . . ., vivāhapannaṭtīe(itattīe B) ṇaṇ bhagavaṇe(tīe P) caūrāsīiṇ payasahassā<sup>2)</sup> paḍaggeṇaṇ paṇṇattā, . . . puvvāṇiṇyā<sup>3)</sup> ṇaṇ sīsapaheliya(yā P)-payyavasāṇiṇṇaṇ saṇṭṭhāṇathāṇaṇṭarāṇiṇ caūrāsīe (cor° P) gaṇakāre paṇṇatte, — 85 ib.: āyārassa ṇaṇ bhagavato sacūliyaḡgassa paṇcā(auch BP)sīiṇ<sup>4)</sup> u(d)de-*

1) bei der wesentlichen Uebereinstimmung von C mit B begnüge ich mich fortan mit der Collation von B allein.

2) diese Angabe stimmt nicht zu dem vorliegenden Bestande des fünften aṅga, s. 16, 284. 288. 295.

3) pūrvam ādir yeshāṇ tāni, śīrshaprahelikā paryavasāne yeshāṇ tāni, teshāṇ svasthānāt pūrvapūrvasthānād uttarottarasya saṅkhyāsthānasyo 'tpattisthānāt saṅkhyāviçeshalakṣhaṇāt guṇānīyād ity arthaḥ, sthānāṇṭarāṇi anāṇṭarasthānāṇy acyavahītasāṅkhyāviçeshā guṇakāranīshpaṇnā yeshu tāni svasthānasthānāṇṭarāṇi kramacyavahītasāṅkhyāviçeshā ity arthaḥ (krā° f. D), . . . teshāṇ caturaçītyā, lakṣhair iti çeshah (! s. oben p. 400<sup>n.2)</sup> guṇakāro 'bhīyāsarāçīḥ prajñaptah, tathā hi kila caturaçītyā lakṣhair pūrvāṅgaṇ bhavati 'ti svasthānaṇ tad eva (? °nāṇ te dāva D, svasthānāṇṭarād eva P) caturaçītyā lakṣhair guṇitaṇ pūrvam ucyaṭe, . . iha saṅgrahaḡāthe: puvva-tuḍiyā-'dadā-'vaha-hūhūya (D, dadā-vahu-jahūya P) taha uppale ya paṇṇe ya | nalīṇa atthiṇiura aūe(ya P) ṇaūe paūe ya nāyavvo || 1 || cūliya sīsapaheliya coddasa nāmāu aṅgasāṇjuttā | atthāvīsaṇ ṭhāṇā caūṇaūyaṇ hoi ṭhāṇasayaṇ ti || 2 ||

4) prathamāṅgasya navā 'dhyayanātmacapṛathamāçrutaskandharūpasya sacūliyaḡgassu iti, dvītiye hi tasya çrutaskandhe paṇcā cūlikās tāsu ca paṇcamī niçīthākhye 'ha na grīhyate bhinna(pṛa P)sthānarūpātāt (s. oben p. 409 bei § 57) tasyās, tad-anyāç catasras, tāsu ca



*saṅakālā paṇṇattā*, — 86 ib.: *Suvihassa*(*hissa* BP) *ṇaṇ Puppahadaṇṇassa arahaū* (to B) *chalaśiṇ*(*tiṇ* B) *gaṇā chalaśi*(*laśiṇ* BP) *gaṇaharā hotthā*, *Supāsassa ṇaṇ arahaū*(to B), — 87 22<sup>a</sup>: *Maṇḍarassa ṇaṇ pavvayassa puratthimillāu carimaṇṇā* *Gothūbhassa*(*thu* BP) *ārāsapavvayassa paccatthimille carimaṇṇe esaṇaṇ sattāśiṇ* *joyaṇasahassāiṇ* *ārāhāe aṇṇare paṇ*, — 88 ib.: *egam egassa ṇaṇ caṇḍassa*(*caṇḍima* BP) *sūriyassa atthāśi*(*iṇ* B) 2 *mahagrahā parivāre*(*ro* BP) *paṇ*, *diṭṭhivāyassa ṇaṇ atthāśi* *suttāiṇ paṇ*, *taṇ*, *uyyusuyaṇ*<sup>1)</sup> *pariṇayaṇ*<sup>2)</sup> *evam atthāśiṇ* *suttāṇi bhāṇiyavāṇi*, *jaḥā Naṇḍīe*<sup>2)</sup>, *Maṇḍarassa ṇaṇ pavvayassa*, — 89 ib.: *Usabhassa*(*bhe* BP) *ṇaṇ arahā Kosalie imise usappiṇṇe tatiyāe samāe* (so A, *susamāe* C, *susamadusamāe* B, *susamadusamāe samāe* P) *thime* (*pachime* BCP) *bhāe*(*ge* BCP) *ekūṇa*(*egū* BCP) *naūe a*(*d*)*dhamāsehīṇ* *sesehīṇ* *kālaegae*, — 90 ib.: *Sītalassa*(*yale* BP) *ṇaṇ arahaū*(*hā* BP) *naūyaṇ* (*ṇauiṇ* BP) *dhaṇūiṇ uddham uccatṇaṇ hotthā*, *Ayyiyassa* (*Ajī*<sup>o</sup> BP) *ṇaṇ arahaū*, — 91 ib.: *ekkā naūiṇ paraveyāvaccekammaṇḍimāu paṇ*, — 92 22<sup>b</sup>: *bāṇaraī paḍimāu paṇattāu*, *there ṇaṇ Imḍabhi* *bāṇāui vāsaiṇ sarvāyaṇ pālayattā siddhe buddhe*, — 93 ib.: *Caṇḍappahassa ṇaṇ arahaū teṇaūiṇ ṇagā*(*gaṇā* BP) *teṇaūi*(*iṇ* B) *gaṇaharā hotthā*, *Samtissa ṇaṇ arahaū*, — 94 ib.: *Nisahaṇḍilavaṇṇiyā*(*yāo* BP) *ṇaṇ jīvāu caūṇaūiṇ* (*iṇ* 2B) *joyaṇasahassāiṇ*, — 95 ib.: *Supāsassa ṇaṇ arahaū paṇcaṇaūiṇ gayā*(*gaṇā* P, f. B) *paṇcaṇaūi* (f. B) *gaṇuddharā*(*harā* BP) *hotthā*, . . *Kuṇṭhussa*(*thū* BP) *ṇaṇ arahā paṇcaṇaūiṇ vāsasahassāiṇ*, . . *there ṇaṇ Moriyaputte* . . , — 96 ib.: *egamegassa ṇaṇ raṇo*(*mo* BP) *cāuraṇṇacakkaraṭṭissa chaṇaūiṇ* 2 *gāmakodū* *hotthā*, — 97 23<sup>a</sup>: *Maṇḍarassa ṇaṇ pavvayassa* . . *esaṇaṇ sattāṇaūiṇ joyaṇasahassāiṇ*, — 98 ib.: *Naṇḍaravaṇṇassa ṇaṇ uvarittāu*(to B) . . *esaṇaṇ atthāṇaūiṇ joy*, — 99 ib.: *Maṇḍare ṇaṇ pavvāe ṇavaṇaūyaṇ joy*, — 100 23<sup>b</sup>: *dasadusamiyā ṇaṇ bhikkhupaḍimā egenaṇ rāiṇḍiyassaenaṇ*, — 150 ib.: *Caṇḍappabhe* (AP, *he* B) *ṇaṇ arahā*

*prathamadeitiye saptasaptādhyayanātmike, tritīyacaturthyāc ekaikādhyayanātmike, tad evaṇ saha cūlikābhir vartata iti sacūlikākus, tasya paṇcācītir uddeṇanakālā bhavaṇṇi ti pratyadhyayanāṇ uddeṇanakālānām etācūtsaṇkhyatvāt, tathā hi, prathamacūlikāyāṇ na va sv adhyayaneshu kramaṇa: sapta śhaṭ catvāraṣ catvāraḥ* (f. D) *śhaṭ paṇca, aṣṭa catvāraḥ sapta ce ti* (hierbei ist also die verloren gegangen *mahāparinna* mit ihren 7 *udd. an* neunter Stelle stehend!), *dvitīyacūlikāyāṇ saptase adhyayaneshu kramaṇa: eka-dāṣa trayas trayah caturshu deau, dvau dvitīyāyāṇ saptai kasarāṇi adhyayanāṇy, evaṇ tritīyai kādhyayanātmikā, evaṇ caturthy apī ti, sarcaṇilane* (P, *nīlane!* D) *paṇcācītir iti*. S. 16, 252 fg., oben pag. 368. 395. 409.

1) *drisṭivādasya dvādaśāṇḡsya parikarma-sūtra-pūrvagata-prathamānuyoga-cūlikābhedenā paṇcaprakārasya suttāiṇ ti dvitīyaprakārabhūtāni aṣṭācītir bhavaṇṇi, jaḥā Naṇḍīe iti atideṇataḥ sūtrāṇi darṣitāni tāni cā gre vyākhyāsyāmah.* S. hierzu 16, 284. 352.

2) dies Citat hat eventnal. die Aufnahme der unter 2. folgenden »Uebersicht . . « veranlaßt, die ja eben wohl, trotz einiger Differenzen, direct als der *Nandī* entlehnt zu betrachten ist, s. 16, 284. 285.

*divattaṅ(ḍḍhaṅ BP) dhaṇṇi(ṇu B)sayaṅ, — 200 ib.: Supāse ṇaṃ arahā do dhaṇṇi-sayaṇ, — 250 ib.: Paṇṇamappabhe (AP, he B) ṇaṃ arahā attāyiyāṇ (addhāi° BP) dhaṇṇisayaṇ, — 300 ib.: Sumā(i P, ti B) ṇaṃ arahā tiṇ(ṇ)i dhaṇṇisayaṇ, . . samaṇassa ṇaṃ 3 (sam. bhagavao Mahāvīrassa P) tiṇ(ṇ)i sayāṇi coddasapurvvaṇaṃ hotthā, — 350 ib.: Pāsassa ṇaṃ arahā purisāḍḍāyassa addhuttā sayāṇi coddasapurvvaṇaṃ hotthā, — 400 ib.: Saṃbhavaṇ ṇaṃ arahā cattāri dhaṇṇiṇṇi sayāṇ, — 450 24°: Ajje ṇaṃ arahā a(d)dhamaṇcaṇā dhaṇṇisayaṇ . . Sagare ṇaṃ rāyā cāraṇṇacakkavattā a(d)dhamaṇcaṇāṇ, — 500 ib.: sarve vi ṇaṃ [vakkhārapavvāyāsīyā Sīyāo mahānao Maṇḍareṇaṇ vā pavvaenaṇ paṇca 2 joyaṇasayaṇ]¹), — 600 ib.: Saṇaṇkumāra Mahāṇdesu kappesu viṇāṇā cha joyaṇasayaṇ, . . Vāsa(su BP)-puyye ṇaṃ arahā chahiṇṇi parisasaehiṇṇi saddhiṇṇi muṇḍe bhavittāṇaṇ, — 700 ib.: BaṇḍhaLa(ṇ)taesu kappesu viṇāṇā satta 2 joyaṇasayaṇ, — 800 24°: Mahāsukka-Sahaṇṇāresu dosu kappesu viṇāṇā attā joyaṇasayaṇ, — 900 ib.: AṇayaPāyaya Aṇaṇ-²ccuesu kappesu viṇāṇā nava 2 joyaṇasayaṇ, . . Vimalavāhaṇe ṇaṃ kulagare nava dhaṇṇisayaṇ, — 1000 ib.: vi (sarve vi BP) ṇaṃ geviyyaviṇāṇā dasa 2 joyaṇasayaṇ, — 1100 25°: aṇuttaravā(vāi BP)yaṇaṇ devāṇaṇ viṇāṇā ekkāraṇsa joy., — 2000—10000 ib.: Mahāpūṇa-Mahāpūṇḍarīyaddhā ṇaṃ do-do joyaṇasahaṇṇāṇ, — 100,000—1000,000 (dasa vāsaṇasahaṇṇāṇ) ib., — 10,000,000 samaṇe bhagavaṇ Mahāvīre . . egaṇ vāsakoḍḍi(dīṇ BP) sāmaṇ(ṇ)aparīyāgaṇ pāṇṇittā Sahaṇṇāre kappe savvatthe (°ttha BP) viṇāṇe devattāe uvaṇ(ṇ)a, Usa 25ᵇ bhasirissa (°bhassa BP) bhagavaṇṇā(°vato B, vao P) carimassa ya Mahāvīra-Vaddhamāṇassa (cari° ABC; in P blos: Mahāvīrassa ya) egaṇ sāgarovamakodākodā avihā(°hāe P, avāhāe BC) aṇṇare, paṇ.*

2°). Uebersicht über das *duvālasaṅgaṇ gaṇipīḍagaṇ* 30ᵇ (P 205°); *duvālasaṅge gaṇipīḍage paṇ, taṇ, āyāre, sūyagaḍe, thāṇe, samavāe, vivāha-pannatti, nāyādhamaṇkahāṇ, uvāsagadaṇ, aṇṇagaḍadaṇ, aṇuttaravāyāyadaṇ, paṇḍāvāgaraṇḍāṇaṇ(ṇāṇ BCP), vivāgasue, dīṇṇhīre: — se kiṇ taṇ āyāre? āyāre (f. B) āyāreṇaṇ samaṇāṇaṇ³) . . . tavāyāre, virīyāyāre; āyāraṇsa (ṇaṇ BP) parittā⁴) vāyaṇā saṇkhiyyā aṇuyogaddāri saṇkheyyāṇ paḍivattāṇ, saṇkheyyā veḍhā, saṇkheyyā sīlogā, saṇkheyyāṇ niyyuttāṇ; se ṇaṇ aṇṇattāyāe, paḍhame aṇṇe do suyaṇkaṇḍhā paṇavisaṇ aṇṇayaṇā, paṇcāsī(sū B) uddesaṇakālā, paṇcāsī(sū B) samuddesaṇakālā, attāhāraṇa padasaṇṇāṇ⁵) pada-*

1) aus BCP; Lücke in A.

2) s. 16, 285-93; aus der *Nandi* herübergenommen? s. p. 412<sup>n.2</sup>; wo im *Siddhānta* sich Bezug auf diese Uebersicht findet, wird sie stets *ajā Nandī*, nicht *ajā Samavāe* citirt.

3) s. 16, 258. 259.

4) *parittā saṇkhiyā āyāṇṇopabādhā nā 'naṇṇā bhavaṇṇi 'ty arthā.*

5) diese Angaben über die *pada*-Zahlen sind sehr sonderbar; die obige Angabe für das erste *aṅgaṇ* mit seinen 2554 *gaṇṇa* (*śloka*), ist zu gering, paßt etwa nur für den ersten *grutask.*; bei *aṅga* 2—4 steigen die Angaben je um das Doppelte, sind resp. zu groß. Bei *aṅga* 5



*gveṇaṃ paṇa, saṃkheyyá akkhará, aṇaṃtá gamá, aṇaṃtá payyavá, parittá tasá, aṇaṃtá thávará, sásaya(yá BCP) kuḍa(dá BCP) nibaddhá nikáyyá jīṇu paṇattá<sup>1)</sup> bhává ághuviyyanti, paṇnaviyyanti, paruvīyyanti, daṃsi, nidāṃsiyyanti (statt *du° nid°* hat P *naṃdissanti*), uvadaṃsiyyanti(*sijjū* P), *se evaṃ áyá* (f. P), *evaṃ* (f. P) *náyá* (*ṇáe* P), *evaṃ vinnáyá* (*ṇṇáe* P), *evaṃ caraṇakaraṇaparuvāṇayá ághuviyyanti paṇa* (f. P) *paruvi daṃsi nidāṃsi* (statt *du° nida°* hat P *nuṃdisijjanti*) *uvadaṃsiyyanti, se ṇaṃ* (*ttam* P) *áyāre* (*ro* P) 1; — *se kiṃ taṃ suyagade* (*sua°* BP)? . . 26<sup>a</sup> . .<sup>2)</sup> *suttatthá; suyagadussa ṇaṃ parittá váyaṇú* . . (wie bei *áyāra* bis) *aṇgaṭṭhayaé, docce ṇaṃ aṇge do suyakhāṃdhá tevīsaṃ ajjhayaṇá tettisaṃ uddesaṇakálá tettisaṃ samudd. chattīsaṃ padasahassāṃ padagreṇaṃ. paṇa, saṃkhejjá akkhará . . .* (wie bei *áyāra* bis) *uvadaṃsiyyanti, se taṃ* (*ttam* BP) *suyagade* 2; — *se kiṃ taṃ ṭṭhāṇe?* . . .<sup>3)</sup> bis . . , *tatīe aṇge ege* (*paṇa* P) *suyakhāṃdhe, dasa ajjhayaṇá, ekkāvīsaṃ uddesaṇakálá, ekkavīsaṃ* (f. P) *samudd.* (f. P), *bāvattariṃ* (*ri* BP) *padasahassāṃ* (*paya°* B, f. P) *pad. . . se taṃ ṭṭhāṇe* 3; — *se kiṃ taṃ samavāe?* . . .<sup>4)</sup> 26<sup>b</sup> *cuṭṭhe aṇge ege suyakhāṃddhe* (*nāch ege ajjh. BP*) *ege ajjhayaṇe ege uddesaṇakáto* (*le* BP) *ege samuddesaṇakáte ege coyáte* (*cañ°* P) *yu* (f. BP) *saya* (*paya* B, *pada* P) *sahusse* (*padagreṇaṃ* . . , . . . *se te* (*ttam* BP) *samavāe* 4, — *se kiṃ taṃ vayáhe* (*vīy°* BP)? . . .<sup>5)</sup>, *paṇcame aṇge ege suyakhāṃddhe ege sūrege* (AP, f. B) *ajjhayaṇasae, dasa uddesagasahassāṃ* (*dasa udd° dasa samudd°* BP), *chattīsaṃ* (f. BP) *paṇasahassāṃ* (f. BP) *chattīsaṃ* (*vatt°* B) *vāgarāṇasahassāṃ* (*sahu* f. B), *cañrāsī padasahassāṃ padagreṇaṃ . . se taṃ* (*ttam* BP) *viváhe* (*vīyáhe* BP) 5, — *se kiṃ taṃ náyá* (*nāvá* B) *dhammakaháú?* . . 27<sup>a</sup> . . .<sup>6)</sup> *chatṭhe aṇge do suyakhāṃdhá egūṇavīsaṃ* (*ttīsaṃ* BP) *ajjhayaṇá, te samāsaū dūvīhú paṇa taṃ, carittá ya kappiyá ya, dasa dhammakahāṇaṃ vaṇṇá, tattha ṇaṃ egamegáe dhammakaháe paṇca* 2 *akkhāyāsayaṃ, egamegáe akkhāyae paṇca* 2 *urakkhāyāsayaṃ* (*im* BP), *egamegáe urakkhāyáe paṇca* 2 *akkhāyāvakkhāyāsayaṃ evāṃ eva sapuvāvareṇa* (*ṇaṃ* BP) *addhuttāṃ ku* (f. BP) *akkhāyákoḍḍi*<sup>7)</sup> *bhavaṃtī ti-m-akkhāyáú, egūṇavīsaṃ* (*ttī°* B, *tī* P) *uddesaṇakálá* (*eg. udd. egūṇattīsaṃ samuddesaṇakálá* BP) *saṃkheyyáú* (*jjāi* B) *padasahassāṃ padagreṇaṃ paṇa taṃ, . . se taṃ náyá* *dhammakaháú* 6, — *se**

liegt eine ganz absonderliche Angabe vor, und bei *aṅga* 6 fg. tritt, dem Schol. nach, wieder dasselbe Verhältniß wie bei *aṅga* 2–4 ein, während der Text selbst oben von *saṃkheyyá padasahassāṃ* (resp. *padasayaṇasahassāṃ*) spricht, der Textbestand resp. gänzlich differirt. S. 16, 287–8.

<sup>1)</sup> *śācavatāḥ dravyārthatayá avichedena pravṛtṭeh kṛitāḥ paryáyārthatayá pratīsamayam anyathābhāvāpter, nibaddāḥ sūtra eva grathitāḥ, nikācitāḥ niryuktisaṃgrahaṇīhetúdāharaṇādibhīḥ pratīḥitāḥ, jīnāiḥ prajñaptāḥ.*

<sup>2)</sup> s. 16, 266. 267.

<sup>3)</sup> s. 16, 276.

<sup>4)</sup> s. 16, 293. 294.

<sup>5)</sup> s. 16, 304–305; zu der sonderbarlichen Umfangsangabe von 84000 *pada* (*Nandī* hat resp. in richtiger Stufenfolge 288000 *p.*, d. i. das Doppelte wie bei *aṅga* 4) s. 16, 288. 289. 295. 296.

<sup>6)</sup> s. 16, 313–15.

<sup>7)</sup> s. 16, 288. 289. 308–9.



*kiṃ taṃ uvāsagadasā(o P)? . . 27<sup>b</sup> . .<sup>1</sup>) sattame aṅge ege suyakkhaṃdhe, dasa 'jjhayanā (ajjh° BP), dasa u(d)desanākālā, dasa samuddesanākālā, saṃkheyyāṃ pada- (payasaya° BP)sahassāṃ padagreṇaṃ, . . se taṃ (ttaṃ BP) uvāsagadasāu 7, — se kiṃ taṃ aṃtagaḍadasāu . . .<sup>2</sup>) aṭṭhame aṅge ege suyakkhaṃdhe, dasa ajjhayanāṃ, sa(t)ta vagra, dasa uddesanākālā, dasa samuddesanākālā (f. B) saṃkheyyāṃ (°āṭiṃ B) pada(paya BP)saya(f. P)sahassāṃ 28<sup>a</sup> padagreṇaṃ paṃ taṃ, . . se taṃ aṃtagaḍadasāu 8, — se kiṃ taṃ aṇuttarovavāiyadasā(o)? . . .<sup>3</sup>) ṇavame aṅge ege suyakkhaṃdhe, dasa ajjhayanā, tīṇi(ṇi BP) vagra, dasa uddesanākālā, dasa samuddesanākālā saṃkheyyāṃ padasahassāṃ (payayahass° B, payasuyasah° P) pada- greṇaṃ paṃ, se taṃ (ttaṃ BP) aṇuttarovavāiyadasāu(sāto B) 9, — se kiṃ taṃ paṇhāvāgaraṇāṇi? . . . 28<sup>b</sup> . . .<sup>4</sup>), dasame aṅge ege suyakkhaṃdhe, paṇayālisāṃ uddesanākālā, paṇa 2 (paṇayālisāṃ samuddesanākālā BP) saṃkheyyāṇi padasata- (payasaya BP)sahassā padagreṇaṃ . . , se taṃ (ttaṃ BP) paṇhāvāgaraṇaṃ (ṇāṇi B, ṇāṇi P) 10, — se kiṃ taṃ vivāgasūe? . . . 29<sup>a</sup> . . .<sup>5</sup>) ekkārasame aṅge vīsaṃ ajjhayanā vīsaṃ uddesanākālā vīsaṃ sa 2 (samuddesa BP) saṃkheyyāṃ paya- (payasaya BP)sahassāṃ padagreṇaṃ paṃ, . . se taṃ vivāgasue 11, — se kiṃ taṃ diṭṭhivāe? . . 30<sup>b</sup> . . .<sup>6</sup>), bārasame aṅge ege suyakkhaṃdhe coddasa puvrāṃ saṃ- kheyyā jā(f. BP)vatthū saṃkheyyā jāva (f. BP) cūlava(t)thū saṃkheyyā pāhuḍi saṃ- kheyyā pāhuḍapāhuḍā, saṃkheyyāu pāhuḍiyāu (°ḍiyāu saṃkheyyāo pāhuḍiya[ḍa P] pāhuḍiyāo BP), saṃkheyyāṇi padasayasahassāṇi payagreṇaṃ paṃ, . . se taṃ (ttaṃ BP) diṭṭhivāe 12, — se taṃ (ttaṃ BP) duvālasaṃga(ge P) gaṇipīḍage 12 icc ei (ciyam BP) duvālasaṃgaṃ gaṇipīḍagaṃ . . .<sup>7</sup>) . . . uvaḍaṃsijjanti (uvad. evaṃ duvālasaṃgaṃ gaṇipīḍagaṃ iti P).*

3. Dieser Abschnitt zerfällt in zwei disparate Theile, deren erster ontologischer, während der zweite hagiologischer Inhalt ist.

a. Ontologisches<sup>8</sup>) 33<sup>b</sup> (P 205<sup>a</sup>—228<sup>b</sup>); *dure rāsī paṃ, taṃ, jīvarāsī ya* (f. BP) *ajīvarāsī ya, ajīvarāsī durihā, paṃ taṃ, ruvi ajīvarāsī ya aruvi ajīvarāsī ya, se kiṃ taṃ aruvi ajīvarāsī? 2 dasavihā paṃ taṃ, dhammatthikāe jāva addhāsamae, se kiṃ taṃ (s. k. t. f. P) ruvi ajīva(rāsī? anegavihā BP)jāva<sup>9</sup>) se kiṃ 31<sup>a</sup> taṃ aṇuttarovavāiyi . . . evaṃ daṃḍaū bhāṇiyavvo<sup>10</sup>) jāva vemāṇiya tti, imīse Rāyaṇappabhāe puḍhavi kevaīyaṃ ugrāhattā kevaīyā niragā(yā P) paṃ? Go! (Goyamā BP)<sup>11</sup>) . . naraesu (ni° P) veyāṇāu, evaṃ satta vi bhāṇiyavvā, — Aufzählung der Wesen in den sieben pu-*

<sup>1</sup>) s. 16, 317-19.

<sup>2</sup>) s. 16, 322. 323.

<sup>3</sup>) s. 16, 325. 326.

<sup>4</sup>) s. 16, 333-35.

<sup>5</sup>) s. 16, 338-341.

<sup>6</sup>) s. 16, 362-368.

<sup>7</sup>) s. 16, 368. 369.

<sup>8</sup>) *Abh.* zufolge, s. unten p. 419, steht dieser Abschnitt in naher Beziehung zum ersten *pada* des vierten *upāṅga*. <sup>9</sup>) *etat samastaṃ sūtrakṛitoktaṃ.*

<sup>10</sup>) s. *Bhagav.* 1, 380 fg.; ein für mündliche, nicht schriftliche, Ueberlieferung ein- tretender Ausdruck. <sup>11</sup>) wiederholentlich só im Verlauf.

*dhavī* etc., zum Theil in *gāthā*-Form, — 33<sup>b</sup> (P 227<sup>b</sup>) *kaṁvihe ṇaṁ bhaṁte saṁthāṇe paṁ? Goyamā! chavvihe saṁthāṇe p., taṁ, samacāraṁse 1, niggohe 2 sāie 3 khujje 4 vāmaṇe 5 huṁḍe<sup>1</sup>) 6; nerāyā ṇaṁ bhaṁte kiṁsaṁthāṇū paṁ? Goyamā! huṁḍasaṁthāṇū . . evaṁ jāva thaṁiyakumārā, — schl.: jahā asurakumārā tahā vāṇamantarā, joisyā, vemāṇiyā.*

b. Hagiologisch-Legendarisches, mit Einstreuung von 70—80 Versen, 37<sup>b</sup> (P 245<sup>b</sup>); vgl. *Hemac. abhidh.* 691 ff.; die hiesigen Angaben, resp. Aufzählungen weichen in einigen Fällen von den daselbst vorliegenden ab. Der Text differirt resp. von hier ab in den einzelnen Mss. selbst mehrfach, bald läßt die eine, bald die andere Handschrift einzelne Wörter, ja ganze Satztheile aus. Beg.: *teṇaṁ kāleṇaṁ 2 kappa(ssa BP) samosaraṇaṇaṁ neyavvaṁ jāva<sup>2</sup>) gaṇaharā sāvuccā nīravaccā rocchiṇ(ṇ)ā; — Jaṇbuddire ṇaṁ dīre Bhārāhe vāse tītāe usappiṇīe (uss<sup>o</sup> BP) satta kulagarā hotthā (h. taṁ BP): Mittadāme Sudāme ya Supāse ya Sayaṇṇapabhe | Vimalaghose Sughose ya Mahāghose ya sattumo (<sup>o</sup>me BP) || 1<sup>3</sup>); J. ṇ. d. Bh. v. tītāe usappiṇīe (os<sup>o</sup> BP) dasa k. h., taṁ, Sayaṁjāla(jale P) Sacāu (Sayāu P) ya Ajitasene Aṇaṁtasene ya (ya Jiyasenā-ṇaṁtasena ya P) Kakkasene (Kajja P) ya Bhīmasene Mahāsene ya sattame || 2 Daḍharāhe sa (f. P) Dasarāhe Sattarāho 10 (Sayarāhe P); — J. ṇaṁ d. Bh. v. imāse usappiṇīe (os<sup>o</sup> P) samāe satta k. h., taṁ, paḍhame 'ttha Vimalarāhāṇe Cakkhuma Jasamaṇ caūttha-m Abhicaṇḍa | tato ya Puseṇā Murade*

34<sup>a</sup> *ve (Maru<sup>o</sup> P) c' eva Nābhī i || 3, — deren Gattinnen v. 4; — es folgen die Väter der 24 tithagara v. 5-8 (Siddhatthe khattie ti ya), — die Mütter v. 9-10 (Tisatā ya), — die 24 tithagara selbst (in Prosa!), — ihre 24 purvabhaviyā nā-maddheyyā v. 11-13, — ihre 24 Sīyā<sup>4</sup>) v. 14-16, sonstiges Zubehör v. 17-38, erste Schüler und Schülerinnen v. 39-43; — hieran schloßen sich die 12 cakkavattī, resp. deren Väter v. 44, 45, und Mütter, ihre eigenen Namen v. 46, 47: Bharāhe Sayare Maghare Saṇṇakumāre ya Saṁbhāmo Saṇṇi Kuṇṇhū ya Ara Baṁbhada(t)to Paṁme Hariseṇe Jayanāme cakkavattī (ganz anders in P), ihre 12 itthīrayaṇā v. 48, — die 9 Valadeva und 9 Vāsudeva, resp. ihre Väter v. 49, Mütter v. 50, 51; — 35<sup>b</sup> die 9 dasāraṇaṇḍala (in Prosa); schl.: *duve 2 Rāma Kesavā bhāyaro hotthā, taṁ, Tivaṭṭhū ya . . Nārāyaṇe Kaṇhe, Ayale . . Rāme; — 36<sup>a</sup> die purvabhaviyā nava**

<sup>1</sup>) *yatra hastapātādīyavayavā bahuprāyā(h) pramāṇavisarṇvādīnaṣ ca tad dhuṇḍam ity ucyate.*

<sup>2</sup>) *ihā 'vasare kaṭṭpabhāshyakrameṇa samavasaraṇavaktavyutā 'dhyeyā, sā cā 'vaṣ-yakoktāyā na vyatiricyate, vācānāṁtare tu paryuṣhaṇākālpoktakrameṇe 'ty abhīhītaṁ, tatra gaṇadharaḥ pañcamaḥ Sudharmākhyah sāpatyah, ṣeṣhā nirapatyā, avidyamānaṣishyasamīta-taya ity arthah. — Es liegt hier somit oben ein Citat aus einem Texte Namens kalpa vor; und es schließt denn auch in der That mit: *gaṇaharā nīravaccā rocchiṇṇā* § 2 der *Therāvalī* des *Kalpasūtra*, s. Jacobi p. 77. <sup>3</sup>) diese Zahlen sind aus P.*

<sup>4</sup>) *Sīyā ya Sudamaṇā ya . .*

*nāmadheyya* der 9 *Baladeva-Vāsudevānam* v. 52-54, ihre 9 *puvabhariyā dhammāyariyā* v. 55, 56, ihre 9 *nidānabhūmi (niyāna<sup>o</sup> P)*, ihre *paḍisattu* etc. v. 57-59.

Nun die 24 *tīthagara: Eree (Eravae P) vāse imāse usappiṇṇe* v. 60-64.

Hiernaeh (36<sup>b</sup>) wird die Darstellung prophetisch, zählt resp. die: *Jambūddive Bhārahe* (und *Eravae P) vāse āgamessāe usappiṇṇe (uss<sup>o</sup> P)* zu erwartenden 7 und 10 *kulakura*, resp. 24 *tīthakara* etc. (wie eben) auf; — schl. (37<sup>a</sup>): *nava Baladeva-Vāsuderupiyaro māyaro nava dasāramamḍalā bhavissā (ti B, ssaṃti P), taṃ (f. P): uttama-purissā jāva Rāma-Kesavā bhāyaro bhavissāṃti, nāmā (nava P) paḍisatta (tti BP), (nava P) puvra (puvabhava BP) nāmādheyyaṇi 4<sup>1</sup>), (nava P) dhammāyariyā, (nava P) nādāṇa (nid<sup>o</sup> P, niy<sup>o</sup> B) bhūmū, (nava P) nidānakāraṇā (nid<sup>o</sup> B, niy<sup>o</sup> P), ā 37<sup>b</sup> yāe Eravae, āgamessā (mesāṇa B, missāe P) bhāṇiyavvā, evaṃ dosu vi āgamessā (f. B, ssāe P) bhāṇiyavvā (auch P, bhāyaro B).*

*icc eyaṃ (icc eya BP) evaṃ āhiyyaṃti (yyati B) taṃ (t. jahā BP): kulakara-vaṃse i (i P, ti B) ya (tīthagaravaṃse ti ya fügen BP hinzu), cakkavattivaṃse i (ti B) ya, dasāraṃse i (ti B) ya, ne (gaṇa BP) dharavaṃse i (ti B) ya, si (isi BP) vaṃse i ya, jā-jati B) vaṃse ti ya, muṇivaṃse i ya, sue (te B) ti vā, suyaṅgre (sutage B, suaṅge P) ti vā suyasaṃse ti (i BP) vā, suddha (suya BP) khaṃddhe ti (i BP) vā, samāe (samae P) ti vā, (saṃkhe i vā fügen BP hinzu), saṃmattaṃ aṅgaṃ akkhāyaṃ (ya B) ajjhayaṇaṃ ti tti bemi, samavāyaṃ caūttamaṃ aṅgaṃ saṃmattaṃ | aṅkato pi graṃthāgraṃtha 16667<sup>2</sup>) pramāṇaṃ.*

### 1783. Ms. or. fol. 1117.

Dasselbe Werk (= B).

66 foll. (11 Z., à 36-38 *aksh.*); ohne Datum; gut.

1 45<sup>b</sup>, — 2 55<sup>a</sup>, — 3<sup>a</sup> 60<sup>a</sup>, — 3<sup>b</sup> 66<sup>a</sup>.

### 1784. Ms. or. fol. 1118.

Desgleichen (= C).

72 foll. (10-11 Z., à 37-40 *aksh.*); ohne Datum; gut.

1 49<sup>b</sup>, — 2 60<sup>a</sup>, — 3<sup>a</sup> 66<sup>a</sup>, — 3<sup>b</sup> 72<sup>b</sup>.

### 1785. Ms. or. fol. 744.

*Abhayadeva's* Commentar dazu (*vyātti*) = D: herausgegeben mit dem Text in P (Benares 1880).

<sup>1</sup>) diese Zahl fehlt BCP.

<sup>2</sup>) hier ist eine 6 zuviel; 1667 B, wo der Schluß resp. lautet: *sammatta samavāya(ṇ)ga-sūtraṃ pustakaṃ, iti cṛīsamavāyaṅgasūtraṃ caūttamaṃ aṅgaṃ samāptaṃ, . . graṃthāgraṃtha 1667.*



70 foll. (15 Z., à 56-59 aksh.): modern; ohne Datum: sehr incorrect, nur auf den ersten 13 foll. durchgecorrirt, weiterhin ohne jede Marke von Benutzung.

1 45<sup>b</sup> (P 167<sup>a</sup>): *arha, çri Varddhamānam ānamya samavāyāṅgarīttikā | vi-*  
*dhīyate 'nyaçāstrāṅgāṃ prāyag-samupajīvanāt || 1 || dhuṣaṃpradāyād asadūhanād vā*  
*bhaṇishyate yad ritatham maye 'ha | tad dhidhanair mām anukampayadbhikḥ çodh-*  
*yaṃ mamā (matā- P) 'rthakshatir astu mai 'va || 2 || iha sthānākhyatṛitīyāṅgānu-*  
*yogānantaṛaṇ (yog. <sup>m</sup> u. P) kramaprāpta eva samavāyābhīdhānacaturthāṅgānuyogo*  
*bhavati 'ti, so 'dhunā samārabhyate, tatra ca phalādivāruciṃtā sthānāṅgānuyogavad*  
*(<sup>o</sup>rat kramād P) avaseyā, navaraṇ samudāyārtho 'yam asya, sam iti samyag ave 'ty*  
*ādhikeyena ayanam ayaḥ parichedo jīvajīvādīrīrīdhapadārthasārthasya yasmim asau*  
*samavāyag, samavayaṃti vā samavataṛaṃti saṃmilāṃti nānāvidhā ātmādayo bhāvāḥ*  
*abhidheyatayā asmim (ya<sup>o</sup> P) asau samavāya iti, sa ca prava(pr. <sup>m</sup> u. P) canupurushasyā*  
*'ṅgam ivā 'ṅgam iti (vāṅgam i <sup>m</sup> u. P) samavāyāṅgam, tatra kila çrīçramaṇa Mahā-*  
*vīra Varddhamānasvāmī (naḥ P) saṃbaṇdhī yaḥ (<sup>m</sup>, f. P) paṃcamao gaṇadhara*  
*ārya Sudharmmasvāmī svaçishyaṇ Jambūnāmānam abhi samavāyāṅgārtham abhi-*  
*dhīsur bhagavati dharmācārye bahumānam āvīrbhāvayan svakīyavacanena ca samasta-*  
*vastuvistārasvabhāvā (bhāva P) bhāsikeralōka (ka <sup>m</sup> u. P) kalita Mahāvīravacanāṇīrita-*  
*tayā ri(ava sec. m.) gānena pramāṇam idam iti çishyasya matim āropayann (tim cā <sup>ro</sup> P)*  
*idam ādūr eva saṃbaṇdhasūtram iha: suyaṃ me (i)ty-ādi, çrutam ākārṇitam me*  
*mayaḥ he āyushman çirajī (ci<sup>o</sup> <sup>m</sup>, çiraṇjī P) vīta Jambūnāma (<sup>o</sup> P). tenaṃ ti yo 'sau*  
*nīrmūlonmūlitarāgadvēshūdivīshamabhāvarīpusāṇyatayā bhuvanabhāvābhāsanasahasam-*  
*vedanapurassarāvīsaṃvādīvacanatayā ca tribhuvanabhavana (bhar. <sup>m</sup> u. P) prāṅgaṇaprasar-*  
*patsudhādharalayaçorāçis tena Mahāvīreṇa . . , athavā āusaṃteṇaṃ iti bhagavate 'ty*  
*asya riçeshāṇaṃ, — 5<sup>a</sup> sāmānyatayā 'çrayaṇād ekatayā vastim abhidhāyā 'dhunā*  
*riçeshatayā 'çrayaṇā (d, <sup>o</sup>sham apy āçrayaṇād P) dvitreṇā 'ha. . . — ibid. atha tri-*  
*sthānakam, — 5<sup>b</sup> ca ūsthānakam apī sugamam eva<sup>1</sup>), navaraṇ . . . — ibid. paṃcāsthāna-*  
*kam apī sug. eva, — 6<sup>a</sup> shaṭsthānakam atha, tac ca subodham, navaraṇ . . . — 7 6<sup>b</sup>, 8 7<sup>a</sup>,*  
*9 8<sup>a</sup>, 10 9<sup>a</sup>, 11 10<sup>b</sup>, 12 12<sup>a</sup>, 13 12<sup>b</sup>, 14 13<sup>b</sup>, 15 15<sup>a</sup>, 16 15<sup>b</sup>, 17 16<sup>b</sup>, 18. 19 17<sup>a</sup>, 20 17<sup>b</sup>,*  
*21 18<sup>a</sup>, 22. 23 19<sup>a</sup>, 24 19<sup>b</sup>, 25. 26 20<sup>a</sup>, 27 20<sup>b</sup>, 28 21<sup>a</sup>, 29 21<sup>b</sup>, 30 24<sup>b</sup>, 31 25<sup>a</sup>, 32 26<sup>a</sup>,*  
*33 26<sup>b</sup>, 34 28<sup>a</sup>, 35-38 29<sup>a</sup>, 39-41 29<sup>b</sup>, 42 30<sup>a</sup>, 43-46 30<sup>b</sup>, 47-50 31<sup>a</sup>, 51-53 31<sup>b</sup>, 54-56 32<sup>a</sup>,*  
*57-59 32<sup>b</sup>, 60. 61 33<sup>a</sup>, 62-64 34<sup>a</sup>, 65. 66 34<sup>b</sup>, 67. 68 35<sup>b</sup>, 69. 70 36<sup>a</sup>, 71 36<sup>b</sup>, 72 37<sup>a</sup>,*  
*73-75 37<sup>b</sup>, 76. 77 38<sup>a</sup>, 78 38<sup>b</sup>, 79. 80 39<sup>a</sup>, 81. 82 39<sup>b</sup>, 83 40<sup>a</sup>, 84 40<sup>b</sup>, 85. 86 41<sup>a</sup>,*  
*87. 88 41<sup>b</sup>, 89. 90 42<sup>a</sup>, 91 42<sup>b</sup>, 92-94 43<sup>a</sup>, 95. 96 43<sup>b</sup>, 97. 98 44<sup>a</sup>, 99. 100 44<sup>b</sup>, — athai*  
*'kottarasthānarīddhyā sūtracānāṃ perityajya paṃcāçca (c)-chatādivīrīddhyā<sup>2</sup>) tam*  
*kurvaṃ āha: caṃdappahe 'tyādi, sugamaṃ ca sarvaṃ ā dvādaçāṅgagāṇīpīṭagāsūtrā*  
 45<sup>a</sup> n, navaraṇ . .

1) die Erklärung ist durchweg ungemein kurz, setzt fast Alles als bekannt voraus.

2) die Steigerung wächst bis zu 450 um 50, von 500-1100 um 100, von 2000-10,000 um 1000, von 100,000-Million um 100,000; die letzte Zahl ist 10 Millionen.

2 46<sup>b</sup>—59<sup>b</sup> (P 167<sup>a</sup>—205<sup>a</sup>): *iha ya ete anaṃtaram*<sup>1)</sup> *sa(m)khyākramasaṃ-*  
*bandhamātreṇa saṃvaddhā vidhā (vir<sup>o</sup> P) haṣru(vastu P)viçesha uktāis ta evaṃ viçishta-*  
*tarasaṃbandhasaṃbandhā(ddhā P) dvādaçāṅge prarūpyanta iti dvādaçāṅgasye 'ra*  
*(°syai 'ra P) svarūpam abhidhītsugamaṃh (°tsur āha P): durālasaṃge ityādi; atharā*  
*(atha co P) 'ttarottaram(ra P) saṃkhyākramasaṃvadya(ddhā P)rthaprarūpaṇam atara-*  
*kāriṃ (anaṃtaram akāri P), sāmprataṃ saṃkhyāmātrasaṃvaddhapadārthaprarūpaṇā*  
*co (nāyo P) 'pakramyate: durālasaṃge 'tyādi; die Analyse von aṅga 1 reicht bis*  
*48<sup>a</sup>, 2 49<sup>a</sup>, 3 49<sup>b</sup>, 4 50<sup>b</sup>, 5 51<sup>a</sup>, 6 53<sup>a</sup>, 7 53<sup>b</sup>, 8 54<sup>a</sup>, 9 54<sup>b</sup>, 10 55<sup>b</sup>, 11 57<sup>a</sup>, 12 59<sup>a</sup>,*  
*ettha ṇam ityādi 59<sup>a</sup>.*

3<sup>a</sup> 59<sup>b</sup>—66<sup>b</sup> (P 205<sup>a</sup>—228<sup>a</sup>): *dvādaçāṅgasya svarūpam anaṃtaram abhīhitam,*  
*atha tudabhidheyasya rāçidvayāṃtarbhāvitam(°vataḥ P) svarūpam abhidhītsur āha: duve*  
*rāsī 'tyādi, iha ca prajñāpanāyāḥ prathamapadaṃ prajñāpanākhyam<sup>2)</sup> sarvaṃ*  
*tad aksharaksharam (tad aksharam P) adhyetavyaṃ, kim urasānam? i[ty āha: jāva*  
*se kim taṃ i P]tyādi, kevalam asya prajñāpanāsūtrasya cā 'yaṃ viçeshaḥ, iha duve*  
*rāsī paṇṇattā ity abhīlāpāḥ, tatra tu duvīhā paṇṇaraṇā paṇṇattā jīvapaṇṇaraṇā ajīva-*  
*paṇṇaraṇā ya tti . . atidishṭasya (anir<sup>o</sup> P) ca sūtrataḥ sarvasya prajñāpanāpadasya*  
*lekhitam açakyatrād arthataḥ tulleça upa(upa f. P)darçyate, tatrā 'jīvarāçir drūvīdho . .*

3<sup>b</sup> 66<sup>b</sup>—70<sup>a</sup> (P 228<sup>a</sup>—245<sup>b</sup>): *ete ca pūrviditā arthāḥ samavasaraṇasthitena*  
*bhagavatā deçitā iti samavasaraṇavaktavyatām āha: teṇaṃ ityādi. — . . ayaṃ ca sam-*  
*avasaraṇanāyakaḥ kulakaravaṇçotpanno mahāpurushaç ce 'ti kulakarāṇāṃ varapurn-*  
*shānām ca vaktavyatām āha: Jambuddīve 'tyādi sugamaṃ, navaraṃ . . 67<sup>a</sup> (P 235<sup>a</sup>):*  
*dasāramamḍala tti dasāraṇām (daçā<sup>o</sup> P) Vāsuderānām maṇḍalāni. Baladera Vāsū-*  
*deradvayalakṣaṇāḥ samudāyāḥ daçāramamḍalāni, ata era do-do Rāma-Kesava*  
*tti rakshyati . . keçit tu vāsārasaṇḍalā (daçāramamḍanā P) iti paṭhamti, tatra dasā-*  
*rāṇām (daç<sup>o</sup> P) Vāsuderakūlaprajānām maṇḍanāḥ çobhākāriṇo daçāramamḍanāḥ*  
*uttamapurushā iti, — 69<sup>a</sup> āgamisṣeṇaṃ (°ṃ ti P) āgamishyatā kālēna, āgamessāṇaṃ ti*  
*pāṭhāṃtareṇa(ture P) āgamishyatām bhavishyatām madhye. . . evaṃ idam sarvaṃ*  
*sugamaṃ graṃthasamāpti(ṃ P) yāvat, navaraṃ āyāe tti Baladerādivar āyā (°derāder*  
*āyātum P) devalokādeç cutasya (cyu<sup>o</sup> P) manushyeshū 'tpādāḥ [siddhīç ca yathā Rāmasye*  
*'ti P], evaṃ do su vi tti (Bha P)ratu-'rāvatayor āgamishyanta Vāsuderādayo bhavītarvāḥ:*  
*ity evaṃ imekadhā 'rthān upadiçā (darçyā P) 'dhikṛitagraṃthasya yathārthān(°ny P) abhi-*  
*dhānāni da(r)çayitam ahā, ity etad adhikṛitacastram evaṃ anenā 'bhīdhānaprakāreṇa*  
*vyākhyāyate abhidhīyate, tad yathā, kulakarakara(f. P)va(ñ)çasya, . . ., — 69<sup>b</sup> samāe i*  
*(i f. P) va tti, samavāya iti vā (cā P!) samustānām jīvātipadārthānām abhidheyataye*  
*'ha samavayanāt( vā<sup>o</sup> P) mīlanād ity arthāḥ, tathā ekādisaṃkhyāpradhānatayā padārtha-*  
*pratīpādana(pratīprūda P)paratrād asya saṃkhye[ti vyākhyā P]yate, tathā parīpūr-*  
*ṇa(ṃ) samastaṃ (s. parīp. P) sad (tud P) etad aṃgaḥ ākhyātaṃ bhagavatā, ne 'ha*

1) \*bisher ε.

2) s. 16, 395.

*ṣrutaskamūdhavayādikhaṇḍanena "cārādāv ivā 'ṅgute (°divad aṅg° P) 'ti bhāvah, tathā ajjhayanam ti tti, samastam etau adhyayanam ity ākhyātam, ne 'ho 'dḍeçakādikhaṇḍanā 'stī ṣastraparījñādishv ive 'ti bhāvah. itīçabdaḥ samāptau, vemi tti kiṃ ttiḥ (k. t. f. P) kilu Sudharmmasvāmī Jaṃbūsvāmīnuṃ<sup>1)</sup> vyaty (praty P) āhu sma . . .*

Nach dem Schlufs folgen noch neun Verse, in denen *Abhayadeva* die Schwierigkeit seines Unternehmens betont, sowie über seine Lehrer und sich selbst berichtet; die letzteren Angaben lauten 70<sup>a</sup>: . . | *kiṃ tu ṣṛisaṃghabuddher anu-saraṇavidher bhūvaçuddhe a (ddheç ca P) doṣho mā (mā me P) 'bhūd alpako 'pi pra-çamaparamanā asu(stāc ca P)devī ṣratasya || 5 || viḥsambuddha(udha P)vihāra(ri P)-hāricariṇī(tā P) ṣṛiVarddhamānābhidhān sūriṇ dhyātarato 'pi ('ti P) tibrata-pasau(so P) graṃthapraṇītaprabhoḥ(ṇīti P) | ṣṛīmatsūri Jineçvarajya(sya P) juyāno darppīyasāṃ(ṛpyi° P) vāgmināṃ tudvādhūr(vamdhor P) api Buddhisaḡara itī khyā-tavya(sya P) sūrer bhūvi || 6 || ṣishyeṇā 'bhayadevākhyasūriṇā vivṛitī(h P)kṛitū | ṣṛi-mataḥ samavāyākhyaturyaṅgasya samāsuta(h) || 7 || ekādaça(su P)çuteshv atha viiṇçatyadhikeshu Vikramasamināṃ | Anāhilapāṭakatagaṇe(nagare P) racitā samavāyāṭike 'yaṃ || 8 || pratyaksharam nirūpyā 'sya (°syāḥ P) graṃthamānaṃ viiṇç-citaṃ | trīṇi çlokasahasrāṇi pādanyūnā ca shaṭçatī || 8 (! 9 P) || . . graṃthāgraṃ 3575 (! beides fehlt P).*

### 1787. Ms. or. fol. 1032.

Das fünfte āṅgam, *bhagavatī viyāha-* oder *virāha-pannatti. vyākhyāpra-jñaptī*, oder bloß *vīyāha, virāha*, oder bloß *bhagavatī*, resp. *bhagavatīsūtram* genannt; in 41 *saya* (*çata*). — S. 16, 294-305. — Die ersten näheren Nachrichten über dieses Werk, nach einem in dem Rostocker Antiquarium befindlichen Manuscript (= S), finden sich in meinen beiden Abhh. »über ein Fragment der *Bhaga-vatī*«, Berlin 1866. 1867, wo ich eine Analyse der ersten drei und der letzten acht (34—41) Bücher gegeben und die Legende vom *Khandau* aus dem ersten Cap. des zweiten Buches im Text mitgeteilt, übersetzt und commentirt habe. Das ganze Werk ist mit dem Commentar des *Abhayadeva*, einer (indef. erst bei Buch 7, fol. 442) beginnenden *Sanskrit*-Uebersetzung von *Rāmacandra*, und einer *Ṭabā* in *bhāṣā* von *Megharāja*, *saṃvut* 1938 (1882) in Benares (= P) in indischem Format, foll. 6 und 1938, herausgegeben worden. Ansätze zu einer Ausgabe des Textes mit *Abhayadeva*'s Commentar waren vorher schon zweimal in Bombay gemacht worden, scheinen indefs wenig oder gar nicht über den Anfang hinausgekommen zu sein. Von der einen (1874) liegen mir nur 8, von der andern (1877) 32 Seiten vor (beide in europäischem Format, 8<sup>vo</sup>).

<sup>1)</sup> dazu stimmt anscheinend nicht der Vocativ *Goyamā!* in 3<sup>a</sup> (s. p. 415. 416), denn *Jambu* gilt als *Kāsava*, nicht als *Goyama*; indessen, dieser Vocativ kann ja doch auch einfach dem Berichte selbst, den *Sudharman* an *Jambu* überliefert, angehören.



692 foll. (11 Z., à 32-34 *aksh.*); ohne Datum, aber ältlich und gut. Vielfach mit Randglossen in *bhāshā* (hie und da auch Stücke aus *Abhayadeva*) versehen, und zwar bis zum Ende hin; *granthāgraṃ* 1000 schließt 44<sup>b</sup>, 2000 84<sup>b</sup>, 3000 133<sup>a</sup>, 4000 177<sup>b</sup>, 5000 220<sup>a</sup>, 6000 263<sup>b</sup>, 7000 307<sup>b</sup>, 8000 350<sup>a</sup>, 9000 394<sup>b</sup>, 10000 438<sup>a</sup>, 11000 485<sup>a</sup>, 12000 531<sup>b</sup>, 13000 575<sup>a</sup>, 14000 619<sup>b</sup>, 15000 663<sup>a</sup>.

*sayā* 1 (10 *udd.*) 38<sup>a</sup> (P 143<sup>b</sup>): *udd.* 1 7<sup>a</sup> (P 42<sup>b</sup>): *om namo śrīvītarāgāya, namo arihaṃtāṇaṃ, namo siddhānaṃ, namo āyariyāṇaṃ, namo uvajjhāyāṇaṃ, namo loe sarvasāhinaṃ*<sup>1)</sup> | *namo baṃbhīe livīe*<sup>2)</sup> | *Rāyagiha calaṇa* 1 *dukkhe* 2 *kaṅkhaṇāse* (ose P) 3 *ya pagati* 4 *-puḍharā* 5, *jāvaṃte* 6 *nerāe* 7 *bāle* 8 *gurue* 9 *ya calaṇā* 10<sup>3)</sup> || *namo sayassa* | *teṇaṃ kāleṇaṃ teṇaṃ samaṇeṇaṃ, Rāyagihē nāmaṃ nayare hotthā, vannaṃ, tassa ṇaṃ Rāyagihassa nayarassa bahiyā uttarapuratthāme disābhāe Guṇasīlāe nāmaṃ ceie hotthā, Seṇīe rāyā, Cillaṇā devī; teṇaṃ k. teṇaṃ s. samaṇe bhagavaṇ Mahāvīre, āyare, titthagare, sayamaṇabuddhe, purisuttame purisāsīhe purisavarapaṇḍarīe* (puṇ<sup>2)</sup>), *purisavarapaṇḍhakatthā, logottame* (gu<sup>2</sup>), *logaṇāhe, logahīe, logapadīre, logapajjogayare, abhayudae, cakkhudaē, magradae, saraṇadaē, bohi*<sup>4)</sup> *dae, dhammadaē, dhammadesaē, dhananāyage, dhammasārāhī, dhammavaraṇācāraṇācakkharatthī, appaḍḍhaya*<sup>5)</sup> *varaṇāṇadaṇṇasādhare viyattachāṇī* 2<sup>a</sup> *me, jīṇe jāṇae*<sup>6)</sup>, *buddhe*<sup>7)</sup> *bohaē, mitte mojāe, sarvaṇṇū sarvadarīsī, sivaṃ ayadaṃ aruṇaṃ aṇaṇṇaṃ akha* (k<sup>2</sup>) *khā*<sup>2)</sup> *yam aravārahāṃ apuṇavāratṭayāṇaṃ, siddhigatināmadheyaṇaṃ thāṇaṃ saṃpāvīkaṇe*<sup>7)</sup> *jāva samosaraṇaṇaṃ*<sup>8)</sup>, *parisā nigjayā*<sup>9)</sup>, *dhammo kaḥi*<sup>10)</sup>, *paḍigayā parisā*<sup>11)</sup>; *teṇaṃ*<sup>12)</sup> *k. teṇaṃ s. samaṇassa bhagavaṇ Mahāvīrassa jetthē*<sup>13)</sup> *aṇṭerāsī, Iṇḍabhūtī nāmaṇ aṇagāre Goimayotte ṇaṇaṃ, sattussehe, samacāraṇasasaṇṭhāṇasaṇṭhīe, vajjarisabhanārāyasaṇṭhayaṇe, kaṇṇa-*  
*gapulagaṇiḥhasapamaḥgore ugratare, dīttatare, tattatare, mahātave, urāle, ghore, ghora-*

1) zu diesen fünf *namas*-Rufen, dem *pañcanamaskāra*, s. 16, 299.

2) die »heilige Schrift!« s. 16, 220. oben p. 408.

3) diese nach *Abh.* (*atha prathame caṭe graṇṭhāṇṭaraparibhāshayā dhyayane daṇo uddeṇakā bhavaṇṭī*) aus einem *granthāṇṭara* stammenden, die ersten 26 Bücher einleitenden *āryā*-Verse enthalten die Namen der *uddeṇaka* derselben, s. 16, 297-8.

4) *jāva aṅga* 4, s. p. 402.

5) hier fehlen zwei der Beiwörter, die *aṅga* 4 aufführt.

6) *jāva aṅga* 4.

7) so weit reicht der *varṇaka* auch in *aṅga* 4.

8) *samavasaṇṇavarṇaka itī, sa ca bhagavadvarṇaka eva: bhuyamoyakabhīṇaṇela . . .*

9) *Rājagṛihād rājādīloko bhagavato vaṇḍanārthaṇaṃ nirgataṃ, tannirgamaṇ caī vaṇ: taē ṇaṇaṃ Rāyagihe nagare siṅghāḍagatikacaūkkacaccara . . .*

10) *dharmakathe ha bhagavato vācyā, sā caī vaṇ: taē ṇaṇaṃ samaṇe bhagavaṇ Mahāvīre Seṇīyassa raṇṇo Cillaṇāpamaḥāṇa ya devīṇaṇ . . .*

11) *lokaḥ svasthānaṇ gataḥ; pratigamaṇ ca tasyā evaṇ vācyah: taē ṇaṇaṃ sā mahā mahāliyā . . .*

*Bhagav.* 2, 315 fg.

12) hier beginnt das Schweriner Mspt.; zum Folgenden bis *viharaī* s.

13) s. *Bhagav.* 2, 194. 195.

gure, ghoratavassî, ghorabambhaceravâsî, uchûddhasarîre<sup>1)</sup>, samkhittarivulateyalesse<sup>2)</sup>, coddasapurvî<sup>3)</sup>, caïnânovagae, sarvakkharasannivâtî, samaṇassa bhagarao Mahâvîrassa adirasâmanṭe uddhamjânî ahosire jjhânakotthoragae, samjameṇaṃ tarasâ appâṇaṃ bhâremâṇe riharavî: tate ṇaṃ se bhagaravaṃ Goyame jâyasaddhe jâyasamsae jâikouhulle, uppannasaddhe uppannasamsae uppattakouhulle, samjâyasaddhe sam 2<sup>b</sup> jâyasamsae samjâyakouhulle, samuppannasaddhe<sup>4)</sup> samuppannasamsae<sup>5)</sup> samuppannakouhulle<sup>4)</sup>, utthâe uttheti, utthâe utthetti. jeṇ 'era samaṇe bhagaravaṃ Mahâvîre teṇ' era uvâgachâi, 2 samaṇaṃ bhagaravaṃ Mahâvîraṃ tikkhutto âyâhinaṃ<sup>5)</sup> karei, 2 raṇḍati namamṣati, raṇḍittâ namamṣittâ ṇaccâsaṇṇe ṇâtidûre, sussûsamâṇe namamṣamâṇe, abhinuṭhe viṇaṇaṃ paṇḍulîde pajjurasamâṇe, evaṃ vayasî<sup>6)</sup>: se nâṇaṃ bhaṃte calamâṇe calie, udriṇṇamâṇe udriṇe, rediṇṇamâṇe vedie, pahijjamâṇe pahîṇe (auch P, pahie B), chijjamâṇe chinṇe, bhijjamâṇe bhinne, dajjamâṇe daddhe, mejjamâṇe mae, nijjarijjamâṇe nijjîṇṇe?; haṇṭâ, Goyamâ! calamâṇe calie jâva nijjarijjamâṇe nijjîṇṇe; ee bhaṃte nava padâ kiṃ egatthâ nânâghosâ nânâraṇṇjanâ? udihu nânatthâ nânâghosâ nânâraṇṇjanâ? Goyamâ! cal. cal. ud. ud. v. v. p. pahie (auch B, pahîṇe P) ee ṇaṃ cattâri padâ egatthâ nânâghosâ nânâraṇṇjanâ uppanṇapakkhassa, 3<sup>a</sup> chi. chi. bh. bh. d. d. m. m. n. nijjîṇṇe ee paṃca padâ nânatthâ nânâghosâ nânâraṇṇjanâ viḡayapakkhassa, . . jahâ ussâsapade<sup>7)</sup>, nerâyâ ṇaṃ bhaṃte âhârattthî, jahâ paṇṇaravaṇḍe paḍhamae (masae P) âhâruddasae tathâ bhânîyayaṃ<sup>8)</sup>. — schl.<sup>9)</sup>: s' evaṃ bhaṃte tti s' evaṃ bhaṃte tti bhagaravaṃ Goyame(mâ') samaṇaṃ bhagaravaṃ Mahâvîraṃ raṇḍati namamṣati | raṇḍittâ namamṣittâ samjameṇaṃ tarasâ appâṇaṃ bhâremâṇe riharati. — 2 12<sup>a</sup> (P 61<sup>a</sup>): Râyagihe nagare samosaraṇaṃ, parisâ niggayâ jâva evaṃ radâsî: jîre ṇaṃ bhaṃte sayamkaḍaṃ dukkhaṃ vedei? Goyamâ, atthegaṇṇaṃ<sup>10)</sup> veei, atthegatiṇṇaṃ no vedeti. — schl.<sup>9)</sup>: s' evaṃ bhaṃte 2: — 3 15<sup>a</sup> (P 74<sup>a</sup>): jivâṇaṃ(veṇaṃ<sup>9)</sup> bhaṃte kaṃ khâ mohañjje kamme kaḍe? haṇṭâ, kaḍe, — 4 17<sup>a</sup> (P 81<sup>a</sup>): kati ṇaṃ bhaṃte kammaḡagaḍḍo paṃ?

1) uchûddham ujjhîtam ivo 'jjhitaṃ çarîraṃ yena tatsaṃskâratyâgât, s. Bhagar. 2, 307. Hâla (526 R) p. 241.

2) samkshiptâ çarîrâṇtarlînatreṇa hruscâtâṃ gatâ vipulâ ristârâ anekayoṇapramâṇa-kshetrâçrîtavastulahanasamarthatrât tejoleçyâ riçîçtatopojanyalabdhirîçeshaprabharâ tejoçâtâ yasya sa tathâ: mûlatîkâkriât tu uchûddhasarîra-samkhittarivulateyalesse tti karmadhâroyaṃ kriteâ vyâkhyâtam iti. 3) s. Bhagavati 2, 155<sup>b</sup>. 16, 342. 4) fehlt P.

5) hier beginnt B.

6) s. Bhagar. 2, 155 fg.

7) (P 18<sup>a</sup>) yatho 'chrâsapade prajñâpunâyâç sapitamapade tathâ râçyaṃ, tac ce 'dam: Goyamâ! sayayaṃ saṃtayaṃ eva âpamaṃti vâ . . .

8) yathâ prajñâpanâyâç caturthopâṅgasya âdye: âhârâpadasyâ 'shârîrîçatitamasya uddeçakah, padaçabdaloḡâd âhârôldeçakah tatra bhaṇitaṃ tena prakâreṇa râçyaṃ, s. Bhag. 1, 380. 2, 157 und 16, 228. 377.

9) ebenso schliesen alle udd., wo nichts Anderes bemerkt ist.

10) dies von mir Bhagar. 2, 153 ganz mißverstandene Wort ist zuerst von Lenmann Aupap. Gl. p. 98 richtig durch: 'asty-ekatika, einige' erklärt worden.

Go, attha kammupagadīo pammattāo, kammupagadīe<sup>1)</sup> paḍhamo uddeso neyarvo jāva aṇubhāgo saṇmatto, — 5 21<sup>a</sup> (P 96<sup>b</sup>): kati ṇaṃ bhaṇṭe puḍhaviṃ paṇi? Go, satta, — 6 24<sup>b</sup> (P 106<sup>b</sup>): jāvaīyāṇu ṇaṃ bhaṇṭe urāsāntarāo<sup>2)</sup> udayaṇṭe siriṃ cakkhu-phāsaṃ harram<sup>3)</sup> āgachati, atthamaṇṭe ri ya ṇaṃ siriṃ tāvatīyāo ceva w. c. h. āg.<sup>?</sup> — Roha<sup>4)</sup> 22<sup>b</sup>, — 7 28<sup>a</sup> (P 117<sup>a</sup>): nera(i)e ṇaṃ bhaṇṭe neraīesu uravajjamāṇe kiṇ-desenaṃ desaṃ uravajjā, — 8 31<sup>b</sup> (P 125<sup>b</sup>): egaṇṭabāle ṇaṃ bhaṇṭe manvise kiṇ neraīyāyamaṃ pakareī, — 9 36<sup>a</sup> (P 137<sup>a</sup>): kaha ṇaṃ bhaṇṭe jīvā garuyattam<sup>5)</sup> havvam āgachamti, Go, paṇāīraṇaṃ musāīraṇaṃ alī<sup>o</sup> mehuṇa<sup>o</sup> pari<sup>o</sup> koha<sup>o</sup> . ., Pāsāva-ccīyye<sup>6)</sup> Kālāsa Vesīyaputte nāmaṃ aṇagāre als Schüler der therā bhagavaṇṭo in Bezug auf das sāmāiam 33<sup>b</sup>, — 10 38<sup>a</sup> (P 143<sup>b</sup>): annavūttīyā ṇaṃ bhaṇṭe evaṃ ākkhamti jāva parivēti, evaṃ khalu calamāṇe acalīe jāva nijjarījjamāṇe aṇijjīṇṇe, do paramāṇupogralā egayaū ṇa sāhaṇamti, — schl.: se ṽaṃ bhaṇṭe tti jāva viharati.

2<sup>7)</sup> (10) 62<sup>b</sup> (P 210<sup>b</sup>): — 1 51<sup>a</sup> (P 175<sup>a</sup>): teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ, Rāyagihe<sup>8)</sup> nāmaṃ nagare hotthā, vanṇao, sāmi samosaḍhe, parisā mīgrayā, dhammo kahio, paḍigayā parisā, teṇaṃ kāleṇaṃ 2 jette aṇṭerāsī jāva paḍjivāsamaṇe evaṃ vāyāsī: je ime bhaṇṭe beṇḍiyā teṇḍiyā caūrīṇḍiyā paṇcīṇḍiyā jīvā eesim ṇaṃ ānāmaṃ vā paṇāmaṃ vā ussāsaṃ vā nissāsaṃ vā jāṇāmo pāsāmo je ime . ., — 39<sup>b</sup> (P 148<sup>b</sup>) beginnt die Geschichte vom Khaṇḍae<sup>9)</sup>. Ich hebe daraus zunächst die Aufzählung der brahmanischen Literaturwerke hervor: tattha ṇaṃ Sāvattīe nagariṃ Gaddabhāḍissa aṇṭerāsī Khaṇḍae nāmaṃ Ka 40<sup>a</sup> ccāyaṇasagotte parivāyage parivasā | rīurveda | jājurveda | sāmaveda | ahavranaveda<sup>10)</sup> | itihāsapāṇcamāṇaṃ ni-

1) prajñāpanāyāṃ trayoṇīcatītamasya karma prakṛityabhīhānasya padasya prathamā uldeṣako netacyaḥ.

2) avakāśāntarāṭ ākāśaciṣeshād avakāśarūpāntarālād vā, yāvaty avakāśāntare sthita ity arthaḥ. 3) śīghram; von Leumann *Aup. Gl.* p. 163 durch *arvak* erklärt; besser wohl: *havyam*, „auf den Ruf“, cf. *śṛushtī*.

4) s. *Bhag.* 2, 175.

5) *gurukṛtvam aḥubhakarmopacayarūpam ulhastādgamānūhetubhūtam*.

6) *Pārṣvāpatyānām Pārṣvajinaḥīyānām ayaṃ Pārṣvāpatyīyah*; s. *Bhag.* 2, 183<sup>b</sup>, Jacobi im *Indian Antiqu.* 9, 160 (1880 wo: *Pārṣvāpatyeya*), sowie 16, 299. 300.

7) in AB und bei *Abh.* ohne eine den Inhalt der *udd.* angehende Eingangs-gāthā; SP jedoch haben eine solche: *ūsāse Khaṇḍae viya 1 puḍhavi 2 ṇḍiyu 3 aṇṇavūtti 4 bhāvā ya 5 | devā ya (6) Camaracāṇcā 7 samaya 8 khūta 9 tthikāya 10 biyasse || 1 ||* Ueber die hiervon verschiedene Zählung der *udd.* im Texte von S (und resp. von ABP) s. *Bhag.* 2, 192<sup>b</sup>.

8) s. *Bhag.* 2, 194.

9) s. *Bhag.* 2, 195-198. 242-306.

10) *rīu o vvaṇaveya tti iha shashthībhavucanātopadarṣanāṭ ṛigveda o tharvavedānām iti dṛiṣyam; aṃgāni cikshādīni śat, upāṃgāni taduktaprapaṇcamāparāḥ prabaṇdhāḥ; vāra ko 'cuddhapāthanishedhāt, dhārae tti kvacit pāthah [! stelit resp. jetzt im Text, neben vārae]; śat aṃgāni cikshādīni vakshyamāṇāni, sāṃgopāṃgānām iti yad uktam tad vedaparīkarajñāpanārtham, athavā śatāṃgavid ity atra tadvicāratvam gṛihitam, vīda vicāraṇa iti vacanāṭ na punaruktatvam iti; satthi<sup>o</sup> Kāpīlyācāstrapāṇḍitah, samkhāṇe tti gaṇitaskandhesu pari-*





*bhāṇīyavā nararaṇ . . .* — schl.: *jīvābhigame*<sup>1)</sup> *jāva vemāṇinddeso bhāṇīyavvo*, — 8 59<sup>b</sup> (P 202<sup>a</sup>): *kahi ṇaṃ bhaṃte Camarassa asuriṇḍassa asurakumāraraṇṇo sabhā Suhammā paṃ*, — schl.: *sarappamāṇaṃ vemāṇīyapamāṇassa addhaṃ neyavvaṃ*, — 9 ib. (P 202<sup>b</sup>): *kiṃ idaṃ bhaṃte samayakhette tti*, — schl.: *evaṃ jīvābhigama-rattavayā neyavvā*<sup>2)</sup> *jāva abbhīntarapukkaraddhaṃ joisavihāṇaṃ*, — 10 62<sup>b</sup> (P 210<sup>b</sup>): *kati ṇaṃ bhaṃte atthikāyā pannaṭṭā? Go, paṃca atthikāyā p.*, — schl.: *aṃtaresu sesā asaṃkhejjā*.

3 (10) 105<sup>b</sup> (P 303<sup>b</sup>): *kerisariuvvaṇā* 1, *Camara* 2, *kariya* (*ki*<sup>o</sup> P) 3, *jāṇi* 4, *tthi* 5, *nagara* 6, *pālā ya* 7 | *ohirā* 8, *īṇḍiya* 9, *parisā* 10 *tatiyaṇṇi sae dasu uddesā* (*das*<sup>o</sup> *udd*<sup>o</sup> P) ||, — 1 78<sup>a</sup> (P 242<sup>b</sup>): *Moyā*<sup>3)</sup> (*Mokā*); *teṇaṃ k. teṇaṃ s. Moyā nāma nagarī hotthā*, . . *Namdaṇe nāmaṃ ceie*; — *Mohāvirassa docce aṃtevāsī Aggībhūtī* 63<sup>a</sup>, . *tacce Vāyubhūtī* 65<sup>a</sup>, *Tisae* 67<sup>a</sup>, *Kurudattaputte* 69<sup>b</sup>, *Tāmahittie nagarīe Tāmali nāmaṃ Moriyaputte* 70<sup>a</sup>. — schl.: *Saṃkumāre ya bhariyattaṃ*, — 2 89<sup>a</sup> (P 265<sup>b</sup>): *Camara*<sup>3)</sup>; *teṇaṃ k. t. s. Rāyagihe nāmaṃ nagare hotthā*, *jāva parisā*, — 3 93<sup>a</sup> (P 274<sup>a</sup>): *kiriyā*<sup>3)</sup>; gleicher Eingang, . . *Maṃḍiyaputte*, — 4 95<sup>b</sup> (P 280<sup>b</sup>): *aṇagāre ṇaṃ bhaṃte bhāviyappā devaṃ veuvriyasamugghāṇaṃ samohayaṃ jāṇariveṇaṃ jāyamāṇaṃ jāṇuā pāsāi?* — 5 97<sup>a</sup> (P 284<sup>a</sup>): *a. ṇaṃ bh. bh. bāhīrae pogrāle aparīyāṭṭā*, — schl.: *abhiyogavikuvvaṇā māyī* ||, — 6 99<sup>a</sup> (P 288<sup>b</sup>): *a. ṇaṃ bh. bh. māyī michadīṭṭhī vīriyaluddhīe veuvriyala<sup>o</sup> vibhaṇṇaṇāla<sup>o</sup> Vāṇārasim*<sup>4)</sup>, — 7 104<sup>a</sup><sup>5)</sup> (P 299<sup>b</sup>): *Rāyagihe nagare jāva pajjivāsamaṇe evaṃ rayāsi: Sakkassa ṇaṃ bhaṃte*, — 101<sup>a</sup> unter allerlei Himmelserscheinungen auch Aufzählung der Planeten: *īṇḍālae, viyālae, lohīsakke, saṃṇicare, caṃde, sūre, sukke, buhe, vahassatī, rāhū*<sup>6)</sup>, — 8 105<sup>a</sup> (P 302<sup>a</sup>): *Rāyagihe . . . asurakumārāṇaṃ bhaṃte devāṇaṃ kati devā ahevaccāṃ*, — 9 ib. (P 302<sup>b</sup>): *Rāyagihe . . . katiṇe ṇaṃ bh. īṇḍiyavisae p.? Go! paṃcavihe īṇḍ. p., taṃ, sotīṇḍiyavisae jīvābhigame jotisaya u(d)desao neyarvo apariseso*<sup>7)</sup>, — 10 105<sup>b</sup> (P 303<sup>b</sup>): *Rāyagihe . . . Camarassa ṇaṃ . . . kati parisāu*.

1) *tathe ḍam aparam api jīvābhigamaprasiddhaṃ rācyāṃ, tad yathā: kappāṇa paṭṭhāṇaṃ*. — Es ist von Interesse, daß hier, wie soeben bei 3 (s. p. 424), und weiterhin bei 3, 9, 9, 3, 10, 7 (s. p. 431, 432), 12, 3 (p. 434), von *uddesa* im *jīvābhigama* die Rede ist, während der vorliegende Text des dritten *upāṅga* nur Spuren einer dgl. Eintheilung zeigt, s. 16, 388<sup>a</sup>, 389, 390. In wie weit überhaupt die hier vorliegenden Citate aus anderen Theilen des *Siddhānta* mit dem gegenwärtigen Texte derselben übereinstimmen, muß zunächst noch weiterer Untersuchung überlassen bleiben.

2) *eshā cai ḥvaṃ: egaṃ joyaṇasayasahassaṃ āyāmarikkhambheṇaṇi ityādi*.

3) außer in der *kārikā* auch noch am Schluß.

4) s. *Bhag.* 2, 222.

5) auf 102<sup>b</sup> 7 (P 297<sup>a</sup>) bricht S (85<sup>b</sup>) ab, beginnt resp. (557<sup>a</sup>) erst wieder in 34, 1.

6) s. *Bhag.* 2, 224-25.

7) *sa cā ḥvaṃ: soṃḍiyavisae jāva phāsiṇḍiyavisae . . ; zu uddesao s. not.<sup>1</sup>*

4 (10) 106<sup>a</sup> (P 308<sup>b</sup>): *cattāri vimāṇehiṃ, cattāri ya hoṃti rāyahānīhiṃ | neraë lessā hi ya dāsa uldesā caūtthasae* ||, enthält Aufzählungen der *vimāṇa* und *rāyahānī* der Götter und besteht fast nur aus Verweisungen; so bei 1-4: *caūsū vi vimāṇesu cattāri uldesayā apurisesā navaram*, — bei 5-8: *rāyahānīsu vi cattāri uldesayā bhāṇiyarvā*, — bei 9: *pañṇavaraṇāe vi lessāpae* [pada 17] *tatio uldesau bhāṇiyarvo*. — bei 10: *evam caūttho uldeso pañṇavaraṇāe c' eva lessāpade neyarvo jāva . . .*

5 (10) 133<sup>b</sup> (P 380<sup>b</sup>): *Caṃparavi*(*Caṃpe* 1 *ravi* 2 P) *aṇḍi*(3 P) *gaṃṭhiya* 3 (4 P) *sadde* 4 (5 P) *chaṃmā* 5 (*chaṃ* 6 *māu* 7 P) *eyana* (8 P) *ṇiyamthe* (9 P) | *Rāyagiham* 9 (f. P) *Caṃpācaṃṇimā ya* 10 (auch P) *dasa paṃcamammi tae* ||, — 1 110<sup>b</sup> (P 319<sup>a</sup>): *teṇaṃ k. t. s. Caṃpā nāma nayarī hotthā, . . Inḍabhūti*; von den *sūriyā* im *Jambuddīva dīva*, von der Tageslänge (18—12 Stunden)<sup>1)</sup> etc., — 2 112<sup>a</sup> (P 323<sup>b</sup>): *Rāyagihē nagare . . , atthi ṇaṃ bhaṃte isinṇpurevātā patthā vātā<sup>2)</sup>*, — 3 113<sup>a</sup> (P 326<sup>b</sup>): *annaūtthiyā ṇaṃ bhaṃte evam āikkhamti bhā(samti) paṃ (navemti) evam pavireṃti se jahā nāmae jālagamṭhiyā siyā (ṭhiyā ivā P)*, — 4 119<sup>a</sup> (P 341<sup>a</sup>): *chaṃmatthe ṇaṃ bhaṃte maṇṣe āḍijjamaṇāṃ<sup>3)</sup> suddāṃ sūnei*. — 114<sup>a</sup> *harī ṇaṃ bhaṃte harīṇegamesī Sakkadūe<sup>4)</sup> itthīgabbham sāharamāṇe kiṃ gabbhūo gabbhūṃ sāharāi?* — 117<sup>b</sup> *se kiṃ taṃ paṃāṇe? 2 caūvihe, paṃ, taṃ, paḥcakkhe aṇṇamāṇe uvame ūgame jadhā aṇṇyogadāre<sup>5)</sup> tudhā neyarvam*, — 5 120<sup>a</sup> (P 343<sup>a</sup>): *chaṃmatthe ṇaṃ bh. maṇṣe tiyaṃ aṇṇantaṃ sāsayaṃ samayaṃ keralenaṃ suṇjameṇaṃ jahā paḍhamasae caūttho uldeso ūlavagā tuhā neyarvā jāva alamattu tti ratturvaṃ siyā, annaūtthiyā ṇaṃ . .*, — 6 123<sup>a</sup> (P 352<sup>a</sup>): *kaha ṇaṃ bhaṃte jīva appānyattāe kammaṃ pakareṃti?*, — 7 127<sup>b</sup> (P 364<sup>b</sup>): *paramāṇupograle ṇaṃ bhaṃte eyatī veyatī jāva*, — 8<sup>6)</sup> 131<sup>a</sup> (P 374<sup>b</sup>): *teṇaṃ k. t. s. . . Mahāvīrassa aṇṭerāsī Nārāyaputte ṇāmaṃ aṇṇagāre, . . Niyamṭhiputte ṇāmaṃ aṇṇagāre*, — 9 133<sup>b</sup> (P 380<sup>b</sup>): *teṇaṃ k. t. s. jāva evaṃ vadāsī: kim iduṃ bhaṃte nagaram Rāyagiham ti pavuccāi*; — *Pāsāvaccijjā therā bhagavaṃto* 132<sup>b</sup>, — 10 ib. (P 380<sup>b</sup>): *teṇaṃ k. 2 Caṃpā nāma nayarī, jahā paḍhamello(millo P) uldeso tahā neyarvo (ṇāyarvo eso vi P) navaram caṃḍimā bhāṇiyarvā(vro P)*.

6 (10) 155<sup>b</sup> (P 441<sup>b</sup>): *vedaṇā* (vey<sup>6)</sup> P) 1 *āhāra* 2 *mahassaveda*<sup>7)</sup> 3 *sapadesa*<sup>8)</sup> 4

1) s. 11, 11 und cf. *Jyotisha* p. 29. *Naksh.* 2, 362. 400.

2) *manāksasnehavātāh, paṭhyā vanaspatyādihitā vāyavah.*

3) *juḍa baṃdhane, ājodyamaṇebhyaḥ saṃbadhyamaṇebhyaḥ . . vādyaviḥṣebhyaḥ, ākuṭyamāṇebhyaḥ vā, ye jātāḥ ṣabdāḥ.*

4) *harīr indras. tatsaṃbandhivāt harīnaigameshī ti nāma (harīnaigumeshī Colebr. 2, 214. Pet. W.) Śakradūtaḥ Śakradeṣakārī padītyanikādhipatiḥ, yena Śakradeṣād bhagavān Mahāvīro Devānandāgarbhāt Triṣalāgarbhe saṃhṛīta iti.*

5) daß hier in *aṅga* 5 sogar auf das *aṇṇyogadvāram* (s. 17, 3. 35) hingewiesen wird, ist für die Einheitlichkeit der letzten Redaction des *Siddhânta* von Interesse.

6) cf. die *pudgalashaṭtriṅgikā* in Nro. 1791.

7) *mahassaveya tti mahāṣravasya pudgalā vadhyante.*

8) *sapradeṣo jīvo ṣpradeṣo vā.*



tamūyae<sup>1)</sup> 5 bhavie<sup>2)</sup> 6 | sālī<sup>3)</sup> 7 puḍhavi<sup>4)</sup> 8 kamma<sup>5)</sup> 9 aṇṇaiṭṭhi<sup>6)</sup> 10 dasa chaṭṭha-  
gammi sae ||, — 1 135<sup>b</sup> (P 385<sup>b</sup>): se nūṇaṃ bhaṃte je mahāredaṇe se mahāniṅgare,  
— 2 136<sup>a</sup> (P 386<sup>a</sup>): Rāyagīhaṃ nagaraṃ jāva evaṃ rayāsī, āhāruddeso jo paṇṇa-  
raṇāe<sup>7)</sup> sarvo niravaseso neyavro, se vaṃ bhaṃte, — 3 140<sup>a</sup> (P 397<sup>b</sup>): buhu(bahu P)kum-  
maratthapogralaeyoga(pay<sup>o</sup> P), — 4 142<sup>b</sup> (P 409<sup>b</sup>): jīve ṇaṃ bhaṃte kúlādese ṇaṃ  
kiṃ sapadese apadese? Go, — 5 146<sup>b</sup> (P 418<sup>b</sup>): kiṃ iyaṃ bhaṃte tamukāye ti  
paruccati, — 6 148<sup>a</sup> (P 421<sup>b</sup>): kahi ṇaṃ bhaṃte puḍharīo paṇṇattāo? Go! satta p. p.,  
taṃ: Rayanappabhā jāva Tamatamā, — 7 150<sup>b</sup> (P 428<sup>a</sup>): aha bhaṃte sālī ṇaṃ vīhī  
ṇaṃ godhumā(dhū P) ṇaṃ, — 148<sup>b</sup> (P 422<sup>b</sup>): egamegassa ṇaṃ bhaṃte muhuttassa  
kevatiyā ūsāsuddhā viyāhiyā? Go! asaṃkhejjāṇaṃ samayāṇaṃ samudayasamitisamā-  
gameṇaṃ sá egā āvaliya tti paruccāi, saṃkhejjā āvaliyā ūsāso, saṃkhejjā āvaliyā  
nissāso: hatṭhassa aṇavagallassa niruvakittṭhassa jaṃtuno | ege ūsāsanīsāse esa paṇṇū  
tti vuccati || 1 || satta paṇṇū se thore satta thovāṃ se lave | lavāṇaṃ suttahatturīe  
esa muhutte viyāhiē (|| 2 || P) tinnī saḥassā satta ya sayāṃ tevuttarīṃ ca ūsāsā | esa  
muhutto<sup>8)</sup> ditṭho sarvehiṃ aṇaṃtanāṇiṃ || 1 (3 P) || eeṇaṃ muhuttapamāṇeṇaṃ tisa-  
muhuttā ahorattā | pamarasa ahorattā pakkho, do pakkhā māse, do māsā udū, tinnī  
udū ayaṇe, do ayaṇe saṃvachare, paṃcasam 149<sup>a</sup> vātsarie jūye, vīsaṃ jūgāṃ  
vāsasayaṃ, dasa vāsasayāṃ vāsasahassaṃ, sayam vāsasahassaṇaṃ vāsasaya-  
sahassaṃ, caūrāsītiṃ<sup>9)</sup> vāsasayasahassāṇi se ege purvaṃge, caūrāsītiṃ purvaṃ-  
gasayasahassāṃ se ege purve, evaṃ tuḍie 2. aḍaḍe 2. apape 2. hūhūe 2. uppale 2.  
paūme 2. nalīne 2. atthi(acchi P)niūre 2. atue(! aḍae P) 2. edūyae(! eḍae P) 2. naūe  
ya 2. cūliya 2. sīsapaheliya 2. ettāva tāva gaṇiyassa vīsaṃ teṇaṃ paraṃ uvamīe; se kiṃ  
taṃ uvamīe 2? dūvīe p. t. paliuvame ya sāgarovame ya. se kiṃ taṃ paliuvame 2? satthe-  
ṇa<sup>10)</sup> sutikkheṇa vi chettuṃ bhettuṃ ca jjaṃ na kira sakkā | taṃ paramāṇu siddhā ra-  
dumti ūdiṃ pamāṇaṇaṃ (|| 1 || P), aṇaṃtāṇaṃ paramāṇupograliṇaṃ samudayasamiti-  
samāgameṇaṃ sá egā usūḥasaṇ(h)iyā (usaṇḥaṇiyā P)<sup>11)</sup> ti vā saṇḥasaṇhiyā ti vā  
uddhareṇū ti vā tasareṇū ti vā rahareṇū ti vā vālagrū i vā likkhā i vā jūyā ti  
vā javamajjhe ti vā aṃgule ti vā, atṭha usūḥasaṇhiyāu sá egā saṇḥasaṇhiyā, atṭha  
saṇḥasaṇhiyāu sá egā uddhareṇū, atṭha uddhareṇūu sá egā tasareṇū, atṭha tasareṇūu  
sá egā raha 149<sup>a</sup> reṇū, atṭha rahareṇūu se ege Devakuru-ttaraṇkurugāṇaṃ  
maṇūsāṇaṃ vālagre, evaṃ Harivāsu-Ra(n)maga-Hemava'-Erannurayāṇaṃ purvaVide-  
hāṇaṃ maṇūsāṇaṃ atṭha vālagrū sá egā likkhā, atṭha likkhāu sá egā jūū, atṭha jūū

1) tamaskāyārthanirūpaṇa(ṇ).

2) bhavyo nārakatvādino tṛpādasya yogyah.

3) śālyādīdhānyavaktavyatā.

4) Ratnaprabhādīpṛithivīvaktavyatā.

5) karmabandha.

6) anyayūthika(! tūthika)vaktavyatā.

7) s. pada 28.

8) also: 3773 Athemzüge = 1 muhutta; zu den Zeitmaafsen s. oben p. 392.

9) zu dieser Steigerung per 84 Hunderttausende s. oben p. 400<sup>n.2</sup>. 411<sup>n.3</sup>.10) atha palyopamādīprarūpaṇāya paramāṇvādīsvarūpam abhidhīsur āha . . ; zu den  
folgenden Maaßen s. Bhag. 2, 265<sup>n</sup>.

11) uchlakshṇaḥlakshṇikā.

*javamajjhe, attha javamajjhān se ege aṅgule<sup>1)</sup>, eenaṃ aṅgulapamāneṇaṃ cha aṅgulāṇi pādo, bārasa aṅgulāṇi vihatthī, caūvīsaṃ aṅgulāṇi rayāṇi, uḍayāḷisaṃ a. kucchī, chaṇṇaūti a. se ege daṇḍe ti vā dhaṇṇu ti vā jue i vā nāliya ti vā akkhe ti vā musale ti vā, eenaṃ dhaṇṇappamāneṇaṃ do dhaṇṇusahassāṇi gāyāṇi, cattāri gāyāṇi jōyāṇaṃ, eenaṃ jōyāṇappamāneṇaṃ je palle jōyāṇaṃ āyāmaṅkhambheṇaṃ jōyāṇaṃ uḍḍhaṃ . . . — 8 152<sup>b</sup> (P 434<sup>b</sup>): kati ṇaṃ bh. puḍhaviḥo annattāo? Go! attha p. p. t. Rayāṇappabhā jāva Īsīpabbhārū (Īsipp<sup>o</sup> P), — 9 153<sup>b</sup> (P 438<sup>a</sup>): jīve ṇaṃ bhaṇṭe nānācarāṇijjāṃ (rar<sup>o</sup> P) kaṇṇamaṇṇaṃ baṇḍhamāṇe, — 10 155<sup>b</sup> (P 441<sup>b</sup>): annaūttthiyā ṇaṃ bhaṇṭe evaṃ atikkhaṇṭi jāva pariventi, jāvatiyā Rāyagihe nagare jivā.*

7<sup>2)</sup> (10) 183<sup>a</sup> (P 519<sup>b</sup>): āhāra 1 virati 2 thūvara 3 jīvā 4 pakkhīya 5 āu 6 aṇḍagāre 7 | chaūmattha 8 asaṇṇvuda (tthāsambuda P) 9 annaūttthi 10 dasa sattamammī sae ||, — 1 160<sup>a</sup> (P 455<sup>b</sup>): teṇaṃ k. t. s. jāva evaṃ radāsī, jīve ṇaṃ bhaṇṭe kaṇṇaṃ samayam aṇāhārae bhavati? Go, puḍhame samae, — 2 163<sup>a</sup> (P 465<sup>a</sup>): se nūṇaṃ bhaṇṭe sarvapaṇehiṃ sarvaṃbhūehiṃ, — 3 166<sup>a</sup> (P 471<sup>a</sup>): vaṇassatikātiyā ṇaṃ bhaṇṭe kiṃ (kaṇṇ P) kōlaṃ, — 4 ib. (P 472<sup>a</sup>): Rāyagihe nagare jāva evaṃ radāsī. kati-vihā ṇaṃ bhaṇṭe saṃsārasamāvaṇṇagā jivā p.<sup>2</sup> Go, charvihā<sup>3)</sup>, — 5 ib. (P 473<sup>b</sup>): Rāyagihe . . khahacara(yara P)<sup>4)</sup> paṇḍiṇḍiyatirikkhaṇṇiyā ṇaṃ bhaṇṭe kati-vihe jōṇi-saṅgahe p.<sup>2</sup>, — 6 170<sup>a</sup> (P 484<sup>a</sup>): Rāyagihe jāva evaṃ radāsī. jīve ṇaṃ bhaṇṭe je bhavie neraiesu uravajjittae, — 7 172<sup>b</sup> (P 491<sup>a</sup>): saṇṇḍassa ṇaṃ bhaṇṭe aṇḍagārassa āuttam gachamāṇassa, — 8 173<sup>b</sup> (P 494<sup>a</sup>): chaūmatthe ṇaṃ bhaṇṭe maṇṇise tiyaṃ aṇṇantaṃ sāsaṇṇaṃ samayam kevalēṇaṃ saṃjameṇaṃ evaṃ jāhā paḍhamasae caūtthe uḍdesae tahā bhāṇiyavvaṃ jāva alamāṇṭhū, se nūṇaṃ Hatthissa ya Kūṇṭhussa ya sāme cere jīve? haṇṭā, Go! Hatthissa ya Kūṇṭhussa ya evaṃ jāhā Rāyapaseṇā<sup>5)</sup> jāva khaṇḍiyāṃ (dā P) vā mahāliyaṃ vā, — 9 179<sup>a</sup> (P 509<sup>b</sup>): asaṇṇvude ṇaṃ bhaṇṭe aṇḍagāre bāhirae pogrāle aparīyāyittā, — 174<sup>a</sup> (P 496<sup>a</sup>): mahāsilākāṇṭae<sup>6)</sup> ṇaṃ

1) über acht oder sechs *yava* als Maas des *aṅgula* s. Ind. Stud. 8, 436-38. Dieterici ZDMG. 18, 695-698 (1864). 2) von hier ab in P mit Uebersetzung in Sanskrit.

3) Alles, von *Rā<sup>o</sup>* an, fehlt P, findet sich aber in der Uebersetzung daselbst vor.

4) *khacara* in der Uebersetzung. 5) s. *Bhagavatī* 1, 382, 2, 213 u. 16, 299, 385; in der Ausgabe des *Rājapraṇāyā* auf p. 270-272.

6) *mahācīlai<sup>2</sup> va kaṇṭako jivātabhedakācān maoka s; tataḥ ca yatra triṇaṣṭakādīnā<sup>2</sup> py abhīhatasyā<sup>2</sup> cchastyāder mahācīlākāṇṭakene<sup>2</sup> vā<sup>2</sup> bhyāhatasya vedanā jāyate, sa saṃgrāmo maoka ero<sup>2</sup> cyate, doireucanaṃ ca utlekhasyā<sup>2</sup> nukaraṇaṃ (P, rare C); — Caṇḍāyāṃ Kūṇṭiko rājā babhūva, tasya cā<sup>2</sup> nūjau Halla-Vihattābhīdhānau bhrātārau Secanukābhīdhānagaṇḍha-hastinī samārūḍhau dīryakuṇḍaladīvyavasanaḍīryahāravibhūhitau vilasantau dīrṣṭvā Padmāvaty-abhīdhānā Kūṇṭikarājasya bhāryā matsarād dantino<sup>2</sup> pahārāya taṃ preritavati, tena tau taṃ yācītau, tau ca tadbhayād<sup>2</sup> Vaiṣālyāṃ nagaryāṃ svakīyamātāmahasya Ceṭakābhīdhānasya rājno<sup>2</sup> ntikaṃ sahaṣṭinau (kau C) sāntahpuraparivāraṃ gatavantau, Kūṇṭikena ca dūtāpre-shaṇṭato mārgītau, na ca tena preshitau, tataḥ Kūṇṭikena bhāṇītaṃ: yadi na preshayasi tau tadā yuddhasajjo bhavaḥ, tenā<sup>2</sup> pi bhāṇītaṃ: veshu sajjō<sup>2</sup> smi<sup>2</sup>, tataḥ Kūṇṭikena Kālādayo dāṣu svakīyā bhīnamātrikā bhrātāro rājānaḥ Ceṭakena saha saṃgrāmāyā<sup>2</sup> hūtiḥ, tatrai*

*bhaṃte saṃgāme vaṭṭamāṇe ke jayitthā? ke parājayitthā? Go, vajjī Videhaputte<sup>1)</sup> jayitthā, naru Malaī (ll P) nava Lechaī (°āi P) Kāsi-Kosalagā utthārasa vi gaṇarājāno<sup>2)</sup> parājayitthā, tue ṇaṃ so (se P) Koṇie rājā mahāsīlākamaṅṭagaṃ saṃgāmuṃ uratthiyaṃ jāṇittā koḍḍhūriyapurise saddūreti ko 2 (°vei saddūveittā P) evaṃ vadūsi: khippāṃ eva bho devāṇuppiyā! Udātiṃ hatthirāyaṃ paḍikappeha<sup>3)</sup>, hayagayarahujohakappiyaṃ cāuraṃgiṇiṃ senaṃ sannāheha jāva mama eyaṃ āṇattiyaṃ<sup>4)</sup> khippāṃ eva puccappiṇeha<sup>5)</sup>, — tatha ṇaṃ Vesā 176<sup>b)</sup> (P 503<sup>a)</sup> tte nagarīe Varūṇe (°ruṇe P) nāmaṃ nāganutue<sup>6)</sup> parivasati, — 10 183<sup>a)</sup> (P 519<sup>b)</sup>: tenaṃ k. t. s. Rāyagihe . ., bahave annaūtthiya parivasanti.*

8 (10) 237<sup>a)</sup> (P 712<sup>b)</sup>: pograta 1 āsīvisa 2 rukkhā 3 kiriyā 4 ājīva 5 phāsukam 6 adatta(tte P)<sup>7)</sup> 7 | paḍiṇīya<sup>8)</sup> 8 baṃdha 9 ārahāṇe(ṇā P) 10 ya dasa aṭṭhamammi sae ||,

*'kaikasya trīṇi 2 hastinām sahasrāṇi, evaṃ rathānām aśvānām ca, manushyānām tu pratyekaṃ tīśraḥ 2 koṭayaḥ, Kūṅikasyā' py evaṃ eva, evaṃ (etaṃ C) ca vyatikaraṃ jñātvā Cetakenā' py aśtādaśa gaṇarājā (PC) mīlās (PC), teshāṃ Cetakasya ca (°sye 'va C) pratyekam evaṃ (f. C) eva hastyādīparimāṇaṃ, tato yuddham saṃpralagnaṃ, Cetakarājaś ca (°rājasya C) pratīpannavratātrena dinamadhye ekam eva śaraṃ muṇcati, amoghāvānaś ca saḥ, tatra ca Kūṅika-sainyair (°nye C) garuḍa vyūhaś (haḥ C) ca Cetakasainyair (°nye C) ca sāgaravyūho viracitaḥ, tataś ca Kūṅikasya Kālo dandānāyako yuddhyamānaś tāvad gato yāvac Cetakaḥ, tatas tenai 'va (ka C) śaranipātenā 'sau nipātito, bhagnaṃ ca Kūṅikabalaṃ, gate ca dve apī bale nijaṃ 2 āvasasthānaṃ, evaṃ ca daśasu divaseshu Cetakena vinācitā daśā 'pi Kālādayaḥ, ekādaśe tu divase Cetakajayārthaṃ devatārādhanāya Kūṅiko 'śtāṃabhaktaṃ prajagrāha, tataḥ Çakra-Camarār āgatau, tataḥ Çakro babhāva: \*Ketakaḥ (Ce° C) śāvuka ity ahaṃ na taṃ pratīpra f. C)harāmi navaraṃ bhavaṃtaṃ saṃrakshāmi\*, tato 'sau tadrakshārthaṃ vajrapratirūpakam abhedyakaracaṃ kṛitarān, Camaras tu dvau saṃgrāmau vikurcitarān (!): mahāçilākunṭakaṃ rathanuçalaṃ ce 'ti. Als Stammtafel für die genannten Fürsten ergibt sich hiernach, unter Hinzuziehung einiger sonstigen Nachrichten, folgende:*

1. *Seṇiya Bhiṃbhisāra*, König von *Rājagrīha*,  
(mit a. *Cellaṇā*, Tochter des *Cedaga*, b. *Kālī* und 9 anderen Frauen)

2. <sup>a.</sup> <i>Kūṅīya</i> , König von <i>Campā</i> , (mit <i>Paivāvatī</i> ).		<sup>a.</sup> <i>Halla</i> , <sup>a.</sup> <i>Vihalla</i> ,		<sup>b.</sup> <i>Kāla</i> und 9 Brüder,
3. <i>Udāyin</i> .				3. <i>Paūma</i> etc. (10 Prinzen).

Ueber *Seṇiya* = *Çreṇika Bimbisāra*, *Kūṅīya* = *Ajātaśatru* u. *\*Udāyin*, son *Kūṅika's*, s. Jacobi *Kalpas*. p. 2. ZDMG. 34, 178, sowie 16, 301. 421. Eine andere Tochter des *Cedaga* war *Migāvatī*, Gemahlinn des *Sayāṇīya*, Mutter des *Udāyana*, s. *aṅga* 5, 12, 2 unten p. 434. — Sollte bei den *daśa rājānaḥ* der obigen Legende etwa noch eine Erinnerung an den vedischen *dāśarājñā* des *Sudās*, bei dem *Indra* ja auch theilhaftig ist (*Rik* 7, 33, 3. 5. 85, 8), mit unterlaufen??

1) *vajjī tti, vajrī imdraḥ, Videhaputte 'tti Kūṅika, etāv eva tatra jētārau, nā 'nyaḥ kaṣcid iti.* 2) *gaṇarājānaḥ sāmaṃtā ity arthaḥ, te ca tadāniṃ Cetakarājasya Vaiçālinagarināyakasya sākhyāya gaṇaṃ kṛitavantaḥ.*

3) *Udāyinaṃ mānaṃ hastipradhānaṃ saṃvaddhaṃ kuruta:* s. 17, 1 (p. 440).

4) *etod ājñāpītaṃ* Uebers. in P. 5) *pratyarpayata, nivedayata.*

6) *nāganuptā.* 7) *adattādānavicāraṇā.* 8) *gurupratyanīkādi.*



— 1 194<sup>a</sup> (P 552<sup>a</sup>): *Rāyagihe jāva eraṃ rayāsī: katirihā ṇaṃ bhaṃte pogrālā paṃ, Go, tirihā, — 2 204<sup>b</sup> (P 595<sup>a</sup>): katirihā ṇaṃ bhaṃte āsīvisā<sup>1)</sup> paṃ? Go! durihā, — 196<sup>a</sup> (P 557<sup>b</sup>): katirihē ṇaṃ bhaṃte nāṇe p.? Go! paṃcarihe nāṇe p. t.: ābhiniḥohiyanāṇe suyanāṇe uhināṇe manapājjanāṇe kevalanāṇe<sup>2)</sup>, se kiṃ taṃ ābhiṃṇe? caūrihe p. t.: ugraho ihā arāu (avāya P) dhāraṇā evaṃ jahā rāyappaseṇāje (°seṇe jo P) nānāṇaṃ bhedo taheva iha bhāṇiyavro jāva se ttaṃ keralanāṇe, — 3 205<sup>b</sup> (P 599<sup>a</sup>): katirihā ṇaṃ bh. rukkhā p.? Go! tirihā, — 204<sup>b</sup> aṇantaḥjīriyā aṇegurihā p. t., ālue mūlue siṃgabere<sup>3)</sup> evaṃ jahā sattamasae, — 4 205<sup>b</sup> (P 600<sup>a</sup>): *Rāyagihe jāva e. v.: kati ṇaṃ bh. kiriyāu . . kiriyāpadaṃ<sup>4)</sup> nīravaśesaṃ bhāṇiyavram jāva, — 5 208<sup>b</sup> (P 610<sup>b</sup>): Rāyagihe jāva e. v.: ājīriyā<sup>5)</sup> ṇaṃ bhaṃte there bhagavaṃte eraṃ rayāsī, — 6 212<sup>a</sup> (P 622<sup>a</sup>): samaṇorāsagassa ṇaṃ bhaṃte tahārūraṃ samaṇaṃ rā māhaṇaṃ rā phāsuesanijjēṇaṃ asaṇapāṇakhātīmasātīmeṇaṃ paḍilābbhemāṇassa kiṃ kajjati?, — 7 215<sup>a</sup> (P 630<sup>a</sup>): teṇaṃ k. t. s. Rāyagihe . . , Guṇasilae . . , tassa ṇaṃ Guṇasilassa (laya<sup>o</sup> P) cetiyassa adūrasāmaṃte bahave annaūtthiya parivasaṃti. . . Mahāvīre, — 8 221<sup>a</sup> (P 654<sup>a</sup>): Rāyagihe jāva e. v.: gurū ṇaṃ bhaṃte paḍucca<sup>6)</sup> kati paḍiṇīyā<sup>7)</sup> paṃ? Go! tao paḍiṇīyā p., taṃ, āyariyapaḍiṇīe uvajjhāyap. therap., — 220<sup>b</sup> jahā jīrābhigame jāva, — 9 232<sup>b</sup> (P 696<sup>b</sup>): katirihē ṇaṃ bh. baṃdhe, — 10 237<sup>a</sup> (P 712<sup>b</sup>): Rāyagihe jāva e. v.: annaūtthiyā ṇaṃ bhaṃte eraṃ āikkhaṃti, . . je te eraṃ āhaṃsu michā te eraṃ āhaṃsu, ahaṃ puṇa evaṃ ātikkhāmi.**

9 (34) 286<sup>b</sup> (P 854<sup>a</sup>): *Jaṃbuddīre 1 jotisa 2 aṇṭaradivā (re P) 3-30 asocca<sup>8)</sup> 31 Gaṃgeye 32 | Kuṃḍagrūṃe 33 purise 34 navamaṃmi sayamma cottisā ||, — 1 237<sup>b</sup> (P 714<sup>b</sup>): t. k. 2 Mahilā (Mi<sup>o</sup> P) nāma nagarī hotthā . . jāva eraṃ rayāsī: . . kahi (°hiṃ P) ṇaṃ bhaṃte Jaṃbuddīre divē? kiṃsaṇṭhiē ṇaṃ bhaṃte J. divē? evaṃ Jaṃbuddīrapānattī<sup>9)</sup> bhāṇiyavvā jāva evāṃ eva sapurvarareṇaṃ J. divē . . , — 2 238<sup>a</sup> (P 716<sup>b</sup>): Rāyagihe jāva eraṃ rayāsī: *Jaṃbuddīre ṇaṃ bhaṃte divē keratīyā caṃḍā . . eraṃ jahā jīrābhigame<sup>10)</sup> jāva pabhāsīṃsu vā, — 3-30 238<sup>b</sup> (P 719<sup>b</sup>): Rāyagihe jāva**

1) *daṃskhṛāvishāḥ*; vergl. die nahezu identische Stelle in *aṅga* 3, 4, 4. Ist dies etwa die *āsīvisabhāvaṇā*? s. 16, 224. 301<sup>n</sup>. 2) s. Hörnle zu *aṅga* 7, 1 pag. 48<sup>n</sup>.

3) zingiber, s. 16, 303. 4) *prajñāpanāyāṃ dvāriṇṣatītamam*. 5) *ājīvikā Goṣalakaṣishyāḥ*. 6) *gurūn tattropadeṣakān pratītyā ṛitya*. 7) *pratyānikam iva pratīsaṇyam iva pratīkūlatayā ye*. 8) *aṣṛutvā dharmam labhete tyādi*.

9) also das ganze sechste *upāṅgam* soll hier eingeschaltet werden! ebenso wie das Gleiche für einen großen Theil des dritten (s. bei 2, 3. 7. 9. 3, 9. 9, 2. 3. 10, 7), ganz speciell aber des vierten *upāṅga* (p. p. 422 fg.), statuiert wird. Es ist dies charakteristisch für die Art und Weise, wie die *Bhagavatī* aus den verschiedenartigsten Stücken — die zum Theil bereits feste, selbstständige Gestalt gewonnen hatten, wo dann eben nur darauf verwiesen wird, zum Theil aber wohl noch keine dgl. feste Stelle hatten, wo sie dann einfach direct incorporirt wurden — mosaikartig zusammengesetzt ist; s. hierzu 16, 298 sowie oben p. 425<sup>n.1</sup>. 426<sup>n.5</sup>.

10) *evaṃ j. jīv. 'tti, tatra cai'tat sūtram evaṃ: kevaīyā caṃḍā pabhāsīṃsu vā . . kevaīyā sūriyā tavīṃsu . . kevaīyā nakkhattā jōyaṃ jōiṃsu . . . .*

*evam rayāsī: kuhi(ṇ) ṇaṇi bhaṇte dāhinallāṇaṇ Egarūya (Egūru P) maṇussāṇaṇ Egarūya dīve (gīru P) . . . evam jahā jīvābhigame<sup>1)</sup> jāva . . . , evam atthāvisa vi aṇṭaradivā . . . , evaṇ surve vi ee atthāvisaṇ uddesagū . . . , — 31 246<sup>a</sup> (P 738<sup>b</sup>): Rāyagihe jāva e. v.: asocā ṇaṇi bhaṇte keralissa vā keralisāragassa vā kerulisāriyāe vā kevaliurāsugassa vā kevaliurāsīyāe vā tappakkhiyussu vā tappakkhiyasāvagassa vā tappakkhiyasāvīyāe vā tappakkhiya-urāsagassa vā tappakkhiya-urāsīyāe vā keralipannattaṇ dhammaṇ labhejjā savaṇayāe?, — 32 262<sup>b</sup> (787<sup>a</sup>): teṇaṇ k. t. s. Vāṇiyagrāme ṇāmaṇi nūgare hotthā . . . Pāsama (sā P) vaccijje (jjā P) Gaṇṇee (°eyam P) nāmaṇi aṇṭarāre jeṇeva sumāṇe bhūgavaṇi Mahāvīre teṇeva urāgachati . . . saṇṭaraṇi bhaṇte! neratiyā uvavajjanti niraṇṭaraṇi n. uv.? Gaṇṇeyā! saṇṭaraṇi pi n. uv. niraṇṭaraṇi pi n. uv., — schl.: Gaṇṇeyo sammatto, — 33 285<sup>a</sup> (P 849<sup>b</sup>): teṇaṇ k. t. s. māhaṇa-Kuṇḍagrāme ṇāmaṇi nūgare hotthā, . . . tattha ṇaṇi . . . māhaṇa-Kuṇḍagrāme nūgare Usabhadatta (tte P) nāmaṇi māhūṇe parivasati, . . . jahā Khaṇḍaū, . . . tassa ṇaṇi Usabhadattassu māhaṇassa Devāṇaṇḍā nāma māhaṇi hotthā, — 264<sup>a</sup> (P 791<sup>b</sup>): tae ṇaṇi sā Devāṇaṇḍā . . . alaṇkiyasarīrā bahūhiṇ<sup>2)</sup> khu(j)jāhiṇi Cīlāiyāhiṇi vāmaṇiyāhiṇi<sup>3)</sup> vaḍahiyāhiṇi (so auch B<sup>m</sup>. °yāhiṇi P) Babbariyāhiṇi (Vavariyāhiṇi Caūsiyāhiṇi P) Isigaṇiyāhiṇi Vāsugaṇiyāhiṇi (Khāruga° P; Joṇiyāhiṇi fügen BP hinzu) Paḥariyāhiṇi Hlāsīyāhiṇi (Lhā° P) Laūsiyāhiṇi Arabīhiṇi Damīlāhiṇi Sīṇṭhalīhiṇi (Sīṇḥ° P) Pulīṇḍīhiṇi Pukkalīhiṇi Bahalīhiṇi (Vahī° P) Muraṇḍīhiṇi Saṇṇavarīhiṇi (Saṇṇb° B, Sav° P) Pārasīhiṇi nānādesīvedesaparipī(ṇ)ḍiyāhiṇi sadesanevatthūgahiyavesāhiṇi parikhittā jāva aṇṭeuraḍi nīgachati, — 265<sup>b</sup> (P 796<sup>a</sup>): jahā Khaṇḍae taheva parvatīe jāva sāmātiyamādīyāhiṇi ikkārasa aṇḍāhiṇi ahijjā<sup>4)</sup>, — 266<sup>a</sup> (P 797<sup>a</sup>): tae ṇaṇi sā Devāṇaṇḍā ajjā ajjā Cuṇḍaṇḍae ajjāe aṇṭiyāṇi sāmāti(ya)mā(i)yāhiṇi ekkārasa aṇḍāhiṇi ah., sesaṇi taṇi ceva jāva savvadhukkappahīṇe; tassa ṇaṇi māhaṇa-Kuṇḍagrāmaṇi nūgare hotthā, tattha ṇaṇi khu○me nūgare Jamālī nāmaṇi khattiyakumaṇe parivasati aḍḍhe ditte jāva aparī-*

<sup>1)</sup> *Ekoruka* die Uebers. in P; *evam jahā jīvābhigame* 'tti, tatra ce 'dam evaṇi sūtraṇ: Culla-Himavāntassa vāsaharapavvayassa uttarapuratthimillāo carimaṇṭāo Lāvaṇṇasamuddaṇi tinni jōyaṇasayāhiṇi ogāhittā attha ṇaṇi dāhinallāṇaṇ Egorūyamaṇussāṇaṇ Egorūyadīve nāmaṇi dīve p. . . .

<sup>2)</sup> *khujjāhi tti kubjikābhīḥ vakrajaṇḍābhīḥ; cīlāiyāhiṇi tti Cīlātadeṇṇoppanābhīḥ, yāvātkaṇḍāḍi uḍaṇi dīcīyaṇi, vāmaṇiyāhiṇi hravācārārābhīḥ, vaḍahiyāhiṇi maḍḍhakosṭ(h)ābhīḥ, Vavariyāhiṇi, Paūsiyāhiṇi* (nicht Caū: Paosi° P), *Risigaṇiyāhiṇi, Thāsa(!)gaṇiyāhiṇi, Joṇiyāhiṇi, . . . Sīṇṭhalīhiṇi, Pulīṇḍīhiṇi, Pukkalīhiṇi, Vahalīhiṇi, Muraṇḍīhiṇi . . . , nānādesīpīṇḍiyāhiṇi nānādeṇṇibhyo bahurīdhajanapadebhyo vīdeṇṇe taddeṇṇapekshayā deṇṇāṇṭare paripīṇḍitā yās tāḥ; —* zu den politisch-chronologischen Schlusfolgerungen, die sich an die obigen Namen knüpfen, s. 16, 237. 302-304, zur Liste selbst 16, 302. 313. 380. 412. 421.

<sup>3)</sup> in B (fol. 95<sup>b</sup>) fehlt dieses Wort und was folgt, jedoch ist der Defect zunächst bis *Hlāsīyāhiṇi* am Rande ergänzt; die danach folgenden Namen bis *Bahalīhiṇi* fehlen auch am Rande, wo die Aufzählung erst mit *Mur*° wieder weiter geht. <sup>4)</sup> s. *Bhag.* 2, 281. 300.

*bhūte uppim̐ pāsāyavaragae phuttamāṅgehim̐ muṅgamacchaehim̐ (tth P) battisatibaddhehim̐ nāḍuehim̐<sup>1)</sup> nānāvihararataruṅṅisampāūttechim̐ uvanaccijjamāṅe, — 267\* Imdamāhe<sup>2)</sup> i vā Khaṃdamāhe i vā Mugumdamāhe i vā nāgamāhe i vā, — jahā uvarātie<sup>3)</sup>, — schl.: Jamālī saṃmatto, — 34 286<sup>b</sup> (P 854<sup>a</sup>): teṇaṃ k. t. s. Rāyagihe jāva e. v.: purise ṇaṃ bhaṅte purisaṃ haṇamāṅe kim̐ purisaṃ haṇati<sup>4)</sup> no purise(saṃ P) haṇati? Go! purisaṃ pi haṇati no purise vi (°saṃ pi P) haṇati.*

**10** (34) 297<sup>b</sup> (P 888<sup>a</sup>): *disa(°si P) 1 sūṇvuda-m-aṇagāre 2 āyaddhi<sup>5)</sup> 3 Sāmahatthi<sup>6)</sup> 4 devī<sup>7)</sup> 5 sabhā<sup>8)</sup> 6 | uttara-aṃtaradivā<sup>9)</sup> 7-34 dasamummi sayammi cottisā ||, — 1 288<sup>a</sup> (P 860<sup>b</sup>): Rāyagihe jāva e. v.: kim̐ iyaṃ bhaṅte pāṇā ti (ṇa tti P) pavuccā? Go! — 2 289<sup>a</sup> (P 866<sup>a</sup>): Rāyagihe jāva e. v.: saṃvudassa ṇaṃ bhaṅte aṇagārassa vīyī(vū P)paṃthe<sup>10)</sup> thiccā purao rivā(ṇi P) nījjhāyamāṇassa. — 3 290<sup>b</sup> (P 870<sup>b</sup>): Rāyagihe jāva e. v.: ātaddhi (āiddhi P)<sup>11)</sup> ṇaṃ bhaṅte deve, — 4 292<sup>b</sup> (P 875<sup>b</sup>): teṇaṃ k. t. s. Vāṇiyagrāme nāmaṃ nagare . . Imdabhūtī . . Mahāvīrassa aṃterāsī Sāmahatthī nāmaṃ aṇagāre . . Kāyaṃ di nāma nayaṃ . . Camarassa asurīṇdassa asuraraṇṇo tāvatīsagadevatīe, — 5 296<sup>b</sup> (P 885<sup>b</sup>): t. k. t. s. Rāyagihe . . . Mahāvīrassa bahave aṃterāsī therā bhagavaṃto . . Camarassa ṇaṃ bhaṅte asurīṇdassa asurakumāraraṇṇo kāṃ aggamaḥisīo paṃattāo? ajjo! paṃca agg. p. t. j.: Kālī Rūyī Rayāṇī Vijjū Mehā<sup>12)</sup>, — 6 297<sup>a</sup> (P 887<sup>b</sup>): kahi(ṇi P) ṇaṃ bhaṅte Sakkassa devīṇdassa devaraṇṇo sabhā Suhammā paṃattāo? Goyamā, . . jahā Rāyappa-senaījje<sup>13)</sup>, . . taheva jahā Sīriyābhassa<sup>13)</sup>, — 7-34 ibid. (P 888<sup>a</sup>): kahi(ṇi P) ṇaṃ bhaṅte uttarillāṇaṃ Eguruya(Egū<sup>o</sup> P)maṇussāṇaṃ Eguruya(egū<sup>o</sup> P) diva nāma diva paṃ? evaṃ jāva jivābhigame taheva niravasesaṃ jāva Suddhadāṃtadivō tti, ee atthavīsā uddesagā bhāṇiyavā.*

**11** (12) 328<sup>b</sup> (P 977<sup>a</sup>): *uppata 1 sātu 2 palāse 3 kuṃbhī 4 nālī 5 ya paūma 6 kannī 7 ya | nālī 8 Siva 9 toga 10 kālā 11 lahīṇya (°labhīya P) 12 dasa do ya ekkāre ||<sup>14)</sup>, — 1 301<sup>a</sup>*

1) *phuttamāṅgehim̐ ti atirabhasāsphālanāt sphuṭadbhīr iṇa, muṅgamatthāehim̐ mṛid-aṃgānāṃ mardalānāṃ mastakāṇī vā mastakāṇī uparibhāgāḥ puṭānē ty artho mṛidokāṇī; battisatibaddhehim̐ ti dvātriṅcatā abhinetaṃyaparakūrair, pātrair ity eke, baddhāṇī dvātriṅcatibaddhāṇī tāḥ, uvanaccijjamāṅe ti upaṇṛityamāṇas, tam upaṇṛitya nartanāt; — zu den 32 nāḍaga s. 16, 385.*

2) *Indrotsavaḥ, Kārttikeyotsavaḥ, iha Mukuṇḍo Vāsudevo vā Baladevo vā; cf. Bhagavati 1, 439<sup>a</sup>.* 3) Verweis auf *upāṅga 1*.

4) cf. *Bhagavadgītā 2, 19. Kāth. Up. 1, 2, 18. 19.*

5) *ātmarddhi.*

6) *Ṣyāmahastyabhīdhānaçrīman Mahāvīraçishyapraçna°.*

7) *Camarādya-agramahishī.*

8) *Sudharmasubhā.*

9) *uttarasyāṃ diçī ye ant°pāḥ.*

10) *vīciçabdah saṃprayoge, . . iha kashāyāṇāṃ jīvasya ca saṃbandho vīciçabdavāçyāḥ.*

11) *ātmarddhyā svakīyaçaktyā.*

12) s. *çrutaskandha 2 des āṅga 6.*

13) s. *upāṅga 2.*

14) hinter dem Comm. hierzu hat *Abh.* die folgenden höchst interessanten, weil auf die

Nebenexistenz einer ganz verschiedenen zweiten Recension hinweisenden Angaben: *tatra pra-*



(P 899<sup>b</sup>): *teṇaṃ k. t. s. Rāyagihe jāva e. v.: uppale ṇaṃ bhaṃte egapattae*<sup>1)</sup> *kiṃ egajīre aṇegajīre? Go! egajīre no aṇegajīre, — 2 ibid. (P 899<sup>b</sup>): sātue ṇaṃ bh. egapattae kiṃ egajīre, — 3 ibid. (P 900<sup>b</sup>): palāse ṇaṃ bh. egapattae, — 4 ibid. (P 900<sup>b</sup>): kumbhīe ṇaṃ bh. eg., — 5 ibid. (P 901<sup>a</sup>): nālie ṇaṃ bh. eg., — 6 301<sup>b</sup> (P 901<sup>a</sup>): paūme ṇaṃ bh. eg., — 7 ibid. (P 901<sup>a</sup>): keṇṇīe (ka° P) ṇaṃ bh. eg., — 8 ibid. (P 902<sup>a</sup>): nulinē (nalīe P) ṇaṃ bh. eg., — am Schlufs drei gāhū über 2-8, — 9 308<sup>a</sup> (P 918<sup>b</sup>): *teṇaṃ k. t. s. Hatthiṇāgapure (nāpore P) nāmaṃ nagare hotthā, . . Sive nāmaṃ rāyā hotthā, . . Dhārīṇī nāmaṃ devī, . . Sivabhaddae (dde P) nāmaṃ kumāre, — 307<sup>b</sup> (P 918<sup>a</sup>): eṇaṃ jahera uvarātie*<sup>2)</sup> *tohera . . eṇaṃ siddhiṃḍiyā*<sup>3)</sup> *nīravasesā bhāṇiyarā, — 10 311<sup>b</sup> (P 934<sup>a</sup>): Rāyagihe jāva e. v.: kativīhe ṇaṃ bhaṃte loe paṃ? Go! caivīhe loe p. tuṇ: darvaloe khettaloe kālaloe bhāvaloe, — 11 325<sup>a</sup> (P 970<sup>a</sup>): teṇaṃ k. t. s. Vāṇiyagrāme nāmaṃ nagare hotthā, . . Sudamṣaṇe nāmaṃ seṭṭhī, — 312<sup>b</sup> (P 936<sup>b</sup>): ukkosiyā addhapaṃcamamuhuttā divasassa vā rūtīe vā porisī bhavati, — 313<sup>a</sup> längster und kürzester Tag (18 und 12 *muh.*; s. 5, 1), — 314<sup>a</sup> eṇaṃ tṭhitī-padaṃ*<sup>4)</sup> *nīravasesaṃ bhāṇiyaraṃ, . . t. k. t. s. Hatthiṇāpure nāmaṃ nagare, . . tatha ṇaṃ Hatthiṇāgapure (°nāp° P 940<sup>b</sup>) nagare Bale nāmaṃ rāyā hotthā, . . Pabhā-rati nāmaṃ devī . ., — 314<sup>b</sup> kālāgarupavarakuṇḍurukkaturukka*<sup>4)</sup> *dhūma (°va P)-maghamaghaṇṭugaṇḍha . . mahāsuvīṇaṃ pāsittī ṇaṃ paḍibuddhā, — 317<sup>a</sup> javanīyaṃ aṃchāvetī*<sup>5)</sup>, — 320<sup>a</sup> *dāragaṃ payātā, — 321<sup>a</sup> der den Namen Mahabbala erhielt, — 323<sup>b</sup> Vimalassa arahaṇṇī paippae*<sup>6)</sup> *Dhammaghose vāmaṃ aṇagāre jātisaṃpanne vannaṇṇī jahā Kesisāmiṣṣa*<sup>7)</sup>, — 324<sup>a</sup> (P 967<sup>b</sup>): *tae ṇaṃ se Mahavvale aṇagāre Dhammaghosassa aṇagārassa aṇṭiyāṃ (°tie P) sāmātiyāṇṇi (sāmātiya-m-āṇi-ṇiṇṇi P) coddasa purvāṇṇi*<sup>8)</sup> *uhijjanti (°jāi P), — schl.: Mahavvalo sammatto,**

*thamoddeçakadeçarusuṅgrahagāthā vācānāntare dṛiṣṭhās, tāç ce 'māh: uvarāo 1 parimāṇaṃ 2 arahāṇ' 3 uccatta 4 baṇḍhu 5 vede 6 ya | udaye 7 udīraṇāe s lesā 9 dīṭṭhī ya 10 nāṇe ya 11 || 1 || joḡ 12 uraoge 13 raṇṇu 14 rasamāi 15 kusāsage ya 16 āhāre 17 | vīraṇī 18 kiriyā 19 baṇḍhe 20 saṇṇa 21 kusāy' 22 itthi 23 baṇḍhe ya 24 || 2 || saṇṇ' 25 iṇḍiya 26 aṇubāṇḍhe 27 saṇṇehā 28 'hāra 29 tṭhī 30 samugghāe 31 | vayanāṃ 32 mūlādīsu ya uvarāo savvajjāṇaṃ 33 || 3 || etāsāṃ cā 'rtha uddeçakārthādhigamaganīya itī. 1) utpalaṃ nīlotpalādi ekapa(1)trakam.*

2) Bezug auf upāṅga 1 § 143-171: *siddhiṃḍikā siddhisvarūpapratīpādunaparā vākya-paddhatī aupapātikaprasiddhā 'dhyeyā.* 3) *prajñāpauḍyāṇi caturthapadaṃ.*

4) *kuṇḍurukkaṃ cūḷā, Turukkaṃ silhakaṃ: s. Pet. W. unter Turushka 2).*

5) *javanikāṃ ākarṣayati (P 949<sup>a</sup>).*

6) *prapautrikāḥ praçishyaḥ atharū prapautrike çishyasamāne.*

7) *yathā Keeçināṃna ācāryasya Rājapraçnakṛitādhītasya varṇakāḥ.*

8) s. hierzu 16, 342 (Leumann), 343; — *iha ca kila caturdaçapūrvadharaṣya jaghanyato 'pi Lāntake upapāta ucyaṭe: jācanti Lāntagāo coddasapurvi jahannūrcavāo tti vacanād, etasya ca caturdaçapūrvadharaṣyā 'pi yad brahmaloke upapātu uktas tat kenā 'pi manāy-rīsmaraṇādīnā prakāreṇa caturdaçapūrvāṇṇāṃ uparī pūrṇatvād itī saṃbhārayanti 'ti.*

— 12 328<sup>b</sup> (P 977<sup>a</sup>): *teṇaṃ k. t. s. Ālabhiyā nāma nagarī hotthā, tattha ṇaṃ Ālabhiyā nagarīe bahave Īsibhaddaputtapāṃokkhā (Isi° P) samaṇovāsayaṃ parivasa(ṇ)ti, devaloesu ṇaṃ ajjo devāṇaṃ keratiyaṃ kālaṃ thitiṃ pannattā? tae ṇaṃ se Īsibhaddaputte (Isi° P) . . evaṃ veyysi.*

12 (10) 362<sup>b</sup> (P 1075<sup>a</sup>): *Samkhe 1 Jayanti 2 puḍhavi 3 pogrāla 4 āvāya 5 rāhu 6 loye 7 ya | nāge s ya deva<sup>1</sup>) 9 ātā 10 bārasamasae das' uddesā ||. — 1 332<sup>b</sup> (P 987<sup>a</sup>): teṇaṃ k. t. s. Sāvatthī nāmaṃ nagarī hotthā; tattha ṇaṃ . . bahave Samkhappā-mokkhā samaṇovāsayaṃ, tassa ṇaṃ Samkhassa samaṇovāsagassa Uppalā nāmaṃ bhāriyā . . , tattha ṇaṃ Sāvatthīe n. Pokkhalī nāmaṃ samaṇovāsae parivasati, . . sāmī samosadhe, — 2 336<sup>a</sup> (P 995<sup>b</sup>): teṇaṃ k. t. s. Kosambī n. n. h. . . , tattha ṇaṃ Kos. n. Sahassāṇīyassa raṇṇo potte . . , Sayāṇīyassa raṇṇo putte, Ceḍagassa raṇṇo natue(tue P)<sup>2</sup>), Migāvatīe devīe attae, Jayantiē samaṇovāsīyāe bhattijjāe<sup>3</sup>), Udāyane nāmaṃ rāyā hotthā raṇṇao; tattha ṇaṃ Kos. n. Sahassāṇīyassa(ṇī P) raṇṇo sūḥā, Sayāṇīyassa raṇṇo bhajjā, Ceḍagassa raṇṇo dhūyā<sup>4</sup>), Udāyānassa raṇṇo māyā, Jayantiē samaṇovāsīyāe bhāṇijjā, Migāvati nāma devī hotthā, raṇṇao . . : tattha ṇaṃ Kos. n. Sah. raṇṇo dhūyā Sayāṇ. r. bhagīṇi Udāy. r. piucchā Migāvatiē devīe ṇaṇṇāṇḍā Vesālīśāyāṇaṃ<sup>5</sup>) arahantāṇaṃ pu(v)rasijjāyārī Jayanti nāmaṃ samaṇovāsīyā hotthā<sup>6</sup>), . . sāmī samosadhe, — 3 ibid. (P 996<sup>a</sup>): Rāyagihe jāva e. v.: kati ṇaṃ bh. puḍhavo p.? Go! sutta . . evaṃ jāhā jīvābhigame paḍhamo neratiya-uddesao<sup>7</sup>) so niravaseso bhāṇīyavvo jāva. — 4 347<sup>a</sup> (P 1024<sup>a</sup>): Rāyagihe jāva e. v.: do bhaṃte paramāṇupogrālā egayaṃ sāhaṇatī(ṇanti P) egayaṃ sīhaṇittā kiṃ bhavati? Go! dupatesie khaṇḍhe bhavā, — 5 349<sup>a</sup> (P 1032<sup>b</sup>): Rāyagihe jāva e. v.: aha bhaṃte pāṇatīvāe musāvāte ahīṇḍāṇe mehuṃe pariyyahe esa ṇaṃ katirāṇṇe katigāṇḍhe kati-*

<sup>1</sup>) devabhedarishayo navamah.

<sup>2</sup>) naptā dauhitrah.

<sup>3</sup>) Bruderssohn.

<sup>4</sup>) eine zweite Tochter des Ceḍaga war Cellaṇā, die Gemahlinn des Seniya, Mutter des Kāṇiya, Hattā u. Vihattā; s. oben pag. 429 bei 7, 9.

<sup>5</sup>) *Vaiçāṭiko bhagavān Mahāvīras, tasya vacanaṃ ṣṣṇvanti ṣṣrāvayanti vā tadrasikatvād iti Vaiçāṭikaṣṣrāvakās, teshām ārhatānām (arhatām!) arhadderatānām (! ārhade° D) sādhiṇām iti ganyam pūrvaṣayyātaraṃ prathamasthānadātrī, sālharo hy apūrce samāyātās tudgrihu eva prathamam vusatiṃ yācāṃte tasyāḥ sthānadātrītvena prasūddhatvāt.* — Die hier, wie zu 2, 1 (s. oben p. 424<sup>n.1</sup>) gegebene Erklärung von *Vesālīṣr.* (dort allerdings auch: *Vesālīyaṣr.*), resp. die Beziehung des Wortes zu *Mahāvīra* + *Vaiçāṭika* (s. oben p. 377. 16, 262. 263) halte ich für irrig. Der Text hat hier gar nicht *Vesālīyaṣr.*, sondern *Vesālīṣr.*; und in 2, 1, wo sich beide Lesarten neben einander finden, erscheint der só bezeichnete *Piṅgalaka* als ein rivalisirender, wo nicht gegnerischer Zeitgenosse des *Mahāvīra*. Ganz ebenso hier, wo die *Vesālīs.* vor *Mahāvīra*'s Ankunft bereits von der *Jayanti* verehrt werden, während sie sich nach derselben dem *M.* zuwendet. Zur Sache s. *Bhug.* 1, 440. 41. 2, 181. 197. 249. 16, 263. 300; und zu den obigen Königsnamen etc. s. 16, 301.

<sup>6</sup>) als Stammbaum ergibt sich hiernach folgender: 1. *Sahassāṇīya*, 2. *Sayāṇīya*, *Jayanti* dessen Schwester und *Migāvati* dessen Frau (Tochter des *Ceḍaga*, König von *Vesālī*), 3. *Udāyana*.

<sup>7</sup>) § 1 des vierten Theiles des dritten *upāṅga* s. 16, 390 resp. oben p. 425<sup>n.1</sup>.

ruse katiphāse paṃ? Go! paṃcarane duganḍhe paṃcaruse caūphāse paṃ, — 6 351<sup>b</sup> (P 1040<sup>b</sup>): *Rāyagihe jāva e. v.: bahujāne ṇaṃ bhaṇṭe annam-annassa eram ātikkhati jāva eram parivēi evaṃ khalu rāhū caṃḍaṃ geṇḥati*, — 7 354<sup>a</sup> (P 1046<sup>b</sup>): *teṇaṃ k. t. s. jāva e. v.: kemahālae<sup>1)</sup> ṇaṃ bhaṇṭe loe paṇṇatte? Go! mahatimah<sup>o</sup>*, — 8 354<sup>b</sup> (P 1048<sup>b</sup>): *teṇaṃ k. t. s. jāva e. v.: deve ṇaṃ bhaṇṭe mahiddhīe jāva mahesakkhe aṇaṃtaraṃ cayaṃ caittā bisirīresu(ṛisarī<sup>o</sup> P) nāgesu uvavajjējjā? huṃtā, Go! ura-  
rajjijjā*, — 9 357<sup>b</sup> (P 1058<sup>b</sup>): *kativihā (°he P) ṇaṃ bhaṇṭe devā paṇṇattā? Go! paṃcavihā devā p. t. bhaviyadavvaderā naraderā dhammaderā devādhīdevā bhāvaderā*, — 10 362<sup>b</sup> (P 1075<sup>a</sup>): *kativihā ṇaṃ bhaṇṭe ātā p.? Go! aṭṭhavihā ātā p. t.: davi-  
gātā, kasāyātā, jogāyā, uvayogātā, nānāyā, daṇṣaṇāyā, carittāyā, vīriyāyā*.

13 (10) 386<sup>b</sup> (P 1149<sup>a</sup>): *puḍharī 1 devam 2 aṇa(ṇ)ttara 3 puḍhavi 4 āhāram era 5 uvavāe 6 | bhāsā 7 kaṇṇma<sup>2)</sup> 8 aṇugāre keyāhadīyā(ghaḍ. P) 9 samuggāe 10 ||*, — 1 367<sup>b</sup> (P 1088<sup>a</sup>): *Rāyagihe jāva e. v.: kati ṇaṃ bh. puḍhaviṭu paṇṇattāu? Go! satta pu. p. t. Rāyaṇappabhā jāva ahe-sattamā*, — 2 370<sup>b</sup> (P 1096<sup>b</sup>): *kativihā ṇaṃ bh. devā paṃ? Go! caūvīhā, bhavaṇavāsī vaṇa jotisa vemāṇīyā*, — 3 ib. (P 1097<sup>a</sup>): *neratīyā ṇaṃ bh. aṇaṃtarāhārā tato nivattanāyā, evaṃ pariyaṇapaḍam<sup>3)</sup> niravasesaṃ bhāṇi-  
yavvaṃ*, — 4 377<sup>b</sup> (P 1121<sup>a</sup>): *kati ṇaṃ bh. puḍhaviṭu paṃ? Go! satta pu. p. t. Rā-  
yaṇapp. jāva ahe-sa<sup>o</sup>*, — 377<sup>a</sup> (P 1119<sup>b</sup>): *se jāhā nāmae kūḍāgārasālāe (°lā P) siyā du-  
haūlittā guttā guttaduvārā jāhā rāyapaseṇaījje jāva duvāravayaṇāim*, — 5 ib. (P 1121<sup>b</sup>): *neratīyā ṇaṃ bh. kiṃ sacittāhārā acittāhārā māsāhārā? Go! no s. ac. no  
mīs., evaṃ asurakumārā, paḍhamo neraīyauddesao niravaseso<sup>4)</sup> bhāṇiyavvo*, — 6 382<sup>b</sup> (P 1133<sup>b</sup>): *Rāyagihe jāva e. v.: saṃtaraṃ bhaṇṭe neratīyā uvavajjanti nirāntaraṃ  
nerāyā uv.? Go! saṃtaraṃ pi n. uc. viraṇtaraṃ pi n. uvav., evaṃ asurakumārā ri  
evaṃ jāhā Gaṃḡee*, — 378<sup>b</sup> (P 1123<sup>b</sup>): *tuttha ṇaṃ bahave maṇussā ya maṇussū  
ya āsayanti sayanti jāhā rāyappaseṇaījje*, — 379<sup>a</sup> (P 1124<sup>b</sup>): *teṇaṃ k. 2 Siṃdhu-  
Sovīresu<sup>5)</sup> jaṇavaesu Vītībhāe<sup>6)</sup> nāmaṃ nagare hotthā, . . tuttha (ettha P) ṇaṃ  
Vītībhāye nagare Udāyaṇe nāmaṃ rūyā hotthā . . , tassa ṇaṃ Udāyaṇassa ranno  
Paūmāvatī nāmaṃ devī . . , t. ṇaṃ Ud. r. Pabhāvatī n. d. . . , t. ṇ. Ud. r. Pu-  
bhāvatīe devīe attae<sup>7)</sup> Abhīti nāmaṃ<sup>8)</sup> kumāre hotthā . . , t. ṇaṃ Ud. r. niyae bhā-  
yaṇe<sup>9)</sup> Kesī nāmaṃ kumāre h. . . , se ṇaṃ Udāyaṇe rūyā Siṃdhu-Sovīrapāmo-  
kkhāṇaṃ solasaṇhaṃ jaṇavayāṇaṃ Vīyībhayappāmo-kkhāṇaṃ tisūṇhaṃ (tūṇhaṃ P)  
tesatthīṇaṃ nagarāgarasayāṇaṃ Mahaseṇappāmo-kkhāṇaṃ dasaṇhaṃ rātīṇaṃ baddha-  
maūḍāṇaṃ vidīṇachattacāmaravā 379<sup>b</sup> lavīyaṇāṇaṃ ammesīṃ ca bahūṇaṃ rātī-*

1) kiyaṃmahālayaḥ.

2) lies mit P: kamm'.

3) prajñāpanāyāṃ catustrīṇattamaṃ.

4) ayaṃ ca prajñāpanāyāṃ aṣṭāvīṇṣatītamasyā "hārapadasya prathamah.

5) Siṃdhunadyā āsannāḥ Sauvīrāḥ janapadarīṣeshāḥ Siṃdhusuvīrāḥ.

6) vigatā itayo bhayāni ca yataḥ. 7) ātmajāḥ.

8) Abhīti die bhūshā.

9) bhāyaṇījje P, bhāḡineyaḥ Uebers. in P.



“sara-talavara<sup>1)</sup> jāva satthurūhappabhitāṇaṃ āheruccaṃ porevaccāṃ<sup>2)</sup> jāva kāremūṇe pālemāṇe samaṇovāsae abhiyayaṇivāṇe jāva viharati, — Predigt des Mahāvira<sup>3)</sup>, — 7 385<sup>a</sup> (P 1142<sup>b</sup>): Rāyagihe jāva e. v.: āyā bhāṇte bhāsā? annā bhāsā? Go! no ātā bhāsā, annā bh. bhāsā, — 8 ibid. (P 1143<sup>b</sup>): kati ṇaṃ bh. te kammappayaḍḍi p.?<sup>4)</sup> Go! attha k. p. evaṃ baṇḍhaṭṭhitiuddeso bhāṇiyavvo niravaseso jāhā panna-vaṇāe<sup>4)</sup>, — 9 386<sup>b</sup> (P 1148<sup>a</sup>): Rāyagihe jāva e. v.: se jāhā nāmae kketi (kei P) pariṣe keyāghaḍḍiyāṃ<sup>5)</sup> gahūya gacheyyā evāṃ eva aṇagāre vi bhāṇiyappā keyāghaḍḍiyākiḥḥatthagatenaṃ<sup>6)</sup> appāṇenaṃ udḍhaṃ vchāsa(ṇ P)<sup>7)</sup> uppācējjā? haṇṭā Go, — 10 ibid. (P 1149<sup>a</sup>): kati ṇaṃ bhāṇte chāmatthūta(tthiyā P) samugghāyā pamaṭṭā? Go! cha ch. s. p., jāhā panna-vaṇāe<sup>6)</sup>.

14 (10) 403<sup>a</sup> (P 1200<sup>b</sup>): cara<sup>8)</sup> 1 ummāda 2 sarīre 3 pogvala 4 aṇaṇi (aṇṇi P) 5 tahi kim-āhāre 6 | saṃsattham 7 aṇṭare 8 khalu aṇagāre 9 kerali 10 cēra |, — 1 388<sup>b</sup> (P 1156<sup>b</sup>): Rāyagihe jāva e. v.: aṇagāre ṇaṃ bhāṇte bhāṇiyappā carama(ṇ) devā-rāsaṃ rītikkāṇte paramaṃ devārāsaṃ asaṃpatte ettha ṇaṃ aṇṭarā kālaṃ karejjā tassa ṇaṃ bhāṇte kaḥiṃ gati kaḥiṃ urarāte paṃ?, — 2 390<sup>a</sup> (P 1161<sup>a</sup>): katirīhe ṇaṃ bh. ummāde p.?<sup>9)</sup> Go! duvīhe ummāde p. t.: jakkhādesa(vese P)<sup>10)</sup> ya mohāṇijjassa ya kammaṣṣa ndaṇṇaṃ, — 3 391<sup>b</sup> (P 1165<sup>a</sup>): deve ṇaṃ bh. mahākāye mahāsarīre aṇagā-rassa bhāṇiyappaṇo majjheṇaṃ ma 2 rītīvaējjā? Go! atthegati<sup>11)</sup> rīt. atthegati no rīt., — 4 392<sup>a</sup> (P 1168<sup>b</sup>): esa ṇaṃ bh. pogvala(lū<sup>2</sup>, le P) titaṃ aṇṇaṇṇaṃ sāsayaṃ samayaṃ lukkhī samayaṃ alukkhī samayaṃ lukkhī vā alukkhī vā, — 5 394<sup>a</sup> (P 1173<sup>b</sup>): neratiṃ ṇaṃ bh. aṇaṇikāyassa majjheṇaṃ 2 (majjhaṃ majjheṇaṃ P) riyīvaējjā<sup>12)</sup>? Go! atthegati vī<sup>o</sup> atth. no vī<sup>o</sup>, — 6 395<sup>a</sup> (P 1178<sup>b</sup>): Rāyagihe jāva e. v.: neratiyā ṇaṃ bhāṇte kim-m-āhārā kim-pariṇāma kim-joṇiyā kim-tthitīyā p.?<sup>9)</sup> Go! ner. ṇaṃ pogvalāhārā pogvalaparīṇāma po<sup>o</sup> joṇiyā po<sup>o</sup> tthitīyā, — 7 398<sup>a</sup> (P 1187<sup>a</sup>): Rāyagihe jāva . . e. v.:

<sup>1)</sup> s. 16, 38. 313. 17, 26. 33.

<sup>2)</sup> *purovartitvaṃ* Uebers. in P.

<sup>3)</sup> der von *Campā* aus auf seiner Wanderschaft durch die Lande nach *Vibhaya* kam. *Udāyana* wird dadurch veranlaßt, Mönch zu werden, und setzt, um seinen Sohn *Abhici* ebenfalls vor dem *cāuraṇtasamśarakantāra* zu schützen, den *Kesi* als Nachfolger ein. *Abhici* aber, damit unzufrieden, begiebt sich nach *Campā* zu König *Kūṇia*, und ward bei ihm reicher Genüsse theilhaftig (*vīdabhogasamītisamaṇṇāgaē*), schließlichs aber doch Asket.

<sup>4)</sup> *trayoviṇṣatipadasya dvitīyāh.*

<sup>5)</sup> *rajjaprāntabaddhaghāṭikāṇ.*

<sup>6)</sup> *keyāghāṭikālakṣhaṇaṃ yat krīyaṃ kāryaṃ tuddhaste gataṃ yasya.*

<sup>7)</sup> *vibhaktipariṇāmaḍ vīhāyasy ākāṣe.*

<sup>8)</sup> *shuṭṭriṇṣattamapade.*

<sup>9)</sup> für: *carama.*

<sup>10)</sup> *yakṣho devas tenū v̄ceṣaḥ prāṇino v̄dhiṣṭhānaṃ yakṣhāveṣaḥ.*

<sup>11)</sup> »einige« s. Leumann *Aupap.* p. 96 (meine Deutung des Wortes *Bhag.* 2, 158 ist gänzlich verfehlt).

<sup>12)</sup> *agnikāyasya madhyena vyuticrujati, narakakshetre vādarāgnikāyasyā bhāvān manushyakshetru eva sudbhāvāt, yac co 'ttarādhyayanūdiṣhu ṣrūyate: huyāsane jalantammi dadāḥhapuro aṇegaso ityādi tad agnisadriṣṭadravyāntarāpekshayā v̄aseyaṃ, saṃbhavanti ca tathāvidhāṣaktimanti dravyāni, tejolecyaḍdravyarad iti.*

*ciraṣaṃsaṭṭho* (si P) *si me, Goyamā! ciraṣaṇṭhuto si me G.!, ciraṣaricū G.!, ciraḡhusiū* (jusio<sup>1</sup>) P) *si me G.!, ciraṇugāṇi si me G.!, ciraṇuritto si me G.!, — 8 400<sup>b</sup> (P 1193<sup>b</sup>): ināse ṇaṃ bhaṃte Rayaṇappabhāe puḍhaviē Sakkarappabhāe ya puḍhaviē keratiyaṃ ābhāe (ab<sup>o</sup> P)<sup>2</sup>) aṇṭure paṇ? Go, — 399<sup>a</sup> (P 1190<sup>a</sup>): Pāḍalīpure(putte P) *ṇayare, — 399<sup>b</sup> Ammaḍe parivāyāge Kaṇṇṇillaṇṇe . . jahā uravātie<sup>3</sup>), — 9 402<sup>a</sup> (P 1198<sup>a</sup>): aṇḡāre ṇaṃ bhaṃte bhāriyappā ṇṇaṇṇo (app<sup>o</sup> P) kammalessaṃ ṇa jāṇāi ṇa pāsāi taṃ puṇa jīvasarūvīṃ sakammalessaṃ jāṇati pāsati? haṇṭā Go! aṇḡāre ṇaṃ bh. appaṇṇo jāva pāsati, — 10 403<sup>a</sup> (P 1200<sup>b</sup>): keratī ṇaṃ bhaṃte chaūmatthaṃ jāṇati pāsati? haṇṭā. j. p.**

**15** (ohne Eintheilung in *udd.*<sup>4</sup>) 443<sup>b</sup> (P 1291<sup>b</sup>): *teṇaṃ k. t. s. Sāvattḥi . . , tatta ṇaṃ Sāvattḥi n. Hālāhalā nāmaṃ kuṃbhakāri ājīviurāsīā (°riyāi<sup>o</sup> P) parirasati, . . teṇaṃ k. t. s. Gosāle Maṃkhaliputte caūrisarāsaparīyāe Hālāhalāe kuṃbhakārie kuṃbhakārāraṇṇasi ājīviyaṃsaṃghaparivude ājīviyasamdeṇaṃ appāṇaṃ bhāremāne viharati, taē ṇaṃ tassa Gosālassa Maṃkhaliputtassa ammaḍā kadāyi ime cha disācarā<sup>5</sup>) aṇṭiyaṃ (f. P) pādubbharitthā, taṃ jahā: Sāṇe<sup>6</sup>), Kulaṇṇe(ṇaṇṇe P), Kaṇṇiyāre(ṇṇi P), Atthede (achide P) Agrive 403<sup>b</sup> sāyāne, Ajjāne (Ajjṇe P), Gomāyuputte: taē ṇaṃ te cha disācarā aṭṭharīhapurvagayaṃ maggadassama(ṇ)<sup>7</sup>) satehiṃ 2 (sae<sup>o</sup> P) matūlaṃsaṇehiṃ niḡḡhaṇṭi<sup>8</sup>) sa 2 (suehiṃ 2 tittā P) Gosālaṃ Maṃkhaliputtaṃ uratthāisaṃ(°dāṃsu P), taē ṇaṃ se Gosāle Mōtte teṇaṃ aṭṭhaṃgassa mahānimittaṃ keṇāi ulloyametteṇaṃ sarvesiṃ pāṇāṇaṃ s. bh. s. j. s. s. imāṃ cha aṇṭikka-*

<sup>1</sup>) *jushi prītisevanayoh.*

<sup>2</sup>) *bādhā parasparaṃ saṃśleshataḥ pīḍanaṃ, na bādhā abādhā, tayā abādhayā yad antaraṃ vyavadhānaṃ.* <sup>3</sup>) s. *upāṅga* 1 § 82-116.

<sup>4</sup>) statt der somit unnöthigen *saṃgrahagāthā* steht hier im Eingang ein neuer Heilgruß: *namo suyadevayāe bhagavatī(e)*, s. **16**, 297<sup>a</sup>; und zu Buch 15 überhaupt s. **16**, 301.

<sup>5</sup>) *disācara tti diḡāṃ ke (P, karāṃ D!) caraṇṭi yāṃti manyāṇte bhagavato vayaṃ ḡṣhyā iti diḡcarāḥ, deḡātā vā diḡcarāḥ, bhagavachīshyāḥ pārḡvasthābhūtā iti tīkākārah; Pāsāvacceija tti cūrṇikārah; — disā ist wohl feminines Abstractum zu ṽdiḡ, »Anweisung«; diḡāṃ car, wie brahma car. — Die Sechszahl erinnert an die 6 Lehrer des Janaka (brāhm.), resp. Ajātasattu (buddh.).*

<sup>6</sup>) *Čānaḥ, Kanandah, Karṇikārah, Achūdraḥ Agṇivaiḡyāyanah, Arjunah, Gomāyuputrāḥ* Uebers. in P.

<sup>7</sup>) *aṭṭhar. magg. ti asṭavidhaṃ asṭaparakāraṃ nimittam iti ḡṣah, taē ce 'daṇ: dīvyāṃ utpātaṃ (aut<sup>o</sup> D) āṇṭariksham bhaumaṃ āṅgaṃ svaraṃ lakshaṇaṃ vyaṇṇanaṃ ce 'ti, pūrvagataṃ pūrvābhīdhānaḡrutaviḡeshamadhyaḡataṃ (P, °shas tasya madhyaḡaṃ D); tathā mārgau ḡtāmārgaṇṇityamārgalakshaṇau saṃbhāryete; dasaṃ a tti atra navamaḡabdasya hūptasya darḡānān (hūptasparḡ<sup>o</sup> D) navamaḡaḡamāv iti dṛiḡyaṃ, tataḡ ca mārgau navamaḡaḡamau yatra tat tathā; — das aṭṭhaviha in Verbindung mit *puvragaya* tritt dafür ein, daḡ hier eine ganz andere Bedeutung von *puvragayaṃ* vorliegt, als die übliche (s. **16**, 348. 363).*

<sup>8</sup>) *niḡḡhiṇṭi tti niryūthayanti (nirjū<sup>o</sup> D) pūrvalakshaṇaḡrutaparyāyagūthān (thā D) nirdcārayaṇṭi (nirdh<sup>o</sup> D) uddharaṇṭi 'ty a.; — besser wohl: nircyūhanti!*

*muniṅgāṃ vāgarāṇāṃ vāgareti, taṃ: lābham alābham suham dukkham jīvyam mara-  
ṇam; tue ṇam se Gosāle teṇaṃ atth. mahānim. keṇā ull. Sāvathīe nagarīe ajīṇe  
jīnappalāvī aṇarahā arahappalāvī akeculi kevala(l P)ppalāvī asarvaṇṇū sar-  
vaṇṇu(ṇṇū P)ppalāvī ajīṇe jīnasaddaṃ paḡāsemāṇe viharati: — Iṇḍabhūti hört hiervon  
und veranlaßt Mahāvīra, ihm die bisherige Geschichte<sup>1)</sup> des Gosāla zu erzählen, —  
eyassa Go 404<sup>b</sup> (P 1204<sup>a</sup>) sālassa Maṃkhaliputtassa Maṃkhalī nāmaṃ maṃkhe<sup>2)</sup> pitā  
hotthā, tassa ṇaṃ Maṃkhalissa maṃkhassa Bhaddā nāmaṃ bhāriyā hotthā, . . . 405<sup>a</sup>  
(P 1205<sup>b</sup>): jāmhū ṇaṃ amhaṃ ime dārae Gobhulassa māhaṇassa gosālāe jāte taṃ hou  
ṇaṃ(ū P) amha(ṇ P) imassa dāragussa nāmadhejjaṃ Gosāle tti, — tue ṇaṃ tassa  
Kummagrāmassa nagarassa bahiyā Vesiyāyaṇe nāmaṃ bālatavassī . . viharati 410<sup>a</sup>  
(P 1216<sup>a</sup>); — teṇaṃ k. 2 samaṇassa bh. Mahāvīrassa aṇṭevāsī Aṇaṃde nāmaṃ there  
413<sup>b</sup> (P 1224<sup>a</sup>), — 419<sup>b</sup> (P 1238<sup>a</sup>): se jahā vā Gaṃgā mahānudi jāṇ pacūdhā(vū P) jahīṃ  
vā ejiwatthiyā (pajjī<sup>o</sup> P), esu ṇaṃ addha(addhā P)<sup>3)</sup> paṃca joyaṇasayāṃ āyāmeṇaṃ  
addhajoyanaṃ vikkambheṇaṃ paṃcadhaṇa(ṇuḥa P)sayāṃ urveheṇaṃ, eeṇaṃ Gaṃgā-  
pamāṇeṇaṃ satta Gaṃgāu sā egā Mahāgaṃgā, satta Mahāgaṃgāu sā egā Sādīṇa-  
gaṃgā, satta Sādīṇagaṃgāu sā egā Madugaṃgā (maccu<sup>o</sup> P)<sup>4)</sup>, satta Madugaṃgāu  
(maccu<sup>o</sup> P) sā egā Lohiyagaṃgā, satta Lohiyagaṃgāu sā egā Avatīgaṃgā(avaṇṭī<sup>o</sup> P),  
satta Avatīgaṃgāu (avaṇṭī<sup>o</sup> P) sā egā paramāvatī, evāṃ eva sapurvāvareṇaṃ<sup>5)</sup> eyaṃ  
Gaṃgāsayasahassaṃ sattarasa yu sahassā cha<sup>6)</sup> ca'guṇapannaṃ Gaṃgāsayā bhavaṇṭī  
'ti-m-akkhāyā, . . . 420<sup>a</sup> (P 1239<sup>b</sup>): se ttaṃ sare (f. P) sarappamaṇe<sup>7)</sup>, eeṇaṃ sara-  
ppamaṇeṇaṃ tinni sarasayasāhassāu se ege (f. P) mahākappe, caūrāsītīmahākappa-  
sayasahassāṃ se ege mahāmāṇase, — 422<sup>b</sup> (P 1246<sup>a</sup>): teṇaṃ k. t. s. samaṇassa  
bhagavaṇī Mahāvīrassa aṇṭevāsī pāṇajāṇavae Sarvāṇabhūmī(ṇubhū<sup>o</sup> P) nāmaṃ<sup>8)</sup>  
aṇḡāre, — 423<sup>a</sup> (P 1247<sup>a</sup>): teṇaṃ k. 2 s. bh. M. aṃt. Kosalajāṇavae Sunakkhatte  
nāmaṃ aṇḡāre, — 424<sup>a</sup> (P 1249<sup>b</sup>): tue ṇaṃ se Gosāle Maṃkhaliputte saeṇaṃ  
teeṇaṃ annāṭṭhe samāṇe<sup>9)</sup> samaṇaṃ bhagavaṃ Mahāvīraṃ evaṃ vadāsi: tumāṃ ṇaṃ  
āiso Kāsava<sup>10)</sup> mama taveṇaṃ teeṇaṃ annāṭṭhe samāṇe uto (aṃto P) chaṇhaṃ māsa-  
ṇaṃ pittajjaraparigayasarīre dihavakkaṇṭie (dā<sup>o</sup> P) chaṇṇmatthe cere kālāṃ karessaṇṭī  
(karissā P); dies verneint M., er selbst werde noch 16 Jahre leben, aber Gosāla werde*

<sup>1)</sup> utthāṇapāriyāṇiyāṃ ti, pariyaṇaṃ vividhavyatikaraparigamaṇaṃ tad eva pāri-  
yāṇikaṃ caritaṃ, utthāṇāṃ janmana ārabhya pāṅkam utthāṅnikaṃ.

<sup>2)</sup> maṃkhaḥ citraphalakaryagrakaro bhikshukaviṣeṣaḥ.

<sup>3)</sup> esa ṇaṃ addha tti esha Gaṃgāyā mārgaḥ.

<sup>4)</sup> mṛityugaṃgā.

<sup>5)</sup> sapurvāvareṇaṃ ti saha pūrveṇa Gaṃgādīnā yad aparaṃ MahāGaṃgādi tat sa-  
pūrvaṇāparaṃ tena, bhāvapratyayalopadarṣanāt sapūrvaṇāparataye 'ty arthaḥ.

<sup>6)</sup> sapṭadaśasahasrāṇi śaḥ cai 'konapaṃcāśudadhikaGaṅgācatāni (117649 = 7°).

<sup>7)</sup> sarahṇpramāṇaṃ.

<sup>8)</sup> prācīnājānapadaḥ Sarvāṇabhūtir iti nāmnā.

<sup>9)</sup> anvāriṣṭaḥ san.

<sup>10)</sup> zu dieser hier stetigen Auredede des Mahāvīra durch Kāsava s. 17, 461<sup>a</sup>.



»amto sattarattassa« sterben (und so geschah es 431<sup>a</sup>, P 1264<sup>a</sup>), — 426<sup>a</sup> (P 1254<sup>a</sup>):  
*se . . pajjatte solasaṇhaṃ jaṇarayaṇaṃ, taṃ: Aṃgānaṃ 1, Vaṃgānaṃ 2, Maga-*  
*hānaṃ 3, Malayānaṃ 4, Mālavagānaṃ 5, Atthānaṃ(cch P) 6, Vatthānaṃ(cch P) 7,*  
*Kocchānaṃ 8, [Pādānaṃ P, f. A] 9, Lādānaṃ 10, Vajjānaṃ (Ba° P) 11, Molīnaṃ 12,*  
*Kosīnaṃ (Kā° P) 13, Kosalānaṃ 14, Arāhānaṃ (Abā° P) 15, Subhattarānaṃ (Sam-*  
*bhutt° P) 16<sup>1)</sup> ghātāe, — 427<sup>b</sup> (P 1257<sup>a</sup>): tattha naṃ Sāvattāhīe nagariē Ayampule*  
*nāmaṃ ājīrivāsae (°vīyā° P) parivasati, — 432<sup>a</sup> (P 1267<sup>a</sup>): teṇaṃ k. 2 s. bh. Mah. aṃt.*  
*Sīhe nāmaṃ aṇagāre, — 434<sup>a</sup> (P 1272<sup>a</sup>): Mahāvīra, durch Sīhā's Vermittlung von*  
 einer schweren Krankheit genesen, die ihn auf Grund der Todesandrohung durch  
*Gosāla* befallen hatte, berichtet nun den Seinigen in prophetischer Weise über die  
 künftige Geburt desselben, als *Mahāpaṇṇa*, Sohn des *Puṇḍa*(*Puṇḍra*)-Königs *Sam-*  
*mutti* (! *Sumā* P) in *Satadwāra* 435<sup>b</sup> (P 1274<sup>b</sup>), der von dem Besitz zweier sein  
 Heer führenden Söhne *Pumabhadda* und *Māṇibhadda* auch den Namen: *Devaseṇa*,  
 und von dem Besitz eines weissen Elephanten auch den Namen: *Vimalavāhaṇa*  
 erhalten werde: — *teṇaṃ k. 2 Vimalassa arahaṃ paṇḍapae<sup>2)</sup> Sumaṃgale nāmaṃ*  
*aṇagāre . . viharissati 438<sup>a</sup> (P 1279<sup>a</sup>), — 443<sup>a</sup> (P 1290<sup>a</sup>): evaṃ jahā uvavātie<sup>3)</sup> Da-*  
*ḍhappatiṇṇe vattavvayā, sa cceva (sā ceva P) vattavvayā niravasesā bhāṇiyavvā*  
 . . , — schl.: *jāva viharati, teyaṇisagro<sup>4)</sup> samatto, samuttam ca pannarasamaṃ sayam*  
*ekkasarayam<sup>5)</sup>.*

**16** (14) 461<sup>b</sup> (P 1340<sup>a</sup>): *ahikaraṇi(a P) 1 jarā 2 kaṃme 3 jāvatīyaṃ 4 Gaṃga-*  
*datta 5 sumiṇe 6 ya | uwayoga 7 loga 8 Vati 9 uhi (ohi P) 10 diva 11 udahī 12 disā 13 thanijā 14*  
 (|| 1 || P) *caū(d)dasā solasame* ||. — 1 446<sup>a</sup> (P 1298<sup>a</sup>): *teṇaṃ k. 2 Rāyagihe jāva pajju-*  
*vāsamaṇe evaṃ vadāsi: atthi naṃ bhaṇte adhikaraṇaṃsi vāyāe vakkamaṃ<sup>6)</sup>? haṃtā!*  
*atthi: se bhaṇte kiṃ puttṃhe uddāti aputtṃhe uddāti? Go! puttṃhe uddāi no aputtṃhe uddāti;*  
*se bhaṇte kiṃ sasārīri nikkhamaṃ asārīri nikkhamaṃ? evaṃ jahā Khamdae jāva*  
 . . , — 2 447<sup>b</sup> (P 1303<sup>b</sup>): *Rāyagihe jāva evaṃ vadāsi: jīvānaṃ bhaṇte kiṃ jarā*  
*soge? Go! jīvānaṃ jarā vi soḡe vi, — 3 448<sup>b</sup> (P 1306<sup>b</sup>): Rāyagihe jāva e. v.: kati*  
*naṃ bhaṇte kammaṃ paggaḍḍi paṃnattā? Go, atthā, — . . evaṃ jahā pannaṇaṇe ve-*  
*yāveuddesao<sup>7)</sup>, so ceva niravaseso bhāṇiyavvo, — 448<sup>a</sup> (P 1305<sup>b</sup>): Ulhīyātīrassa naga-*  
*rassa, — 4 450<sup>a</sup> (P 1310<sup>a</sup>): Rāyagihe jāva e. v.: jāvatīya naṃ bhaṇte amāilātāe (gīlā-*  
*yae P)<sup>8)</sup> samaṇe nīgamaṇthe kammaṃ nījareti evatīyaṃ kammaṃ naraesu neratīyānaṃ*  
*vāseṇaṃ vā vāseṇiṃ vā vāsasaṇa vā khavaṃti<sup>?</sup>, — 5 454<sup>a</sup> (P 1318<sup>b</sup>): teṇaṃ kūle-*

1) *Vajrīnaṃ, Mautīnaṃ, . . Abādhanāṃ Saṃbhuktārānaṃ* Uebers. in P; die Zahlen  
 von mir, bis 5 auch in A; — zur Sache s. 16, 304. 2) *prapautrah.* 3) *upāṅga* 1.

4) *tejonisargaḥ*; dieser Name (s. 16, 224) bezieht sich auf das *tavas* und *tejas* der  
 beiden *Jina*-Rivalen, *Mahāvīra* und *Gosāla*, das dieselben je gegenseitig auf sich loslassen.

5) s. 16, 301<sup>b</sup>.

6) *adhikaraṇyaṃ vāyukāyo vyutkrāmati.*

7) *saptaviṃṣatitamam padam vedāvedoddeḍḍakam.*

8) *annaṃ vinā glāyati glāno bhavati 'ti annaglāyakaḥ.*

*ṇaṃ* 2 *Ulluyatāre* (*Ullayāfire* P) *nāmaṃ nagare hotthā, vannaü*, — 451<sup>b</sup> *saṃaṇe bh. Mahāvire Gaṃgadattaṃ devaṃ evaṃ vadāsi: ahaṃ pi ṇaṃ Gaṃgadattā! evaṃ ātikkhāmi*, — 6 458<sup>a</sup> (P 1329<sup>a</sup>): *katirihā(he* P) *ṇaṃ bhaṃte suviṇadaṃsaṇe paṃ? Go! paṃcaviṇe suviṇadaṃsaṇe<sup>1)</sup> p. t.: ahātacce<sup>2)</sup> payāṇe<sup>3)</sup> cūṃtāsuvīṇe(mīṇe P) turvivariē avattodaṃsaṇe (av<sup>o</sup> P): sutte ṇaṃ bhaṃte suviṇaṃ pāsati jāgare s. p. suttajāgare s. p.? Go! no s. s. p. no j. s. p. suttajāgare s. p.: — 42 *suviṇa*, 30 *mahāsuvīṇa*, 72 *sarvasuviṇa*; 14 *mahāsuvīṇa* für die *tithagaramāyaro, cakkaraṭṭimāyaro, Vāsuderam āyaro, Baladeramāyaro, maṃḍalīyamāyaro*, — 7 458<sup>b</sup> (P 1329<sup>b</sup>): *k. ṇaṃ bh. uraüge paṇatte? Go! duvīhe urayoḡe p., evaṃ jahā uvayogapadaṃ<sup>4)</sup> paṇavaṇāe taheva niravasesaṃ bhāṇiyavvaṃ pāsavaṇāpadaṃ (auch P) niravasesaṃ (f. P) neyavvaṃ<sup>5)</sup>*, — 8 460<sup>b</sup> (P 1336<sup>a</sup>): *kīṃ mahālae ṇaṃ bhaṃte loe paṇatte? Go, mahatimahālae*, — 9 461<sup>a</sup> (P 1338<sup>a</sup>): *kahi ṇaṃ bhaṃte Balissa Vāiroyaṇiṇḍassa Vāiroyaṇaranna sabhā Suhammā paṇattā? Go, Jambuddire (ihera Ja<sup>o</sup> P) . . .* — 10 *ibid.* (P 1338<sup>b</sup>): *katirīhe ṇaṃ bhaṃte uhī (ohī P) paṃ? Go! duvīhā uhī p., uhīpadaṃ niravasesaṃ<sup>6)</sup> bhāṇiyavvaṃ*, — 11 461<sup>b</sup> (P 1339<sup>b</sup>): *dīvakumārā ṇaṃ bhaṃte sarre samāhārā<sup>7)</sup>? sarre samussāsaniṣṣāsā?*, — *jahā paḍhamasae*, — 12-14 *ibid.* (P 1339<sup>b</sup>, 1340<sup>a</sup>): *udadhi(hi P)-kumārā*, — *disākumārā*, — *thaṇṇiyakumārā*.*

17 (17) 471<sup>a</sup> (P 1365<sup>b</sup>): *namo suyaderayāe bhagaratīe<sup>8)</sup>, kuṃjara 1 saṃjaya 2 śeṣi<sup>9)</sup> 3 kiriyā 4 isāṇi 5 puḍhari 6. 7 daga (dagga P) 8. 9 raṇi 10. 11 | ēgīṇḍiya 12 nāga 13 suranna 14 vijjā 15 rāy 16 ujji(gge P) 17 sattarase ||*, — 1 463<sup>b</sup> (P 1345<sup>b</sup>): *Rāyagihe jāva e. v.: Udāyī ṇaṃ bhaṃte hatthirāyā<sup>10)</sup> kāḥiṇto aṇaṃturaṃ uraṭṭittā Udāyī(yī P)hatthirāyattāe uravanne? Go! asurakumārehiṇto derehiṇto*, — 2 466<sup>a</sup> (P 1352<sup>a</sup>): *se nāṇaṃ bhaṃte saṃjaya virayapadīhayapaccakkhāya pāvakamme dhamme thīe?*, — 3 467<sup>b</sup> (P 1356<sup>b</sup>): *selesipadīraṇnae<sup>11)</sup> ṇaṃ bhaṃte aṇagāre sayā samīyaṃ eyati reyati jāva taṃ-taṃ bhāvaṃ parīṇamaṃti?*, — 4 468<sup>b</sup> (P 1359<sup>a</sup>): *teṇaṃ k. jāva e. v.: atthi ṇaṃ bhaṃte jīraṇaṃ pānātirāeṇaṃ kiriyā kajjati? haṃtā, atthi*, — 5 469<sup>a</sup> (P 1359<sup>b</sup>): *kahi (kā P) ṇaṃ bhaṃte Isāṇassa devīṇḍassa deravaṇṇo sabhā Suhammā paṃ? Go! Jambū<sup>o</sup>*, — 6 469<sup>b</sup> (P 1361<sup>b</sup>): *puḍharikāyā ṇaṃ bhaṃte imīse Rāyaṇappa-bhāe puḍharīe samohaē 2 (°haē samohittā P) je bhavīe sohamme kappe puḍharikāyattāe uravajjittāe se ṇaṃ (f. P) bhaṃte kīṃ purvi uravijjittā pacchā saṃpāṇeḡjā? purriṇ*

1) cf. die *mahāsuvīṇabhāvaṇā* 16, 224. 301.

2) *yathā yena prakāreṇa tathyaṃ satyaṃ tattraṃ vā tena yo vartate ’sau yathātathyo yathātattro vā.* 3) *pratunanaṃ pratāno vistāraḡ.*

4) *ekonatriṇṇāttamaṃ.*

5) *pāsavaṇāpadaṃ ca neyavvaṃ ti* (im Text von P heißt es aber: *pāsavaṇāpadaṃ vaṇṇetavvaṃ!*) *paṇyattāpadaṃ (!) iha sthāne ’dhyetavyam ity arthas, tac ca prajñāpanāyāṃ triṇṇāttamaṃ.* 6) *trayastrīṇṇāttamaṃ.* 7) *sadṛiṇṇāhārāḡ.* 8) dieser Heilgruß fehlt in P.

9) *ṣaṇṇeṣṣādivaktāyātā*; das erste *e* ist hier kurz (metri e.).

10) *(reṇikasāmoḡ Kūṃikarājasya* (s. p. 429).

11) *ṣaṇṇeṣṣapratipannaḡ* Uebers. in P.

*saṃpāṇṇittā pacchā uvarajjējā? Go!*, — 7 470<sup>a</sup> (P 1362<sup>a</sup>): *puḍhavikāe*(*vākāie* P) *ṇaṃ bhaṃte sohamme kappe samohae sahāe* (f. P) *samohaṇṇittā* (<sup>o</sup>*hittā* P) *je bhavie imīse Rayanappabhāe* (R. *puḍharīe* P) *puḍhavikāṭiyattāe* . ., — 8 *ibid.* (P 1362<sup>b</sup>): *āukāie ṇaṃ bhaṃte imīse Ray. puḍharīe samo<sub>2</sub> je bhavie*, — 9 470<sup>b</sup> (P 1363<sup>a</sup>): *āuk. ṇaṃ bh. Sohamme kappe samohae sa<sub>2</sub> je bhavie*, — 10 *ibid.* (P 1363<sup>b</sup>): *vāukātie ṇaṃ bhaṃte imīse* . ., — 11 *ibid.* (P 1364<sup>a</sup>): *cāuk. ṇaṃ bh. Sohamme*, — 12-17 471<sup>a</sup> (P 1365<sup>b</sup>): *egimḍiyā ṇaṃ bhaṃte savre samāhārā, nāgakumārā ṇaṃ, surannakumārā ṇaṃ, vijjukumārā ṇaṃ, vāyukumārā ṇaṃ, aggikumārā ṇaṃ.*

18 (10) 496<sup>a</sup> (P 1429<sup>a</sup>): *puḍhamā* 1 *Visāha* 2 *Māyaṇḍie*<sup>1)</sup> 3 *ya pāṇātivāya* (*pāṇāya* P) 4 *asure* 5 *ya* | *gula* 6 *kerali* 7 *aṇagāre* 8 *bhavie* 9 *taha Somila* 10 *'tthārase* (<sup>o</sup>*same* P) ||, — 1 474<sup>b</sup> (P 1375<sup>b</sup>): *teṇaṃ k. 2 Rāyagihe jāva e. v.: jīve ṇaṃ bhaṃte jīrabhāveṇaṃ kiṃ padhame apadhame*<sup>2)</sup>?, — 2 477<sup>a</sup> (P 1381<sup>b</sup>): *teṇaṃ k. 2 Visāhā nāmaṃ nagarī hotthā, . . Sakke devāṇḍe devavīyā vajjapāṇi purāṇḍare, . . Hatthiṇā-pure nāmaṃ nagare . . Kattie nāmaṃ*<sup>3)</sup> *setthā parivasati . . kāraṇesu ya koṭṭambesu ya evaṃ jahā rāyapaseṇāyīye, teṇaṃ k. 2 Muṇḍisuvvāe arahā ādigare jahā solasamasāe,* — 3 480<sup>a</sup> (P 1389<sup>b</sup>): *teṇaṃ k. 2 Rāyagihe . . samaṇassa bhagavaṇi jāva amterāsī Māgaṇḍiyaputte* (*Māka*<sup>o</sup> P) *nāmaṃ aṇagāre*, — 4 481<sup>b</sup> (P 1394<sup>b</sup>): *teṇaṃ k. 2 Rāyagihe . . aha bhaṃte pāṇātivāe nūsārīe jāva michādamaṇasalle*, — 481<sup>a</sup> *cattāri jumma p., t.: kaḍajumme teyoge dūraraḍumme kalīyoe*, — 5 483<sup>b</sup> (P 1398<sup>b</sup>): *do bhaṃte asurakumārā egaṃsi asurakumārāvāsāṃsi asurakumāraderattāe uvarāṇḍā tattha ṇaṃ ege . . ege . .*, — 6 484<sup>b</sup> (P 1401<sup>b</sup>): *phāṇiyagule*<sup>4)</sup> *ṇaṃ bhaṃte kativame katigaṇḍhe katirase katiphāse pannatte? Go*, — 7 489<sup>b</sup> (P 1413<sup>b</sup>): *Rāyagihe jāva evaṃ v.: annaūtthiyā ṇaṃ bhaṃte evaṃ ātikkaṃti jāva parīveṇti, evaṃ khalu kerali jakkhāseṇaṃ ātissati*<sup>5)</sup>, — 486<sup>a</sup> *Maddue*(*ḍḍ* P) *nāmaṃ samaṇovāsae*, — 8 491<sup>b</sup> (P 1417<sup>b</sup>): *Rāyagihe jāva e. v.: aṇagārassa ṇaṃ bhaṃte bhāvīyappaṇo purāṇi duhaṇi juga*(f. P) *māyāe pehāe*<sup>6)</sup> *rīyamāṇassa piyassa ahe*<sup>7)</sup> *kukūḍapote* (*kukk*<sup>o</sup> P) *vā, . . Imḍa-bhūti nāmaṃ . . tae ṇaṃ bhagavaṇi Goyame te annaūtthie evaṃ vadāsī*, — 9 492<sup>a</sup> (P 1419<sup>b</sup>): *Rāyagihe jāva e. v.: atthi ṇaṃ bhaṃte bhāvīyadarvaneratiyā*<sup>8)</sup> *bhavīyā*<sup>o</sup> *2? haṃtā, atthi*, — 10 496<sup>a</sup> (P 1429<sup>a</sup>): *Rāyagihe jāva e. v.: aṇagāre ṇaṃ bhaṃte bhāvīyappā usidhāraṇ vā shura*(*khura* P) *dhāraṇ vā ugāhejjā?*, — . . *tattha ṇaṃ*

1) *Makamḍiputrābhīdhānānagāropalakshito Mākaṇḍikah.*

2) *jīvatena kiṃ pr athamaḥ prathamatādharmayuktah, kiṃ jīvatraṃ asat prathamatayā prāptam, uta aprathamah anādyavasthitajīvatva ity arthah.* 3) *Kārttikō n. Uebers.*

4) *dravagūḍah.* 5) *devāveṇā* "viṣyate; *jakkha* = *deva*, s. 16, 336.

6) *purao tti agrataḥ, duhao tti dvidhā 'ntarā-'ntarā pārṣcataḥ pīshīhataḥ ca juga-māyāe tti yūpa(!)mātrayā dṛishṭiyā, pehāe tti prekshya 2.*

7) *gomanāṃ kurvataḥ pādasya adhaḥ.* 8) *dravyabhūta nārakā dravyanārakās, te ca bhūtanārakaparyāyatayā 'pi bhavaṇti 'ti bhavyaḥ abdena viṣeshitāḥ, bhavyāḥ ca te dra o kās ca.*



*Vāṇiyagjāme nagare Somile nāmaṃ māhaṇe parivasati*, — 495<sup>a</sup> (P 1426<sup>a</sup>): *se nānaṃ bhe Somilā baṃbhaṃṇaesu naesu duvihā māsā p. t.: davvamāsā ya kālamāsā ya, tattha ṇaṃ je te kālamāsā te ṇaṃ sāvāṇādiyā āsādhapajjasāṇā durāluṣa, sāvāṇe bhaddarāe āsoe<sup>1)</sup> kattiyē magrasire pose māhe phagūṇe (phā<sup>o</sup> P) cette vāisāhe jēṭṭhāmūle āsādhe.*

19 (10) 506<sup>b</sup> (P 1456<sup>b</sup>): *lesā 1 ya gabbha 2 puḍhavi 3 mahāsavā 4 carama 5 divaṃ(va P) 6 bhavaṇā 7 ya | nīrvatti 8 karaṇa 9 vaṇacarasurā<sup>2)</sup> 10 ya egūṇavisāme ||*, — 1 496<sup>a</sup> (P 1430<sup>a</sup>): *Rāyagihe jāva e. v.: kati ṇaṃ bhaṃte lessāu paṃ? Go! chaḷ lesāu p. evaṃ jahā padaṃ (f. P) pannaṇāe caṭṭho lessuddesao<sup>3)</sup> bhāṇiyavvo nira-vaseso*, — 2 *ibid.* (P 1430<sup>b</sup>): *kati ṇaṃ bhaṃte les(s)āu paṃ? evaṃ jahā pannaṇāe gabbhuddese (gabbha-m-uddeso P)<sup>4)</sup> so ceva niravaseso bhāṇiyavvo*, — 3 501<sup>a</sup> (P 1443<sup>b</sup>): *Rāyagihe jāva e. v.: siya bhaṃte jāva cattāri paṃca puḍhavikāyā egayāi sādharāṇasarīraṃ baṃdhaṃti*, — 4 502<sup>a</sup> (P 1445<sup>a</sup>): *siya bhaṃte neratiyā mahāssavā mahākiriya mahāveyaṇā mahāvijjā?*, — 5 502<sup>b</sup> (P 1447<sup>a</sup>): *atthi ṇaṃ bhaṃte ca-ramā vi neratiyā paramā vi neratiyā? haṃtā, atthi*, — 6 503<sup>a</sup> (P 1447<sup>b</sup>): *kahi ṇaṃ (kahaṇ ṇaṃ P) bhaṃte dīvasamuddā? kevatiyā ṇ. bh. d.? kiṃsaṃthiyā ṇ. bh. d.? evaṃ jahā jīvābhigame dīvasamuddeseso so ceva iha vi jotisiyamamḍiya-uddesaga-vajjo<sup>5)</sup> bhāṇiyavvo*, — 7 503<sup>b</sup> (P 1449<sup>a</sup>): *kevatiyā ṇaṃ bhaṃte asurakumārabhavaṇā-vāsasayasahassā paṃ? Go*, — 8 505<sup>b</sup> (P 1454<sup>a</sup>): *katirihā ṇaṃ bhaṃte jīvanīrvattī paṃ? Go! paṃcavihā*, — 9 506<sup>b</sup> (P 1456<sup>a</sup>): *katirihē(hā P) ṇaṃ bhaṃte karaṇe pannaṭte? Go*, — 10 *ibid.* (P 1456<sup>b</sup>): *vāṇa-m-aṃtarā ṇaṃ bhaṃte savve samāhūrā evaṃ jahā solasamasae divakumāruddesae.*

20 (10) 533<sup>a</sup> (P 1521<sup>b</sup>): *betimḍiya-m 1 āgāse 2 paṇḍarāha(ṇavāhe P) 3 uvacae 4 ya paramāṇū 5 | aṃtara 6 baṃdha(dhe P) 7 bhīṇī 8 cāraṇa 9 sovakkamā jīvā 10 ||*. — 1 508<sup>a</sup> (P 1460<sup>b</sup>): *Rāyagihe jāva e. v.: siya bhaṃte jāva cattāri paṃca beṃḍiyā (beṃḍ<sup>o</sup> P) egayāisādharāṇa(sāhā<sup>o</sup> P)sarīra(ṇ) baṃdhati*, — 2 509<sup>b</sup> (P 1464<sup>b</sup>): *katirihē (blos kāi P) ṇaṃ bhaṃte āgāse (ag<sup>o</sup> P) pannaṭte?*, — 3 510<sup>a</sup> (P 1465<sup>b</sup>): *aha bhaṃte paṇḍatirāe musāvāte jāva michādāṇsaṇasalle*, — 4 *ibid.* (P 1466<sup>a</sup>): *katirihē ṇaṃ bhaṃte imḍi(imḍiya P)uvacae p.? Go! paṃcavihe . . evaṃ vitu imḍiya-uddesaṇī nira-vaseso bhāṇiyavvo jahā pannaṇāe<sup>6)</sup>*, — 5 522<sup>a</sup> (P 1494<sup>b</sup>): *paramāṇupogrāle ṇaṃ bhaṃte katīvaṇne katīgaṃdhe katīrase katīphāse paṃ? Go!*, — 6 524<sup>a</sup> (P 1498<sup>b</sup>): *puḍhavikāie(vi P) ṇaṃ bhaṃte imāse Rayāṇappabhāe Sakkarappabhāe ya puḍhavie (f. P) aṃtarā samohate samohaṇṭtā*, — 7 525<sup>a</sup> (P 1501<sup>a</sup>): *katirihē ṇaṃ baṃdhe p.? Go!*

<sup>1)</sup> ācvinah in der Uebersetzung! cf. aṣokapūrṇimā; — zu dem Beginn der Monate mit crāvaṇa als I s. Ind. Stud. 10, 286. 294 (Sommerwende), und resp. als VII Naksh. 2, 294. Jyot. 31. <sup>2)</sup> nīrvrittih nishpattih cārīrādeh, . . vaṇacarasurāḥ vyaṃtarā devāh.

<sup>3)</sup> leṣyāpadasya saptadaṣapadasya. <sup>4)</sup> saptadaṣapadasya. <sup>5)</sup> jyotiṣheṇa jyotiṣhaparimāṇena maṇḍito ya uddeṣako dvīpasamudroddeṣakāvayavaviṣeṣas tadvarjah.

<sup>6)</sup> paṃcadaṣasye 'ndriyapadasya dvitīya uddeṣakah.





*Ikkhāga* (°gā P) *Nāyā Koravvā ee ṇaṃ assi*(ṇ P)*dhamme uḡahaṃti?*, — 9 528<sup>a</sup> (P 1509<sup>b</sup>): *kativihā ṇaṃ bhaṃte cāraṇā*<sup>1)</sup> *paṃ? Go, duvihā c. p., vijjācāraṇā*<sup>2)</sup> *ya jaṃghācāraṇā ya*, — 10 533<sup>a</sup> (P 1521<sup>b</sup>): *jīvā ṇaṃ bhaṃte kiṃ sovakkamāuyā niru-vakkamāuyā? Go! jīvā so<sup>o</sup> vi ni<sup>o</sup> vi.*

21<sup>3)</sup> (80) 535<sup>a</sup> (P 1528<sup>a</sup>): *sālī 1 kala*<sup>4)</sup> 2 *ayasi 3 vaṃse 4 ikkhu 5 dubbhe 6 ya abbha 7 tulasī s ya | atthi ete dasa vaggā asīti puṇa hoṃti uddesū* ||, — 1 534<sup>a</sup> (P 1524<sup>b</sup>): *Rāyagihe jāva e. v.: ahaṃ*(aha P) *bhaṃte sālī vihī godhūma jāva javāṇaṃ, eesi ṇaṃ bhaṃte jīvā mūlattāe vakkamaṃti, te ṇaṃ bhaṃte jīvā kauhiṃto uvavayyaṃti? kiṃ neratīhiṃto uvav.? tirīmaṇu*(ṇudeva P!)? *jahā vakkamti*<sup>5)</sup> *tahā uvavāu, navaraṃ devavajjaṃ ti* (ti f. P)<sup>6)</sup>, — *jahā uppaluddesae*<sup>7)</sup>, — 2 ibid.: *ahaṃ*(aha P) *bhaṃte sālī vihī jāva javajavāṇaṃ, eesi ṇaṃ jīvā kamaḍattāe vakkamaṃti, te ṇaṃ bh. k. uv.? evaṃ kamaḍāhikāreṇaṃ so ceva mūluddeso apariseso bhāṇiyavvo . . , — 3-10 ibid. (P 1526<sup>a</sup>): evaṃ khaṃdhe vi uddesao neyavvo, tayāe*<sup>8)</sup> *vi, sālē*<sup>9)</sup> *vi, pavāle vi, patte vi, pupphe vi, phale vi, bīe vi, ee dasa uddesagā paḍbamo vaggo sammatto*, — 11-20 534<sup>b</sup> (P 1526<sup>a</sup>): *ahaṃ*(aha P) *bhaṃte kala-masūra-tilla*(la P)-*mugga-māsa-nippa*(pp P)*āra-kulattha-ālisama*(sim P)*daga*<sup>10)</sup>-*satiṇa*(maḍṇa B)-*palīmaṃthama*(elīmithiyā B, *palīmaṃthugā* P)*ṇaṃ, eesi ṇaṃ je jīvā mūlattāe*, — 21-30 ibid. (P 1526<sup>b</sup>): *aha bhaṃte ayasi*<sup>11)</sup>-*kusumba-koddava-kamgu-rāлага-vara*(rāga P)-*koṭṭhusā-saṇa-sarīsava-mūlaga-bā*(vī P)*yāṇaṃ*, — 31-40 ibid. (P 1526<sup>b</sup>): *ahaṃ*(aha P) *bhaṃte vaṃsa-veṇu-kaṇa*(ṇaga P)-*kakkāvaṃsā*<sup>12)</sup>-*cāruvaṃsa-daṃḍā-kudāvīmo*(ku o mo f. P)-*kumḍā*(kumḍā P)-*vehuyā-kallāṇṇaṃ*, — 41-50 535<sup>a</sup> (P 1527<sup>a</sup>): *ahaṃ*(aha P) *bhaṃte khu*(ikkhu P)-*ikkhuvāḍiya*<sup>13)</sup>-*vīraṇa-ikkāḍa-bhamāsu-suṇva-sattavaṇna*(°ttavatta P)-*timīra-sesaya*(blo s saya P)-*poraṅga-nalāṇa*, — 51-60 ibid. (P 1527<sup>b</sup>): *ahaṃ*(aha P) *bhaṃte seḍḍiya-bhaṃtiya dabbha-vakkamtiyadabbha*(koṃt<sup>o</sup> P)<sup>14)</sup>-*kusa-pavvaga-poi-daṭṭala*<sup>15)</sup>-*ajjūṇa-āsādhaga-rohiya . . sukulīṃtaṇṇaṃ*<sup>16)</sup> . . , — 61-70 ibid.: *ahaṃ*(aha P) *bhaṃte abbha*(abbho P)*ruha*<sup>17)</sup>-*vāyaṇa-haritaḡa-taṃdule-jjaya-taṇa*(ṇu P)<sup>18)</sup>-*vatthula-*

1) *caraṇaṃ gamaṇaṃ atīcayavad ākāṣe eṣhām asti 'ti cāraṇāḥ*; s. 16, 251. 479. 17, 63.

2) *vidyā ṣṛutaṃ tac ca pūrvagataṃ tatkrītopakārāc cāraṇā vidyācāraṇāḥ*; cf. 16, 224. 301<sup>a</sup>. 3) s. 16, 297. 4) *kala tti, kalāyādi(!)dhānyavishayo dvitīyāḥ.*

5) *yathā prajñāpanāyāṃ shashṭhapade.*

6) *tathā vyutkrāṃtipade [pada 6] devānāṃ vanaspatishū 'tpattir uktā, iha tu sā na vācyā mūle devānāṃ anutpattēḥ, pushpādishv eva ṣubheslu teshām utpattēḥ.*

7) *utpaloddeṣakāḥ ekādaṣaṣatasya prathamāḥ.* 8) *tvacāyām* Uebers.

9) *ṣālāyām (! sāre?)* Uebers.

10) so auch B; ich vermute hier den Namen einer fremden Kornfrucht, die damit resp. als aus Alexandrien kommend bezeichnet wäre, s. 16, 303; der Comm. erklärt diese Namen nicht. 11) *atāsī* Uebers. 12) *karkavāṇa* Uebers.

13) *ikshuvātika* Uebers.

14) *seḍḍhika-bhrāṃtikadarbha-kauntikadarbha* Uebers.

15) *parvaka poidettala* Uebers.

16) *sukulītatṛiṇeshu* Uebers.

17) *abhrorūha* Uebers.

18) *tandulejjakatānu* Uebers.



-voraya(*por*<sup>0</sup> P)*majjārayā*(<sup>0</sup>*yāi* P<sup>1</sup>)-*viliyāla*(*villiyāla* P)-*kudaga-pippali* . . *sāgadīyaṅ-*  
*tagāṇaṃ*(*sāgajjī*<sup>0</sup> P<sup>2</sup>) . . , — 71-80 *ibid.* (P 1528<sup>a</sup>): *ahaṃ*(*aha* P) *bhaṃte tulasī-kaṇhā-*  
*darāla-phaṇejjā* . . *imdivara-sayapupphāṇaṃ*.

**22** (60) 536<sup>b</sup> (P 1531<sup>b</sup>): *tāl*<sup>1</sup> *egaṭṭhiya* 2 *bahubiyagā* 3 *ya gucchā* 4 *ya gumma* 5  
*vallī* 6 *ya* | *cha dasa*(*chadd*<sup>0</sup> P)*vagrā ee saṭṭhīm*(*tthī* P) *puṇa hoṃti uddesū* ||, —  
1-10 535<sup>b</sup> (P 1529<sup>b</sup>): *Rāyagihe jāva e. v.:* *ahaṃ*(*aha* P) *bhaṃte tāla-tamāla* . .  
*khujjūri-ṇālieriṇaṃ eesi ṇaṃ jivā mūlattāe* . . *evaṃ ettha vi mūlādiyā dasa udde-*  
*sagā kāyavvā jaheva sālīnaṃ* (21, 1), *navaraṃ imaṃ nāṇattaṃ* . . . , — 11-20 536<sup>a</sup>  
(P 1530<sup>a</sup>): *aha bhaṃte ṇi*(*ṇ* P)*va-ṇbu-jaṇbu-kosaṃba-tāla*(*sāla* P)-*a*(*ṇ* P)*kolla*(*la* P)-  
*pīlu-selu-sallāi-moyāi-māhiya-vaūla-palāsa* . . *sīvaṇṇa-asogāṇaṃ*, — 21-30 *ibid.:* *aha*  
*bhaṃte atthiyā-taṇḍuya-bora-kapitṭha-aṃbāduga-mūlūṅga*(*ulī* P)-*villa-āmalaga-phaṇasa*  
. . *kudaga-kalamvāṇaṃ*, — 31-40 *ibid.:* *aha bhaṃte vātūṅga-ṇeallāi-roṇṇū*<sup>3</sup>) *evaṃ*  
*jahā paṇṇavaṇṇe gāhāṇusāreṇa ṇeyavvaṃ jāva guṇja-pādulāvāsī*(*ṇivāti* P)-*aṃkollā-*  
*ṇaṃ*<sup>4</sup>), — 41-50 536<sup>b</sup>: *aha bhaṃte seḍḍiya-kaḍava-mālīyā-kāreṇṭaga*(<sup>0</sup>*yakaṇavamaḷīya-*  
*korantaga* P)-*baṇḍhujivagamaṇojā*(*vamaṇojja* P<sup>5</sup>) *jahā paṇṇavaṇṇe paḍhamapade*  
*gāhāṇus.*, — 51-60 *ibid.:* *aha bhaṃte pūsa-phalī*(*lī* P)-*kālīṅgi-tuṇbī-tūsi-elaḷukī* (*elā-*  
*vālukī* P) *ya evaṃ paḍāṇi chīṇḍiyavvāṇi*<sup>6</sup>) *paṇṇavaṇṇagāhāṇusāreṇa jahā tāla-*  
*vagge jāva dadhī-phollāi-kākali-so*(*mo* P)*kkali-akkaboṇḍiṇaṃ*.

**23** (50) 537<sup>b</sup> (P 1533<sup>b</sup>): *namo suyaderayāe bhagavati*<sup>7</sup>): *āluya* 1 *lohī* 2 *uvaye*<sup>8</sup>) 3  
*pādḥā*(*tḥā* P) 4 *tahu māsaravāṇi*(*ṇṇi* P<sup>9</sup>) 5 *vallī ya* | *paṃc' ete dasa vaggā paṇṇāsaṃ*  
*hoṃti uddesā* ||, — 1-10 537<sup>a</sup>: *Rāyagihe jāva e. v.:* *aha bhaṃte āluya-mūlaga-siṅga-*  
*vera-halidda*(*hā*<sup>0</sup> P)-*ruṇṇkaṃ*(*ka* P)-*cariya* . . *chinnaruhā-vīyaruhāṇaṃ*, — 11-20 *ibid.:*  
*aha bh. lohī* *ṇṇihāhāvibhagā*(*lohīṇi hūvī hūthibhagā* P)-*assakuṇṇi-sīhakuṇṇi-sīuvi*  
(*sūtṭhī* P)-*musuṇṭhīṇaṃ* (*musuṇḍhīṇaṃ* P), — 21-30 *ibid.:* *aha bh. āya* (!)-*kūya-kūya*  
(*f.* P)-*kuṇṇa-kaṇḍurukva*(*kaṇḍurukka* P)-*urehaliya-saphā-sajjā-chattāvaṃsā-ṇiya-*  
*kurāṇaṃ*, — 31-40 537<sup>b</sup>: *aha bh. pādḥā-mīpa*(*ṇiya* P)*vāluṅki-madhurarasa-rāya-*  
*valli-paūmi-moḍhari-ddaṇṭi-caṇḍiṇaṃ*, — 41-50 *ibid.:* *aha bh. māsaparṇṇi-mugga-*  
*paṇṇi-jīva*(*ṇ* P)*jīvaga-sarīsava-kaṇṇiya*(*payāṇu* P)-*kāuli-khīrakovāli-bhaṇṇiṇehiṇ-*  
*kimirāsi* . . . *reṇṇya-solāhī*(*yalohī* P)*ṇaṃ*.

**24** (24) 585<sup>a</sup> (P 1649<sup>b</sup>): *uvavāya* 1 *parīṇāṇaṃ* 2 *saṅghayaṇ*<sup>3</sup> 3 *uccattam* 4 *eva*  
*saṇṭhāṇaṃ* 5 | *lesā* 6 *diṭṭhī* 7 *nāṇe* (<sup>0</sup>*ā* P) 8 *aṇṇāṇe* 9 *joga* 10 *uvuoge* 11 || *saṇṇā* 12 *ka-*  
*sāya* 13 *imḍiyaṃ* (<sup>0</sup>*ya* P) 14 *saṃugghāyā* 15 *veyāṇā* 16 *ya vedassa* (*vede ya* P) 17 | *āu* 18

1) *mārjāraka* Uebers.2) *sākajivāntakeshu* Uebers.3) *ṇṇiṇṭāki allakī poṇṇukī* Uebers.4) *gaṇṇapātālidāsīkolleshu* (!) Uebers.5) *seḍḍhikakaṇavamaḷīka māliya* (!) *korantaka baṇḍhujivaka maṇojna* Uebers.6) *chīṇḍiya pavvāṇi* P; *chītvā pavvāṇi* (!) Uebers.7) so auch P, s. 16, 297<sup>n.2</sup>; cf. den Eingang von Buch 15. 17. 26, resp. auch bei 24, 13.8) *avakaka* Uebers.9) *māshaparnī* Uebers.

ajj(jjh P)avasāṇā 19 añuvam̐dho 20 kāyasaṃveho 21 || jīvapade-jīvapade<sup>1)</sup> jīvaṇaṃ daṃḍa-  
gaṃmi uddesā | caūvīsatīnaṃmi sate caūvīsaṃ ho(huṃ P)ti uddesā ||, — 1 552<sup>a2)</sup>  
(P 1566<sup>b</sup>): Rāyagihe jāva e. v.: neraīyā ṇaṃ bhaṃte katohiṃto uvarajjanti? kiṃ  
nerāīhiṃto uvar.? tirikkhajoṇīhiṃto uvar.?, maṇussehiṃto uvar.? derehiṃto uvar.?  
Go! ṇo ner. u., t. u., m. u., ṇo d. u., — 2 555<sup>b</sup> (P 1574<sup>b</sup>): Rāyagihe jāva e. v.:  
asurakumārā ṇaṃ bhaṃte kaūhiṃto uvarajjanti? kiṃ nerāīhiṃto uvar.? tirimaṇu-  
derehiṃto uvar.? Go! ṇo ner. u., tirikkhamaṇussehiṃto uvar., ṇo derehiṃto uvar., — 3 557<sup>b</sup>  
(P 1579<sup>a</sup>): Rāyagihe jāva e. v.: nāyukumārā ṇaṃ bhaṃte katohiṃto uvar.?, —  
4-11 ibid. (P 1579<sup>a</sup>): suvaṇṇakumārā jāva thaṇṇiyakumārā, — 12 566<sup>b</sup> (P 1602<sup>b</sup>):  
puḍhavi(vī P)kāyā ṇaṃ bh. katohiṃto uvar.?, — 13 567<sup>a</sup> (P 1603<sup>a</sup>): namo suyadevayāe  
(auch P!), āukkāyā ṇaṃ bh. kaūhiṃto uvar.?, — 14 ibid. (P 1603<sup>a</sup>): teukkāyā ṇaṃ  
bh. katohiṃto uvar.?, — 15 ibid. (P 1603<sup>b</sup>): vāukkāyā ṇaṃ bh. k. uvar.?, — 16 567<sup>b</sup>  
(P 1604<sup>a</sup>): vaṇassatikāyā ṇaṃ bh. k. uvar.?, — 17 ibid. (P 1605<sup>a</sup>): beṇḍiyā (veiṇ<sup>o</sup> P)  
.., — 18 568<sup>a</sup> (P 1606<sup>a</sup>): teiṇḍiyā .., — 19 ibid. (P 1606<sup>a</sup>): caūriṇḍiyā .., —  
20 575<sup>b</sup> (P 1625<sup>b</sup>): paṃciṇḍiyatirikkhajoṇiyā .., — 21 579<sup>a</sup> (P 1635<sup>a</sup>): maṇussā ..,  
— 22 580<sup>a</sup> (P 1637<sup>a</sup>): vāṇamaṇṭarā .., — 23 581<sup>b</sup> (P 1641<sup>a</sup>): jotisiyā .., — 24 585<sup>a</sup>  
(P 1649<sup>b</sup>): Sohammagadevā ...

25 (12) 641<sup>b</sup> (P 1809<sup>b</sup>): lesā (°ssā P) ya 1 dāvva 2 saṃthāṇa 3 jamaṃ (jumma  
P) 4 paṇḍava 5 nīyaṇṭha 6 samaṇā<sup>3)</sup> ya 7 | uhe (ohe P)<sup>4)</sup> 8 bhariyā 9 'bhavīe 10 sammā 11  
miche ya 12 uddesā ||, — 1 587<sup>a</sup> (P 1656<sup>a</sup>): teṇaṃ k., Rāyagihe jāva e. v.: kati ṇaṃ  
bhaṃte lessāṇu paṇṇattāu? Go! cha l. p., taṃ: kaṇhalessā jahā paḍhamasae vitiudde-  
sae taheva lessāvibhāgo, — 2 588<sup>b</sup> (P 1661<sup>a</sup>): kativihā ṇaṃ bhaṃte dāvva p.? Go!  
davihe(°hā P) dāvva p., jīvadāvva ya ajīvadāvva ya evaṃ ceṇaṃ abhilāveṇaṃ jahā ajīva-  
pajjavā<sup>5)</sup>, — 3 595<sup>b</sup> (P 1685<sup>b</sup>): kati (kaivīhe P) ṇaṃ bh. saṃthāṇā p.? Go! cha  
s. p., taṃ: paṇḍavale vatte taṃse caūvaṃse āyate aṇṭthamthe, — handelt speciell  
auch von den vier jumma (kaḍa<sup>o</sup>, dāvva<sup>o</sup>, teyoga, kuliyoga), — 595<sup>a</sup> (P 1681<sup>b</sup>):  
kativīhe ṇaṃ bhaṃte gaṇḍipīḍage ṇaṃ p.? Go! dāvvasaṃge g. p., t.: āyāro jāva  
dīṭṭhivāyo, se kiṃ taṃ āyāro? ā 595<sup>b</sup> yāre ṇaṃ samaṇāṇaṃ niggaṇṭhāṇaṃ āyāre  
Go! evaṃ aṇḍaparūvaṇā bhāṇiyavvā jahā Namdīe<sup>6)</sup> jāva suchattho (! sutta<sup>o</sup>

1) *adhikṛitaśatasya uddeśakaparimāṇaparīṇānārthaṃ gāthām āha: jīo de ityādi, iyaṇ  
ca gāthā pūrvoktadvāragāthādvayāt kvacit pūvvaṃ dṛiṣyate.* (Erläut. aller 21 Punkte für die 24 jīva.)

2) fol. 548 ist zugleich auch als 549 paginirt (ebenso fol. 89 zugleich auch als 90,  
so daß factisch die Handschrift nur 690, nicht 692 foll. hat).

3) *sāmāyikādisaṃyatatādayaḥ.*

4) *nārakādayo yatho 'tpadyante, katham oghe sāmānye vartamāne bhavyābhavyādi-  
viṣeṣhaṇair aviṣeṣitāḥ.*

5) *yathā prajñāpanāyāṃ viṣeṣābhīdhāne paṇcame pade.*

6) diese Citirung der *aṅgaparūvaṇā* aus der *Nandī*, nicht aus *aṅga* 4, tritt un-  
bedingt dafür ein, daß dieselbe in der *Nandī* ihre ursprüngliche Stelle hat, erst von da in



P) *khalu padhamo bhū nijjuttimīsiu bhāṇiū | tūiū ya nīravaseso esa vihi hoi aṇuyogo*, — 4 610<sup>a</sup> (P 1721<sup>b</sup>): *kati naṃ bh. jumṃā p.? Go! cattāri jumṃā p., taṃ: kaḍa-jumme jāva kaliuge(oge P), se keṇa ttheṇa bhaṃte evaṃ vuccāi: c. ju. p. kaḍaj. jāva kal. evaṃ jahā aṭṭhārasamasae caṭṭhuddesae*, — 5 612<sup>b</sup> (P 1727<sup>b</sup>): *kativihā naṃ bh. payyavā p.? Go! duvīhā p. p., taṃ: jīvap. ya ajīvap. ya payyava(ajīva P)<sup>1</sup>)padam nīravasesaṃ bhāṇiyavvaṃ jahā pannaṇāe (j. p. f. P); āvaliyā naṃ bh. kiṃ saṃkheyyā samayā asaṃkheyyā s. aṇaṃtā s.? Go! no saṃkh. as. s. no aṇ. s.: āṇā pāṇi naṃ bhaṃte kiṃ saṃkheyyā . . evaṃ jāva sīsapaheliya tti, — <sup>2</sup>)6 626<sup>b</sup> (P 1767<sup>b</sup>): Rāyagiham(he P) jāva e. v.: *kati naṃ bh. nīyaṃthā p.? Go! paṃca nīyaṃthā p., taṃ: pulāe baūsi(se P)<sup>3</sup>) kusīle nīyaṃthe sīṇāte*, — 616<sup>b</sup> (P 1737<sup>a</sup>): *jadī a (jāi P) titthe hojjā kiṃ tittayare hojjā? patteyabuddhe hojjā? Go! tittthagare vā hojja patt. vā h.*, — 617<sup>b</sup> (P 1741<sup>b</sup>): *ussappiṇṅkāle, ośa<sup>o</sup>, susamasusamākāle, susamākāle, susama-dussamākāle, dussamasusamākāle, dussamākāle dussamadussamākāle*, — 7 640<sup>b</sup> (P 1806<sup>b</sup>): *kati naṃ bhaṃte saṃjayā p.? Go! paṃca saṃjayā p., taṃ, sāmātiyasamjāe chedo-ratthāvanīyasamjāte . .*, — 8 641<sup>a</sup> (P 1808<sup>b</sup>): *Rāyagihe jāva e. v.: neratiyā naṃ bh. kahaṃ uravayyaṃti? Go! se jahā nāmae pavamaṇe (pavae pavayamaṇe P)<sup>4</sup>)*, — 9 641<sup>b</sup> (P 1808<sup>b</sup>): *bhavasiddhiyā neraīyā naṃ bhaṃte (kahaṃ P) uvav.? Go! se jahā nāmae pavae pavamaṇe avasesaṃ taṃ ceva*, — 10-12 ibid. (P 1809<sup>b</sup>): *abhavasiddhiyā neraīyā . ., sammuddittihī(<sup>o</sup>i P) neratiyā . ., nichādittihī(<sup>o</sup>i P) neratiyā . .**

**26** (11) 647<sup>b</sup> (P 1827<sup>b</sup>): *baṃdhisayaṃ P: — namo suyadevayāe bhagavatīe<sup>5</sup>)*, *jīvā 1 ya lessa 2 pakkhiya 3 dditthī (di<sup>o</sup> P) 4 annāna 5 nāna 6 (nāna aṇṇāna P) sannā 7 u ya (blos saṇṇāo P) | veyā 8 kasāe ya (f. P) 9 uwayoge 10 joga (joge uwaoge P) 11 ekkārāsa vi tthānū(ne P) ||*, — 1 645<sup>a</sup> (P 1820<sup>a</sup>): *teṇaṃ k. Rāyagihe jāva e. v.: jīvā (ve P) naṃ bhaṃte pāva(m P)kaṃmaṃ kiṃ baṃdhī<sup>6</sup>) baṃdhati baṃdhissāi?*, — 2 645<sup>b</sup> (P 1822<sup>a</sup>): *aṇaṃtare(ro P)ravannaē naṃ bhaṃte neratiē pāvaṃ kaṃmaṃ kiṃ baṃdhī? puchā taheva*, — 3 646<sup>a</sup> (P 1822<sup>b</sup>): *paraṃparovavannaē (<sup>o</sup>naē naṃ P) bhaṃte neratiē . .*, — 4. 5 ibid. (P 1823<sup>a</sup>): *aṇaṃturo(rova P)gādhaē naṃ bhaṃte ner.*, *paraṃparogādhaē naṃ bh.*, — 6. 7 ibid. (P 1823<sup>b</sup>): *aṇaṃtarāhāraē naṃ bh.*, *paraṃparāhāraē*,

*āṅga 4* übergegangen ist, s. oben p. 413<sup>n-1</sup>. **16**, 285 fg. 342<sup>n</sup>. **17**, 3; — zu dem oben citirten Eingang speciell s. **16**, 257, und zu der *karikā* am Schluß (die sich in *āṅga 4* gar nicht vorfindet) s. **17**, 20 (Leumann). <sup>1</sup>) im Commentar aber richtig: *paryavapadaṃ ca viṇeṣha-*

*padam prajñāpanāyāṃ paṃcamam.*

<sup>2</sup>) zwischen dem Schluß von 5 und dem Anfang von 6 stehen drei Strophen, im Comm. eingeleitet durch: *asyai va tisro dvāragāthāh*, welche die 36 *guṇa* des *nīyaṃtha* betreffen, und sich als v. 2–4 der in Nro. **1790** vorliegenden *saṃgrahaṇi* ergeben.

<sup>3</sup>) *pulāko nihsāro dhānyakāṇaḥ, pulākat pulākāḥ saṃyamasārāpekshayā, sa ca saṃyamavān api manāk tam asāraṃ kurvan pulāka ity ucyate; vakuṣaṃ ṣavalaṃ karburam ity anarthāntaram, tataṣ ca vakuṣasaṃyamayogād vakuṣaḥ.*

<sup>4</sup>) *plavakāḥ utplavanakāri, plavamānaḥ utplutim kurvan.*

<sup>5</sup>) anch P.

<sup>6</sup>) *buddhavaṇ* Uebers.



— 8. 9 ibid.: *aṅgantarapayyattae*<sup>1)</sup>, *paramparopayyattae*, — 10 646<sup>b</sup> (P 1824<sup>b</sup>): *carime ṇaṃ bh. neratie*, — 11 647<sup>b</sup> (P 1827<sup>b</sup>): *acarime ṇaṃ bh. neratie p. k. k. vaṃdhī?*

**27<sup>2)</sup>** (11) 647<sup>b</sup> (P 1828<sup>a</sup>): *karim̐sugasayam̐*; — *jīvá ṇaṃ bh. pávaṃ kammaṃ kiṃ karim̐si(su P) kareṃti karissam̐ti?* . . ja ceeva baṃdhisate vattavvayā sa ceeva niravasesā bhāṇiyavvā taheva ṇavaram̐(! nava P)daṃdhaya(ḍaya P)saṃgahiyā ekkārasa uddesagā bhāṇiyavvā.

**28** (11) 648<sup>b</sup> (P 1831<sup>a</sup>): *kammāsamaññiṇeṇasayam̐(ṇaṇa P)*; — 1 648<sup>a</sup> (P 1830<sup>a</sup>): *jīvá ṇaṃ bhaṃte pávaṃ kammaṃ kaḥiṃ samaññisū (°aññisū P) kaḥiṃ samāyarim̐su? Go*, — 2 648<sup>b</sup> (P 1830<sup>b</sup>): *aṅgantaravannagā ṇaṃ bh. neratiyā pávaṃ kammaṃ kaḥiṃ samaññisū, kaḥiṃ samāyarim̐su?*, — 3-11 ibid.: evaṃ eenaṃ kameṇaṃ jaheva baṃdhisate uddesagāṇaṃ paḍivāḍi taheva ihaṃ ṇi aṭṭhasu bhaṃgesu (f. P) neyavvā, navaram̐ . . .

**29** (11) 650<sup>a</sup> (P 1835<sup>a</sup>): *kammaṇaṭṭhavaṇasayam̐*; — 1 649<sup>b</sup> (P 1833<sup>b</sup>): *jīvá ṇaṃ bhaṃte pávaṃ kammaṃ kiṃ samāyam̐<sup>3)</sup> paṭṭharim̐su samāyam̐ nīṭṭharim̐su?*, — 2 ibid. (P 1835<sup>a</sup>): *aṅgantaravannagā ṇaṃ bhaṃte neratiyā(ṇaṃ P) pávaṃ kammaṃ kiṃ samāyam̐ p. s. n.*, — 3-11 650<sup>a</sup>: evaṃ eenaṃ gamaeṇaṃ jaṇi ceva baṃdhisae uddesagaparivāḍi sa ceeva iha vi bhāṇiyavvā.

**30** (11) 656<sup>a</sup> (P 1850<sup>b</sup>): *samavasaraṇasayam̐*; — 1 655<sup>a</sup> (P 1848<sup>b</sup>): *kati ṇaṃ bhaṃte samosaraṇā p.? Go! cattāri s. p., taṃ: kiriyāvādī, akiriyāvādī annāṇiyavādī veṇāṇiyavādī<sup>4)</sup>*, — 2 655<sup>b</sup> (P 1850<sup>b</sup>): *aṅgantaravannagā ṇaṃ bh. neratiyā kiṃ kiriyāvādī? puehā, Go! kiriyāvādī ri jāva veṇāṇiyavādī ri*, — 3 656<sup>a</sup> (P 1850<sup>b</sup>): *paramparavannagā ṇaṃ bh. ner.*, — 4-11 ibid.: evaṃ eenaṃ kameṇaṃ ja ceeva baṃdhisae . .

**31** (28) 659<sup>a</sup> (P 1858<sup>b</sup>): *uvavūyasayam̐*; — 1 657<sup>a</sup> (P 1854<sup>a</sup>): *Rāyagihe jāva e. v.: kati ṇaṃ bhaṃte khuddājaṇmā(ḍḍāgajū<sup>o</sup> P) p.? Go! cattāri khuddā(°āga P)jūmmā paṃ, taṃ: kaḍajumme teyoe(oge P) dāvvarajumme kaliyoe*, — 2 657<sup>b</sup> (P 1855<sup>a</sup>): *kaṇhalessā khuddā(āga P)kaḍajumme neratiyā ṇaṃ bhaṃte kaū uvavayyaṃti?*, — 3 ibid. (P 1855<sup>b</sup>): *nīlalessa khuddā(āga P)k.*, — 4 658<sup>a</sup> (P 1856<sup>a</sup>): *kāulessū(ssa P)<sup>5)</sup> khuddāgakaḍajumma ner.*, — 5 ibid. (P 1856<sup>b</sup>): *bhavasiddhīya(iya P)khuddāgakaḍajumma ner.*, — 6 658<sup>b</sup> (P 1857<sup>a</sup>): *kaṇhalessabhavasiddhīyakhuddāgakaḍaj. ner.*, — 7. 8 ibid.: *nīla<sup>o</sup>, kāu<sup>o</sup>*, — 9-12 ibid. (P 1857<sup>b</sup>): *jahā bhavasiddhīheṃ cattāri uddesagā bhāṇiyā evaṃ abhavasiddhī evaṃ vi*, — 13-16 ibid.: evaṃ *sammadīṭṭhī*, — 17-20 ibid.: *nichādīṭṭhī*, — 21-24 ibid.: evaṃ *kaṇhapakkhiṇaṃ (°ehiṃ P) vi lessāsaṃjuttā cattāri uddesagā*, — 25-28 659<sup>a</sup>: *sukkapakkhiṇiṃ evaṃ ceva cattāri uddesagā*.

**32** (28) 659<sup>b</sup> (P 1859<sup>b</sup>): *urvatṭaṇāsataṃ*; — 1 659<sup>a</sup>: *shu(kh P)ḍḍāgakaḍajumma(u P)neratiyā ṇaṃ bhaṃte aṅgantaraṃ urvatṭittī(ttā P) kaḥiṃ guchaṃti (f. P)*

1) *aṅgantaraparyāptakah* Uebers. 2) die Eingangs-*gāthā* hören nun auf, weil die zu 26 gehörige dgl. fortgilt; s. 16, 297<sup>n.2</sup>. 3) *samakam eva*. 4) s. ob. p. 373. 16, 259. 5) *kāpotalecyā*.

*kuḥim* (f. P) *u* (*uvavajjanti* P), *kiṃ neraiesu* *u* (*uvavajjanti* P) *tirikkha* (*kkhajoniesu* *uvavajjanti* P) *uvvaṭṭaṇā* *jahā* *vakkanti*, — 2-28 659<sup>b</sup>: *kaṇhalessakāḍḍumṇā* *neratiyā* *eeva* (*evam* P) *eena* *kameṇaṃ* *jaheva* *uvavāyasae* *aṭṭhāvīsaṃ* *uddesagā* *bhāṇiyavvā*.

33 663<sup>b</sup> (P 1868<sup>b</sup>) hat 12 *Unter-saga*, die ersten acht zu 11, die letzten vier zu 9 *udd.*<sup>1)</sup>, in summa 124 *udd.*, — 1 (11) 661<sup>a</sup>: *paḍhamam* *egimḍiyasayam*; 1 660<sup>a</sup> (P 1861<sup>b</sup>): *katirihē* *ṇaṃ* *bhaṃte* *egimḍiyā* *p.?* *Go!* *paṃcavihā* *eg. p.*, *taṃ:* *puḍhavikāyā* *jāva* *vaṇassatikāyā*<sup>2)</sup>; 2 661<sup>a</sup> (P 1862<sup>b</sup>): *katirihā* *ṇaṃ* *bh.* *aṇaṃtarovavannagā* *egimḍiyā* *p.?* *Go!* *paṃcavihā* *aṇ. eg. p.*, *taṃ:* *pu*<sup>o</sup> *jāva* *vāṇ.*; 3-11 *ibid.* (P 1864<sup>a</sup>): *kaṛihā* *ṇaṃ* *bhaṃte* *paraṃparovavannagā* *egimḍiyā*, *abbhaṃtarogādhā* (*aṇaṃt*<sup>o</sup> P), *paraṃparogādhā*, *aṇaṃtarāhāragā*, *paraṃparāh.*, *aṇaṃtarapayyattagā*, *paraṃparupayy.*, *carimā* *vī*, *acarimā* *vī*, — 2 (11) 662<sup>a</sup>: *bitiyam* *egimḍiyasayam*; 1 661<sup>b</sup>: *katirihā* *ṇaṃ* *bhaṃte* *kaṇhalessā* *egimḍiyā* *p.?* *Go!* *paṃcavihā* *k. eg. p.*, *taṃ:* *puḍhavikāyā* *jāva* *vaṇassatikāyā*; 2 662<sup>a</sup>: *katirihā* *ṇ.* *bh.* *aṇaṃtarovavannagā* *kaṇhalessā* *eg. p.*; 3-11: *paraṃparovavannagā* *kaṇhalessā* *eg. . .*, — 3 (11) *ibid.*: *evam* *nīlalesē* (*hi* P) *vi* *sayam* *bhāṇiyavvam*, *tatiyam* *egimḍiyasayam*, — 4 (11) *ibid.*: *evam* *kāulessehi* *vi* *sayam* *bh.*, *caṭṭham* *egimḍiyasayam*, — 5 (11) 662<sup>b</sup>: *bharasiddhiyā* *egimḍiyā*, *paṃcamaṃ* *egimḍiyasayam*, — 6 (11) 663<sup>a</sup>: *kaṇhalessā* *bharasiddhiyā* *egimḍiyā*, — 7 (11) *ibid.*: *nīlalesa* *bhar. eg.*, — 8 (11) *ibid.*: *kāulessa* *bh. eg.*, — 9 (9)<sup>1)</sup> 663<sup>b</sup>: *katirihā* *ṇaṃ* *bh.* *abhārasiddhiyā* *egimḍiyā* *p.*, — 10 (9) *ibid.*: *kaṇhalessa* *abhav. eg.*, — 11 (9) *ibid.*: *nīlalesa* *abhav. eg.*, — 12 (9) *ibid.*: *kāulessa* *abhav. eg.*

34 675<sup>a</sup> (P 1894<sup>b</sup>) ebenfalls 12 *Unter-saya*, mit zusammen 124 *udd.*, heifst resp. *egimḍiyasedhīsayam*, — 1<sup>3)</sup> (11) 674<sup>a</sup> (P 1892<sup>a</sup>): *paḍhamam* *egimḍiyasedhīsayam*; 1 672<sup>a</sup>: *katirihā* (*k. ṇaṃ bhaṃte* P) *egimḍiyā* *p.* (*p. Go!* *paṃcavihā* P), *taṃ:* *puḍhavikāyā* *jāva* *vaṇ.*; 2 673<sup>b</sup> (P 1891<sup>b</sup>): *katirihā* *ṇaṃ* *bh.* *aṇaṃtarovavannagā* *egimḍiyā* *p.*; 3 *ibid.* (P 1892<sup>a</sup>): *paraṃparovavannagā*; 4-11 674<sup>a</sup>: *evam* *sesā* *vi* *aṭṭha* *uddesagā*, — 2 (11) *ibid.* (P 1892<sup>b</sup>): *kaṛihā* *ṇaṃ* *bh.* *kaṇhalessā* *egimḍiyā*, — 3 *evam* *nīlalessehi* (*m*) *vi*, — 4 *kāulessehi* *vi*, — 5 (11) *ibid.* (P 1893<sup>a</sup>): *bharasiddhiyā* *eg.*, — 6 (11) 675<sup>a</sup> (P 1893<sup>a</sup>): *kaṇhalessabhavas. eg.*, — 7 (11) *ibid.*: *nīlal. bh.*, — 8 (11) *ibid.* (P 1894<sup>b</sup>): *kāul. bh. eg.*, — 9-12 (je 9): *jahā* *bharasiddhihiṃ* *cattāri* *sayāṇi* *evam* *abhāvasiddhihiṃ* *vi* *cattāri* *sayāṇi* *bhāṇiyavvāṇi*, *navara* *carimaṃ-acarimaṃ-vayyā* *nava* *uddesagā* *bhāṇiyavvā*, *sesam* *taṃ* *ceva*.

35 681<sup>a</sup> (P 1909<sup>b</sup>) ebenfalls mit 12 *Unter-saya*, zu je 11, in summa also 132<sup>4)</sup> *uddesaga*: *egimḍiyamahājummasayāṇi*, — 1 (11) 680<sup>a</sup> (P 1907<sup>a</sup>); 1 679<sup>a</sup>.

1) *carima-acarima-uddesagamvayyam*. 2) s. *Bhag.* 1, 193. Wilson *Sel. W.* 1, 306.

3) bald nach dem Anfang (667<sup>a2</sup>) beginnt hier wieder S, resp. die Analyse, die ich von dem Rest des Werkes in meiner Abh. über die *Bhag.* 2, 227-235 gegeben habe.

4) s. 16, 296 (*Vidhiprapā*).





*ratiyā*, — 4 689<sup>a</sup> (P 1928<sup>a</sup>): *rāsījūṃmakalīyoganeratīyā*, — 5 ibid. (P 1928<sup>a</sup>): *kaṇhalesse(ssa P)rāsījūṃmakadajūṃmaneratīyā*, — 6 ibid.: *kaṇhalessateyoehi vi evaṃ ce (ceva P) uddesaṃ*, — 7 ibid. (P 1928<sup>b</sup>): *kaṇhalesse dāvarajūṃme*, — 8 ibid.: *kaṇhalessakalīyoehi vi*, — 9-12 ibid.: *nīlalessehi vi*, — 13-16 ibid. (P 1929<sup>a</sup>): *kāulessehi vi*, — 17-20 689<sup>b</sup>: *teulessa*, — 21-24 ibid.: *pamhalessa*, — 25-28 ibid. (P 1929<sup>b</sup>): *sukkalessāe vi*, — 29-32 ibid.: *bhavasiddhiyarāsījūṃmakadajūṃmaneratīyā*, — 33-36 ibid. (P 1930<sup>a</sup>): *kaṇhalessāe*, — 37-40 *nīlalessabhavasiddhihiṃ vi*, — 41-44 690<sup>a</sup>: *kāu*, — 45-48 *teu*, — 49-52 *pamha*, — 53-56 (P 1930<sup>b</sup>): *sukka*<sup>o</sup>, — 57-84 ibid. (P 1931<sup>a</sup>): *abhavasiddhiyā*, — 85-112 690<sup>b</sup> (P 1931<sup>b</sup>): *sammadditthī rāsīj.*, — 113-140 ibid.: *micchadditthī rāsījūṃma*, — 141-168 ibid. (P 1932<sup>a</sup>): *kaṇhapañkhīyarāsīj.*, — 169-196 691<sup>a</sup>: *sukkapakkhīyarāsījūṃmakadajūṃmaneratīyā ṇaṃ bhaṃte kaṃ uvaṃyānti?* evaṃ ettha vi bhavasiddhiyasarīsā aṭṭhāvīsaṃ uddesagā bhavaṃti, — schl.: *se vaṃ bhaṃte 2 tti bhāgavaṃ Goyame samaṇaṃ bhāgavaṃ Mahāvīraṃ tikkhutto āyāhiṇaṃ payāhiṇaṃ kareṃti tikkhutto āyāhiṇāpayāhiṇaṃ karettā vaṃdaṃti na 2 vāṇḍittā na 2ttā evaṃ vadāsi: evaṃ eyaṃ bhaṃte taṃ e. bh. avitaham e. bh. asaṃdittham(ddd P) e. bh. itthīyaṃ(cch P) e. bh. paḍitthīyaṃ(cch P) e. bh. itthīya(cch P)paḍitthīyaṃ(cch P) e. bh. sacce ṇaṃ esa-m aṭṭhe jeṇaṃ tubbhe vadaha tti kaṭṭu apuravayaṇā hi khalu arahāntā bhāgavaṃto | samaṇaṃ bhāgavaṃ Mahāvīraṃ vaṃdati namaṃsati 2 ttā saṃjameṇaṃ tavaṃ appāṇaṃ bhāveṇāṇe viharati, rāsījūṃmasayaṃ sammattaṃ.*

Num folgt eine summarische Uebersicht über die *Bhagavatī*<sup>1)</sup>: *savvāe(cc P) bhagavatīe (bh. 138 P) aṭṭhattisaṃ sataṃ satāṇaṃ 138 (f. P), uddesagāṇaṃ 1925*<sup>2)</sup>.

*culasīta(ti B)sayasahassā padāṇaṃ*<sup>3)</sup> *pavaravaraṇāṇadaṃsehiṃ(sī BP), bhāvābhāva-m-aṇaṃtā paṇattā etthaṃ aṅgaṃmi(ṇsi || 1 || P).*

*tava-ṇiyama-viṇayavelo jātati satā (°ttā B) nāṇā(nāṇa BP)*<sup>4)</sup>*vimalavipulajulo | hetusata(satru B)vi 691<sup>b</sup> -pulavego(saṃvego P) saṃghasamuddo guṇavīśālo || (°lo rāsījūṃmasattaṃ sammattaṃ B), saṃmattā bhagavatī, ṇamo*<sup>5)</sup>*Gotamādīṇaṃ gaṇaharāṇaṃ, ṇamo bhagavatīe(ti BP) rivāhapannattīe, ṇamo duvālasaṃgassa gaṇipīḍagassa(padig° B)*<sup>6)</sup>.

*kummasusaṃthīyacalaṇā anahīya(amil° P, °yā B)koreṃtha(raṃṭa P)beṇṭa-saṃkāsā | suyaḍevayā bhagavatī mama matihīraṃ paṇāseu ||*

*paṇṇattīe āyimāṇaṃ aṭṭhaṇhaṃ sayāṇaṃ do-do uddesamā (°sagā B: f. P) uddisīyānti, navaraṃ caṭṭhe(ttha BP)saḍe padhame divase aṭṭha vitīyadivase do udde-*

1) s. *Bhagav.* 1, 377-79. 2) só auch BS, f. P (wo statt der Zahl nur ein *i* sich findet!); in der Uebers. (1934<sup>b</sup>) heißt es resp. ganz ausdrücklich: *paṃcaviṇṇatīyadhīkaikona-riṇṇatīyātam uddeçakāṇāṃ*; ebenso bei *Abhayadeva*, s. unten pag. 462, factisch sind es nur 1923, s. 16, 295. 296. 3) s. hierzu 16, 288 fg. 295 fg.

4) *jayati sadā jñāna°* Uebers. in P.

5) ebenso bei *Abh.*, s. p. 463.

6) was folgt, ist in der Uebers. in P übergangen.

*sayā udd.:* *navamāu satāu āruddham jāruīyam jāru 2 puveti tāvatīyam 2 egadivaseṇa* (m P) *uddisīyanti, ukkoseṇaṃ satam pi egadivaseṇaṃ, majjhimeṇa(m P) dohiṃ* (d. divasehiṃ B) *satam, jahaṇeṇaṃ tihim (t. divasehiṃ BP) satam, eraṃ jāva vīsativamaṃ satam, navaram Gosālo egadivaseṇa uddisīyanti, jadiviyo(°dīthio P, yadiviu B) egeṇa (geṇa B) cere āyambileṇa amutavati (taccā P, amunnarati B), ahaṇamvito (°ṇamthhito P, ahaṇariyo B) āyambileṇa(ta B)chattheṇa amunnarati; ekkavīsabāvīsa(bār° f. B)terīsativamāṃ satām ekkekkaḍivaseṇa uddisīyanti, caūvīsatisam (°mam BP) satam (f. B) dohiṃ divasehiṃ cha cha (f. B) uddesagā, paṃcavīsativamaṃ (°mam sayam P) dohiṃ divasehiṃ cha cha uddesa 692<sup>a</sup> gā, baṃdhisayām attha [26—33] sayām (von dhi ab in B übertüncht) egeṇa divaseṇa, seḍḍhi(satthim P)sayām bārusa egeṇa, egiṃdiyamahājummasayām bārusa egeṇa, evaṃ beṃdiyāṇaṃ bārusa, teṃdiyāṇaṃ bārusa, caūriṃdiyāṇaṃ bārusa egeṇa, assaṇṇipaṃciṃdiyāṇaṃ bārusa, saṇṇipaṃciṃdiyamahājummasayām ekkavīsam egadivaseṇaṃ u(ddi)sijjhaṃti, rāsījummasatam (°tām B) egadivaseṇaṃ uddisijjhaṃti.*

*vīyasiya-araviṃḍakarā nāsīyatimiraṃ suyāhivā devī | majjham pi deu meham* (°hā B) *vuhavībha(vīvīha B)ṇamaṃsiyā ṇiccam ||*

*suyadevayāe paṇamīmo jīe (jīe P) paṣiṇa(sā BP) sīshiyam(kkh BP) ṇānam | aṇṇaṃ puvayanadevī(vim P) saṃtikarim(ram BP) tam namam sāmi ||<sup>1)</sup>*

*ṣṛibhagaratisūtram (ṣṛivīrahapanuattī° P) saṃpūrṇam, itī<sup>2)</sup>vivāhapanattī sammattam | cha | ṣṛī | graṃthāgram 15750 | cha | ṣubham bhava | tu, kalyāṇam astu.*

## 1788. Ms. or. fol. 658.

Dasselbe Werk (= B).

fol. 2—266 [Blatt 1 fehlt] (15 Z., à 66 aksh.); — schl.: *sammattam vibāhapanattī nāma paṃcamam aṅgam | ṣṛīḥ syāt saṃghasya | ṣam syāt leśakasya | ciram stheyāt | saṃvat 1555 varshe ṣāke 1420 kshayakṛinnāmasaṃvatsare aṣṇamāsī ṣuklapaṃcamyām vāgyati(kp!)vāre anekarājādhirājanatucaraṇāraviṃḍaḥ Shilacala(cula ist ausgestrichen)cigotranabhorikāsanaikudinamaṇiḥ | suratṛāṇa<sup>3)</sup> Gayāsadīna<sup>4)</sup>rājye | vīhadgache vādī ṣṛīDevasūrisaṃtāne ṣṛī Padmacaṃdrasūrīṇam anwaye | pū<sup>0</sup> ṣṛīṣṛīṣṛī Hemacaṃdrasūrīṇam yattāṃvujodbhāṃsana Divākarāṇām svihitacakraṇāṇām shatṛiṇṇatgūṇaratnarohaṇādrīṇam | svasemukhījītarācaspātīṇam pū<sup>0</sup> ṣṛī (sieben mal) Jnānacaṃdrasūrīṇam | caravāṇabhōjaciṃcirīkābhīyām | sachishyābhīyām vīneyadhṛitalekhābhīyām ga<sup>0</sup>Kavalakīrtti- mi<sup>0</sup>Devakīrtti-*

<sup>1)</sup> hier fügen BSP noch hinzu (s. Bhag. 1, 379<sup>b</sup>): *suyadevayāe jakkho kuṇḍadhammo (kuṇḥavaro B) raṃbhasaṃtīviroṭṭā (raṃhasaṃtīveruṭṭo B) | vijjā ya amṭihumūḍi (amṭa° B) deu (deva B) aviggham līhaṃtassa ||* was oben nach *namamsāmi* folgt, fehlt in B.

<sup>2)</sup> was folgt fehlt P.

<sup>3)</sup> Sultān! s. 16, 159. 415.

<sup>4)</sup> Ghīyās-ud-dīn Khilji, \*king of Mālwah and Māndū\* (AD 1482—1500), s. Edw. Thomas Pathan kings p. 346. 349. Prinsep Useful Tables<sup>2</sup> p. 315 (AD 1469).





*vyayasvarûpasya | ghanodâraçabdasya liṅgaribhaktiyuktasya | sadâkhyâtasya* (so pr. m. u. P, *sadâ vyâkhyâ°* see. m.) *sallakshanasya devâtâdhihîhîtasya surarnamanâditoddeçakasya nânâ(vf aus P)dhâdbhutapravaracaritasya | shaṭtriṅcatpraçnasahasra<sup>1)</sup>-pramâṇasûtradehasya | caturannyogacaranasya | jñâucarananayanayugalasya dravyâstika-paryâyâstika-nayadrityadamtamuçalasya(sol<sup>o</sup> P) | niçayavyarahâranayasamunnatakumbhadrayasya | (yogakshemakarṇayugalasya aus P) prastâvanâracanaracanâprakâṇḍaçauṇḍâdanḍasya | nigamanaracanâtuchapuchasya | kâlâdyashṭaparakârapravacanopacârâruparikarasya | utsargvâparâdarâdasamuchalud-atuchaghanṭâyugalahoshasya | yaçahpaṭahapatupratîravâpûrṇadikcakravâlasya syâdvâdaviçadâṅkuçavaçîkṛitasya | rividhahetuhetisamâhasamanvitasya | mîthyâtvâjnânâvîramanâlakshañarîpûbaludalanâya çrîman Mahârîramahârâjena niyuktasya | balanîyuktakakalpagaṇanâyakamatîprakalpitasya munîyodhair anâbâdham adhîgamâya | pûrramunîçîlpîkalpitayor bahupravaragunatre 'pi hrasvatayâ mahatâm eva vâṁchitarastusâdhanasamarthayor vṛittî-cûrṇinâdikayos tad-anyeshdm ca jîvâbhîgamâdirivîdhavîravanâdarakaleçânâṁ saṅghaṭanena(tl P) vîhâtârâ, ata eva (evâ P) mahatâm apy upakârîṇî, hastinâyukâdeçâd îva gurujanaracanât pûrramunîçîlpîkulotpannâir asmâbhîr nâdîke 're 'yam vṛittîr ârabhyata îti çâstraprastâvanâ; — atha viyâhapaṇṇattî (vîvâ° P) tî kah çabdârthah? ucyate, rivîdhâ jîvâjîvâdîpracuratarapadârthavîshayâ â abhîvîdhînâ kathamcin nîkhlitâ(tâ f. P)jneyavyâptîyâ maryâdayâ vâ parasparâsaṅkîrṇalakshañâbhîdhânarûpayâ khyâh (f. P) khyânâni bhagarato Mahârîrasya Go(Gan° P)tamâdivine 2<sup>a</sup> yân prati praçnâtapadârthapratîpâdanâni vyâkhyâ(°yâs P) tâh prajñâpyamte prarûpyamte bhagaratâ Sudharmmasvâminâ Janbûnâmânam abhî yasyâṁ 1 (P) | atharâ, rivîdhâtayâ viçeshena vâ âkhyâyamta îti vyâkhyâ abhîlâpyapadârthavṛittayas tâh prajñâpyamte yasyâṁ 2 | atharâ, vyâkhyâtânâṁ arthapratîpâdanâniṁ prakṛîshṭâh jñaptayo jñânâni yasyâṁ sâ vyâkhyâprajñaptîh 3 | atharâ . . . 4 | atharâ rivâhâh rivîdhâ viçîshṭâ vâ 'rthapravâhâ nayapravâhâ vâ prajñâpyamte prarûpyamte prabodhyamte (<sup>m</sup> u. P) vâ yasyâṁ | vîvâhâ vâ viçîshṭasam-tânâ vibâdhâ vâ pramâṇâbâdhînâ (<sup>o</sup>itâ P) prajñâ âpyamte yasyâṁ | vibâdhâ câ'sau prajñaptîç câ 'rthaprarûpanâ rivâhaprajñaptîh (<sup>m</sup> u. P), rivâhaprajñaptîh vibâdhâprajñaptîh vibâdhaprajñaptîr vâ 5 |; — îyam ca bhagaratî 'ty apî pûjyatvenâ bhîdhîyate îti; — îha vyâkhyâtârah çâstravyâkhyânârambhe phalayogamaṅgalasamudâyârthâdîni drârâṇi varṇayamti, tâni ce 'ha vyâkhyâyâṁ viçeshâvaçyakâdîbhîyo 'vasyâni | çâstrakârâs tu vîghnavinâyakopaçamanîmittam vîneyajanapravararttanâya ca çîshṭâjanasamayasaṁcârâṇâya vâ maṅgalâbhîdheyaprayojanasambâdhân udâharamti, tatra ca sakalakalyâṇakâraṇatayâ 'dlâkṛitaçâstrasya çreyobhûtatvena vîghnah (°âh P) sambharati(°ntî P) 'tî tadupaçamanâya maṅgalâṅtaravyapôhena bhâvamam-galam upâdeyam maṅgalâṅtarasyâ 'naikâṁtikatrâd anâtyamtikatrâc ca, bhâva-*

1) s. 16, 285, 290, 305 (vâgarâṇa); unten fol. 4<sup>a</sup>.

*maṅgalasya tu tadviparītatayā bhilashītārthasādhanasamarthatrena pūjyatrāt | āha ca: kiṃ puṇa tam aneḡamṭīyam accaṃtam ca ṇa jao bhilānāī(nāī P) | tarvīvarīyaṃ bhāre, teṇa rīseṣeṇa tam puṇyaṃ || 1 || bhāramamaṅgalasya ca tapahprabhītibheda-bhīmatvenā nekarīdhatve pi parameshī(h)īpaṃcakanamaskārarūpaṃ rīṣeṣeṇo pādeyaṃ parameshī(h)īnām maṅgalatratokottamatraṇaṇyatvābhīdhānād, āha ca: cūttārī maṅgalam ityādi, tan(tatra P)namaskārasya ca sarvapaṇapraṇāṇakatrena sarvavīghno-ṇaṇamahetuvād, āha ca<sup>1)</sup>: eṣha paṃcanamaskārah sarvapaṇapraṇāṇaḥ | maṅgalānām ca sarveṣhām prathamam bhavati maṅgalam || 1 || ata evā yaṃ samasta-ṇrutaskaṃdhānām ādār upādīyate, ata evā yaṃ teshām abhyaṇtaratayā bhīdhīyate: yad ā 2<sup>b</sup> ha: so sarvasuyakkkaṃdhubbhaṇtarabhīu tī, ataḥ ṇāstrasyā dār eva parameshī(h)īpaṃcakanamaskāram upadarṇayam āha: namo araham tūṇam ityādi | tatra nama īti naīpātīkam padaṃ . . .*

4<sup>a</sup> *tad evaṃ asya ṇāstrasyāī kaṇrutaskaṃdharīpasya sātīrekādhyayana-ṇatasaṇbhāvasya, uddeṇakadaṇasahasrīpramāṇasya<sup>2)</sup>, śhaṭṭrīṇṇatpraṇasahasraparīmaṇasya<sup>3)</sup>, aṣṭāśītīsaḥṇrādīhīkalakṣhadvaya<sup>4)</sup>pramāṇapadarāṇṇṇ maṅgalā-dīnī darṇītānī | aṭha prathame ṇate graṇtham taraparībhāṣhayā adhyayane daṇo ddeṇa 4<sup>b</sup> kī bhavaṇṭī, uddeṇakāṇ ca dhyayanaṇrthadeṇābhīdhīyānīo dhyayana-rībhāḡī uddīṇyaṇte upadhānarīdhīnā ṇīṣhyasyā cārīyeṇa, yathai: tāraṇtam adhyayana-bhāḡam adhīṣve ty (shrevaṃ P) uddeṇās, ta eva ddeṇakāḥ, tāṇṇ ca sukhadharaṇasmara-ṇādīnīmīttam ādyābhīdheyābhīdhīhānadrāreṇa saṃgrahītum īmām ḡāthām āha: Rāyagīhe tyādi, — . . 4<sup>b</sup> prathamaṇatoddeṇakasamgrahaṇīḡāthārthaḥ | tad evaṃ ṇāstroddeṇe kṇītamamaṅgalādīkṇītyo pi prathamaṇatasyā dau rīṇeshato maṅgalam āha: namo suyassa tī . . , — 5<sup>a</sup> evaṃ tārat prathamaṇatoddeṇakābhīdheyārthaleṇaḥ prāḡ dar-ṇītaḥ, tataṇ ca yathoddeṇam nīrdeṇa īti nyāyam āṇṇītyā dītaḥ prathamoddeṇakārtha-prapaṇco rāṇyas, tasya ca guruparrakramalakṣhaṇam saṃbaṇdham upadarṇayan bhā-ḡarīṇ Sudharmmasrāmī Jambūsramīnam āṇṇītye dam āha: teṇam kāleṇam teṇam samueṇam ityādi.*

1 26<sup>a</sup>. — 2 34<sup>a</sup> *prathamoddeṇake calanādīdharmakaṇ karma kathītam<sup>5)</sup>, tad eve ha nīrūpyate, — 3 40<sup>a</sup> karmaṇa udīraṇavedanādi, — 4 42<sup>b</sup> tasyāī va bheda-dīnī darṇayītum . . āha, — 5 48<sup>b</sup> anaṇtaroddeṇakasyā ṇītimasātreshr arhadādaya uktīḥ, te ca pṇīthīryām bhavaṇṭī ty . . pṇīthīvīpratīpadamāya . . āha: amītimasātreshu . . jyotīṣkarīmānārāsāḥ, — 6 52<sup>a</sup>, — 7 55<sup>a</sup> vīdhvāīsam āḡachaṇṭī ty uktam prāḡ, īha tu tadviparyaya utpādo bhīdhīyate; am Schlufs: garbhavaktaryatā, — 8 57<sup>a</sup> garbhavāsaṇ ṇā yushi satī ty āyurnīrūpaṇāyā ha; am Schlufs vīryam, — 9 61<sup>a</sup> guruvādi und*

1) s. Jacobi *Kalpasūtra* p. 33. 99 und 16, 299. 374. 393. 473. 17, 68.

2) !s. 16, 285. 290. 3) s. p. 454. 4) s. 16, 285-288 fg.

5) só wird hier fast durchweg je am Beginn des folgenden *udd.*, resp. *adhy.*, der Inhalt des je vorhergehenden (*anaṇtara*), und der Zusammenhang Beider, kurz angegeben.

*asthīraṃ karma*, — 10 64<sup>a</sup> *jīvanām utpādarīrahah;* — schl.: *iti gurugamabhāṅgāḥ sāgarasyā 'ham asya sphuṭam upavīta(cī P)jādyah pañcamāṅgasya sadyah prathamāçata padārthāvarttagarttam vyatīto vīvarāṇavarapota(ṇ P, °tau °m) prāpya saddhīvarāṇām || iti çrīmad Abhayadevācāryavīracatāyām bhagavatīvṛttau prathamāçatam samāptam.*

2 85<sup>a</sup>. — 1 73<sup>a</sup> *teshām (jīvanām) ero 'cheāsādī,* — 2 73<sup>b</sup> *samudghātasvarūpaṃ,* — 3 74<sup>a</sup> *teshu (samudghāteshu) ca māraṇāṅgulikasamudghātas tena samarahatāḥ kecit prīthīrīshū 'padyante iti 'ha prīthīryah pratipādyante,* — 4 74<sup>b</sup> *tṛtīyoddeçake nārakāḥ uktāḥ, te ca pañcendriyā itī 'ndriyaprarūpaṇāya catu°kah,* — 5 79<sup>b</sup> *amaṅtaram īndriyāṅy uktāni tadraçāc ca paricāraṇā syād itī tannirūpaṇāya pañc°kah.* — 6 *ibid. pañcamoddeçakasyā 'nte 'nyayūthīkā mithyābhāshīṇah uktāḥ, atha shashṭhe bhāshā-svarūpam ucyate,* — 7 80<sup>b</sup> *bhāshāviçuddher devā bharaṇtī 'ti devoddeçakah sa°mah,* — 8 82<sup>a</sup> *devasthānād dhikārac Camaracaṃcūbhūdhānaṃ devasthānādi,* — 9 82<sup>b</sup> *samāyākshetraṃ,* — 10 85<sup>a</sup> *amaṅtaraṃ kshetraṃ uktam, tac cā 'stikāyadeçarūpam ity astīkāyābhūdhānaṃ.*

3 103<sup>a</sup> *amaṅtaraçate 'stikāyā uktāḥ, ihā tu tadviçeshabhūtasya jīvāstikāyasya vīradhadharmā ucyante;* — 1 90<sup>b</sup> *devānām vīkuraṇā,* — 2 94<sup>a</sup> *tadviçeshāṇām evā 'surakumārāṇām gatiçaktiprarūpaṇam,* — 3 97<sup>a</sup> *dri°ke Camarotpāta uktah, sa ca kriyāsvarūpo 'taḥ kriyāsvarūpābhūdhānāya tṛi°,* — 4 98<sup>b</sup> *ana°ke kriyo 'ktā, sā ca jñānavatām pratyakshe 'ti tad eva kriyāviçesham āçṛitya ricitrituyā darçayāṅç cat°kam āha.* — 5 *ibid. cat°ke vīkuraṇā°ktā, pañcame 'pi tām eva viçeshata āha,* — 6 100<sup>a</sup> *vīkuraṇā°sambaddha eva sha°kah,* — 7 102<sup>a</sup> *sha°ke Imdrānām ātmarakshā uktāḥ, atha sapto°ke teshām eva 'okapālān darçayitum āha,* — 8 102<sup>b</sup> *devavaktaryatā,* — 9 103<sup>a</sup> *devānām cā 'vadhūjñānasubdhāre 'pī 'ndriyopayogo 'stī 'ty ata īndriyarishayaṃ nīrūpayan navamoddeçakam āha,* — 10 *ibid. prāy īndriyāṅy uktāni, tadraṃtaç ca devā itī devavaktaryatā pratibaddho daçamā uddeçakah.*

4 105<sup>a</sup> *tṛītyaçate prāyeṇa devād dhikāra ukto, 'taḥ prāyas tadadhikāravat eva caturtham çatam;* — 1-8 103<sup>b</sup> *devavaktaryatā: pratyekam pūrvaḍidīkshu sthīnī Samdhyaḥprabhāḍīni Sumanahprabhṛitīni ca vīmānāni,* — 9 104<sup>a</sup> *vāikriyāçarīrasādharṃyān nārakavaktaryatā,* — 10 105<sup>a</sup> *leçyāḥ.*

5 125<sup>a</sup> *leçyāraṃtaḥ;* — 1 107<sup>a</sup>, 2 108<sup>a</sup> *prathama ud°ke dīkshu dīvasādivibhāgaḥ ukto, dvītiye tu vātam pratipipādayīshur vātābhedānī tāvāt abhūdhātum āha,* — 3 109<sup>a</sup> *amaṅtaroktam laraṇasamubrādīkam satyam samyakjñānīpratipādītatṛān, mithyājñānīpratipādītum tr asatyaṃ,* — 4 112<sup>a</sup> *ana°çake 'nyayūthīkachadmasthamanushyavaktaryato 'ktā, caturthe tu manushyāṇām chadmasthānām ca kevalīnām ca prāyah so 'cyate.* — 5 112<sup>b</sup> *ana°çake caturdaçapūrvarīdo mahāmubhāvato 'ktā, sa ca mahāmubhāvatrūv eva chadmastho 'pī setsyatī 'ti kasyā 'py āçamkā syād atas tadapanodāya pañcamoddeçakasye 'dam ādisūtram,* — 6 116<sup>b</sup> *ana°çake jīvanām karma-redano 'ktā, shashṭhe tu karmaṇa eva baṃdhamibaṃdhanaviçesham āha,* — 7 120<sup>a</sup>



*shaṅkaśāntasūtre karmapudgalanirjaro 'ktā, nirjarā ca calanam iti saptame pudgala-*  
*calanam, — 8 123<sup>a</sup> saptama uṅke pudgalāḥ sthīto nirūpitāḥ aṣṭame tu ta eva pra-*  
*deṣato nirūpyante, — 9 124<sup>b</sup> idaṃ kilā 'rthajātaṃ Gautamo Rājagṛiḥe prāyaḥ pṛiṣṭa-*  
*rān vahuṣo bhagavatas tatra vihārād iti Rāja gṛihādisvarūpanirṇayaḥ, — 10 125<sup>a</sup> anaṅka-*  
*kānte devā uktā iti devaviṣeshabhūtaṃ caṃdramasam uddiṣya daṅkam āha.*

**6** 142<sup>b</sup> *jīvādvyarthapratipādanaparam;* — 1 125<sup>b</sup>, — 2 *ibid. anaṅka ya ete*  
*saredanū jīvā uktās te āhārakā api bhavaṃti 'ti āhārodeṣakāḥ, sa cā prajñāpanā-*  
*yām eva dṛiṣṭyaḥ, — 3 129<sup>a</sup> anaṅka pudgalāḥ āhārataḥ cīntitā iha tu baṃdhāditaḥ,*  
*— 4 134<sup>a</sup> anaṅka jīvo nirūpito, 'tha catuṅka 'pi tam eva baṃgyaṃtareṇa nirū-*  
*payann āha, — 5 136<sup>a</sup> anaṅka sapradeṣā jīvā uktā, atha sapradeṣam eva tamaskā-*  
*yādikaṃ pratipādayitūṃ paṃcākam āha; vimānādiraktavyatā, — 6 130<sup>b</sup> jīvavakta-*  
*vyatā, — 7 138<sup>b</sup> jīvaviṣeshayonivaktavyatā; Bhāratasya svarūpaṃ, — 8 141<sup>a</sup> pṛithivī-*  
*nāṃ svarūpaṃ; dvīpādīshu jīvāḥ pṛithivyādīteno 'tpanapūrvāḥ, — 9 142<sup>a</sup> utpādasya*  
*karma baṃdhapūrvakatvād asāv eva pravūpyate, — 10 142<sup>b</sup> pṛiḡ aviṣuddhaleṣyasya*  
*jñānābhāva uktāḥ, in 10 desgl.*

**7** 160<sup>a</sup> *jīvādvyarthapratipādanaparam* (wie **6**); — 1 146<sup>a</sup> *pratyākhyānīno vaktā-*  
*vyatā, — 2 148<sup>a</sup> pratyākhyānam, — 3 149<sup>a</sup> jīvādīkārāḥ, — 4 149<sup>b</sup> .triṅka saṃ-*  
*sārīṇaḥ cācātādisvarūpato nirūpitāḥ, caṅka tu tān eva bhedato nirūpayann āha . . ,*  
*— 5 150<sup>a</sup> tadviṣeshānām eva youisaṃgrahaṃ bhedata āha, — 6 152<sup>b</sup> anaṃtaraṃ yoni-*  
*saṃgrahādīr artha uktāḥ, sa cā 'yushmatāṃ bhavati 'ty āyushkādīnirūpaṇam, — 7 153<sup>b</sup>*  
*anaṅka narakādāv utpattir uktā, sā cā 'saṃvṛitānām, atha 'tadviparyayaabhūtasya*  
*saṃvṛitasya yad bhavati tat saptāṅka āha, — 8 155<sup>a</sup> saptāṅkasyā 'ṃte chādmasthi-*  
*kaṃ vedanam uktam, aṣṭame tv ādāv eva chādmasthavaktavyato 'cyate, — 9 158<sup>b</sup>*  
*pūrvam ādhā(? auch P)karmabhokṣṛitvānā 'saṃvṛitavaktavyato 'ktā, navāṅka 'pi tad-*  
*vaktavyatāi 'vo 'cyate, — 10 160<sup>a</sup> anaṅka paramatanirāsa ukto, daṅame 'pi sa*  
*ero 'cyate.*

**8** 204<sup>a</sup> *pūrvatra pudgalādayo bhāvā nirūpitāḥ (°vāḥ pra° P) ihā 'pi ta eva pra-*  
*kāramtareṇa pravūpyante;* — 1 164<sup>a</sup> *pudgalaparīṇāmāḥ, — 2 176<sup>a</sup> sa evā 'sī(ṣī P)-*  
*vishadvāreṇo 'cyate, — 3 177<sup>b</sup> anaṃtaraṃ ābhīnūbodhika(kādikaṃ P)jñānam paryavataḥ*  
*pravūpitaṃ, tena ca vṛikshādayo 'rthā jñāyante, 'taḥ tṛitīyodeṣake vṛikshaviṣeshān āha,*  
*— 4 ibid. anaṅka vimānikā uktās, te ca krīyāvāṃta iti caṅka tā (tāḥ krīyā P)*  
*ucyante, — 5 180<sup>b</sup> pariḡrahādīkrīyāvīshayaṃ vicāram darṣayann āha, — 6 182<sup>b</sup>*  
*paṃcāme ṣramaṇopāsakādhikāra uktāḥ, shashṭhe 'py asāv eva 'cyate, — 7 183<sup>b</sup> shaṅka*  
*krīyāvṛatikāra uktāḥ, iti krīyāprastāvāt saptāṅka pradveṣakrīyānīmīttako 'nyayū thi-*  
*ka vīvādavyatikāra ucyate, — 8 189<sup>b</sup> anaṅka sthāvīrān praty anyayūthikāḥ pra-*  
*tyanūkā uktāḥ, aṣṭame tu gurvādīpratyānīkā ucyante, — 9 201<sup>a</sup> aṣṭāṅka dyotishām*  
*vaktavyato 'ktā, sā ca vaiṣrasikī (vaisra° P) 'ti, vaiṣrasikam (vaisr° P) prāyogikaṃ (pr. ca P)*  
*baṃdhaṃ pratipādayishur navāṅkaṃ āha, — 10 204<sup>a</sup> anaṅka baṃdhādayo 'rthā*

uktāḥ, tāṃṣ ca ṣrutāṣīlasaṃpānāḥ puruṣhā vicārayamti 'ti ṣrutādisaṃpānāpuruṣha-prabhṛitipadārthavicāraṇārtho daṣama uddeśakāḥ.

9 236<sup>a</sup> ashtamaṣate vivīdhāḥ padārthā uktā, navame 'pi ta eva bhaṃgyaṃtareṇo 'cyante; — 1 205<sup>a</sup> Jambūdvīparaktavyatā, — 2 206<sup>a</sup> Jambūdvīpādīshu dyotīshkavaktavyatā, — 3-30 207<sup>a</sup> dviṅṣake dvīpavaktavyato 'ktā, tṛitīye 'pi prakāraṃtareṇa sai 'vo 'cyate; 30 Āuddhadāntābhīdhānāśtāvīṇṣatitamā-ṃtaradvīparaktavyatā, — 31 209<sup>b</sup> kevalyādivacanāṃ ṣrutvā keralījñānam utpādayet, — 32 214<sup>b</sup> yena kevalīvacanāṃ ṣrutvā tad utpāditaṃ sa(ṃ)darṣyate, — 33 229<sup>b</sup> Gāṅgeyo bhagavadupāsānātaḥ siddhāḥ, anyas tu karmavaṣād viparyayam apy avāpuoti yathā Jamālir ity etaddarṣanāya trayastrīṅṣattamoddeśakāḥ, — 34 230<sup>a</sup> anaṅṣake gurupratyanīkatayā svagūṇavyāghāta uktāḥ, catuṅme tu puruṣavyāghātena tadanyajīvyāghāta ucyate.

10 236<sup>a</sup> anantaṣate jīvādāyo 'rthāḥ pratipādītā, ihā 'pi ta eva prakāraṃtareṇa pratipādyaṃte, — 1 231<sup>b</sup>, — 2 233<sup>b</sup> anantaroddeśakāṃte ṣarīrāṇy uktāni, ṣarīri ca kriyākāri bhavati 'ti kriyāprarīpaṇāya dvitīya udṅkaḥ, — 3 234<sup>a</sup> dviṅkāṃte devatvam uktam, atha tṛitīye devasvarūpam abhīdhīyate, — 4 234<sup>b</sup> tṛiṅṣake devavaktavyato 'ktā, caturthe 'py asāv eva 'cyate, — 5 235<sup>a</sup> devīvaktavyatā, — 6 236<sup>a</sup> devīṣrayaviṣeṣaṃ pratipādayann āha, — 7-34 ibid. shaṅṣake Sudhurmā sabho 'ktā sa cā 'ṣraya ity āṣrayādīkārād āṣrayaviṣeṣhān anantaradvīpābhīdhān Meror uttaradīg-vartīcīkharīparvatadāśhtrāgatān Lavaṅsasamudrāṃtarvartīno 'śtāvīṇṣatīm abhīdhīsur ashtāvīṇṣatīm uddeśakān āha.

11 252<sup>b</sup> anantaraṣatasāyā 'ṃte 'ṃtaradvīpā uktās, te ca vanaspatibahulā iti vanaspativiṣeṣaprabhṛitipadārthasvarūpapratipādanāyai kādaṣaṃ ṣatam bhavati; — 1 237<sup>b</sup> utpalaṃ, — 2-8 238<sup>a</sup> ṣālūkāḥ etc., — 9 240<sup>a</sup> anantaram utpalādāyo 'rthā nirūpitā. evaṃbhūtāṅ ca 'rthān sarvajña eva yathāvat jñātum samartho na punar anyo dvīpasamudrān iva Āivarājarshir iti saṃbāṃdheṇa Āivarājarshisaṃvīdhānakam navṅkam prāha, — 10 246<sup>b</sup> navṅkasyā 'ṃte lokāṃte siddhaparīvasano 'kte 'ty ato lokasvarūpaṃ daṣame prāha, — 11 252<sup>b</sup> lokavartīkāladravayavaktavyatā, — 12 ibid. ekādaṣoddeśake kāla ukto, dvādaṣe 'pi sa eva bhaṃgyaṃtareṇo 'cyate.

12 266<sup>b</sup> vyākhyātum vivīdhārtham ekādaṣaṃ ṣatam, atha tathāvidham eva dvādaṣam ārabhyate. — 1 253<sup>b</sup> ṣramaṇopāsakaviṣeṣapraṣṇitārthanirṇāyo Mahāvīrakṛitāḥ, — 2 255<sup>a</sup> ṣramaṇopāsikāviṣeṣapraṣṇitārthanirṇāyah, — 3 255<sup>a</sup> anantaram ṣrotrā-dīṃdrīyavaṣīrttā ashtā karmaprakṛitīr badhnamti 'ty uktam, tadvaṃdhanāc ca naraka-prīthivīshv apy utpadyamta iti naraka-prīthivīsvarūpapratipādanāya tṛiṅkaḥ, — 4 257<sup>a</sup> anantaram prīthivya uktās tāṣ ca pudgalātmikā iti pudgalāṃṣ cīṃtayaṃṣ caṅkam āha, — 5 259<sup>a</sup> anaṅṣake pudgalā uktās tatprastāvanāt karmapudgalasvarūpābhīdhānāya paṃcṅkam āha, — 6 260<sup>b</sup> jagato vibhaktībhāvaḥ karmata iti paṃcṅkāṃte uktam, sa ca rāhugrasane caṃdrasāyā 'pi syād iti ṣaṃkānirāsāyā shaṅkam āha, — 7 261<sup>a</sup> anaṅṣake caṃdrādīnām atīṣayasaukhyam uktam, te ca lokasāyā 'ṅṣe bhavamti 'ti lokāṅṣe jīvasya janmamaraṇavaktavyatāprarīpaṇārthāḥ saptaṅkaḥ, — 8 ibid. saptame



*jīvānāṃ utpattiḥ cīṃtitā, 'śhṭame 'pi sai 'va bhāṅgyaṃtareṇa cīṃtyate, — 9 263<sup>b</sup> aṣṭoḥake devasya nāgādīśhū 'tpattir uktā, navame tu devā eva prarūpyaṃte, — 10 266<sup>b</sup> na o ke devā uktās te cā 'tmānu ity ātmavarūpasya bhedato nīrūpaṇāyā daḥ o kam āha.*

**13** 278<sup>b</sup> *tatra (in 12) cā 'nekadhā jīvūdayaḥ padārthā uktās, tra o ḥe 'pi ta eva bhāṅgyaṃtareṇo 'cyāṃte; — 1 268<sup>a</sup> nārakāḥ, — 2 269<sup>a</sup> aupapātikatvasādharmyād devā ucyāṃte, — 3 ibid. an o ḥake devavaktavyato 'ktā, devāc ca prāyāḥ paricāraṇā-rūṃta iti paricāraṇānīrūpaṇārtham tri o kam āha, — 4 274<sup>a</sup> sā (paricāraṇā) ca nārakādīnāṃ bhavati 'ti nārakādīyarthapratipādanārtham cat o ḥakam āha, — 5 ibid. an o ḥake lokavarūpam uktam, tatra ca nārakādāyo bhavaṃtī 'ti nārakādīvaktavyatām paṃc o kenā 'hu, — 6 275<sup>a</sup> sai 'va (nārakādīvaktavyatā), — 7 277<sup>a</sup> ya ete an o ḥake arthā uktās te bhāshayā, 'to bhāshayā eva nīrūpaṇāyā saptama ucyate, — 8 277<sup>b</sup> ana o ke maraṇam uktam, tac cā 'yukḥkarmasthīkshayarūpam iti karmaṇāṃ sthītipratipādanārtho 'śhṭama u o kaḥ, — 9 278<sup>b</sup> ana o ḥake karmasthītir uktā, karmavaḥc ca vaikriyakaraṇa-çaktīr bhavati 'ti tadvarṇanārtham na. udd., — 10 ibid. ana o ḥake vaikriyakaraṇam uktam tac ca samudghāte sati chādmasthasya bhavati 'ti chādmasthīkaḥ (°ka P) samudghātābhīdhānārtho daḥama uddeçakāḥ.*

**14** 290<sup>a</sup> *vicitrārtham eva; — 1 281<sup>a</sup> anāṃtaropapannanairayikādivaktavyatā, — 2 281<sup>b</sup> nairayikādayaḥ ca mohavaṃto bhavaṃti, mohaḥ co 'nmāda ity unmāda-parūpaṇārtho dvi o u°, — 3 282<sup>b</sup> dvi o ḥake deva vyatikara uktas, trītiye 'pi sa evo 'cyate, — 4 284<sup>a</sup> tri o ḥake nārakānāṃ pudgalaparīṇāma uktāḥ, cat o ḥake 'pi pudgalaparīṇāma-viceṣha evo 'cyate, — 5 284<sup>b</sup> parīṇāmādhīkārād vyatīvrajanādīkam vicitram parīṇāmam adhīkṛitya paṃc o kam āha, — 6 286<sup>a</sup> paṃc o ḥake nārakādījīvavaktavyato 'ktā, shashṭhe 'pi sai 'vo 'cyate, — 7 288<sup>a</sup> sha o ḥakāṃte prāṇatācyuteṃdrayor bhogānubhūtir uktā, sā ca tayor kathāṃcīti tulye 'ti tulyatābhīdhānārthāḥ sept o kaḥ, — 8 289<sup>a</sup> saptame tulya-tārīpo vustuno dharmo 'bhīhīto, 'śhṭame tv aṃtararūpaḥ sa evā 'bhīdhīyate, — 9 290<sup>a</sup> ana o ḥakāṃtyasūtreshu devānāṃ citrārthagutīvīshayam sāmārthyam uktam, tasmīṃc ca saty apī yathā teshāṃ svakarmaleçyāparīṇānasāmārthyam kathāṃcīti nā 'sti, tathā sādhor apī 'ty-ādīyarthanīrṇayārtho nav o ḥakāḥ, — 10 ibid. anāṃtaram çukla uktāḥ sa ca tattvataḥ kevalī 'ti kevalīprabhītyarthapratībaddho daḥ. udd.*

**15** 298<sup>b</sup> *anāṃtaraçate kevalī Ratnaprabhādīkam vastu jānātī 'ty uktam, tat-parīṇānam cā 'tmasaṃbandhī yathā bhagaratā çrīman Mahāvīreṇa Gautamāyā 'vir-bhāvītam Goçālakasya svaçīshyābhāsa sya nārakādīgatim adhīkṛitya tathā 'nenō 'cyate.*

**16** 307<sup>a</sup> *vyākhyātam paṃcadaçam çatam, tatra cai 'keṃdriyādīshu Goçālaka-jīvasyā 'nekadhā janma maraṇam co 'ktam, itī 'hā 'pi jīvasya janmamaraṇādy ucyate; — 1 300<sup>b</sup>, — 2 301<sup>b</sup> pra o ke jīvānāṃ adhīkaraṇam uktam, dvītiye tu teshāṃ eva jarāçokādīko dharmo ucyate, — 3 302<sup>a</sup> dvi o kāmte karma 'bhīhītam, trītiye 'pi tad ero 'cyate, — 4 302<sup>b</sup> ana o ḥake anagāravaktavyato 'ktā, caturthe 'py asāv evo 'cyate, — 5 303<sup>a</sup> cat o ḥake nārakānāṃ karma nīrjaraṇaçaktīsvarūpam uktam, paṃcame tu derasyā 'gamaṇādīçaktīsvarūpam ucyate, — 6 304<sup>a</sup> paṃc o ke Gaṃgadattasya siddhīr*



uktā, sū ca bhavyānām keshāṁcit svapnenā 'pi sūcitā bhavati 'ti svapnarūpaṁ shash-  
theno 'cyate, — 7 304<sup>b</sup> sha-ōṣakāṁte gamdhapudgalā vāṁti 'ty uktam te co 'payogenā  
'vasīyaṁte ity upayogus tadviṣeshabhūtā paṇyattā ca saptame prarūpyate, — 8 306<sup>b</sup>  
sa-ome upayoga uktah, sa ca lokavishayo 'pi 'ti saṁbandhād ashtame loko 'bhūdhīyate,  
— 9 307<sup>a</sup> asht-ōṣake devavaktavyato 'ktā, navame tu Baler devaviṣeshasya so 'cyate,  
— 10 ibid. Bahiḥ cā 'radhīmān ity avadheḥ svarūpaṁ daṣame ucyate, — 11 ibid. ava-  
dhīmadviṣeshah; . . evam anyad apy uddeṣakatrayaṁ pāthayitavyaṁ.

17 310<sup>b</sup>; — 1 308<sup>a</sup>, — 2 309<sup>a</sup> pra-ōṣakāṁte bhārá uktās tadvaṅtaṣ ca saṁ-  
yatādayo bhavaṁti 'ti dritīye te ucyāṁte, — 3 310<sup>a</sup> dvi-ōṣakāṁte rūpītābhavanalakshaṇo  
jīvasya dharmo nirūpītaḥ, tṛitīye tv ejanādīlakshaṇo 'sau nirūpyate, — 4 310<sup>b</sup> tṛi-ōke  
ejanādīkā kriyo 'ktā, ca-ōthe 'pi kriyai 'ro 'cyate, — 5 ibid. ca-ōkāṁte vaimānikānām  
vaktavyato 'ktā 'tha pa-ōke vaimānakaviṣeshasya so 'cyate, — 6 ibid. pa-ōke iṣāna-  
kalpa uktah, shashthe tu kalpādīshu pṛithivīkāyīkotpattir ucyate, — 7-16 ibid. ṣeshās  
tu sugamā eva.

18 320<sup>b</sup>; — 1 313<sup>b</sup>, — 2 ibid. pra-ōke vaimāniko vaimānikabhāvena syāc cara-  
maḥ syād acarama ity uktam, atha vaimānikaviṣesho yas tadbhāvena caramaḥ sa dvi-ōke  
darṣyate, — 3 315<sup>b</sup> dvi-ōṣake Kārttikasyā 'ntakriyo 'ktā, tṛitīye tu pṛithivyādeḥ so  
'cyate, — 4 316<sup>b</sup> prānātipātādi, — 5 317<sup>a</sup> cat-ōkasyā 'ṁte tejaskāyīkavaktavyato 'ktā, te  
ca bhāsvarūjivā iti paṅcame bhāsvarajīvaviṣeshavaktavyato 'cyate, — 6 317<sup>b</sup> paṅc-ōke  
asurādīnām sacetanānām anekasvabhāvato 'ktā, shashthe tu guḍādīnām acetanānām  
sacetanānām ca so 'cyate, — 7 318<sup>b</sup> sha-ōṣake nayavādimatam āṣṛitya vastu vicāri-  
tam saptame tv anyayūthīkamatham āṣṛitya tad vicūryate, — 8 319<sup>a</sup> sapt-ōkāṁte  
karmakshapaṇo 'ktā, 'shṭamḥ tu tadvaṅdho nirūpyate, — 9 ibid. asht-ōkāṁte kevalī  
prarūpītaḥ, sa ca bhavyadravyasiddha ity evaṁ bhavyadravyādīkārān navame bhavya-  
dravyanārakādayo 'bhūdhīyāṁte, — 10 320<sup>b</sup> bhavyadravyadevasyā 'nagārasya vaktavyatā.

19 324<sup>a</sup>; — 1 320<sup>b</sup> leṣyāḥ, — 2 321<sup>a</sup> leṣyāḥ, — 3 322<sup>b</sup> tadvyuktāṣ ca pṛithivi-  
kāyīkādīkatveno 'tpadyāṁte iti pṛi-ōyīkādayas tṛitīye nirūpyāṁte, — 4 323<sup>a</sup> caturthe  
nārakādayo mahāvedanādīdharmair nirūpyāṁte, — 5 323<sup>b</sup> nārakādayo bhṅgyaṁ-  
tareṇa nirūpyāṁte, — 6 ibid. paṅc-ōke vedano 'ktā sū ca dvīpādīshu bhavati 'ti dvīpā-  
dayaḥ shashthe ucyāṁte, — 7 ibid. sha-ōṣake dvīpasamuḍrā uktās, te ca devāvāsā iti  
devāvāsādīkārād asurakumārādīyārāsāḥ sa-ome ucyāṁte, — 8 324<sup>a</sup> saptame asurā-  
dīnām bhavanādīny uktāny, asurādayaṣ ca nirvṛittimaṅto bhavaṁti 'ty ashtame nir-  
vṛittir ucyate, — 9 ibid. sū ca karaṇe sati bhavati 'ti karaṇaṁ navame 'bhūdhīyate,  
— 10 ibid. ryaṅtarānām āhākaranaṁ.

20 331<sup>b</sup>; — 1 324<sup>b</sup>, — 2 325<sup>a</sup> pra-ōṣake dvīndriyādayaḥ prarūpītaḥ, te cā  
'kāṣādīyādīhārā bhavaṁti 'ty ato dritīye ākāṣādī prarūpyate, — 3 325<sup>b</sup> dvi-ōṣake prā-  
nātipātādīkā adharmāstīkāyasya paryāyatveno 'ktās, tṛitīye tu te 'nye cā 'tmano 'nu-  
nyatveno 'cyāṁte, — 4 ibid. iṅdriyopacayaḥ, — 5 328<sup>b</sup> sa ca paramāṅubhīr iti paṅ-  
came paramāṅusvarūpaṁ ucyate, — 6 329<sup>a</sup> paṅcame pudgalaparīṅāma uktah, shash-

the tu prithivyādijīvaparināmo 'bhīdhīyate, — 7 ibid. vācanāṃ tarābhīprāyeṇa tu prithīry-ap-rāyuvishayatrāḍ uldeçakatrāyam idam ato 'shṭamaḥ || cha || (! auch P) shashṭhoddeçake prithivyādīnām āhāro nirūpitah sa ca karmaṇo bandha eva bhavati 'ti saptame baṃdho nirūpyate, — 8 330<sup>a</sup> sa o me baṃdha uktah tad vibhāgaç ca karmabhūmishu tīrthakaraiḥ prarūpyata iti karmabhūmyādīkaṃ aṣṭame prarūpyate, — 9 330<sup>b</sup> aṣ o kasyā 'ṃte devā uktās, te cā 'kāçacārīṇa ity ākāçacārīdravjādevā navame prarūpyante, — 10 331<sup>b</sup> na o çake cāraṇā uktās, te ca sopakramāyusha itare ca bhavaṃtī 'ti daçame sopakramāditayā jīvā nirūpyante.

21 332<sup>a</sup> çālyādīdhānya riçeshavishayoddeçakadaçakātmakah prathamō vargaḥ . .

22 332<sup>b</sup> tāḍī(tāḍū P)taṃālāprabhīritivīrikshaviçeshavishayodd<sup>o</sup> pr. v.

23 332<sup>b</sup> ālukamūlakādīsādhāraṇaçarīravanaspatībhedavishayodd<sup>o</sup> pr. v.

24 343<sup>a</sup> jīvā utpādādīdvārāḥ cīmtītāḥ; — 1 335<sup>b</sup>, — 2 336<sup>b</sup> saṃbaṃdhas tu jīvapada ity-ādi (s. oben p. 446) pūrvoктаgāthānīdarçita eva, evaṃ sarvōddeçakesh v api, — 3-11 337<sup>a</sup>, — 12 340<sup>a</sup> prithīvikāyīkoddeçakah, — 13 ibid. trayodaçe nā 'sti lekhyam, — 14-16 ibid., — 17 340<sup>b</sup>, — 18 ibid., — 19 ibid. na lekhyam astī, — 20 343<sup>a</sup>, — 21 344<sup>a</sup>, — 22 344<sup>b</sup>, — 23 345<sup>a</sup>, — 24 345<sup>b</sup>.

25 372<sup>a</sup> teshām (jīvānām) eva leçyādayo bhūvā cīntyante; — 1 347<sup>a</sup> jīva-dravy(adharm P)ānām leçyādīnām parimāṇam, — 2 348<sup>a</sup> dravyaprakārānām tad ucyate, — 3. 354<sup>b</sup> dvi o çake dravyāṇy uktāni teshu ca pudgalā uktās, te ca prāyag saṃsthānavānto bhavaṃtī 'ty atas trītiye saṃsthānāny ucyante, — 4 358<sup>b</sup> trī o çake saṃsthānādīnām parimāṇam uktaṃ, caturthe tu parimāṇasyai 'va bheda ucyante, — 5 359<sup>a</sup> cat o çake pudgalāstīkāyādayo nirūpitās te ca pratye kan anaṃtaparyavā iti anaṃta(pañcame P)paryavāḥ prarūpyante, — 6 365<sup>a</sup> pañc o kāmte nāmabheda ukto nāmabhedaç ca nirgraṃthabhedā bhavaṃtī 'ty atas te shashṭhe 'bhīdhīyante, — 7 371<sup>b</sup> saṃyatānām svarūpaṃ, — 8 372<sup>a</sup> tadvipakshabhūtāç cā 'saṃyatā bhavaṃtī, te ca nārakādayas, teshām ca yatho 'tpādo bhavati tathā 'shṭame 'bhīdhīyate, — 9-12 ibid. evaṃ.

26 376<sup>a</sup> ana o çate nārakādījīvānām utpattir abhīhitā, sā ca karmabaṃdha-pūrvice 'ti shaḍv o tamaçate mohakarmabaṃdho vicāryate; — 1 375<sup>a</sup> jīvādīdvārāikādaçakapratībaddhair(ṃdhair P) navabhīḥ pāpakarmādīprukaraṇair jīvādīni pañcaviṃçatīr jīvasthānāni nirūpitāni, — 2 375<sup>b</sup> dvītiye 'pi tathai 'va tūni caturviṃçatī(r) nirūpyante, — 3 ibid. dvi o çako 'naṃtapapannakān nārakādīn āçrītyo 'ktas, trītiyas tu paramparopapannakān āçrītyo 'cyate, — 4-11 376<sup>a</sup> evaṃ caturthādaya ekādaçāṃtāḥ.

27 376<sup>b</sup> ana o çate jīvasya karmabaṃdhanakriyā bhūtādīkālaviçeshēno 'ktā, sap o çate tu jīvasya tathāvidhai 'va karmakaraṇakriyo 'cyate.

28 377<sup>a</sup> tatra cai 'kādaço 'ddeçakā jīvādīyēkādaçadvārā 'mugata(°taḥ P)pāpakarmādīdaṃḍakanavakopetā bhavaṃtī; — 1 377<sup>a</sup>, — 2-11 ibid.

29 377<sup>b</sup> karmaprasthāpanādy āçrītya jīvā vicāritāḥ.

30 379<sup>a</sup> karmabaṃdhādīhetubhūtavastuvādam āçrītya ta eva vicāryante.



**31** 379<sup>b</sup> *trīṅṅaṅgate catvāri samavasaraṅāny uktāni 'ti catuṣṭayasādhar-  
myāc caturyugmavaktavyatānugatam aṣṭātrīṅṅatyauddeṣakayuktam ekatrīṅṅam ṣaṭam.*

**32** *ibid. ekōṣe ṣate nārakāṅām utpādo 'bhūto, dvātrīṅṅe tu teshām evo 'dvur-  
tano 'cyate.*

**33** 380<sup>a</sup> *dvāṅṅate nārakodvartano 'ktā, nārakāṅ co 'drīṭtā ekemdrīyādīṣhu  
no 'tpadyante, ke ca te? ity asyaṁ aṣṅkāyāṁ te prarūpitavyā bhavanti, teshu ca 'keṁ-  
drīyās tāvat prarūpanīya ity ekemdrīyaprarūpanāparam trīyastrīṅṅam ṣaṭam dvā-  
daṣāvāntaraṣaṭopetaṁ vyākhyāyate.*

**34** 382<sup>a</sup> *trayōṅṅate ekemdrīyāḥ prarūpitāḥ, catōṅṅate 'pi bhāṅgyantareṇa ta eva  
vyākhyāyanta, ity evaṁ sambaddhasyā 'syā 'vāntaradvādaṣaṣaṭopetasye 'dam ādisūtram;  
— 1 381<sup>b</sup>.*

**35** 382<sup>b</sup> *catōṅṅate ekemdrīyāḥ crenīprakrameṇa prāyāḥ prarūpitāḥ, pañcōṅṅe  
tu ta eva rāṣīprakrameṇa prarūpyante, ity evaṁ sambaddhasyā 'sya dvādaṣāvāntara-  
ṣaṭasye 'dam ādisūtram . . ; — 1 382<sup>b</sup>.*

**36** ohne directe Schlusssangabe; *pañcōṅṅate saṅkhyāpadair ekemdrīyāḥ pra-  
rūpitāḥ, śaṭtrīṅṅe tu tair eva dvīṁdrīyāḥ prarūpyante ity evaṁ sambaddhasyā 'sye  
'daṁ ādisūtram . . ; — von 37—40 ist gar nichts Besonderes gesagt; auch zu 41  
(383<sup>b</sup>) ist nur ganz wenig bemerkt. Von Interesse ist dabei zunächst Folgendes:  
*īdam (iha P) ca ṣaṭaparimāṅgam (ṣ. idam P): ādyāni dvātrīṅṅachatāni avīḍyamānā-  
vāntaraṣaṭāni, trīyastrīṅṅādīṣhu tu saptasu pratyekam avāntaraṣaṭāni dvādaṣa,  
catvātrīṅṅe tv ekavīṅṅatir, ekacatvātrīṅṅe tu nā 'sty avāntaraṣaṭam, eteshāṁ ca sarve-  
śhāṁ mīlāne 'śṭātrīṅṅadadhikāṁ ṣaṭānāṁ ṣaṭam bhavaty; evaṁ uddeṣakaparimāṅgam  
apī sarvaṁ ṣāstram avalokyā 'vaseyaṁ, tuc ca 'konavīṅṅati(h P)ṣaṭāni pañcavīṅṅaty-  
adhikāni 'ti<sup>1</sup>). Und hieran schließt sich folgender, die Kürze des Commentars in  
dem letzten Theile des Textes mit dem Mangel der vivṛiti und cūrṇi dazu<sup>2</sup>), ent-  
schuldiger Vers: *īha ṣaṭeshu kiyatsv apī vīṭtikāṁ(kāṁ P) vīḥitarān aham asmi  
suṣaṅkitāḥ | vivṛiti-cūrṇi-girāṁ vīrahād, vidīk katham aṣaṅkam iyarty athavā  
pathi || ekacatvātrīṅṅam ṣaṭam vīṭtītāḥ samāptaṁ || 4 ||***

Und nunmehr folgt denn der Comm. zu den Schlusssangaben des Textes: *atha  
bhagavatyā vyākhyāprajñaptiyā parimāṁ(māṁ P)bhūḥitsayā gāthām āha: culāsi 'ty-  
ādi | catvāṣṭīḥ ṣaṭasahasrāṁ padānām atrā 'ṁge iti sambaddhaḥ | padāni ca viṣiṣṭa-  
sampradāyagamyāni | pravaraṅṅam varāṁ ya(j) jnānaṁ tena paṣyanti 'ty evaṅṅilā  
ye te pravara(°ravara P)jnānadarṣinaḥ, taiḥ, keralābhīr ity arthāḥ, prajñaptāni  
'ti yogāḥ; idam asya sūtrasvarūpam uktam athā 'rthasvarūpam āha 384<sup>a</sup> : bhāvā-  
bhāva-m-aṅṅam ta tti, bhāvā jīvādāyāḥ padārthāḥ, abhāvāḥ ca, ta evā 'nyapekshayā  
(nyā P) bhāvābhāvāḥ, athavā bhāvā vidhāyo bhāvā nīshedhāḥ, prakṛitatvāc ce*

<sup>1</sup>) s. *Bhag.* 1, 377. 16, 295. 296. oben p. 451.

<sup>2</sup>) ist derselbe somit etwa erst nach Abfassung Beider hinzugefügt?



'tthaṃ nirdeṣaḥ, ananta aparimānāḥ, athavā bhāvair (bhāvābh° P) vishayabhūtair ananta-  
tāni bhāvābhāvānamtāni, caturaçtī(h P) çatasahasraṇi prajñāptāny, atra pratyakshe  
pamcame ity arthaḥ, aṃge pravacana(ne P)paramapurushāvayave iti gāthārthaḥ |  
athā 'ṃtyamaṃgalārthaṃ saṃghaṃ samudrarūpakeṇa stuvann ūha, tuve 'tyādi gāthā,  
taponīyamavinayā eva velā jalaviddhir avasara(avara P)vṛttisādharmaḥ yasya  
sa tathā jayati jetavyajayena vijayate sadā survadā jñānam eva vimalaṃ nirma-  
laṃ vipulaṃ vistīrṇaṃ jalaṃ yasya satatāstitvassa(yasya astitvasā P)dharmaḥ sa  
tathā, hetuçatāni 'shtānishtārthasādhananīrākaraṇayor liṅgaçatāni tāny eva vipulo  
mahān vegāḥ kallolāvarttādirayo yasya vivakshitārthākshepasādhanasādharmaḥ sa tathā,  
saṃghasamudro jinavacanodadhigāṃbhīryasādharmaḥ, athavā sādharmaṃ sākshād  
evā 'ha, guṇair gāṃbhīryādībhīr viçālo vistīrṇaḥ, tadvatrūḍ(tudbahutvād P) yaḥ sa  
tathe 'ti gāthārthaḥ || namo Goyamāṇaṃ gaṇaharāṇam ity-ādayaḥ pustakaleshaka-  
kṛitā namaskārāḥ prakāṣārthāç ce 'ti na vyākhyātāḥ, iti bhagavatī viçesharṛittih  
samāptā |

yad uktam ādāv (s. oben p. 453) iha sādhuḥ yodhaiḥ çri paṃcamāṃgonnata-  
kunjarō 'yaṃ | sushā(sukhā P)digamyō 'stv iti pūrvagurvī prārabhyate vṛttivara-  
trake(trike P) 'yaṃ || 1 || samarthitaṃ tat paṭubuddhisādhu -sahāyakāni(sahāyakāt P)  
kevalam atra saṃtaḥ | sadbuddhidūtryā 'paḡuṇāl (yaguṇā P) lunamtu sushā(sukha  
P)grahā yena bhavaty athai 'shā || 2 || Cāṃdre kule sadvanakakshakalpe mahādrumo  
dharmaphalapradānāt | chāyānvitāḥ çastaviçālaçākhaḥ çri Varddhamāno muninā-  
yako 'bhūt || 3 || tatpushpakalpaṃ vilasadvihāra- sadgaṃdhasampīrṇadiçau samantūt |  
babhūvatih çishyavarāv anīva(ca P)vṛttī çrutajñānaparāgarantaḥ || 4 || ekas tayoh  
sūrivaro Jineçvaraḥ khyātus tathā 'nyo bhuvā(ri P) Buddhisāgaraḥ | tuyona  
(! tayor vineyena P)vibuddhinā 'py alaṃ vṛttih kṛitai 'shā 'bhayadevasūrinā || 5 ||  
tayor eva vineyānāṃ tatpadaṃ cā 'nukurvātāṃ | çrīmatāṃ Jinacāṃdrākhyasatpra-  
bhīyāṃ niyogataḥ || 6 || çrīmay Jineçvarācārya(j Ji P)çishyānāṃ guṇacānināṃ (h° P) |  
Jinabhadramunīndrāṇāṃ asmākaṃ cā 'nhrisevināḥ || 7 || Yaçaçcamdragāṇer  
gūḍhasāhāyyāt siddhim āgatā | parityasya ('tyaktānyakṛityasya P) yuktavivekināḥ (yuktā-  
yukta° P) || 8 || çāstrārthanirṇayasusaurabhalampatasya vidvanmadhuvratagaṇasya sadai  
'va seryaḥ | çri Nirvṛitākhyakulasannadapadmakalpaḥ çri Droṇasūrir anavadya-  
yaçahparāgaḥ || 9 || çodhitavār vṛttim imāṃ yukto vidushāṃ mahāsamūhena |  
çāstrārthanishkanikashaṇa- kashapaṭṭakakalpabuddhīnāṃ || 10 || viçodhitā tāvad iyaṃ  
sudhībhīḥ tathā 'pi doṣhā(h P) kila saṃbhavaṃti | manmohatas tāṃç ca vihāya

384<sup>b</sup> sadbhīḥ tadgrāhyam āptābhīmatāṃ yad asyā(ṃ P) || 11 || yad avīptaṃ mayā  
puṇyaṃ vṛttāv iha çubhāçayāt | mohodvṛttijam anyae ca tenā 'go mi (me P) viçud-  
dhyatāt || 12 || pramādarçe (prathamā° P) lishitā(kh P) Vimalagaṇīprabhṛitībhīr  
nījavīneyaiḥ | kurvadbhīḥ çrutabhaktiṃ dukshair adhikaṃ(ka P)vinūtaiç ca || 13 || asyāḥ  
karaṇavyākhyā çruta(ti P)lekhanapūjanādīshu yadārhaṃ (yathā° P) | Dāyikasuta-  
mānikah(kyaḥ P) prarītvān(pre° P) asmad-ādījanān || 14 || ashtārīṇçatīyukte

*varshasuhācre çatena cā 'bhyudhike* (1128) | *Aṅghilapāṭakanagare kṛite 'yam Abu(Acchu P)pta<sup>1</sup>)dhanirasatau* || 15 || *ashtādaça sahasrāṇi shad gatāny(t ç P) atha shodaça* | *ity eva mānaṃ etasyā(h P) çlokamānena niçcituṃ* || 16 || <sup>2</sup>) *ābhyāntaru* . . (s. p. 453).

### 1790. Ms. or. fol. 1093.

Die *pudgalashaṭṭriṅgikā* des *Ratnasinhasūri* in 36 *Prākṛit-gāthā*, mit Comm. Zu *Bhagar.* 5, s<sup>3</sup>).

. 8 foll. (2-5 Z. Text, à 30 *aksh.*, und 5-8 Z. Comm. darüber und darunter, à 35 *aksh.*); *Ānaṃdarasamayena çrī Mauktikena likhitam idaṃ pūstakaṃ bhavati*; — auf 8<sup>b</sup> *mu o çrī Mauktikasaubhāgyasye 'yam | prati(h<sup>2</sup>) Ānaṃdarasamayasya*.

Comm. beg.: *arha o, atha pañcama eva çate 'shṭamoddeçake pudgala-pradeçanirūpaṇasvarūpe dravyataḥ kshetrataḥ kālato bhāvutaç ca saṃpradeçā[pradeçā<sup>m</sup> Zusatz]nām pudgalānām sūtroktālpabahutvasya bhāvanārthaṃ gāthāpṛaṇaṃco vṛiddhokto vivṛiyate, sa cā 'yam: bocchaṃ, dravyataḥ sapradeçānām apradeçānām ca, kshetrataḥ sapr. apr. ca, addhe 'ti kālataḥ sapr. apr. ca, bhāvutaḥ sapr. apr. ca pudgalānām ekāṅgikādiravyānām alpabahutvaṃ saṃkshepena vakshye iti . . .*

Text beg.: *arha o | bocchaṃ appābuhuaṃ darrā-khitta-'ddha-bhāvao vā ri | apaesa[sa<sup>m</sup>]ppaesāna puggalānaṃ samāseṇaṃ* || 1 || *davveṇaṃ paramāṇū khitteṇ' ega-ppaesā-m-ogādhā | kālāṇ' egasamāyā appaesā puggalā huṃti* || 2 ||, — schl.: *eesi jahāsaṃbhavasatthovāṇaṃyaṃ karijja rāsānaṃ | sabbhārao ya jāṇe te aṇaṃte jīṇābhūie* || 36 || *iti çrī Ratnasinhasūririvācitā pudgalashaṭṭriṅgikā* ||

### 1791. Ms. or. fol. 1091.

Die *pañcunigraṃthī*, eine *saṅgrahaṇī* zu *Bhagar.* 25, s<sup>4</sup>), in 106 *Prākṛit-āryā*, mit einem von dem *Kharatarīya Merusūndara* angefertigten Comm. (*bālāra-bodha*) in *bhāshā*. Ueber die 5 Arten der *nigraṃtha*.

11 foll. (13 Z., à 45 *aksh.*); *yādṛiçaṃ dadṛiçeṃ çuddhaṃ kūtāṃ vā pratipustake | lilekha ūva jāś(?) tādyik sadbhūis tat kshamyatāṃ sadā* || 1 || *saṃ<sup>o</sup> 1660 varshe āsoku di 7 ravau.*

*aiṃ<sup>5</sup>) namah | namūṇa Mahāvīraṃ | bhavva hīyaṭṭhā samāsao kiṃci | bochāmi sarāvam iṃaṃ pulāyapamuhāṇa sālāṇaṃ* || 1 || *arthah sugamaḥ; paṇṇavaṇa 1 vea 2 rūge 3 kappa 4 curitta 5 paḍiserāṇā 6 nāṇe 7 | titthe 8 liṅga 9 sarīre 10 khitte 11 kāla 12 gāi 13 ṭhū<sup>6</sup>) 14 saṃjama 15 nigāse 16* || 2 || *arthah, prakarshūṃkarī saṃdeharahīta pulā-kādikasādhuṃnāṇi scurīpa saṃkhyābhedādika prakāriṃkarī . ., — 2<sup>a</sup> jog 17 waga 18 kusāe 19 lesā 20 puriṇūna 21 baṃdhane<sup>7</sup>) 22 ve 23 | kammodīraṇa 24 uvasaṃpaja-*

<sup>1</sup>) s. p. 401.    <sup>2</sup>) *grāṃthasaṃkhyā* 18616 P.    <sup>3</sup>) s. oben p. 426.    <sup>4</sup>) s. oben p. 447.

<sup>5</sup>) s. p. 184. 262. 277. 285.    <sup>6</sup>) *ṭhū* (stört das Metrum) f. 25,6, daher *saṃjama* daselbst als 14 gezählt u. s. w.    <sup>7</sup>) *ibid. vedabaṃdhe* ya A, *vaṃdhavede* ya P.

haṇa 25 saṇṇā ya 26 āhāre 27 || 3 || bhava 28 āgarise 29 kālaṃ 30 aṃtare<sup>1)</sup> 31 samu(g)ghāya 32 khetta<sup>2)</sup> 33 phusaṇā ya 34 | bhāve 35 parimāṇaṃ<sup>3)</sup> 36 khalu appābahu<sup>4)</sup> ṇīaṃṭhāṇaṃ 37 || 4 || paṃca nīyaṃṭhā bhāṇiyā pulāya bausā ya kusīla niggamaṭhā | hoi siṇāo a tahā ekkekko so bhava dūvho || 5 || arthaḥ, pulākuḥ 1 bakuḥ 2 kuḥ 3 nigrāṃṭhaḥ 4 snātakāḥ 5 tathā ekekanūbibheda paṃca nigrāṃṭha kahiyāte kehā, pahīlu pulāka asāradhānyasarīshu . . , — dvāraṃ 1 bis v. 37 fol. 5<sup>a</sup>; der weitere Verlauf schließt sich ganz der obigen Aufzählung an, also: dv. 14 (v. 58. 59) sthiti, 15 (60. 61) saṃjama, 16 (62—66) uigāsa, . . 36 (99—104) parimāṇa, — schl.: niggamaṭhapulaya ṇhāyā baūsā paḍisevaḡa kasāllā | thovā saṃkheyyuḡuṇā jah' uttare te viṇiddiṭṭhā || 5 (105) || arthaḥ . . || 105 || dvāraṃ 37, bhagavaīpaṇavīsasayassa | chaṭṭhavuddesagassa saṃgahaṇī | esā u nīyaṃṭhāṇaṃ rāyā bhāvattasaraṇatthaṃ || 106 || iti paṃcanigrāṃṭhī Kharatarīya Merusumdarakṛita-bālāvabodho 'pi samāptam iti bhadrāṃ bhūyāt.

### 1792. Ms. or. fol. 652.

Das sechste aṅgam, nāyādhammakahāu, jñātādharma-kathāḥ (= A), mit dem Commentar des Abhayadeva. In zwei *suyakhaṇḍha*; der erste, in **19** *ajjh.*, enthält die *nāyāṇī*<sup>5)</sup>, der zweite, in **10** *vagga*, die *dhammakahāu*. — S. **16**, 306—315. — Edirt, Text u. Abhayadeva's Commentar, in Calcutta (= P) *saṃvat* 1933 (1876/7), nebst Glosse in *bhāshā* (indisches Format, 1531 pagg.); *ajjh.* **1** des ersten *ṣrutaskandha* (resp. zwei Drittel desselben) ist von Paul Steinthal »Specimen der *Nāyādhummakahā*«, Leipzig 1881 (p. 8—36), publicirt worden<sup>6)</sup>; über den Inhalt der *ajjh.* **16** u. **14** desselben *ṣrutask.* s. E. Leumann in den »Actes du sixième Congrès internat. des Orientalistes tenu en 1883 à Leide« 3, 539-552 (auch u. d. Titel: »Beziehungen der *Jaina*-Lit. zu andern Lit.-Kreisen Indiens« p. 73—86).

189 foll. (12-15 Z., à 34-42 *aksh.* im Text, à 46-48 *aksh.* im Comm., der darüber und darunter, hie und da auch noch zur Seite resp. zu beiden Seiten steht). In der Mitte jeder Seite sind drei freie Stellen gelassen, in deren Mitte wieder sich ein rother Kreis befindet. Im Ganzen recht sorgfältige und gute Handschrift; sehr häufig, und zwar roth, interpungirt. Die Capitel-Schlüsse sind mit rother Dinte geschrieben. Ohne Datum.

1) *kāla* 'ntare ya A P im Text (l. c.), 'reṇa P im Comm.

2) *khetta* A.

3) *parimāṇe* P Text, 'māṇe 35 P Comm.

4) 'bahu ya A, 'bahuyāṃ P (wo im Comm. als 36 markirt).

5) vom Schol. erklärt durch *udāharāṇa*, von *Ratnaṣekhara* zum *pratikramaṇasūtra* durch *drishṭānta*; meine abweichende Erklärung (*Jñātādharma-kathāḥ*) s. **16**, 308.

6) mit Auszügen aus Abhayadeva (p. 37—52) und einem Glossar (p. 53—84); das darin mitgetheilte Textstück reicht in A bis 42<sup>a</sup> (P 253<sup>a</sup>).



*ṣrutaskandha* I (19 *ajjh.*) 182<sup>b</sup> (P 1476); — Comm. beg.: *natvá ṣrīman-*  
*Mahāvīraṃ | prāyo 'nyagraṃthavīkshitaḥ | jñātā<sup>1)</sup>dharmakathāṅgasyā | 'nuyogaḥ*  
*kaṣṣid ucyate || 1 || tatra ca phalamāṅgalādicarva<sup>2)</sup> sthānātad<sup>3)</sup> avaseyaḥ | kevalam*  
*anuyogadvāra viṣeṣasyo 'pakramasya pratibhedarūpaṃ prakrāntaṣāstrasya Vīra-*  
*jīnavareṃdrā<sup>4)</sup>pekshayā 'rthataḥ ātmāgamatvaṃ<sup>5)</sup>, tacchishyaṃ tu pañcamagaṇa-*  
*dharaṃ Sudharmasvāminam ācṛityā 'naṃtarāgamatvaṃ, tachitsaṃ<sup>6)</sup> ca Jambū-*  
*svāminam apekshya paraṃparāgamatāṃ pratipipādayishuḥ | athavā 'nugamā-*  
*khyasya tṛtīyasyā 'nuyogadvārasya<sup>7)</sup> bhedabhūtāyā upodghātaniryuktāḥ<sup>8)</sup> prati-*  
*bhedabhūtanirgamadvārasvabhāvaṃ prastutagraṃthasyā 'rthato Mahāvīranirgatatvam*  
*abhidhīsuḥ. sūtrakāraḥ: teṇaṃ kālēnaṃ ity-ādikam upodghātagraṃtham tāvad*  
*āv (ādāv BP) āha | tatra yo 'yaṃ na (ṇ BP)ṣabdāḥ sa vākyālaṃkārarthaḥ | te ity atra*  
*ca ya ekāraḥ sa prakṛitaṣailīprabhavo yathā kareṇi bhaṃte ity-ādi<sup>9)</sup>shu, tato*  
*'yaṃ vākyārtho jātāḥ: tasmin kāle tasmin samaye yasmīn asau nagarī babhūve 'ti |*  
*adhīkaraṇe ca (ce BP) 'yaṃ saptamī | atha kālasamayayoḥ kaḥ prativiṣeṣaḥ? ucyate |*  
*kāla iti sāmānyakālaḥ avasarpīnyāḥ caturvibhāgalakṣaṇaḥ, samayas tu tadviṣeṣo*  
*yatra sá nagarī sa rājā Sudharmasvāmī ca babhūva | athavā tṛtīyai 'ce (ve P)*  
*'yaṃ, tatas tena kālēna avasarpīnicaturthārakāla (°rake P, blos °ra B)lakṣaṇe<sup>10)</sup>na*  
*hetubhūtena samayena tadviṣeṣabhūtena<sup>11)</sup> hetunā Campā nāma nagarī hottha*  
*tī | abhavat (abhūd P) āsīd ity arthaḥ | nam ce 'dānīm api sá 'stī kiṃ punar adhi-*  
*kṛitagraṃtha (thakāra B, thakarāṇa P)kāle tat katham uktam »āsīd« iti? | ucyate |*  
*avasarpīnītvāt kālasya varṇṇaka (rṇa P)grāṃthavarṇṇitavibhūtiyuktai (AB, °ktām P)*  
*tadānīm (t. āsīd idānīm P) nā 'stī 'ti | vaṇṇaṃ tī, Campānagaryā varṇṇakagraṃtho*  
*'trā 'vasare vācyuḥ | sa cá 'yaṃ (sa katham B): ṛiddha (ṛiddhi B)-tthimīya-sami-*  
*ddhā, ṛiddhiḥ (ṛiddhā BP) bhavanā<sup>12)</sup>dibhir vṛiddhim upagatā, stimitā bhayavarjī-*  
*tatvena sthīrā, samṛiddhā dhanadhānyādiyuktā, tataḥ padatrayasya karmadhārayaḥ |*  
*pamuiyajaṇajāṇavayā, pramuditāḥ pramodakāraṇavastūnāṃ sadbhā<sup>13)</sup>vāj janā na-*  
*garīrāstavyalokā janapadāḥ (jā° P) ca janapadabhavās tatrā 'yātāḥ samto yasyāṃ*  
*sá pramuditajanajanapadā | āiṇṇajāṇamaṇṇisá manushyajanenā 'kīrṇā (°rṇā*  
*samkīrṇā P), manushyajanākīrṇe 'ti vācye rājadamṭādīdarṇanād ākīrṇajanamanushye*  
*'ty uktam | halasayasahassasamkīṭṭhaviyatṭha (vikīṭṭha P)luṭṭhapannatta (patta*

1) *jñāta* B (1793). 2) ! so AB, *vacaḥ* P. 3) *sthānāntarād* BP.

4) *jīendra* P. 5) zu den drei Arten *āgama* s. 16, 216. 17, 35.

6) ! *tachippaṃ* B, *tachishyaṃ* P.

7) *anuy.* fehlt B; zur Sache s. oben p. 362. 363. 398.

8) °*kteḥ* BP.

9) bis hierher (7 Zeilen) über dem Texte, nun rechts am Rande weiter.

10) bis hierher 16 Zeilen rechts am Rande; nun links am Rande weiter.

11) in B fehlt *hetubhūtena* s. *tadvīṣ°*.

12) bis hierher links am Rande; nun unter dem Texte, der hier blos eine Zeile einnimmt, weiter. 13) hier schließt fol. 1 in B.

P) *seusīmā* | *halānāṃ lāṃgalānāṃ çataiḥ sahasraiç ca*<sup>1)</sup> *çatasahasrair vā lukshaiḥ saṃkriṣhṭā vilikhitā, vikriṣhṭā*(*shṭaṃ* P) *dūraṃ yāvad avi*(*adhi* B)*kriṣhṭā vā āsannā, laṣhṭā manojuā karshakābhimataphalasādhanasamarthatvāt* | *paññatta* (auch B, *etta* P) *tti* | *yogyi*(*gi* B)*kritā bījāvapanasya sīmānu*(*nā* überstrichen)*sīmā*<sup>2)</sup> *yasyāḥ sā tathā* | *athavā saṃkriṣhṭādiviçeshānāni setūni kulyājāla*(*lyājalyjāla* B)*ssetya*(auch B, *sekyu* P)*kshetrāni sī* 2<sup>a</sup> *māsu yasyāḥ sā tathā* | *anena tajjanapadasya lokabāhulyaṃ* (lok. *kshetrabāhulyaṃ* BP) *co 'ktaṃ . . .*

1 59<sup>b</sup> (P 392): *ukkhittanāe*<sup>3)</sup>, *utkshiptajñātaṃ; teṇaṃ kāleṇaṃ* | *teṇaṃ samaeṇaṃ* | *Caṃpā nāma nayaṛi hotthā* | *vaṇṇaū* (2<sup>a</sup><sup>b</sup> blos Commentar); 3<sup>a</sup> *tise ṇaṃ Caṃpāe nayaṛie* | *bahiyā utturapuratthime disibhāe* | *Puṇṇabhadde* (*iṭṭha ṇaṃ Pu*<sup>o</sup> P) *nāmaṃ cetie hotthā* | *vaṇṇaū* (3<sup>b</sup> – 5<sup>a</sup> blos Commentar); 5<sup>b</sup> *tattha ṇaṃ Caṃpāe nayaṛie Koṇie* (<sup>o</sup>*ṇie* P) *nāmaṃ rāyā hotthā* | *vaṇṇaū* | *teṇaṃ kāleṇaṃ* (*k. t. s.* P) *samaṇassa bhuyavaū Mahāvīrassa aṃtevasī Ayya Suhamme*<sup>4)</sup> *nāmaṃ there* | *jātisampanne* | *kulasampanne balarūvavīṇayaṇānadaṃsaṇacarittalāghavasampanne* | *uyamsī* (*oy*<sup>o</sup> B) | *teyamśi* | *raccamsī* | *jasamsī* | *jiyakohe* | *jiyamāne* | *jiyamāe* | *jiyalohe* | *jiṃṃdie* | *jiyanidde jiyaparīsāhe* | *jīviyāsāmarañabhayaviṇṇa* 6<sup>a</sup> *mukke* | *tavappahāne* | *guṇappahāne . . coddasapuvvī . .*, — 6<sup>b</sup> . . *jeṇe 'va Caṃpā nagari* | *jeṇe 'va Puṇ*(*n*)*abhadde cetie* | *teṇāṃ eva wāgachāi 2 ttā* | *ahāpadirivāṃ uggahaṃ ugiṇhittā* | *saṃjameṇa tavaśā appāṇaṃ bhāremāne viharati* | 7<sup>a</sup> *tate ṇaṃ Caṃpāe nayaṛie parisā nigrato* | *dhammo kahiū* | *parisā jāṃ eva disaṃ pāubbhūyā*(*bbhūe* P) *tāṃ eva disaṃ* (*disiṃ* P) *paḍigayā* | *teṇaṃ kāleṇaṃ* | *teṇaṃ samaeṇaṃ* | *Ayya Suhammassa aṇagāṛassa jēṭṭhe aṃtevasī Ayya Jambū nāmaṃ aṇagāre Kāsavagutte ṇaṃ* (*ṇaṃ jāva* P) | *sattussehe jāva* | *Ayya Suhammassa therassa adūrasāmaṃte . . . .* 8<sup>a</sup> *evaṃ vayāsi* | *jati* (*jāi* P) *ṇaṃ bhaṃte samaṇeṇaṃ bhagavatā Mahāvīreṇaṃ* | *āigareṇaṃ*<sup>5)</sup> | *tiṭṭhagareṇaṃ . .* | *buddheṇaṃ bohaeṇaṃ* | *mutteṇaṃ moyageṇaṃ* | *tinneṇaṃ tāraeṇaṃ* | . . | *pañcama* (*massa* P) *aṃgassa ayaṃ atṭhe paṇṇatte* | *chatṭhassa ṇaṃ aṃgassa ṇaṃ* (*f.* P) *bhaṃte nāyādhammakahāṇaṃ ke atṭhe paṇṇatte?* | *Jambū! ti* | *ayya-Suhamme there* (*ayy. th. f.* P) *ayya Jambū-nāmaṃ aṇagāraṃ evaṃ vayāsi*: | *evaṃ khalu Jambū! samaṇeṇaṃ bhagavatā Mahāvīreṇaṃ* | *jāva saṃpattenāṃ chatṭhassa aṃgassa do sutakkhaṃdhā paṇṇattā* | *taṃ jahā* | *nāyāṇi ya dhammakahāto ya* | *jati ṇaṃ bhaṃte samaṇeṇaṃ . . chatṭhassa a. do s. p.* | *taṃ j.* | *nāyāṇi ya dhammakahāto ya* | *paḍhamassa ṇaṃ bhaṃte sutakkhaṃdassa samaṇeṇaṃ . .* | *nāyāṇaṃ kati ajjha-*

1) *çatasahasraiç ca* fügt B hinzu.

2) *bījāvapanasya*(*vapavana* B) *setusīmā mārgasīmā* BP.

3) diese Namen der einzelnen Capp. entlehne ich aus dem in der Einleitung (s. p. 468) befindlichen Verzeichniß derselben. 4) zu der nun folgenden einleitenden Darstellung

s. 16, 249. 306. 307.

5) s. p. 402. 421.



yaṇā paṇṇattā? | evaṃ khalu Jambū! samaṇeṇaṃ . . | nāyāṇaṃ egūṇavisaṃ ajjha-  
yaṇā paṇṇattā | teṇ jaḥ<sup>1)</sup> | ukkhitta 8<sup>b</sup> nāe saṃghāde aṇḍe kumme ya Selage |  
tuṃbe a Rohiṇī Mallī Māyaṇḍi caṇḍimāi ya || 1 || dāvaddave udaganāe | maṇḍikke Te-  
yalī viya | naṇḍiphale Avarakaṃkā (Am° P) ātiṇṇe Suṃsumāi ya || 2 || aware ya Puṇḍarīe  
nāe (nāyāe P) egūṇavisaṃtime || jati ṇaṃ bhaṃte samaṇeṇaṃ . . nāyāṇaṃ egūṇavisaṃ  
ajjhayaṇā paṇṇattā | taṃ | ukkhittāṇāe jāva poṇḍarīe ti ya | paḍhamassa ya ṇa  
(ṇaṃ P) bhaṃte ajjhayaṇassa ke aṭṭhe paṇṇattā(ṭte P)? |

Comm. (B 10<sup>a</sup>, P 30<sup>b</sup>): tatra Meghakumārajīvena hastibhave pravartamānena  
yaḥ pādu utkshiptas teno 'tkshipteno 'palakshituṃ Meghakumāracaritam utkshiptam  
evo 'cyate, utkshiptam eva jnātam udāharāṇaṃ . . 1, tathā saṃghātukaḥ śreṣṭhe(ṭhi BP)-  
cauruyor ekabaṇḍhanabatha(! dḥa BP)tvam, idam apy abhīṣṭārthajñāpakatvāt jnā-  
tam evā, evaṃ aucityena sarvatra jnātucabdo yojyaḥ, yathāyatham ca jnātatrāṃ praty-  
adhyayaṇaṃ tadarthāvagamād avuseyam iti 2, aṇḍakaṃ nuyūrāṇḍaṃ 3, kūrmaṣ ca  
kachapaḥ 4, Śailako rājarśih 5, tuṃbaṃ ca alābhī(bu P) 6, Rohiṇī śreṣṭ(h)ivā-  
dhūḥ 7, Mallī ekonaviṇṇatitamah(ṃa BP)jinasthānotpannā (auch BP) tīrthaṃkaruḥ  
(tīrthakarī BP) 8, Mākaṇḍi nāma vaṇik, tatputro(trau P) Mākaṇḍīcabdene 'ha gri-  
hītau 9, caṇḍramā iti ca 10, dāvaddave tti samudratate vṛikshaviṣeṣhāḥ 11, udakaṃ  
nagaraparishā(khāP)jalaṃ tud eva jnātum udāharāṇam udakajñātāṃ 12, maṇḍūkāḥ  
Naṇḍi(da P)maṇikāra(karara B, hāra P)śreṣṭ(h)ijīvaḥ (°vā B) 13, Teyalī iya tti | Te-  
talisutābhīdhāno 'mātya iti ca 14, naṇḍi(di P)phala tti naṇḍivṛikshābhīdhānataru-  
phalāni(dhānarupatāni B) 15, Avarakaṃkā (Am° P) Dhātu(da B)kīkha(sha B)ṇḍa-  
Bharataksheṭṭrājadhāni 16, āṭṭe(ṇṇe P) tti ākīrṇa(rṇā BP)jūtyāḥ samudramadhy-  
vartīno 'ṣvāḥ 17, Suṃsumāi tti, Suṃsumābhīdhānā śreṣṭ(h)īduhitā 18, aparaṃ ca  
Puṇḍarīkajñātam ekonaviṇṇatitamam iti 19, yadi prathamāṣrutaskāṇḍhasya  
(°sya B, °sye P) 'tāni ('tāny BP) adhyayaṇāni bhagavato 'ktāni, tathā prathamādhy-  
yaṇasya ko 'rtho bhagavatā prajñapta iti śāstrārthaprastāvanā.

evaṃ khalu Jambū! | teṇaṃ kāleṇaṃ 2 | Jambuddive (iḥe 'va J. P) dive Bhā-  
rahe vāse dāhīṇāḍḍhaBharahe | Rāyagiḥe ṇāmaṃ ṇayare hotthā | vaṇṇaū | Guṇasīlae  
(ce)ie | vaṇṇaū | tattha ṇaṃ Rāyagiḥe 9<sup>a</sup> ṇayare Seṇie ṇāmaṃ rāyā hotthā | ma-  
hatā Hīmarata(vaṃta P) vaṇṇaū | tassa ṇaṃ Seṇiyassa raṇṇo Naṇḍā ṇāmaṃ devī  
hotthā | sūmāla(sūyamāla B, sukamāla P)pāṇipāyā | vaṇṇaū | tassa ṇaṃ Seṇiyassa  
putte Naṇḍāe devīe attae Abhae nāma(ṇ P) kumāre hotthā | ahīṇa jāva surīve |  
sāmabheyadaṇḍacaṇḍappayāṇa(sāmadāṇḍabheya-uvapp° P)ṇīṭisuppāṭṭa(suppayaṭṭa P)-  
ṇayaviḥṇnū | 9<sup>b</sup> ihāpūhamagraṇagavesaṇaātthasattamaī(māi P)visārae | . . .

10<sup>b</sup> . . rayyadhuracimṭate(tata P) yā vi hotthā | . . tassa ṇaṃ Seṇiyassa raṇṇo  
Dhāriṇī nāma(ṇ P) devī hotthā | jāva Seṇiyassa raṇṇo iṭṭhā jāva 10<sup>b</sup> viharati  
ṇaṃ sā Dhāriṇī devī | aṇṇā kadāi (annayāṇ P) | taṃsi tārīsaṃsi (°saṃsi P) |

<sup>1)</sup> zu dieser Aufzählung s. āṅga 4, 1, 19 (oben pag. 405). *Āraçy.* 16, 82. 83.



*chakkaṭṭhaga*(ga f. P) *latṭhamatṭhasaṃṭhiya*<sup>1)</sup> | . . . 11<sup>b</sup> *kiṇṇa bahunā*<sup>2)</sup> | *jū(jāi P)-gūṇehiṃ suravaravimānavenva(vilamba P)varagharāe | tamsi tārisagaṃsi sayañṇiyāṃsi | sāliṅgaṇavattāe*(tṭie P) . . . 12<sup>a</sup> *suttajāgarā ohīramāṇi*<sup>3)</sup> *egaṃ mahāṃ sattussehaṃ rayaya* 12<sup>b</sup> *kūdasannihaṃ* . . . 13<sup>a</sup> . . . *gayaṃ pāsittāṇaṃ paḍibuddhā | tate ṇaṃ sā Dhārīṇī devī ayam*<sup>4)</sup> *etārūvaṃ* . . . *mahāsūmiṇaṃ pāsittāṇaṃ paḍibuddhā samāṇī hatṭhatutṭhā* . . . ; König *Ḷreṇika*, dem sie den Traum erzählte, deutete ihr ihn dahin, daß sie nach neun Monaten ihm einen Sohn gebären werde. Er liefs durch seine Leute, *koḍuṃbiya purisa*<sup>5)</sup> (15<sup>a</sup>), eine Festhalle, *bāhīriyaṃ watṭhānasālaṃ*<sup>6)</sup>, resp. *aṭṭanasālaṃ*<sup>7)</sup>, errichten (16<sup>a</sup>), hielt darin eine Audienz ab, der auch die Königin, *javaṇṇiyāṃtariyā*<sup>8)</sup> (19<sup>a</sup>), beiwohnte, befrug die Traumdeuter, *sumiṇa-pādhae* (19<sup>a</sup>), welche die gleiche Erklärung gaben und sich dafür (19<sup>b</sup>) auf die solennen 14, mit dem *gaya*-Traum beginnenden, *mahāsūmiṇa* der *Vāsudeva*- und *Baladeva*-Mütter beriefen. Im dritten Monate der Schwangerschaft von *dohala* (in Bezug auf *akālameha*) befallen (s. Steinthal p. 5), begaben sich *Dhārīṇī* mit ihrem Gemahl nach dem *Vebbhāragiri*, von großen Heeresgefolgen (*cāuraṅgiṇiṃ seṇṇaṃ* 28<sup>b</sup>) begleitet, und gebar dann, heimgekehrt, zur rechten Zeit einen Knaben (29<sup>b</sup>), welcher um der jenen *dohada* begleitenden Umstände willen den Namen *Meha* (*Megha*) erhielt, und dessen Erziehung [dabei 31<sup>b</sup> (P 182<sup>b</sup>, Steinth. p. 28. 47, s. 16, 313) jene schon aus *aṅga* 5 bekannte (s. p. 431) Aufzählung der fremden Völker, resp. der diesen angehörigen Ammen, sowie 32<sup>b</sup> (P 186<sup>b</sup>) Aufzählung der 72 *kalā* (s. oben p. 410. Steinth. p. 29. 47)], Bekehrung durch *Mahāvīra*, Vorgeschichte (auf sie bezieht sich der Name *ukkhitta*) etc. den Inhalt des weiteren Verlaufes bildet: — 59<sup>a</sup> (P 387): *se ṇaṃ tahārūvāṇaṃ therāṇaṃ aṃṭite sāmāiyāti ekkārasa aṃgāṃ ahīyyati*; — schließt<sup>9)</sup>: *evaṃ khalu Jambū! samaṇeṇaṃ bhagavaya Mahāvī(re)-ṇaṃ ādikareṇaṃ | tiṭthagareṇaṃ | jāva sampattenaṃ appola(ṇ)bhānimittaṃ*<sup>10)</sup> | *paḍhamassa nāyajjhayaṇassa ayam aṭṭhe paṇṇatte tti bemi | iti nāyādhammakahāṇaṃ* (f. P) *paḍhamāṃ ajjhayaṇaṃ sammattaṃ*; — Comm. schl.: *iha gāthā:*

1) *shatkāśhṭhakaṃ grihasya bākyātimḍakaṃ shatdārūkaṃ iti yad āgamaprasiddhaṃ, dvāram ity anye, staṃbhaviṇeṣhaṇaṃ idam ity anye, tathā lasṭā manojnā mṛishṭā masi-ṇāḥ saṃsthitā viṇiṣṭasaṃsthanavāṃtaḥ ye staṃbhāḥ* . . . 2) eine vom *Pañcatantra* etc. her wohlbekannte Selbstkritik der eigenen Weitschweifigkeit. 3) *nā 'tisuptā nā 'tijāgratī, ata eva oh. vāram vāram īshaṇaṃ nidraṇṇaṃ gachāntī*. 4) = *imaṇ*. 5) er redet dieselben ebenso mit: *devāṇuppiyā* an, wie seine Frau mit *deoye*, und wie diese ihn selbst mit *deoyā* anspricht; auch ein vom Himmel kommender Gott wird so angeredet (28<sup>a</sup>); — s. *Bhagav.* 2, 188. Ind. Stud. 5, 137. (Ind. Skizzen p. 81.) 6) *āsthānamāṇḍapaṇ*. 7) *vyāyāmaṣālāṇ*. 8) dieser Ausdruck: *yavanikā* ist von Bedeutung, da er uns wohl auf die *Yavana*, Griechen, hinweist, s. 16, 313. 9) ebenso, resp. mit allerlei Abkürzungen, bei allen übrigen *adhyayana*, mit den betreffenden Varianten in den Zahlangaben. 10) *āptena hitena, gurūṇe 'ty a., upātaṃbho vineyasyā 'vihitavidhāyinaḥ, āptopālaṃbhak*.

*mahurehîm nîmehîm vayanehî ya coyayanîti âyuriyâ | sîse kahîmci khalie jaha Meha-  
munîm Mahâvîre ||* (in P steht dieser Vers zugleich auch im Text!) . . . *jñâtâdharma-  
kathâyâni prathamajñâtavivaraṇaṃ Meghakumâra kathânakâkhyâṃ samâptaṃ.*

2 69<sup>b</sup> (P 473): *saṃghâḍa; jati ṇaṃ<sup>1</sup>) bhaṇte samaṇeṇaṃ bhaguvayâ Mahâ-  
vîreṇaṃ paḍhumassa nâyajjhayaṇassa ayam atthe paṇṇatte | bitiyassa ṇaṃ bhaṇte (f. P)  
nâyajjhayaṇassa ke atthe paṇṇatte | evaṃ khalu Jambû!, teṇaṃ kâleṇaṃ teṇuṃ samae-  
ṇaṃ Râyagîhe nâma ṇayare hotthâ | nagarassa (f. P) vaṇṇao |; — Comm.: *atha  
saṃghâḍakâkhyâ(m P)dvitîya(m P)jñâtâdhyayunaṃ vyâkhyâyate, asya ca pûrveṇa  
sahâ 'yaṃ saṃbandhaḥ<sup>1</sup>), pûrvasmînn anucitapravṛttikasya çishyasya upâta(m P)bha  
ukta, iha tv anucitapravṛttikocî(ta P)pravṛttikayor (anucitapravṛttikâthor B) anar-  
thârtha(rtha f. B)prâptiparaṃ(param f. B)parâ 'bhîdhîyate | ity evaṃsaṃbandhasyâ  
'sye 'dam upa(upakshepa P)sûtraṃ: jaî ṇum ityâdi; — tattha [ṇaṃ Râyagîhe ṇayare  
Seṇie nâmaṃ râyâ hotthâ, mahayâ vaṇṇao, tassa P] ṇaṃ Râyagîhassu nagarassa ba-  
hiyâ uttarapuratthime disibhâe Guṇasîlae n. ceie, . . Dhaṇṇe n. satthavâhe, . . Bhaddâ  
n. bhâriyâ, . . Vijae n. takkare; — im Comm. am Schlufs folgender Vers (in P  
zugleich auch im Text): *siva(sivasuha P)sâhânesu âhâravirahî(hîo P) jaṃ na vaṭṭae  
deho | tanhâ Dhaṇ(u)o vva Vijayaṃ sâhî taṃ teṇaṃ poseyyâ ||***

3 73<sup>b</sup> (P 507): *aṃḍa; . . t. k. t. s. Campâ nâma ṇayarî hotthâ . . Subhîmi-  
bhâe nâmaṃ ujjâne, . . mâluyâkachaе, . . egâ vuṇa(vaṇṇa P)mayûrî; — Comm.  
anaṃtarâdhyayane sâbhishvaṇṇasya nirabhishvaṇṇasya ca doshaṇṇân abhidatthâ  
cârîtraçuddhîr vidheyatayo 'puṭisṭhâ, iha tu çaṃkitasya niççaṃkasya ca tân abhidatthâ  
saṃyamaçuddher eva hetubhâtâ saṃyaktraçuddhîr vidheyata (! vidheyatayo 'puṭiçyate  
BP) ity evaṃsaṃbandhasyâ 'sye 'dam upasûtraṃ (uppekshas<sup>o</sup> B, upakshepas<sup>o</sup> P); —  
70<sup>a</sup> gaṇiyâ . . utthârasadesîbhâsâvisârûyâ; — am Schlusse des Comm.'s stehen  
5 vv., eingeleitet durch: *bhuvanîti câ 'tra gâthâh . .* (P hat dieselben auch in den  
Text aufgenommen).*

4 75<sup>a</sup> (P 522): *kumma; . . Vârâṇasî (Vârârasî P) ṇama ṇayarî hotthâ . .  
Gaṃgâe muhâṇâe Mayaṃgatîraddahe<sup>2</sup>) nâmaṃ dahe, . . mâluyâkachaе; — Comm.  
beg.: *atha kûrmâbhîdhânaṃ caturtham adhyayanaṃ vivriyate, . . , anaṃtarâdhyayane  
pravacanârtheshu çaṃkitâççaṃkitayoḥ prâṇinor doshaṇṇâv uktâv, iha tu paṃcaçchîdri-  
yeshu(paṃcasv îndri<sup>o</sup> B, paṃcemdri<sup>o</sup> P) guptâguptayos tâv evâ 'bhîdhâryaṇte (<sup>o</sup>dhîyate  
B, <sup>o</sup>dhîyete P) ity evaṃsaṃbaddhasyâ(bandha<sup>o</sup> P) 'sye 'dam upakshepâdisûtraṃ jaî  
'tyâdi; — am Schlufs hat der Commentar zwei Verse, die (wie eben) in P auch  
im Texte stehen.**

5 86<sup>a</sup> (P 618): *Selaga; . . Bâravatî nâma n. h. . . 75<sup>b</sup> Revataye nâmaṃ  
parvate, . . Naṃdaṇavane n. ujjâne, . . Surappie n. jakkhâyayane, . . tattha ṇaṃ  
Bâravatîe ṇayarîe Kaṇhe nâmaṃ Vâsudeve râyâ parivasâi, se ṇaṃ tattha Samudda-*

<sup>1</sup>) ebenso bei allen übrigen *adhy.*

<sup>2</sup>) *mṛitaGaṃgâtîraddahe.*



*vijaya pāmokkhānaṃ dasaṅhaṃ Dasārānaṃ, Valudevapāmokkhānaṃ pañcaṅhaṃ mahāvīraṅhaṃ, Uggasena pāmokkhānaṃ solasaṅhaṃ vātisahassānaṃ, Payyunnapām. addhuttānaṃ kumārakoḍḍhaṃ, Saṃbapām. saṅghāte duddaṃtasāhassānaṃ, Virasena pām. ekkarissāe virasāhassānaṃ, Mahāsena pām. chappaṇṇāe balavagā (auch P, gga?) sāhassānaṃ, Ruppīṇīpām. battissāe mahāvīrāsāhassānaṃ. Anāṅgasena pām. anegānaṃ ganīyā-sāhassānaṃ aṅṅesin ca bahūnaṃ isaratulavara<sup>1)</sup> jāva satthavāhapabhūṇaṃ Veyaddhagiri 76<sup>a</sup> sāgaraperantaṃssa ya dāhīnaddha Bharahassa ya Bāravatīe āhevaccāṃ jāva pālemāṇe viharū. tattha ṇaṃ Bāravatīe Thāvuccā nāmaṃ gāhāvāṇī, . . Thāvaccāputte n. satthavāhadārae, . . arahā Ariṭṭhaṇemī, . . 79<sup>b</sup> (P 556) Selagapure n. nayare, . . Selae n. rāyā; — Comm. (76<sup>a</sup>) beg.: *atha pañcamāṃ cūvilakākhyāṃ jnātādhayanāṃ viriyate . . pūrvatrā saṃlīnendriyatarayor<sup>2)</sup> anarthāv (anarthārthāv BP) uktāv, iha tu pūrvam asaṃlīnendriyo (as. bhūtrā pi yaḥ paṣcāt saṃlīnendriyo BP) bhavati tasyā rthaprāptir abhidhūyata ity evaṃsambandhasyā (baddha<sup>o</sup> B) 'sye daṃ sūtraṃ: jāi ṇaṃ ityādi; — 86<sup>a</sup> (P 591) muṇḍe bhavittā jāva parvāe sāmāyā-m-āyāṇi coddasa pūrvāṇi ahiyyā<sup>3)</sup> . . 84<sup>a</sup> (P 597) sāmāyā-m-āyāṇi ekkārasa aṃgāṇi ahiyyā<sup>3)</sup>; — am Schlufs im Comm. ein Vers (in P auch im Text).**

**6** 86<sup>b</sup> (P 627): *tumba; . . Rāyagihe, samosaraṇaṃ, parisā niggayā<sup>4)</sup> . . In-dabhū . .; — Comm. beg.: . . anaṃtarādhyayane pramādavato 'pramādavataḥ ca 'tar-thetarāv<sup>5)</sup> ('na<sup>o</sup> BP) uktāv, iha 'pi tayor eva tūv ero 'cyete ity evaṃsambandham (buddh<sup>o</sup> P) idaṃ, sarvaṃ (f. B) sugamaṃ navaraṃ . .; — am Schlufs im Comm. zwei Verse (in P auch im Text).*

**7** 90<sup>b</sup> (P 667): *Rohiṇī; . . Rāyagihe n. n. h., Subhūmibhāge uyyāṇe<sup>6)</sup>, . . Dhaṇe n. satthavāhe, . . Bhaddā bhāriyā, . . cattāri satthavāhadārayā hotthā, t. j., Dhaṇapāle Dhaṇadeve Dhaṇagove Dhaṇarakkhee, tassa ṇaṃ Dhaṇassa sattha<sup>o</sup> cūṇhaṃ puttānaṃ bhāriyāu cattāri suḥāu hotthā, taṃ, Ujjhiyā Bhogavatiyā Rakkhīyā Rohiṇiyā, . .; — Comm. beg.: . . iha 'naṃtarādhyayane prāṇātipātādīmatāṃ karmagurutābhāve 'tareshāṃ ca laghutābhāve 'narthaprāptire<sup>7)</sup> (vena an<sup>o</sup> BP) ukte, iha tu prāṇātipātādiviratibhaṃjakaparipālakānāṃ te ucyate (! so auch P, f. B) ity evaṃsambandham idaṃ upi sugamaṃ, navaraṃ . .; — im Comm. am Schlufs 14 vv. (in P auch im Text).*

**8** 115<sup>b</sup> (P 884): *Mallī<sup>8)</sup>; . . ihe 'va Jaṃvuddīve dive Mahāvīdehe vāse Maṃdarassa parvayassa paccatthimeṇaṃ . . . Salilāvāi nāmaṃ vijae paṇṇatte, tattha ṇaṃ Salilāvāvijae Vīyasogā nāmaṃ rājahāṇī . . Bale n. rāyā, tassa Dhāriṇīpāmokkhānaṃ devisahassaṃ urodhe hotthā, tae ṇaṃ sā Dhāriṇī devī aṅṅayā kayāi sīhaṃ su*

1) s. 16, 38. 313. 429.

2) d. i. asaṃlīnendriyasaṃlīnendriyayor!

3) s. hierzu Leumann 16, 342.

4) in P viel ausführlicher.

5) d. i. anarthārthau!

6) in P viel ausführlicher.

7) d. i. anarthaprāptyarthaprāpti.

8) über Mallī s. Sitzungsber. der Königl. Akad. 1882 p. 800 (Kūpaksh. p. 10).



91<sup>a</sup> *miṇe pāsittānaṃ paḍibuddhā jāva mahabbale dārae ummukka jāva bhoga-samatthe, — tae ṇaṃ taṃ Mahabbalaṃ ammāpiyaro sarisiyāṇaṃ Kamalasirīpāmo-kkhāṇaṃ paṃcaṇhaṃ rāyavaraṇṇāsāyāṇaṃ egadivaseṇaṃ pāṇi gñhāveṇṭi . . ; —* Comm. beg.: . . . *pūrvasmīn mahāvratānāṃ virādhanāvīrādhanayo(r arthā- BP)narthāv uktāv, iha tu mahāvratānām evā 'lpenā 'pi māyācalpena dūshītā(nā BP)m ayathāvat-svaphatasādhatvam upadarṇayata(darṇayata BP) ity anena saṃbaṇḍhena saṃbaṇḍham (dham P) idaṃ, sarvaṃ sugamaṃ, navaraṃ Cītodāyāḥ paṇḍimasamudragāminiyāḥ dakṣiṇakūle Salilāvātī 'ti yaḍ uktam iha, tad graṇṭhāṃtare Nalināvātī 'ty ucyate, cakravartivijayaṃ cakravartivijetavyaṃ kshetrakhaṇḍaṃ; —* im Comm. am Schlufs zwei Verse (in P auch im Text).

9 125<sup>b</sup> (P 971): *Māgaṇḍī; . . Caṃpā nāma ṇagari puṇvuttā<sup>1</sup>), tattha ṇaṃ Māiṇḍī nāma satthavāhe parivasāi, aḍḍhe, tassa ṇaṃ Bhaddā n. bhāriyā, . . dive satthavāhadārayā . . Jīṇapālie ya Jīṇarukkhe ya; —* Comm. beg.: *pūrvatra māyāvato 'nārtha ukta, iha tu bhāgeshv (bhogeshv BP) avibhāgeshv (f. BP) aviratīmato 'nārtho viratīmataṇ (f. B) cā 'rtho (f. B) 'bhūdhīyata ity evaṃsaṃbaddhaṃ(h P) sarvaṃ sugamaṃ, navaraṃ . . ; —* im Comm. am Schlufs 9 vv. (in P auch im Text).

10 126<sup>a</sup> (P 980): *caṇḍimā; . . Rāyagihe ṇayare<sup>1</sup>) (n., tae ṇaṃ P), Goyamo (°me samaṇaṃ bhagavaṃ Mahāvīraṃ P) evaṃ va (vayāsī P): kaha(ṇ P) ṇaṃ bhaṇṭe jīvā vaḍḍhīti (vaḍḍhaṇṭi P) vā hāyaṇṭi vā? Go! se jahā nāmae bahulapakkhassa pāḍi-vayā(pa° P)caṇḍe puṇṇimāvā(°mācaṇḍaṃ P) paṇṇhoya (°hūya P) hīṇe vaṇṇeṇaṃ, hīṇe sommāe (somaṇyāe P), hīṇe niddhayaē<sup>2</sup>), hīṇe kaṇṭīe, evaṃ dittīe juttīe chāyāe pabhāe ṇyāe (oyāe P) lesāe; —* Comm. beg.: . . . *anaṇṭarādhyayane 'viratiraṇḍavartinor(varty-avaṇḍavartinor P) anarthetarād (°tarāv P) uktāv, iha tu guṇavīriddhīhānī(guṇahānīvīriddhī P)lakṣhaṇāv anarthārtho(rthau! blos anarthā P) pramādy-apramādinor abhūdhīyate (°yete P) ity evaṃsaṃbuddham(baṇḍham P) idaṃ, sarvaṃ sugamaṃ, navaraṃ . . . ; —* am Schlufs im Comm. 4 vv. (in P auch im Text).

11 127<sup>a</sup> (P 991): *dāvaddava; . . Rāyagihe, Goyame evaṃ va<sup>1</sup>) | kahaṇ ṇaṃ bhaṇṭe jīvā ārāhagā vā | virāhagā vā bhavaṇṭi? Go! se jahā nāmae eṃsi (egaṃsi P) samuddakūlaṃsi dāvaddavā nāmaṃ rukkhā paṇṇattā kiṇha(ṇhā P) jāva nūraṃba-bhūyā pattiyā pupphiyā phaliyā . . ; —* Comm. beg.: . . . *pūrvatra pramādy-apramādinor guṇahānīvīriddhīlakṣhaṇād (°nāv BP) anarthārthāv uktāv, iha tu mārgārādhana-virādhanābhyāṃ tāv ucyate (ucye° BP) itī-saṃbaṇḍham idaṃ, sarvaṃ sugamaṃ, navaraṃ . . . ; —* im Comm. am Schlufs 8 vv. (in P auch im Text).

12 130<sup>b</sup> (P 1023): *udaya; . . Caṃpā<sup>1</sup>) | Puṇṇabhadde | Jiyasattū rāyā | Dhāriṇī devī | Adīṇasattū nāma juvarāyā yāvi hotthā . . ; —* Comm. beg.: . . *anaṇṭarajñāte cāritradharmasya virādhatvam ārādhakatvaṃ co 'ktam, iha tu cāritrā-rādhatvaṃ prakṛitimalīmasasānām(sa f. BP) api bhavyānām (°vyāmāṇ P) sadguru-*

<sup>1</sup>) in P ausführlicher.

<sup>2</sup>) *snigdhatayā*.

*parikarmaṇâto bhavati 'ty udakodâharaṇenâ 'bhidhîyata ity evaṃsaṃbaddham idaṃ, s. s., navaraṃ . . ; — im Comm. am Schlufs ein Vers (in P auch im Text).*

13 135<sup>a</sup> (P 1066)<sup>1)</sup>: *maṇḍukka; . . Râyagihe Guṇasîlae ceie<sup>2)</sup> sumosaraṇaṃ, parisû nigrayâ, teṇaṃ kâleṇaṃ 2 Sohamme kappe dadduravadeṃsae(dîṃs<sup>o</sup> P) vimâṇe (v. sabhâe Suhammâe P) dadduraṃsi sîhâsaṇaṃsi dadduro deve cañhiṃ sâ-mâṇiyasâhassîhiṃ cañhiṃ aggamaḥisîhiṃ sapaṇivârâhiṃ (dafür hat P tihîṃ purisâhiṃ) evaṃ jahâ Sûriyâbhe<sup>3)</sup> jâva divvâiṃ bhogâbhogâiṃ bhujjamaṇe viharati: — Comm. beg.: . . anaṇṭarâdhyayana(<sup>o</sup>ne BP)samsargaviçeshâd (f. in B, bis iha tu) guṇotkarshaṇa(<sup>o</sup>rsha P) uktah, iha tu samsargaviçeshâbhâvâd guṇopakarsha (guṇâ<sup>o</sup> P) ucyate, ity evaṃsaṃbaddham . . ; — im Comm. am Schlufs zwei Verse (in P auch im Text).*

14<sup>4)</sup> 142<sup>a</sup> (P 1127): *Teyali; . . Teyalîpuraṃ nâma nayaraṃ . . Kaṇagarahe râyâ . . Paümâvatî devî . . Teyalîputte ṇâmaṃ amacce . . ; — Comm. beg.: . . pûrvasmîn satâṃ guṇânâṃ sîmagry-abhâve hânir uktâ, iha tu tathâvidhasâmagrîsadbhâve guṇa-sampad upajâyata ity (<sup>o</sup>ta ity abhidhîyate ity P) evaṃ-saṃbaddham . . ; — im Comm. am Schlufs ein Vers (in P auch im Text).*

15 144<sup>a</sup> (P 1148): *naṇḍiphala; . . Caṃpâ . . | Puṇṇabhadde . . | Jiyasattû râyâ | . . Dhaṇe ṇâmaṃ satthavâhe . . | tîse ṇaṃ Caṃpâe | uttarapuratthime disîbhâe Ahichattâ ṇâma nayarî . . ; — Comm. beg.: . . pûrvasmîn apamânâd(apara B, mânânâd BP) vishayatyâga(h BP) pratîpâdita (f. P), iha tu Jinopadeçât, tatra (kṛita B) ca saty arthaprâptis tadabhâve tv anarthaprâptir abhidhîyata ity evaṃsaṃbaddham idaṃ, . . ; — im Comm. am Schlufs 4 vv. (in P auch im Text).*

16<sup>5)</sup> 169<sup>a</sup> (P 1363): *Avarakaṃkâ; . . Caṃpâ n. nayarî hotthâ, . . tao mâhaṇâ bhâyarô parivasaṇti, taṃ juhâ, Some Somadatte Somabhûti, . . bhâriyâu . .*

<sup>1)</sup> in dem der Königl. Bibl. gehörigen Exemplar von P fehlen pagg. 1033–1045.

<sup>2)</sup> in P ausführlich. <sup>3)</sup> Bezug auf *upâṅga* 2.

<sup>4)</sup> über den Inhalt s. Leumann am a. O. der Actes 3, 551: »die Herodessage«. *Kaṇagara* nämlich, König von *Teyalîpura*, war sehr herrschsüchtig, und befahl deshalb (aus Besorgniß um die Herrschaft) seinen neugeborenen Knaben zu verstümmeln. Seine Gattinn *Paümâvatî* veranlaßte daher seinen Minister *Teyalîputta* zum Austausch ihres neugeborenen Knabens mit seinem soeben todbegorenen Töchterchen. Der Knabe wächst unter dem Namen *Kaṇagajjhaya* heran und wird nach des Königs Tode, indem *Tey.* nunmehr den Großen des Reiches den Sachverhalt mittheilt, dessen Nachfolger.

<sup>5)</sup> über den Inhalt s. Leumann am a. O. der Actes 3, 541 fg.: »die *Dovai*-Sage«. Dieselbe handelt zunächst von dem *svayaṃvara* der *Draupadî*, zu welchem ihr Vater, der *Pañcâla*-Fürst *Duvaya* in *Kaṃpillapura* [seine Gattinn heißt *Culañi*, sein Sohn *Dhatthajjuna*, d. i. *Dhṛishtârjuna*, absichtliche Aenderung für *Dhṛishtadyumna*] durch Boten alle Fürsten herbeiruft, nämlich: 1. (153<sup>a</sup> P 1231) aus *Bâravatî* in *Surattha* s. Bruder, den *Vâsudeva Kaṇha* nebst Genossen (s. p. 470), 2. (154<sup>a</sup>; in dem der Berl. K. Bibl. geh. Ex. von P fehlen pagg. 1237–61) aus *Hatthiṇâpura* den *Paṇḍu* u. s. 5 Söhne: *Juhîṭhîla*, *Bhîmasena*, *Ajjuna*,



*Nāgasirī Bhūyasirī Jakkhasirī* . . ; — Comm. beg.: . . *pūrvatra vishayābhishvaṅgasyā 'narthaphalano* (°to BP) *'ktā, iha tu tadvishayanidānasya so 'cyata ity evaṃsambam-dham idaṃ*, — im Comm. am Schlufs zwei Verse (in P auch im Text).

*Naūla Sahadeva*, sowie den *Dujjohaṇa* und seine 100 Brüder, den *Gaṅgeya*, *Bidura*, *Doṇa*, *Jaya-ddaha*, *Saiṇi*, *Kīva*, *Āsathāma*, 3. aus *Campā* den *Kaṇha*(*ṇṇa*), *Aṅgarāyaṃ Sallaṅgaṃdi-rāyaṃ*, 4. aus *Sottimai* den *Sisupāla*, Sohn des *Damaghosa*, 5. aus *Hatthisisa* den *Dama-daṃta*, 6. aus *Mahuri* den *Vara* (*Dhara* Leum.), 7. aus *Rāyagiha* den *Sahadeva*, Sohn des *Jarāsaṃdhu*(*sindhu* Leum.), 8. aus *Koḍiṇi* den *Ruppi*, Sohn des *Bhesaga* (*Bhishma*), 9. aus *Virāḍa* den *Kīyaga*, 10. die Fürsten der übrigen Städte etc. Die von *Dovaī* erwählten 5 *Paṇḍava* geniefsen mit ihr abwechselnd die ehelichen Freuden (158<sup>a</sup>). Hiermit ist eigentlich Alles erschöpft, was an die Sage des *MBhār.* anstreift; und folgt nunmehr zunächst vielmehr ein Bezug zu der des *Rāmāyaṇa*. Auf Anstiften des bei einem Besuche in *Hatthināpura* von der *Dovaī* beleidigten *Kacchulla-Nārāya* (*ka-kshudra-Nārada*, »nichtswürdiger *N.*« Leum.) läfst nämlich *Paūmaṇābha*, König von *Avarakaṅkā* (159<sup>a</sup>), jenseits des *Lavaṇa*-Meeres die *Dovaī* durch einen Zaubergeist (*deva*) durch die Lüfte sich zuführen. Sie verspricht ihm auch, sich seinem Willen zu fügen, falls nicht innerhalb 6 Monaten ihr Vatersbruder *Kaṇha* sie befreien würde (160<sup>b</sup>). Diese Befreiung findet dann aber statt, nachdem *K.* durch *Nārāya* selbst, der ihm eigentlich speciell befremdet ist, Kunde von *Dovaī*'s Aufenthalt erhalten, und sich mit den 5 *Pāṇḍava* dahin aufgemacht hat. Diese selbst wurden ihrerseits zwar von *P.* im Kampfe (163<sup>b</sup>) geschlagen, *Kaṇha*'s Uebergewalt aber zwingt den *P.*, bei *Dovaī* selbst Hülfe zu suchen, und auf ihren Rath den *K.* um Gnade zu bitten, die ihm auch gewährt wird (165<sup>a</sup>). Auf der Heimfahrt findet zunächst (165<sup>b</sup>) eine gegenseitige respectvolle Begrüßung (mittelst Blasens ihrer Muscheln) des *Kaṇha* mit seinem Collegen, dem *Vāsudeva Kavila*, statt, der sich soeben in *Campā* von *Munisuvvaya* im *dhamma* unterrichten liefs; sodann aber eine ernstliche Verzürnung der 5 *Pāṇḍava* mit *Kaṇha*, mit dem sie sich einen schlechten Scherz erlauben (sie verstecken vor ihm das Schiff, mit dem sie selbst über das Meer zurückgefahren sind, um ihn auf die Probe zu stellen), und der sie dafür des Landes verweist, in Folge wovon sie (167<sup>a</sup>) in's südliche *Veyālī* gehen und dort die Stadt *Paṇḍu-Mahurā* gründen. Nachdem ihnen dann die *Dovaī* einen Sohn, den *Paṇḍuseṇa*, geboren, und dieser, erwachsen, als Nachfolger eingesetzt ist, bekehrten sie sich (167<sup>b</sup>) sämmtlich, nach Anhören der Predigt eines *Thera*, wurden *aṇagāra*, und studiren bei ihm ihrerseits (168<sup>a</sup>) die vierzehn *puvva* (*sāmātiya-m-ātiyātiṃ* 168<sup>b</sup>, P 1360; s. Leumann 16, 343), während *Dovaī* unter Leitung des *Suvvayā* die elf *aṅga* (ebenfalls: *sāmātiya-m-ātiyātiṃ* 169<sup>a</sup>, P 1361) lernt. Als dann nach Jahren einmal *Aritṭhanemi* in *Suratṭhā* predigte, machten sie sich dahin auf, kamen aber zu spät, da *Ar.* gerade gestorben war, und beschlossen nun auch selbst, fastend, den Berg *Settujja* (*Settunja* P, Glosse in P *Satruṃjaya*) zu besteigen (168<sup>b</sup>), um dort »den Tod zu erwarten«. — Ich kann nun meinerseits dieser jainischen Fassung der Sage keine »hohe Alterthümlichkeit« zuerkennen. Die Polyandrie erscheint darin allerdings völlig nackt und als etwas ganz selbstverständliches; das ist sie indessen in Malabar unter der *Noyrs* anch noch gegenwärtig, und wird, wie ich meine, dádurch nichts für die Zeit, sondern nur für die Oertlichkeit bewiesen, in welcher diese Form der Sage entstanden ist. Die Beziehung zu der Stadt: »*Paṇḍu-Mahurā*« im südlichen *Veyālī* (cf. Ind. Stud. 2, 403) ist ja wohl noch ein anderer Fingerzeig nach dieser Richtung hin. — Die *Jaina* haben die brahmanischen Sagen durchweg nach freier Willkür umgewandelt und ihren eigenen Phantasieen angepaßt. — Eins nur er-





gāṇāmadheyyaṃ thānaṃ saṃpattenaṃ chaṭṭhassa aṅgassa paḍhamassa suya-  
kkhaṃdhassa ayam atthe paṇṇatte ti bemi | nāyādhammakahānaṃ ugaṇa(!)visamaṃ  
ajjhayaṇaṃ | suakhaṃdho sammatto || 19 || tassa naṃ (eyassa P) suyakkaṃdhassa  
egūṇavisamaṃ ajjhayaṇāni ekkārasagāni (so auch E, °saṃgāni D, °sāni C, °sa aṅgāni  
P; ekasaragāni!) egūṇavisāe 182<sup>b</sup> divasesu (°sehiṃ C) samu(f. CP)samappaṃti; —  
im Comm. am Schlufs zwei Verse, in P auch im Text.

ḥrutaskandha II<sup>1</sup>) (10 vaggā) 189<sup>a</sup> (P 1530).

1 (5 ajjh.) 186<sup>b</sup> (P 1511); 1 186<sup>a</sup> (P 1508): teṇaṃ k. t. s. Rāyagihe nāma  
nāyare hotthā, vaṇṇaṇi, tassa naṃ Rāssa ba. utt. dis. tattha naṃ Guṇasīlae nāmaṃ  
ceie hotthā, vaṇṇaṇi, teṇaṃ k. t. 2 samaṇassa bhagavaṇi Mahāvīrassa aṃtevāsī Ayya-  
Suhammā nāmaṃ therā bhagavaṃto jātisappaṇṇā kulas. jāva caūddasapuvvī . . |  
teṇaṃ 2 Ayya-Suhammassa aṇagārassa aṃtevāsī Ayya-Jambū nāmaṃ aṇagāre  
jāva payyuvāsamaṇe evaṃ va (vayāsī P): jati naṃ (bhaṃ)te samaṇeṇaṃ jāva saṃ-  
pattenaṃ chaṭṭhassa aṅgassa paḍhamasuyakkaṃdhassa nāyānaṃ ayam atthe  
paṇṇatte doccassa naṃ bhaṃte suyakkaṃdhassa dhammakahānaṃ sama-  
neṇaṃ jāva saṃpattenaṃ ke atthe pa (paṇṇatte P)? evaṃ khalu Jambū! s. jāva saṃ-  
pattenaṃ dhammakahānaṃ dasa vaggā pa (paṇṇattā, taṃ jahā P): Camarassa<sup>2</sup>) agga-  
mahisīnaṃ paḍhame vaggē 1, Balissa Vāīroyaṇaraṇṇo (B. Vāīroyaṇindassa P) agga-  
mahisīnaṃ bīe vaggē 2, asurīṇḍavayyānaṃ(vayyiyānaṃ CP) dāhīṇillānaṃ(dāh. im-  
dānaṃ aggamahisīnaṃ P) taīe vaggē 3, uttarillānaṃ asurīṇḍavayyiyānaṃ bhavaṇa-  
vāsīṇḍānaṃ aggamahisīnaṃ caūtthe vaggē 4, dāhīṇillānaṃ vāṇamaṃtarānaṃ (v. im-  
dānaṃ P) aggamahisīnaṃ paṃcame vaggē 5, uttarillānaṃ vāṇamaṃtarānaṃ imdānaṃ  
aggamah. chaṭṭhe v. 6, caṇḍassa aggamah. sattame v. 7, sūrassa aggam. atthame  
v. 8, Sakkassa aggamah. ṇa(rame P) v. 9, Īsānaṃ agg. dasame v. 10 | jati naṃ bhaṃte  
sama 183<sup>a</sup> neṇaṃ jāva saṃp. dhammakahānaṃ dasa vaggā paṇṇattā paḍha-  
massa naṃ bhaṃte vaggassa sam. jāva saṃp. ke atthe pa? evaṃ khalu Jambū! sam.  
jāva saṃpattenaṃ paḍhamassa vaggassa paṃca ajjhayaṇā paṃ, taṃ (t. jahā  
P): Kālī Rātī(rāī C) Rāyaṇi Viyyā(vijjū P) Mehā<sup>3</sup>); jati naṃ bhaṃte sam.  
jāva saṃp. paḍhamassa vaggassa paṃca ajjhayaṇā paṃ paḍhamassa naṃ  
bhaṃte ajjhayaṇassa sam. jāva saṃp. ke atthe paṃ? evaṃ khalu Jambū! teṇaṃ k. 2  
Rāyagihe . . Senīe rāyā Cellaṇā devī . . ; teṇaṃ k. Kālī devī Camaracaṃcāe  
rāyahāṇīe kālavadeṃsaga(dīṃs<sup>o</sup> P) bhavaṇe, kālaṃsi sīhāsaṇaṃsi caūsānāṇiyasāhassī-  
hiṃ . . solasahiṃ āyarakkhaḍavasāhassīhiṃ . . viharāī, imaṃ ca naṃ kevalakappaṃ  
Jambuddīvaṃ dīvaṃ vīdeṇaṃ uhiṇā ābhoemāṇī pāsāī; tattha naṃ samaṇaṃ bhagavaṃ

<sup>1</sup>) dieser zweite Theil weicht nach Form wie Inhalt von dem ersten ganz ab, steht  
durchaus selbstständig neben ihm, und hat nahe Beziehungen zu aṅga 7—9, s. 16, 316, 6.

<sup>2</sup>) über Camara, Balī etc. s. aṅga 5, 3, 1 fg. (Bhag. 2, 211 fg.).

<sup>3</sup>) s. aṅga 5, 10, 5 (oben p. 432).



*Mahāvīraṃ . . appāṇaṃ bhāvemāṇaṃ pāsū, . . sīhāsaṇāto abbhutṭheti . . 183<sup>b</sup> . . vaṇḍati . . evaṃ jahā Sūriyābhe<sup>1)</sup> taheva, . . taheva nāmagoyaṃ sāhei taheva natṭavihiṃ wudaṃsei; — auf die Frage Goyamā's setzt Mahāvīra demselben auseinander, wie Kālī zu dieser divvā deviddhī gekommen sei: evaṃ jahā Sūriyābhassa<sup>1)</sup> jāva evaṃ khalu Goyamā! teṇaṃ k. 2 ihe 'va Jamb. d. Bhārahe v. Āmalakappā nāma nayarī h., vaṇṇaū, Āmbasālavane ceie, Jiyasattū rāyā, tattha ṇaṃ Āmalakappāe nayarīe Kāle nāmaṃ gāhāvati . . Kālasirī 184<sup>a</sup> n. bhāriyā, deren Tochter Kālī nāmaṃ dāriyā . ., t. k. 2 Pāse<sup>2)</sup> arahā purisādāṇte, āigare jahā Vaddhamānasāni, navaraṃ navussehe (navahatthu<sup>o</sup> P) solasaḥiṃ samaṇasāhassihīṃ . . samosaḍhe, — 184<sup>a</sup> icchāmi ṇaṃ anmayāto! tubbhehiṃ abbhāṇuṇṇāyā samāṇī Pāsassa arahāū purisādāṇiyassa pāyavaṇḍiyā gamittae, — 184<sup>b</sup> tate ṇaṃ sā Kālī dāriā Pāsassa arahato puoyassa dhammaṃ soccā nisamma Pāsāṇ arahāṃ . . vaṇḍati . . icchāmi ṇaṃ tubbhehiṃ abbhāṇuṇṇāyā s. Pāsassa arahato (a. aṇṭie P) muṇḍe bhavittā agārāto anagāriyaṃ pavvattitae, — er giebt sie (185<sup>a</sup>) Puppacūlāe ajjāe sissintiyattāe; von ihr lernt sie (P 1500): sāmāiya-m-āiyāi ekkārāsa aṃgāiṃ, erlangt schließlich die Weihen etc., — schl.: Mahāvīdehe vāse sījjihiti; evaṃ khalu Jambū! samaṇeṇaṃ jāva sampattenaṃ paḍhamassa vagrassa paḍhamajjhayaṇassa ayam atṭhe paṇṇatte (°tte tti bemi dhammakahāṇaṃ paḍhamajjhayaṇaṃ saṃmattaṃ 1 P); — 2 186<sup>b</sup> (P 1510): jati ṇaṃ bhaṃte sam. jāva saṃp. dhammakahāṇaṃ paḍhamavagrassa (f. P) paḍhamajjhayaṇassa ayam atṭhe p. bitiyassa ṇaṃ bhaṃte ajjh. sam. jāva saṃp. ke atṭhe p.? evaṃ khalu Jambū! teṇaṃ k. 2 Rāyagihe nayare, Guṇasīlae ceie, sāmī samosaḍho(dhe P), parisā nigrayā jāva payyuvāsati; teṇaṃ k. 2 Rāī devī Camaracaṇcāe rāyahāṇte, evaṃ jahā Kālī taheva āgayā natṭavihiṃ(haṃ P) wudaṃsettā paḍigayā; bhaṃte ti bhagavaṃ Go (Goyamā P) puṇṇabhavapuchā, evaṃ khalu Go! teṇaṃ k. 2 Āmalakappā nayarī, āmbasālavane ceie, Jiyasattū rāyā, Rāī 186<sup>b</sup> gāhāvati, Rāīsiri(siri P) bhāriyā, Rāī dāriyā (R. d. f. P), Pāsassa samosaṇaṃ, Rāī dāriyā, jaheva Kālī taheva nikkhaṇṭā, taheva sarīrapāusiyā, taṃ ceva savvaṃ jāva aṇṭaṃ kāhiti; evaṃ khalu Jambū! bitiyassa ajjhayaṇassa nikkhevaū<sup>3)</sup>; — 3 186<sup>b</sup> (P 1510): jati ṇaṃ bhaṃte tāiyajjhayaṇassa ukkhevato, evaṃ khalu Jambū!, Rāyagihe nayare, Guṇasīlae ceie, evaṃ jaheva Rāī taheva Rayanī vi, navaraṃ Āmalakappā nayarī, Rayanī gāhāvati, Rayasiri bhāriyā, Rayanī dāriyā, sesaṃ taheva jāv' aṇṭaṃ kāhiti; — 4 ibid. (P 1511): evaṃ Viyyū vi Āmalakappā nayarī, Viyyu gāhāvati, Viyyusiri bhāriyā, Viyyu dāriyā, sesaṃ taheva; — 5 ibid.: evaṃ Mehā vi, Āmalakappāe nayarīe Mehe gāhāvati, Mehasiri bhāriyā, Mehā dāriyā, taheva (sesaṃ t. P); [evaṃ khalu Jambū! sam. jāva saṃp. dhammakahāṇaṃ paḍhamassa vagrassa ayam atṭhe p.] (dieser Satz steht zweimal da).*

1) Bezug auf upāṅga 2.

2) der zweite *ṣrutask.* hat eben speciell die Verherrlichung dieses Vorgängers des Mahāvīra zum Gegenstande.

3) zu *nikkheva* und *ukkheva* s. 16, 315. 419.



In gleich summarischer Art, wie 1, 2-5, ja noch summarischer, wird der Text der übrigen neun *varga* erledigt: **2** (5 *ajjh.*) 187<sup>a</sup> (P 1513): *jati naṃ bhaṃte sam. jāva saṃp. docassa (d. vaggassa P) ukkhevaü, evaṃ khalu Jaṃbû! sam. jāva saṃp. dhammakahāṇaṃ (f.P) doccassa vagrassa paṃca ajjhayaṇā pannattā: Suṃbhā, Nisūmbhā Rūmbhā, Nirūmbhā (Nira° P), Maddaṇā (Mamd° P)<sup>1)</sup>; jati naṃ bhaṃte sam. jāva saṃp. dhammakahāṇaṃ doccassa vagrassa paṃca ajjhayaṇā paṃ doccassa naṃ bhaṃte vagrassa paḍhamajjhayaṇassa ke atṭhe p.? evaṃ khalu Jaṃbû! teṇaṃ k. 2 Rāyagihe nayare, Guṇasilue ceie, sāmī samosaḍhe(dhā P), parisā nigrayā jāva payyuvāsati, t. k. 2 Suṃbhā (Subhā ṇāmaṃ P) devī Balicaṃcāe rāyahāṇīe Suṃbhavaḍeṃsae (Suṃbhāvaḍiṃsae P) bhavaṇe Suṃbhaṃsi sīhāsaṇaṃsi Kālīgamaṇa(gamaṇaṃ P) jāva naṭṭavīhiṃ uvadaṃsettā jāva paḍigayā, puṃvabhavapucchā, Sāva 187<sup>a</sup> tthī nayarī, Koṭṭhūe ceie, Jiyasattū rāyā, Suṃbhe gāhāvātī, Suṃbhasirī bhāriyā, Suṃbhā dāriyā, sesaṃ jahā Kālī (°līe P), navaraṃ addhuttḥātī pahivamaṃ thitī, evaṃ khalu Jaṃbû! nikkhevago(vavaggo P) ajjhayaṇassa; — evaṃ sesā vi cattāri ajjhayaṇā, Sāvattīe, navare (navaraṃ P) māyā-piyā-dhūya(yā P) sari(sarisa P)ṇāmayā, evaṃ khalu Jaṃbû! nikkhevaü bitiyassa vagrassa.*

**3** (54 *ajjh.*) 187<sup>b</sup> (P 1516): *ukkhevaü tāiyavagrassa, evaṃ khalu Jaṃbû! sam. bhag. Mah. jāva saṃpattēna tāiyassa vagrassa caṅgapaṇṇaṃ ajjhayaṇā paṃnattā, taṇ (t. j. P): paḍhame ajjhayaṇe jāva caṅgapaṇṇatīme ajjhayaṇe<sup>2)</sup>, jati naṃ bhaṃte sam. jāva saṃp. dhammakahāṇaṃ tāiyassa vagrassa caṅgapaṇṇa(m P) ajjhayaṇā naṃ (°ṇā paṇṇattā taṇ jahā P) paḍhamassa naṃ bhaṃte ajjhayaṇassa sam. jāva saṃp. ke atṭhe paṇṇatte? evaṃ khalu Jaṃbû! teṇaṃ kāl. 2 Rāyagihe nayare, Guṇasilue ceie, sāmī samosaḍhe, parisā nigrayā jāva payyuvāsati, teṇaṃ kāleṇaṃ 2 Alā devī Dharaṇīe rāyahāṇīe Alāvaḍeṃsae (°ḍiṃsae P) bhavaṇe Alaṃsi sīhāsaṇaṃsi, evaṃ Kālīgamaṇaṃ jāva naṭṭavīhiṃ uvadaṃsettā, paḍigayā; puṃvabhavapucchā, Vāṇārasīe nayarīe Kāmamahāvaṇe ceie, Ale gāhāvātī, Alabhasirī (Alas° P) bhāriyā, Alā dāriyā, sesaṃ jahā Kālī (°līe P), navaraṃ Dharaṇa(ṇassa P) agramahisittāe uvarāu, sāteregāṃ (sāire° P) addhapahivamaṃ thitī, sesaṃ taheva, evaṃ khalu nikkhevaü (kkhero P) paḍhamajjhayaṇassa (°massa ijjh° P), — evaṃ kamā Saterā (so auch D, Saerā PC) Soyāmaṇī (so auch D, Soyamāṇī P) Iṇḍā Ghaṇa(so auch D, ṇā PC) Viyyuyā<sup>3)</sup> vi, savvāu eyāu Varuṇassa (Dhara° PCD) agramahisīu, evete (ee P, iccāme C, iccate D) cha ajjhayaṇā Venudevassa vi, avi (f. C) sesā (sesīyā P, sesiya CD) bhāṇiyavvā, evaṃ jāva Ghosassa vi, ete ceva cha (f. C) ajjhayaṇā; evete (icc ee P, ee cete C, ee ceva D) dāhiṇillāṇaṃ iṇḍāṇaṃ caṅgapaṇṇaṃ ajjhayaṇā bhavaṇti<sup>4)</sup>,*

1) *Madaṇā aṅga* 5, 10, 5.

2) hier sollten vielmehr die Namen von 54 (resp. 9 mal 6) *devī* genannt werden!

3) in *aṅga* 5, 10, 5 lauten die Namen: *Alā Sakkā Saterā Sodāmiṇī Iṇḍā Ghaṇavijjuyā*.

4) kürzer kann man mit 54 *ajjh.* nicht wohl fertig werden! Ausser den nach den Angaben im Eingange (s. oben p. 476, 18) ausgenommenen *asuriṇḍa* giebt es eben noch neun

savvá 187<sup>b</sup> u vi Bāṇārasīe, Kāmamehā (°mahāvaṇe PC) ceie, tāiyassa vagrassa nikkhevaü.

4 (54) 187<sup>b</sup> (P 1518): caüttha (°thassa vaggassa P) ukkhevaü, evaṃ khalu Jambū! sam. jāva samp. dhammakahāṇaṃ caütthavagrassa caüppannaṃ ajjhayaṇā puṃ, taṃ: evaṃ padhame ajjhayaṇe jāva caüppannaime ajjhayaṇe<sup>1)</sup>, padhamassa ajjhayaṇassa ukkhevago, evaṃ khalu Jambū! teṇaṃ k. 2 Rāyagīhe, samosaraṇaṃ, jāva parisā payyavāsati, teṇaṃ k. 2 Rūyā<sup>2)</sup>devī, Bhūyāṇaṃdā (rūyā<sup>o</sup> C, ruyā D)<sup>3)</sup> rāyahāṇi Rūyavadeṃsae (Rūyagavaḍi<sup>o</sup> PC) bhavaṇe Rūyagaṃsi (ru<sup>o</sup> C) sīhāsaṇaṃsi, jahā Kālīe tahā navaraṃ puṃvabhava Caṃpāe Puṇṇabhadda ceie, Rūe (ru<sup>o</sup> C) gāhāvati, Rūyagasirī (ru<sup>o</sup> C) bhāriyā, Rūyā (ru<sup>o</sup> C) dāriyā, sesaṃ taheva, navaraṃ Bhūyāṇaṃ(ṇaṃdā P, ṇaṃda CD)<sup>4)</sup> agranaḥisittāe uvavāu, desūṇaṃ pabivamaṃ thitī, nikkhevaü; evaṃ khalu Surūyā<sup>5)</sup> vi (so auch D, Surūyā Virūyā vi P, blos Rūyā vi C), Rūyaṃsā vi, Rūyagāvatī (°gāhāvāi C) vi, Rūyakamṭā vi, Rūyappahā (°bhā PC) vi, ev<sup>7</sup> eyāu (icc eyāo PD, blos eyā C) ceva uttarillāṇaṃ iṇdāṇaṃ<sup>6)</sup> bhāṇiyavvāu jāva Mahāghosassa, nikkhevaü caütthavagrassa.

5 (32) 188<sup>a</sup> (P 1521): paṃcamavagrassa ukkhevaü, evaṃ khalu Jambū! jāva battisaṃ ajjhayaṇā paṃ, taṃ<sup>7)</sup>: Kamalā 1 Kamalappabhā 2 ceva Uppalā 3 ya Sudamaṇā 4 | Rūravati 5 Bahurivā 6 Surūvā 7 Subhagā 8 vi ya || 1 || Puṇṇā 9 Bahuputtīyā(ṇmīyā P)<sup>8)</sup> 10 ceva Uttará (°mā P) 11 Nārāyā<sup>9)</sup> (Bhāri<sup>o</sup> P) 12<sup>10)</sup> vi a | Paūmā 13 Vasumatī<sup>11)</sup> 14 ceva Kaṇagā 15 Kaṇa(ṇaga P)ppabhā<sup>12)</sup> 16 || 2 || Vademaṃsā<sup>13)</sup> (Paḍiṃsagā P) 17 Keumatī 18 ceva Vārasenā<sup>14)</sup> 19 Raṃppīyā<sup>15)</sup> 20 | Rohiṇī 21 Navamiyā<sup>16)</sup> 22 ceva Hirī 23 Puppavatī 24 vi ya || 3 || Bhuyagā 25 Bhuyagāvatī (°gavāi P) 26 ceva Mahākacchā 27 Phadā (Phu<sup>o</sup> P)<sup>17)</sup> 28 i yā (ya P) | Sughosā 29 Vimalā 30 ce 188<sup>a</sup> va

dāhiṇṭilla iṇda, deren jedem sechs Frauen, Namens Alā, Saterā, Soyāmaṇi etc. zugehören, so daß die Zahl von 54 ajjh. heraukömmt. — In grellem Contraste zu dieser Kürze stehen die Angaben in aṅga 4 (aus der Nandī) über die Anzahl, besser Unzahl, der im zweiten cṛutask. enthaltenen akkhāiā etc., s. 16, 286. 289. 305. 312. oben p. 414.

1) hier sollten statt dessen (wie bei 3, s. p. 478) die Namen der 54 devī genannt werden. 2) Rucā die bhāshā in P. 3) Bhūtānaṃdā ibid. 4) bhūtāne 'ndraṇi' ibid.

5) auch aṅga 5, 10, 5 heißen die 6 Frauen des Bhūyāṇaṃda wie hier: Rūyā, Rūyaṃsā, Surūvā, Rūyagāvatī, Rūyakamṭā, Rūyappabhā.

6) aufser den asuriṇda (s. oben p. 476, 19) giebt es eben noch neun uttarillā iṇdā.

7) diese 32 agg. werden in aṅga 5, 10, 5 in derselben Reihenfolge zu je 4 dem: Kāla, Mahākāla (Surūva), Puṇṇabhadda (Paḍirūva), Bhīma (Māṇibhadda), Kinnara (Mahābhīma), Suppurisa (Kimpurisa), Aikāya (Mahāpurisa), Gīyavāi (Mahākāla) zugetheilt.

8) bahupūrnīkā die bhāshā in P; aber aṅga 5 hat auch Bahuputtīyā.

9) Uttamā Tārāyā in aṅga 5, 10, 5. 10) bhārikā ibid.

11) Paūmāvatī aṅga 5. 12) Rāyaṇappabhā aṅga 5. 13) vataṃkasā ibid.

14) Vajrasenā ibid. 15) Rāiseṇa ibid. 16) navamīkā ibid.

17) sphuṭā die bhāshā in P; auch aṅga 5 hat Phudā.



*Sussarā* 31 *ya Sarassatī* 32 || 4 || ukkhevaü *paḍhamajjhayaṇassa*, *evaṃ khalu Jambū!* *teṇaṃ kulenaṃ* 2, *Rāyagihe samosaraṇaṃ jāva parisū payyuvāsati*, *teṇaṃ k. 2 Kumalū devī Kamalāe rāyahāṇīe Kamalavudemsae*(di P) *bh. Kamalaṃsi sth.*, *sesaṃ jahā Kālie* *taheva*, *navaraṃ puṇvabhava Nāgapure nayare Sahas(s)ambavana uyyāṇe*, *Kamalassa gāhāvutissa Kumalasirīe bhāriyāe Kamalā dūriyā*, *Pāsassa unṭite nikkhamtā*, *Kūlassa pisāyakumūriṇḍussa agramahisīe* (°sīo P), *addhupalivamaṃ thitī*; — *evaṃ sesā vi ajjhayaṇā*, *dāhinillāṇaṃ vāṇa-m-aṃtarīṇḍāṇaṃ bhāṇiyavvāu*, *Nāgapure Sahas(s)ambavana uyyāṇe māyāpiyaro dhūyāsiri*(sari P)*nāmayā*, *thitī addhupalivamaṃ*, *paṇcama vāgro saṃmatto*.

6 (32) *ibid.*: *chaṭṭho vi vāgro paṇcamavagrasariso*, *navaraṃ Mahākālīṇaṃ* (°līṇḍāṇaṃ PC, °kīyātīṇaṃ D)<sup>1)</sup> *uttarillāṇaṃ iṇḍāṇaṃ agramahisīu*, *puṇvabhavo* (°re P), *Sāgee nagare Uttarakuru uyyāṇe*, *sāyā-piyā* (°yaro P) *dhūyāsiri*(sarisa P)-*nāmayā*, *sesaṃ taṃ ceva*, *chutṭho vāgro samatto*.

7 (4) 188<sup>b</sup> (P 1523): *sattamassu vāgrassa ukkhevaü*, *evaṃ khalu Jambū!* *jāva cattāri ajjhayaṇā paṇ*, *taṃ: Sūrappabhā*, *Āyavā*, *Accimālī*, *Pabhaṃkarā*, *paḍhamajjhayaṇassa ukkhevaü*; *evaṃ khalu Jambū!* *teṇaṃ k. 2 Rāyagihe*, *samosaraṇaṃ*, *jāva parisū payyuvāsati*, *teṇaṃ k. 2 Sūrappabhā devī Sūrappaṃsi vimāṇaṃsi Sūrappaḥṃsi sthāsaṇaṃsi* *sesaṃ jahā Kālie* *tahā* 188<sup>b</sup> *navaraṃ puṇvabhavo Arakkhurīe*<sup>2)</sup> *nayarīe Sūrappabhassa gāhāvāssa Sūrasirīe bhāriyāe Sūrappahā dūriyā*, *Sūrassa agramahisī*, *thitī addhupalivamaṃ paṇcahi vāsasaehiṇ abbhahiṇaṃ*, *sesaṃ jahā Kālie*, *evaṃ sesāu vi savvāu Akkhurīe* (Arakhu° P) *nayarīe*, *sattamo vāgro saṃmatto*.

8 (4) *ibid.* (P 1525): *aṭṭhamassa ukkhevaü*, *evaṃ khalu Jambū!* *jāva cattāri ajjhayaṇā paṇ*, *taṃ: Caṇḍappabhā Dosīṇābhā*<sup>3)</sup> *Accimālī*<sup>4)</sup> *Pabhaṃkarā* (Pahaṃ° P), *paḍhamajjhayaṇassa ukkhevaü*; *evaṃ khalu Jambū!* *teṇaṃ k. 2 Rāyagihe* *samosaraṇaṃ jāva parisū payyuvāsati*, *teṇaṃ k. 2 Caṇḍappabhā*(hā P) *devī*, *Caṇḍappappaḥṃsi* (°haṃsi P) *sthāsaṇaṃsi*, *sesaṃ jahā Kālie*, *navaraṃ puṇvabhavo Mahurāe nayarīe Caṇḍivudemsae* (Caṇḍivādīṃs° C, Caṇḍivadīṃs° P, Bhaṇḍivadīṃs° D) *uyyāṇe Caṇḍappabhe gāhāvātī*, *Caṇḍasiri bhā*[riyā, Caṇḍappahā CDP] *dūriyā*, *Caṇḍassu agramahisī*, *thitī addhupalivamaṃ paṇṇāsīe vāsasahassehi abbhahiyaṃ*, *sesaṃ jahā Kālie*; — *evaṃ sesāu vi Mahurāe nayarīe*, *māyāpiyaro dhūyāsiri*(sarisa P)*nāmā*, *aṭṭhamo vāgro samatto*.

9 (8) 189<sup>a</sup> (P 1527): *navamassu ukkhevaü*, *evaṃ khalu Jambū!* *jāva aṭṭha ajjhayaṇā paṇ*, *taṃ: Paūmā Sivā Sutī* (so auch D, Suī C, Sūi P)<sup>5)</sup> *Aṃjū Ro-*

1) es ist wohl *Mahākālādīṇaṃ* gemeint.

2) auch in der *bhāshā* in P: *Arakkhurī nāma nagarī*.

3) *Joisīṇābhā* in *aṅga* 5, 10, 5.

4) *Accimālā* *ibid.*

5) *Çacī* die *bhāshā* in P; *Sevā* in *aṅga* 5; auch ist die Reihenfolge daselbst verschieden, nämlich: *Paūmā Sivā Sevā Aṃjū Amalā Acharā Navamiyā Rohiṇī*.



*hiñā Navamīyā i yū (ya P) Acalā<sup>1)</sup> Accharā, paḍhūmajjhayaṇassa ukkhevaū; evaṃ khahu Jambū! teṇaṃ k. 2 Rāyagihe samosaraṇaṃ jāva parisā paṇṇuṇāsati, teṇaṃ k. 2 Paṭṭimā devī Sohamme Paṭṭimavaḍḍhesāe(dīṃ<sup>o</sup> P) vimāṇe sabhāe Suhammāe Paṭṭimamsi sīhāsanaṃsi, jahā Kālī, evaṃ aṭṭha vi ajjhaya 189<sup>a</sup> nā Kāligamaṇa (°gameṇaṃ P, gamaeṇaṃ CD) neyavvā, navaraṃ Sāvattihī do jaṇū (jaṇū P durchweg), Hatthiṇāure do jaṇū, Kaṃpillapure do jaṇū, Sāee do jaṇū Paḍhame (Paṭṭime PCD) piyaro, Vijayā māyará(ro P), savvā vi Pāsassa aṃti pavvatīyāu, Sakkassa agramaḥisū, thū satta paliṇvamaṃ Mahāvīdehe vāse aṃtaṃ kāhiti, navamo vago saṃmatto.*

10 (8) *ibid.* (P 1531): *dasamassa ukkhevaū, evaṃ khahu Jambū! jāva aṭṭha 'jjhayaṇā paṃ, taṃ: Kaṇhā<sup>2)</sup> ya Kaṇharatī Rāmā taha Rāmarakkhiya(yā P) Vasū yā (ya P) | Vāsuguttā(ttā ya P) Vasumittā Vasuṇḍharā ceva Īsāṇe || paḍhamassa ajjhayaṇassa ukkhevo, evaṃ khahu Jambū! teṇaṃ k. 2 Rāyagihe samosaraṇaṃ jāva parisā paṇṇuṇāsati 2, teṇaṃ k. 2 Kaṇhā devī Īsāṇe kaṃpe Kaṇhavaḍḍhesāe(dīṃs<sup>o</sup> P) vimāṇe sabhāe Suhammāe Kaṇhaṃsi sīhāsanaṃsi, sesaṃ jahā Kālīe: evaṃ aṭṭha vi ajjhayaṇā Kāligamaeṇaṃ nāyavvā(ne<sup>o</sup> PCD), navaraṃ puṇḍarīkavā Vārāṇasīu (°sīe P) do jaṇū, Rāyagihe nayare do jaṇū, Sāvattihī nayarīe do jaṇū, Koṣaṃbīe do j., Rāme piyā Dhammā māyā, savvā pi Pāsassa aṃti pavvāyāu, Puppacūlāe ayyāe sissīṇiyatte, Īsāṇassa agramaḥisū, thū nava paliṇvamaṃ, Mahāvīdehe vāse sījjihaṃti, bujjihaṃti, mucchiṃti, savvadukkhāṇaṃ aṃtaṃ kāhiti | evaṃ khahu Jambū! nikkhevago dasamo vaggassa, dasamo vago saṃmatto | evaṃ khahu Jambū! samane 189<sup>b</sup> naṃ bhagavayā Mahāvīreṇaṃ ādigareṇaṃ tithagareṇaṃ sayamaṃsaṃbuddheṇaṃ purisottumeṇaṃ purisaṃsiṇeṇaṃ jāva saṃpattēṇaṃ dhammakahāsuyakkhaṇḍho saṃmatto | dasaḥi vaggehīṇ | nāyādhammakahāu saṃmattāu<sup>3)</sup> | graṃthāgraḥlokaṃkhyā 5500 (sec. m., pr. m. unklar).*

Als Commentar zum zweiten Theile liegen nur wenige Zeilen (in B sind es vier) vor; beg.: *atha dvitīyo vyākhyāyate, asya ca pūrveṇa saha 'yaṃ saṃbandhaḥ, pūrvaprāptopālambhād (pūrvatrāptopā<sup>o</sup> B) iti (ti f. B) jñātair dharmārtha upanīta, iha tu sa eva sākshāt kathābhīr abhidhīyate, — schl.: ṣeṣaṃ sūtrasiddhaṃ, samāpto dvitīyaṣrutaskandhaḥ | samāptā ce 'yaṃ jñātādharmakathāpradeṣaṭike 'ti |* Und hieran knüpfen sich zwölf Verse mit Angaben über den Verfasser des Commentars:

*namaḥ śrīVarddhamaṇāyā śrīPārṣvaprabhavē namaḥ | namaḥ (f. B) śrīmaīsarasvatyaī sahāyebhyo nāmo namaḥ || 1 || iha (blos ha B) hi gamanīkārthaṃ (ga-*

1) *Amalā aṅga* 5.

2) ganz ebenso in *aṅga* 5.

3) hier muß die Tradition früher noch irgend welche weiteren Angaben überliefert haben, da am Schlusse von *aṅga* 8 sowohl wie von *aṅga* 9 durch die Worte: *sesaṃ jahā nāyādhammakahāṇaṃ* darauf verwiesen wird, s. unten p. 502<sup>n.2</sup>.

*mana*<sup>0</sup> B) *yan mayá nyūnayo* ('*tyūhayo* B, '*bhyūyo* P) '*ktam kim api samayahānam*  
*tad viçodhya sudhībhiḥ | na hi bhavati vidheyā sarvathā 'smim* ('*smim* B) *upekshā*  
*dayita Jinamatānām tāyīnām cā 'givarge* (! *vāyi*<sup>0</sup> B, *cā 'ṅgi* P) || 2 || *pareshām*  
*dbalakshā* (*durt*<sup>0</sup> P, *dullakshyā* B) *bhavati hi rivakshā sphuṭam idaṅ viçeshād vṛiddhā-*  
*nām atularacanañānamahasām | nīrāmnāyi dhībhiḥ* (*dhā*<sup>0</sup> B) *punar atitarāṅ mādrīça-*  
*janaiḥ tataḥ çāstrārtho* (*rthe* P) *me vacanam anagham* (*vavanaghamtu* B) *durlabham*  
*iha* || 3 || *tataḥ siddhām* (*ta* BP) *ta(t)trajnaiḥ svayam ūhyaḥ* (*ūhya* P) *sa(śva* B) *yatnataḥ |*  
*na punar asmad-ākhyāta* (*ākshā*<sup>0</sup> B) *eva grūhyo nyogataḥ* || 4 || *tathā 'nya smā* ('*pi*  
*mā* B, '*nyata smā* P) '*stu me pāpam saṅghamaty* (*nity* B) *upajīvanāt | vṛiddhanyāyā-*  
*(jñāyā* B) *nisārivrād* (*sāra*<sup>0</sup> B) *dhītārtham* (*vitṛddham* P!) *ca pravṛititah* || 5 || *tathā*  
*hi kim api sphuṭikṛitam iha sphuṭe 'py arthataḥ sa* (*se* B) *kuṣṭam atī* (*iti* B) *deçato*  
*vīdhavācanāto 'pi yat | samārthapadasaṅçrayad vi* (*yād vi* B) *guṇapnstakebhyo 'pi yat*  
*parānmahitare* (*parātmahitahetare* BP) '*nabhimiveçinā* (*ana o çitā* B) *cetasā* || 6 (5 B) ||  
*yo Jinābhamatam* (*Jainābhi*<sup>0</sup> BP) *pramāṅgam anagham* (BP) *vyutpādāyām-āsīrām*  
*prasthānair vividhair nīrasya nikhīlam Bauddhādisaṅbamdhi tat | nīnā vṛitti-*  
*kathāḥ kathāpatham atīkrāntam ca cakro* (*cakre* BP) *tapo niḥsaṅbamdhavīhāram*  
*apratihataṅ çāstrānisārāt tathā* || 7 (6 B) || *tasyā 'cārya Jineçvarasya madavadvādi-*  
*pratīsparddhīnah tadbandhor api Buddhisāgara itī khyātasya sūrer bhuri | chaṅ-*  
*dobandhanībadthabandhīravacaḥçabdādīsallakshma* (*ksha* P) *naḥ çīsaṅvignāvīhāri-*  
*naḥ çrutānidhaç* (*dheç* BP) *cāritracūḍāmaṅeḥ* (*niḥ* P) || 8 (7 B) || *çīshyēnā 'bhaya-*  
*devākhyā* (*ksha* B) *sūrinā vīvṛitih kṛitā | jñātādharma kathāṅgasya çrutabhaktyā*  
*samāsa* (*samastā*<sup>0</sup> B) *taḥ* || 9 (8 B) || *itī* (f. BP) *Nirvṛitaka* (*nirvṛitika* B) *kulanabhas-*  
*tala* (*sthala* B) *-caṅpra* (*caṅdre* P)<sup>1)</sup> *Droṇākhyā* (*kshya* B) *sūrimukhyena*<sup>2)</sup> | *paṇḍitu-*  
*guṇena* (*gaṇena* BP) *guṇavatprijēna*<sup>3)</sup> *saṅçodhitā ce 'yam* || 10 (9 B) || *pratyaksharam*  
*gaṇanayā* (*nirīpyā 'syā* B) *grāṅthamānam vīniçitam | anuṣṭubhām*<sup>4)</sup> *sahasrīnī*  
*trīnī cā 'shṭa* (*trīnī sapta* B) *çatīni ca* || 11<sup>5)</sup> || *ekūdaçasu gateshr* (*çateshr* B) *atha*  
*vīnçatyadhikeshu Vikramasamānā* (BP) | *Aṅahalla* (*Aṅahīla* BP) *pātaka-*  
*nagare vījayadaçamyām ca siddhi* (*siddhe* BP) '*yam* || 12 (11 P) || *samāptā*<sup>6)</sup> *ce* (*pte* P)  
'*yam jñātādharma kathāpradeçatīke 'ti | çubham*<sup>7)</sup> *bhavatu | grāṅthāgrām* 4155  
(sec. m., pr. m. nicht lesbar) | *survagrāṅthasūtravṛittisāhitena* 9755 (sec. m., pr. m.  
nicht sicher lesbar, etwa 10244).

1) statt *caṅpra* (!) hat B: *caṅmānām Aṅahīlapātakadru!*

2) *kshasūrimukhyena* <sup>0</sup>*saṅçodhitā* steht in B auch schon nach *çīshyēnā* (v. 9), ist aber gelb überstrichen.

3) *catprijēna* fehlt B.

4) s. Ind. Streifen 3, 212. oben pag. 167 (177. 209).

5) v. 11 fehlt in P, steht in B nach v. 12, und ist neu, als 1, gezählt: dahinter steht: *grāṅthāgrām* 3700.

6) was folgt, fehlt in B.

7) was folgt, fehlt in P.

**1793.** Ms. or. fol. 675.

Derselbe Commentar zu demselben Werke; ohne Text (= B).

98 foll., resp. 99, da die Zahl 82 doppelt vertreten ist (15 Z., à 38-40 *aksh.*); mit klebriger Dinte geschrieben: ohne Datum; incorrect, aber doch manche gute Lesart bietend.

I, 1 48<sup>a</sup>, 2 52<sup>b</sup>, 3 55<sup>a</sup>, 4 56<sup>a</sup>, 5 61<sup>a</sup>, 6 61<sup>a</sup>, 7 63<sup>a</sup>, 8 77<sup>a</sup>, 9 82<sup>1a</sup>, 10 ist ausgelassen: unmittelbar nach dem Anfang: *atha dasamaṃ* (!) *vivriyate* folgt statt: *asya câ 'yaṃ pûrveṇa saha saṃbaṃdhah, anantarádhyayane 'virati . .* vielmehr der Comm. zu 11: *asya ca pûrveṇa saya saṃbaṃdhah, pûrvatra pramâdyapramâdino guṇahânirvillavakshaṇâv(ṛiddhilakshaṇâv!) anurthâ(ṛttâ)v uktâv, iha tu . . .*, 11 82<sup>2a</sup>, 12 82<sup>2b</sup>, 13 84<sup>b</sup>, 14 85<sup>b</sup>, 15 86<sup>a</sup>, 16 92<sup>a</sup>, 17 95<sup>b</sup>, 18 97<sup>b</sup>, 19 *ibid.*, — II, 1—10 98<sup>b</sup>.

**1794.** Ms. or. fol. 651.

Dasselbe Werk, aber blos der Text (= C).

136 foll. (13 Z., à 48 *aksh.*): sorgfältig geschrieben; ohne Datum.

I, 1 30<sup>b</sup>, 2 37<sup>b</sup>, 3 41<sup>a</sup>, 4 42<sup>a</sup>, 5 51<sup>a</sup>, 6 52<sup>a</sup>, 7 55<sup>a</sup>, 8 74<sup>a</sup>, 9 80<sup>b</sup>, 10 81<sup>b</sup>, 11 82<sup>a</sup>, 12 85<sup>b</sup>, 13 89<sup>b</sup>, 14 96<sup>a</sup>, 15 98<sup>a</sup>, 16 120<sup>a</sup>, 17 123<sup>a</sup>, 18 127<sup>b</sup>, 19 130<sup>a</sup>, — II, 1—10 136<sup>b</sup>; — schl. (wie A): *dasahiṃ vaggehīṃ . . graṃthasaṃkhyâ 5500, pañca sahasrâṇi.*

**1795.** Ms. or. fol. 1013.

Dasselbe Werk, Text (= D): am Schlusse bezeichnet als: *ṛîjuâtâdharmakathâṅgam, chaṭṭham aṅgam.*

218 foll. (11 Z., à 38-41 *aksh.*); mit im Anfang zahlreichen, weiterhin nur gelegentlichen Randglossen; sorgfältig geschrieben: *saṃvat 1658 varshe açrana va di 8 bhraçûvâsare lîshataṃ Râulavîshṇajî ||*

I, 1 46<sup>b</sup>, 2 58<sup>a</sup>, 3 63<sup>a</sup>, 4 65<sup>b</sup>, 5 79<sup>b</sup>, 6 80<sup>b</sup>, 7 86<sup>a</sup>, 8 115<sup>a</sup>, 9 125<sup>b</sup>, 10 126<sup>a</sup>, 11 127<sup>b</sup>, 12 133<sup>a</sup>, 13 139<sup>a</sup>, 14 149<sup>a</sup>, 15 152<sup>a</sup>, 16 189<sup>b</sup>, 17 195<sup>b</sup>, 18 202<sup>a</sup>, 19 207<sup>b</sup>, — II, 1 213<sup>b</sup>, 2 215<sup>a</sup>, 3 215<sup>b</sup>, 4 216<sup>a</sup>, 5 216<sup>b</sup>, 6 *ibid.*, 7 217<sup>a</sup>, 8 *ibid.*, 9 217<sup>b</sup>, 10 218<sup>a</sup>: — schl.: *dasahiṃ vaggehīṃ . . graṃthâgra sūtra 5375*; es schließt ferner: *graṃthâgraṃ 500 22<sup>a</sup>, 1000 42<sup>b</sup>, 1500 63<sup>a</sup>, 2000 83<sup>b</sup>, 2500 104<sup>a</sup>, 3000 124<sup>a</sup>, 3500 144<sup>b</sup>, 4000 165<sup>a</sup>; 4500 185<sup>b</sup>, 5000 206<sup>b</sup>.*

**1796.** Ms. or. fol. 1014.

Dasselbe Werk, Text (= E).

94 foll. (17 Z., à 54 *aksh.*): sorgfältig geschrieben, aber uncorrect; ohne Datum.

I, 1 21<sup>b</sup>, 2 26<sup>b</sup>, 3 28<sup>b</sup>, 4 29<sup>b</sup>, 5 35<sup>b</sup>, 6 36<sup>a</sup>, 7 38<sup>b</sup>, 8 50<sup>b</sup>, 9 55<sup>a</sup>, 10 55<sup>b</sup>, 11 56<sup>a</sup>, 12 58<sup>a</sup>, 13 60<sup>b</sup>, 14 65<sup>a</sup>, 15 66<sup>a</sup>, 16 83<sup>a</sup>, 17 85<sup>b</sup>, 18 88<sup>b</sup>, 19 90<sup>b</sup>, — II, 1—10 94<sup>b</sup>: — schl.: *dasahiṃ vaggehīṃ . .* (ohne *graṃtha*-Angabe).



**1797.** Ms. or. fol. 1082.

Dasselbe Werk, Text (= E).

194 foll. (8-11 Z., à 33 *aksh.*); reichlich roth interpungirt; zahlreiche Glossen, anfangs ringsum, weiterhin spärlicher. Ohne Datum<sup>1)</sup>.

1, 1 46<sup>a</sup>, 2 56<sup>a</sup>, 3 60<sup>b</sup>, 4 62<sup>b</sup>, 5 75<sup>b</sup>, 6 76<sup>a</sup>, 7 80<sup>b</sup>, 8 108<sup>b</sup>, 9 117<sup>b</sup>, 10 118<sup>a</sup>, 11 119<sup>a</sup>, 12 123<sup>b</sup>, 13 128<sup>b</sup>, 14 137<sup>a</sup>, 15 139<sup>b</sup>, 16 172<sup>b</sup>, 17 176<sup>b</sup>, 18 182<sup>a</sup>, 19 186<sup>a</sup>, — II, 1-10 194<sup>a</sup>.

**1798.** Ms. or. fol. 997.

Das siebente aṅgam, *uvāsagadasāu, upāsakadaḥ* (= A); in zehn *ajjhayaṇa*. — S. 16, 315-19. — Herausgegeben in Calcutta *saṃvat* 1933 (1876; = P) mit dem *vivaraṇam* eines Ungenannten<sup>2)</sup> und einer Glosse in *bhāshā* (indisches Formt, 233 pagg.). Auch hat Rud. Hörnle in der *Bibl. Indica* (1885) eine Herausgabe des Textes und des *vivaraṇam* begonnen (= R), von welcher in New Ser. Nro. 557 das erste *ajjhay.* mit Einleitung, englischer Uebersetzung und ausführlichen Noten vorliegt.

22 foll. (13 Z., à 50 *aksh.*); gut, ältlich, ohne Datum; *granthāgraṃ* 812.

1 7<sup>b</sup> (P 83): *teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Campā nāmaṃ nagarī hotthā, vaṇṇaṃ, Piṇṇabhadde ceie, vaṇṇaṃ, t. k. t. s. ayya Suhamme samosarie jāva Jambū payyuvāsamāno evaṃ rayāsi: jāi ṇaṃ bhaṃte samaeṇaṃ jāva saṃpattenāṃ chaṭṭhassa aṃgassa uvāsagadasānaṃ ayam atthe paṇṇatte sattamassa ṇaṃ bhaṃte aṃgassa uvāsagadasānaṃ samaeṇaṃ jāva saṃpattenāṃ ke atthe paṇṇatte? evaṃ khabu Jambū! sam. jāva saṃp. satt. aṃgassa uvāsōṇaṃ dasa ajjhayaṇā paṇ, taṃ: Aṇaṃde<sup>3)</sup> 1, Kāmādeve 2 ya, gāhāvaī Culaṇṇīpiyā 3, Surādeve 4, Cullāsayaē 5, gāhāvaī Kuṇḍakodilīe(kohī PR) 6, Saddālaputte 7, Mahāsayaē 8, Naṃdiṇṇīpiyā (9 . . Lücke!)<sup>4)</sup> 10; jāi ṇaṃ bhaṃte sam. jāva saṃp. sattamassa a. wōṇaṃ dasa ajjhayaṇā p. paḍhamassa ṇaṃ bhaṃte sam. jāva saṃp. ke atthe paṇ? evaṃ khabu Jambū!, t. k. 2 Vāṇiyagāme nāmaṃ ṇayare hutthā, vaṇṇaṃ, tassa ṇaṃ Vāṇiyagāmassa ṇayarassa bahiyā uttarāṇ (<sup>o</sup>rapurathime disībhāe P) Dūipalāsae nāmaṃ (dhīyapalāse P) ceie, tattha ṇaṃ Vāṇī(yagāme P) Jiyasattū<sup>5)</sup> rāyā (vaṇṇao P), tattha*

1) die erste Zeile auf fol. 194<sup>b</sup>, die vermuthlich das Datum enthielt, ist so überstrichen, daß nichts mehr zu lesen ist.

2) resp. des *Abhayadeva*? só Hörnle Einl. p. ix. x, und s. unten p. 490. 491.

3) dieselben Namen werden auch in *aṅga* 3, 10 aufgeführt, s. oben p. 395.

4) *Sālahīpiyā* BC, *Sālihīpiyā* R, *Sāleṇīpiyā* P (*Sāletīyāpītā* die *bhāshā* in P); *Lalitāṅkapītā* Hörnle's C, *Lattīyāpiyā* D (*Latīyāyā, pāṭhāntare Tetāpītā* [s. 1805] die *ṭabā* in D); andere Varianten s. p. 395<sup>n.6</sup> und 489.

5) *Jiyasattū* ist, in schematischer Schablone, der gemeinsame Königs-Name in allen Capp. dieses *aṅga*, ausgenommen Cap. 8, s. 16, 316.

naṃ Vāṇi(yagāme) Ānaṃde nāmaṃ gāhāvāi (g. parivasāi P) adḍhe jāva aparibhūe, tassa naṃ Ānaṃdassa gāhāvāissa cattāri hiraṇṇakoḍiū<sup>1)</sup> nīhānapaūttāu (pattāo P), cattāri hiraṇṇakoḍiū vuddhīpaūttāu (pattāo P), c. h. pavittharakocchū (°rapaūttāo BR, °rapattāo P), cattāri vayā dasaḡosāhassīeṇaṃ (ssīeṇaṃ P) vaeṇaṃ hutthā; se naṃ (f. P) Ānaṃde gāhāvāi bahūnaṃ īsara jāva satthavāhānaṃ bahūsu kayjesu kāraṇesu ya maṃtesu ya kuṭṭambesu ya gujjesu (°jjhesu BP) ya rahassesu ya nicchāesu ya vavahāresu ya āpucchānūyye (chīnūjje P) paḍipucchānūyye, kasāyassa (sayassa BR, sāyassa P) vi ya naṃ kuḍumbassa medhīpamānaṃ (medhībhiḡe P) āhāre ālambānaṃ (ṇe P) cakkhū (kkhu P), medhībhiḡe (°ibhiḡe jāva R) savvakayyavaddhāe (ttāe B, °ddhārae PR) yāvi hutthā; tassa naṃ Ānaṃdassa gāhāvāissa Sīvanaṃdā (Sīvā° P) nāma bhāriyā hutthā ahīna jāva sarīvā, Ānaṃdassa 2 gāhāvāissa iṭṭhā, Ānaṃdeṇaṃ (Ān. gāhāvāṇā saddhīṃ P) 2 aṇurattā avirattā iṭṭhe (iṭṭhā P) sadda jāva paṃcaviḡe mānussae kāmaṃbhoge (kāma° PR) paccāṇu 2<sup>a</sup> bhavamāṇī riharaḡ, tassa naṃ Vāṇiyagāmassa 2 bahiyā uttarapurāttīhīne disībhāḡe ettha naṃ Kollāe (llāḡae P) nāmaṃ sannīvese, . . teṇaṃ k. 2 samāṇe jāva samosariḡ, parisā nigrayā, Kūṇīe (Kōṇīe P) rāyā jahā Jiyasattū niggachāi jāva pajjuvāsāi, tae naṃ se Ānaṃde gāhāvāi imīse kahāe laddhatṭhe samāṇe . . jēveva samāṇe bhagavaṃ Mahāvīre teṇeva uvāgachāi, samāṇassa aṃtīe dhammaṃ succā nīsamma hatṭha jāva evaṃ vayāsi: saddahāmi naṃ bhaṃte nigrāṃṭhaṃ pāvayaṇaṃ 3 . . ahaṃ naṃ devānūppiyānaṃ aṃtīe paṃcāṇ uvāiṃ satta sikkhāvāiṃ duvālasahiṃ giḡidhammaṃ<sup>2)</sup> paḍivajjhissāmi, . . tae naṃ se Ānaṃde 2 samāṇe 3 aṃtīe vappaḍhamayāe (tapp° PR) thūlagapānāvāyaṃ paçcakkhāi: »jāvajjīvāe duihaṃ tiriḡeṇaṃ na 2<sup>b</sup> kare(n)i na kāraḡe(n)i maṇasā vayasā kāyasā<sup>3)</sup>«, tayāṇaṃtaraṃ ca naṃ thūlagaṃ musāvāyaṃ paçcakkhāi jāva kāyasā, tayāṇaṃtaraṃ thūlagaṃ adattādānaṃ paçcakkhāya ssa<sup>4)</sup> tayaḡ sadārasaṃtosīe parimānaṃ kareḡ, — . . es folgen nun allerhand einzelne Beschränkungen, die er sich als frommer Laie für sein tägliches Leben auferlegt<sup>5)</sup>, und hieran schliefsen sich dann noch (3<sup>b</sup>—4<sup>b</sup>) sehr specielle Vorschriften hierfür<sup>6)</sup>, die ihm

1) s. hierzu *Campakakathā*, Sitzungsber. der Berl. Akad. der Wiss. 1883 p. 602 (36).

2) s. Hörnle Uebers. p. 11.

3) dies ist eine interessante Form, offenbar einfach durch Attraction Seitens der beiden vorübergehenden Wörter entstanden. 4) in BPR ausführlicher.

5) auf die Identität des hierbei vorkommenden Wortes *kalama* (3<sup>a</sup> *kalasāliṇyaneṇaṃ*, P 21 *kalamasāliḡodāṇeṇa*) mit dem arabischen كَلَمَة ist wohl kaum so besonderes Gewicht zu legen, wie dies Hörnle (introd. p. XI. Uebers. p. 17) gewillt scheint, da dieses Wort entweder im Indischen wie im Arabischen ein Lehnwort aus dem Griechischen ist (darüber, daß Indien aus Alexandrien Kornfrüchte bezog, s. 16, 303. oben p. 444), oder (cf. unser »Halm«) in die indogermanische Zeit hinaufreicht, s. Vorwort zu »Hāla« p. XVII<sup>n</sup>.<sup>3</sup>.

6) speciell zu meiden ist z. B. (P 27, Hörnle § 44): *saṃkā kaṃkhā vitigicchā para-pāsaṃdapasāṃsā parapāsaṃ(ḡasaṃ)thavo*; — die Tendenz ist hierbei offenbar hauptsächlich auch gegen heterodoxe Anschauungen innerhalb der *Jaina*-Kirche selbst gerichtet, s. *ajjh.* 6 u. 7.

*Mahāvīra* selbst erteilt (*aṅga* 7 bezweckt offenbar, als eine Art Tugendsspiegel für die frommen *Jaina*-Hausväter, resp. *upāsaka* zu dienen). *Ānanda* nimmt dieselben alle bereitwillig an<sup>1)</sup>, ebenso seine Frau. Nach 14 Jahren übergibt er sein Hauswesen seinem ältesten Solme (5<sup>b)</sup>), zieht sich in eine *posahasālā*<sup>2)</sup> zurück, absolvirt die elf *urāsagapadīmā* (6<sup>a</sup>) »standards of an *urāsaga*«<sup>3)</sup> und schickt sich endlich dazu an, durch Enthaltung von Speise und Trank etc. seinem Leben ein Ende zu machen: *bhataṭṭapāṇapadīyākkhiyassa kālāṃ aṇavakamkhumāṇassa viharittae*<sup>4)</sup>, wobei er denn zunächst in den Besitz des *uhi(uradhī)ṇāṇa*<sup>5)</sup> gelangt (6<sup>a</sup> P 70). *Imḍabhūti*, der gerade auf einer seiner Bettel-Touren dazu kommt<sup>6)</sup>, bestreitet ihm zwar, als einem Laien, den Anspruch darauf, wird aber nicht nur von ihm selbst, sondern auch, auf eignen Bericht darüber, von *Mahāvīra* rectificirt. Nachdem dann *Ānanda*'s Zeit gekommen, starb er, und: *kālamāse kālāṃ kiccā Sohamme kappe Sohammavaḍḍiṇsayassa ā(f. BPR)mahāvīmaṇassa uttarapuratthāmeṇaṃ Aruṇe(Ar. vimāṇe BR, Aruṇehiṃ vimāṇehiṃ P)devattāe*<sup>7)</sup> *uravatte* (°*ṇe* P): *tattha ṇaṃ atthegūḍāṇaṃ cattāri palīvamāṃ ṭhū paṇṇattā, tattha ṇaṃ Āṇaṃdassa vi devassa cattāri palīvamāṃ ṭhū paṇṇattā; Āṇaṃde ṇaṃ bhaṃte deve tāu devatogāu ākkhaṇaṃ aṇaṃtaraṃ cayaṃ caṭṭā (cā P) kaḥiṃ gacchihiti? kaḥiṃ urava* (°*vijjhāhiti* P)? *Go! Mahāvīdehe vāse sijjhāhiti* (*sijjh*<sup>o</sup> P); *mikkhevaṃ padhamassa, urāsagadasā padhamaṃ ajjayaṇaṃ saṃmattaṃ.*

2 11<sup>a</sup> (P 129): *jaṃ ṇaṃ bhaṃte sūmaṇeṇaṃ jāva saṃputteṇaṃ sattamassu aṃgassa urāsagadasāṇaṃ padhamajjhayaṇassa* (°*massa ajjh*<sup>o</sup> P) *ayam atthe paṇṇatte doccassa* (d. *ṇaṃ. bh. ajjh. P*) *ke atthe paṇṇatte? evaṃ khaḥi Jambū! teṇaṃ kāleṇaṃ 2 Campā nāma nagarī Puṇṇabhadde ceie Jiyasattū rāyā Kāmudave gāhāvā Bhaddā bhāriyā, cha hiraṇṇakodīu nihāṇapaṭṭāu*(*pattāo* P) *cha riddhi cha paritthara* (*patthira* P) *cha vvaṃ dasagosāhassieṇaṃ* (°*ssieṇaṃ* P) *vaṇeṇaṃ, samo-*

<sup>1)</sup> er beginnt resp. damit, allen ketzerischen Umgang (s. 485<sup>u,6)</sup>) abzuschwören (P 52): *no khalu me bhaṃte appāi (kappāi P) ayyappabhiṃ aṇṇaṭṭhiyā vā aṇṇaṭṭhiyadevayāni vā aṇṇaṭṭhiyapariyāhīyāi(yāni P) vā ceiaṃ (arīhaṃtace<sup>o</sup> P!) vaṃdittae vā namaṃsittae vā puvvīṃ aṇālatte ṇaṃ ālavittae vā saṃlavittae vā, tesīṃ asaṇaṃ vā 4 dāṇaṃ aṇuppadāṇaṃ vā, na ṇṇattha rāyābhīyenaṃ gaṇābh. balābh. devayābh. guruniyāhenaṃ vittikaṃtāreṇaṃ*(*vitti<sup>o</sup>* P); s. Hörnle p. 35. <sup>2)</sup> s. Hörnle p. 45. <sup>3)</sup> Hörnle p. 45. 46.

<sup>4)</sup> s. *Bhagav.* 2, 293. 295. Hörnle p. 47.

<sup>5)</sup> »supernatural sight« s. Hörnle Uebers. p. 48<sup>u</sup>. Der Beschreibung im Texte zufolge ist damit die Fähigkeit gemeint, Alles innerhalb der materiellen Grenzen (*avadhi*) der sechs Himmelsrichtungen Befindliche zu erschauen.

<sup>6)</sup> das Citat: *jahā paṇṇattīe taḥā*, welches sich hierbei in R (p. 47) findet, fehlt in AP, wie es ja auch in R nur in einigen Mss. sich findet. A hat resp. nur (6<sup>b</sup>): *tae ṇaṃ se bhayavaṃ Goyame Vāṇiyagāme ṇayare jāva aḍamāṇe*, während P (74): *jāva bhikkhāyariya jāva aḍamāṇe* liest; in BCD dagegen findet sich das Citat, und zwar wie folgt: *Vāṇ<sup>o</sup> ṇayare jahā paṇṇattīe taḥā bhikkhāyariye* (BD, *riyāe* C) *jāva aḍamāṇe*.

<sup>7)</sup> der Name *Aruṇa* kehrt (s. 16, 316) in allen Capp. dieses *aṅga* wieder; cf. dazu den *Aruṇovarā* im dritten *aṅga* etc. s. 16, 274.



*saraṇaṃ jahā Anaṃdo taḥā niggaṃ, taheva sāvagadhammaṃ paḍivayyaṃ sa cceva vattavvayā, jāva jeṭṭhaputtaṃ (je° kuṭumbe ya ṭṭhavettā P) mitta (mittanāi P) āpucchitā jenera posahasālā tevera uvāgachāi, — vergebliche Bedrohung resp. Versuchung durch einen dere māi michadittḥi in Gestalt eines piṇḍica (8<sup>a</sup>), Elefanten (9<sup>a</sup>), sappa (9<sup>b</sup>), — 10<sup>b</sup> niggaṃthehiṃ duvālasaṃgaṃ gaṇipittḥagaṃ ahiyyamānehiṃ, — schl.: . . Aruṇābhe vimāne devattāe (u)raṇṇe: tattha ṇaṃ atthegatiyaṇaṃ devānaṃ cattāri palīvamāiṃ tḥitī paṇṇattā, kā (f. P) Kāmaderassa vi devassa cattāri p. ṭh. p.; so (se ṇaṃ P) bhaṇte Kāmadera (°re tao cera P) loḡu āukkhaeṇaṃ aṇaṃturaṃ ca-yaṃ (caṃ P) caṃttā kaḥiṃ gamihitī? Goyamā! Mahāvidehe vāse sija(h)ihii, nikkhevo, bitiyaṃ a. s.*

3 12<sup>b</sup> (P 142): ukkhevo tāyassa, evaṃ khalu Jambū! teṇaṃ kāleṇaṃ te 2 Bāṇārasī nāma nagari, Koṭṭhae ceie, Jiyasattū rāyā, tattha ṇaṃ Bāṇārasīe Culaṇi(nī P)piyā<sup>1)</sup> nāma gāhāvāi parivasaā atṭe (aḍḍhe P), Sāmā bhāriyā, aṭṭha hiraṇṇakoḍḍu, — Bedrohung und Versuchung durch häusliches Leid (Mutter etc.), — Aruṇappabhe vimāne devattāe uvavaṇṇe . . sijaḥihitī, nikkhevo.

4 13<sup>a</sup> (P 148): ukkhevaṃ caṃtḥassa, evaṃ khalu Jambū! t. k. 2 Bāṇārasī nagari, Koṭṭhae ceie, Jiyasattū rāyā, Surādeve gāhāvāi aḍḍhe, cha hiraṇṇakoḍḍu, — Versuchung wie bei 3, resp. speziell durch: solasa rogāyaṃkā, — Aruṇa-kaṇṭe vimāne cattāri palīvamāiṃ tḥii.

5 13<sup>b</sup> (P 152): ukkhevo paṇcamassa, evaṃ khalu Jambū! t. k. 2 Ālabhiyā nagari Saṃkharāṇe uyyāṇe, Jiyasattū rāyā, Cullasaṃge<sup>2)</sup> gāhāvāi aḍḍhe jāva cha hiraṇṇa<sup>0</sup>, — Bedrohung mit Verlust des Vermögens etc., — Aruṇasiddhe<sup>3)</sup> vimāne.

6 15<sup>a</sup> (P 164): chaṭṭhassa ukkhevaṃ, teṇaṃ kāleṇaṃ 2 Kāmpillapure na-gare, Puḍharisilāpattāe ceie, Sahas(s)ambavaṇe uyyāṇe, Jiyasattū rāyā, Kuṃḍakolie gāhāvāi Pūsa bhāriyā, cha hiraṇṇa<sup>0</sup>, — 14<sup>a</sup> Verlockung zur Irrlehre durch einen deva: haṃbho Kuṃḍakolaḥi (°kolyā P)! sa suṃdari ṇaṃ devāṇuppiyā! ṇaṃ (f. P) Gosālussa Maṃkhaliputtassa dhammapaṇṇattī: na tḥi utṭhāṇe i vā kamme (parik<sup>0</sup> P) i vā bale i vā parisa(pu<sup>0</sup> P)kāraparak(k)ame i vā nītiyā savvabhāva, maṃguli<sup>4)</sup> ṇaṃ sama-ṇassa bhagavaṃ Mahāvīrassa dhammapaṇṇattī: atṭhi (f. P) utṭhāṇe ti vā jāva para-kkame ti vā aniyayā (anītiyā P) savvabhāva; taḥ ṇaṃ se Kuṃḍakolie taṃ cevaṃ va<sup>0</sup>: jāi ṇaṃ devāṇu<sup>0</sup> suṃdari . . jāva nīyā (nītiyā P) sa(v)abhāva maṃguli<sup>4)</sup> ṇaṃ . . savvabhāva tume ṇaṃ devā! imā (ime P) eyāruvā (eyā P) divā (divvā P) te-vidḍhi (dev<sup>0</sup> P) divvā devajā(jju<sup>0</sup> P) divve vāṇubhāve (devā<sup>0</sup> P) kiṇā (°ṇṇā P) laddhe? kiṇā (k. patte kiṇṇā P) abhisamaṇṇāgae? utṭhāṇeṇaṃ (kiṇ utṭhāṇeṇaṃ P) jāva purisa-kkāraparakkameṇa? udāhu aṇuttḥāṇeṇaṃ akammeṇaṃ jāva apuri<sup>0</sup>meṇaṃ?, — 14<sup>b</sup>

1) Culaṇipitā B, Culaṇipitā die bhāṣā in P.

2) sayae P, Cullaṇāṭaka die bhāṣā in P.

3) auch P, Aruṇasiddhae die bhāṣā in P; siddhi B, sifthe C.

4) asuṃdari.

der *deva* wird durch diese Antwort des *K.* in Verwirrung gesetzt, und entflieht. *nāma-muddayaṃ ca uttarijjayaṃ ca Puḍhavisilāvattae* zurücklassend; — . . *niḅgaṃthehiṃ durālasaṃgaṃ gaṇipidayāṃ ahijyamāṇehiṃ aṇṇāūtthiyáattthehi*(tt P) *a* (*ya* P) *jāva nippatthapasīna* (°*ṇaṃ* P) *karettae*, — schl.: *jāva Sohammekappe Aruṇajjæ(jjhae P) vimāṇe jāva aṃtaṃ kāhiti*.

7 19<sup>b</sup> (P 206): *sattamaṣṣa ukkhevaū, Polāsapuraṇi nāma nayaraṃ Saha-sambavaṇaṃ uyyāṇaṃ, Jiyasattū rāyā, . . Saddālaputte nāma kuṃbhakāre* (*k. iddhe* P) *ājīviwāsae parivasāi, ājīviyasamaṇsaṃsi laddhatthe gahiatthe . . ., ekkā hiraṇṇakoḍi . . ., Aggimittā nāma bhāriyā, . . Gosālassa Maṃkhaliputtassa aṃtiyaṃ dhammapaṇṇattiṃ uvasampayyittā ṇaṃ viharāi; tae ṇaṃ tassa Saddālapu* 15<sup>b</sup> *ttassa ājīvi ekke deve aṃtiyaṃ pāubbhavitha*, — 16<sup>a</sup> Befehlung des *Sadd.* durch *Mahāvīra*, — 17<sup>a</sup> auch der *Aggimittā*, — 17<sup>b</sup> als *Gosāla* davon hört, macht er sich auf, den *S.* wieder zu gewinnen: *gachāmi ṇaṃ Saottaṃ ājīviyasamaṇāṇaṃ niḅgaṃthānaṃ diṭṭhaṃ vāmettā* (*vāvittā* P) *puṇar aṃ ājīviyadiṭṭhiṃ geṇhāvittae*: jedoch umsonst, da er selbst den *Mahāvīra* (18<sup>a</sup>) als *mahāmāhane*, *mahāgoṇe*, *mahāsattavāhe*, *mahādhammakahū*, *mahāniyyāmae* (18<sup>b</sup>), *mahāsammulle* bezeichnen und sich aufser Stande erklären muſs, *Mahāvīreṇaṃ saddhiṃ vivāyaṃ karittae*. Nachdem auch die hier ziemlich kurz abgethane Versuchung durch einen *deva* (19<sup>a</sup>), die sich u. A. gegen das Leben der *Aggimittā* richtet, glücklich bestanden, wird dem *Sadd.* schlieſslich: *Aruṇaccue*<sup>1)</sup> *uvavāū jāva Mahāvīdehe vāse sījhihiti*.

8 22<sup>a</sup> (P 228): *aṭṭhamassa ukkhevaū, evaṃ khahu Jambū! t. k. Rāyagihe ṇ, Guṇasīlae ceie, Seṇie rāyā . ., Mahāsayaæ(satae P)<sup>2)</sup> nāma gāhāvāi . ., aṭṭha hiraṇṇa° . . Revāi va* (*Revāi* P) *pāṃmukkhāu terasa bhāriāu*, — aus dem *Kolahara* (°*lāhara* B) der *Revāi* hatte er acht *hiraṇṇakoḍi* . ., aus den der übrigen 12 Frauen *egam-egā hiraṇṇakoḍi* etc., — vergebliche Versuchung durch *Revatī*, die ihn von seinem Vorhaben, fromm zu werden, abbringen will, und dabei schlieſslich von ihm im Zorn darüber die Prophezeihung erhält (21<sup>a</sup>), dafs sie in sieben Tagen sterben werde, um 84 Jahrtausende *naruesu nerāyattāe* zuzubringen; — ihm selbst wird aber für seinen dabei bewiesenen Mangel an Gleichmuth Seitens des *Mahāvīra* durch *Imḍabhūti* die Weisung zu Theil, dafür Buſse zu thun (21<sup>b</sup>): *ālochi jāva jahāriyaṃ ca pāyachi* (*ttan paḍi* P) *bayyāhi*; er fügt sich dem auch, und wird schlieſslich (22<sup>a</sup>): *Aruṇavaḍḍiṃsae vimāṇe uvaṇṇe . . Mahāvīdehe sījhihī 4, nikkhevo*.

9 *ibid.* (P 231): *naramassa ukkhevo, evaṃ khahu Jambū, Sāvattā, Koṭṭhae ceie, Jiyasattū rāyā, Naṃdiṇīpiyā nāma gāhāvāi, cattāri hiraṇṇa°, Assiṇī bhāriyā, . . sāmī samosadhe jahā Anāṃdo taheva gihidhammaṃ paḍivayyāi, sāmī bahū viharāi, tae ṇaṃ se Naṃdiṇīpiyā sā* (f. P) *samaṇovāsae jāva viharāi, tae ṇaṃ tassa Naṃ-*

1) °*ṇabbae* P. (*Aruṇavrayae* die *bhāshā*), °*ṇarati* B, °*ṇacūte* C, °*ṇacūti* D.

2) *Mahācātaka* die *bhāshā* in P.

*diṇḍīpiyassa vahūhiṃ çīlavaya-guṇa(guṇavaya P) jāva bhāvemāṇassa coddusa samvacharā vūkkantā, taheva jeṭṭhaputtam ṭhavei, dhammapannattim vīsaṃ vāsāṇṇ pariyaḡaṇi, nāṇattam (pāṇittā P!) Aruṇagave vimāṇe uvavāe, Mahāvīdehe vāse sījḡihūi, nikkhevo uvāsagadasāṇaṇṇ navamam ajjayaṇaṇṇ.*

**10 22<sup>b</sup>** (P 233): *dasamassa ukkhevo, evaṃ khalu Jambū! Sāvattḡi, Koṭṭhae c., Jiyasattū, tattha ṇaṃ Sāvattḡiē ṇayarīe Letiāpiā<sup>1)</sup> nāmaṃ gāhāvāi, cattāri hirraṇṇa<sup>o</sup>, Phugguṇi bhāriā, sāmī samosaḡhe jahā Āṇaṃdo tahā gihidhammaṃ paḡivayyūi, jahā Kāmadevo tahā jeṭṭhaputtam ṭhavettā posahasūlāe samaṇassa bhagavaū dhammapaṇṇattim uva 2 (uvasaṃpaḡjittāṇaṃ P) viharāi, navaraṃ niruvasagraṃ (gḡā P) ekkārāsa vi uvāsagapaḡimāu taheva bhāṇiavvā(vvaṃ P), evaṃ Kāmadeva-gameṇaṃ(deveṇaṃ P) neyavvaṃ jāva 22<sup>b</sup> Sohamme kappe Aruṇakīle vimāṇe devattāe uvavaṇṇe, ṭhī cattāri paliuvamā(i)ṇṇ, Mahāvīdehe vāse sījḡihīti; dasaṇḡhaṃ vi paṇṇarasanna (°same P) samvachare vaṭṭamāṇāṇaṃ ciṃtā (c. uvavaṇṇā P), dasaṇḡhaṃ vi vīsaṃ vāsā samaṇovāsagapariāu, evaṃ khalu Jambū! samaṇeṇaṃ jāva sampatteṇaṃ sattamassa aṃḡassa uvāsagadasāṇaṇṇ dasamassa ajjhayaṇassa ayam aṭṭhe paṇṇatte, uvāsagadasāu saṃmattāu.*

### 1799. Ms. or. fol. 998.

Dasselbe Werk (= B).

34 foll. (11 Z., à 42 *aksh.*); ohne Datum.

**1 11<sup>b</sup>, 2 16<sup>a</sup>, 3 18<sup>b</sup>, 4 19<sup>b</sup>, 5 20<sup>b</sup>, 6 22<sup>a</sup>, 7 29<sup>a</sup>, 8 33<sup>a</sup>, 9 33<sup>b</sup>, 10 34<sup>a</sup>**; am Schlufs stehen hinter *dasamassa ajjhayaṇassa ayam aṭṭhe paṇṇatte* zunächst noch fünf Verse; in 1. 2 nämlich die Namen der 10 Städte, in 3 die der 10 Gattinnen, in 4 die die 10 (resp. 8) Versuchungen begleitenden Umstände, in 5 die 10 mit Aruṇa zusammengesetzten *vimāṇa*-Namen: *Vāṇiyagāme Caṃpā duve ya Vāṇārasīe (sū G) ṇayarīe | Ālabhiyā ya puravarī Kaṃpillapuraṃ ca vodhavve || 1 || Polāsaṃ Rāyagihanaṃ Sāvattḡi(°tḡiē CG) purīe yā dāṇṇi bhavi (domṇi bhavē C) | epa (ee C) uvāsagāṇaṃ ṇayarā khalu hoti (hoṃti C) bodhavvā || 2 || Sivaṇaṃda 1 Nadda (Bh<sup>o</sup> C) 2 Sāmā 3 Dhaṇṇa 4 Bahulā 5 Pussa 6 Aggimittā ya 7 | Revāi 8 Assiṇi 9 taha Phagguṇi ya 10 bhajjāṇa nāmāiṇṇ || 3 || uhiṇṇāṇa 1 piśāe 2 māyā 3 vāhi 4 dhaṇṇa(ṇa C) 5 uttarīe (°riḡje C)<sup>2)</sup> ya 6 | bhajjā yā suvayā<sup>3)</sup> 7 divvayā<sup>4)</sup> ya 8 niruvasagagayā (°grayayā C, °grayā EFG)<sup>5)</sup> domṇi 10 || 4 || Aruṇe 1 Aruṇābhe 2 khalu Aruṇappaha 3 Aruṇakaṃta 4 sūṭṭhe ya 5 | Aruṇajjhae ya 6 chaṭṭhe bhūe (cūya C, bhue D, bhūya EF, rūya G) 7 va-*

1) *Sālikīpiyā P, Sālahīpiyā BC, Sālehiyā D; Sāliyo nāme gāthāpati (!) grihastha die bhāshā in P; Sālipitā, tathā Tetaliḡpitā die tabā in D; s. oben p. 484<sup>n.4</sup>.*

2) das von dem *deva* bei seiner Flucht zurückgelassene *utt*.

3) d. i. *Aggimittā*.

4) d. i. *Revāi*.

5) *ajjh.* 9. 10 enthalten, bei ihrer Gedrängtheit und Kürze, gar nichts von einem *upasarga*.



*ḍemise s gave 9 kile 10 || 5 || uva° dasamajjhayaṇaṃ* (°maṇ ajjh. C) *sammattaṃ || 10 ||*; und hieran schließt sich noch Folgendes (bis: *div. udd.* auch in P): *uwāśagadasāṇaṃ sattamassa aṃgassa ego suyaḅkkaṃdho dasa ajjhayaṇā | ekkārasagā* (f. P) | *dasa* (*dasasu* P) *cera divasesu uddisaṃti | uu* (oo C) *suyaḅkkaṃdho samudisati aṇṇuṃṃjai, dosu davisasu* (*divasesu* C) *aṃgaṇ taheva || iti saptamaṃgaṇ saṃpūrṇaṇ samāptaṃ ||*

### 1800. Ms. or. fol. 999.

Dasselbe Werk (= C).

38 foll. (11 Z., à 39 *aksh.*); das erste Blatt neu ergänzt, die einzelnen Worte durch Striche über der Linie abgetheilt; auch glossirt; ohne Datum.

1 12<sup>b</sup>, 2 18<sup>a</sup>, 3 21<sup>a</sup>, 4 22<sup>b</sup>, 5 23<sup>a</sup>, 6 25<sup>b</sup>, 7 33<sup>a</sup>, 8 37<sup>a</sup>, 9 37<sup>b</sup>, 10 38<sup>a</sup>. Schluss wie eben (die 5 *gāthā* etc.).

### 1801. Ms. or. fol. 814.

Dasselbe Werk (= D), mit *ṭabā*, d. i. Interlinear-Version u. Glossen in *bhāṣā*.

60 foll. (6 Z. Text zu 40 *aksh.*); *liṣitaṇ paṇ Kalyāṇaruci saṃvat 18005* (!) *nā phāguṇa su di 13 ḅriDvīpabaṃdire*; in der *ṭabā* heisst es: *liṣitaṇ sakalapaṃḍita ḅiromaṇi paṃḍita ḅri Devaruci ga taṭṭishya paṃḍita ḅri Diparucigaṇi ḅishya paṇ Kalyāṇarucigaṇinā ḅri Dvīpavaṃdire jñānadravyeṇa paratibhaṃḍāre muktā*.

1 19<sup>b</sup>, 2 27<sup>b</sup>, 3 32<sup>b</sup>, 4 34<sup>b</sup>, 5 36<sup>a</sup>, 6 39<sup>b</sup>, 7 52<sup>a</sup>, 8 58<sup>a</sup>, 9 59<sup>a</sup>, 10 59<sup>b</sup>. Schluss wie eben (die 5 *gāthā* etc.).

### 1802—1804. Ms. or. fol. 718 (E). 671 (F). 843 (G).

Drei Handschriften des in P(R) publicirten anonymen<sup>1)</sup> *upāsukadaḅvivaraṇam*.

1802 (E) 24 foll. (13 Z., à 46 *aksh.*); *saṃvat 1589 varshe māgha ḅu di 13 bhūme liḅhitam*.

1 11<sup>a</sup>, 2 19<sup>a</sup>, 3—5 19<sup>b</sup>, 6 20<sup>b</sup>, 7 23<sup>b</sup>, 8 24<sup>a</sup>, 9. 10 24<sup>b</sup>.

1803 (F) 16 foll. (17 Z., à 51 *aksh.*); *ḅriPadmavijayagaṇi caraṇatāmārasasevinī gaṇiḅri Jasavijayena saṃvat 1699 varshe Halāradeḅe Navīnanagare, sruvācuna-*

<sup>1)</sup> Hörnle theilt es indessen (Einl. p. x) doch dem *Abhayadeva* zu, weil es nämlich im Kolophon einer dem *Mahārāja* von Bikaner gehörigen Handschrift demselben zugeschrieben wird, unter Hinzufügung der Angabe, daß er es *saṃvat 1117* verfaßt habe. Hörnle macht jedoch selbst darauf aufmerksam, daß dies in Widerspruch steht mit dem Factum, daß unser Autor hier seinen eignen Comm. zu *aṅga 6* mehrfach citirt (s. p. 491). Da nun *Abhayadeva's* Comm. dazu (s. oben p. 482) erst *saṃvat 1120* abgefaßt ist, so befindet sich die Angabe des Kolophons hiermit in Widerspruch, und damit entfällt denn der daraus entnommene Beweis für die Autorschaft des *Abhayadeva*. — Bemerkenswerth ist in dieser Beziehung auch noch, daß die bei *Abhay.* übliche Darstellung des *saṃbandha* zwischen den einzelnen *ajjh.* hier nicht vorliegt, was freilich ja auch durch die grosse Kürze des hiesigen *vivaraṇa* sich erklären läßt. S. resp. p. 491 Note <sup>1</sup>.

*kṛite | çrīr astu, çubham bhavatu, kalyālam astu, vācyamānaṃ ciraṃ naṃdatu pustakaṃ, çrīṇadharmahç ciraṃ naṃdatāt.*

1 7<sup>a</sup>, 2 12<sup>a</sup>, 3—5 12<sup>b</sup>, 6 13<sup>b</sup>, 7 15<sup>b</sup>, 8—10 16<sup>a</sup>.

1804 (G) 21 foll. (15 Z., à 46 aksh.); *graṇthāgraṃ* 896; *saṃ*<sup>o</sup> 15 (weiter nichts!); gut.

1 10<sup>a</sup>, 2 16<sup>b</sup>, 3 17<sup>a</sup>, 4. 5 17<sup>b</sup>, 6 18<sup>a</sup>, 7 20<sup>b</sup>, 8—10 21<sup>b</sup>.

1 11<sup>a</sup> (E, 7<sup>a</sup> F, 10<sup>a</sup> G); beg.: *çrī Varddhamānam ānamya | vyākhyā kiṃcid vidhīyate | upāsakadaçādīnām<sup>1)</sup> | prāyo graṇthāntarekshītā || 1 || tatro 'pāsakadaçāḥ saptamaṃ aṅgam, iha cā 'yam abhidhānārthaḥ: upāsakānām çramaṇopāsakānām sambandhīno 'nushthānasya pratipādikā daçā<sup>2)</sup> daçādhyayanarūpā upāsakadaçā, bahuvacanāntam etat graṇthanāma, āsām ca sambandhābhidheyaprayojanāni nāmānarthasūmarthyenai 'va pratipādītāny avagaṃtavīni, tathā hi, upāsakānushthānam ihā 'bhidheyam tadavagamaç ca çrotrīṇām anantaprayojanaṃ, çāstrakṛitām tu tatpratibodhanam eva, tatparamparaprayojanaṃ tū 'bhayeshām apy apavargaprāptir iti, sambandhas tu dvividhaḥ (dvidhā P) çāstreshv abhidhīyate, upāyopeyabhāvalakshaṇo guruparvakramalakshaṇaç ca, tatro 'pāyopeyabhāvalakshaṇaḥ çāstranāmānvarthasūmarthyenai 'vā 'sām abhīhitas, tathā hi: 'daṃ çāstram upāya, etasādhyopāsakānushthānavagamaç co 'peyam ity upāyopeyabhāvalakshaṇaḥ sambandhaḥ, guruparvakramalakshaṇam tu sambandham sākshād darçayann āha: teṇam kāleṇam ityādi | sarvaṃ ce 'daṃ jnātādharma kathāprathamādhyayanavivaraṇānusāreṇā<sup>3)</sup> 'nugamanīyam, navaram Ānaṃde 'tyādi rūpakaṃ, tatrā 'naṃdābhidhānopāsakavaktavyatāpratibaddham adhyayanam Ānaṃda evā 'bhidhīyate, evaṃ sarvatra, — 8<sup>a</sup> āvaçyakaṭikāyām hi na (navā P) bhaṃgāticārāyo 8<sup>b</sup> r viçesho 'smābhīr avabuddhaḥ, kevalum iha bhaṃgād vivekaṃ (vīve<sup>o</sup> P) kurvadbhir asmābhīr aticāro (<sup>o</sup>rā RP) vyākhyātāḥ (<sup>o</sup>tāḥ RP), saṃ-*

1) diese Einleitung bezieht sich somit nicht blos auf *aṅga* 7, sondern auf mehrere *aṅga*; und wenn man nun hierzu die Angaben am Schluß von *Abh.*'s Comm. zu *aṅga* 9 hält, s. unten ad l., wo er von »drei (offenbar doch zusammengehörigen) *vṛitti*« spricht, und deren Umfang zu 1300 *çloka* angiebt, so liegt es allerdings, speciell noch mit Rücksicht darauf, daß *aṅga* 7—9 gelegentlich (s. bei 1810) direct als ein Ganzes gelten, nahe, anzunehmen, daß hier der Anfang jener »drei *vṛitti*« vorliegt, zumal auch theils der Umfang leidlich stimmt, theils auch in der Art und Diction dieser drei *vṛitti* sich eine gewisse Verwandtschaft zeigt. Speciell ist allen Dreien die Verweisung auf den Comm. des Verfassers zu *aṅga* 6 gemeinsam, sowie grofse Dürftigkeit des Inhaltes. Wir kämen somit schließlich doch zu demselben Resultat, wie Hörnle, und müfsten dann resp. die Angabe in dem Kolophon der Bikaner Handschrift in Betreff der Abfassung im Jahre *saṃvat* 1117 für eine post festum zugefügte, irrthümliche erklären (oder sollte daselbst etwa 1127 zu lesen sein?). <sup>2)</sup> s. *Hem. abh.* v. 244.

<sup>3)</sup> diese Berufung des Autors auf seinen Comm. zu *aṅga* 6 kehrt auch am Schluß wieder (s. p. 492). Auferdem beruft er sich aber auch noch, s. oben, im Comm. zu *ajjh.* 1 (E 8<sup>b</sup>, P 48, R 21), auf seine *āvaçyakaṭikā*, citirt resp. dabei auch die *āvaçyakaçūrṇi*; daß hiermit, wie Hörnle p. x meint, die *vṛitti* des *Haribhadra* gemeint sein sollte, ist mir bedenklich; *çūrṇi* und *vṛitti* sind nicht so ohne Weiteres zu identificiren!

*pradāyān navapadādīshu tathā darṣanāt jārisaū . . bhāvanā neyā ity asya (asyā RP) āraçyacakūrnyām pūrvagatagāthāyā darṣanād aticāraçabdasya sarvabhāṅge prāyo `prasiddhatvā ca, — 9<sup>a</sup> (R 23, P 50) tatsaraviratya(ratā P)peksham era çatakacūrṇikāreṇa vyākhyātam, — schl.: nikkheraū tti, nigamanam, yathā: evam khalu Jambū samāneṇam jāva uvāsagadasāṇam padhamassa ajjhayaṇassa ayam atthe paṇṇatte ti bemi.*

**2** 19<sup>a</sup> (E. 12<sup>a</sup> F, 16<sup>b</sup> G): *atha dvitīye kim api likhyate, puvvarattāvarattakālasamayamsi tti, — 3* 19<sup>b</sup> (E. 12<sup>b</sup> F, 17<sup>a</sup> G): *atha tṛitīyam vyākhyāyate, tat sugamam iva, navaram: ukkheraū tti, upakshepaḥ upodghātaḥ tṛitīyādhyayanasya vācyah, sa cā `yam: jāi nam bhante . ., — 4. 5* ibid. (EF, 17<sup>b</sup> G): *atha caturtham ārabhyate, tad api sugamam, navaram caityam Kōshṭakam pustakāntare tu Kāmamahāvanam, Dhanyā ca bhāryā, jamagasamagam ti yaugapadyene `ty arthah, sāse `tyādau yāvatkaraṇād idam dṛiçyam: sāse 1 kāse 2 jare 3 dāhe 4 kucchisūle 5 bhagamdare 6 arisā 7 ajīrae 8 dīṭṭhi 9 suddhasūle 10 akārae 11 acchiveyaṇā 12 kannaveyaṇā 13 kuṇvā 14 udare 15 kodhe 16, akārakah arocakah, caturtham; — pañcamam kaṇṭhyam, — 6* 20<sup>b</sup> (E, 13<sup>b</sup> F, 18<sup>a</sup> G): *sashthe kim api likhyate, dhammapannatti tti çrutadharmaprārūpaṇādarṣanam matam siddhānta ity arthah, — 7* 23<sup>b</sup> (E, 15<sup>b</sup> F, 20<sup>b</sup> G): *saptamam sugamam, navaram ajīviurāsae tti, ajīvikā Goçālaçishyāḥ tesham upāsakā ajīvikopāsakāḥ, — 8* 24<sup>a</sup> (E, 16<sup>a</sup> F, 21<sup>b</sup> G): *ashṭamam api sugamam, tathā (pi P) kim api tatra likhyate, sakamsūn tti saha kāsnyena dravyamānaviçeshena yās tāḥ sakānsyāḥ, kolaghariyāu tti kulagrīhāt pitṛigrīhād āgatāḥ kaulagrīhikāḥ (°kyah C), — 9. 10* *navamadaçame ca kaṇṭhye eve `ti (dies ist, wie bei 5, Alles, was über 9. 10 gesagt wird!); pratyadhyayanam upakshepa-nikshepāv abhyūhya vācyau, tathā, evam khalu Jambū ityādi upāsakadaçānigamanavākyaṃ adhyeyam iti: tathā pustakāntare saṃgrahagāthā upalabhyaṃte, tāç ce `māḥ: Vāṇiya . . kīle || 5 || (s. oben p. 489. 490) çishṭādināmāny<sup>1</sup>) Aruṇapadapūrvāni dṛiçyāni, Aruṇa-çishṭam ityādi, etāç ca pūrvoktānusāreṇā `vaseyāḥ: yad iha na vyākhyātam tat sarvam Jnātādharma-kathāvyākhyānam upayuktena nirūpyā `vaseyam iti ||*

*sarvasyā `pi svakīyam vacanam abhīmatam prāyaçah syāj janasya yat tu svasyā `pi samyag na hi vihitaruciḥ syāt katham tat paveshān | cittollāsāt kutāçcit tad api nigaditam kimcid evam mayai `tat yuktam yac cā `tra (EG, yatra F, yaç cā `tra P) tasya graham amaladhīyah kurratāṇ prītaye me || 1 || samāptam upāsakadaçāvirarāṇam.*

### 1805. Ms. or. fol. 884.

Eine metrische, ausgeschmückte Bearbeitung des Inhalts des siebenten āṅga (= H), Namens *Vardhamānadeçanā*, in *Prākṛit-gāthā*, mit *vivṛiti*, resp. Interlinear-Version in *Sanskṛit*. Unvollständig.

<sup>1</sup>) hieraus folgt, daß bei *ajjh. 5* nicht *Aruṇasiddha*, sondern *°siṭṭha* zu lesen ist.



63 foll. (6 Z. Text, à 44 aksh., und je 2 Z. Uebersetzung darüber, doch so, dafs nur die erste Zeile voll ist (c. 52 aksh.), die zweite meist nur einige aksh. enthält. Bricht in v. 865 ab. Modern; ziemlich incorrect, besonders sind die Quantitäten der Vocale vom Schreiber sehr liederlich behandelt.

Comm. beg.: *ṣṛī Siddhūthasūtaṃ Viraṇaṃ Vardhamānaṃ ramālayaṃ | smṛitvā kurve Vardhamānadeṣanāvṛitiṃ sphuṭaṃ ||*

Text beg.: *ṣṛī Vardhamānāya namaḥ, ṣṛīgurubhya namaḥ | viraṇaṃdaṃ deramaṇḍamaṇḍiaṃ vaṇḍiṇṇa jīanaḥaṃ | siri Goyamaṇḍaharaṃ Ajja-Sūhamaṃ sūhamaṃ ca || 1 || devemaṇḍiṇṇa vaṇḍito devemaṇḍivamaṇḍitaṃ taṃ, jitu(h) moho yena saḥ jīanaḥaṃ taṃ etāḍṛiṇṇa viraṇaṃmaṇḍra(ṇ) viraṇaṃvaraṇaṃ vaṇḍitvā praṇamaṃ ca punaḥ ṣṛiyā yuktaṃ Gautamaṃgāmaṃ praṇamaṃ ca, punaḥ ṣobhavo dharmo yasya Sudharmā taṃ etāḍṛiṇṇa ārya Sudharmāśāmaṃmīnaṃ praṇamaṃ || 1 || — sa-para-jāṇubohaṇa-tthamaṃ sattaṃamaṃgāo niagaṇurupaṃsāyā | Aṇamaṇḍapamaṇḍāṇaṃ cariaṃ savāṇaṃ (ṣṛāddhānāṃ) vuchāmi || 2 || Jambūḍive dive Bharahavāsaṃmi atthi supasiddhā | Caṇpā nāmaṃ nayaṃ vahaḍḍhaṇḍakaṇḍagāiṇṇa susamiddhā || 3 || puṇṇaṃmi Puṇ(ṇ)abhadamaṃmi ceṇya tatha paṇcamahavaṇḍo | paṇcamo gaṇahāri Ajja-Suhammo samosario || 4 || devakayakamaṇḍamaṃmi saṃtthiṇṇa saṃkaḥei dhammakahaṇṇaṃ | bhavaṇṇaṃ se purao bhayaṇṇaṃ mahārāi vāyāe || 5 || taṃ nisūṇṇaṇṇa sammaṇṇa dhammaṇṇa ṣivasukhasāhaṇṇovāyaṇṇa | paḍi-vaṇḍiṇṇa bhavaṇṇa nīya 2 thānaṃ gayā savaṃ || 6 || siri Ajja-Jambū sāṃmi paṇḍiṇṇaṇṇa bhāṇi me pū 2<sup>a</sup> rao | bhayaṇṇaṃ sattaṃamaṃge ke sathā bhagavaṇṇā bhāṇiyā || 7 || Aṇamaṇḍa 1 Kāṇmadeva 2 Culaṇḍipiyā<sup>1)</sup> 3 gihavā<sup>2)</sup> Surāderi 4 | Cullasayage<sup>3)</sup> 5 taha Kuṇḍakoliue<sup>4)</sup> 6 gihavā<sup>2)</sup> sadḍhe || 8 || Saddālaputte ṇāṇṇe 7 Mahasayana<sup>5)</sup> 8 Naṇḍiṇṇipīā<sup>6)</sup> 9 saddha | Tealipio<sup>7)</sup> 10 daṣa ee saddhā bhāṇiyā jīnaṇḍeṇa || 9 || . . | pa-ḍhammaṃ Aṇamaṇḍassa cariaṃ Viraṇa jaha bhāṇiṇṇaṃ || 12 || atthi ttha Bharahavāse bhūbhāmiṇṇika(ṇ)ṇaḍḍakāḍḍabharanaṃ<sup>8)</sup> | Vāṇia nāma gāyaṇṇa<sup>(°maṇṇa)</sup> surasayaṇṇasaritthamaṃ (cch) ahavaṇṇaṇṇa<sup>10)</sup> || 13 ||, . . — v. 100 steht auf 8<sup>b</sup>, 200 15<sup>a</sup>, 300 21<sup>b</sup>, 400 29<sup>a</sup>, 500 36<sup>b</sup>, 600 44<sup>a</sup>, 700 51<sup>b</sup>, 800 59<sup>a</sup>, — 61<sup>a</sup> . . || 28 (828) || to Aṇamaṇḍo gihavā bīyavaṇṇaṃ jīna-muhāo bhāreṇa | se ālāvaṇṇa sāmi sāheṇi imaṇṇa pūro tassa || 29 ||<sup>11)</sup> taṃ jahā: thūlagaṇṇa musāvāyaṇṇa samaṇovāsago paccakkhāi | se musāvāe paṇcaviṇṇe paṇṇatte, taṃ jahā<sup>12)</sup>:*

1) Culaṇḍipitā. 2) gāthāpati (so stets in den Bhāṣhā-Glossen). 3) Cu(I)lasataka.

4) Kuṇḍakolika. 5) Mahāṣataka. 6) Naṇḍiṇṇipitā.

7) Tealipriya, s. oben p. 484. 489. 8) bhūr eva bhāminī dayitā tasyā(h) karṇa-yoḥ kuṇḍatābharaṇaṃ iva. 9) napuṇsakatvaṃ prakṛitatvāt.

10) surāṇaṇṇaṃ sadanaṃ sthānaṃ svarlokaḥ, tatsaḍṛiṇṇaṃ, aghānaṇṇaṃ pāpāṇṇa (°nāṇṇa!) ṣayaṇṇaṃ (cyavaṇṇaṇṇa?) yatra th (!) aghavarjitaṃ ity arthaḥ.

11) toto Aṇamaṇḍo ghrāhīṇṇati (grihṇāti!) dvitīyavṛataṃ nṛishāvādaviraṇaṇṇarūpaṃ Jīna-mūshāt (mukh°), bhāreṇa cetovisūdhā (?); svāmi Viraṇibhūḥ se tti tasya dvitīyavṛatasye vāṇi ālā-pakaṇṇa sāheṇi ti kathayati tasyā vāṇṇamdasya pūrato vṛataḥ.

12) es folgt ein ziemlich langes Prosa-Citat.

*kanyâlie<sup>1)</sup> garûlie bhûmâlie nâsâvahâre<sup>2)</sup> kuḍe sakkhijje<sup>3)</sup> thulagamusâvâya<sup>4)</sup> re (?) veramaṇassa samaṇovâsaṇaṇ se ime paṃca âiârehiṇ jâñiavvâ na phâsiyavvâ na sam-âjariavvâ taṇ jahâ: sahasâbhakkhâṇe rahassâbhakkhâṇe satâramañtabhe(ya)ṇaṇ moso-ruesa kuḍalehakarane etân aticârân gâthâbapadhena kathayati<sup>5)</sup>: michâvaesu<sup>6)</sup> sahasâ-bbhakkhâṇaṇ gijjhabhâsaṇaṇ<sup>7)</sup> ceva vîsatthamaṇtabheo kuḍalelihaṇaṇ || 29 || ee paṃc' âiârâ jâñia biarvæ na kâjvavâ | aha sâmi taïarâyaṇ sâhaï pûrao hiatthaṇ se<sup>8)</sup> || 30 ||, — || 34 (834) || bhanaï Jinaṇ Aṇaṇdo: sâmi! ko Lacchîpuṇja? teṇa kahaṇ dharî ssayaṇ taïvayaṇ<sup>9)</sup>? kahaṇ dhuva lacchî pavvâ teṇa<sup>10)</sup>? || 35 || sâmi bhaneï: samaṇovâsaga! Aṇaṇ da! sâvahâṇamaṇo | jâgâcheragajanya<sup>11)</sup> cariaṇ eassa<sup>12)</sup> nisunesu || 36 ||, — bricht in dieser Geschichte des *Lacchîpuṇja* ab: || 63 || bhajjâhiṇ<sup>13)</sup> ceva ninnmîsugâsa(ṇ)gîjajaniâṇaṇdo jo jâñiham (ṇo jâñi!) jaṇtaṇ kâlaṇ jah' aṇṭta-rasuro so || 64 || kutto bhogaṣirio aciṇṭiâo imâo maha hûṇṭi —*

### 1806. Ms. or. fol. 986.

Das achte aṅgam, die aṇṭagadadasâu, aṇṭakṛitadaçâḥ (= A): in acht<sup>14)</sup> varga (93 ajjh.): — s. 16, 319—23. Herausgegeben in Calcutta samvat 1931 (1875; indisches Format, 83 foll. = P), mit einem anonymen<sup>15)</sup> *viraraṇam* und einer in *bhâshâ* geschriebenen *ṭavvâ*.

30 foll. (11 Z., à 41 aksh.); ohne Datum, gut; mit Randglossen in *bhâshâ*.

vagga 1 (10 ajjh.) 3<sup>a</sup> (P 6<sup>a</sup>): vîtarâgâya | teṇaṇ kâleṇaṇ teṇaṇ samaṇaṇaṇ Caṇpâ nâma nayaṛi, Paṇṇabhadde cetiye, vaṇasaṇḍe, vaṇṇaï; t. k. t. s. *Ajja-Sudhamme samosarite, parisâ nigrayâ jâva paḍigatâ*; t. k. t. s. *Ajja-Sudhamme(am) P) aṇṭevâsî Ajja-Jambû jâva pajjavâsati, evaṇ vadâsî: jati ṇaṇ bhaṇte samaṇeṇaṇ âdikareṇaṇ jâva sampatṇeṇaṇ sattamassa aṇgassa uvâsagadasâṇaṇ ayam atthe pannatte atthamassa ṇaṇ bhaṇte aṇgassa aṇṭagadadasâṇaṇ samaṇeṇaṇ jâva sampatṇeṇaṇ ke atthe pannatte? evaṇ khalu Jambû! samaṇeṇaṇ jâva sampatṇeṇaṇ atth.*

1) kanyâlikkaṇ.

2) nyâsâpahâra.

3) kuṭasâkshyaṇ.

4) *sthûlakamṛishâvâdaviramaṇasya çramaṇopâsakena çrâvakena se ime prasi(d)dhâḥ paṃcâ 'ticârâḥ jnâtavyâḥ paraṇ na sprîshṭavyâ na samâcaraṇiyyâḥ tad yathâ: sahasâ avinṛiçyâ 'bh(y)âkhyânaṇ kathanuṇ prathamô 'ticârâḥ, rahasya(sya) prachan(n)asya abhyâkhyânaṇ dicitîyo 'ticârâḥ 2, svadâramañtrabhedâḥ svastricârâtâḥ parasmai kathanuṇ 3, mṛishopadeça(h) parasmai kubuddhîkathanuṇ 4, kuṣṭha(kûṭa!)leshakaraṇaṇ 5.*

5) Sanskrit im Texte selbst!

6) mîthîjopadeçaḥ.

7) guhyabhâshaṇaṇ.

8) se tti tasya Aṇaṇdasya.

9) tritîyavratuṇ dhṛitaṇ.

10) kathaṇ teṇa dhruvaṇ lakshmi prâptâ?

11) jâgâdâçaryajanakaṇ.

12) Lakshmiṇṇjasya.

13) *bhâryâbhîr eva nirmitâni sugîtâni saṇgîtâni tair janita utpâdita âṇaṇdo yasya saḥ, evaṇbhûto Lakshmiṇṇjajâḥ jaṇtaṇ kâlaṇ ti gachañtaṇ kâlaṇ na jânâti sma, yathe 'ti dṛishṭâṇtopanyâse, yathâ 'nuttarasâro 'nuttaradeçaḥ; kutto 'tti kûto hato (hetoh!) bhogaçriyo bhogaṇpadâḥ aciṇṭitâ imâḥ mama bhavaṇṭi.*

14) zu dieser Zahl s. 16, 319.

15) s. jedoch das oben p. 490, 491 Bemerkte.



*aṃg. aṃtug. aṭṭha vagṛā paṇṇattā; jāi ṇaṃ bhaṃte s. jāva s. a. a. a. v. p. pa-*  
*ḍhamassa ṇaṃ bhaṃte vagṛassa aṃtagaḍadasāṇaṃ s. jāva s. kati ajjhayaṇā*  
*paṇṇattā? evaṃ khalu Jambū! s. jāva s. a. a. a. paḍhamassa vagṛassa dasa ajjhayaṇā*  
*p., taṃ jaḷi: Gotama 1 Samudda<sup>1)</sup> 2 Sāgara 3 Gaṃbhīre 4 ceva hoi Thimete 5 ja |*  
*Ayale 6 Kaṃpille 7 khalu Akkhobhe 8 Paṣeṇā 9 Viṇhu (viṇhī P) 10 ||*

*jati ṇaṃ bhaṃte samaṇeṇaṃ jāva s. a. a. a. paḍhamassa vagṛassa dasa*  
*ajjhayaṇā paṇṇattā paḍhamassa ṇaṃ bhaṃte ajjhayaṇassa aṃtagaḍadasāṇaṃ sama-*  
*ṇeṇaṃ jāva 2<sup>a</sup> s. ke aṭṭhe p.? evaṃ khalu Jambū! t. k. 2 Bāravatī (Vārā<sup>o</sup> P)*  
*ṇāma nayaṛī hotthā (hoti P), durālasajoyanāyāma . . tise ṇaṃ Bāravatī bahiyā . .*  
*Rerutae (Rerāe P) ṇāmaṃ pavvate, . . Naṃdaṇavaṇe ṇāma uyyāṇe . . Surappie*  
*ṇāmaṃ jakkhāyatāṇe (<sup>o</sup>āyāṇe P), . . Bāravatī Kaṇhe ṇāmaṃ Vāsudeve rāyā . . se*  
*ṇaṃ tattha Samuddaviṇaya<sup>2)</sup> pāmokkhāṇaṃ dasaṇhaṃ Dasārūṇaṃ, Baladevupāṇ.*  
*paṃcaṇhaṃ mahāvīrāṇaṃ, Pajjuṇṇapāṇ. addhutthāṇaṃ kumārakoḍḍhaṃ, Saṃba-*  
*pāṇ. satthīe duddaṃtasāhassīṇaṃ, Mahāseṇupāṇ. chappaṇṇāe balavayasāhassīṇaṃ,*  
*Vīraseṇapāṇ. egavīsūe vīrasāhas(s)eṇaṃ, Ugraseṇapāṇ. solasaṇhaṃ rāyasāha-*  
*(s)seṇaṃ, Ruppīṇi(ṇī P)pāṇ. solasaṇhaṃ devī(ṛī P)sāhassīṇaṃ, Aṇaṃgaseṇa-*  
*pāṇ. aṃegāṇaṃ gaṇitāsāhassīṇaṃ aṇṇesiṃ ca bahūṇaṃ īsara (rāsara P) jāva succha-*  
*(sattha P)rāheṇaṃ Bāravatī nūya 2<sup>b</sup> rīe . . āheraccaṃ jāva viharū: tattha*  
*ṇaṃ Bār. n. Aṃdhaga-Vaṇhī ṇāmaṃ rāyā purivasā, . . Dhāriṇī ṇāmaṃ devī, . .*  
*jaḷā Mahabbalo<sup>3)</sup> sumiṇadaṃsaṇaṃ, . . ṇavaraṃ Gotamakumāre ṇāmaṃ, aṭṭhaṇ-*  
*haṃ rāyavarakannāṇaṃ egadivaseṇa pāṇi geḥaveṃti aṭṭha ṭṭhāi dū: t. k. 2 arahā*  
*Ariṭṭhanemi<sup>4)</sup> ādikare, Bekehrung des G. durch Ar., arahato Ariṭṭhanemissa tahā-*  
*rūvāṇaṃ aṃtīe sāmātiya-m-ātiyāiṃ ekkārasa aṃgāiṃ ahijjati . . — schl.:*  
*icchāmi ṇaṃ bhaṃte tubbhehiṃ abbaṇṇāte samāṇe māsiyaṃ bhikkhupaḍḍimaṃ wa-*  
*sampajjittāṇaṃ viharittae, evaṃ jaḷā Khaṃdaū, tahā bārāsa bhikkhupaḍḍimāu phāseti,*  
*gaṇarataṇaṃ pi tavokammaṃ taheva phāseti, niravasesaṃ evaṃ jadhā Khaṃdaū, tadhā*  
*cimtetī, tadhā ūpucchati, tahā therehiṃ saddhiṃ Setujjaṃ (Setruṃje parvāe P) durūhati*  
*(duru<sup>o</sup> P) māsiyāe saṃlehaṇāe bārāsa varisūiṃ pariyāu jāva siddhe(ddhe 4 P) tā: —*  
*evaṃ khalu Jambū! samaṇeṇaṃ jāva s. aṭṭham. aṃg. aṃt. paḍhamassa vagṛassa pa-*  
*ḍhamassa ajjhayaṇassa ayaṃ aṭṭhe paṇṇatte, evaṃ jaḷā Goyamo tahā sesā, Aṃ-*  
*dhaya-Vaṇhī pitā Dhāraṇi (<sup>o</sup>ṇī P) mātā, Samudde<sup>1 u. 5)</sup> 1 Sāgure 2 Gaṃbhīre 3 Thi-*

<sup>1)</sup> nach den am Schluß (s. not.<sup>5)</sup> folgenden Angaben (s. auch p. 503) sind alle diese Wörter: *Samudda* etc. als nomina propria zu fassen, so auffällig dies auch bei mehreren derselben zunächst ist.      <sup>2)</sup> s. oben p. 471.      <sup>3)</sup> s. oben p. 433.

<sup>4)</sup> wie *aṅga* 6, 2 (s. p. 477) dem *Pāsa*, huldigt *aṅga* 8 in *vagga* 1–5 dem *Ariṭṭhanemi* (cf. p. 471. 474), und zwar handelt es sich im Anschluß an ihn in *vagga* 3 um die 14 *purva*, in *vagga* 4 um die 12 *aṅga*, in *vagga* 1. 2. 5 dagegen wie bei *Mahāvīra* um die 11 *aṅga*!

<sup>5)</sup> daß alle diese *ajjh.* wirklich nur (weiter liegt über sie nichts vor) der genaue Abklatsch des ersten *ajjh.* sein sollen (wir kennen diese Art der Darstellung ja schon von



mie 4 *Ayale* 5 *Kaṃpille* 6 *Akkhobhé* 7 *Paseṇāi* 8 *Vīṇhue* 9 (so auch P) *egagamo iti paḍhamo vagro dusa ajjhayaṇā paṇṇattā*.

2 (8)<sup>1</sup>) 3<sup>a</sup> (P 6<sup>b</sup>): *jādi docco vagro (jāti ṇaṃ bhaṃte P) doccassa vagrassa ukkhevaṭṭi, teṇaṃ k. 2 Bāravatīe nayarīe Vaṇhi pitā Dhāruṇi mātā, Akkhobhe Sāgare khalu Samudde Hīmaranta Acala(Arulu D)nāme ya | Dharaṇe ya Pīraṇe (Pu° P) ya Ajjhicaṃdde (Abhināṃde D, Abhicaṃda P) ceva aṭṭhamae || jāhā paḍhame vugre tahā savve a(t)ṭṭha ajjhayaṇā gūmarayaṇaṃ tavokammaṃ, solasa vāsāṃ pariyāu, Setuṃje (Setruṃje P) māsiyāe saṃlehaṇāe siddhā (°ddhe P), iti bīu vagro, aṭṭhamajjhayaṇā paṇṇattā*.

3 (13) 12<sup>a</sup> (P 33<sup>a</sup>); *ajjh. 1-6 4<sup>a</sup> (P 9<sup>a</sup>): jāti (j. ṇaṃ bhaṃte P), taccassa ukkhevaṭṭi, evaṃ khalu Jambū! a 3<sup>b</sup> ṭṭhamassa aṅgassa taccassa vagrassa terasa ajjhayaṇā p., taṃ: Anīyase 1 Anāṃtasene 2 Ajjīyasene (Ajīya° P) 3 Anīhayariū (°yaresiū P) 4 Devasene 5 Satusene (Satru° P) 6 Sīraṇe 7 Gae 8 Sumuhe 9 Dummahe(muhe P) 10 Kīvae (Ku° P) 11 Dāsae (dāruē P) 12 Anāhittī(hittā P) 13; jāi ṇaṃ bhaṃte samaṇeṇaṃ jāva s. a. a. taccassa vagrassa terasa ajjhayaṇā paṇṇattā paḍhamassa ṇaṃ (n. bhaṃte P) ajjhayaṇassa aṃtagaḍadasāṇaṃ ke aṭṭhe p.? evaṃ khalu Jambū!, t. k. 2 Bhaddilapure (Bhaddala° P) nāmaṃ nagare, . . Sirivaṇe nāmaṃ uyyāne, Jitasatū(satru P) rāyā, . . Bhāge nāma gāhāvātī, . . Sulasā nāma bhāriyā, . . Anīyase nāmaṃ kumāre hotthā sīmāle (suku° P) jāva surūve paṃcadhātī(ddhātī P)parikkhitte, taṃ jāhā: khīradhātī jāhā (j. khīradhātī P) Daḍhapuṇṇe<sup>2</sup>) jāva girikaṇḍaramallāne vva, — Erziehung, Verheirathung: battisāe ibbhavarakaṇṇagā 4<sup>a</sup> ṇaṃ egadivaseṇaṃ pāṇiṃ gīhāvānti, . . teṇaṃ k. 2 arahā Aritṭhanemī jāva samosaḍhe, . . tate ṇaṃ tassa Anīyasassa kumārassa taṃ mahā jāhā Gotamo tahā ṇavarāṃ sāmāyā-m-āiyātīṃ coddasa puṇḍarīkaṃ ahīyyati<sup>3</sup>), vīsaṃ vāsāṃ pariyāu, sesaṃ taheva jāva Situyye (Setruṃje P) puvvāe māsiyāte saṃlehaṇāte jāva siddhe; evaṃ Jambū! samaṇeṇaṃ aṭṭhamassa a. aṃt. taccassa vagrassa paḍhamassa ajjhayaṇassa ayam aṭṭhe paṇṇatte; evaṃ jāhā Anīyase, evaṃ sesā vi Anāṃtasene Ajītasene Anāhīyā(ya P)riū Devasene Satusene (Satru° P) cha ajjhayaṇā, egagamā (mo P) chattisāi(vatt° P) dāto vīsaṃ vāsā pariyāto, coddasa puṇḍarīkaṃ, Setuyye (Setruṃje P) siddhā, chaṭṭhaṃ ajjhayaṇaṃ saṃmattaṃ; — 7 4<sup>a</sup> (P 9<sup>b</sup>): teṇaṃ k. Bāravatīe nayarīe jāhā paḍhama ṇavarāṃ Vasudeve rāyā, Dhāruṇi devī, sīho sumiṇo, Sīraṇe kumāre, paṇṇāsāṃto dāu, coddasa puṇḍarīkaṃ, vīsaṃ vāsā pariyāto, sesaṃ jāhā Gotamassa jāva Setuṃje (Setruṃje P) siddhe, — 8 12<sup>a</sup> (P 32<sup>b</sup>): jāti, ukkhevo aṭṭha-*

*āṅga* 6, 2 und *āṅga* 7 her), ist denn doch höchst eigenthümlich, und möchte man gern annehmen, daß hier vielmehr ein Bruch in der Tradition, ein Verlust vorliegt. Einige der Wörter passen doch eben auch gar nicht recht dazu, als nom. propr. zu fungiren, während man bei *Paseṇāi*, der Stellung dieses Namens bei den Buddhisten zufolge, eine wirklich speciell auf ihn bezügliche Geschichte erwarten möchte.

1) nach den Angaben am Schluß sollten es 10 sein!

2) s. *upāṅga* 2.

3) s. 16, 342.

massa, evaṃ khalu Jaṃbū! teṇaṃ k. t. s. Bāravatīe ṇayarīe jahā paḍhame jāva arahā Aritṭhane 4<sup>b</sup> mī samosaḍhe, t. k. arahato Aritṭhanemissa aṃtevāsī cha aṇagārā bhāyaro sahodarā hotthā sarisayā sarittayā (°tayā P) . . Nalukubvarasamāṇā<sup>1)</sup>; tate ṇaṃ cha aṇagārā jaṃ ceva divasaṃ muṃḍā bhavittā ayārāto aṇagāriyaṃ pavvaīyā taṃ ceva divasaṃ arahaṃ Aritṭhanemiṃ vaṃḍanti namaṃsanti, evaṃ va<sup>o</sup>: ichāmo bhaṃte . . . . tattha ṇaṃ ege saṃghāḍae Bāravatīe uccaṇiyamaḍḍhi 5<sup>a</sup> māiṃ kulāiṃ gharasamuḍḍāssa bhikkhāyariyāe aḍamāṇe Vasudevassa raṇṇo Devatīe<sup>2)</sup> devīe gihiṃ aṇupavitthe tate ṇaṃ sā Devatīe devīe te aṇagāre . . vaṃḍati namaṃsati . . ete (tate P) ṇaṃ te aṇagārā Devatiṃ devīṃ evaṃ vadāsi: ṇo khalu devāṇu<sup>o</sup> Kaṇhassa Vāsudevassa imīse Bāravatīe ṇayarīe . . samaṇā nigraṇṭhā . . bhattapāṇaṃ no labhaṃti . . evaṃ khalu devāṇuppiṭā! aṃhe Bhaddilapure ṇagare Nāyassa gāhāvātissa puttā Sulasāe bhāriyāe a 5<sup>b</sup> ttayā cha bhāyaro sahodarā sarisatā jāva Nalakūbarasamāṇā arahato Aritṭhanemissa aṃtiḍe dhammaṃ soccā saṃsārabhāūvīgā . . . , taṃ tīse Devatīe devīe ayaṃ e(yā)rūve aḍḍha 4<sup>3)</sup> samuppaṇṇe: evaṃ khalu ahaṃ Polāsapure ṇagare. Atimutteṇaṃ kumārasamaṇeṇaṃ bālattaṇe vāgarīyā: . . , — 6<sup>a</sup> tate ṇaṃ sā Sulasā bālappabhīti ceva Harinegamesiṃ deva(ṇ) bhattā yā vi hotthā Harinegame-sissa paḍimaṃ kareti . . tate ṇaṃ tīse Sulasāe . . Harinegamesī deve arāhiḍe yā vi hotthā . . : tubbhe do vi samaṇe eva gabbhe giṇhaha, samāṃ eva gabbhe parivahaha, samāṃ eva dārae payāyaha . . , — 6<sup>b</sup> tava ceva ṇaṃ Devatīe te puttā no Sulasāe puttā gāhāvāiṇīe, tate ṇaṃ sā Devāi devī arahāū Aritṭhanemissa aṃtiḍe eyaṃ aṭṭhaṃ soccā nisamma hatṭhatuttā jāva hiyayā arahaṃ Aritṭhanemiṃ vaṃḍati . . , — 7<sup>a</sup> tate ṇaṃ se Kaṇhe Vāsudeve . . Devatīe devīe pāyavaṃḍate (°ti P)<sup>4)</sup> havvaṃ āgachati, — 7<sup>b</sup> tate ṇaṃ se Kaṇhe Vāsudeve posahasūlāto paḍini<sup>o</sup> jēveva Devatī teṇeva uvā 2 Devatīe devīe pāyagvahaṇaṃ kareṃti 2, evaṃ va: hohiṭi ṇaṃ ammo! mama sahodare kaṇiyase bhāu tti kaṭṭu Devatiṃ devīṃ tāhiṃ iṭṭhāhiṃ jāva āsāseti 2 jāṃ eva disaṃ pāubbhūte tāṃ eva disaṃ paḍigate, taṃ sā Devāi devī aṇṇatā ka 8<sup>a</sup> tāṃ taṃsi tārīsagaṃsi jāva sihaṃsumiṇe pāsittā . . gabbhaṃ parivahati, . . tate ṇaṃ tassa dāragassa aṃmāpitaro nāmaṃ kayaṃ Gayasukumālo tti; . . tassa Somilassa māhaṇassa Somasirī nāma māhaṇā hotthā, . . dhūtā Somā nāma dāriyā, — 8<sup>b</sup> Kaṇha erwählt dieselbe seinem jüngerem Bruder Gayasuk. zur Gattinn, — 9<sup>a</sup> der aber begehrt: arahato Aritṭha<sup>o</sup> aṃtiḍe jāva pavvaūttāte . . Mahākālaṃsi susāṇaṃsi egarāiyāṃ mahāpaḍimaṃ wasaṃpayyittāṇaṃ viharatitṭe(ritṭae!), — 9<sup>b</sup>. 10<sup>a</sup> Tödtung des Gayas. durch den über die Verschmähung seiner Tochter erzürnten Somila; — 10<sup>b</sup>. 11<sup>a</sup> Beschwichtigung des bei Aritṭhanemi sich nach Gayas. erkundigenden Kaṇha, der den Somila aber dann doch 11<sup>b</sup> pāṇehiṃ kaṭṭāveti, — schl.: evaṃ khalu Jaṃbū!<sup>5)</sup>

1) Nalukūbaraka<sup>o</sup> Vaiḍṛamaṇaputrātulya<sup>o</sup> Glosse am Rande.

2) hiermit ist Devakī gemeint.

3) d. i. aḍḍhatṭhi eimṭie maṇogae saṃkappa.

4) für °ke.

5) Jaṃbū bis evaṃ khalu fehlt P.



jāva saṃpattenāṃ, aṃtagaḍadusāṇāṃ taccassa 12<sup>a</sup> vāgrassa aṭṭhamassa ajjhaya-  
nassa ayam aṭṭhe paṇṇatte, — 9-13 12<sup>a</sup>: navamassa ukkhevaū, evaṃ khalu Jambū!,  
t. k. 2 Bāravatī . . . Baladeve nāmaṃ rāyā, . . . Dhāriṇī, . . . sīhaṃ sumiṇe<sup>1</sup>), . . . Su-  
muhe kumāre paṇṇāsāṃ kaṇṇāto paṇṇāsāmu dāu, coddasa purvāṃ . . . sesam taṃ  
ceva, jāva Setuyye siddhe, nikkhevato, evaṃ Dumuhe (Dussuhe P) vi, Kūvae  
(Kū<sup>o</sup> P) vi, Baladeva Dhāriṇīsuyā(yāu P), Dāruve vi evaṃ ceva navaraṃ Vasudeva-  
Dhāriṇīsue, evaṃ Anādhīṭṭhi(hiṭhe P) vi, Vasudera Dhāriṇīsūto(te P) taheva (taṃ P),  
evaṃ khalu Jambū! sam. jāva saṃp. aṭṭh. aṅg. aṃt. taccassa vāgrassa terasamassu  
ajjhayanassa ayam aṭṭhe paṇṇatte, itī tacco vāgro terasu ajjhayaṇā paṇṇattā.

4 (10) 12<sup>b</sup> (P 34<sup>b</sup>): jati naṃ bhaṇṭe samaṇeṇaṃ jāva saṃpattenāṃ taccassa  
vāgrassa terasa ajjhayaṇā paṇṇattā caūṭṭhassa vāgrassa aṃtagaḍadusāṇāṃ s. jāva  
s. kaṃ ajjhayaṇā paṇṇattā? evaṃ khalu Jambū s. jāva s. caūṭṭhassa vāgrassa dusa  
ajjhayaṇā p., taṃ jahā: Jūli 1 Mayāli 2 Urayāli 3 Purisasenī ya 4 Vārisene 5 ya  
Payyūṇa(ṇa!) 6 Saṃba 7 Aniruddha 8 Saccanemī ya 9 Daḍhanemī 10 || jati  
naṃ bhaṇṭe s. jāva s. caūṭṭhassa v. dusa ajjhaya 12<sup>b</sup> nā p. paḍhumassa naṃ ajjh-  
ayaṇassa ke aṭṭhe p.? evaṃ khalu Jambū, teṇaṃ k. Bāravatī, . . . Kaṇhe Vāsudere, . . . Vasu-  
devo rāyā, Dhāriṇī, vaṇṇato jahā Gotame ṇavaraṃ Jūli kumāre, paṇṇāsato dāu, bāra-  
saṃgī, solasa vāsā pariyāu, sesam jahā Gotamassa jāva Setuyye siddhe, evaṃ Ma-  
yāli. Urayāli, evaṃ Purisasena ya, Vārisena (Vīras. P) ya, evaṃ Payyūṇe vi ṇavaraṃ  
Kaṇhe se pitā Ruppīṇī se mātā; evaṃ Saṃbe vi, n. K. se p. Jambūvati (Jaruvā<sup>o</sup> P)  
mātā; evaṃ Aniruddhe vi, n. Payyūṇa pitā Vedabbhī mātā; evaṃ Saccanemī vi, n.  
Samuddarījaye pitā Sīrā mātā, evaṃ Daḍhanemī vi; savve ekagamā: caūṭṭhavāgrassa  
nikkhevato, itī caūṭṭho vāgro sammatto.

5 (10) 16<sup>a</sup> (P 44<sup>a</sup>): Eingang wie eben bis paṃcamassa vāgrassa dusa ajjh-  
ayaṇā paṇṇattā, taṃ: Paūmāvātī 1 Gorī 2 Gaṃdhārī 3 Lakkhaṇā 4 Susīmā 5 ya  
Jambavatī (Jambū<sup>o</sup> P) 6 Saccabhāmā 7 Ruppīṇī 8 Mūlasiri 9 Mūladattā vi 10,  
— ajjh. 1 15<sup>b</sup> (P 43<sup>b</sup>): jati naṃ bhaṇṭe . . . Bāravatī, . . . Kaṇhe Vāsudere, . . . Puū-  
māvātī nāma derī: — arahā Ariṭṭhanemī wird durch Kaṇha befragt: imīse naṃ bhaṇṭe  
Bāravatī nagarīe . . . kiṃmūlāte viṇāse bhavissāi<sup>2</sup>?; seine Antwort: sura-grī-Dīvīyaṇa-  
mūlāte<sup>3</sup>) erschüttert Diesen<sup>3</sup>): dhaṇṇū naṃ te Jūli . . . Daḍhanemi Saccanemippabhiyayo  
kumārā je naṃ ciccā hiraṇṇaṃ jāva paribhūettā arahato Ariṭṭhanemissa aṃṭi(e) muṃḍā

1) was folgt bis siddhe fehlt P. 2) surā ca madyaṃ kumārāṇāṃ unmattatā-  
kāraṇaṃ, agniṣ ca agnikumāradevasaṃdhukshito, Dvāpāyanaṣ ca surāpānamattayushnatkumāra-  
khalīkritaḥ kritanīdāno bālatapasei saṃprāptāgnikumāradevataḥ.

3) der Kaṇha der Jaina gehört (s. oben p. 475<sup>a</sup>) in diejenige alte Phase des Kṛishṇa-  
Mythus, in der dieser nur als kriegerischer Held erscheint, hat aber unter der willkürlich un-  
dichtenden Phantasie der Jaina eine Gestalt gewonnen, aus der sich für die ursprüngliche An-  
schauung nur wenig entnehmen läßt; cf. Windisch in den Berichten der sächs. Ges. der  
Wiss. 1885 (12. Dec.) p. 472.



jāva parvāyā<sup>1)</sup>, ahaṅ ṇaṃ adhaṅṇe akayaṇṇe . . : Aritṭhanemi selbst aber redet ihm zu (13<sup>b</sup>), sich deshalb nicht zu sorgen: *no khalu Kaṇhā! etaṃ bhūtaṃ vā bhavaṃ vā bhavissati vā jaṅ ṇaṃ Vāsudevā cayattā hiraṇṇaṃ jāva parvāissanti, . . savre vi ya ṇaṃ Vāsudevā puvvabhāve nitānakadā.* Auf K.'s Frage: *ahaṅ ṇaṃ bhante iṃ kalamāse kalam kiccā kaḥiṃ gamissāmi? kaḥiṃ uvavayyissāmi?* antwortet Ar.: *evaṃ khalu Kaṇhā! tuṃaṃ Bārvatīe nagarīe sura-<sup>2)</sup>gri-Divāyaṇakovanittāḍḍhāte (°middaddhāte P) amṃāpitiniyamavippaḥiṇe Rāmeṇa Baladeveṇa saddhiṃ dāhiṇa Vetāliabhāmuhe<sup>3)</sup> Juhittṭhilapāmokkhāṇaṃ paṃcaṇhaṃ Paṃḍavāṇaṃ Paṃḍurāyaputtāṇaṃ pāsam (f. P) Paṃḍu Mahura(°raṃ P)<sup>2)</sup>saṃpacchite(tth P) Kosambakāṇaṇe<sup>3)</sup> nagrohavarapāyavassa adhe puḍhavisilāpatṭāe pitavatthapacchāyasarīre Jarākumāreṇaṃ tikkeṇaṃ kodamḍavippamukkeṇaṃ usuṇā vāme pāde viddhe samāṇe<sup>4)</sup> kalamāse kalam kiccā taccāe Vāhyappabhāte puḍharīe uyyatīe narae nerāyattāte uvavayyihisi, — 14<sup>a</sup> in der Neugeburt: *iheva Jaṃbuddīve Bhārahe āgamaṣṣāte usappiṇṇīte Puṃḍesu jaṇavaesu Sayaduvāre nayare bārasamo Amamo nāmaṃ arahā bhavissasi, tatha tuṃaṃ bhāḥiṃ vāsāṃ kevalipariyāgaṃ pāṇittā sijjhīhisi.* Hoherfreut darob kehrt K. heim und läßt ausschellen, dafs er 14<sup>b</sup> einem Jeden *kumāro vā kumārī vā* die Freiheit lasse: *arahaṃ Aritṭhanemissa aṅtīte muṃḍe jāva parvāittate.* Als davon auch seine Gattinn *Paṃmāvātī* Gebrauch macht, läßt er ihr *nikkhamaṇābhiseyaṃ* zurüsten, und führt sie 15<sup>a</sup> dem Ar. als *sissinī* zu, worauf sie: *ayyā Jakkhiṇṇīte ayyāe aṅtīte sāmāyā* 15<sup>b</sup> *-m-āyāim ekkārasa aṃgāim ahīyyati*, bis sie schlieslich: *jassa 'tṭhāe kīrati nagrabhāve jāva tam aṭṭhaṃ ārāheti, carimussāsehiṃ siddhā; paṃcamavagrassa paḍhamajjhayaṇaṃ saṃmattaṃ; —* von den folgenden ganz identischen *ajjh.* werden nur die verschiedenen Namen der 9 Gemahlinnen des K. und einzelne Stichwörter angegeben.*

6 (16) 23<sup>a</sup> (P 63<sup>a</sup>): *jati, chaṭṭhassa ukkhevaṃ, ṇavaraṃ solasa ajjhayaṇā paṇṇattā, taṃ: Makāyī 1, Kiṃkame(°kamee P) ceva 2, Mograraṇāyā yā 3, Kāsava 4, Khe-mate(tī P) 5, Dhītīdhare ceva 6, Kelāse 7 Haricaṇḍaṇe 8, Vāratte (°rata P) 9, Sudamaṇe 10, Puṇ(ṇ)abhadde 11, taha Sumaṇabhadde 12, Supāṭṭhe 13 | Meha 14, 'timutte 15, Alakkhe 16 ajjhayaṇāṇaṃ tu solasayaṃ ||, — 1 16<sup>a</sup> (P 45<sup>a</sup>): Rāyagihe, Seṇie rāyā, Makāyī nāma gūhāvātī, teṇaṃ k. 2 samāṇe bhagavaṃ Mahāvīre, jahā paṇṇattīe Gaṃgadatte, tadheva imo vi jittṭhaputraṃ kuṭṭuṇbe tṭhārettā . . Mahāvīrassa tahārūvāṇaṃ therāṇaṃ aṅtīte sāmāyā-m-āyāim ekkārasa aṃgāim ahīyyati, sesaṃ jahā Khaṃḍayassa, — 2 16<sup>b</sup> (P 45<sup>b</sup>): doccassa ukkhevaṃ, Kiṃkame evaṃ ceva, — 3 20<sup>b</sup> (P 57<sup>b</sup>): taccassa ukkhevaṃ, teṇaṃ k. 2 Rāyagihe, Guṇasilācetīe, Seṇie rāyā, Callaṇā devī, tatha ṇaṃ Rāyagihe Ayyuṇṇe nāmaṃ mālāgāre . . , tassa ṇaṃ . . Baṇḍhumatī nāmaṃ bhāriyā, . . tassa pupphārāmassa adūrasāmaṇṇe . .*

1) s. soeben *vagga* 4.

2) s. p. 474<sup>b</sup>.

3) *pāṭhāntareṇa Kosambakāraṇe.*

4) dies erinnert an die Achillesferse!

*Moggarapāṇissa jakkhassa jakkhāyayaṇe hotthā porāṇe divre sacce jahā Puṇṇabhadde . . .* — 17<sup>a</sup> *tattha ṇaṃ Rāyagihe nagare Lalitā nāma gotthā parivasati*, — sechs *gotthillā purisā* derselben überfielen den *Ajṇṇā*, — 17<sup>b</sup> banden ihn, ergötzte sich mit seiner Frau, wurden aber von dem *jakkha Moggarapāṇi*, der *mālūgārassa sarāyayaṇaṃ aṇṇapavisati*, sämtlich getödtet, — und derselbe macht darauf die Umgegend von *Rāyagiha* so unsicher, dafs 18<sup>a</sup> König *Seṇia* eine öffentliche Warnung an Jedermann erliefs, wegen Holz, Gras, Wasser oder Blumen ans der Stadt zu gehen; — 18<sup>b</sup> der Kaufmann (*setthi*) *Sudamsaṇa* aber, durch eine Predigt des *Mahāvīra* bekehrt, achtet in seinem Eifer, sich diesen zu nahen, nicht hierauf, noch auf die Warnungen seiner Eltern, sondern macht sich auf den Weg, trifft auch auf den *jakkha*. — 19<sup>a</sup> läfst sich aber nicht einschüchtern, betet sein Credo etc., worauf

19<sup>b</sup> derselbe den Leib des *Ajṇṇaya* wieder verläfst, und dieser sich sodann mit *Sud.* zu *Mahāvīra* begiebt 20<sup>a</sup> und bekehrt, resp. *aṇṇagāra*, wird; als er dann aber bei seiner Bettelwanderschaft nach *Rāyagiha* kommt, entsteht da bei Allen, denen er in seiner *jakkha*-Gestalt einen lieben Verwandten getödtet, grofse Aufregung. Er erduldet denn 20<sup>b</sup> Alles, Schimpf wie Schläge etc., in Ruhe, kehrt zu *Mahāvīra* zurück, und ergiebt sich frommen und strengen Bufsübungen . . *jāva siddhe: chaṭṭhassa vagrassa tīyaṃ ajjhayaṇaṃ saṃmattaṃ*. — 4-14 21<sup>b</sup> (P 58<sup>b</sup>) wie 1, nur mit der Differenz der Namen der sich bekehrenden *gāhāvati*, resp. der Städte, wo sie wohnen, nämlich: (*Rāyagiha* nur noch bei 4. 9) *Kāṇḍī* 5. 6, *Sāete* 7. 8, *Vāṇiyagāma* 10. 11, *Sāvattḥī* 12. 13. 14, — 15 23<sup>a</sup> (P 62<sup>b</sup>): *teṇaṃ k. 2 Polāsapure nagare, Sīrivāṇe vyjāṇe, tattha ṇaṃ Poore n. Vijae nāmaṃ* 21<sup>b</sup> *rāyā, . . Sīrī nāma devī, . . der Sohn kumāre Aṃṇutte, . . Mahāvīre, . . Iṇḍabhūti jahā paṇṇattie*: — 22<sup>a</sup> durch *Iṇḍ.* zu *Mahāvīra* geführt, wird 22<sup>b</sup> *Atimutta* durch dessen Predigt bekehrt, weifs auch schliesslich den Widerstand seiner Eltern zu überwinden, — 23<sup>a</sup> *abhiseu jahā Mahabbalassa, nikkhamaṇaṃ jāva sāmāyia-m-āyātīṃ ekkārassa aṃgāṃ ahīyyati* . . *jāva vipule siddhe, paṇ(n)arasaṃ ajjhayaṇaṃ*, — 16 23<sup>a</sup> (P 63<sup>a</sup>): *teṇaṃ k. 2 Vāṇārasīe nayaṇīe Kāmanahāvāṇe cetīe, . . Alakkhe nāmaṃ rāyā*, durch *Mahāvīra* bekehrt, *ekkārasa aṃgāṃ . . jāva vipule siddhe*.

7 (13) 23<sup>b</sup> (P 64<sup>a</sup>): *jaḍi ṇaṃ bhaṇṭe, sattamassa vagrassa ukkhevato jāva terasa ajjhayaṇā p., taṃ: Naṃḍā 1 Naṃḍavati 2 ceva Naṃḍuttarā 3 Naṃḍiseṇiyā 4 ceva | Marutā 5 Sumarutā 6 Mahāmarutā 7 Marudevā 8 ya atṭhamā || Bhaddā 9 Subhaddā 10 ya Sujayā 11 Sumanā i 12 ya Bhūyadīṇṇā 13 ya bodhavaḍi Seṇiyabhayyāṇa nāmāti ||*, — 1 23<sup>b</sup> (P 64<sup>a</sup>): *jaṭi ṇaṃ bhaṇṭe (bh. sattamassa vagrassa P) terasa ajjhayaṇā paṇ padhamassa ṇaṃ bhaṇṭe ajjhayaṇassa samaṇeṇaṃ ke atṭhe paṇṇatte? evaṃ khalu Jambū, t. k. Rāyagihe, . . Seṇīte rāyā, . . Naṃḍā nāmaṃ devī, . . jahā Paṃḍāvati jāva ekkārassa aṃgāṃ ahīyyittā . . siddhā: . . evaṃ terasa vi devīu Naṃḍāgameṇa neyavvāu nikkhevato*.

S (10) 30<sup>a</sup> (P 82<sup>b</sup>): *jati naṃ bhaṃte* (bh. . . jāva P) *aṭṭhamassa vagrassa* ukkhevañ, jāva navaraṃ *dasa ajjhayaṇā p., taṃ: Kālī 1 Sukālī 2 Mahākālī 3 Kaṇhā 4 Sukaṇhā 5 Mahākaṇhā 6 Virakaṇhā 7 ya bodhavaṇā | Rāmakaṇhā 8 taheva Piuseṇakaṇhā* (Pañ<sup>o</sup> P) 9 *navamī dasamī Mahāseṇakaṇhā 10 ya* ||, — 1 25<sup>b</sup> (P 70<sup>a</sup>): *jati* (j. *naṃ bhaṃte aṭṭh. v. P*) *dasa ajjhayaṇā* (a. *paṇṇattā taṃ P*) *paḍhamassa ajjhayaṇassa ke aṭṭhe p.?* evaṃ *khahu Jambū! . . Caṃpā, . . Koṇie rāyā, . . Seṇiyassa raṇṇo bhayyā Koṇiyassa raṇṇo cullamāyā Kālī nāma devī hotthā, vaṇṇaṇi, jahā Nandā jāva sāmāyā-m-āyātiṃ ekkārasa aṅgātiṃ ahīyyati bahūhiṃ caūttha jāva appāṇaṃ bhāremāne viharati, tate naṃ sā Kālī ayyā aṇṇayā kayāti jēne* 24<sup>a</sup> *va Ayyacaṃdaṇā ayyā tepe va urāgatā evaṃ rayāsī: icchāmi naṃ ayyāto! tubbhehiṃ abhamaṇ(ṇ)atā samāṇi rayāṇāvaliṃ taraṃ* (tavo P) *wasanṇpayyittāṇa viharittate. . . rayāṇāvaliṃ nevasamṇa viharati, taṃ jahā: caūtthaṃ kareti caūtthaṃ karettā savvakāmaguṇiyāṃ pāreti, savvaṃyaṃ pārettā chaṭṭhaṃ kareti, dann aṭṭhamāṃ etc. bis zu chaṭṭisaṃ, und 24<sup>b</sup> wieder abwärts bis zu caūtthaṃ kareti 2 savvaṃtaṃ pāreti 2, evaṃ khahu sā rayāṇāvalī tavokammassa paḍhamā parivāḍi, egenaṃ samvachareṇaṃ . . ārdhiyā bharati, tayāṇaṃtaruṃ ca naṃ doccāe parivāḍie caūtthaṃ kareti, . . taccāe p. c. k., . . evaṃ caūtthā vi parivā 25<sup>a</sup> di. . . tate naṃ sā Kālī ayyā Ayyacaṃdaṇāe a 25<sup>b</sup> bhāvaṇṇāyā samāṇi samlehaṇājhūsiyā jāva viharati te (tā) sā Kālī ayyā Ayyacaṃdaṇāe aṇṭite sāmāyā-m-āyātiṃ ekkārasa aṅgātiṃ ahīyettā bahupaḍipunṇāṇi aṭṭha samvacharāṇi sāmāṇapariyāgaṃ pāṇṇittā māsiyāe samlehaṇāe appāṇaṃ jhūsiṭṭā satthiṃ bhattāṃ aṇasaṇāe chedettā jassa ṭṭhāte kīrati jāva carimussāsehiṃ siddhā nikkhevo, — 2 25<sup>b</sup> (P 70<sup>b</sup>): *teṇaṃ k. Caṃpā, . . Koṇite rāyā, tattha naṃ Seṇiyassa raṇṇo bhayyā Koṇiyassa raṇṇo cullamāyā Sukālī nāmaṃ devī hotthā, jahā Kālī tahā Sukālī, Ayyacaṃdaṇā, kaṇagāvaliṃ tavokammaṃ, — 3 26<sup>b</sup> (P 72<sup>a</sup>): evaṃ Mahākālī vi, navaraṃ khuddāgaṃ sīhanikkīliyaṃ tavokammaṃ, — 4 26<sup>b</sup> (P 72<sup>b</sup>): evaṃ Kaṇhā vi, navaraṃ mahālayaṃ sīhanikkīliyaṃ tavokammaṃ, — 5 27<sup>a</sup> (P 74<sup>b</sup>): evaṃ Sukaṇhā vi, navaraṃ sattasattamiyaṃ bhikkhupaḍimaṃ, — 6 27<sup>b</sup> (P 76<sup>a</sup>): evaṃ Mahākaṇhā navaraṃ khuddayaṃ savvatobhaddaṃ, — 7 28<sup>b</sup> (P 77<sup>b</sup>): evaṃ Virakaṇhā vi, navaraṃ mahāliyaṃ savvatobhaddaṃ tavokammaṃ, — 8 29<sup>a</sup> (P 79<sup>b</sup>): evaṃ Rāmakaṇhā vi, navaraṃ bhadduttarapaḍimaṃ, — 9 29<sup>a</sup> (P 80<sup>b</sup>): evaṃ Piuseṇakaṇhā vi, navaraṃ muttāvalītavokammaṃ, — 10 30<sup>a</sup> (P 82<sup>a</sup>): evaṃ Mahāseṇakaṇhā vi, navaraṃ āyaṇbilavattī(dh)amāṇaṃ tavok., — 29<sup>b</sup> *tate naṃ sā M. ayyā Ayyacaṃdaṇāte ayyā(e) aṇṭite sāmāyā-m-āyātiṃ ekkārasa aṅgātiṃ ahīyattā . .*, — schl.: *eso khahu paritāu Seṇeyabhayyāṇa nāyavvo, evaṃ khahu Jambū samanēṇaṃ bhagavayā Mahāvīreṇaṃ ādikareṇaṃ jāva saṃpattēṇaṃ aṭṭhamassa aṅgassa aṅtagaḍadasāṇaṃ ayaṃ aṭṭhe paṇṇatte, aṭṭhamāṃ aṅgaṃ saṃmattaṃ || aṅtagaḍadasāṇaṃ (aṇṭ. aṭṭhamassa P) aṅgussa ego suyakhaṃdho, aṭṭha vagrā, aṭṭhamāṃ (aṭṭhasu P) ceva divesesu***



*uddisaṃti. tattha paḍhame(ṃa P) biyyavagre dasa uddesagá<sup>1)</sup>, tāyavagre terasa udd., caūttha-paṃcamaragre dasa udd., chaṭṭhe vagre solasa u., sattame vagre terasa u. (atṭhamasa vagre dasa u. fügt P hinzu), sesaṃ<sup>2)</sup> jahá náyádhammakahāṇaṃ, aṃtagaḍadaçāṃgasútraṃ<sup>3)</sup> samáptaṃ |*

### 1807. Ms. or. fol. 1064.

Dasselbe Werk (= B).

37 foll. (11 Z., à 34 *aksh.*): die Worte vielfach abgetheilt; mit denselben Schlufsangaben wie in A (auch *atṭhamam ceva; paḍhame biyyam bage dasa udd.*; die Angabe über *atṭhama* v. f. auch hier); — *likhattaṃ ddharamâratthigadhū, ásoju ba di 5 samatu* 1600.

1 3<sup>b</sup>, 2 4<sup>a</sup>, 3 15<sup>a</sup>, 4 15<sup>b</sup>, 5 20<sup>a</sup>, 6 29<sup>b</sup>, 7 30<sup>a</sup>, 8 37<sup>b</sup>.

### 1808. Ms. or. fol. 714.

Dasselbe Werk (= C).

23 foll. (12-13 Z., à 51 *aksh.*); ohne die Schlufsangaben von AB; — *granthaḥāraṃ 890, çrîr astu, saṃvat 1591 varshe çáke 1457 pravarttamâne phálgunamáse çuklapakshe pratipadāṃ tithau guruvásare, çrî Ásopa(ya?)grámamadhya, Kamadhajjarāṇṇe, rájyaçrî Varasiṃgha tatputra rájyaçrî Síhamalla tatputra rájyaçrî Gaṃgeuvijayarájye, çrî Aukeçagache pû<sup>o</sup> prabhu bha<sup>o</sup> çrî Ratnaprabhasûri anvaye tatpatte bha<sup>o</sup> çrî Yakshadevasûri tatpatte bha<sup>o</sup> çrî Kakkasûri, tatpatte bha<sup>o</sup> çrî Devaguptasûri, tasya anukramena saṃprata vidyamána 72 bahattarimá píḍhí, pû<sup>o</sup> bha<sup>o</sup> çrî Siddhasûri vijayarájye, tuçashya mu<sup>o</sup> Cârítalábhena lileshi átmârthena, vácyamáná ciraṃ jýát.*

1 2<sup>a</sup>, 2 *ibid.*, 3 9<sup>a</sup>, 4 9<sup>b</sup>, 5 12<sup>a</sup>, 6 17<sup>b</sup>, 7 18<sup>a</sup>, 8 23<sup>a</sup>.

### 1809. Ms. or. fol. 985.

Derselbe Text (= D), an den Rändern begleitet von dem in P publicirten kurzen *vivaraṇa* (des *Abhayadeva*? s. p. 490. 491. 504).

1) der 2. *varga* hat aber nur acht, nicht zehn (resp. acht: *ajjhayaṇa*, nicht: *udd.*).

2) was hat dies zu bedeuten? Am Schlusse von *aṅga* 6 (s. oben p. 481<sup>n-3</sup>) finden sich keinerlei Angaben der hier vorliegenden Art. Sollen obige Worte etwa einfach auf die nahen Beziehungen (nach Form und Inhalt, resp. auf die specielle Verwandtschaft) zwischen *aṅga* 8 (wie 9, denn auch da kehren dieselben wieder, s. unten) und *aṅga* 6, 2 überhaupt hinweisen? (s. 16, 316); aber theils fehlen sie bei *aṅga* 7, von welchem doch ganz dasselbe gilt, theils wäre eine solche Notiz hier am Schlusse jedenfalls auch höchst eigenthümlich (; am Schlusse von *aṅga* 11 findet sich allerdings eine analoge Angabe, betreffend dessen Verhältniß zu *aṅga* 1).

3) P hat statt dessen: *granthaḥāraṃ* 895.

24 foll. (15 Z. Text, à 41 aksh.): der Comm. ringsum an den Seiten (oben und unten die Z. à 56 aksh., rechts und links à 8-11 aksh.); ohne Datum; gut.

1 2<sup>b</sup>, 2 3<sup>a</sup>, 3 10<sup>a</sup>, 4 10<sup>b</sup>, 5 13<sup>a</sup>, 6 u. 7 19<sup>a</sup>, 8 24<sup>a</sup>.

Comm. beg.: *athā 'ṃtakṛid(kṛita P)daṣāsu kināpi vivriyate, tatra 'ṃto bhavaṃtāḥ kṛito vihito yais te 'ṃtakṛitās, tadvaktavyatā(°tūyāḥ P)pratibaddhā daṣāḥ (daṣa P) daṣādhyayanarūpā graṃthapaddhataya iti<sup>1)</sup> aṃtakṛiddaṣāḥ<sup>2)</sup>, iha cā 'shṭau vargrā bhavaṃti, tu prathamavargre daṣā 'dhyayanāni 'ti tāni ṣabdavyutpattinimittam aṅgīkṛityā<sup>3)</sup> 'ṃtakṛiddaṣā uktās, tatra (°ṣāsūtra P) co 'podghātārtham (cōpīd° P) ūha: teṇaṃ ityādi, sarvaṃ idaṃ jnātādharma-kathāyām ivā 'vaseyaṃ; Goyame-tyādi-gāthā 'dhyayana-saṃgrahārthā, — 2<sup>b</sup> . . . ityādi sarvaṃ yathā Meghakumāra-sya prathamajñāte uktaṃ tathā vācyam, . . . ityādau ca sarvatro 'citakriyādhyāhāro vācyo Meghakumāracaritam anusṛitye 'ti, evaṃ sarva(m) Gautamākhyānakam bhaga-vatīpratīpādita-Skaṃdakakathānakasamānam, tudanusāreṇa sanigamanam vācyam iti, navaram bhikkhupaḍīnam, . . . ahorātrikī ekarātrā ve 'ti (°trikī ce 'ti P) svarūpam vāsā-(cā 'sām P)viṣeṣeṇa daṣāḥrutaskandhād avaseyaṃ, — schl.: evam anyāni nava*

3<sup>a</sup> *prāguktagāthoddishṭānāṃ Samudrādīnāṃ navānāṃ Aṃdhakavṛiṣṇi-Dhāriṇī-sutānām<sup>4)</sup> ākhyānakāni vācyāni (Yādavavaṅṣīna tu Dasāra<sup>m</sup>), evaṃ daṣābhīḥ adhyayanāḥ prathamo vargro nigamanīyah.*

2 beg.: *jāi, doccassa ukkhevaṃ tti; jati ṇaṃ . . . atṭha ajjhayaṇā paṇṇattā ity evaṃ dvitīyavargasyo 'pakshepo vācyas, tatra cā 'shṭādhyayanābhīdhanagāthā evam adhyeyā: . . . —*

3 beg. mit gleicher Aufführung des upakshepa; danach: *khīradhāi majja-ṇadhāi maṃḍaṇadhāi kilāvaṇa(kilālav° P)dhāi aṃkadhāi jahā Dadhapañṇe iti, Dṛiḍhapratijño Rājapraṇakṛite yathā varṇitas tathā 'yaṃ varṇanīyo, — 3<sup>b</sup> jahā Mahābalassa tti, bhagavatyaṃ abhīhitasya tathā 'syā 'pi dānaṃ sarvaṃ vācyam, — 4<sup>a</sup> ṣṛivṛikshāṃkitavakshāḥ, — 4<sup>b</sup> jahā Devānaṃda tti, bhagava(tya)bhīhitā yathā Devānaṃdā.*

Der ganze Comm. zu 4 besteht aus den Worten: *caturthavarge daṣā 'dhyayanāni, caturthavargo saṃpūrṇaḥ, — zu 5 heisst es paṃcame 'pi daṣai 'va tatra prathame . . . — 6 beg.: iti paṃcamassa vargrassa nīkshepo vācyā(h) shashṭhasya co 'pakshepaḥ, tatra ca shoḍaṣā 'dhyayanāni, teṣu (teshu P) klokenā (ḥlo° P) 'shṭāv-asṭau gāthayo 'ktāni, — zu 7 heisst es blo: sapṭame varge na lekhyam asti, — 8 beg.: asṭame tu kim api likhyate, — schl.: yad iha na vyākhyātaṃ taj jnātādharma-kathā-vivaraṇād ava[seya P]ṇ, evaṃ ca asṭamavarge navamaḥ; daṣamaṃ kaṃṭhyaṃ (asṭ-*

1) nach *iti* folgende Glosse (aber nicht in P): *atha kās tā aṃtakṛitadaṣāḥ, tatra aṃto vināṣāḥ, sa ca karmaṇaḥ, tatphalasya vā saṃsārasya kṛito yais te aṃtakṛitāḥ, te ca tīrthaṇ-kaṛādayaḥ, teshāṃ daṣa prathamavarge daṣa adhyayanāni 'ti tatsaṃkhyayā aṃtakṛitadaṣāḥ.*

2) nach der Erklärung erwartet man *aṃtakṛitadaṣāḥ*, und so hat auch P.

3) *tter nīmittīkṛityā P.*

4) s. p. 495<sup>n.1</sup>.

etc. f. P), *saṁāsṭam*(pt P) *aṅtakṛiddaṣāvivarāṇaṃ*: *anaṅta*<sup>1)</sup>*gamaparyāya* (°*aye* P) *Jinavarodite ṣāsane yake 'ha samayāturā(nugā P) gamanikā kīla procyate | gamāntaram upāti sodāpi* (! *sā tad api* P) *saḍbhīr asyāṃ kṛitār arū(arūḍha P)gama-sodhanaṃ(ṣo° P) natu (nanu P) vidhīyatāṃ sarvathā || iti tīkā (iti aṅtagaḍadaṣāvivarāṇaṃ saṁāptam P).*

In den Schlufsbemerkungen des Textes: *a. a. ego suya°* heift es hier richtig: *aṭṭhasu ceva divasesu*, aber ebenso unrichtig wie in AB auch hier: *tattha paḍhame bhīye vagre dasa udd.*; vor *sesaṃ jahā* steht hier wie in P das in AB fehlende: *aṭṭhamavagre dasa udd.*; am Schlufs: *graṃthāgraṃ ḥlokaṣaṅkhyayā 790* (doch ist die 7 neu, steht resp. wohl an Stelle einer früheren 8).

### 1810. Ms. or. fol. 1062.

Das neunte āṅgam, *aṅuttarovavāyadasāu, anuttaraupapātikadaṣāḥ* (= A); in 3 *vagga* (33 *ajjh.*). — S. 16, 323–26. Herausgegeben in Calc. *saṃvat* 1931 (indisches Format, 19 foll.: = P) mit einem am Schlufs dem *Abhayadeva* zugetheilten *vivarāṇam* und einer in *bhāshā* geschriebenen *ṭavā*.

5 foll. (15 Z., à 55 *aksh.*): ohne Datum: am Schlufs: *graṃ 196 sarvamīlane*<sup>2)</sup> 1841 (ausgestrichen und durch 1894 ersetzt).

1 (10 *ajjh.*) 2<sup>a</sup> (P 3<sup>a</sup>): *teṇaṃ kāleṇaṃ t. s. Rūyagihe to* (f. P) *ṇagare Ayya-Suhamma*(*mmassa* P) *samosaraṇaṃ, parisū nigrayā, jāva Jambū payyuvāsati*(°*saṃti* P), *evaṃ ca* (*evaṃ khalu sūmī* P) *jati ṇaṃ bhaṃte samaṇeṇaṃ jāva saṃpattenaṃ aṭṭhamassa aṅgassa aṅtagaḍadasāṇaṃ ayam aṭṭhe paṇṇatte naravassa ṇaṃ bhaṃte aṅgassa aṅuttarovavāyadasāṇaṃ jāva saṃpattenaṃ ke aṭṭhe (ke 'yam aṭṭhe P) paṇṇatte? tate ṇaṃ se Sudhamme anagāre Jambū(bū P) anagāraṃ evaṃ vayāsī: evaṃ khalu Jambū! samaṇeṇaṃ jāva saṃpattenaṃ nar. aṅgassa aṅutt. tiṇṇi vagrā paṇṇattā, jati*<sup>3)</sup> *ṇaṃ bhaṃte s. jāva s. nar. aṅgassa aṅutt. tato vagrā paṇṇattā paḍhamassa ṇaṃ bhaṃte vagrassa aṅutt. sam. jāva saṃp. kati ajjhayanā paṇṇattā? evaṃ khalu Jambū! sam. jāva saṃp. aṅutt. paḍhamassa vagrassa dasa ajjhayanā, taṃ jahā: Jāli 1 Mayāli 2 Uvajāli 3 Parisaseṇe 4 ya Vārisene 5 ya | Dīhadamaṃte*(°*haseṇe* P) *6 ya Laddhadamaṃte*(††h P) *7 Vehalle* (*Vihalli* P) *8 Vehāyase* (*Vih°* P) *9 Abhaye 'ti* (*Abhiti ya* P) *10 kumāre || jati ṇaṃ bhaṃte sam. jāva saṃp. aṅutt. paḍh. v. dasa ajjh. paṇṇattā paḍhamassa ṇaṃ bhaṃte ajjhayanassa*

<sup>1)</sup> dieser Vers steht am Eingang des *vivarāṇa* (s. 1812) zu āṅga 9, was entschieden für die Identität des Verf.'s beider *vir.* spricht.

<sup>2)</sup> es bezieht sich dies *sarvamīlanam* offenbar auf die Zusammenfassung der āṅga 7 (812), 8 (890) und 9 (192) in ein Ganzes, entsprechend dem wie auch die Commentare dazu (s. p. 491<sup>n.1</sup>) direct als »die drei *vjittī*« bezeichnet werden.

<sup>3)</sup> *jati* bis *vagrā paṇṇattā* fehlt P.



an<sup>u</sup> jâva samp. ke atthe p.? evaṃ khalu Jambû! samañeṇaṃ (f. P), teṇaṃ kâleṇaṃ 2 Râyagihe nagare riddhi(ddha P)tthimīyasamiddhe(ddhi P), Guṇasilate cetite, Seṇiye râyâ, Dhâriṇī devī, sīho sumiṇe, Jâlī kumâro(re P) jahâ Meho addhattha vra (atthatt<sup>h</sup>ai P) dâto jâva uppiṃ pâsâ (pâsâya phutâti jâva P) viharati, sâmi samosaḍhe, Seṇio nigrato, jahâ Meho tahâ Jâlī vi nigrato, tatheva nikkhamto, jahâ Meho ekkâ-rasa aṃgâim ahīyati. guṇarayaṇaṃ tarokammaṃ jahâ Khaṃdayassa evaṃ jâveva Khaṃdayavattavvayâ, sâ ceva ciṃtanaṃ (vâyaṇâ P) âpucchanaṃ (<sup>o</sup>chati P) therehiṃ saddhiṃ viulaṃ (vipule P) taheva duruhati, navaraṃ solasa vâsâtiṃ sâmaṇṇa(sâmiṇa P)-pariyâgaṃ pâṇṇittâ, kâla(le P)mâse kâlaṃ kiccâ, uḍḍhaṃ caṃdima Sohammîsâṇa . . . Vijaye vimâṇe devattâe uvaranne, tate ṇaṃ therâ(re P) bhaga(garao P) Jâlīṃ aṇa-gâraṃ kâlagayaṃ jâṇittâ . . . bhaṃte tiṃ (f. P) bhagavaṃ Gotame evaṃ râyâsî: evaṃ khalu devâṇuppiyâṇaṃ aṃterâsî Jâlī nâmaṃ aṇagâre . . . kâlagate kaḥiṃ gate? (k. g. f. P) kaḥiṃ uvaranne? evaṃ khalu Go 2<sup>a</sup> tamâ! mama aṃterâsî taheva jahâ Khaṃdayassa jâva (f. P) kâlê (kâlagae P) uḍḍhaṃ caṃdima jâva Vijae (<sup>o</sup>jaya P) vimâṇe derattâte uvaranne: Jâlissa ṇaṃ (<sup>o</sup>hîsamaṇaṃ P) bhaṃte devassa kevaṇyaṃ kâlaṃ t<sup>h</sup>itî paṇṇattâ? Goyamâ! battisaṃ sâgaropamâim t<sup>h</sup>itî paṇṇattâ, se ṇaṃ bhaṃte tato deraloyâto âukkhaṇeṇaṃ 3 kaḥiṃ gacchihiti? Goyamâ! Mahâvidehe râse sīj<sup>h</sup>ihiti, nâ (f. P) evaṃ ta khalu Jambû! sam. jâva samp. an<sup>u</sup> paḍhamassa va-grassa paḍhamajjhaṇassa(massa ajjh. P) ayam atthe paṇṇatte (p., paḍhama P): — evaṃ sesâṇa vi atthanaṃ (navaṇaṃ P) bhâṇitavvaṃ, navaraṃ cha Dhâraṇi-sutâ. Vehalla-Vehâsâ (Vihâsâ P) Cellaṇâte (Cill<sup>o</sup> P). Abhae Naṃdâte: âilâṇaṃ paṃcaṇhaṃ solasa vâsâti sâmaṇṇa(sâmiṇṇa P)pariyâto, tiṇhaṃ bârasa vâsâti, donhaṃ paṃca vâsâtiṃ: âyillâṇaṃ paṃcaṇhaṃ âṇupurvie uvarâo Vijaye Vijayaṃ (Vaijayaṃte P) Joyaṃte Aparâjite Sarvaṭṭhasiddhe, Dîhadamaṃte Sarvaṭṭhasiddhe, ukkameṇa (ukkose-ṇaṃ P) sesâ. Abhao (abhaya<sup>o</sup> P) Vijae, sesaṃ jahâ paḍhamo(me P). Abhayassa nâṇattaṃ Râyagihe nagare Seṇiye râyâ Naṃdâ devī mâyâ (f. P). sesaṃ tatheva: evaṃ Jambû! sam. jâva samp. an<sup>u</sup>. paḍhamassa va-grassa ayam atthe paṇṇatte.

2 (13 ajjh.) 2<sup>b</sup> (P 4<sup>a</sup>): jati ṇaṃ bhaṃte sam. jâva samp. an<sup>u</sup> paḍhamassa v. a. a. p. doccassa ṇaṃ bh. va-grassa an<sup>u</sup> sam. j. s. ke atthe p.? evaṃ khalu Jambû! sam. jâva samp. an<sup>u</sup> doccassa v. terasa ajjhayaṇâ p., tam jadhâ: Dîhasene 1 Mahâsene 2 Laddha(Lattha P)damte 3 ya Gûḍhadamte 4 ya Suddhadamte 5 ya | Halle 6 Dumme (Drume P) 7 Dumasene (Dru<sup>o</sup> P) 8 Mahâdumaseṇe(dru P) ya 9 âhite || Sîthe 10 ya Sîhasene 11 ya Mahâsîhasene ya 12 âhite (f. P) Puttasene (Puṇṇâ<sup>o</sup> P) 13 ya bodharve terasame(mo P) hoi ajjhayaṇe || jati ṇaṃ bh. . . . paḍhamassa ajjh. . . ke atthe p.? evaṃ khalu J.! teṇaṃ kâleṇaṃ 2 Guṇasilate ceti(e), Seṇiye râyâ. Dhâriṇī devī, sīho sumiṇe, jahâ Jâlī jahâ (tahâ P) jaṇmaṃ, bâlattanaṃ, kalâto, navaraṃ Dîhasene kumâre. savve va vattavvaya (<sup>o</sup>yâ P) jahâ Jâlissa jâva aṃtaṃ kâhimiṃti, evaṃ terasa vi. Râyagihe. Seṇite pitâ (S. râyâ terasaṇ-

haṃ vi P) Dhāriṇī mātā, terasaṅhaṃ vi solasa vāsā pariyaṭo. aṅṅurvie (āṅṅu° P) Vijae doṅṅi, Vejayaṅte (Vij° P) doṅṅi, Jayaṅte doṅṅi, Aparājite 2<sup>b</sup> doṅṅi, sesā Dumaseṅa-m-āsāti (? °seṅe ya mātā P) paṅca Sarvaṭṭhasiddhe: evaṃ khalu J.! samañeṅam aṅṅu. doccassa vaṅṅassa ayaṃ aṭṭhe paṅṅatto: māsiyāe samlehaṅāte dosu vi vaṅṅesu.

3 (10 ajjh.) 5<sup>a</sup> (P 18<sup>b</sup>); 1 4<sup>b</sup> (P 16<sup>b</sup>): Beginn wie eben, nur: *taccassa* und: *dasu* ajjh. p., *taṃ* jahā: *Dhaṅṅe ya Sunakkhatte Isidāse ya āhite Pellae Rāmaputte Pacaṅṅimā Puṭṭimā i ya*<sup>1)</sup> || 1 || *Pedhālaputte aṅṅāre aṅṅāre Poṭṭile i ya* | *Vehalle*<sup>2)</sup> *dasame vutte ime ye dasu āhiyā* || 2 || *jati ṅaṃ bhaṅte . . ke aṭṭhe p.?* *evaṃ khalu Jambū! teṅaṃ k. Kāgaṅṅi nāmaṃ naṅari hotthā . . Jitasattū rāyā, . . Bhaddā ṅāmaṃ satthavāhi parivāsati, . . tise ṅaṃ Bhaddāe satthavāhiṅte putte Dhaṅṅe nāmaṃ dārae hotthā, ahīṅa jāva surūve, paṅcadhātīparivāhite, jadhā khārudhātīe, jadhā Mahabbalo jāva battisāe ibbhavarakaṅṅayāṅṅam egadiraseṅam paṅṅi(m) giṅṅūvete, battisāu dāu, jāva uppim pāsāta phuṭṭaṅte jāva viharati, teṅaṃ k. 2 samāṅe samosadhe jadhā Koṅio, . . jahā Jamāli, . . jahā Mahabbale, . . jahā Thāvaccaputtassa . ., tate ṅaṃ se Dhaṅṅe aṅṅāre samāṅassa bhagaṅṅā mahā tahāruvāṅṅam therāṅṅam aṅṅite sāmāiya-m-āiyātiṅ ekkārasa aṅṅāim āhiyyati 2 samjameṅam tavaṅṅā uppāṅṅam bhāremāṅe viharati, tate ṅaṃ se Dh. a. teṅaṃ urāleṅṅam jahā Khaṅṅato jāva, — 3<sup>b</sup>. 4<sup>a</sup> Schilderung der an dem Leibe des *Dhaṅṅa* Glied für Glied hervortretenden Verklärung, — 4<sup>a</sup> *Dhaṅṅe aṅṅāre mahādukkarakārate mahāṅijjaratarāe ceva; . ., — schl.: Mahāvidehe rāse sijaṅṅihiti, evaṃ khalu Jambū! sam. jāva s. paṅṅamassa ajjhaṅṅassa a. a. p., — 2 5<sup>a</sup> (P 17<sup>b</sup>): jati ṅaṃ bhaṅte ukkhevato, evaṃ khalu Jambū, . . Kāgaṅṅi, . . Jitasattū, . . Bhaddā nāmaṃ satthavāhi, tise ṅaṃ . . putte Sunakkhatte nāmaṃ dārate hotthā, ahīṅa jāva surūve, paṅcadhātīparikkhite jahā Dhaṅṅe, tahaṅ rattisāu dāto jāva uppim pāsāta vadimṅsate viharati; t. k. 2 sāmosaraṅṅam jahā Dhaṅṅe tahaṅ Sunakkhatte vi niggaṅto, jahā Thāvaccaputtassa tahaṅ nikkhamāṅṅam jāva aṅṅāre jāte iriyāsamāte jāva baṅbhacāri, teṅaṃ (tate ṅaṃ se P) Sunakkhatte aṅṅāre ja(m) ceva dīva(saṅ P) 5<sup>a</sup> samāṅassa bhagaṅṅate aṅṅite naṅṅe jāva pavā(e) taṃ ceva dīvasaṅ . ., ekkārasa aṅṅāim āhiyyati . . . jāva Sarvaṭṭhasiddhe vimāṅe deve uvavaṅṅe tettisaṅ sāgaroramātiṅ ṭṭiti, se ṅaṃ bhaṅte Mahāvidehe sijaṅṅihiti: — 3-10 5<sup>a</sup> (P 18<sup>b</sup>): evaṃ Sunakkhattaṅṅameṅam sesā vi aṭṭha bhāṅiyavvā, navaraṅṅam aṅṅurvie doṅṅi Rāyagihe, doṅṅi Sūtete, doṅṅi Vāṅṅiyagrāme, navaraṅṅo Hatthiṅṅapure, dasame Rāyagihe, navaraṅṅam Bhaddāto jaṅṅāto, navaraṅṅa vi rattisāu dāto, navaraṅṅa nikkhamāṅṅam Thāvaccaputtassa sarisaṅṅam Vehallussa piṅṅā kareti, chammāsā Vehallate, navā Dhaṅṅe, sesāṅṅam bahū vāsā, māsaṅṅam samlehaṅṅā, Sarvaṭṭhasiddhe sarve, Mahāvidehe sijaṅṅā; evaṃ khalu Jambū! samañeṅam bhagaṅṅatā Mahāvireṅṅam ātigareṅṅam titthagareṅṅam . . . siddhiṅṅā nāmadheyaṅṅam ṭṭhaṅṅam sampatte-**

1) *vaṅṅamā paṭṭhame ti yā B.*

2) *vihatte B.*

*ṇam anutt. taccassa vagrassa ayam atthe paṇṇatte, anuṃsâu sammattâu, navamaṇam aṅgam sammattam || anuṃsâṇam<sup>1)</sup> ego suyakkhamdho tinni vaggâ tisv ceva dirasesu uddissanti, tathâ padhame vage dasa uddesagâ<sup>2)</sup> ritiyaragge (rit. terasa udd., tatiyaragge B) dasa udd., sesam jahâ (j. ṇâyâ B) dhammakahâṇam tahâ neyarvaṇ<sup>3)</sup>.*

1811. Ms. or. fol. 642.

Dasselbe Werk (= B) nebst dem in P publicirten *pradeçavivaraṇam*.

6 foll. (14-15 Z., à 49 aksh.); ohne Datum; incorrect: — 1 1<sup>b</sup>, 2 2<sup>a</sup>, 3 6<sup>a</sup>.

Das *vivaraṇam* beg.: *athâ 'nuttaropapâtikadaçâstra* (°su P) *kimcid vyâkhyâyate, tatrâ 'nuttareshu sarvottameshu vimânaviçesheshû papâto janmâ 'nuttaropapâtah sa vidyate yeshâm te 'nuttaropapâtikâs. tatpratipâdakâ* (°dikâ P) *daçâḥ daçâdhyayana-pratibaddhaprathamavarayogâ*(d P) *daçâḥ*(çâ P) *graṇthaviçesho 'nuttaropapâtikadaçâs, tûsâm ca sambandhahsûtram, tadvyâkhyânam ca Jnâtâdharmakathâ-prathamâdhyayanâd araseyam<sup>4)</sup>. sesham sûtram api ka(m)thyam, navaraṇam tṛitîyavargre: ruttapadibuttiya ti* (°ttaya ti P) *pravri*(bra P)*jjâ grahaṇa* (°ṇaçravaṇa P) *mûthhitotthitâyâ* (mûrchit° P) *mâtuh putrasya ca parasparam pravri*(vra P)*jjâgrahaṇanishedhena*(dhana P)*vishayâ ṇsamarthanavishayâ* (tatsam° P) *vo 'kta* (co 'kti P) *pratyuktir ity arthah: Mahâbalo bhagaratyâm. Thâravvâputrah paṇcame jnâtâdhyayane. tathâ âyambilaṇ ti çuddhandanâdi. saṃsattha tî saṃsriṣṭahastâdinâ 'dîyamânam saṃsriṣṭam. — schl.: jîvam jiveṇa gachati jîvavîryeṇa na tu çarîravîryeṇe 'ty arthah. çesham aṇtakṛiddaçaṅgarad iti. anuttaropapâtikânavamâṅga pradeçavivaraṇam<sup>5)</sup> samâptam iti.*

1) was folgt, fehlt in P.

2) auch hier wird also (s. p. 502) von *uddesaga* gesprochen, während der Text selbst nur von *ajjhayaṇa* spricht, s. 16. 271. 286. 323.

3) s. oben p. 481. 502. Die hiesige, ebenso auch in 1815 (s. p. 509) sich findende Lesart: *dham.* scheint mir besser, als: *ṇâyâdham.*, da sie den Vergleich blos auf den zweiten Theil von *aṅga* 6 beschränkt.

4) bis hierher sowohl auf fol. 1<sup>a</sup>, als anf fol. 2<sup>a</sup>; es liegt hier dieselbe Beziehung auf den Commentar zu *aṅga* 6 vor, wie bei *aṅga* 7 u. 8.

5) statt *anuttaro*° hat P: *çabdâ(h) ke canâ 'rthato 'tra viditâḥ keçit tu parjâyataḥ sûtrârthânugate samûhya bhaṇato yaj. jâtam âgahpâdam | çrittâv atra tato Jineçvaravaco bhâshâvidhau kavîdaiḥ saṇçodhyam vihîtâdarair jinamatâpekshâ yato na kṛitâ || 1 || p(r)atyaksharam nirûpyâ 'sau graṇthkamânam vinîçûtam | çrittînâm tisriṇâm çlokaśahasraṇ trîçatâdhikam || 2 || kṛitir iyaṇ çṛimajJineçvarâcâryapadopajîvîçṛimad-Abhayadeçârjyâṇâm itih ||* Die in diesem Kolophon vorliegende Zuthellung dieses Comm.'s zu *aṅga* 9 an *Abhayadeva* tritt denn in der That wohl, s. oben p. 491, dafür ein, daß auch die beiden gleichartigen *vivaraṇa* zu *aṅga* 7 und 8 (zu *çrittînâm tisriṇâm* s. oben p. 491<sup>b-1</sup>) demselben zuzuweisen sind.





31 foll. (13 Z., à 55 aksh.): ohne Datum: am Schlufs blos: *grañthāgram* 1300.

1 6<sup>a</sup> (P 84): *namaḥ çrutaderatīyāi | añuttaravavāyadāsāṇam ekko sutakkhamdho, tiṇi vagjā, tisu ceva divasesu uddisaṃti, tattha paḍhamavagve das' uddesagā, bitiyavagve terasa udd., tutiyavagje dasu udd., sesaṃ jadhā dhammakadhāṇam, takā netavvaṃ<sup>1)</sup> || cha || namo arahantaṇam (ari° B) | Jambū! iṇam-o añhaya saṃvara-viñcchayaṃ (chi° BP) paravaṇassa ṇisaṃdaṃ (niss° P)<sup>2)</sup> | vocchāmi vicchayutthaṃ subhāsitatthaṃ mahesiṇiṃ || 1 || pañcaridho pa(ṇ)ṇatto Jīhehiṃ iha añhaye (°yo°, °hāi B, °hao P) añṭīye (°yo°, °dū B, °dūo P) | hiṇsā mosam adattaṃ abambha-(f.)parigrahaṃ ceva || 2 || jārisuo jaṃ ṇāmā jaha ya kato (kaū B) jārisūphalaṃ detti (diṇti P) | je vi ya kareṇti pavā pañavahaṃ taṃ ṇisimeha || 3 || pañavaho nāma esa ṇiccaṃ Jīhehiṃ bhaṇito (bhaṇo P) pavō caṇḍo ruddo khuddo sāsasi añriṇi ṇigghāṇo ṇissaṃso mahabbhayo patibhayo (pāi° P) atibhayo (°bhaū B) bihaṇao tisuṇao uñajjo urveyaṇāū (urveṇāū P) ya ṇiravayakkho<sup>3)</sup> middhaṇṇo ṇippi-rāso ṇikkalaṇo ṇirayaṇāsagamaṇañidhaṇo mohamahabbhayaṇayaṇṭṭao maraṇavemaṇaso, paḍhamam adhammadāraṃ (aha° P), tassa ya (f. B) ṇāmāṇi imāṇi goṇāṇi (i. goṇāṇi ṇ. B) hoṇti tīsaṃ, taṃ jadhā (jahā B): pañavadha (°ha BP)<sup>1 4)</sup> ummū-taṇā (rahu 'mm° C) sarīraṇ 2 arisaṃbho 3 hiṇsariviṇsā 4 tadhā (°hā BP) akicciṃ (°ecaṃ BP) 5 ca, ghātāṇā (ghāy° BP) 6 māraṇā 7 ya vadhaṇā 8 (rah° BP) uddavaṇā 9 tivātaṇā (nivāyaṇā B) 10 ya āraṃbhasamāraṃbho 11 . . goṇāṇaṃ virāhaṇaṃ(ṇe P) 30 tti, ari (vi P) ya tassa eram-ātini (ādini B, āni P) ṇāmadhejjāṇi hoṇti tīsaṃ pañavahassa kahussu kaḍuyaphaladesagāṇi, taṃ ca piṇa kareṇti ke yi pavā, assaṇjatā (asaṇjaya BP) avīratā (°yā BP) añihuta(ya BP)pariṇāmā duppayogī pañavahaṃ bhayaṇkaraṃ bahuvihaṃ (bah. f. pr. m.) bahuppakāraṃ (°gāraṃ BP) paradukkhuppātāṇapasa 2<sup>a</sup> ttā imehiṃ tasathāvarehiṃ jīrehiṃ paḍiṇivīṭṭhā, kiṇte, paḍhīna tīmi tīmīṅgila (tīmaṅg° P) añegajhasavivihajāti . . evamāti (°ādi B, °āi P), kuramga(kuram° P)ruru(rirū P)sarabhaçamara . . evamādi(āi P), ayakara<sup>5)</sup>goṇasa(sū P)-varāhi muḍḍi(mā° BP) kāvara(°udara B, °odara P) . . evamādi. — 3<sup>a</sup> (P 36): evam-ātīhiṃ (ādi° B, āi° P) bahūhiṃ kārāsaṭehiṃ hiṇsaṃti taru(rū P)gaṇe bhaṇitā(yā BP) bhūṇite(ṇie B, abhaṇie P) ya, eramādi(āi P) satte sattapurīvaṇjīṭṭā(jīe P) urahaṇaṇti<sup>6)</sup>, dadhu-mūḍha-dāruṇamati, kohā mūḍā māyā lobhā hassa (hāsa P) ratī arati (°ti P) 2 soya<sup>7)</sup> veduttha<sup>8)</sup> jātakāmattham dhammahetaṃ (jīradhammatthakāma-*

1) in diesem zu aṅga 9 gehörigen Schlusse ist die Lesart *dhammak°* bemerkenswerth, s. p. 507<sup>n.3</sup>.

2) s. *upāṅga* 4 Eingang v. 5.

3) *nirgatā 'pekshā paraprāṇavishayā paralokādivishayā vā yasminn asau nirapekshah, niravakāṅksho vā.*

4) diese Zahlen aus BCP.

5) *ajagarā . . mukulino . . kākodarāḥ.*

6) *sattvāṇ sattvaparivarjītān upaghnanti.*

7) *iha pañcamūlopo dṛiçyaḥ.*

8) *vedārthāç ca vedārtham anushṭhānaṃ.*





(<sup>o</sup>ntāim P) dukkhāim pāvakārī, eso so pañviraḥassa phalavivāgo, ihaloie paraloeie, appasūho bahudukkho mahabbhayo bahurayapagāḍho dāruṇo kakkaso asāto vāsasahassemim muccuti na ya aredaṭṭā atthi ha (hu P) makkho tti, evam āhaṃsu Nāyakulānaṃdaṇo mahappā Jīno u (AC. tu B, na P)<sup>1)</sup> Firavaraṇāmadhejjo, kahesi ya pañviraḥassa (pañu<sup>o</sup> P) phalavivāgaṃ eso so pañvadho (pañabaho P) caṃḍo ruddo khuddo (wie oben bis) maraṇavemaṇaso. paḍhamam ahammadāraṃ samattam ti bemi.

2 9<sup>a</sup> (P 142): Jambūl, rītiyaṃ ca aliyarayaṇaṃ lahusagalahu-cavalabhānitaṃ<sup>2)</sup> bhayakara dukhakaṛa ayasakara verakaragaṃ aratiratirāgadoṣa manasaṃkilesa vīyaraṇaṃ, aliyāṇiyadisātījoyabahulaṃ<sup>3)</sup>, nīyajānaṇisevitaṃ nisamsaṃ appaccayakāraṇaṃ paramasādhugarahaṇījjaṃ parapūlākāraṇaṃ paramakaṇhalessasahitaṃ dugjatirīnīvātavattānaṃ(dādh P) bhavapūṇabbhavarakaṇaṃ(karaṇaṃ P) cīraparigataṃ(paricitaṃ P) aṇugataṃ durantaṃ, kittiyaṃ bitiyaṃ adhammadāraṃ, tassa ya nāmāṇi goṇāṇi hoṃti tisaṃ, taṃ jahā: aliyāṃ 1<sup>4)</sup> sadhaṃ<sup>5)</sup> 2 aṇajjaṃ 3 māyāmosā (<sup>o</sup>so P)<sup>6)</sup> 4 asaṃtakāṃ 5 kūḍakavadaṃ(kava<sup>o</sup> B) avatthūṃ 6<sup>7)</sup> nīratthakaṃ avatthukaṃ<sup>7)</sup> ca 7 viddesagarahaṇījjaṃ<sup>8)</sup> s . . . avaloro<sup>9)</sup> 30 tti vi ya tassa eyāṇi evamādiṇi nāmadhījāṇi hoṃti tisaṃ, sāvajjassa aliyassa vājjogassa aṇegāḍim, taṃ ca puṇa vadaṃti kei aliyāṃ pavā asaṃjatā aviratā kavāḍa kūḍilakāḍya caḍulabhāva (so ABC, kaḍya cavalacāḍya P) . . ., scharfe Polemik gegen Irrlehren, — 6<sup>b</sup> (P 92) aware natthikavāṇo vāmalogavā<sup>10)</sup> bhāṇaṃti: suṇṇaṃ<sup>11)</sup> ti na tthi jīvo na jāi iha pare va (cca P) loe, na ya kiṃci vi phusū puṇaṃ pavāṃ, na tthi phalaṃ sukayadukkayāṇaṃ, paṃca-mahabbhūiyaṃ sarīraṃ bhāsaṃti ya (ha BC, haṃ P) vāya(vāta BC)jogajuttaṃ<sup>12)</sup>, para (paṃca BCP) ya khaṃdhe bhāṇaṃti kei<sup>13)</sup>, maṇaṃ ca maṇajīvigā vayaṃti<sup>14)</sup>, vā jīve tti evam āhaṃsu sarīraṃ sāiyaṃ (sāhi<sup>o</sup> P) saṇiḥaṇaṃ, iha bhava (bh. ege bhava BCP) tassa vippanāsaṃmi(saṃsi P) sarvamoso(nāso BCP) tti evaṃ jaṃpaṃti musārāi, tumhā dānavayaposaḍāṇaṃ<sup>15)</sup> tara saṃjama baṃbhacera kallāṇa-m-āyāṇaṃ

1) Jīnus tu Jīna eva. 2) lughur guṇagauravarahitāḥ sva ātmā yeshāṃ te lughusvakās, tebhyo pi ye lughavas te lughuscakulaghavas te ca capalūc ca kāyālibhir iti karmadhārayaḥ, tair eva bhāṇitaṃ yat. 3) nikṛiter bandhanaprachādanārthavacanasya sāi tti aṇīcrambhasya ca aṇīcāsavacanasya yogo vyāpāras tena bahulaṃ.

4) diese Zahlen aus CP; von 8 ab auch in B. 5) ṣaṭhaṃ. 6) māyāṃṛishū.

7) kūṭaṃ, kapaṭaṃ, arīyamānavastū, padatrayasyā py etasya kathaṃcit samānārthavācīnai katamasyai va gūṇanād idaṃ ekam nāma 6. 7) apārthakaṃ.

8) vīdeśhagarahaṇīyaṇi. 9) avaloro vastusadbhāvaprachādanaṃ.

10) apare uktebhyo nye nīstikavādīno lokāyatikāḥ vāmaṃ pratīpaṃ lokaṃ vadaṃti ye.

11) jagad iti gūṇyate.

12) haṃ iti nīpāto cākyaḷaṃkāre, vātayogayuktaṃ praṇavāyūnā sarvakriyāsu pravartitaṃ.

13) Bauddhāḥ. 14) na kevalaṃ paṃcai va skandhān, maṇaḥ ca, manaskāro nīpādījnānataksaṇānām upādānakāraṇabhūto yaṃ ācṛitya paraloke bhīyapagamyaṭe Bauddha iḥ, mana eva jīvo yeshāṃ te manojīvāḥ, ta eva manojīvikāḥ. 15) dānavratapaushadhānām.

na 'tthi phalaṃ na vi ya páñivaha (páña<sup>o</sup> P) aliyavayaṇaṃ na ceva corikkakaraṇa-  
paradárusevaṇaṃ vá, sapaṛiggahapárákamma(mmdāṇ P)karaṇaṃ pi na 'tthi kiṃ pi,  
na nerūyatirīya(rikkha P)maṇṇuyāna(ṇuyya P) jōṇi, na devalogo vi (vá atthi P). na  
ya atthi siddhiyamaṇaṃ, ammápiyaro vi na 'tthi, na vi (vi ya P) atthi piṛisakāro, paccā-  
kkhāṇaṃ avi na tthi, na vi atthi (na vi na tthi P) kálamaccū ya (f. P), arahanta  
(arīhanta P) cakkaratti Baludera Vāsudera na 'tthi, neva tthi (neva natthi P) kei  
risaū dhaminādhammaphalaṃ (risaū dhava dhamma ca P), na vi (na vi na P) atthi  
kiṃ ci vi (f. P) bahuyaṃ thoruyaṃ vá (thoraṃ ca P). tamhá evaṃ jāññiṇa jahá (jahá-  
phala P) subahū(hu BP) imūyānukūlesu savvaṛisuesu rattaha, na 'tthi ká vi (ká yi  
BCP) kiriyá rá, akiriyá rá (ak. rá f. BP). evaṃ bhaṇanti natthikavāṇo vāma-  
logavā; imaṃ pi biyyaṃ kudamaṣaṇaṃ asabbhāvarāṇo paṇṇavaṇti mūdhá: saṃ-  
bhūu(bhūo BCP) aṇḍagāu logo sayambhūṇá sayam ca nimmū(io BCP): evaṃ  
eyaṃ (ete P) paliyaṃ (aliyaṃ BCP): pa 7<sup>a</sup> yāvaiṇá issareṇa(ṇa ya B) kaya  
tti kei; evaṃ Viñhumaṇaṃ (so ABC, Bihūumayabhūyāṇa sayam ca nimmū P), ki-  
saṇaṃ (kasiṇaṃ BCP) eva ya jagam ti; kei evaṃ ege vayanāti moṣaṃ: ego áyá  
akārago veyago (vedako BCP) ya sukaya(yassa ya BCP)dukkayassa(ssa ya BCP).  
karaṇāṇi kārūṇāṇi ya savvaḥá savvaḥi(hiṃ BC) ca (vá P) ṇicco ya mikkū nigruṇo  
ya aṇṇuravāi (°ṇo ya aṇṇor<sup>o</sup> CP, °ṇo valleravāi B) tti (tti ya P): vi ya evaṃ áhaṃsu . . .  
— schl.: eso so aliyavayaṇassa phalaṇivāo ihaloṇi appasūho bahudukkho maha-  
bbhāu bahuvayaṇpagādho . . . (wie Schlufs von **1**, resp. Anfang von **2** bis) aṇṇayaṃ  
duraṇtaṃ biyyaṃ ahammadāraṃ sammattaṃ ti bemi<sup>1)</sup>.

3 13<sup>b</sup> (P 222): Jambū!. taṇṇyaṃ ca, adīṇṇadāṇaṃ (so ABC, °ṇṇādāṇaṃ  
P)<sup>2)</sup> hara-daha<sup>3)</sup>-maraṇa-bhaya-kalusa-tīsaṇa-parasaṇṇitīyadhāṇa(dh. f. P)bhijja-  
(bhijja P)<sup>4)</sup>lobhamūlaṃ(la P) kālariṣamasamaṇiyaṃ . . . aṇṇayaṃ duraṇtaṃ taṇṇyaṃ  
ahammadāraṃ. tassa ya nāmaṇi gūṇāṇi huṃti tīsaṇ. taṃ jahá: corikkaṃ 1 para-  
hadāṃ 2 adattaṃ 3 . . . avaraccha<sup>5)</sup> so tti vi ya. tassa eyāṇi evamāṇi nāmadhijjāṇi  
huṃti tīsaṇ. adīṇṇadāṇassa páraḥkalikalusakammabāhulassa aṇṇāṇi. taṃ puṇa ka-  
reṇti coriyaṃ takkārá paradavaharā, — schl.: eso so adīṇṇadāṇassa phalaṇivāo  
ihaloṇi . . (analog wie in **1**, **2** bis) sammattaṃ ti bemi<sup>6)</sup>.

4 18<sup>a</sup> (P 303): Jambū!. abambhaṃ ca caūtthaṃ saderamaṇṇuyāsurussa lo-  
yassa patthaṇijjaṃ<sup>7)</sup> paṃkapaṇaṇapāsaṇājālabhūyaṃ<sup>8)</sup> thipuriṇanapuriṇasagaveyaciṇḍhaṃ

1) so auch C, während ti bemi in P vor biyyam steht, und in B biyyam . . bemi fehlt.

2) adattasya dhanāder ādānaṃ grahaṇaṃ.

3) haradaha ity etau haraṇadāhayaḥ  
parapracartanārthau śabdau haraṇadahanaparyāyau eva chāndasār iti tau ca maraṇaṃ ca.

4) parasakte dhane yo 'bhidyālobho ruudradhyānānvitā mūrchá.

5) avidyamānāni pareshām akshīṇi drashṭavyatayā yatra tad aparokṣham (CP) asu-  
akṣham ity a.

6) só auch BCP.

7) prārthanīyam abhīlāshāṇiyaṃ.

8) paṃko mahān kardamaḥ, paṇakaḥ sa eva pratalaḥ (P, la C) śūkṣmaḥ, páro  
bandhanaviśeṣo, jālaṃ matsyabandhanaṃ, etad bhūtam etadupamaṃ.

(<sup>o</sup>redacīṇam P) *tavasamjamabambhacera viggham . . anugayam duramtam caūttham ahammadāram, tassa ya nāmāṇi guṇṇāṇi huṃti tīsam, tam jahū: abambham 1 mehuṇam 2 caramtam 3 samśagvi 4 sevānāhigāro 5 samkappo 6 . . kāmagaṇi* (<sup>o</sup>ṇa C, <sup>o</sup>ṇo BP) 30<sup>1</sup>) *ti vi ya tassa eyāṇi eramāṇi nāmadhijjāṇi huṃti tīsam, tuṃ ca puṇa niseramti*(*viṃti* P) *suragaṇā sa-accharā* (so AC, *acharā* P, *sajarā* B) *mohamohiya-mā asura*<sup>1</sup>-*bhuyaga*<sup>2</sup>-*garula*<sup>3</sup>-*vijju-jalaṇa-dīva-udahi-dīsi-pavaṇa-thaṇṇiyā* 10, — 14<sup>b</sup> (P 238): *dugūla*(*dugulla* CP)-*vara cīṇa-paṭṭa-kosijja-sonīsuttaka-vibhūsiyaṃgā*<sup>2</sup>) . . . (P 243) *te vi waṇamaṃti maraṇadhammaṃ avitittā kāmāṇam, bhujjo Vāsudeva-Baladevā* (Borā Vāorā P, Bova Vāorā BC) *ya pavarapurisā mahābalaparakkamā mahādhaṇṇiriyattagā mahāsattasāgarā duddharā dhaṇṇudharā nararasabhā Rāma Kesarā bhāyaro saparisā Vāsudeva*<sup>3</sup>)-*Samuddarījaya-m-āyāṇam Dasārāṇam Pajju*(*ṇṇa* BCP) *Paīva Saṃba Aṇiruddha Nisaḍha* (<sup>o</sup>saha B) *Ummuya* (*Usuya* BP) *Sāraṇa Gaya Sumha Dummuhāṇa Jāyarāṇam addhutthāṇa vi kumārakoḍi-ṇa*(*m*) *hiyayadaīyā devī Rohiṇī devī Devakī e āṇāṇdahiyaya* (*Devāe ya hiyāṇāṇdahiya* P)*bhāraṇāṇda*(*daṇa* BCP)*karā solasa* (*sola* P) *vararāya* (*rāyavaru* BP) *sahussāṇu*(<sup>o</sup>ṇum P)*jāyamaṃgrā solasaderisahasvarāṇayāṇa*(*ssāvaravayāṇa* P)*hiyayadaīyā nāṇā-maṇikaṇaga* . . , — 15<sup>a</sup> (P 250) *tadariyadappiya* (*tadapp*<sup>o</sup> P) *Mutthiya-Cāṇūra*<sup>4</sup>) . . , *mahāsāṇi Pūyaṇariva*(*nāripū* P)<sup>5</sup>) *Kaṃsamaūḍamodagā*, . . (P 258) *kumdurukka-Turukkadhūya*<sup>6</sup>) . . , — 15<sup>b</sup> (P 261) *narasīhā sīharikkamagā* . . . *te vi waṇamaṃti mar. av. kām., bhujjo maṇḍaliyanaravarāṇḍā sabalā saamteurā saparisā sapurohiyā* . . . (P 262) *te vi waṇamaṃti m. u. k., bhujjo Uttarakuru Devakuru vaṇarivara-pāyacārīṇo naragaṇā bhoguttamā bhogalakkhaṇadharā bhogasassirīyā*, — 16<sup>b</sup> eingehende Beschreibung der weiblichen Reize, deren Besitz, resp. Genuß, eben doch nicht vor dem Tode schützt (Refrain: *te vi waṇ. m. . .*), — 17<sup>b</sup> (P 292) *mehuṇa-mūlam*<sup>7</sup>) *ca survamti*(*rae* P) *tattha-tattha pavattapurvā saṃgāmā janakkhayakarā Sīyāe*<sup>8</sup>) *Devāe Ruppīṇe Paūmāvaīe Tārāe* (*tī*<sup>o</sup> B) *Kaṃcaṇāe Rattasu-*

<sup>1</sup>) so C, 29 in P.

<sup>2</sup>) *dukūlo eṇikshaviṇṇeshas tasya calkaṇi grihītvā udākhala-julena saha kuṭṭayitvā buṅkṛitya sūtrikṛitya ca yūyaṇte* (C, <sup>o</sup>tya vū cyūyaṇte P; wohl <sup>o</sup>tya ca cyūyaṇte?) *yāni tāni dukūlāni, varacīṇāni 'ti dukūlaeṇikshavarasyai 'ca yāny abhyaṇtarahī-rati* (? <sup>o</sup>hīriti C) *nishpadyaṇte sūkshmatarāṇi bhavanti tāni Cīnadeṇotpannāni vā* (s. 16, 333) *Cīnāny ucyante, paṭṭasūtramayāni paṭṭāni, kaṇṇeyakāni kaṇṇeyakārodभवानी वाstrāni, cṇoṇīsūtrakaṇi kaṇṇīsūtrakaṇi.*

<sup>3</sup>) s. oben p. 471. 475. 495. 498.

<sup>4</sup>) *Baladevena Muṣṭikimallo Vāsudevena Cāṇūramallo mārita iti.*

<sup>5</sup>) *Kṛishṇapitṛivairīnyā mahācākuni Pātānābhīdhānāyā vidyādhara yoshito . .*

<sup>6</sup>) s. oben p. 433. <sup>7</sup>) *maithuṇam mūlam yatra vartate, cṇūyaṇte ākaraṇyaṇte teshu -teshu cāstreshu, jāṭāḷ pūrvakāle, saṃgrāmāḷ bahujanakshayakarāḷ.*

<sup>8</sup>) *Abhayadeva* (C 53<sup>b</sup> fg., P 292 fg.) berichtet hier sehr ausführlich die Geschichte dieser Frauen. Zunächst die der *Śītā* (sō hier durchweg, in CP), und zwar weicht seine Darstellung derselben auch sonst noch von der des *Rāmāyaṇa* in hohem Grade, resp. in offenbar



*bhaddâe Ahattiyâe* (Ahilî° B, Ahilâ° P, Ahilli° C) *Suraṇṇaguliyâe Kinnarie ya Surûvarijjumaie Rohiṇîe ya, amnesu ya evamâesu*(âisu P) *bahuro* (bahuro BP) *mahilâkae*(kaesu B) *survaṃti aikkamṭa saṅgâṇâ gâmadhammamulâ* (ihaloe tâva natthâ BP) *paraloyammi*(loe BP) *ya natthâ mahayâ mohatimisaṃdhayâre*(kâre P) *ghore tassa-thâvarasuhumabâdavesu . . câuraṃtasam̐sârakaṃtâram aṇṇaparivattam̐ti jivâ mohavasa-sam̐virittâ,* — schl.: *eso so abam̐bhassa phalavivâgo . . bis bemi.*

5 19<sup>b</sup> (P 327): *Jambû! eu* (etto P) *parigjaho paṃcemo u* (f. P) *niyamâ, nâṇâmaṇi kaṇaga rayaṇa mahariya*(riha P) *parimula saputtadârapariyaṇa dâsî dâsa bhayaga pesa*<sup>1)</sup> (ppesa P) *haya gaya go mahisa utthâ khara caya gavelaya sîhâsaṇa . . . imassa mukkharamuttimayjassa phalibhabhû*<sup>2)</sup> *carimam̐ aham̐madâraṃ, tassa nâmaṇi gvaṇṇâni huṇṭi tisaṃ, taṃ jahâ: parigraho* 1 *saṃcau* 2 *cau* 3 *uvacu* 4 *ñihâṇam̐* 5 . . . *asaṃtoso* 30 *tî vi ya tassa eyâṇi evamâṇi nâmadhijjâṇi huṇṭi tisaṃ, taṃ ca puṇa parigraham̐ mamâyam̐ti*<sup>3)</sup> *lobhaghatthâ bhavaṇṇarararimâṇavâsiṇo parigjâharu* *parigrahe virihakaraṇabuddhi devanikâyâ ya asura bhuyaga garula vijju jalama diva udahi disî paraṇa thaniya . . paṃcavihâ joisiyâ ya devâ vahassa*<sup>4)</sup> *canda sûru sukka saṇicchara*(râ P) *râhu dhimakei*(keu P) *buhâ*(ddhâ P) *ya, aṇṇârakâ ya tattaravijja*(tattataw° P) *kaṇagavaṇṇâ je ya gahâ joisiyam̐mi câraṃ caraṃti, keu ya gâ-râiyâ, attharisa*<sup>5)</sup> *vihâ ya nakkhatta devaya*(deva P) *gvaṇâ, nâṇâsam̐thânasam̐thiyâu ya târagâu thiyalesâcârîṇo ya avisâmanam̐ḍalagâ uraricârâ udda*(uddha BP) *logavâsî durihâ vemâṇiyâ ya devâ Soham̐mîsâṇa Saṇam̐kumâra Mahim̐da Bumbhaloga . . .* — 19<sup>a</sup> (P 316) *devâ vi sa-im̐dagâ nâ tattim̐* (ti° P) *na tushtim̐* (! *tutthim̐* P) *uratabham̐ti,* — . . (P 318) *je vi ya narâ câuraṃtacakkavattî Vâsudera-Baladervâ mam̐ḍaliyâ issarâ talavarâ seṇâvai ibbhâ sithâ* (*setthâ* P) *ritthiyâ* (si° P)<sup>5)</sup> *puvohiyâ kumârâ daṇḍanâyagâ mâḍam̐biyâ satthavâhâ koḍam̐biyâ* (kuḍam̐° P) *amaccâ ee anne*

durchaus willkürlicher Weise ab; ganz das Gleiche gilt von *Draupadî* (und dem *MBhârata*), deren Geschichte resp. ganz ebenso wie in *aṅga* 6 erzählt wird (s. oben p. 473. 474). Der Bericht über *Rukmîṇî*, *Raktasubhadrâ* und *Rohiṇî* ist, ob auch mit allerhand Zuthaten, doch im Wesentlichen in Uebereinstimmung mit der epischen Sage, während die Geschichte der *Târâ* wieder gänzlich davon abweicht. Die sehr ausführlich erzählten Geschichten der *Padmâvatî* und *Suraṇṇagulikâ* sind mir anderweit nicht bekannt. Und über die Trägerinnen der übrigen Namen weiß *Abh.* selbst nichts zu sagen: *Kaṃcanâsaṃvidhânakam̐ apratâtam̐ itî na tikhitam̐,* — *Ahinnikâ* (P, *Ahitrî*° C) *apratâtâ* (bei ihr ist resp. wohl an *Ahalyâ* zu denken?), — *Kinnarî Svarûpa Vidyanmatî câ 'pratâtaḥ* (P, °tâ C). — Bemerkenswerth ist noch, daß der Bericht über *Padmâvatî* und über *Târâ* zum Theil in *Prâkṛit*, welches ganz unvermittelt in die *Sanskṛit*-Darstellung eingeschoben wird, abgefaßt ist. Vermuthlich war die Quelle *Abh.*'s in *Prâkṛit*, und bei ihm selbst schwieriger Wiedergabe derselben, oder auch bloß aus reiner Bequemlichkeit, bediente er sich einfach desselben Idioms, ein Verfahren, welches in diesen Commentaren ja ziemlich häufig vorliegt.

1) *bhṛitaka-preshya.*2) *parigabhûto 'rgalopamo.*3) *mame 'ty evaṃ mârçhâvacât kurvanti, s'ikurvanti.*

4) s. 16, 333.

5) *râshṭṛikâh.*

ya evamāṁ parigrahaṃ saṃciṇaṃti, . . parigjhasseva ya (°ggahe se va ya P) atthāe sippasayaṃ sikkhae (°āe P) bahujāṇo kalāu vāvattariṃ<sup>1)</sup> suṇṇimāu lehāiyāu saṁnaruyāvāsānāu (saṁnarū°nāo gaṇṇiyappahānāo P), caṁsatthiṇ ca mahilāguṇe<sup>2)</sup> rāijaṇaṇe, sippasevaṃ asi-masi<sup>3)</sup>-kisi-vāṇijjaṃ varahāraṃ atthasatthaṃ . . . eesu jāvajjivaṃ<sup>4)</sup> nadijjae<sup>4)</sup>, — schl.: *eso so parigjhasassa phalavivāgo . . bis carimam ahammadāraṃ samattaṃ.*

Zwischen 5 und 6 stehen fünf gāthā: *eehiṃ paṃcahiṃ asaṃvarehiṃ raya-m-āṇi (āṇi BP) tu aṇusamayaṃ | caṁvihagatiperantaṃ aṇupariyattaṃti saṃsāraṃ || 1 || . . Jhūrayamaṃ gaṇamahuraṃ vireyaṇaṃ savvadukkhāṇaṃ || 4 || paṃcava (°va ya BP) ujjūṇa (ujjūṇaṃ P) paṃcava ya rakkhūṇa bhāveṇaṃ | kammaraya-rippanukkā siddhivaraṃ aṇuttaraṃ jaṃti || 5 || iti āsavadārā samattā ||*

6 22<sup>a</sup> (P 377): *Jambū! itto (etto P) saṃvaradārāṃ paṃca vucchāmi aṇupurvie | jaha bhāṇiyāṇi bhagarayā savvadukkhavimukkhāṇatthāe || 1 || paḍhamāṃ hoi (huṃti P) ahimsā bhūyaṃ saccavayaṇaṃ ti paṇattaṃ | dattam aṇuṇṇāya saṃvararo ya bambhaceraṃ aparigraha ttaṃ (°haṃ taṃ B) ca || 2 || tatha paḍhamāṃ ahimsā tasathāvarasavabhūyakhemakarī | tise sabhāvaṇāe u (°nāo P) kiṃci buccaṃ gaṇuddesaṃ (gaṇulesaṃ || 3 || P) | tāṇi u imāṇi surayamaharavayāi lokahiyavrayāiṃ suyasaḡaradesiyāiṃ tavasaṇjamavrayāiṃ sūlagaṇavaravrayāiṃ saccajjavaravrayāiṃ naratiriyamaṇuyadevagaṁviraḡjagāiṃ (jjayakāiṃ P) savva Jiṇasāsasaṇagāiṃ . . . nivrāṇa-gamaṇamagra-sagrappaṇāyākāiṃ<sup>5)</sup> saṃvaradārāṃ paṃca kahiyāṇi u (o P) bhagurayā; tatha paḍhamāṃ ahimsā jā sā sadaramaṇuyāsurassa logassa bhavāi divo<sup>6)</sup> tāṇaṃ<sup>7)</sup> saraṇaṃ gaṁ pāttthā. nivrāṇaṃ 1 nivrū 2 samāhū 3 . . . pabhāsā 59 ya nimmulātara 60 ti evamāṇi (dīṇi P) niyaya (niya P) gaṇaṇimmiyāiṃ pajjavanāṇāṇi huṃti ahimsāe bhagavaṁe, esā bhagavaṁi ahimsā, jā sā bhūyāṇaṃ piva saṃvaranaṃ (saraṇaṃ P)<sup>8)</sup> 1, pakkhīṇaṃ piva<sup>9)</sup> gayanaṃ 2, tisīyāṇaṃ piva sahīlaṃ 3, khuhiyāṇaṃ piva asaṇaṃ 4, — 21<sup>a</sup> (P 360) imāṃ ca sarvajagajjivarakkhaṇadayatthayāe pāvayaṇaṃ bhagavayā sukahiyaṃ attahiyaṃ piccā bhāvīyaṃ āgamesibhaddaṃ<sup>10)</sup> suddhaṃ neyāṇyaṃ<sup>11)</sup> akuḍilaṃ aṇuttaraṃ savvadukkhāṇa pāvāṇa viosamaṇaṃ<sup>12)</sup>; tassa<sup>13)</sup> imā paṃca bhāvaṇāu paḍhamassa vayassa huṃti, paṇāivāyaveramaṇapari-*

1) s. 16, 333, oben p. 409. 410. 2) *ālīṅganādīnām ashtānāṃ kriyāvīcēshāṇāṃ Vāt-syāyanābhīhitānāṃ pratyekam ashtābhedaṭvāt catuḡshashṭīr mahilāguṇā bhavanti*, s. 16, 333.

3) *mashīkrīṭyam aksharahīpivījñānaṃ.*

4) s. *Hāla* v. 77 p. 26 (1881).

5) *nivrāṇagamaṇe mārga iva yāni, tathā sarge ca dehīnaṃ praṇayaṇti.*

6) *deḡpaḡ.*

7) *trāṇaṃ.*

8) *bhītānām iva śaraṇaṃ.* Zu dem an dieser Stelle hier nach °ṇi geradezu solennem *piva* (aus *api iva!*) s. *Hāla* Vorw. p. xxiv (1881).

9) *pakshīṇām iva.*

10) *preṭya bhāvīkaṃ, āgamishyati kāle bhadrāṃ kalyāṇaṃ.*

11) *naiyāyikaṃ.*

12) *vyapaśamaṇaṃ.*

13) *atha yad uktaṃ (s. Eingang v. 3): tise sabhāvaṇāe u kiṃci vocchaṃ gaṇuddesaṃ ti tatra kāh bhāvanāh? asyāṃ jīṇāsāyām āha: tasse tyādi.*

rakkhaṇattḥayāe paḍhamamaṃ thāna(m P), gamaṇayamaṃjogajamaṇajugamaṇtaranivāyāe ditṭhāe iriyavvaṃ<sup>1)</sup> . . . — na bhayaṃ dukkhaṃ 21<sup>b</sup> (P 363) ca kiṃci labbhaṃ pāveṃ je<sup>2)</sup>, evaṃ iriyāsamiṃjogena bhāvū bhavaṃ aṃtarappā, asabala-m-asamkiliṭṭha-nivraṇacariṭṭabhāvaṇāe<sup>3)</sup> ahimsae samjāe susāhū: riyāṃ ca. maṇeṇa pāvaṇeṇa pāra-kaṃ ahaṃmiyaṃ dāruṇaṃ nisamsaṃ vahabaṃdhaparikilesabahuṃ<sup>4)</sup> bhayā<sup>5)</sup> maraṇa-parikilesasamkiliṭṭhaṃ na kayā maṇeṇa pāvaṇeṇa pāvagaṃ kiṃci vi jḡyavvaṃ(bhā<sup>o</sup> P)<sup>6)</sup>, evaṃ maṇasami(<sup>o</sup>mili P)jogena bhāvū bhavaṃ aṃtarappā . . . susāhū: taṃyaṃ ca, vaṃe ca pāvīyāe pāvagaṃ ah. d. n. v. jara(<sup>o</sup>rā P)maraṇaparikil. na kayā vaṃe pāvīyāe u (o P) p. k. bhāsīyavvaṃ, evaṃ vaṃsamiṃjogena . . . susāhū: caṭṭhaṃ, āhāraṃ (<sup>o</sup>ra P) esaṇāe suddhaṃ ucchaṃ<sup>7)</sup> gavesīyavvaṃ . . . — 22<sup>a</sup> (P 372) evaṃ āhāra-samiṃjogena bhāvū bh. . . susāhū: paṃcamagaṃ, pādha phalaga sijaṃ saṃthāraṃ vaṭṭha patta kambala daṃḍaga rayaharaṇa colapaṭṭaga muhapuṭṭiya pāyapunaṇā<sup>8)</sup>(nādi P) eyaṃ pi samjamaṃ . . . uragavaṇaṃ, evaṃ āyānabhaṃdanikkheraṇāsamiṃjogena bhāvū . . . susāhū: evaṃ iṇaṃ (iyaṃ P) samvara(rassa P)dāraṃ sammaṃ samvāriyaṃ (<sup>o</sup>car<sup>o</sup> P) hoi (huṃti P) suppaṇḥīyaṃ imehiṃ paṃcahi vi kāraṇehiṃ (<sup>o</sup>nāhiṃ P) maṇa-vaya-kāyaparivakkhihiṃ miccaṃ āmaraṇaṃtaṃ ca esa joga ne-yarro (niy<sup>o</sup> P) dhūmayā (dhitimatā P) māmayā aṇāsaro akuluso achiddo aparissā<sup>9)</sup> asamkiliṭṭho suddho sarvāJiṇa-m-aṃuṇuṇa(nāto P), evaṃ paḍhamamaṃ samvara-dāraṃ phāsīyaṃ pāliyaṃ tīriyaṃ (tir<sup>o</sup> P) kiṭṭiyaṃ sohiyaṃ ārahīyaṃ āṇāe aṇupāli-yaṃ bhavaṃ. evaṃ Nāyamaṇiṇā bhagarayā paṇvāriyaṃ parūriyaṃ pasiddhaṃ siddhaṃ siddharavasāsaṇaṃ iṇaṃ āghaviyaṃ suresīyaṃ (sude<sup>o</sup> P) pasatthaṃ paḍha-mamaṃ samvaradāraṃ samattaṃ ti bemi.

7 24<sup>a</sup> (P 405): Jambū! biyaṃ (etto bit. P) ca, saccaravaṇaṃ suddhaṃ suciyaṃ<sup>9)</sup> siraṃ sujāyaṃ subhāsīyaṃ surayaṃ sukahīyaṃ suditṭhaṃ supāṭṭhiyaṃ . . . — 22<sup>b</sup> (P 380) sacceṇa mahāsanaṃuddamaṃjhe citṭhaṃti (ci. na nimaṃjhaṃti B P). mū-dhāniyā<sup>10)</sup> vi poṃā sacceṇa ya udagasambhamaṃmi (<sup>o</sup>maṃti P) na vujjhaṃti (so auch B, <sup>o</sup>jḡhā C, budḍaṃti P) na maraṃti (na ya marā C). . . . (P 382) taṃ

1) iritavyaṃ gaṇtavyaṃ. 2) na bhayaṃ bhūtiṃ dukkhaṃ vā (!) carādi kiṃcid alpaṃ api labhā (! cf. Pāli) yogyo prāpayatvaṃ; je iti nipāto vākyālaṃkāre (s. Hem. 2, 217. Hāla 524). 3) aṇbalena . . . asamkiliṭṭhena . . . nivraṇeṇa . . . caritveṇa bhāvanā vāsanā.

4) vadhena hananena baṃdhena samjamaṇa parikleṇeṇa ca paritāpanena hiṃsāya-tena bahulaṃ pracuraṃ. 5) auch P, aber: jara im Comm. 6) dhyātavyaṃ.

7) uṇchaṃ (!) ivo ṇchaṃ alpāpagrihītaṃ bhāikshyaṃ.

8) na parisravati karmajalapraveṇataḥ.

9) cūcītaṃ pavītraṃ.

10) mūdhāniyā vi tti, mūdhaṃ niyatadigjayaṃ apratyakshaṃ (? C, digjamaṇāpratyataṃ P) aṇīyaṃ ti agratvaṃdam aṇīkaṃ vā tatpravartakajanaṃ (? C <sup>o</sup>kaṃ jana P) saṇīyaṃ yeshāṃ te, tathā te pi poṃā vovisthāḥ (? C, bohīsthā P; ob vohitrasthāḥ?), tathā satyena ca udaka(! C, diḥ P)sambhramaṃ pi sambhramakāraṇatrāḍ udakaplava udakas (! C, udakasambhramas P) tatrā pi na bujḡhā tti vacanaṇaparivāṇāṇaṃ no ḥyaṃte na plāvyaṃte na ca mri-yaṃte: die Textlesart in P budḍaṃti schließt wohl an ḥbud, vud >tauchen\* (Hāla p. 15) an.



succam<sup>1)</sup> bhagavaṇṭaṃ titthagarasubhāsiyaṃ dasavihaṃ caūddasapurvīhiṃ pā-  
 huḍattharīdiyaṃ maharīsīṇa ya samayappadīmaṃ . . anegapāsaṃḍaparigīhīyaṃ  
 jaṃ taṃ logammi sārabhūyaṃ. — 23<sup>a</sup> (P 393) imaṃ ca a(alīyaṃ P)piṣuṇa pharusa ka-  
 ḍuya carala vuyāṇa parirakkhaṇatthayāe pāvayaṇaṃ bhagavuyā . . viusamaṇaṃ; tassa imā  
 paṃca bhāvaṇāṃ biyyassa vayassa abiyavayaṇaveramaṇaparirakkhaṇatthayāe; paḍha-  
 maṃ, soṭṭa saṃvarattham paramattham sutthu jāriṇa . . samikkhiyaṃ saṃjaṇa kālaṃ  
 pi ya rattarvaṃ; evaṃ aṇuvī(vīya P)sumījogena<sup>2)</sup> bhāvīu bhavāi aṇṭarappā saṃjaya-  
 kara caraṇa nayaṇa vayoṇo sūro savva(cc P)jīvasaṃpaṇṇo: viīyaṃ, koho na serī-  
 yarvo . . evaṃ khamtīe bhāvīuṃ(vīo P) bhavāi aṇṭ. saṃjayakara 23<sup>b</sup> (P 397) caraṇa  
 . . saṃpaṇṇo: taīyaṃ, lobho na sevīyarvo . . evaṃ muttīe bhāvīu bhavāi . . saṃpaṇṇo:  
 caūttham, na bhāvīyarvaṃ, . . evaṃ dhījjeṇa<sup>3)</sup> (dhejjāṇi P) bhāvīu . . saṃpaṇṇo; paṇ-  
 camagaṃ, hāsaṃ na sevīyarvaṃ, . . evaṃ māṇeṇa<sup>4)</sup> (moṇeṇa ya P) bhāvīu . . saṃ-  
 paṇṇo: evaṃ iṇaṃ saṃvarassa dāraṃ sammaṃ saṃcariyaṃ wie 6 bis bemi.

8 25<sup>b</sup> (P 432): Jaṃbū! dattam aṇuṇḍāyaṃ saṃvaro kāmo hoi taīyaṃ,  
 survayamahavayaṃ, — 24<sup>b</sup> (P 417) imaṃ ca paradavvahaṇaveramaṇaparirakkha-  
 ṇatthayāe pāvayaṇaṃ bhagarayā . . (wie bei 6) viusamaṇaṃ; tassa imā paṃca  
 bhāvaṇā taīyassa huṃti paradavvahaṇatthayāe: paḍhamuṃ, derakule(la P)-sabhā-  
 parā-“rasaha . . āraṇe<sup>5)</sup> aṇṇaṃmi ya evamāie . . hoi vihariarvaṃ, . . 25<sup>a</sup> (P 421)  
 evaṃ rivittarāsavaśahīsamiījogena bh. bh. aṇṭ. niccaṃ ahīgaraṇakarāṇa (k. f. P)  
 kārāvaṇa (karā<sup>6)</sup> P) pāvakaṃmarīrae dattam aṇuṇḍ(ṇḍāya P) ugjaharū: biīyaṃ  
 ārāmuījāṇakāṇa . ., evaṃ ugrahasamiījogena . . ugjaharū: taīyaṃ, pīḍhapthalaga-  
 sījāsāṇṭhāraṇa . . evaṃ sejjāsamiījogena . . rū: caūttham sāhāraṇapīḍavarāyalābhe  
 . . . ., evaṃ sābhe samiījogena . . rū: paṃcamagaṃ sāhammiesu viṇaī<sup>6)</sup> paṇṇīyarvo,  
 . . tamhā viṇaī pa<sup>o</sup> gurusu sāhusu tavassīsu ya, evaṃ 25<sup>b</sup> (P 430) viṇaṇa bhāvīu bhavāi  
 aṇṭarappā niccaṃ ahīgaraṇa<sup>o</sup>virāe datta<sup>o</sup>rū: evaṃ iṇaṃ saṃvarassa dāraṃ . . . bemi.

9 27<sup>b</sup> (P 470): Jaṃbū! itto ya baṃbhaceraṃ uttamatarāṇiyama nāṇa daṃ-  
 saṇucarittasammattavīṇayamūlaṃ jamaṇiyamaṇaṇappahāṇajuttaṃ<sup>7)</sup> . ., taṃ baṃbhaṃ  
 bhagavaṇṭaṃ gaḥagaṇanakkhattatāragūṇaṃ ca jahā udūpaī, maṇimuttasīla(sela P)-

<sup>1)</sup> tasmāt satyaṃ dṛitīyamakāvrataṃ bhagavad bhāṭṭāraḥ tīrthakaraḥ ubhāshī-  
 taṃ Jinaīḥ sushthū'ktam, daṣavidhaṃ daṣaparakāraṃ janapadasaṃmatasatyādibhedena daṣa-  
 vikālikādīprasiddham, caturdaṣapūrvībhīḥ prābhṛitārthavidītaṃ pūrvagatāṅṣavi-  
 ṣeṣābhīdheyatayā jnātaṃ, maharshīṇāṃ ca samayena siddhāntena paīnnaṃ ti pradattaṃ,  
 samayapratījnā vā samācārābhyupagamah, pāṭhāṇṭare: maharīsīsamayapāīnnaḥ cīnaṃ ti  
 maharshībhīḥ samayapratījnā siddhāntābhyupagamah samācārābhyupagamo ceti carītaṃ yat  
 tat . . anekapāśhaṇḍaparīgīhītaṃ nānāvīdhavratībhīr aṅgīkītaṃ; — zu caūddasa-  
 puvi und pāhuḍa s. 16, 333. 342.

<sup>2)</sup> anuvīcīntya paryālocya bhāṣaṇarūpā yā samīti(h) samyakpravṛtīḥ, sā 'nūvicīntya-  
 samītiḥ, tayā yogah sambandhaḥ. <sup>3)</sup> dhairyeṇa. <sup>4)</sup> maṇeṇa.

<sup>5)</sup> āpaṇah paṇyasthānaṃ. <sup>6)</sup> viṇayah. <sup>7)</sup> yamā ahīṣādayah nīyamā dravyā-  
 dyabhīgrahā pīḍavīcūddhīyādāyo cā, te ca te guṇānāṃ madhye pradhānāṣ ca tair yuktaṃ.

pāvālarattarayaṇāgarāṇaṃ ca jahā samudlo, verutiṃ (verūlio P) ceva jahā maññaṃ, . . . 26<sup>a</sup> (P 442) kinirāo ceva kaṃbalāṇaṃ . . . tithayaro ceva jahā maññaṃ . . . evaṃ anegā guṇā ahīnā bhavaṃti ikkammi baṃbhacere jaṇmi ya ārūhīyaṃmi ārūhīyaṃ vāyaṃ iṇaṃ savvaṃ sīlaṃ (°ccam P), — 26<sup>b</sup> (P 453) iṇaṃ ca baṃbha(ab° P)ceravera-maṇaparirakkhaṇatthayāe pāvayaṇaṃ bhagarayā (wie bei 6) . . . rūsaṇaṇaṃ; tassa mā paṃca bhāraṇāu caūtthavayassa huṃti abambh°ṇatthayāe: paḍhamamaṃ, sayāṇā”saṇa gharadhāra aṃyaṇa āgāsa yavakkha sāla ahiḷayaṇa pacchavattaya<sup>1)</sup>pasāha-ṇagaṇhāṇīgāgāsā<sup>2)</sup> aragāsā, je ya vesiyāṇaṃ acchanti<sup>3)</sup> ya jattha itthiyāo abhi-kkhaṇaṃ<sup>4)</sup> mohadosarāvirāyavattāṇiṃ(raḍḍhaṇāo P) kaḷaṃti ya kaḷāu bahuvihāu te hu vaḷḷaṇṇijjā, . . . ane vi ya evamāi aragāsā te hu vaḷḷaṇṇijjā jattha maṇovibbhaṃo vā bhaṃgo vā bhamsaṇā vā . . . , evaṃ asaṃsattarāsaṃsaḷisaṃmījogena bhāviṃ bh. aṃti. ārayamaṇa-vīrayarāgāmadhamo (°yagā°mme P)<sup>5)</sup> jūṇḍie baṃbhaceragutte: biyyaṃ (P 456), nārīyaṇassa majje(jjhe P) na kaheyavā kaḷā vicittā vīvoya(°ttā vicittoya P)vilāsasampāuttā hāsasiṃgāraloyakakha vva mohayaṇāi, na āvāharivāharakakā vi ya (va P), itthīṇaṃ vā a(f. P)subhagasubhagakakā, cosatthiṃ (caū° P) ca (f. P) mahilīyaṇā na (ṇāṇaṃ P) vaṇṇa(cana P)desajāikularīvaṇāmaṇerattapari-jaṇakakāu itthiyāṇaṃ, aṇṇā vi ya 27<sup>a</sup> evaṃ-āiyāu(yāo P) kaḷāu siṃgāra-karāṇāu(kakāo P) tarasaṃjamabambhaceragāuraghāiyāu aṇṇecaramāṇeṇa(m P) bambhaceraṃ na kaheyavā, na suṇeyavā (mu° P) na cīṃtiyavā, evaṃ itthikaha-rirāsaṃmījogena bhāviṃ bhavāi aṇṇtarappā . . . bambhaceragutte: taīyaṃ (P 460), nārīyaṃ hasiyaṃ bhāriyaṃ cīṃtiya vippikkhiya(rippe° P) gāvilāsa kāliyaṃ vīvoya (vīvoya P) natṭagīyavāiya . . . evaṃ itthirūvaviraīsaṃmījogena bh. bh. a. āra-ya°; caūtthaṃ(P 462) pūvvarayaṇapūvakīliyasagraṇṇa(°liyaṇapūvvaṃ P)gaṇṇhasaṇṇ-thayā<sup>6)</sup> je te āvāharivāhacolakesu ya . . . evaṃ pūvvarayaṇapūvakīliyaviraīsaṃmījogena ° aṇṇtarappā ārayamaṇa°; paṃcamamaṃ (P 466) āhārapaṇṇiyāniddhā<sup>7)</sup>bhoyaṇavira-jjāū (°jjae P) saṃjue susāhū ravagaya sīra khīra dahi sappi . . . 27<sup>b</sup> (P 468) evaṃ paṇṇiyāhāraviraīsaṃmījogena bhā°aṇṇtarappā āra°; evaṃ iṇaṃ saṃvvarassa dāraṃ saṃmaṃ saṃvvariyaṃ hoi supāṇiṇyaṃ, imehiṃ paṃcahiṃ vi kāraṇehiṃ maṇa-vayaṇa-kāyaparirakkhihiṃ niccaṃ āmarāṇaṇṇaṃ ca eso jogo neyavvo . . . hemi.

10 31<sup>b</sup> (P 541): Jaṃbū! aparīgrahaṃvude hi ya (hi ya f. P) samaṇe, āraṇṇ-bhaparīgrahāu virae (zweimal P) kohamāṇamāyālobhāu, ege (°bhā ega P) asaṃjame, do

1) paṇḍādvastukaṃ paṇḍāḍgrihakaṃ. 2) prasādhanakasya mañḍanasya snānikāyāc ca snānakriyāyāḥ je ’vakācāḥ ācraṇās. 3) tishṭhanti. 4) abhīkshṇam anavaraṇam.

5) āratam āsaktam brahmacārye muno yasya, vīrato nicēṛitto grāmasye ’ndriya-curgasya dharmo lolūpatayā svavishayaḡrahaṇasvabhāvo (!) yasya; padatcayasya karmadhārayāḥ.

6) pūvvarataṃ grihasthāvasthābhāvinī kāmaraṭiḥ, pūvvakrīḍitaṃ grihasthāvasthā-craṇaṃ dyūtādi krīḍanaṃ, pūvvakālabhāvināḥ sugraṃthāḥ ccaṇḍurakulasambāṇḍhasambāddhāḥ c(y)ālakādayāḥ graṃthāc ca c(y)ālakādisambāṇḍhās tadbhāryās tatputrādayāḥ saṃstutāc ca dūrḇānābhāṇāḍibhīḥ paricā ye . . . eteṣāṃ druṇḍicāḥ. 7) praṇītasūgḍha.



ceva vā (f. P) rāgatoṣā, tinnī ya daṇḍā gāravā ya guttū (guttio tinnī P), tinnī ya virāhaṇā, cattāri kasāyā jhāṇā sammā vikahā<sup>1)</sup> tahā ya hūṃti caūro, paṇca ya kiriyāu samū 5 iṇḍiṇḍi 5 mahavvayāi ya, chaj jīvanikāyā chac ca lesāu, satta bhayā, aṭṭha ya mayā, nava ceva ya baṇbhacerayuttī, dasappagāro ya samaṇadhammo, ikkārasa urāsagāṇaṃ, bārasa ya bhikkhupaḍimā, kiriyatthāṇāṃ 13<sup>2)</sup> bhūyagāṇā 14 paramāhammīyā 15 gāhāsolasā ya<sup>3)</sup> 16 asaṇjama 17 abañbha 18 nāya<sup>4)</sup> 19 usamāhūtthāṇā 20 sabalā ya 21 parisaḥā ya 22 sūyagaḍajjayāṇa (jjh P)<sup>5)</sup> 23 deva 24 bhāvaṇā 25 uddesa<sup>6)</sup> 26 guṇa 27 pakappa<sup>6)</sup> 28 pārasuya 29 mohaṇijje 30 siddhāguṇā ya 31 jogasaṇḅgaha 32 tittisā "sāyaṇā 33 surimā 32 (f. P) āṇ (ādi P)<sup>7)</sup> ekkāyaṃ karittā eguttariyāe vaṭṭhiesu (vuḍḍhi<sup>0</sup> P) tīsā ya (tīsāo P) jāva u (o P) bhava vikāhiyā (tikāhikā P) virayā (viratī P) paṇhīsū (°hīsū aviratīsū ya aṇṇesu ya P) evamāiesu bahusu tthāṇesu Jināpasatthesu avitāhesu sāsayaḅbhāvesu aṭṭhiesu (avatt<sup>0</sup> P) saṅkaṃ kaṅkaṃ virākarittā saddhaṇī sāsayaṇaṃ ca (f. P) bhagavaū (°vato P) aniyāṇe aḅārave ahuddhe amūḍha(dhe P) maṇa-vayaṇa-kāyagutte jo 28<sup>a</sup> (P 484) so Viravaravayaṇavirāiparittarabahuvi(viha P)ppagāro sammatta(sama<sup>0</sup> P)risuddhabaddhumūlo . . . saṅvaravarapāyavo, carima(ṇ P) saṅvaradāraṃ, jattha na kappā gāmagaraṇagarakheḍukabradamūḍambadōṇamuhapattāṇāsamaḅayaṃ ca kiṃci appaṃ ca bahūṃ ca appaṃ(aṇṇṃ P) ca mūlaṃ(thū<sup>0</sup> P) ca tusathāvarakāyadarvajāyaṃ maṇasā ri pariḅhettāṇaṃ hiraṇṇasuraṇṅakhittarathūṃ, na dāsī-dāsa-bhayaga-pesahaya-gaya . . . — 28<sup>b</sup> (P 495) na kappā taṃ pi ya pariḅhittūṃ . . . — 29<sup>b</sup> (P 511) jutte nihue ege carijja dhammaṃ, imaṃ ca pariggahaveramaṇaparirakkhaṇatthayāe pāvayaṇaṃ bhagavayā sukahiyaṃ attahiyaṇṅ piccā-bhāvikaṃ āgamaesi-bhaddaṃ suddhaṃ neyāṇyaṃ akudilaṃ aṇuttaraṃ savradukkhapāvāṇa vīvasamaṇaṃ; tassa imā

1) vikaṭhā stri-bhakta-deḅa-rājakathālakṣhaṇāḅ.

2) diese Zahlzeichen anstatt der betreffenden Zahlwörter stehen so im Text; — zu den Gruppen selbst s. 17, 70. 72. 73.      3) s. aṅga 2.      4) s. aṅga 6.

5) s. chedasaṭṭra 3—5.      6) s. aṅga 1; P hat blos: kappa.

7) surimā tti, dvātriṇḅat sureṇḍrāḅ, viṇḅatir bhavanapatishu daḅa vaimānikeshu dvau jīyotishkeshu caṇḍrasūryāṇāṃ asaṅkhyātate `pi jātigrahaṇāt dvīḅyam (°tayam?) eve `ti; iyaṇ ce `ṇḍrasaṅkhyā (?) yady api vakṣyamāṇasaṭṭragatyā na pratīyate tathā `pi graṇthāṇtarād avaseyā bhavaṇtī `ty anuvartate saratra, iha sthāne eesu tti vākyaḅesho drashṭavyaḅ, tena ya ete ekatvādisaṅkhyopetā asaṅyamādayo bhāvā bhavaṇti, eteshu kiṃbhūteshu? ādiṇṅ praṭhamam ekādīkam ekadvītryādīkaṃ saṅkhyāviḅeṣhaṃ kṛitvā vidhāya ekottarakayā, vṛiddhyā iti gamyate, vardhīteshu saṅkhyādhīkyaṃ prāpteshu, kṛyatīṃ saṅkhyāṃ yāvad vṛiddhesho? ity āha: tīsāto jāva ca bhava tikāhiyā, triṇḅad yāvad bhavati jāyate trikādīhīkās, trayas-triṇḅataṃ yāvad vṛiddhesho ity arthaḅ, evaṇ vṛiddhesho eteshu ḅaṅkādi virākrītya yaḅ ḅāsanam ḅradhatta iti saṅbaṇḍhanāyaṃ, tathā viratayaḅ prāṇātīpātādiviramaṇāni praṇīdhayaḅ praṇīdhānāni viḅishṭāikāgratvāni teshu, aviratishu vā `viramaṇeshu, anyeshu ca uktacyatīrīkteshu `evaṇ-ādīkeshu evaṇprakāreshu bahushu sthāneshu padārtheshu saṅkhyāsthāneshu vā catustriṇḅadādīshu Jinapṛaḅasteshu . . .



*pañca bhāvaṇā ca rimassa vayasū hūnti pariggahaveramaṇarakkhaṇattḥayāe, pādhamam (P 512) soimdieṇa succā saddhām maṇṇabhaddagāṃ . . . aṇṇesu ya evam-āiesu saddesu maṇṇa-bhaddaesu na tesu samaṇeṇa sajjiyavvaṇṇam na mujjiyavvaṇṇam na gijjīyavvaṇṇam (jjh<sup>o</sup>) . . . , aṇṇesu ya evam-āiesu saddesu amañṇa-pāvaesu na tesu samaṇeṇa rū 30<sup>a</sup> (P 517) sīyavvaṇṇam na hīiyavvaṇṇam, . . . evam soimdieyabhāvaṇā-bhāvīu bhavāi aṇṇarappā maṇṇāmaṇṇasurabhīdurabhi(subbhīdubbhī P) rāgadosa (se P) paṇihīyappā sāhū maṇṇa-vayaṇa-kāyagutte saṇvude pi hīimdie (paṇihī<sup>o</sup> P) carijja dhammam: — biyyam (P 519) cakkhūimdieṇa pāsīyarāvāṇi maṇṇa-bhaddagāṃ sacittācittamāsaṇṇam katthe puche(potthe P) ya cittakamme ya lippakamme sele ya daṇṭakamme ya<sup>1</sup>) . . . naḍamattaga o tīlāyaropagaraṇāṇi (so Cod., naṭṭanadagajallamallamuttīyavelambakakahaka pavaya lāsaga ākkha lamkha maṇkha tīṇāilla tumbarīṇīya tīlāyarapakaraṇāṇi ya P)<sup>2</sup>) bahūṇi sukaraṇāṇi, aṇṇesu ya evam-āiesu na tesu samaṇeṇa sajjīyavvaṇṇam . . . — tāiyam (P 526) ghāṇimdieṇa aghāi(i ya P) gaṇḍhām maṇṇa-bhaddagāṃ . . . — 30<sup>b</sup> (P 529) caūttam jibbhīimdieṇa sāiyarasāṇi maṇṇabhadd.: — paṇcamagam (P 532) phāsīimdieṇa phāsīyaphāsīyāṇi (<sup>o</sup>sāim P) maṇṇa-bhadd. . . — 31<sup>a</sup> (P 538) carijja dhammam: — evam iṇam saṇvavarassa dāram samvaṇṇam . . . (wie 6 bis) savra-Jiṇa-m-aṇṇāṇi, evam paṇ 31<sup>b</sup> (P 539) camam saṇvavadāram samattam ti bemi: eyāṇi vayāṇi paṇca vi suvayamahavvayāṇi hevasayavicittapakkalāṇi kahīyāṇi (<sup>o</sup>yā P), arahamtasāsaṇe paṇca samāseṇa saṇvavara vithareṇa u paṇṇavisaī<sup>3</sup>), samīya<sup>4</sup>)-sahīya-saṇvude sayā jayaṇa<sup>5</sup>)-ghadāna-suvissuddhadāsaṇe(ṇo P) ee aṇucariya<sup>6</sup>) saṇjae carimasarādhare bhavissai<sup>7</sup> ti || cha || praṇa<sup>7</sup>) rākarāṇi samāptāni, graṇthāgraṇ 1300 (1200 prima m.).*

### 1816. Ms. or. fol. 1029.

Dasselbe Werk (= B).

48 foll. (11 Z., à 38 aksh.); olme Datum; graṇthāgraṇ 1250.

1) *kāshṭhe phalakāḍau puste ca vastre (!) citrakarmaṇi pratīte lepye mṛittikā-ḍiṇeshe ṣaile ca pāshāṇo daṇṭakarmaṇi ca gajavishāṇavishayāyāṇi rūpanīrmāpakriyāyāṇi*; also wohl: schöne Gestalten auf Holz, Zeug, Gemälden, auf Thon (?), Stein, Elfenbein.

2) *naṭa-nartaka-yallo(! CP)-malla-maishṭika-viḍambaka-kathaka-plavaka-lāsakā-<sup>o</sup>khīyāyaka-lamkha-mamkha-tīṇāilla-tumbarīṇaka-tīlācaraiḥ*.

3) *Jināgame saṅkshepeṇa paṇca saṇvavadecārāṇi, vistareṇa tu paṇcaviṇṣatīḥ, pratīcratam bhāvanāpaṇcakasya saṇvavatayā pratipāditatvāt*.

4) *samītaḥ śrīyāsamītyādībhīḥ paṇcaviṇṣatisaṅkhyābhīr anamtaroditābhīḥ bhāvanābhīḥ*.

5) *yatanena prāptasamjāyogeshu prayatnena*.

6) *etān uktaṇīpān saṇvavaraṇ anucariya*.

7) statt des Folgenden hat P: *paṇhācāgarāṇe ṇam ego sūyakkhaṇudho 10 ajjhayaṇam ekkaṇsaragā, dasasu divasesu udīsijjānti ekaṇṇarasu āyambilesu (s. 16, 306<sup>b</sup>) niruddhesu āntta(!) bhattapāṇeṇam aṅga jahā āyārassa, itī cīpraṇavayākaraṇam daṇamāṅgam samāptam*.

1 8<sup>a</sup>, 2 12<sup>b</sup>, 3 19<sup>b</sup>, 4 26<sup>b</sup>, 5 29<sup>a</sup>, 6 33<sup>a</sup>, 7 35<sup>b</sup>, 8 38<sup>a</sup>, 9 41<sup>b</sup>, 10 48<sup>a</sup>; — die in A am Beginn stehenden, zu aṅga 9 gehörigen Schlufsangaben fehlen hier; der Beginn lautet hier resp.: *namo arihaṃtânaṃ, Jambû! iṇam-o . . .*

### 1817. Ms. or. fol. 677.

Dasselbe Werk (= C), nebst dem in P publicirten Comm. des *Abhayadeva*.

97 foll. (17-20 Z., und zwar je nach dem Umfang des Commentars 1 bis 8 Z. Text zu 34-47 *aksh.* in der Mitte, 10 bis 19 Z. Commentar zu 50-57 *aksh.* darunter und darüber); ohne Datum.

1 18<sup>a</sup> (P 84): *namaḥ çrisarvajnâya | çrîVarddhamânam ânamiya vyâkhyâ kâcid vidhîyate | praçnavyâkaraṇâṅgasya vridhdhanyâyânusârataḥ || 1 || ajuâ vayan, çâstram idam gambhîram, prâyo 'syu kûtâni ca pustakâni | sîtram vyavasthâpya tato vimçîçya vyâkhyânakalpâditu evâ nai 'va (?) || 2 || atha praçnavyâkaraṇâkhyam daçamâṅgam vyâkhyâyate | atha ko 'syâ 'bhîdhânasyârthaḥ? ucyate, praçnâḥ aṅgu- shṭ(h)âdîpraçnavidyâḥ, tâ vyâkriyamte bhîdhîyamte 'smim iti praçnavyâkaraṇam; kvaçit: praçnavyâkaraṇadaçâ iti drîçyate, tatra praçnânâṃ vidyârîçeshûṇâṃ yâni vyâkaraṇâni teshâṃ pratipâdanaparâ daçâ adhyayanapratibaddhâḥ (daçâ daçâdhy<sup>o</sup> P) granthapaddhatayah iti praçnavyâkaraṇadaçâḥ | ayam ca vyutpattiyurtho 'syu pûrrakâle 'bhûd, idânîṃ tu âçravapaṃcaka(<sup>o</sup>kasaṃrarapaṃcaka P)vyâkṛitir eve 'ho 'palabhyate, atiçayânûṃ pûrvâçâryair aidaṃyugânâ (<sup>o</sup>gûnâṃ P) pushtâlambana- pratisherîpurushâpekshayo (! ebenso P) 'ttâritatvâd iti | asya ca çrîmanMahâvîra- Varddhamâna svâmîsambandhî paṃcamagaṇanâyukuh Sudharmasvâmî (<sup>o</sup>mî sûttrato P) Jambûsvâmînaṃ prati praçayanam (<sup>o</sup>yînam P) cikîrshuh sambandhâbhîdheya- prayojanapratipâdanaparâ(ṇ P) Jambû ity âmantranapadapûrvam (<sup>o</sup>rvam<sup>1</sup> u. P) iṇam-o ityâdi gâthâm âha: Jambû ityâdi; — pustakâṃture punar evam upod- ghâtagramtha upalâbhyate<sup>1</sup>): tenaṃ kâlêṇam . . . Campâ, . . . Koṇie nâma râyâ, . . . Dhârîṇîdevî, . . . samañassa bhagavao Mahâvîrussa aṇterâsî AyyaSuhamme nâma there . . . coddasapûvri caûnâṇovagae, . . . AyyaSuhammassa therassa aṇterâsî Ayya- Jambû nâmaṃ aṇagâre Kâsaragotte . . . 2<sup>a</sup> . . . evaṃ rayâsî: jâi naṃ bhaṃte samu- neṇam bhagarayâ Mahâvîreṇam jâva sampattenam navamassa aṅgassa aṇuttaro- varâiyâdasâṇam ayam atthe paṃmatte, dasamassa naṃ bhaṃte aṅgassa paṅhâ- vâgaraṇassa naṃ (<sup>o</sup>raṇâṇam P) sam. jâva s. ke atthe p.? Jambû! dasamassa aṅ- gassa sam. jâva s. do suyakkhamdhâ<sup>2</sup>) pammattâ, aṇhayadârâ ya samvaradârâ ya |*

<sup>1</sup>) s. 16, 327; in diesem mit dem Eingange der aṅga 6—9. 11 identischen Eingange herrscht der Nom. Sgl. Mascul. auf *e*, nicht auf *o*.

<sup>2</sup>) in den am Schlusse des Textes hier wie in P (s. p. 520<sup>n.7</sup>) zugefügten Angaben ist nur von einem dgl. die Rede.

paḍhamassa ṇaṃ bhaṃte suyakkhaṃdhassa sam. jāva s. kaī ayyayaṇā pannattā? Jambū! paḍh. ṇaṃ suyakkh. sam. jāva s. paṃca ajjhayaṇā p. | doccassa ṇaṃ bhaṃte, evaṃ eeva | eesi ṇaṃ bhaṃte aṇhayaṣaṇvarāṇaṃ sam. jāva s. ke aṭṭhe p.? tae ṇaṃ Ajja-Suhamme there Jambūnāmeṇaṃ aṇagāreṇaṃ evaṃ vutte samāṇe Jambū-aṇagāraṃ evaṃ vayāsi: Jambū! inam-o ityādi; — ayaṃ ca: teṇaṃ kāleṇaṃ ity-ādiko graṃthah shashṭhāṅgaprathamajñātavad aruseyaṃ(yaḥ P): yā ce 'ha driṣṭuta-skamdhato 'ktā 'sya sū na rūḍhā, ekaṣrutaskamdhātāyā eva rūḍhatvād iti: — gāthāvyaḅhyā tv evaṃ: Jambū tti, he Jambū nāma, inam-o tti idaṃ ca rakshya-mānatayā pratyakshāsannaṃ ṣāstraṃ, aṇhayaṣaṇvarariniṣchayaṃ ti, ā abhi-rīdhinā ṣravati ṣravati (°te nirudhyante P) karma yebhyas te āṣravāḥ prāṇātipātā-dayaḥ paṃca, tathā saṃvriyate ātmatadāge karmajalaṃ pravīṇad ebhir iti saṃvarāḥ prāṇātipātaviraṃanādayaḥ; āṣravāḥ ca saṃvarāḥ ca riniṣcīyaṃte nirṇīyaṃte tatsvarūpā-bhūdhānato yasmiṃs tad āṣravasaṃvarariniṣcayaṃ | tathā pravacanaṃ dvādaṣāṅgaṃ Jinaṣānaṃ tasya kharjūrikādisuṇḍaraphalasya nisyaṃda iva paramarasasrutir iva, — . . āhaṃsu tti ākhyātārān, Jñātakulanaṃdanah, Jñā 18<sup>a</sup> (P 82) tāḥ kshatriya-viṣeshāḥ, tatkulanaṃdanah (f. P) tudvaṇṣasamrīdhikarah, mahātme 'ti pratītaṃ, Jinas tu Jina eva Viravaranaṃmadheyo (°yaḥ P) Viravare 'ti praṣastanāmi.

Der Text selbst beginnt hier mit dem paṃcanamukkāra und einem Verse zu dessen Lobe (s. 16, 299. 393): namo arahaṃtāṇaṃ, namo siddhāṇaṃ, namo āyariā-ṇaṃ, namo wajjhāyāṇaṃ, namo loe savvasāhīṇaṃ || eso paṃcanamukkāro, savva-pāvappanāsano | maṃgalāṇaṃ ca savvesiṃ, paḍhamam harāi (nicht: hoi) maṃgalaṃ || Jambū, inam-o aṇhayaṃ.

2 27<sup>b</sup> (P 142): atha dvitīyam ārabhyate, asya cā 'yam abhisambandhah, pūrraṇ svarūpādibhūḥ prāṇātipātah prathamāṣravah(va P)dvārabhūtah prarūpitah, iha tu sūtrakranaprāmānyād dvitīyāṣravadrārabhūto mṛishāvādus tathāiva prarūpyate, ity evaṃ-sambandhasyā 'syā 'dhyayanasya idaṃ ādisūtraṃ: Jambūr (! auch P) iti. — 20<sup>b</sup> (P 95) maṇaṃ ca maṇajīviyā vāyaṃti tti, na keralaṃ paṃcai 'va skamdhān maṇaḥ ca maṇaskāro rūpādījñānalakṣhaṇānām upādīnakāraṇabhūto yam āṣṛitya para-loko(ke P) 'bhyupajñāyate (°gamyaṃte P) Baudhair.

3 41<sup>b</sup> (P 222): vyākyātaṃ dvitīyam adhyayanam, atha tṛitīyam ārabhyate, asya ca pūrraṇa saha sūtrābhīhitāṣravadrārakramakṛita eva sambandho, 'thavā pūrratrā 'lika-sya rūpaṃ prarūpitaṃm alikaṃ vā 'dattagrāhīṇah prūyena jalpanti 'ty adattādāna-svarūpam iha prarūpyate.

4 55<sup>b</sup> (P 303): adattādānaṃ prayo 'brahmāṣaktacittā<sup>1)</sup> vidadhātī 'ti tadanaṃtaraṃ abrahma prarūpyate.

5 60<sup>a</sup> (P 330): anaṃtarādhyayane 'brahmasvarūpam uktaṃ, tac ca parigrahe saty eva bhavatīti parigrahasvarūpam atro 'cyate.

1) so auch P, wohl āsakta!



6 67<sup>b</sup> (P 377): *uktā áçravāḥ, atha tatpratipakshabhūtānāṃ saṃvarāṇāṃ prathamam ahiṃsālakṣhaṇaṃ saṃvaram . . saṃvarāṇaṃ saṃvarah karmanām anupādānaṃ, tasya dvārāṇāṃ va dvārāṇy upāyāḥ, prāṇātipātavīraṇaṇādīkrameṇa yathā bhāṣitāni.*

7 72<sup>b</sup> (P 405): *anaṃtarādhyayane prāṇātipātavīraṇaṇam uktam, tac ca samyagbhāvato 'līkavīraṇaṇatām eva bhavati 'ty alīkavīratir atha pratipādanīyā.*

8 77<sup>a</sup> (P 432): *anaṃtarādhyayane mṛishāvādavīraṇaṇam uktam, tac ca 'dattādānavīraṇaṇurātām eva sunīrvāhaṃ bhavati 'ty adattādānavīraṇaṇam athā 'bhīdhānīyaṃ bhavati.*

9 84<sup>a</sup> (P 470): *anaṃtarādhyayane 'dattādānavīraṇaṇam uktam, tac ca prāyo maithunavīraṇaṇopetānāṃ sukaraṃ tad iha bhavati 'ti tad ihā 'bhīdhīyate.*

10 97<sup>b</sup> (P 539): *anaṃtara(ṃ) maithunavīraṇaṇam uktam. tac ca sarvathā parigrahaṇavīraṇaṇa eva bhavati 'ti tad abhīdhānīyaṃ, aparigraho dharmopakaraṇaṇavarjaparigrāhyavastu dharmopakaraṇaṇamūrchāvarjitaḥ, tathā saṃvṛitaḥ ce 'ndriyakashūyasaṃvaraṇe yaḥ sa tathā sa ca çramaṇo bhavati, cakīrād brahmacarīyādīyuktuḥ ce 'ti, etad eva prapaṃcayann ūha: āraṃbhaḥ pṛthivīyādīyupamardah parigraho dvīdhā bhīyā 'bhyaṃtaraḥ ca . . .; atha mīthyātvalakṣhaṇāṃtaraṇaparigrahaṇavīratīvaṃ prapaṃcayann ūha: eko vīvakṣītabhedatvād avīratīlakṣhaṇaṇīkasvabhāvavād vā 'saṃnyamo 'saṃnyatatvaṃ, dvāv eva rāgadvēṣau, baṇdhane iti çēṣah, — schl.: samāptā praçnavyākaraṇāṃgaṭīkā; iha<sup>1)</sup> hi gamanīkārthaṃ yan mayā 'bhīyīya co 'ktaṃ (°hayo 'ktaṃ P) kim samayavīhānaṃ (kim api samayahīnaṃ P) tad viçodhyaṃ sudhībhīḥ | na hi bhavati vidheyā sarvathā 'smīn upekṣā dayītaJīnamatīnāṃ (°tānāṃ P) tāyīnāṃ cā 'ṃgīvarge || 1 (2 P) || pavēṣhāṃ durlakṣyā(kṣhā P) bhavati hi vīvīkṣhā (vīva° P) sphuṭam īdam viçēṣhād vīddhānāṃ atulavacanajñānamahasām | nīrustā yā (nīrāṃnāya P) dhībhīḥ || 2 (sic! f. P) || punar atītarāṃ mādyījanīḥ (dīçajanais P, metri c. richtiger) tataḥ çāstrārtham eva (! °rthema P; lies: °rthe me) vacanaṃ anughaṃ durlabham iha || 2<sup>2)</sup> || tataḥ sīddhāṃtājñānīḥ (°dhāṃtatatvajñānīḥ P, richtig m. c.) svayam ūhya sayatnataḥ | 3 (! f. P) | na punar asmad-ūkhyāta eva grāhyo nīyogataḥ || 3<sup>2)</sup> || tathai 'vaṃ mā 'stu me pāpaṃ saṃnyasaṃgha P)matyupajīvanāt || 4 (! f. P) || vīddhavyākhyānusāreṇa hitārthaṃ (°nyāyānusāritvād dhīta° P) ca pravṛītītaḥ || 5<sup>3)</sup> || yo Jīnābhīmatam (jīta° P) mānaṃ (pramāṇam P, richtig m. c.) anughaṃ vyutpādayām āsīvān (!) prasthānair vīvidhair nīrasya nīkhīlaṃ Bauddhādī(bodhādī P)saṃbaṇdhīnaḥ (°dhi tat P) | nānāvṛīttīkathā(h P) kathāpatham atīkrāṇitam ca (P, m. c.) cakre tupaḥ nīḥsaṃbaṇdhī(dha P)vīharapratīhataṃ (°hūrcam apratī° P)*

1) in P geht der hier letzte Vers als v. 1 voran.

2) diese Zahl fehlt hier wie in P; die Verszählung, resp. Versabtheilung ist eben in Unordnung. 3) ebenso auch P, sollte hier aber 4 sein! Die 5 beruht wohl darauf, daß eigentlich (wie dies in P geschieht) der hier letzte Vers voran stehen sollte. Daher stimmt die Verszahl auch fortan mit der in P angegebenen.

*çâstrâmusârût tathâ || 6 (! 5) || tasyâ 'cârÿa Jineçvarasya madavadvâdi(dbâdi P)pratisparddhinâḥ tadbhaṇḍhor apî Buddhîsâgara itî khyâtasya sûrer bhuvî | çhaṇḍo-baddhamibuddhabuṇḍhuravacaḥçabdâdisallakshinâḥ (°llakshmanâḥ P) çrîsamvignarîhîrînâḥ çrutânulhîç cârîtracûdâmanâḥ || 7 (! 6) || çîshÿeṇâ 'bhayadevâkhyasûrîṇâ vi-rîrîṭhî kṛîṭâ | praçnavÿâkaraṇâṅgasya çrutabhaktâ (°ktyâ P) samâsatuh || 8 (! 7) || nîvṛîṭaka(nîvṛî° P-)kulanabhastulacaṇḍra Dronâkhyasûrîmukhyeṇa (°na P) | paṇḍîtagaṇeṇa gaṇavatprîyeṇa (gu° P) saṇçodhîṭî ce 'yaṇ || 8<sup>1)</sup> || namah<sup>2)</sup> çrîVarddhamaṇâya çrîPârçraprabhave namah | namah çrîmutsarasvatÿyai sahâjebhyo namo namuh || 9 (sic!) || itî<sup>3)</sup> praçastîḥ, graṇthâgraṇ sûtrasya 1850<sup>4)</sup>, graṇtha vṛîṭte 5630<sup>5)</sup>.*

Der Text schließt hier mit denselben Angaben, die ich oben p. 520<sup>n.7</sup> aus P angeführt habe, doch steht hier: *suyakkhaṇḍho dasa a. ekkârasagâ (!) cûidasusu ceva div. uddissâi ekkamtarâesu, âuttu°, aṅgaṇ juhâ âyârassa, graṇ 1250.*

### 1818. Ms. or. fol. 661.

Das elfte aṅga, *vîvâgasuÿaṇ, vipâkaçrutam (= A)*; in II *çrutaskandha*, je zu 10 *adhyayana*: Legenden<sup>6)</sup> über die Vergeltung der bösen und guten Thaten: — s. 16, 335—41. Mit dem Commentar des *Abhayadeva* und einer *bhâshâ* herausgegeben in Calcutta *saṇvat* 1933 (AD 1876; pagg. 1 + 279, indisches Format; = P).

35 foll. (13 Z., à 44 *aksh.*); *graṇthâgraṇtha* 1316, *saṇvat* 1570 *varshe mâgha va dî 10 ravau | sâdho! tradvacanâmṛîtena bhavîṇâm cîṇṭâlôvâlokataḥ (ka zweifelhaft) | çrîsamânka(samyakva?)suradrumâmḥkuravaraḥ (v?) siktas tuthâ 'bhûd aho | sphîrjadvâsarasâcîbhîmasumanastîrthamkarâdyâih phulâih | bhavyânâm nauu Caṇḍra-derasuguro puṇphulyate 'harnîçam || 1 || sakadakarîkulakulavalayollâsanacaṇḍrapûjÿa paṇ° Caṇḍradevagaṇîçîshÿa vîhîtasubhagabhavîkakulâharshu paṇ° Kulâharshagaṇî yo po | çrîr astu |*

*çrutaskandha* I (10) 32<sup>a</sup> (P 248); I 7<sup>a</sup> (P 53): *teṇam kalēṇam t. s. Caṇḍpâ nâmaṇ ṇagarî hotthâ vaṇṇao, Puṇ(ṇ)abhadde ceie vaṇṇao, teṇam k. t. s. samaṇassa bhagavao Mahâvîrassa aṇṭevâsî Ayya Sudhammê nâmaṇ aṇagâre jâtisaṇpaṇṇe risî (kulasaṇpaṇṇe P) vaṇṇao, coddasapuvvî caüṇâṇovagate, puṇcahîṇ aṇagârasatehîṇ (°hîṇ saddhîṇ P) saṇparivude purvâṇupuvvî (°vvaṇ caramâṇe P) jâva jeṇeva Puṇṇa-bhadde ceie ahâpaḍî(dîrûvaṇ P) jâva vîharâi, parisâ ṇiggutâ, dhammaṇ soccâ nîsaṇma jâm eva disîṇ pâubbhîṭâ tîm eva disîṇ paḍîgutâ; teṇam k. t. s. ayya Sudhamma(ssa P) aṇṭevâsî Ayya Jaṇbû . ., evaṇ vadâsî: jâtî ṇam bhaṇṭe samaṇeṇam bhagavatâ*

1) zwei Verse als 8 gezählt. 2) dieser Vers steht in P als v. 1.

3) das Folgende fehlt in P.

4) die 8 ist von zweiter Hand an Stelle einer 2 oder 3 gesetzt.

5) wie eben die 5 an Stelle einer 3 oder 4.

6) die Geschichten sind aus dem gewöhnlichen Leben gegriffen und könnten zum Theil sehr wohl auf factischen Vorgängen beruhen.

*Mahāvireṇam jāva saṃpattenaṃ dasamassa aṃgassa pañhāvāgarāṇaṇaṃ ayaṃ atthe paṇṇatte ekkārasumassa (ekk. ṇam bhaṃte P) aṃgassa vivāgasutassa (viv. dhammassa P) s. jāva s. ke atthe p.?, tve ṇam Ayya Sudhamme (h P) aṇagāre Jambū-aṇagāraṃ evaṃ veyāsī: evaṃ khalu Jambū! s. jāva s. ekkārasumassa aṃgassa (a. vivāgasuyassa P) do sutakkhaṃ 2<sup>a</sup> dhā paṇṇattā, taṃ, duhavivāgā ya suhavivāgā ya; jāti ṇam bhaṃte s. jāva s. ekk. a. viv. do sutakkhaṃ dhā p. (jāti . . p. f. P) paḍhamassa ṇam bhaṃte sutakkhaṃ dhamassa duhavivāgāṇaṃ s. jāva s. kē aṇṇhayaṇā p.?, tate ṇam Sudhamme aṇagāre Jambū-aṇagāraṃ evaṃ vadāsī: evaṃ khalu Jambū s. jāva s. duhavivāgāṇaṃ dasa aṇṇhayaṇā paṇṇattā, taṃ jadhā: Miāutte 1 Ujjhiyae 2 Abhugra 3 Sagade 4 Vahassatī 5 Naṃdī 6 Uṇbamra 7 Soriyadatte 8 ya Devadattā 9 ya Aṇṇjū 10 ya, . . . paḍhamassa ṇam bhaṃte aṇṇhayaṇassa duh. s. jāva s. ke atthe p.?, tate ṇam se Sudhamme aṇagāre Jambū-aṇagāraṃ evaṃ vadāsī: evaṃ khalu Jambū!, teṇaṃ kāleṇaṃ 2 Miyaṅgrāme nāma ṇagare . . , tassa Miyaṅgāmassa ṇagurassa bahitā uttarapuratthime disābhāge Caṃḍaṇapādave nāmaṃ uyyāṇe hotthā, savaṇṇya vaṇṇaū, tattha ṇam Suhaṃmassa jakkhasa<sup>1)</sup> jakkhaṇṇyutane, . . . Miyaṅgrāme ṇagare Vijae nāmaṃ khattie rāyā, . . . Miyaṇ nāmaṃ devī. . . Miyaṇputte nāmaṃ dārae jātiāmdhe, jātimūe, jātibahire, jātipaṅgule, huṃde<sup>2)</sup> ya vātacce (vāyave BCP)<sup>3)</sup>, ṇatthi ṇam tassa dāragassa hatthā vā pātā vā kaṇṇū vā acchā vā ṇāsā vā, keralam se tesim aṇṇovāṇṇaṇaṃ āgū āgitimutte, tate ṇam sā Miyaṇdevī taṃ Miyaṇputtam dāragam rahassiamsi bhūmigharamsi rahassienam bhattapā 2<sup>b</sup> ṇeṇam paḍijāgaramāṇi viharāi, — Mahāvīra erklärt seinem Schüler Iṇḍabhūti, der dieses trostlose Unglück in Augensehein nimmt und einer Fütterung des Knaben durch seine Mutter zusieht, dasselbe als Strafe für Sünde in einer früheren Geburt des Knaben, — 4<sup>a</sup> (P 27) Sataduvāre ṇ. ṇagare, Dhaṇavaī ṇ. rāyā, . . . Vijayavaddhamāṇe ṇ. khede<sup>4)</sup>, [riddha (riddhathamiya vaṇṇao P), tassa ṇam Vijayavaddhamāṇassa kheda] ([bis]<sup>m</sup>) ssa paṃcagāmasatāṇi ābhoe<sup>5)</sup> yā 'vi hotthā, tattha ṇam Vijāṇe khede Ekkāi nāmaṃ ratthakūde hotthā<sup>6)</sup>, ahanmie jāva duppaḍiyāṇumde<sup>7)</sup>, se ṇam Ekkāyi ratthakūde Vijāṇassa khedassa paṃcaṇhaṃ gāmasatāṇaṃ 4<sup>b</sup> (P 28) āhevaccam jāva pālemāṇe viharatī, . . . uvilāṇe 2 vihaṇṇemāṇe (vihāṇsa<sup>o</sup> P) tayyemāṇe tālemāṇe, niddhaṇe karemāṇe viharatī, . . . — (P 33) tassa Egāyassa ratthakūḍassa aṇṇatā katāyi sarīragamsi jamagasamagam eva<sup>8)</sup> solasa rogātamaḥ pāubbhūtā, taṃ jahā: sāse kāse . . , und daran starb er denn auch, da kein Mittel half, hat dann die verschiedenen Höllen durchgemacht, und ist jetzt so jammervoll wiedergeboren. Seine Strafe ist aber noch nicht zu Ende. Nachdem er 30 Jahre so gelebt, wird er*

1) s. 16, 336.

2) huṃḍaṣ ca savāyavapramāṇavikalah.

3) vāyur asyā 'stī 'ti vāyavo vātikah.

4) dhūliprākāraṃ.

5) vīstārah.

6) rāshtrakūṭo maṇḍalopajīvi rājanīyogikah.

7) duhpratyānandah.

8) yugapat.



(6<sup>b</sup>, P 48) sterben und als Löwe etc. etc. wiedergeboren werden, nach zahllosen dgl. *yoni* schliesslich aber doch (7<sup>a</sup>, P 51) *Supatitthapure nūgare setthikulamsi puttattāe paccāyātissati, . . . tahārūvāṇaṃ therāṇaṃ antie dhammaṃ soccā nisaṃma muṃḍe bhariṭṭā ugārāto anugārūṇaṃ pavvatissati, —* schl.: *jāva sijjūhiti, tā* (f. P), *evaṃ khahu Jambū! s. bh. M. jāva s. duhavivāgūṇaṃ padhamassa ajjhayaṇassa ayam atthe paṇṇatte, se evaṃ*<sup>1)</sup> *bhūṇte evaṃ bhūṇte 'tti bhugavaṃ Gotame (Goyamaṃ C).*

2 11<sup>b</sup> (P 96): *jati naṃ bhūṇte s. j. s. duhav. padh. ajjh. a. a. p. doccassu naṃ bhūṇte ajjhayaṇassa duhav. s. j. s. ke a. p.? tate naṃ Suhamme anagāre Jambū-anagāraṃ ē. v.: evaṃ khahu Jambū! teṇaṃ k. t. s. Vāṇiyagāme nāmaṃ nagare, . . . Suhamassa (Suha<sup>o</sup> BP) jakkhassa jakkhāyatane, . . . tattha naṃ Vāṇi<sup>o</sup> Mitte nāmaṃ rāyā, . . . Sirī nāmaṃ devī, tattha 7<sup>b</sup> (P 54) naṃ Vāṇi<sup>o</sup> Kāmajjhaya nāmaṃ gaṇiā hotthā, ahīna jāva surivā bāvattarīkalāpaṇḍitā, caṅsaṭṭhi gaṇiāgūṇovaretā, ekūṇṭisa<sup>(se P)</sup>visesē rumamāṇī, ekkavīsa(tīsa P)ratiguṇappaḥāṇā, battisapurisovayārakusalā, navamaṅgasuttapaṭibodhitā<sup>(hīyā P)</sup>, aṭṭhārasadesibhāsāvisārādā<sup>2)</sup>, siṃgārāgārucāruvesā(sāi P), gīta-rati-guṇḍharva-naṭṭakusalā, saṃgatagaya<sup>3)</sup>suṃdaraghaṇā<sup>4)</sup>, ūsitadhayā<sup>5)</sup>, saḥassalambhā<sup>6)</sup>, viditta(vidiṇṇa P)chuttacāmaravālavāṇiāyā(rālavēyaṇikayā P)<sup>7)</sup>, kaṇṇīrahappayāyāvi(ppayāyā P)<sup>8)</sup> hutthā, bahūnaṃ gaṇiāyāsuhassāṇaṃ āheraccaṃ jāva (in P voller Text) viharāi, . . . Vijayamitte nāmaṃ sattharāhe, . . . Subhaddā nāmaṃ bhāriā, . . . Ujjhitae (Ujjhi P) nāmaṃ dārae, — *Imḍabhūti* sieht zwischen Schaaren von auf Elephant und Rosse sitzenden Reitern (8<sup>a</sup>, P 62): *egaṃ purisaṃ avavūḍayabaṇḍhūṇaṃ<sup>9)</sup> ukka(t)akamaṇṇāsaṃ nehu(ha P)ṭuppūṭayattāṃ rajjha-karakaḍḍijayanīthamaṃ<sup>(kaḍḍiṇṇiyayanīyattamaṃ P)</sup><sup>10)</sup> kaṇṭhe**

1) so AC, statt: *se evaṃ<sup>o</sup>* haben BDP blos: *tti bemi*.

2) *lekhāyāh cakunurutoparyāntā gaṇitapradhānāh kalāh prāyaḥ purushāṇāṃ evā bhīyāsajogyāh, strīṇaṃ tu vijneyā eva prāyaḥ iti; caṅsaṭṭhigaṇiāyāgūṇovareyā, gītanṇiyādāni viçeshataḥ paṇyastrījanocitāni catuḥshashtīr vijñānāni te gaṇikāgūṇāh, athavā Vātsyāyanoktāni āliṃyanādāny ashtau vastūni, tāni pratyekam ashtabhedatvāc catuḥshashtīr bhavanti (s. p. 515<sup>n.2</sup>); 29 viçeshāh 21 ratiguṇāh 32 purushopacārāh kāmāçāstraprasiddhāh; dve çrotre dve cakshuḥi dve ghrāṇe ekā jīhā ekā tvak ekaṃ ca mana ity etāni nāvā ṅgāni suptāni ira suptāni yauvanena pratibodhitāni svārthagrahaṇapaṭutāṃ prāpitāni yasyāh sā; 18 desibh. rūḍhigamaṃ.*

3) zwischen *gaya* und *suṃdara*, sowie zwischen *ghaṇā* und *ūsita* hat P noch allershand, was hier fehlt. 4) *thāṇā* P im Comm.

5) *ūsīyajjhaya* (!) *tti ūrdhvīkṛitajayapatākā* [uchritadhvajā!].

6) *tābhā* P im Comm.

7) *chattracāmararūpā vātavyajanikā yasyai*.

8) *kaṇṇīrathaḥ pravahaṇaṃ, tena prayātaṃ gamanaṃ yasyāh*.

9) *avakoṣakakena kṛikāṭikāyā adho nayanena baṇḍhanaṃ yasya*.

10) *bajjhakarakaḍḍiṇṇiyayanīyavattamaṃ ti badhyaç ca'sau, karayor hastayoḥ, kaṭvaṃ (!) kaṭiḍeça(h), yugaṃ yugmaṃ, nivasita iva nivasitaç ce'ti samāso'tas taṃ, athavā badh-yasya yat karakaṭikāyugaṃ niṃdyāṃ(?) civarikādvayaṃ tannivasito yaḥ* [also *niyattha* f. *nivasta*].

*guṇarattamalladāmaṃ cunnagumḍiyagāyaṃ*<sup>1)</sup>, *ghuṇṇantaṃ (cunnayaṃ vabhbhapānīpiyaṃ P)*. *tilaṃ-tilaṃ cere chiyyamānaṃ*<sup>2)</sup>, *kakamamaṃsāṃ khāviyaṃtaṃ*<sup>3)</sup>, *pāvaṃ (nari P) kakkharaga(kakkara P)satehiṃ haṃmamānaṃ*<sup>4)</sup>, *aṇegamaranārisamparivudaṃ (de P) cuccare khaṇḍaṃ(da P) paḍahaṇaṃ ugghosiyamānaṃ*, und zwar hört er Folgendes ausschellen: *ṇo khalu devāṇu!* *Ujjhitagassa dāragassa kei rāyā vā rāyaputte vā ararajjhati, appaṇo se sayāṇiṃ kaṃmāṇi ararajjhati!*, — *Mahāvīra* belehrt ihn sodann über die Vorgeburt des *Ujjh.*: *Haṭṭhūrapure, Suṇaṃde nāmaṃ rāyā*, — 8<sup>b</sup> (P 67) *Bhīme nāmaṃ kūḍagrāhe*<sup>5)</sup> *hotthā adhammie*, . . . *Uppalā n. bhāriyā*, — 9<sup>b</sup> (P 76) ihr Knabe erhielt den Namen *Gottāsa (Gotrāsa)*, ward von *Suṇanda* als Nachfolger seines Vaters bestellt (*kūḍagrāhattāe tṭhavei*), . . . *subhaṃ pāvaṃ kamamaṃ samajjivittā* starb er dann. Als Sohn des *Vij.* und der *Subh.* wiedergeboren, kam er nach dem Tode seiner Eltern, durch die *nagaragottā* (10<sup>b</sup>, P 84) aus seinem Hause verstofsen, *nichūḍhe*<sup>6)</sup> *samāne*, in schlechte Gesellschaft und zu der Hetäre *Kāmajjhayā*, ward aber von ihr durch den König *Milla* getrennt, der sie selbst zu sich nahm, weil seine *devī Sivi* an einem *joṇisūla* erkrankte, und, als er dann später einmal den *Ujjh.* bei ihr traf (11<sup>a</sup>, P 90), ihn zur Strafe in der oben geschilderten Weise tractiren liefs. Nach vielen Wiedergeburten, u. A. auch als Affe, als (11<sup>b</sup>, P 92) *napuṃsae*<sup>7)</sup>, wird er schliefslich doch: *tahāriḍānaṃ therānaṃ aṇṭie keralaṃ bohūṇ aṇagāre Sohamme kappe jahā paḍhame jāva aṇṭaṃ kāhiti ṇikkhevo bitī(aṇ) ajjhayaṇaṃ*.

3 16<sup>b</sup> (P 136): *taccassa ukkhevaū, evaṃ khalu Jambū, teṇaṃ kāleṇaṃ 2 Puri-matāle nāma ṇagare*, . . . 12<sup>a</sup> (P 96) *Amohadaṃsīssa jakkhassu āyatane*, . . . *Mahabbale nāmaṃ rāyā*, . . . *Sālāḍavī nāmaṃ corapallī*, . . . *Vijae nāmaṃ coraseṇavati, adhammie jāva lohitaṇṇī vahūnagaravāgratajase sūra(re P) datṭhappahārī sāhasie saddavedhī asilaṭṭhipaḍhamamalle*, . . . *baṇḍi*<sup>8)</sup> *grahaṇehiṃ ya, Khaṇḍasirī nāmaṃ bhāriā, tassa ṇaṃ Vijayacorassa putte Khaṇḍasirīe bhāriyāe attae Abhagrāseṇe nāmaṃ*

12<sup>b</sup> (P 102) *dārae*, — *Imḍabhūti* kommt dazu, wie derselbe ebenso, wie *Ujjhitaka* in 2, tractirt wird, doch tritt hier noch hinzu, dafs die *rāyapurisa, caccara* für

1) *cunnag. gairikakshodāvagumḍitaçarāraṃ*. 2) *bajjhapānīpiyaṃ ti baddhyā vāhyā vā prānā uch(v)āsādayah prītāḥ priyā yasya; tilaçaç chūdyamānaṃ*.

3) *kākiṇīmāṃsāni taddehotkrittahrasvamānsakhaṇḍāni khādyamānaṃ*.

4) *pāpishṭhaṃ ti tosarkha (!) aṇvāttrāsānāya carmamayā vastuviçeshāḥ sphuṭitavaṇçā vā tair hanyamānaṃ*. 5) *kūṭena jivān grihṇāti 'ti kūṭagrāhaḥ*.

6) vorher: *nichubhaṃti nichubhittā*, resp. weiterhin: *uchubhāvei; nichūḍha* steht also für *nichubdha* und somit auch *uchūḍha* bei *Hāla* für *uchubdha*, nicht für *uchishṭa*, s. *Hāla* v. 526 (R); *chubh* selbst ist = *kshubh*.

7) *Imḍapure ṇagare gaṇīākulaṃsi*, . . . *ammāpiyaro jātamittaṃ kaṃ (°metteṃ kaṃ P) baddhehiṃte (°ti P, vaddhitakaṃ karishyataḥ) . . . napuṃsagakammaṃ sikkhācehiṃti*.

8) *baṇḍi* بند, s. *Hāla* 1 92. 93; 2 XVII. 19, sowie 16, 336.

*caccara*, die nächsten Verwandten desselben vor seinen Augen tötten (*ghâtetî*), nämlich: 1. *puḥhamāṃsi caccaraṃsi atṭha cullapiṇṇe*<sup>1)</sup>, 2. *doccaṃsi* s. *cullamâtuyāo*<sup>2)</sup>, 3. *tacce* s. *mahûpitue*(*pitue* P)<sup>3)</sup>, 4. *caūtthe* s. *mahâmâtuyāo* (<sup>o</sup>*uya* P) und so fort 5. *putte*, 6. *suṇhâu*, 7. *jâmâuyâ*, 8. *dhûtâu*, 9. *ṇattuyâ*<sup>4)</sup>, 10. *ṇattuâu*<sup>5)</sup>, 11. *nattuyâpaṇṇe*<sup>6)</sup>, 12. *nattuññu*<sup>7)</sup>, 13. *pitusiyâpaṇṇe*<sup>8)</sup>, 14. *piusiyâu*<sup>9)</sup>, 15. *mâtusiyâpatiyâ*<sup>10)</sup>, 16. *mâtusiyâu*<sup>11)</sup>, 17. *mâmîyâu*<sup>12)</sup>, 18. *avasesaṃ mitta-ṇâi-ṇtaga-sayaṇa-sambhaṇḍhi-parijaṇaṃ*; — Mahârîra's Auskunft über die Vorgeburt: *Purimatāle Udaye nāmaṃ rāyâ*, . . *Niṇṇie* (*Ninnue* P) *nāmaṃ aṇḍa* 13<sup>a</sup> (P 107) *vāṇiyae* . . *adhammie jāva duppāḍḍiyāṇaṇḍe, tassa ṇaṃ* . . *bahare purisâ dinnabhatṭhattaveyaṇḍa*<sup>13)</sup> . . , — zur Strafe für die vielen durch Wegnahme der Eier vernichteten Vogel-Existenzen jetzt als Räuber wiedergeboren, sei er nun, auf die Klage der durch ihn bedrückten Unterthanen des Königs *Mahabbala*, deren Bitte gemäfs, von diesem zur Rechenschaft gezogen worden, nachdem ihn derselbe durch List lebendig (16<sup>b</sup>, P 134) in seine Gewalt bekommen. Nach weiteren Geburten als *sūyura* (in *Vāṇârāsî*) etc. wird er schliesslich: *tatthera Vāṇârāsîe ṇayariṇe setṭhikulāṃsi purettāe* (*puttattāe* P) *paccâyāhiti se ṇaṃ tattha ummukkabālabbhāre, evaṃ jāhā paḍhame jāva aṇṭaṃ kāhiti, nikkhevaṃ, tatṭiyam ajjhayaṇaṃ saṃmattaṃ*.

4 18<sup>b</sup> (P 149): *jati ṇaṃ bhāṇte, caūtthassa ukkhevaṃ, evaṃ khulu Jambū* (e. kh. J. f. P), *teṇaṃ kileṇaṃ* 2 *Sāhaṃjāṇṭ* (*Soh*<sup>o</sup> P) *ṇāma ṇagarî*, . . *Amohassa jakkhassa* (f. P) *jakkhāyatane*, . . *Mahucaṇḍe*(cc P) *nāma rāyâ*, . . *Suseṇe ṇāma amaḥḥe*, . . *Sudarisaṇḍa*(ras<sup>o</sup> P) *ṇāma gaṇṇiyâ*, . . *Subhadde ṇāmaṃ satthuvāhe*. . . *Bhaddâ ṇ. bhāriâ*, . . *Sagaḍe ṇ. dārae*: — *Imulabhūti* hat wieder denselben Anblick wie in 2, und *Mah.* berichtet von der Vorgeburt des S.: *Chagalapuram*, . . *Sihagirî ṇ. rāyâ*, . . *Channie ṇ. chāgalie parivasati uḍḍhe uhanṇie* . . , — zur Strafe für die von ihm und seinen Leuten geschlachteten Thiere ist er in seiner jetzigen Geburt nach dem Tode seiner Eltern aus seinem Hause verstofsen . . . (das Uebrige wie bei *Ujjhiya*). Nach verschiedenen Wiedergeburten, n. A. auch als Fisch (in

1) *laghupitṛin*, *pitur laghubhrātṛin*.

2) *pitṛilaghubhrātṛijāyāḥ*.

3) *pitur jyeshṭhabhrātṛin*.

4) aus P, fehlt in A, *napṭṛin pautrān dauhitrān.vā*.

5) *nattuyao* P, *napṭṛiḥ pautrîr dauhitrîḥ*.

6) *ṇatuyāva* P, *napṭṛikāḍin pautrîṇāṃ dauhitrîṇāṃ vā bhartṛin*.

7) *napṭṛikinîḥ pautradauhitrabhāryāḥ*.

8) *pitṛisvasâpatikān*.

9) *pitṛisvasṣi-janakabhaginîḥ*.

10) *mâtṛisvasupatikān, jananîbhaginîbhartṛin*.

11) *mâtṛisvasṣiḥ, jananîbhaginîḥ*.

12) *mâsiyâu* P, *mâtulabhāryāḥ*.

13) *dattaṃ bhṛitir uktarūpaṃ vetanaṃ mūlyam yeshāṃ, . . tatra bhūtim* (*bhṛitir?*) *drammādivartanaṃ*. Diese Verwendung des Wortes *dramma* bei *Abh.* ist von Interesse.



*Vānārasī*) wird er schliefslich ebendasselbst: *setṭhikulamsi . . . sijjihiti, ṭka*<sup>1)</sup> *nikkhevaū, duharivāgassa caūttam ajjh. samattaṃ.*

5 20<sup>a</sup> (P 158): *jati naṃ bhaṃte, paṃcamassa ajjhayaṇassa ukkhevaō, evaṃ khalu Jambū! teṇaṃ kāleṇaṃ 2, Kosambī n. nagarī, . . . Setabhadde jakkhe, . . . Satā-  
ṇie(nie P) n. rāyā, . . . Miyaṃvatī devī, . . . Udayaṇe n. kumāre, . . . Paūmāvatī u.  
devī, . . . Somadatte n. purohite hotthā rivvedu (rivvede yajurvede 4 P), tassa naṃ  
Somadattassa purohitassa, . . . Vāsudattā n. bhāriyā, . . . Vahassatidatte n. dārae, —  
Imdabhūti sieht wieder dasselbe, und Mah. berichtet von der Vorgeburt 19<sup>a</sup>: *Sar-  
vatobhadde n. nagare, . . . Jiyasattū n. rāyā, . . . Mahesaradatte n. purohite hotthū  
rivvedu (rivvede 4 jāva P) atharvaṇakusale yāvi hotthā, tate naṃ se Maōtte purohite Jita-  
sattussa raṇṇo rayyabalavivadhāmatāe kallākullaṃ egam-egam māhaṇadāragam, e.  
khattiyā, e. raīssad., e. suddad. geṇhāreti 2, tesī jīraṃtagāṇaṃ cera hitaya-uṃḍae  
(hiyaṃ ṇḍae P)<sup>2)</sup> geṇhāreti 2 Jitasattussa raṇṇo saṃtīhomaṃ kareti, tate se Maōtta  
purohite aṭṭhami(mī P)-cāuddasisu due māhaṇa sudda (°ṇakhattiyaraīssasudde P), caū-  
haṃ māsaṇaṃ cattāri 2. chaṇhaṃ māsaṇaṃ aṭṭha 2. saṃvacharussa solasa 2, jāhe-jāhe  
vi ya naṃ Jitasattū rāyā parabaleṇaṃ abhībhūṃjati tāhe 2 vi ya naṃ se Maōtte puōte  
aṭṭhasata(ṇ P) māhaṇadāragāṇaṃ aṭṭhasayaṃ khattiya, a. vatisa (raīssa P), a. sudda-  
dāragāṇaṃ purisehiṃ geṇhāreti tesim jīvitagāṇaṃ cera hiyata-uṃḍāu (hayaūḍiyāō P)<sup>2)</sup>  
geṇhāreti 2 Jitasattussa raṇṇo saṃtīhomaṃ kareti. Zur Strafe für diese Menschen-  
opfer<sup>3)</sup> sei er nun jetzt, von Udayaṇa in fleischlichem Verkehr mit der Paūmāvatī  
betroffen, von demselben só tractirt worden, werde aber nach allerhand Wieder-  
geburten, u. A. auch *Hatthiyāure* als Reh, ebendasselbst: *setṭhikulamsi . . . sijjihiti,  
nikkhivo, paṃcamam a. s.***

6 22<sup>a</sup> (P 176): *jati naṃ bhaṃte chaṭṭhassa ukkhevaō, evaṃ khalu Jambū!  
teṇaṃ k. Mahurā nagarī, Bhaṃḍīre uyyāṇe, Sudarisane jakkhe, Siridāme rāyā.  
Baṃdhusirī bhāriyā, putte Naṃdivaddhane<sup>4)</sup>, . . . Subaṃdhū amacce, . . . Bahumittā-  
(ttī P)putte n. dārae, . . . Citte n. alaṃkārie hotthā Siridāmassa raṇṇo cittaṃ bahuvidhaṃ  
alaṃkāriyakammaṃ karemaṇe sarvatthāṇesu sarvabhūmiyāsu amtepure ya diṇṇaviyāre  
yāvi hotthā. Auf Imdabhūti's Frage in Bezug auf eine von ihm ähnlich wie bei 2  
beobachtete gräfsliche Scene folgt Mahāvīra's Bericht von der Vorgeburt: *Sīhapure n.  
nagare, . . . Sīharahe n. rāyā. . . Duyyohaṇe n. cāragapāle*<sup>5)</sup> *(tae P) ahammiē*; zur Strafe  
für die in dieser Stellung begangenen Sünden sei er jetzt, nachdem er sich, als  
Königssohn geboren, in eine Verschwörung gegen den König eingelassen, von*

1) könnte hier auch *hva* gelesen werden, aber BCD haben *ṭka* (P hat 5!); dasselbe Zeichen findet sich hier noch mehrfach vor, und zwar hie und da neben dem damit an-  
scheinend gleichbedeutenden Zahlzeichen 4 (andere dgl. Zeichen s. am Schluß von *ajjh. 8*  
bis 10); zur Sache s. oben p. 359<sup>b-4</sup> (*Bhagavatī 1, 382, 2, 243*, sowie Bühler Ind. Antiqu. 6,  
47. 48. 1877).

2) ? *hiyaya-uttac tti hrīdayamānsapiṇḍān (hrīdayaputa!)*.

3) s. hierzu Indische Streifen 1. 61. 62.

4) im Verlauf *Naṃdisena*. 5) *guptipālakah.*

diesem só bestraft worden. werde aber nach verschiedenen Wiedergeburten, u. A. auch *Haṭṭhīṅpure* als Fisch, ebendasselbst: *seṭṭhikule . . karehiti evaṃ khalu Jaṃbū! nikkhevo chaṭṭhassa ajjh. u. a. paṇṇatte tti bemi.*

7 25<sup>a</sup> (P 199): *jati naṃ bh. ukkhevo sattamassa, evaṃ khalu Jaṃbū! t. k. 2 Pādalisamḍe nagare. Vaṇṣamḍaṃ (de P) uyyāṇaṃ (ne P), Uṃbaradatte jakkhe, . . Siddhatthe rāyā, . . Sāgaradatte sattharāhe, . . Gaṃḡadattā bhāriyā, . . Uṃbaradatte ṇ. dārae, —* *Imḍabhūti* sieht diesmal einen von allen möglichen bösen und ekelhaften Krankheiten schwer Heimgesuchten: *kachullaṃ*<sup>1)</sup> *koḍḍiāṃ dā (do P) uariāṃ bhagaṃḍaḍiāṃ arisillaṃ kāsillaṃ (k. sāsillaṃ P) sūyamūha (ṃ P) sūhattha (ṃ P) sūyapādaṃ saḍḍitahatthaṃḡulīāṃ saḍḍitapādaṃḡulīāṃ saḍḍitakaṇṇanāsikaṃ, rasīāe ya piēṇa ya thivithiritaṃ, vaṇamūha (haṃ P) kimimūnu (mṃṃu P) yaṃta-paḡalaṃta-pūaru-dhiraṃ, lālāpaḡalaṃtakāṇṇanāsāṃ, abhakkhaṃṃ 2 piyakaḡaleya ruhirakaḡaleya kimiyakaḡaleya ramamūnaṃ (vamamūṇiṃ P) kaṭṭhāṃ kalūḍāṃ vīsaraṃ kūvamāṇaṃ machiyā-cadāḡaraḡapahagareṇaṃ aṇṇiyamāṇamagraṃ phuttāhadāhadāsīsaṃ daṃḍi (°ḍaṃ P) khaṃḍanivasaṇaṃ . . : —* in der Vorgeburt (23<sup>a</sup>, P 182): *Vijayapure nagare Kaṇḡareche nāmaṃ rāyā, . . Dhaṇ (ṇ) aṃtaṃ rī nāmaṃ veyye hotthā aṭṭha (ṃ) ḡāurveya-pāḍhae*<sup>2)</sup>: *komārabhiccaṃ*<sup>3)</sup> 1 *sāloḡe (sālāḡe P) 2 sallahatte 3 kāyatigichā 4 jāḡāle (jaṃḡole P) 5 bhūyariyā 6 rasāyāḡe 7 vāikaraḡe 8 sīrahatthe suhatthe lahuhatthi.* Zur Strafe für die seinen Patienten verordnete Fleischkost und die dadurch bedingte Tödtung zahlreicher Thiere ist er jetzt als *Uṃbaradatta* mit allen diesen schweren Krankheiten heimgesucht. wird aber nach neuen Wiedergeburten, u. A. auch in *Haṭṭhīṅpure* als Hund (*kukkudattāe*), schließlich ebendasselbst: *seṭṭhikulāṇsi . . sijjhīhiti. nikkhevo.*

8 27<sup>a</sup> (P 213): *jati naṃ bh., aṭṭhamassa ukkhevaḡ. evaṃ khalu J! teṇaṃ k. Soriyapuramḡ nagaramḡ, Soriyaradīṃsagaṃ uyyāṇaṃ, Soriyajakkho, Soriyadatto rāyā, . . eḡe macchaṃḍha*<sup>4)</sup> *pāḍae, tattha naṃ Samuddadatte ṇ. macchaṃḍhe parivasaṭi, adhammī . . Samuddadattā ṇ. bhāriyā, . . . Soriyadatte dārae; —* *Imḍa-*

1) *kachuttam ti kaṃḍūmaṃtaṃ (! cf. p. 474<sup>n</sup>), udareyaṃ udarikaṃ jalodarikaṃ, bhagaṃḍariyaṃ ti bhagaṃḍaravaṃtaṃ, soppillaṃ (nicht im Text!) ti soppavaṃtaṃ, suya-muhasavyahatthaṃ ti cūnamukhaṃ cūnahastaṃ; thivithiceṃti tti anukaraṇaḡabdo 'yaṃ, caṇamuhakimīutuyāṃta-paḡalaṃta-pūyaruhiramḡ ti vaṇamūkhāṇi kṛimibhīr utpadyamānāni ūrdhvaṃ vyadhyamānāni (!) praḡalatpūyaruḍhirāṇi yasya, lālābhīḡ kledatamḡubhīḡ praḡalaṃtau kaṇṇau nāsā ca yasya; . . kūjāṃtaṃ aṃyaktamḡ bhāṇaṃtaṃ.*

2) die hier folgende Aufzählung der acht āṅga des *āyurveda* findet sich ebenso, ob auch in anderer Reihenfolge, im *Suḡruta* gleich im Eingange (Calc. 1835 I, pag. 2. 12 etc.) wieder, und hat sich ein Reflex davon ja auch noch in dem Namen des: *aṣṭāṅḡaḡḡridaya* des *Vāḡbhata* erhalten.

3) *Abh.* ist hier sehr ausführlich: *kumārāṇḍaṃ bālakāṇḍaṃ bhṛītau poṣhaṇe sādhu kaumārabhṛīyaṃ, . . ḡalākāyāḡ karma ḡalākyaṃ, . . ḡalyasya hatyā hananaṃ udthāraḡ, . . vīraḡvīḡhātakriyāvīdhāyakaṃ jaṃḡolaṃ aḡaḍaṃ taṃtraṃ, . . bhūtāṇāṃ nīḡraḡhāṃthaṃ vidyā ḡāstraṃ.*

4) *machaṃḍhi tti matsyabaṃḍhaḡ.*

*bhīti* sieht diesmal: *egaṃ purisaṃ sukkaṃ bhukhaṃ nimmaṃsaṃ atthicaṃmāvaṇa-*  
*dalhaṃ kiḍikiḍiyābhūtaṃ nīlasādagamaṃatthaṃ macchakaṃṭaṇṇaṃ galae aṇulagreṇaṃ,*  
*kaḍḍhāṃ kalu° . . . vanamāṇaṃ: —* in der Vorgeburt: *Nandipure nāna nagare, Mitte*  
*rāyā, Sirī n. mahāṇasie ahammie: —* zur Strafe für die vielen von ihm und von  
seinen Leuten für ihn gefangenen und geschlachteten Thiere, sowie für die von  
ihm in seiner jetzigen Existenz gefangenen und getödteten Fische sei ihm jetzt  
eine Gräte beim Essen im Halse stecken geblieben und er dadurch in diesen Zu-  
stand gekommen. Nach weiteren Wiedergeburten, resp. in *Itatthiṇṇāpure* als Fisch,  
werde er schlieflich: *sijjihīti, nā* (5 P, tā BD, f. C) *nikkhevo.*

9 31<sup>a</sup> (P 241): *j. n. bh., ukkhevo ṇavamassa, evaṃ kh. J.! teṇaṃ k. 2 Ro-*  
*hīṇae* (°dae P) *n. nagare, . . Dharaṇo* (°e P) *jakkho* (°e P), *Vesamaṇadatte* (°o P)  
*rāyā, Sirī devī, Pūsaṇaṇḍi kumāre juvarāyā, . . Datte n. gāhāvatī, . . Kaṇṇa*(*Kaṇṇa* P)-  
*sirī bhāriyā, . . Devadattā nāmaṃ dāriyā: —* diesmal sieht *Imḍabhūti* ein Weib in  
der Lage des *Ujjh.*: in der Vorgeburt: *Supatitthe n. nagare, . . Mahāseṇe rāyā, . .*  
*Dhāriṇṇāpānokkaṃ derisahaṣṣaṃ, . . Sīhaseṇe n. kumāre, . . Saṃma*(*Sāmma* sec. m.,  
*Sāma* P)*pānokkaṃ paṃcaṇṇaṃ rāyavaraṇaṃgasatāṇaṃ egadivaseṇaṃ pāṇiṃ ge-*  
*hāveṃsu: —* durch die Bevorzugung der *Sāma* erbittert, stellen die Mütter der *sapatnī*  
dem Leben derselben nach: sie kommt ihnen aber zuvor, und *Sīhaseṇa* läßt Alle,  
nachdem er sie zu einem Feste zusammengeladen, in dem Hause verbrennen. Die  
Strafe dafür und für den in seiner jetzigen Geburt als *Devadattā* aus Eifersucht an  
der Schwiegermutter, Königin *Sirī*, verübten Mord seien jetzt diese Qualen. Nach  
weiterer Wiedergeburt, speciell *Gaṅgapure haṇsattāe*, werde er ebendasselbst:  
*setthikule sijjihīti, dda* (5 P, 6 C. f. BD) *nikkhevo, duhavivāgassa ṇavamam ajjh.*

10 32<sup>a</sup> (P 248): *jati n. bh. s. bhugavatā, dasamassa ukkhevaṃ, e. kh. J.!*  
*t. k. Vaddhamāṇapure nāmaṃ nagare h., Vijayavaḍḍhamāṇe uyyāṇe, Māṇibhaddo* (°e P)  
*jakkho* (°e P), *Vijayamitte rāyā, . . Dhaṇadere satthavāhe, . . Piṇṅgu bhāriyā, . . Aṇḍi*  
*dāriyā: —* auch hier sieht *Imḍabhūti* ein Weib in elender Lage (wie bei 8); in der  
Vorgeburt: *Imḍapure n. nagare, Imḍadatto rāyā, Puharisirī* (*Pudh°* P) *n. gaṇiyā. —*  
Für ihre vielen als Hetāre begangenen Sünden sei sie jetzt als Königin *Aṇḍi* in  
Folge eines *joṇisūla* in so kläglicher Lage. Nach weiterer Wiedergeburt, speciell  
*Savvatabhadde nagare mayūratthāe*, werde sie ebendasselbst: *setthikulāṇsi . .* schlieflich:  
*sijjihīti* 5 (BC, f. P, pa C) *jāva aṇṭaṃ kāhiti, evaṃ khalu J.!* *s. jāva saṃpattēṇaṃ*  
*duhavivāgāṇaṃ dasamassa ajjhayaṇassa ayam atthe paṇṇatte | se evaṃ* (*se vaṃ* P)  
*bhaṇte duhavivāgo*(*ge* P) *dasasu ajjhayaṇesu paḍhamo suyakkaṃḍho saṃmatto.*

ṣrutaskandha-II (10) 35<sup>b</sup> (P 279); 1 34<sup>b</sup> (P 271): *teṇaṃ k. 2 Rāyagihe na-*  
*gare Guṇasilāe cetie Sudhamme* (*Suh°* P) *samosadhe, Jambū!* *jāva pajjivāsati; jati*  
*ṇaṃ bhaṇte s. jāva s. duhavivāgāṇaṃ ayam atthe p. suhavivāgāṇaṃ bhaṇte s.*  
*jāva s. ke a. p. tate ṇaṃ se Sudhamme* (*Suh°* P) *aṇḍāre Jambū-aṇḍāraṇ evaṃ*  
*va°* (*e. va* f. P): *evaṃ khalu J.!* *s. jāva s. suhariv. dasa ajjhayaṇā p., taṃ* (*t. jahā* P):



*Subāhū* 1 *Bhaddaṇaṃdī* 2 *ya*, *Sujāyae* (*Sujāe* CP, f. AB) 3 *Surāsava*(*re* P) 4 *tahera* *Jiṇadāse* 5 *Dhaṇava* 6 *ya* *Bhaddaṇaṃdī*<sup>1)</sup> 7 *Mahāmbale*(*habba* P)<sup>2)</sup> 8 *Caṃḍa* (*Mahac*<sup>o</sup> P) 9 *Varadatte* 10: — *jati* *ṇaṃ bh.* s. *jāva s. suhav. dasa* *ajjh. p.* *pa-* *ḍhamassa* *ṇaṃ bhante* *ajjhayaṇassa* *suhav. s. jāva s. ke a. p.?* *tate* *ṇaṃ se* *Su-* *dham* *me* *Jambū-anagāraṃ* *evaṃ* *vayāsī:* *evaṃ* *khala* *J.!*, *tepaṃ* *k.* *Haṭṭhisīse* *ṇāmaṃ* *ṇagare*, . . *Mālappiassa* (*Mālapiya*<sup>o</sup> P) *jakkhassa*, . . *Addiṇasattū* (*Adiṇa*<sup>o</sup> P) *ṇ. rūyā,* . . *Dhāriṇīpāmokkhaṃ*(*kkhāṇaṃ* P) *derīsahassaṃ*, . . *tate* *ṇaṃ sā* (f. P) *Dhāriṇī* . . *sīhaṃ* *sumiṇe* *jahā* *Mehajammaṇaṃ* *tahā* *bhāṇiyavvaṃ* *ṇavaraṃ* (f. P) *Subāhu* *kumāre*(*raṃ* P), — Verheirathung des Knaben: *jahā* *Mahabbalassa* *ṇavaraṃ:* *Pushpa*(*ppha* P)*cūta*(*tā* P)*pāmokkhāṇaṃ* *pañcaṇhaṃ* *rāyavarakaṇṇagāsātāṇaṃ* *ega-* *divasenaṃ* *pāṇiṃ* *geṇhāvesuṃ*, *tahera* *pañcasāṇo* (<sup>o</sup>*saṇḍa-dāvo* P)<sup>3)</sup> *jāva* *uppiṃ* *pāsāda-* *varagate*<sup>4)</sup> *phutṭa* *jāva* *riharatī:* *t. k.* 2 *somaṇe* *bhagavaṃ*, *samosaraṇaṃ*, *parisā* *ṇi* 33<sup>a</sup> (P 253) *ggatā*, *Adiṇasattū* *jahā* *Kūṇie* *niggate*, *Subāhū* *vi* *jahā* *Jamālī* . . , *tate* *ṇaṃ* *Subāhū* *kumāre* . . *dhammaṃ* *soccā* *ṇisamma* . . *evaṃ* *radāsī:* *saddahāmi* . . *ahaṃ* *ṇaṃ* *derā* *amṭi* *pañcāṇurraṭṭiyaṃ* *sattasikkhāvāṇaṃ* *gihidhammaṃ* *paḍiva* (*Jjissāmi* P), worauf er ihn auch wirklich: *paḍi*<sup>o</sup> (*paḍiva* *jā* 2 *tā*) *tam* *eva* *ca* *durū-* *hātī* 2 (*eva* *duruhā* 2 *tā* P) *jāṃ* *eva* *disiṃ* *pā* (f. P, *pūbbhūe!*) *tāṃ* *eva* *disiṃ* *paḍi-* *ggate*. Auch hier frägt *Ḥṇḍabhūti* nach den Vorkommnissen in der Vorgeburt, welche dieses erfreuliche Resultat gezeitigt, und *Mahāvīra* berichtet darüber: — *Haṭṭhiṇḍave* *ṇ. ṇagare*, . . *Susuhe*(*muhe* P) *ṇ. gūhāvātī*, . . *Dhammaghosā* *ṇāmaṃ* *therā* . . dessen Schüler *Sudatte* *ṇāmaṃ* *anagāre*. Auf Grund seiner ehrerbietigen Auf-  
nahme des *Sudatta* sei *Sumuha* jetzt als *Subāhu* wiedergeboren, und sei auch fähig:  
*muṇḍe* *bharittā* *agārā* *añcārīyaṃ* *parvāṭṭae*. Bei einer *posaha*-Feier kam denn  
auch dem *Subāhu*, *dhammajāgarīyaṃ* *jāgaranaṇassa* *iyam* *etārūre* *ajjhatthie* 4: . . *ahaṃ* *samaṇassa* *amṭie* *muṇḍe* *bharittā* *jāva* *parvaeyyā*. Und so geschah es dem auch  
nach eingeholter Erlaubniß der Eltern: *samaṇassa* *bhagavato* *mahārūraṇaṃ* (*tahā*<sup>o</sup> P) *therānaṃ* *amṭie* *sāmāiya-m-ādiyāṇiṃ* *ekkāra* 34<sup>b</sup> (P 269) *sa* *amgāṇiṃ* *ahiyyati*, . . *kālamāse* *kālaṃ* *kiccā*, . . *Mahāvidehe* *jāva* *uḍḍhāṇi* *jahā* *Daḍhappatiṇṇe*, *sijjhīhiti* 5, *tāṃ*, *evaṃ* *khala* *J.!* s. *jāva s. suhavirūgāṇaṃ* *paḍhamassa* *ajjh. a. a.* *pañṇatte* (*potti* *vemi. itī* *paḍhamāṃ* *ajjh. sammattaṃ* P).

2 *ibid.* (P 273): *jati*, *ukkheva*, *evaṃ* *khala* *J.!* *t. k.* *Usabhapure*, *Thūbha-* *karaṇḍagam* *uyyāṇaṃ*, *Dhaṇ(ṇ)ō* *jakkho*, *Dhaṇvatho* *rūyā*, *Sarassatī* *derī*, *sumiṇadapaṇ-* *ṇaṃ*, *kahaṇā*, *jaṇmaṃ*, *bālattaṇaṃ*, *kalā* *ō ya*, *joṇṇe* *pāṇḍrahaṇaṃ* *dā* *pāsāda*(*daṃ* P)*bhogā* *ya* *jahā* *Subāhussa* *ṇavaraṃ* *Bhaddaṇaṃdī* *kumāre* *Sīderīpāmokkhā*

1) zum zweiten Male; in P als s, und so auch im Texte selbst, s. unten.

2) im Text als 7.

3) *pañcāsāṇo* *dāu*(!) *ity* *ādi*, *pañca* *sayāṇi* *hiraṇṇakodīṇaṃ* *pañca* *sayāṇi* *suvaṇṇakodī-* *ṇaṃ* *ity* *ādi* *dānaṃ* *vācyāṃ* *iha* *yāvāt-karaṇā* *id* *evaṃ* *drīcyāṃ:* *tue* *ṇaṃ* *se* *Subāhu* . . .

4) *prāsādarasyo* *pari* *sthītaḥ*.

ṇaṃ pañcasatā, sāmīssa samosaraṇaṃ, sāvagadhammaṃ, purvabhavapuchā, Mahā-  
videhe Puṇḍarīgīṇī nagarī, Vijāe kumāre, Jugabhū tithakare paḍilābhite (lābhe P)  
māṇussaṭṭe (sāṇi P) baddhe iha uppaṇṇe, sesaṃ jahā Subāhussa jāva Mahāvidehe  
sijjhīhiti (s. muccihīṃti P) pariṇivēdhiti aṇṭaṃ kāhiti (sarvadukkhāṇaṃ aṇṭaṃ kari-  
hīṃti, vittiyaṃ ajjh. samm. P). Dies ist Alles, und so besteht auch im weiteren  
Verlaufe der Text nur aus Stichwörtern.

3 35<sup>a</sup> (P 274): *taccassa ukkhevaṃ, Vīrapuraṃ nagaraṃ, Maṇḍoraṃ  
uyyāṇaṃ, Vīrakaṇha, Mitto(e P) rāyā Sīrī devī, Sujāte kumāre, Bahu(Bala P)sīri-  
pāmokkhā (°ā ṇaṃ P) pañca satā, sāmī samosurite, purvabhavapuchā, Usuyāre ṇa-  
gare, Usabhadatte gāhāvatī, Pushpa(ppha P)damte(datte P) aṇḍāre, paḍi, iha jāva  
Mahā 35<sup>a</sup> videhe sijjhīhiti.*

4 ibid. (P 274): *caūṭṭhassa ukkhevaṃ, Vijayapuraṃ ṇ., Naṇḍaṇaraṇaṃ uyyā-  
ṇaṃ, Asogo jakkho, Vāsavadatte rāyā (V. r. m), Kaṇhā devī, Suvāsave kumāre,  
Bhaddāpāmokkhā pañca satā jāva purvabhavo, Kosambī nagarī, Dhaṇapāle rāyā,  
Vesamaṇabhadde aṇḍāre, paḍilābhite, iha jāva siddhe.*

5 ibid. (P 275): *pañcamassa ukkhevaṃ, Sogaṇḍhitā nagarī, Nīlāsogaṃ uyyā-  
ṇaṃ, Sukālo jakkho, Appaḍihato rāyā, Sukaṇhā devī, Mahacaṇḍe kumāre, tassa Ara-  
hadattā bhāriyā, Jīṇadāso putto, tithagarāgamaṇaṃ, Jīṇadāso, purvabhavo, Majjhī-  
mittā (°imiyā nagarī P), Meharahe rāyā, Sudhamme aṇḍāre, paḍilābhite jāva siddhe.*

6 ibid. (P 276): *chaṭṭhassa ukkhevaṃ, Kaṇḍapuraṃ nagaraṃ, Sadāsogaṃ  
uyyāṇaṃ, Vīrabhaddo jakkho, Piyaṇḍo rāyā, Subhaddā devī, Vesamaṇe kumāre  
gaurāyā, Sīrīderīpāmokkhā pañca satā, Dhaṇarati gaurāyaputte, jāva purva-  
bhavo (°bhavaṃ P), Maṇḍaratiyā (°vayā P) nagarī, Mitte rāyā, Saṃbhūtarījāe aṇḍāre,  
paḍilābhite jāva siddhe.*

7 ibid. (P 276): *sattamassa ukkhevaṃ, Mahāpuraṃ nagaraṃ, Rattāsogaṃ  
uyyāṇaṃ, Rattayāu (°pāla P) jakkho, Bale rāyā, Subhaddā devī, Mahabbale kumāre,  
Rattavatīpāmokkhā pañca satā jāva; purvabhavo, Maṇḍipuraṃ nagaraṃ, Nāḍadatte  
gāhāvatī, Iṇḍaputte aṇḍāre, paḍilābhite jāva siddhe.*

8 ibid. (P 277): *aṭṭhamassa ukkhevaṃ, Sughoṣaṃ nagaraṃ, Devaramaṇaṃ  
uyyāṇaṃ, Viraseṇo jakkho, Ajjuṇo rāyā, Tattavatī devī, Bhaddaṇaṇḍī kumāre, Sīri-  
derīpāmokkhā pañca satā jāva purvabhavo, Mahāghose nagare, Dhaṇmaghose  
gāhāvatī, Dhammasīhe aṇḍāre, paḍil. jāva siddhe.*

9 35<sup>b</sup> (P 277): *navamassa ukkhevaṃ, Caṇḍā nagarī, Puṇṇabhadde jakkhe,  
Datte rāyā, Rattavatī devī, Mahamaṇḍe kumāre jva°, Sīrikamṭāpāmokkhā ṇaṃ  
pañca satā jāva purvabhavo, Tigiṇchi nagarī, Jitasattū rāyā, Dhammarīre(vīrati P)  
aṇḍāre, paḍil. jāva siddhe.*

10 ibid. (P 279): *jatī, dasamassa ukkhevaṃ, Sūgeyaṃ ṇ. nagaraṃ h., Uttara-  
kuru uyyāṇe, Pāsamiṃ (Pāsāmiyo P) jakkho, Mittaṇḍī rāyā, Sīrikamṭā devī, Vara-  
datte kumāre, Varaseṇapāmokkhā ṇaṃ pañca devīsatā, tithagarāgamaṇaṃ, sāvagu-*

*dhammaṃ, puvrabhavo, Sataduvāre ṇagare, Vimalavāhaṇe rāyā, Dhammaruā aṇa-  
gāre, paḍilābhite, maṇussaūe baddhe, ihaṃ uppaṇṇe, sesaṃ jahā Subāhussa cimtā jāva  
pavvayyā. kappanṭarite (re tuo P) jāva Sarvatthasiddhe, tato Mahāvīdehe jahā Da-  
dhappatiṇṇe jāva sijjhīhiti 5, evaṃ khahu J! sam. jāva saṃp. suhaviṇṇāgāṇaṃ dasa-  
massu ajjhayaṇassa a. u. p., se raṃ bhaṇṭe, suhaviṇṇāgo, ekkārasaṃ aṇṇaṃ saṃ-  
mattaṃ | viṇṇāgasuassa do sukkhaṃdhā. duhaviṇṇāgo suhaviṇṇāgo a, tattha duhaviṇṇāgo  
dasa ajjhayaṇā ekasara, evaṃ suhaviṇṇāgo vi, sesaṃ<sup>1)</sup> jahā ārasa (āyārasa P) |*

### 1819. Ms. or. fol. 1036.

Dasselbe Werk (= B).

48 foll. (11 Z., à 40 *aksh.*): ohne Datum. *gramthāgraṃ* 1250.

1, 1 9<sup>a</sup>, 2 15<sup>a</sup>, 3 21<sup>b</sup>, 4 24<sup>a</sup>, 5 26<sup>a</sup>, 6 29<sup>b</sup>, 7 33<sup>a</sup>, 8 35<sup>b</sup>, 9 41<sup>a</sup>, 10 42<sup>b</sup>: —  
II, 1 46<sup>a</sup>, 2 *ibid.*, 3–5 46<sup>b</sup>, 6–8 47<sup>a</sup>, 9 47<sup>b</sup>, 10 48<sup>a</sup>. Die Schlufsangaben lauten  
hier wie in P: *namaḥ ṇṇadevatāyā, viṇṇāgasuyassa do s., duh. suh. ya, tattha duh.  
dasa ajjhayaṇā ekkārasaṇā (! auch P) dasaṇṇe ceva divasesu uddissanti (uddisijjanti P),  
evaṃ suhaviṇṇāgo vi, sesaṃ jahā āyārasa.*

### 1820. Ms. or. fol. 1035.

Dasselbe Werk (= C).

36 foll. (13 Z., à 42 *aksh.*): ohne Datum; *gramthāgraṃ* 1216, *kaṃ stān<sup>2)</sup> naḥ.*

1, 1 6<sup>b</sup>, 2 11<sup>b</sup>, 3 16<sup>b</sup>, 4 18<sup>b</sup>, 5 20<sup>a</sup>, 6 22<sup>b</sup>, 7 25<sup>b</sup>, 8 27<sup>b</sup>, 9 31<sup>b</sup>, 10 32<sup>b</sup>, —  
II, 1 35<sup>a</sup>, 2–4 *ibid.*, 5–9 35<sup>b</sup>, 10 36<sup>a</sup>: — die Schlufsangaben fehlen hier.

### 1821. Ms. or. fol. 639.

Dasselbe Werk (= D).

35 foll. (13 Z., à 46 *aksh.*): ohne Datum: *gramthāgraṃ* 1280 (!).

1, 1 7<sup>a</sup>, 2 11<sup>b</sup>, 3 16<sup>b</sup>, 4 18<sup>a</sup>, 5 19<sup>b</sup>, 6 22<sup>a</sup>, 7 24<sup>b</sup>, 8 26<sup>b</sup>, 9 30<sup>b</sup>, 10 31<sup>b</sup>, —  
II, 1 34<sup>a</sup>, 2. 3 *ibid.*, 4–8 34<sup>b</sup>, 9 35<sup>a</sup>, 10 *ibid.*: — die Schlufsangaben wie in B.

### 1822. Ms. or. fol. 1120.

Ein zum zwölften *āṅga*, *ditthivāya*, *ḍṛiṣṭivāda*, gehöriges Bruchstück, aus  
dem zweiten Abschnitt des dritten Theiles, dem *aggeṇiyapuvva*, das *siddha-  
pāhuḍaṃ*, in 120 *āryā*, die in »*dūra*« genannte §§ zerfallen. — S. 16, 341–69,  
speziell 355. 361.

6 foll. (13 Z., à 44 *aksh.*): ohne Datum, modern; 1<sup>a</sup> leer, auf 6<sup>a</sup> nur vier  
Zeilen. Salopp geschrieben, aber interpungirt.

<sup>1)</sup> was dies bedeutet, ist mir ebenso unklar, wie die analogen Angaben über das Ver-  
hältniß von *āṅga* 8–10 zu *āṅga* 6, s. oben p. 502<sup>n.2</sup>. <sup>2)</sup> *stāt* für *astu*; *kaṃ* = *sukhaṃ*.



*namah* vīśarvajñāya || *tihuaṇapaena tihyaṇagunāhīe tihyaṇātīsayaṇāne* | *Usa-*  
*bhātī-Vīracarime tamarayarahīe paṇamiṇṇa* || 1 || *suṇi* (°uṇa sec. m.) āgamanihase  
*sumiṇṇaparamatthasuttaganthadhare* | *coddasapurviṅgamā kameṇa sarve paṇamiṇṇa*  
 || 2 || *ṇikkhevāṇirūttā hi ya aṭṭhahim vā nuogadārāhim* (āṇu° sec. m.) | *khettātimag-*  
*ganesu ya* | *siddhāṇam raṇṇiyā bheya* || 3 || *nāmaṇ tharaṇā dāvie bhāraṇṇi caūveho*  
*harāi siddho* | *ṇo-yaḡamaṇi dūveho bhāre khaya-uvasamakhae ya* || 4 || *udāyāi bhāre*  
*atthenaṇ savrahā khareṇṇam* | *sāhiraṇ<sup>1)</sup>* | *jaṇ khāyāṇ bhāraṇ to bhārasiddho u* || 5 ||  
*siddhāṇi sarvakayyāṇi jēṇa ṇa ya se ya sāhiraṇ kiṇci* | *vijjā suhāttā tī tamhā siddho*  
*'ti se saddo* || 6 || . . *dīvasamuddes' addhāiesu* (?) *vāghāya khittuo siddhā* | *ṇivāghāeṇa*  
*puno paṇṇarasasu kammabhūmīsū* || 22 || *dāraṇ*, — *takkālo tayakālo takkālo sappiṇṇi*  
*tīveho u* (iu<sup>1)</sup> | *tayakālo osappiṇṇi ussappiṇṇi savraloe vi* || 23 || . . *dāraṇ* || 28 ||, — *maṇu-*  
*gāe sībbhati* (jjh) *paccuppaṇṇam paḍucca ṇayaṇ tu* | *savrasū purrabhāraṇaṇtararareṇa*  
*sijjhaṇaya* || 29 || . . || 34 || *dāraṇ*, — *patteya sayāṇ buddhā buddhehim bohiyā muṇe-*  
*yavvā* | *eya sayāṇ sambuddhā buddhihi ya volūṇiyā doṇṇaṇ* (ṇṇiṇ sec. m.) || 35 ||  
*dāraṇ*, — *ṇāne kevalaṇṇi paccuppaṇṇeṇa sijjhāi ṇaenaṇ* | *paḍivāyā paḍivāṇi dūga*  
*tiga caū ṇāṇa purvaṇayā* || 36 || *dāraṇ*, — *ogāṇā jāhaṇṇi rayadugaṇṇā ha puṇāhi*  
*ṇkkosā* | *paṇcera dhaṇusayāṇi dhaṇi puhattēṇa ahāṇi* || 37 || *dāraṇ*, — || 40 || *dāraṇ*,  
*aṇṭaradāraṇ*, — || 42 || *saṇṭapayaparivaṇayā dāraṇ saṇṃattam*, — *ubhayammi*  
*khettakāle saddhāne sijjhāi u atthasayāṇ* | *vīsa puhattam vīsa egayare dasāi sāhiraṇe*  
 || 43 || . . || 49 || *sesāu attha bhāṇṇi dasagaṇ 2 tu hoi ekkekkaṇ dāraṇ* | *caūro dasa*  
*atthasayaṇ vīsaṇ tīthagarasiddhāṇi* || 50 || *doṇṇi u tīthagarāo* (!) *sesatigaṇ juha o*  
 (sec. m.) *ya tīthaga 3<sup>a</sup> ratitthe* | *caūro dasa atthasayaṇ gihaṇṇaṇṇe salīṇge ya* || 51 ||  
*dāraṇ*, — 3<sup>b</sup> . . *khettadāraṇ* || 60 ||, *phusaṇadāraṇ*, — || 61 || *kāladāraṇ gayāṇ*: —  
 4<sup>a</sup> || 77 || *bhāvadāraṇ*, — || 100 || *vedadāraṇ*, — || 101 || *tīthadāraṇ*, — schl.: || 117 ||  
*dāraṇ*, *etto ya hoi sedhā dūvīhā khittāiesu dāresu* | *tāvi jāhasambhavaṇaṇ atthasu vi*  
*havaṇṇi vīṇṇeyā* || 118 || *ṇāṇā hi ya* (vīhaya pr. m.) *vīcarīyaṇ o* (vīo sec. m.) *attho appā-*  
*gamaṇa jō gahīo* | *taṇ khamṇiṇṇa suyaharā pīreṇṇaṇ parikaheo* || 119 || *vīsuttara-*  
*sayam egaṇ gādhābaṇḍheṇa purvaṇissaṇḍaṇ* | *ritthāreṇa mahattham suyaṇusāreṇa*  
*ṇeyavraṇ* || 120 || *vīsuttarasayaḡaṇṇāṇāma siddhapāhudaṇ saṇṃattam* | *agreṇīya*  
*purvaṇissaṇḍā siddhapāhudaṇsūtraṇ saṇṃattam* ||

### 1823. Ms. or. fol. 776.

Ein Auszug aus dem vorstehenden Texte, die *siddhapaṇcāḡikā* des *Deven-*  
*drasiri*, in 50 *gāthā*, nebst einer anonymen *avaciṇṇi*. — *Dev.* wird am Schlufs als  
 Schüler des *Jagaccandra*, Stifters des *Tapāḡachu* (*saṇvat* 1285, AD 1229) bezeichnet;  
 über ihn, seine Werke und seinen Tod (*saṇvat* 1329, AD 1273) in *Mālava*, s. Klatt  
 im Ind. Ant. 11, 255 (1882).

1) *sādhitaṇ* marg.

4 foll. (5-8 Z. Text in der Mitte, à 36 *aksh.*, und 8-13 Z. Commentar darunter und darüber, à 46 *aksh.*), sowie 22 Z. Commentar, à 16 *aksh.* zu beiden Seiten); ohne Datum.

*siddham Siddhatthusuaṃ namimā tihuaṇapayāsayaṃ Viraṃ | sīrisiddhapāhudaō siddhasarūraṃ kim ari bucham || 1 || samtapayaparīvaṇayā darcapamānam ca khittaphusaṇā ya | kālo a antaram taha bhāro appā bahū dārā || 2 ||*: — Comm. beg.: *ādyagāthādraya spashṭa, navaraṇi siddhe nishṭhātārtham prasiddham vā çāsra-tam vaṃ(?)sītam buddham dlmūtam (?) karma yena sa tathā, tam. iti vā siddhāḥ pra-tishṭhātāḥ satyatvena kenā py acālyāḥ, arthāḥ jīvaḥjīvādīpadārthāḥ, çrute dvādaçāṅga-rūpe yasya yad āhuḥ kshīpyeta vā nyair ity ābhīṭha(ṃ: a)thava siddhaprayojana-mokshāvūmel(pteḥ?) sutā iva sutāḥ çishyagaṇādharo yasya: Siddhārthanareṃdra-sūnu iti va || 1 || 2 ||*

Schl.: *iya duga caū bahuaṃta bahu asaṅkha ṇaṃtaguṇahinā | ia siddhāṇa sarūraṃ lihūtam Devīṃdasūriḥim || 50 || iti çrī Tapagachanāyaka paramaguru çrī Jagaccamdrasūriṇeyapravara çrī Deveṃdrasūri vīracita siddhapamecā-sikāsūtram sampūrṇam*: — Comm. schl.: *çesheshu dvāreshu siddhāḥ siddhaprā-bhīṭatāṭikāto bhāvanāyā ity eva pūrvoctuprakāreṇa siddhānāṃ muktīpadaprāptānāṃ svarūpam lihūtam aksharavinyāsikṛitam ity e maparvatā(?)vākyam çrī siddhaprā-bhīṭatāḥ iti çeshah, kauh? çrī Deveṃdrasūribhīḥ karālakalikūlapātālāvamajjadvi-çuddhadharmadhuroddharāṇadhūrīṇa çrīmaj Jagaccamdrasūricarṇasarasīruhacam-carīkair iti çrī Deveṃdrasūribhīḥ || 50 || iti çrī siddhapamecāçīkār acūrṇih samāptā.*

## 2. Die zwölf upāṅga<sup>1)</sup>.

**1824.** Ms. or. fol. 1000.

Das erste upāṅgam, *orāyām aupapātīkam*: mit einer *aracūri* in *bhāshā*, die in dem in *Sanskrit* abgefaßten Eingangsvors als *vārttika* und Werk des *Pārçva-candra* bezeichnet wird (= A)<sup>2)</sup>; — s. 16, 377–82. Herausgegeben in Calcutta (*saṃvat* 1936 = 1880; pagg. 364, indisches Format; = P) mit dem Commentar des *Abhayadeva* und einem in *bhāshā* abgefaßten *bālārabodha* des *Anṛītacandra*, sowie von Ernst Leumann, Leipzig 1883 (= L: mit ausführlicher Inhaltsangabe und speciellen Glossar).

56 foll. (7-11 Z. Text, à 32-36 *aksh.*, und 2-7 Z. Commentar darüber resp. darunter, à 40-52 *aksh.*, und 1-18 Z., à 10 *aksh.* zur rechten resp. linken Seite): *saṃvat* 1677 *varshe pausha va di 10 dine çrī çrīhat Kharataragache vā çrī Raṃga-*

<sup>1)</sup> s. 16, 372–425.

<sup>2)</sup> D bei Leumann.

*kalacāṇi maṇḍināṇi* (°cāṇināṇi?) *sishya mushya vā oṅṛī Rājakalacāṇi sishya paṇḍ*<sup>o</sup>  
*Guṇasāgaraṇa liṣhitaṃ Tijārāmadhye Pātisāhaṅṛī Jahāṃgīr rājye ṣubhaṃ bhavatu*  
*lekhakapāthakayoḥ. kalyāṇam astu* | (das Bisherige roth; was folgt, schwarz und  
kleiner) *prati* | *ṛishi* | *dhannā* | *ṛishi naṃḍāki bhaṃḍāra mukāchā* (oder °bāi) |

Das Werk zerfällt in zwei Theile, die jedoch nicht speciell als solche, etwa als zwei *ṣrutaskandha*, markirt sind; — 1. der erste, bei Weitem ausführlichere Theil handelt von dem Auftreten und der Predigt des *Mahāvīra* in *Campā* unter König *Kūṇḍa Bhim̐bhasāraputta*; — 2. der zweite Theil enthält die eigentliche Lehre von der Wiedergeburt und Erlösung.

1 36<sup>b</sup> (P 243, L 65): *samosaraṇaṃ*<sup>1)</sup>; beg.: *teṇaṃ kāleṇaṃ teṇaṃ samae-*  
*ṇaṃ Campā nāma nayaṛī hotthā*, — 6<sup>a</sup> *Kūṇḍe nāmaṃ rājā*, — 7<sup>a</sup> *Dhāriṇī nāma*  
*derī*; — 8<sup>a</sup> *samaṇe bhagavaṃ Mahāvīre*, — 11<sup>a</sup> kam nach *Campā*, — 16<sup>b</sup> Fragen  
seiner Schüler über *aṇasaṇa* etc., — 23<sup>a</sup> Fragen der dazu herbeikommenden Götter  
(*asurakumāra* etc.), — 33<sup>a</sup> (P 219, L 60) *bahūhiṃ khuyyāhiṃ*<sup>2)</sup> *Cūāhiṃ vāmaṇhiṃ*  
*vaḍabhihi Paosiyāhi Joṇiyāhiṃ Palhavīyāhiṃ Isuṇiyāhi Vāruṇiyāhiṃ Losiyāhi Lauṣi-*  
*yāhi Damilhiṃ Sūhalhiṃ* (°) *Aravhiṃ Pulindhiṃ Pa* 33<sup>b</sup> *pakvaṇṭhi Baha-*  
*lihiṃ Muruṇḍhiṃ Savarhi Pārasāhiṃ nānādesī*(°hiṃ L) *ridesaparimaṇḍi*(āhiṃ L) . . .  
— schl. 35<sup>b</sup> (P 235, L 63): *tum eva dhammaṃ duvhaṃ āyakkhati*, *taṃ: āgāra-*  
*dhammaṃ ca aṇagāradhammaṃ ca, aṇagāradhammo tāva: iha khalu saṃcato*(vr)  
*savattāe muṃḍe bhavittā āgārāto aṇagāriyaṃ parvatitassa savvāto pāṇāvāyāo vera-*  
*maṇaṃ musārāya adattādāṇa mehuṇa pariggaha rātibhoyāṇāo veramaṇaṃ, ayam*  
*āuso! aṇagārasāmāie dhamme paṇṇatte, eyassa dhammassa sikkhāe waṭṭhie nig-*  
*gaṃthe vā niggaṃthī vā viharamāṇā āṇāe ārāha*(°hae L) *bhavati: āgāradhammaṃ*  
*duvālasavihaṃ āikkhati, taṃ jahā: paṃca aṇurvayāṃ, tinni guṇavvayāi, cattāri*  
*sikkhāvayāi: paṃca aṇurvayāṃ, taṃ: thūlāu pāṇāvāyāo veramaṇaṃ, thūlāu mu-*  
*sārāyāu ver.. thūlāo adinnā*(dā) *nāu ver.. sadārasaṃtoṣe, itthā*(cch L) *parimāṇe: tinni*  
*guṇavvayāi, taṃ: aṇatthamaṇḍaveramaṇaṃ, disivvayaṃ, wabhogaparibhogaparimā-*  
*ṇaṃ: cattāri sikkhāvayāi. taṃ: sāmāiyaṃ desāvakāsiyaṃ posahovavāso atihisaṃ-*  
*vibhāgo apatth*(cch L) *imamāraṇaṃtiyā saṃlehaṇāṇisaṇā* 36<sup>a</sup> *rāhaṇā, 'yam āuso!*  
*āgārasāmāie dhamme paṇṇ.. eyassa sikkhāe waṭṭhie samaṇovāsae vā samaṇovāsiyā*  
*(°yā vā L) viharamāṇe āṇāe ārāhae bhavati: — tate ṇaṃ sa mahatimahāliyā maṇḍisa-*  
*parisā samaṇassa bhagavato Mahāvīrassa aṇṭie dhammaṃ soccā . . evaṃ vadāsī:*  
*suakkhāte bhaṇṭe niggaṃthe pāvayaṇe evaṃ supaṇṇatte subhāsie suvāṇṭe . . . tām*  
*eva disaṃ paḍigatāu: samosaraṇaṃ samattaṃ.*

2. Die Lehre vom *upapāta*, von *Mahāvīra* an *Indrabhūti* erzählt. Besteht aus drei Theilen, deren erster (a, bis 51<sup>b</sup>) in 22 direct só gezählte Abschnitte (*sūtra*)

1) so am Schlusse bezeichnet; bei *Abhay*. resp. als *upodghāta*.

2) s. 16, 380. oben p. 431. 469.



zerfällt<sup>1)</sup> und vom *upapāta* überhaupt handelt, während der zweite (**b**, bis 55<sup>a</sup>) ohne besondere Schlufsmarke speciell den *siddhopapāta* betrifft, und der dritte (**c**, bis 57<sup>a</sup>) 22 dazu gehörige *kārikās* enthält.

**a.** 1 bis 37<sup>a</sup> (P 248). Nach dem üblichen solennen Eingange: *teṇaṃ kāle-ṇaṃ . .* beginnt die eigentliche Untersuchung auf 37<sup>a</sup> (P 247, L 66) mit: *jīve ṇaṃ bhaṃte assajate (asaṇṇjae) avirae appaḍḍhayupaccakkhāyapāvakamme sakirīe asaṇṇvude egaṇṭtadaṇḍe egaṇṭtabūle egaṇṭtasutte pāvāṇaṃ kammaṇaṃ aṇḥātī<sup>2)</sup>?* *haṇṭā, aṇḥātī, — 2 37<sup>b</sup> (P 248): jīve ṇaṃ bhaṃte asaṇṇjae jāva egaṇṭtasutte mohañṇiyyaṇaṃ kammaṇaṃ aṇḥātī?* 37<sup>b</sup> *h. a., — 3 ibid. (P 249): jīve ṇaṃ bhaṃte mohañṇiyyaṇaṃ vedamaṇe kiṃ mohañṇiyyaṇaṃ kammaṇaṃ baṇḍhati veyañṇiyyaṇaṃ kammaṇaṃ vaṇḍhati?* *Goyamā! mo o pi k. b. vedañṇiyyaṇaṃ pi k. b., ṇaṇṭtha<sup>3)</sup> carimamohañṇiyyaṇaṃ kammaṇaṃ vedamaṇo vedañṇiyyaṇaṃ kammaṇaṃ baṇḍhati na mohañṇijjaṇaṃ, — 4 ibid. (P 249): jīve ṇaṃ bh. ass. jāva eg. ussaṇaṇaṃ tusa<sup>4)</sup>pāṇaghātī kālamāse kālaṃ kiccā neraesū uvavayyati?* *haṇṭā uvavayyati, — 5 ibid. (P 252): jīve ṇaṃ bhaṃte ass. appaḍ. ito cute pecca deve siyā?* *Go, atthegatiṃ deve siyā atthegatiyā no deve siyā; se keṇa tṭṭheṇaṃ bhaṃte! evaṃ cuvati (vucc<sup>o</sup>): atthegatiyā deve siyā atthegatiyā no deve siyā?* *Go!, je ime jīvā gāmā-*” *gara-ṇa-gara-khedā-ṇigama-rāyahāṇi-karvaḍa-maḍaṇbu-doṇaṇuha-paṭṭaṇū-*” *gara-sabāha (saṇv<sup>o</sup>)-saṇṇivesesu akāmatañḥāe akāmakhuhāe akāmaṇṇbhaceravāseṇaṇaṃ akāmaañḥāṇaka-sīyā-*” *yava- -damsa masaga seya jala (jallamalla C) paṇkapaṇitaveṇaṇaṃ appatāro vā bhuyyātāro vā kālaṃ uppāṇaṇaṃ parikīleseṇṭī, appatāro 2 kālamāse kālaṃ kiccā aṇṇataresu vāṇamaṇṭtare 38<sup>a</sup> su devaloesu devattāe uvavattāro bhavaṇṭī, taḥiṇ<sup>5)</sup> tesiṃ gatiṃ (gati BCL), taḥiṇ tesiṃ tṭṭhī [t. t. uvavāte] (BCL, f. A) eṇṇattā: tesiṃ ṇaṃ bhaṃte devāṇaṃ kevaṭiyaṇaṃ kālaṃ paṇṇattā?* *Go! dasu vāsusuhassāi tṭṭhī p.; tue ṇaṃ*

<sup>1)</sup> Leumann hat von dieser überlieferten Eintheilung keinen directen Gebrauch gemacht, sondern den Text (wie bis hieher, so auch nun weiter) ganz selbstständig in §§ getheilt. In der Zusammenfassung seiner §§ bei 5. 12. 13. 14. 16. 20. 21 in je eine Rubrik schimmert jedoch auch bei ihm die traditionelle Eintheilung durch. Das Verhältniß ist resp. folgendes:

1 = L 64	7 = L 71	13 = L 82—88	19 = L 122
2 = 65	8 = 72	14 = 89—116	20 = 123. 124
3 = 66	9 = 73	15 = 117	21 = 125—129
4 = 67	10 = 74	16 = 118. 119	22 = 130; —
5 = 68. 69	11 = 75	17 = 120	
6 = 70	12 = 76—81	18 = 121	

**b** ist sodann bei L noch in vier Gruppen: 131—153. 154—155. 156—159. 160—167 getheilt, und **c**. die 22 *kārikās* am Schluß sind von ihm je als besondere §§ (168—189) gezählt.

<sup>2)</sup> *āsnaṭī, ācraṇvati, badhnātī tī arthaḥ, Abhayadeva (58<sup>a</sup> D, 62<sup>a</sup> E, 50<sup>a</sup> F).*

<sup>3)</sup> *nannattha tti navaraṇaṃ keraḷaṇaṃ ity arthaḥ Abh.*

<sup>4)</sup> so AC, *ussaṇṇaṇaṃ* B, *ussaṇṇaṇaṃ* L; *ummuttaṇaṃ tu bāhulyataḥ* E, *ussunnaṇaṃ tu bāh.* D, *ūssataṇaṃ tu bāh.* F. <sup>5)</sup> BL haben durchweg *tehiṇ*.

*bhaṃte tesī devānaṃ iṭṭhī vā jū vā jāse ti vā bale i vā vīrie vā purisakkāraparakkame te vā? haṃtā! atthi; te naṃ bhaṃte devā paralogassa ārāhaga (°gā B, ārābhaṃgā C)? no tin' atthe samatthe || 5<sup>1</sup>) ||*

Und so beginnen denn auch die folgenden §§ je mit: *se yye ime* (oder bei Femininis: *se yyaū imāu . . iṭṭhiyāo § 8) gāmāgara jāva saṃṇivesesu maṇuyā bhavaṃti, taṃ (taṃ jāhā C),* und es folgt dann je eine Aufzählung bestimmter Kategorien von Menschen, und die Frage und Auskunft über deren *upapāta*, resp. in letzterer Beziehung je nur die Varianten zu dem Vorhergehenden mit der Schlufsangabe: *sesaṃ taṃ ceva*, — 6 38<sup>b</sup> (P 258), — 7 *ibid.* (P 260), — 8 39<sup>a</sup> (P 262), — 9 39<sup>b</sup> (P 264), — 10 *ibid.* (P 267), — 11 40<sup>a</sup> (P 268): *°vesesu pavvāyā samaṇā bhavaṃti, taṃ: kaṃdappiyā kukuiyā (kukk° C) mohariya<sup>2</sup>) gīyarāppiyā naccaṇasīlā,* — 12 41<sup>b</sup> (P 278): *°vesesu parivvāyā bhavaṃti, taṃ<sup>3</sup>): Saṃkhā Jogī Kāvīlā<sup>4</sup>) Bhiuccā(vā L)<sup>5</sup>) haṃsā paramahaṃsā bahuudagā (pahuogā C) kulivvayā(vuyā C)<sup>6</sup>) Kaṇhaparivvāyā<sup>7</sup>), tattha khalu ime attha māhaṇaparivvāyā bhavaṃti, taṃ: Kanhe<sup>8</sup>) ya (Kaṃṇa C) Karakaṃte ya (°ṭaya C) Ambade (Amane C) ya Parāsare | Kaṇṇe(ṇhe C) Dīvāyaṇe ceva Devagutte ya Nārahe(bhe C) || tattha khalu ime attha kha(t)tiya-parivvāyā bhavaṃti, taṃ: Sīlāi Masihāre (masaṃharo C) Nagrai Bhagrai Tiya<sup>9</sup>) Videhe rāyā Rāme Bale ti ya, [te naṃ parivvāyā] (BCL, f. A) riueheda (vve°)<sup>10</sup>) yajuvveda sāmaveda Athavvaṇaveda (ahaveda C) atihāsapaṃcamānaṃ niḥaṃtuchattāṇaṃ saṃgovāṃgānaṃ sarahassāna caūṇhaṃ vedānaṃ sārakā vārakā dhārakā sadāṃgavi<sup>11</sup>) sa(t)ṭhitaṇṭavisārādā<sup>12</sup>) saṃkhāṇa sikkhā<sup>13</sup>) kappe vāgarāṇe chaṇḍe nirutte joti-  
40<sup>b</sup> *sām-ayāṇe aṇṇesu bahusu baṃbhaṇṇaesu parivvāyā (baṃbh. ya satthesu supariṇi° BC) vi hotthā, te naṃ parivvāyā dāṇadhammaṃ ca soyadhammaṃ ca tūthā-(tattha C)bhiseyaṃ āghavemāṇā pannaṇemāṇā parivemāṇā viharaṃti.**

1) diese Zahl aus CP.

2) *kāṃdarpiakāḥ nānāvidhahāsakāriṇaḥ, kukuiya tti kukucena* (P 267, E 66<sup>a</sup>, *kukucena* L 112, *kukrucena* D 60<sup>b</sup>, F 53<sup>a</sup>) *kutsitāvasyaṃdena caraṃti 'ti kaukucikāḥ* (PEF, *kauk° L, kaukr° D) ye bhrū-nayana-vadana-karaṇa-caraṇādibhir bhāṇḍā (bha° L) iva tathā cesṭaṃte yathā svayam ahasaṃta eva parān hāsayaṃti 'ti* (Komiker, Clown's!), *mohariya 'tti mukharā nānāvidhā asaṃbaddhābhīdhāyinas ta eva maukharikāḥ*; — vgl. hierzu Leumann's Erklärung (p. 165) durch *kaukrītika*, resp. seine Heranziehung von Pāli *kukkucca*, skr. *kaukkrītika*, wodurch sich denn Pāṇini's famöse Erklärung des letztern Wortes trefflich berichtigt, s. Ind. Stud. 17, 208. (5, 140).

3) s. 16, 379. 4) *Kapilo devatā yeshāṃ, Sāṃkhyā eva nirīcvarāḥ.*

5) *Bhṛigur tokaprasiddha rīshivīcshas tasyai 'va rīshyāḥ Bhārgavāḥ.*

6) *kuṭīeratāḥ.* 7) *Nārāyaṇabhaktikā iti kecit.*

8) *Kaṃṭṭādayaḥ* (D 60<sup>b</sup>, *Kaṃḍvā° E 66<sup>b</sup>, F 53<sup>b</sup>, Kaṃḍvā° P) shodaṇa parivvājakā tokato 'vaseyāḥ.* 9) L hat *ti ya*, dann sind es nur sieben; zu *Tika* s. Pet. W.

10) *rīju° B*; zur Sache s. *Bhag.* 1, 245 fig. 16, 304. oben p. 423.

11) *shaḍaṃgavidāḥ sikhādīvicārakāḥ.*

12) *Kāpīlyatantrapāṇḍitāḥ.* 13) *atha shaḍaṃgāni darṇayann āha.*

13 und 14 beginnen nicht so wie 6-12. 15 fg., fallen etwas ans der Rolle, sind resp. wohl Zuthat; § 13 enthält nämlich eine Legende<sup>1)</sup> über die Schüler des *Ammāḍa*, eines der soeben genannten acht brahmanischen *parivṛājaka*, und § 14 handelt von *Ammāḍa* selbst, seiner Wiedergeburt als *Dadhapañṇu*<sup>2)</sup> etc., — 13 43<sup>b</sup> (P 286): *teṇaṃ kāleṇaṃ t. s. Ammaḍassa parivṛāyagassa satta aṃterāsīsataṃ gimhakkālasamayāsi jetthāmulamāsammi*<sup>3)</sup> *Gaṃgāi mahānāte ubhaṃ kulaṇaṃ Kaṃpillapurāto Purimatālaṃ nagaraṃ saṃpatthitā vihārate: taē 42<sup>a</sup> ṇaṃ tesī parivṛāyāṇaṃ . . .*, — 14<sup>4)</sup> 48<sup>a</sup> (P 311): *bahujāṇe ṇaṃ bhaṃte annam amassa evaṃ āikkhāi, evaṃ bhāsai, evaṃ paṇṇavei, evaṃ parivēi, evaṃ khalu Ammaḍa (Ammatthe C, Ambaḍe P) parivṛāi* (<sup>o</sup>e CP)<sup>5)</sup> *Kaṃpillapure nagare gharasae āhāraṃ āhārei, gharasue vasahīṃ uveī, se kham eya(ṇ CP) bhaṃte? evaṃ Gotamā! . . .*, — 45<sup>b</sup> *Ammaḍassa ṇaṃ parivṛāyassa no kappāi aṇṇaūtthie vā*<sup>6)</sup>, *annaūtthiyadevayappi vā, annaūtthiyaparigrahīyāni cetiyāi va(ṇ)dittae vā ṇamaṃsittāe vā jāva payyuvāsittae vā, ṇannattha arihaṃte vā arihaṃtaceiyāni va,* — . . *se ṇaṃ bhaṃte Ammaḍe deve tū devalogāu āikkhaeṇaṃ bhavakkhaeṇaṃ thitikkhaeṇaṃ aṇṇataraṃ cayaṃ cūttā kahi gacchihiti? kahi uvavayyihiti? Go! Mahāvīdehe vāse jāi ku 46<sup>a</sup> lāṃ bhavaṃti,* — die nun folgende Erzählung von seiner Geburt als *Dadhapañṇu*<sup>2)</sup> findet sich ganz identisch, nur noch etwas weitläufiger am Schlufs des zweiten *upāṅga* wieder: dabei eine Aufzählung der 72 *kalā*<sup>7)</sup>, — *tate ṇaṃ se Dadhapañṇe dārae bhāratīkalāpaṇḍite navāṃgasuttapaḍibohite*<sup>8)</sup> *aṭṭhārasadesābhāsāvisārate*<sup>9)</sup> *gītaratī gaṃdhavvanatṭaku* (kusale C) *hayaḥohī gayajohī rahajohī vāhujohī bhāhuppama(d)dī viyālacārī sāhasie alaṃbhogasamattha* (<sup>o</sup>e C) *āri sarissati* (bha<sup>o</sup> C), nach Genuss aller Genüsse: *bujjihiti . . sarvadukkhāṇaṃ aṇṇaṃ karehiti.*

15 48<sup>b</sup> (P 313): <sup>o</sup>*sesu pavvāyā samānā bhavaṃti, taṃ, āyariyapaḍiṇīyā ubajjhāyapaḍiṇīyā, kulap., gaṇap., āyariya-uvajjhāyāṇaṃ uvasakārakā . .*

16 48<sup>b</sup> (P 315): *se yye ime saṃṇipamciṇḍiyatirikkhajojjāyā payyattāyā bhavaṃti, taṃ, jalayurā, thalayurā, khahayarā.*

1) *atha ye carakaparivṛājakāḥ brahmalokaṃ gatāḥ tadupadarṇanā dhikṛitārthaṃ samarthayann āha* (D fol. 61<sup>b</sup>).

2) s. 16, 379. 380. und vergl. *aṅga* 5, 15. oben p. 439.

3) *jyeshthā mūlaṃ vā nakshatraṃ pavṇamāsyaṃ yatra syāt sa jyeshthāmūlo māsaḥ, jyaishthah.* 4) *ihai va jnāvaṇṇataraṃ (jnātā<sup>o</sup> P) āha* (D f. 62<sup>b</sup>, E 68<sup>b</sup>, F 55<sup>a</sup>).

5) *yat kvaçit: Ammaḍe* (so D, *Ameḍe* E, *Ammaḍe* F, *Ammahe* P) *parivṛāyage tū dṛiçyate tad ayuktaṃ Ammaḍe ity etasya sthānāṃgādīpustakeshu darṇanāt* P 289, D 62<sup>b</sup>, E 69<sup>a</sup>, F 55<sup>b</sup>.

6) *anyayūthikā ārhataṃghāpeksayā anye çākyaḍaya(h), ceiyā itī arha(c)caityāni jīnapratimā ity arthah* D 64<sup>a</sup>.

7) s. oben p. 410. 515. 8) *navāṃgāni dre çotre dve netre dve ghrāṇe ekā jihvā tray ekā maṇaç cai kam* D f. 64<sup>b</sup>.

9) leider nicht aufgezählt!, s. 16, 380. 313. 336.



17 49<sup>a</sup> (P 316): °sesu ājīvakā<sup>1)</sup> bhavaṃti, tam: dugharaṃtariyā<sup>2)</sup> tighu° satta-ghu° uppatabe(m)ṭṭiyā<sup>3)</sup> gharasamudāṇiyā<sup>4)</sup> viyyayaṃtariyā<sup>5)</sup> u(t)ṭṭhiyāsamāṇā<sup>6)</sup> tenaṃ etārūveṇaṃ vihareṇaṃ viharamāṇā bahūṃ vā 49<sup>a</sup> sāṃ pariyāyaṃ pāṇṭillā.

18 49<sup>a</sup> (P 317): °sesu parvatīyā samāṇā bhavaṃti, tam: anukasiyā (anukko° CP, attuka° B, attukkā° P Comm.)<sup>7)</sup>, paraparivāiyā bhūṭika(m)miyā bhuyyo 2 kouyakārukā.

19 49<sup>b</sup> (P 320): °sesu nīṇhakā bhavaṃti, tam: bahurata<sup>8)</sup> 1 jīvapadesiyā 2 arvattiyā 3 sumuyā (sāmucciyā PC, °muchetiyā B) 4 dokiriyā 5 terāsiyā 6 avva-ṭṭhiyā (AC, ddh P, ābuddhiyā B) 7 icc ete satta parayaṇaṇiṇhakā keralacariyāliṅga-sāmaṇṇā micchadiṭṭhī bahūhi asabbhavaṃjīhāvaṇāhi (asabhārubbhāva° BCP) micchattā-bhīṇvesehi ya appāṇaṃ ca paraṃ ca tadubhayaṃ ca vugrāhemāṇā viharitā.

20 50<sup>b</sup> (P 326): °sesu maṇuyā bhavaṃti, tam: dhammiyā (tam jahā: appāraṃbhā appapariggahā dh° P) 1 dhammaṇuyā dhammiṭṭhā dhammakkhā dhammapalo dhamma-palayaṇā<sup>9)</sup> dhammasamudāyārā dhammeṇa ceva vitti(m)<sup>10)</sup> kappemāṇā (k. susūlā P) suvayā suppaḍḍiyāṇaṃ j(m)da sāhū (°hūhiṃ C)<sup>11)</sup> ekaccāto<sup>12)</sup> pāṇātivāyāu paḍiviralā.

1) Goṣṭhalakamatānūvartinaḥ D 65<sup>a</sup>. 2) ekatra grīhe bhikṣhāṃ grīhītvā ye 'bhi-grahaviṣeṣhād grīhadvayaṃ atikramya punar bhikṣhāṃ grīhṇaṃti.

3) utpalacriṇṭāni niyamaviṣeṣhāt grāhyatayā bhikṣhatvena yeshāṃ saṃti te utpalacriṇṭikāḥ D 65<sup>b</sup>. 4) grīhasamudānaṃ (°yaṃ P) pratigrīhaṃ bhikṣhā yeshāṃ grāhyatayā 'sti te grīhasamudānikāḥ. 5) vidyuti satyāṃ aṃtaraṃ bhikṣhāgrahaṇasya yeshāṃ asti te vidyud-aṃtarikāḥ, vidyutsampāte bhikṣhāṃ nā 'ṭṭayaṃti 'ti.

6) ushṭrikā mahān mṛinmayo bhājanaviṣeṣhaḥ tatra pravishṭā ye cṛāmyaṃti tapasyaṃti 'ty ushṭrikācramaṇāḥ. 7) ātmokarṣho 'sti yeshāṃ te ātmokarṣhikāḥ.

8) bahushu samayeshu ratūḥ āsaktāḥ, bahubhir eva samayaiḥ kāryaṃ nishpadyate nai 'kasamayene 'ty evaṃvādinaḥ Tithya(DE, Tishya FP) guptācāryamatāvisamvādinaḥ 2; avyaktaṃ samastam idaṃ jagat . . iti matam asti yeshāṃ te 'cyaktikāḥ, avidyamānā vā sādhvādīryaktir eṣhāṃ ity aryaktikāḥ Āshādhācāryaṇīyamātānūvartinaḥ 3; sāmuccheiya tti narakādibhācānāṃ pratikṣhaṇaṃ samucchedaṃ kṣhayaṃ vadaṃti 'ti sāmucchedikāḥ, Pushyamitra(Aṣṇami° P)-matānūsārīṇāḥ 4; dve kriye cītavedanoṣṇavēdanādīsvarūpe ekatra samaye jīvo 'nubhavatī 'ty evaṃ vadaṃti ye te dvekriyāḥ, Gaṃgācāryamatānūvartinaḥ 5; trin rācīn jīvājīvanojīvarāpān vadaṃti ye te traīrācīkāḥ Rohagupta matānūsārīṇāḥ 6; aratṭhiya tti aratṭhaṃ(ddh P) satkarma kaṃcu-kavat yārthavaḥ (pārvcataḥ P) spṛiṣṭamātraṃ jīvaṃ samanugachati 'ty evaṃ vada(m)ti 'ty āvādvīkāḥ(ddh) 7 Goshṭāmāhīlamatāvalaṃbina, upalakṣhaṇaṃ ca 'tat satkriyāvarttiviyāpanna-darṣaṇam anyeshāṃ apī 'ti; parayaṇaṇiṇhaga tti pravacanaṃ Jināgamam niṇṇūyate (niṇṇūvate P) apala(pa)ṇṭy, anyathā tadekadeṣasyā 'bhyupagamāt, te pravacanaṇiṇhācāḥ; mithyā-dṛiṣṭayas te viparītabodhāḥ, navaraṃ caryayā bhikṣhādānādīkriyayā (bhikṣhātānā° P) liṅgene 'ca (°gena ca P) rajoharaṇādīnā sāmānyāḥ sādhutulyā iti (D 65<sup>b</sup>, E 73<sup>b</sup>, F 59<sup>a</sup>). — S. hierzu 16, 275, 381. 17, 91 fg. Statt Pushyamitra bei 4, und statt Rohagupta bei 6 erscheinen resp. sonst (cf. oben p. 394) Asamitta (Arva° s. P) und Chaluya (°ga).

9) dharme pravrajyaṃte āsajaṃti ye te dharmapraraḥjanāḥ.

10) vṛittīṃ jīvikāṃ. 11) sushṭhu pratyānaṃdaḥ cītāhlādo yeshāṃ supratyānaṃdāḥ, sādhusu viṣayabhūteshu, athavā sūhūhiṃ ti uttaravākya (DFP, °khye E) sambudhyate, tataḥ ca sādhubhyaḥ sakācāt sādhuvaṃtika ity arthaḥ. 12) ekasmāt, na sarvasmāt.

21 51<sup>b</sup> (P 331): °sesu maṇṇuyā bhavaṃtī, taṃ: aṇāraṃbhā, aparigrahīyā, dharmīyā jāva kappemaṇā, susilā survatā suppaḍḍiyānaṃdā sāhū sa(v)vāu pānātivāyāto paḍivirayā.

22 51<sup>b</sup> (P 332): °sesu m. bh., taṃ: savvakānaviratā savvasaṃgātītā savvasiṇehātikaṃtā akohā ṇikkohā khīṇakohā evaṃ māṇamāyālobhā.

b. 55<sup>b</sup> (P 355) aṇagāre ṇaṃ bhaṃte bhāvīappā kevalisaṃuggāhāṇaṃ samohaṇittā kevalakappaloyaṃ phusittā ciṭṭhāi se ṇiṇaṃ bhaṃte kevalakappe loe tehiṃ ṇiyyarāpogga-lehi<sup>1)</sup> phude<sup>2)</sup>? haṇtā, phude, — schl.: tattha ṇaṃ siddhā bhagavaṃto sādīyā apayyavasīyā, aṇegajāti-jarā-maraṇa-joṇi-vedanaṃ, saṃsārakalaṃkalibhāvapaṇabbhava<sup>3)</sup>-gabbhāvāsavasahī pavaṃcam atikkaṃtā sāsayaṃ aṇāmatāṃ ciṭṭhaṃti ||

c<sup>4)</sup>. 57<sup>a</sup> (P 364) kaḥiṃ paḍihayā siddhā [kaḥiṃ siddhā] (CP, f. A) paṭṭhiyā | kaḥaṃ codiṃ caṭṭāṇaṃ kattha ga(ṇ)ṭṭiṇa sijjha<sup>5)</sup> || 1 || aloe paḍihayā siddhā loyagge ya paṭṭhiyā | ihaṃ bodiṃ<sup>6)</sup> caṭṭāṇaṃ tattha gaṃṭṭiṇa sijjha<sup>6)</sup> || 2 || jaṃ saṃṭhā 56<sup>a</sup> ṇaṃ tu ihaṃ bhavaṃ cayaṃtassa carimasamayāṃmi | āsī ya (pa)esaghaṇaṃ<sup>7)</sup> taṃ saṃṭhāṇaṃ taḥiṃ tassa<sup>8)</sup> || 3 ||, — schl.: iya savvakālatittā aṭṭaṃ nīvaṇaṃ wagayā siddhā | sāsayaṃ avvābāhaṃ ciṭṭhaṃti suhī suhaṃ pattā || 19 || siddha tti ya vuddha tti ya pāragaya tti ya paraṃparagaya tti | ummukkakammakavayū ajarā amarā asaṅgā ya || 20 || ṇichīṇasavvadukkhā jājjarāmarāṇubāṇḍhaṇavimukkā | avvābāhaṃ sokkhaṃ aṇuhoṃti sāsayaṃ siddhā || 21 || atulasahasāgaragayā avvābāhaṃ aṇovamaṃ pattā | sarvaṃ aṇāgayamaṃ ciṭṭhaṃti suhī suhaṃ pattā || 22 || uvāīyaṃ sammattaṃ | graṇṭhāgraṃ 1500 (50 sec. m.; pr. m. unlesbar) iti uvāīsūtrasiddhāṃta sāvācūra saṃpūrṇaṃ.

Die Glosse beg.: ṇṛgurubhyo namaḥ, vaṇḍitrā ṇṛ Jina(ṇ) Pārṇvaṃ Sādhu-ratnaṃ ca sadgurum | karomi Pārṇvacāṇḍrākhyah | ādyopāṃgasya vārttikam || 1 || Caṃpā nāma nagarī hotthā kahatāṃ, hutūma kahyaū te kāṇiṃ |, und bricht auf 55<sup>b</sup> ab mit: etalāi pradeḥaghaṇakahavāi.

## 1825. Ms. or. fol. 637.

Dasselbe Werk (= B)<sup>9)</sup>.

40 foll. (11 Z., à 43 aksh.); graṇṭhāgraṃ 1320, saṃvat 1612 varshe phāguṇa ṇu di 3 gurau ābhyaṃtaranāgarajṇātīya tri ° Sadāphalosuta tri ° Anaṃta likhyaṃte; — ist mit Worttrennung, Correcturen und hie und da mit Glossen versehen; — 1 25<sup>a</sup>.

1) nirjarāpradhānāḥ pudgalāḥ nirjarāpudgalāḥ jīveṇā 'karmatām āpādītāḥ karmaṇpradeḥā ity arthaḥ. 2) sprishṭah, vyāptah.

3) saṃsāre kalaṃkalibhāveṇa asaṃaṃjasatveṇa ye punarbhavāḥ paṇaḥpunyeno 'tpādāḥ.

4) siddhānāṃ vaktavyatā. 5) kva codiṃ (bodiṃ P) ṇarīraṃ tyaktvā kva gatecā sidhyati. 6) vomiṃ tanuṃ.

7) pradeḥaghaṇam iti tribhāgeṇa raṇḍhrapūraṇāt.

8) taḥiṃ ti siddhakshetre tasmīn, siddhasye 'ti.

9) = Q bei Leumann, s. dessen Einl. p. 19.



**1826.** Ms. or. fol. 1001.

Dasselbe Werk, Text (= C) und Comm. (= D)<sup>1)</sup> des *Abhayadeva* (herausgegeben in P).

72 foll. (17 Z., à 62 *aksh.*): ohne Datum.

Zuerst, bis 19<sup>b</sup>, Z. 3 v. o., der Text (I 11<sup>b</sup>), schließend: *suhī suhaṃ pattā | uvāiyam sammattam, graṃthāgraṃ* 1167, sodann der Comm. (I 58<sup>a</sup>); — *graṃ*<sup>o</sup> 3135.

Der Comm. beg.: *namo vītarāgāya, çrī Varddhamānam ānamya prāyo 'nyagraṃthavīkshita(tū EFP) | aupapātikaçāstrasya vyākhyā kācid vidhīyate | athau "papātikaçabdārtha ucyate | upapatanam upapāto devanārakajanma siddhigamanam cā, 'tas tam adhikṛitya kṛitam adhyayanam aupapātikam, idam co 'pāṅgam vartate, ucārāṅgasya hi prathamam adhyayanam çastraparijnā, tasyā "dyoddeçake sūtram idam<sup>2)</sup>: evam egesim no nāyam bhavāi atthi vā me āyā ovarāie (w<sup>o</sup> P) na tthi vā me āyā ovarāie (w<sup>o</sup> P), ke vā aham āsi ke vā iha vue (cue P) yyevvā (peccā P) iha bhavissāmi 'ty-ādi, iha ca sūtre yad aupapātikatvam ātmano nirdisṭam tad iha prapñeyata ity arthato 'ṅgam, asya samīpabhāvene 'dam upāṅgam: asya co 'podghātagraṃtho 'yam: teṇam kāleṇam ity-ādir, asya vyākhyā; iha ca bahavo vācanābheda dṛiçyamte<sup>3)</sup>, teshu ca yam evā 'vabhotsyāmahe tam eva vyākhyāsyāmah, çeshās tu matimatā svayam ūhyāh; tatra yo 'yam ṇaṃçabdah sa vākyālamkārārthah, te ity atra ca ya ekārah sa prākṛitaçailīprabhavo yathā karemi bhante ityādishu, tato 'yam vākyārtho jātah: tasmin kāle tasmin samaye yasmimn asau nagarī babhūve 'ti |*

58<sup>a</sup> *iti upodghātagraṃtho vyākhyātah, athā 'bhūdhitsitopapātasya karmabandhapūrvakatvāt karmabandhaprarūpanāyā "ha: jīve ṇam itī ādi. — 66<sup>b</sup> tad evam ukto virakshītopapāto, 'dhunā 'naṃtaroktasiddhopapātasambandhena tat-kāraṇabhūtasamudghātādivaktavyatām darçayann āha: aṇagāreṇam ityādi.*

70<sup>a</sup> *atha praçnottaradvāreṇa siddhānām eva vaktavyatām āha: kaḥim ity ādiçlokadavayam, kva pratihatāḥ praskhatāḥ siddhā muktāḥ . . .*

schl.: *iya evam sarvakālatṛiptāḥ saçvadbhāvatvāt atulam nirvāṇam upagatāḥ siddhāḥ sarvadā sakalautsukyānivrītāḥ (nivrītter P) yataç cai 'vam atah sāçratam (f. P) sarvakālabhāri avyā 72<sup>a</sup> vādham vyābādhāvarjītam sukham prāptāḥ sukhinas tishṭhamti, . . . na tu duḥkhābhāvamātrānvrītā eve 'ti ( || 19 || P) | sāmpratam vastutaḥ siddhaparyāyaçabdān pratipāduyann āha: siddha tti ya gāhā, siddha iti ca teshām nāma kṛitakṛityatvād, evam buddhā itī ca (f. P) kevalajñānena visr(çv)āvabodhāt, pāragatā itī ca bhāvārṇavapāragamanāt (bha<sup>o</sup> P), paramparagaya tti puṇyabūjasamyaktvājñānavaraṇakramap(r)atīpat(ī)ypāyayuktatvāt paramparayā gatāḥ (p. g. f. P) parampara-*

<sup>1)</sup> =  $\beta$  bei Lenmann, s. Einl. p. 19 (irrig als »fl. 646« bezeichnet).

<sup>2)</sup> s. pag. 1 bei Jacobi.

<sup>3)</sup> s. z. B. bei Lenmann die von ihm eingehakten



*gatì ucyante, unmuktakarmavaracâh (kav°) sakalukarmaviyuktatrât, tathâ ajârâ rayaso 'bhâvâd, amarâ âyusho 'bhâvât, asaṃgâç ca sakalakleçâbhâvâd iti ( || 20 || P) mahâ vyaktârtha ere 'ti¹) ( || 21 || 22 || P) | au(aupa EP)pâtikavṛittih samâpte 'ti || cha || Caṃdrakulârîpulabhûtala -munîpaṅgara(yugaprawara P)Varddhamânakalpata- roh | kusumopagamasya(°pagasya E, °pamasya P) sîver guṇasaurabhasarîtabhuva- nasya (°suvanasya E, bharîtabharanasya P) || 1²) || mîhsambanḍhavihâra -sya sarvadî çrî Jineçvarâhvasya | çîshyeṇâ 'bhayadevâ -khyasûrine 'yam kṛitâ vṛittih || 2 || graṃ 3135³) || cha || çrîh || Es folgt noch¹) in etwas kleinerer Schrift und blässerer Dinte: Anâhilla(la E)pâtaka nagare çrîma(d) Droṇâkhyasûrimukhyena | paṃçita- guṇena guṇavat -prîyeṇa saṃçodhitâ ce 'yam || 3 ||*

### 1827. Ms. or. fol. 1069.

Derselbe Commentar (= E).

83 foll. (13 Z., à 46 *aksh.*): ohne Datum; am Schlusse die drei Verse mit den Angaben über den Verf., danach noch: *graṃthâgraṃ* 3135.

*upodghâta* 62<sup>a</sup>, — *upapâta* 74<sup>b</sup>, — *siddhopapâta* 80<sup>a</sup>, — *kârikâs* 83<sup>a</sup>.

### 1828. Ms. or. fol. 646.

Derselbe Commentar (= F).

66 foll. (15 Z., à 58 *aksh.*): ohne Datum, leidlich correct: — schl.: *vyaktârtha ere 'ti | upapâtikavṛittih samâptâ, graṃthâgraṃ* 3135 || *cha* || Die drei Verse über den Verf. fehlen hier.

*upodghâta* 50<sup>a</sup>, — *upapâta* 60<sup>a</sup>, — *siddhopapâta* 64<sup>a</sup>, — *kârikâs* 66<sup>a</sup>.

### 1829. Ms. or. fol. 1098.

Das zweite *upânãgam*, *râjapaseṇâyyaṃ*, was durch *râjapraçnîyam* wieder- gegeben wird (= A). — S. 16, 382–88 und Lenmann in den Actes du sixième Congrès intern. des Orient. à Leide 3, 469–539 (1886)<sup>5)</sup>. Herausgegeben (= P) *saṃ- rat* 1732 (! so auf p. 296 im Text, 2732! in der Glosse) in *Itâvâgrâma*, mit dem Comm. des *Malayagiri* und einer Glosse in *bhâshâ* (europäisches 4-Format, pagg. 296).

¹) so DE!, doch hat E *vyaktârthe*; *vichinna (ni° P) gâhâ atula gâhâ vyaktârthe ere 'ti* FP.

²) diese Zahlen aus E.

³) 3125 in P aber erst nach v. 3.

⁴) resp. auch in EP.

⁵) Leumann hat daselbst theils den Inhalt genau dargestellt, theils die Beziehungen des Textes zu dem *Paesi-sutta* der südlichen Buddhisten eingehend erörtert. Seinen Bemm. gegen die durchaus sichere Priorität der Namensform *Râjapaseṇâyya* kann ich nicht beipflichten, halte resp. daran fest, daß der vorliegende Text die Umformung eines älteren, der Schule des *Pârçva* angehörigen Textes repräsentirt, der den Namen *râjapaseṇâyya* mit Recht führte.

29 foll. (19 Z., à 63 aksh.); ohne Datum, *graṇṭhāgram* 2079.

*om namo vītarāgāya | namo arihaṇṭāṇaṃ, namo siddhāṇaṃ, namo āyariyāṇaṃ, namo wājḥāyāṇaṃ, namo loe sarvasāhūṇaṃ || ch || teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ*  
*Āmalakappā ṇāma ṇayarī hotthā . . , tise ṇaṃ Āmalakappāe ṇayarīe . . Aṇvasālavane*  
*ṇāmaṃ cetite hotthā . . . vattavvayā uvavāiyagameṇaṃ | teyā, Seyo<sup>1)</sup> rāyā, Dhārīṇī*  
*devī, sāmī samosaḍhe, parisā ṇigrayā jāva pajjwāsati, teṇaṃ k. t. s. Sūriyābhe deve*  
*Sohamme kappe Sūriyābhe vimāṇe, sabhāte Suhammāe Sūriyābhaṃsi sīhāsaṇṇasi caūhiṃ*  
*sāmāṇiyasāhassīhiṃ caūhiṃ agramaḥisīhiṃ saparivārāhiṃ, tīhiṃ parisāhiṃ, sattahiṃ*  
*aṇiehiṃ<sup>2)</sup> sattahiṃ aṇiyāhivāhiṃ, solasaḥiṃ āyarakkhaderasāhassīhiṃ, unnehiṃ bahi-*  
*hiṃ Sūriyābharimāṇavāsīhiṃ vemāṇiehiṃ devehiṃ derīhiṃ ya saddhiṃ samparivude . .*  
*dāvraṃ bhogabhogūiṃ bhujjamaṇe viharati. Der sah den Mahāvīra bei Āmal. im*  
*Aṇvasālavana: saṇjameṇaṃ turasā appāṇaṃ bhāvemāṇaṃ, neigte sich ihm ehrerbietig*  
*und brachte ihm seine Huldigung dar, rief seine ābhūgie deve<sup>3)</sup> (P 26) und gab*  
*ihnen den gleichen Auftrag: . . ṇamaṇsittā sām-sām ṇāmagoyāṃ sāheha, sādhitā<sup>3)</sup>*  
*samaṇassa bhagavato Mahāvīrussa . . . kālāgaru<sup>4)</sup> pavarakuṇḍurukka turushka(kka*  
*BCG) dhūya(dhūva B G) magha(f. P) maghamagheṇṭagaṇḍhuddhuyābhirāmaṃ sugaṇ-*  
*dhavaragaṇḍhagaṇḍhiyaṃ . . kareha . . , rayāṇāṇaṃ vayarāṇaṃ veruliyāṇaṃ<sup>5)</sup> lohi-*  
*yakkhāṇaṃ masāragallāṇaṃ . . , liefs darauf, nachdem dies geschehen, auf An-*  
*trieb seiner vemāṇiya deva<sup>3)</sup> (P 42) seinen himmlischen Wagen, sigghagamaṇaṃ*  
*nāma dāvraṃ jāṇarimāṇaṃ<sup>4)</sup> (P 44), rüsten, . . Cīṇapittharāsī<sup>6)</sup> vā rattāsoge<sup>6)</sup> tī*  
*vā<sup>4)</sup> (P 53) . . , bestieg ihn mit seinem Gefolge (5<sup>b)</sup>, P 68) und begab sich selbst*  
*zu Mahāvīra (6<sup>a)</sup>, um seine Predigt zu hören (6<sup>b)</sup>, P 77): tubbhe ṇaṃ bhaṇṭe sarvaṃ*  
*jāṇaha . . ichāmi ṇaṃ devāṇuppiyāṇaṃ bhaṇṭe (bhatti P) purvagaṃ<sup>7)</sup> Goyamātiyāṇaṃ*  
*samaṇāṇaṃ ṇigraṇṭhāṇaṃ dāvraṃ deviddhiṃ . . uvadaṇsittate, — Musik, Tanz und*  
*Gesang der derakumāra und deorī dem Mah. zu Ehren vor ihm und den Seinigen*  
*dive deraramaṇe paratte (7<sup>b)</sup>, P 89), dāvraṃ natṭavihiṃ uvadaṇseṇṭi: dabei werden*  
*32 dgl. natṭavīhi aufgezählt bis 8<sup>a)</sup> (P 95), sowie vier vāitta (vādītra), nämlich:*  
*tataṃ rītatāṃ ghaṇaṃ susīraṃ<sup>8)</sup>, vier geya, nämlich: ukkhītaṃ pāyattaṃ maṇḍāyaṃ*  
*roiyaṇasāṇaṃ<sup>9)</sup> ca, nochmals vier natṭavīha, nämlich: aciyaṃ rībhīḍaṃ ārabhaḍaṃ*

1) *teyā* (wohl: *neyā*) fehlt BP, wo resp. *Seo* (*Seu P, See P* im Comm. *ḥveto*).

2) *anikaiḥ*. 3) *kathayata kathayitvā Mal.*; im Texte oben irrig *ṽsādh*, statt *ḥās!*  
*B hat sāveha sāveṭṭā* (f. 13<sup>b)</sup>, P (p. 26) *sāheha sāhittā*, G (f. 4<sup>b)</sup> *sāhiha sāhittā*.

4) *kālāguruḥ prasiddhaḥ, pravaraḥ pradhānaḥ kuṇḍurukkaḥ cūḍā* (so P 28, °*rukka-*  
*turukkaḥ cūḍā* D 20<sup>b</sup>, bloß *kuṇḍurukkaṃ* C 14<sup>a</sup>) *turukkaṃ* (fehlt C, °*shkaṃ* P) *sihakaṃ* (so  
 DP, *sihakaṃ* C); dieselbe Aufzählung kehrt noch mehrmals wieder, s. 3<sup>a</sup>. 5<sup>a</sup>. 15<sup>b</sup>. (oben  
 pag. 433<sup>n.4</sup>. 513<sup>n.6</sup>).

5) *cajraṇāṇaṃ vaicāryāṇāṇaṃ*.

6) *Cīnapishṭarāci*; s. p. 513<sup>n.2</sup>. 7) *bhaktipūrvakaṃ*.

8) *t. mṛidaṇgapaṭahādi, v. vīṇādi, gh. kaṃsikādi, s. ḥaṃkhakāhalādi*.

9) *utkshiptaṃ prathamataḥ samārabhyamāṇaṃ, pādāttaṃ pādavṛiddhaṃ vṛiddhādi-*  
*caturbhāgarūpāpādabaddhaṃ, maṇḍāyaṃ madhyabhāge mūrchanādiguṇopetatayā maṇḍaṃ-*

*casolaṃ*<sup>1)</sup>, vier *nattaabhinaya*, nämlich: *ditṭhamṭhiyaṃ pādhiyaṃ sāmāntorānivāyaṃ aṃtomajjhārasāṇiyaṃ*<sup>2)</sup>. Nachdem sie wieder sich heimbegeben, giebt *Mahāvīra* sodann auf die Frage des *Goyama* über *Sūriyābha*, seinen gleichnamigen *vimāna* und seine ganze Herrlichkeit sehr detaillirte Auskunft 8<sup>b</sup> fg. (*sabhā Suhammā* 12<sup>a</sup>, *devasayaṇiyya* 13<sup>a</sup>, *abhiseyabhaṃde* 14<sup>a</sup>).

Erst auf 18<sup>a3</sup>) (P 205) kommt er dazu, ihm nun auch zu berichten, wie *Sūriyābha* zu dieser seiner Herrlichkeit gekommen sei. erzählt resp. von dessen Vorgeburt als König *Paesi*. *Seyariyā nāmaṃ nagarī, Paesi nāma rāyā* (18<sup>b</sup>, P 207) . . *adhammie adhammitṭhe, Sū(ri)yakaṃtā nāma devī, Sūriyakaṃte nāmaṃ kumāre, tassa ṇaṃ Paesissa ranno jetṭho bhāṇiyayaṃsae*<sup>3)</sup> *Citte nāmaṃ sārāhī hotthā: — teṇaṃ k. t. s. o* (f. P) *Kuṇḍalā nāma jaṇavae hotthā, tattha ṇaṃ Kuṇḍalāe jaṇavae Sāvattḥīe nagarīe . . Koṭṭhae nāmaṃ ceie, tattha ṇaṃ Sāvattḥīe Paesissa ranno aṃtevāsī*<sup>5)</sup> *Jiyasattū nāmaṃ rāyā. Citta*, der Wagenlenker des Königs *Paesi* in *Seyariyā*, von diesem mit Geschenken zu seinem Vasallen *Jiyasattu* nach *Sāvattḥī* im Lande *Kuṇḍalā* geschickt, wohnt daselbst der Predigt des »*Pāsāvaccijje Kesī nāmaṃ Kumārasamaṇe*« (19<sup>a</sup>, P 219) bei, der *vayappahāṇe . . coddasapuvva(vvī P) caṇṇāṇovaragae . . parisāe caṇṇjāmaṃ dhammaṃ kahe* (19<sup>b</sup>, P 221). *taṃ: savvāto pāṇāivāyāto veramaṇaṃ, savvāto musāvāyāto v., s. adinṇādāṇāto v., s. pariggahāto*<sup>6)</sup> v., nahm von ihm (20<sup>a</sup>, P 223): *paṃcāṇuvvāyāṃ sattasikkhāvāyāṃ duvālasarihaṃ gihidhammaṃ* an, und veranlaßte ihn (20<sup>b</sup>), als er mit Gegengaben von *Jiyasattu* heimkehrte, nach *Seyariyā* zu kommen (21<sup>a</sup>). Da fuhr er denn den *Paesi* einstmals nach dem Hain, wo *Kesi* gerade predigte (22<sup>a</sup>) und erwirkte dadurch das Frage-Gespräch 22<sup>b</sup> ff. (P 242) zwischen Beiden, von dem dies *upāṅgam* benannt sein soll. Mit der Frage nach dem Verhältniß des *jīva* zum *sarīraṃ* beginnend, reicht dies Gespräch bis 27<sup>a</sup> (P 279), wo es mit der Bekehrung des *Paesi* endet, so daß hiernach dieser Kerntheil des Werkes, der ihm angeblich seinen Namen giebt, nur einen sehr geringen Umfang hat.

— — — — —  
*-maṇḍaṃ gholanātmakaṃ, rocitāvasānaṃ, rocitaṃ yathocitalakṣaṇopetatayā bhāvitaṃ satyāpitam itī yāvat athavasānaṃ yasya tat rocitāvasānaṃ.*

1) *aṃciyaṃ vibhiyaṃ āraṃbhaḍaṃ* (P, *rabh° G*) *bhasolaṃcaṃ* (ca G) P 96, G 36<sup>b</sup>, *aviyaṃ raṃbhiyaṃ āraṃbhaḍaṃ bhasolaṃ* B (38<sup>a</sup>), im Comm. nichts hiervon erklärt (s. not. 2).

2) *pādhiyaṃ* BGP: *sāmāntorānivāyaṃ* B, *sāmāntorānivāyayaṃ* GP, *sāmāntorānivāyāṃ* G (Übers.); — *dārśhṭāntikaṃ prātyaṃtikaṃ sāmānyato vinipātaṃ lokamādhyavasānikam itī, ete nartta(na)vidhayaḥ bhīnayaṃvidhayaḥ ca nātyakuṣalebhyaḥ veditavyāḥ.*

3) die bisherige Darstellung, speciell auf 8<sup>a</sup>–18<sup>a</sup>, besteht eigentlich nur aus einer Zusammenreihung von Compositen; die Sätze gehen hie und da über eine ganze Seite hinweg. Es erinnert dies ganz an den Styl der *Kādambarī*, der jedoch immerhin noch erhebliche Vorzüge zeigt. S. 16, 386.

4) so A, *bhāṇiyayaṃsate* P 209.

5) *ṣishyaḥ, aṃtevāsī* 'ra *samyag-ājñāvidhāyī*.

6) so auch B<sup>2</sup> (B<sup>1</sup> unklar); *bahiddhādānāo* G und Leumann p. 506, *bahitṭhānāu* P.



An diese Erzählung von der Vorgeburt des *Sūriyābha* als *Paesi* knüpft *Mahāvīra* dann aber auch noch (28<sup>a</sup>) die Prophezeiung von seiner künftigen Geburt als: *Dadhapañña*. Und zwar ist dieser Bericht zwar ausführlicher, aber doch im Wesentlichen identisch mit derjenigen Form der Geschichte des *Dadhapañña*, die sich im ersten *upāṅga* (s. p. 540) findet. Es liegt daher hier auch dieselbe Aufzählung der 72 *kalā* vor (28<sup>b</sup>, P 290), wie dort (mit einigen Varianten übrigens, und auch hier ohne das der Commentar irgend etwas zur Erklärung beibrächte). Unter den hiesigen Zuthaten ist besonders bemerkenswerth die kurz vor der Aufzählung der *kalās* vorliegende Angabe der fremden Völker, aus denen die Wärterinnen des Kindes genommen werden<sup>1)</sup>: *tate ṇaṃ Dadhapatinne dārae paṇca dhāṭiparikhite: khāradhāte, mujjanadhāte, maṇḍanadhāte, aṇkadhāte, kīlavānadhāte, aṇḍhi ya vahūhiṃ Vilāyāhiṃ (khujjāhiṃ Cīlāyāhiṃ B 107<sup>a</sup>, GP) vāmaṇiyāhiṃ vedabhiyāhiṃ (vaḍu<sup>o</sup> BG, vame<sup>o</sup> P) Vavariyāhiṃ (veḍū<sup>o</sup> B, bubba<sup>o</sup> G, vattha<sup>o</sup> P) Caūsiyāhiṃ (raūsi<sup>o</sup> B, paūsi<sup>o</sup> GP) Joniyāhiṃ (joyanayā<sup>o</sup> P, joṇa<sup>o</sup> G) Paṇṇariyāhiṃ (Palha<sup>o</sup> B, Paṇha<sup>o</sup> GP) Ísiyāhiṃ (isi<sup>o</sup> BP) Vāruṇiyāhiṃ (vāruṇiyā<sup>o</sup> GP, vāruṇiyā<sup>o</sup> B) Lāsiyāhiṃ (lāsi<sup>o</sup> GP) Laūsiyāhiṃ Damīlāhiṃ (damī<sup>o</sup> B, demallī<sup>o</sup> P, demalī<sup>o</sup> G) Siṃhalihīṃ (GP, °halāhiṃ B, f. A) Ākhihiṃ (āravī<sup>o</sup> P, ārabā<sup>o</sup> G, ārabī<sup>o</sup> B) Pulindihīṃ Pukkaṇihīṃ (pajjhaṇā<sup>o</sup> P) Vahalihīṃ (f. BGP) Puramḍihīṃ (Maruṇḍihīṃ BG, maruḍihīṃ P) Sabarīhiṃ (BG, °rāhiṃ P, f. A) Pārasihīṃ ṇāṇādesī<sup>o</sup> (sihīṃ P) videsapari-maṇḍiyāhiṃ sadesanevacchagahiyavesāhiṃ iṇṇiyaciṇṇiyapathiyaviyāyāhiṃ.*

Schl.: *assāsānāsāsehiṃ* (29<sup>b</sup>) *sijjihīti vijjihīti muccihīti parinivāhīti savva-dukkhāṇaṃ aṇṭaṃ kureṇi | cha | sa `vaṇ bhaṇte se `vaṇ bhaṇte tti bhagavaṇ Goyamaṃ samaṇaṃ bhagavaṇ Mahāvīraṃ caṇḍaī ṇamaṃsā, vaṇḍittā ṇamaṃsittā saṇjameṇaṃ tavaṣā appāṇaṃ bhāveṃāṇe viharāi || cha || ṇamo jīṇāṇaṃ jiyabhayaṇaṃ ṇamo suya-devayāe bhagavaīe, ṇamo paṇṇattīe bhagavaīe, ṇamo bhagavaū arahaū Pāsassa<sup>2)</sup> | passe supasse | passavaṇi ṇamo e<sup>3)</sup> || cha || rāyapaseṇāyīyaṃ sammattaṃ | samarhitam idaṃ sūtraṃ | graṇthāgraṃ 2079 || ḥubhaṃ bhavatu || cha ||*

### 1830. Ms. or. fol. 660.

Dasselbe Werk (= B) Text mit *Malayagiri*'s in P edirtem Commentar (= C).

110 foll. (0-13 Z. Text, à 29-40 *aksh.*, und 0-15 Z., à 45 *aksh.* Comm. darüber und darunter, resp. 0-17 Z. à 9-12 *aksh.* rechts und links davon): — am Schluf des Textes: *graṇthāgraṃ 2120*, des Commentars: *graṇthāgraṃ ḥloka 3650 || cha || ḥrī Tapāgachanāyaka Pātisāhiḥrī Akabbapratibodhadāyaka ḥrīṣḥrī Hiravijaya-sūriḥvara<sup>4)</sup> ḥishya paṇ ḥrīṣḥrī Padmuvijayagaṇiḥshya paṇ Bhīmavijayagaṇi-rūcaṇārthaṃ.* Ohne Jahreszahl.

1) s. p. 431. 469. 537. 2) s. 16, 384. Leum. p. 503. 3) *arahaṇto passe supassa-vaṇi ṇamo P, ar. passe supasse passavaṇi ṇamo B, ar. passe suyassa vaṇi ṇamo G.*

4) s. Klatt Ind. Ant. 11, 256<sup>b</sup>.

*praṇamata Vīrajineçvaracarāṇuyugaṃ paramapāṭalacchāyaṃ | adharīkṛitanata-  
 cāsava-mukutāsthitaratnarucicakram || 1 || rājapraçṇīyam ahaṃ vivṛiṇomi yathā-  
 gamam guruniyogāt | tatra ca çaktim açaktim guravo jānaṃti kâ cīntā || 2 || atha ka-  
 smād idam upāṅgam rājapraçṇīyābhīdhānam iti? ucyate, iha Pradeçīnamā rājā  
 bhagavataḥ Keçikumāraçramāṇasya samīpe yān jīva-viṣayān praçṇā ktāśhān (°çṇān  
 akārshīt DP), yāni ca tasmai Keçikumāraçramāṇo gaṇabhṛit vyākaraṇāni vyā-  
 kṛitavān, yac ca vyākaraṇesamyakpariṇatibhāvato bodhim āsātyā "marāçāntam çubhānu-  
 çayayogataḥ prathame Sandharmānāmi nākuloke vimānam ādhipatyenā dhītishṭhati  
 (dhīyatishṭhat DP), yathā ca vimānādhipatyapṛiptyanāntaram samyagavadhijñānābhō-  
 gataḥ çṛīmadVarddhamānāsvāminā (°naṃ DP) bhagavaṃtam ālokya bhaktyatiçaya-  
 parītacetā(h) sarvasvasāmagrīsameta ihā 'va(rechts am Rande weiter) svāminā 'va-  
 (! beides f. DP) śṛya bhagavataḥ purato dvātrīṇçadvūhinātyam ana(rī)ṇṛi(tyat. na)rtitvā  
 ca yathāyushkam divi sukham anubhūya tataç cyutvā (tataç cutvā D, taçvyukvā C, ta-  
 chrutvā P), yatra samāga(tya) yathā muktīpadam avījhyati (! A, °bbhyati D, °psyati P),  
 tad etat sarvam asmīn n upāṅge bhīdheyam, param sakalaraktaryatīmūlam (rāja-  
 praçṇā iti fügt DP hinzu) rājapraçṇeshu bhavaṃ rājapraçṇīyam | atha kasyā  
 'ṅgasye 'dam upāṅgam? ucyate, sūtrakṛitāṅgasya, katham tadupāṅgate 'ti vin (cet  
 P). ucyate, sūtrakṛite hy aṅge açītyadhikam çatam kriyāvādinām, caturaçītir  
 akriyāvādinām (dieser Absatz f. D), saptashastīr ajñānikānām, dvātrīṇçadvā-  
 nayikānām (dieser Absatz f. D), sarvasamkhyā(links am Rande weiter)yā trīni  
 trishastīyadhikāni pāśhaṃdīkaçatāni pratikṣīpye srasamayah svāpyate (sthā° DP),  
 uktam ca Namdyadhyayane<sup>1</sup>): »sūyugade ṇam asīyasayam kriyāvānam caū-  
 rāsī akriyāvānam sattattā aññānyāvānam battisā veṇāiyāvānam tīḥam tevatthā-  
 ṇam pāsamḍiyasuyānam vūha(ṇ) kiccā sasamae tāṇviyyū (C, thāvijjū D, vā-  
 ridyā P)« iti, vradīçi (Pradeçī DP) ca rājā pūrvam akriyāvādināmatabhāvitamānā  
 āsīt, akriyāvādināmatam eva cā 'va(va f. DP)laṇbya jyava(jīva DP)vishayān praçṇān  
 akarot, Keçikumāraçramāṇaç ca gaṇadhāri sūtrakṛitāṅgasūci(unter dem Text  
 weiter)tam akriyāvādināmatapra(prati DP)kshepam upajīvya vyākaraṇāni vyākārshīt,  
 tato yāny eva sūtrakṛitāṅgasūcitāni Keçikumāraçramāṇeṇa vyākaraṇāni vyākṛitāni  
 tāny evā 'tra savistaram uktāni 'ti sūtrakṛitāṅgagataviçeshaprakāṭanād idam upāṅ-  
 gam sūtrakṛitāṅgasye 'ti: etadvaktaryatū ca bhagavatū Varddhamānāsvāminā  
 Gautamāya sākshūdh abhīhāt, tatra yusyāṃ nagaryāṃ yena prakramaṇā bhīyadhīyuta  
 tad etat sarvam abhīdhitsur idam āha: te ṇam kāle ṇam ity ādi, — der Comm. bricht  
 mit den Worten: caṇṇapakāpādaḥ sukham (s. P 295) auf 107<sup>b</sup> ab, ist auf den  
 übrigen Blättern nicht mehr beigeschrieben, auf 110<sup>a</sup> steht jedoch die Schluß-  
 angabe: || cha || iti çṛī Malayagīriviracitāyāṃ rājapraçṇīyopāṅgarīttikā samarthitā.*

<sup>1</sup>) s. 16, 266; von Interesse ist, daß *Mat.* die Stelle nicht aus *aṅga* 4, sondern aus der *Nandī* citirt (cf. oben p. 413<sup>n.2</sup>. 446. 447).

**1831.** Ms. or. fol. 1099.

Derselbe Commentar (= D).

96 foll. (13 Z., à 51 *aksh.*); ohne Datum. Schl.: *kaṣāḍighatāḥ || cha || iti ṣrī-malayagirivīracitā rājapraṣṇīyopāṅgarīttikāḥ samarthitāḥ | samāptam iti || ṣrī || graṇthā-graṇ 3797 ||*

**1832.** Ms. or. fol. 874.

*rāyapaseṇīsūtram*, Text (= G) mit einer Interlinear-Version und Noten in *bhāshā*, die in dem in *Sanskṛit* abgefaßten Eingangsverse als *vārttika* bezeichnet ist (anscheinend dieselbe Glosse, die in P vorliegt).

132 foll. (6-8 Z. Text, à 38 *aksh.*).

Die Glosse beg.: *devadevaṃ Jinaṃ natvā ṣrutadevī(ṃ)viṣeshataḥ | rājapraṣṇīya-sūtrasya vārttikaṃ vidudhāmy ahaṃ || 1 || rājapraṣṇīya upāṅgate syāmāṭi kahiyāi Pradeṣi . . .*, — schl.: *bhagavaṃtanāvānīke haviche | Pradeṣi rājā im kīdhā anekapraṣṇanāi prasavatītheṃ upajāvatītheṃ teha bhaṇi namaskārathāu<sup>1)</sup> | iti ṣrī Rāyapaseṇīsūtraṃ saṃpūrṇaṃ | graṇthāgraṇtha 2000 (? geändert in 4000) saṃvat 1795 varshe posa su di 12 dīne saṃpūrṇa liśhīta munibhāṇa Vijayagaṇiṇā ṣrīdvīpabaṃdire ṣrīnavalaksha-jinaprasādāt. Der Text dagegen schl.: *namo bhagavao arahato passe suyassavunīe namo | iti rāyapaseṇīsūtraṃ sammattaṃ || cha || graṇthāgraṇ 2000 saṃvat 1795 varshe posa su di 11 dīne liśhītaṃ mutisāṇa Vijayagaṇi | ṣrīdvīpabaṃdire, ṣubhaṃ bhavatu |**

**1833.** Ms. or. fol. 1081.

Das dritte upāṅgam, jīvābhiḡumasūtram. — S. 16, 388—392. Herausgegeben in *Ahmedābād* (= P) saṃvat 1939 [1883] mit *Malayagiri's* Comm. und einer Erklärung in *bhāshā* (4 und 1114 foll., indisches Format).

212 foll. (11 Z., à 37 *aksh.*); ohne Datum.

Das Werk zerfällt in zwei sehr ungleiche Theile (1<sup>b</sup>—197<sup>a</sup> über die weltlichen *jīva*, und 197<sup>b</sup>—212<sup>b</sup> über alle *j.*), die je wieder in 10 Abschnitte zerfallen. Doch findet keinerlei äußere Markirung resp. keine Eintheilung in *ṣrutaskandha* und *ajjhayana* statt. Innerhalb der zehn Abschnitte des ersten Theiles liegt jedoch für einzelne Unterabschnitte derselben eine Theilung in *uldesaga* vor<sup>2)</sup>.

I. 1. Einleitung bis 2<sup>b</sup> (P 12<sup>b</sup>) *u (oṃ P) namo ṣrīvītarāgāya<sup>3)</sup> || namo Usa-bhāḍiyāṇaṃ, caūvīsāe tiṭhagarāṇaṃ, iha<sup>4)</sup> khalu Jīnamayaṃ<sup>5)</sup>, Jīnānumayaṃ, Jīnānulo-maṃ, Jīnappaṇītaṃ, Jīnaparivīyaṃ, Jīnakkhāyaṃ, Jīnānucinnaṃ(°ṇuvi° P)<sup>6)</sup>, Jīnapaṇṇa-*

<sup>1)</sup> der in P stehende Schlufs *ṣrī Pārṣvacāṃdrasūripatta . . .* fehlt hier.

<sup>2)</sup> so auch bereits in den in *aṅga* 5 daraus vorliegenden Citaten, s. hierzu oben p. 424<sup>n.7.</sup> 425<sup>n.</sup> <sup>3)</sup> *namaḥ ṣrīpaṃcaparameshṭhibhyaḥ P.*

<sup>4)</sup> zwischen °*rāṇām* und *iha* fügt P: *tatra mūlaṃ* ein, rechnet somit das Vorhergehende nicht zum Text. <sup>5)</sup> *Jīnamataṃ.* <sup>6)</sup> *Jīnānucirṇaṃ.*



*ttam, Jīṇadesiyam, Jīṇapasattham, aṇurīṭṭiyam*<sup>1)</sup>, *taṃ saddahamāṇā, taṃ pattiyamāṇā, taṃ roemāṇā therā bhagaramto jīvājīvābhigamaṃ nāma jīhayunam paṇṇavāṇsu | se kiṃ taṃ jīvābhigame 2? jīvābhigame durihe paṇṇatte, taṃ jahā: jīvābhigame ya, ajīvābhigame ya; se kiṃ taṃ aj. 2? aj. durihe p., taṃ jahā: rūri aj. ya, arūri aj. ya; se kiṃ taṃ arūri aj. ya (!)? arūri aj. dasavihe p., taṃ jahā: dhammatthikāe evam jahā paṇṇavanāe jāva se ttam arūri aj. ya; se kiṃ taṃ rūri aj. 2? caūrvihe p., t. j.: khaṃdhā, khaṃdhadesā, khaṃdhappuesā, paramāṇupoggalā, te samāsaṇ paṇṇavāṇā p., t. j.: vaṇṇa-pariṇayā gaṇḍharasaphāsasaṃthāṇaparīṇayā. evam te jahā paṇṇavanāe, se ttam rūri aj.; se taṃ aj.: se kiṃ taṃ jīvābhigame 2? durihe paṇṇa 2<sup>a</sup> tte, t. j.: saṃsārasaṃvāṇṇagajīvābhigame ya, asaṃsārasamāvaṇṇagajīvābhigame ya, se kiṃ taṃ asaṃsōme ya 2? durihe p., t. j.: aṇamtarasiddhāsaṃsōme(ddhā asaṃ<sup>o</sup> P) ya, paraṃpara-siddhāsaṃsōme(ddhā asaṃs<sup>o</sup> P) ya; se kiṃ taṃ aṇōme(ddhā asaṃs<sup>o</sup> P) ya 2? paṇṇarasavihe p., t. j.: tīthasiddhā jāva aṇegasiddhā<sup>2)</sup>, se taṃ aṇamtarasiddhā(ddhā asaṃsōme P) ya; se kiṃ taṃ paraṃpōme(siddhā asaṃs<sup>o</sup> P) 2? aṇegavihe p., t. j.: upaḍhamasamayāsiddhā dasamayāsiddhā jāva aṇamtasamayāsiddhā, se ttam paraṃparasiōme(ddhā asaṃs<sup>o</sup> P), se taṃ asaṃsōme; se kiṃ taṃ saṃsārasamāvaṇṇagajīvābhigame? saṃsārasamāvaṇṇaesu ṇaṃ jīvesu imāo ṇava paḍivattīu evam āhiyyanti, t. j.: evam āhaṃsu: durihā saṃsārasamāvaṇṇagā jīvā paṇṇattā, ege evam āhaṃsu: tīvihā s. j. p., ege evam āhaṃsu: caūrvihā s. j. p., ege e. āh.: paṇṇavāṇā s. j. p., te eenaṃ abhilāveṇaṃ 2<sup>b</sup> jāva dasavihā s. j. p.*

**2. Zweitheilung der weltlichen Wesen bis 17<sup>a</sup> (P 12<sup>b</sup> — 110<sup>b</sup>):** *tattha je evam āhaṃsu: durihā s. j. p., te evam āhaṃsu, t. j.: tasā ceva thāvarā ceva, se kiṃ taṃ thāvarā? tīvihā p., t. j.: puḍhavikkāyā, āukkāyā, vaṇassaikkāyā; se kiṃ taṃ puḍhavikkāyā 2? durihā p., t. j.: suhmapuḍhavikkāyā, vāyaraṇṇayā; se kiṃ taṃ suhmapuḍhavikkāyā 2? durihā p., t. j.: paṇṇattagā ya apañṇattagā ya, suṃgahaṇṇāyā (ṇī P) gāhā: sarīrogāhaṇṇasaṃghaya -ṇasaṃtt(h)āṇakasāya taha ya hoṃti sannāto | lesim-diyasamugyāte(saṃghāe P) sannā vee ya paṇṇattā || (1 ||) ditthā daṃsaṇaṇāne jogurātoge (°vaṇṇe P) taha kiṃdūre | urarāyattthīsamugyāya(gghāya P) eavaṇa gāir āgāi ceva || 2 || tesi ṇaṃ bhaṇte jīvaṇṇaṃ katisarīrayā paṇṇattā? Goyamā! taṇ sarīragā(rā P) p., t.: urāṇe teyae ya kammae; tesi ṇaṃ bh. j. ke-mahāhiyā sarīrogāhaṇṇā p.? Goyamā! jahannaṇaṃ aṇṇulāsamkheyyatibhāgaṃ(°bhāgaṃssa asaṃkhejjatti P), ukkosaṇṇaṃ vi aṇṇulā asaṃkheyyatibhāgaṃ(°bhāgaṃssa asaṃkhejjatibhāgaṃ P); tesi ṇaṃ bh. j. sarīrā kiṃsaṃghayaṇā p.? Goyamā! chevattthasaṃghayaṇā p.; tesi ṇaṃ bh. j. sarīrā kiṃsaṃthi 3<sup>a</sup> yā*

1) *anuciṇṭṭiya ūtpattikyādibhedabhinnayā (autp<sup>o</sup>) buddhiyā paryālocya.*

2) in P voll: *tīthasiddhā 1, atīthasiddhā 2, tīthagaras. 3, atīthagaras. 4, sayambuddha 5, patteyyasiddhā 6, buddhabohīyasiddhā 7, itthiṇṇas. 8, purishaliṇṇas. 9, napumsagaliṇṇas. 10, satīṇṇas. 11, annaliṇṇas. 12, gihiliṇṇas. 13, egas. 14, aṇegasiddhā 15 (s. Eingang der paṇṇavanā unten p. 560).*

p.<sup>?</sup> *Goyamā! masīracamḍasaṅṭhiyā p.*; sie haben vier *kasāya* (*koha, māna, māyā, lobha*), vier *samā* (*āhāras. jāva parigrahas.*), drei *lesā* (*kaṇha, ṇāla, kāu*), nur ein *īṇḍiya* (*phūsa*), drei *samugghāya* (*reyaṇā, kasāya, māraṇaṅṭhiya*). Weitere Fragen des *Goy.* betreffen die Eigenschaften dieser *jīva*; sie sind *no samā asanā*, — *no itthireyā no purisaveyā napuṃsagaveyā*. — haben vier *payyatti* (*āhūra°, sarīra°, īṇḍiya°, āṇāpāṇu°*), — 3<sup>b</sup> vier *apayyatti*, sind *no sammaditthī michādītthī no sammāmicchādītthī*, .. — 7<sup>a</sup> *se kiṃ taṃ vaṇassaikāyā?* *suhuma°* und *vāyara°*, die letztern *patteyyasarīra°* und *sāhāraṇasarīra°*, die erstern: *rukkhū guchā gunmā latā ya vallī ya pavvagā ceva | taṇa valaya harita usukhi jalaruha kuhā* 7<sup>b</sup> *ṇā* (*kuhāṇā P*) *ya bodhavā* ||, die *rukkha* sind *egatthī*, wie *mimbajambū jāva punnāga* . ., — so die *thāvarā* bis 8<sup>a</sup>; die *tasā* bis 17<sup>a</sup>, und zwar die *beīṇḍiya* bis 9<sup>b</sup>, die *teīṇḍiya* und *caūrīṇḍiya* bis 10<sup>a</sup>, viererlei *paṃcīṇḍiya* bis 17<sup>a</sup>, nämlich die: *neraīyā* bis 11<sup>a</sup>, die *tirikkhajōṇiyā* bis 15<sup>a</sup>, und zwar dreierlei: *jalayarā thalayarā khahayarā*, resp. fünf *julay.* (*machagā kachabhā mugarā gāhā suṃsumārā*) unter mehrfachem Verweis auf die *paṇṇavaṇā* 11<sup>b</sup>, sowie zwei *thalayara* (*caūppada* und *parisappa* 12<sup>a</sup>), vier *khahayara* (*cammapakkhī, loma°, samugga°, vitata°*), — die *maṇussa* bis 16<sup>a</sup>, resp. zweierlei *sammuchimamaṇussa ya gabbhavakkamaṇiyamaṇussa ya bhedo jāhā paṇṇavaṇāte*, — die *deva*, nämlich die *bhavaṇavāsī. vāṇamaṇṭarā, jōisiyā, remāṇiyā*; schl. 17<sup>a</sup>: *se taṃ duvidhā saṃsā°gā j. paṇṇattā*.

3. Dreitheilung der Wesen bis 34<sup>a</sup> (P 214<sup>b</sup>): *tattha je evam āhaṃsu: tivīdhā saṃsārasamāvaṇṇagā jīvā paṇṇattā, te evam āhaṃsu: itthī purisā napuṃsagā; se kiṃ taṃ itthīu 3? tivīdhāu paṇṇattāo, taṃ: tirikkhajōṇitthīu māṇusitthīu devitthīu*; und zwar dreierlei *tīr°*, nämlich: *jalayarīu, thalayarīo, khahayarīo*, mit denselben Unterabtheilungen wie eben: — 23<sup>b</sup> *se taṃ itthiyāo*; — die *purisa* bis 25<sup>b</sup>, — die *napuṃsaga* bis 34<sup>a</sup> (*se taṃ tivīdhā saṃs. jīvā paṇṇattā*).

4. Viertheilung der Wesen bis 184<sup>a</sup> (P 955<sup>b</sup>): *tattha je te evam āhaṃsu: caūrīdhā saṃsārasamāvaṇṇagā jīvā paṇṇattā, te evam āhaṃsu, taṃ: neratīyā. tirikkhajōṇiyā. maṇussa. devā*.

a. Die *neraīya* (3 *udd.*) 52<sup>b</sup> (P 315<sup>a</sup>): — 1 41<sup>b</sup> (P 225<sup>b</sup>): *se kiṃ taṃ neraīyā? sattavīdhā p. taṃ: paḍhamapuḍhavineraīyā, doccāpu°, taccāpu°, caūtthāpu°, paṃcamāpu°, chaṭṭhāpu°* 34<sup>b</sup>, *sattamāpu°: puḍhamā ṇaṃ puḍhavī kiṃṇāmā? (kiṃ)gottā? Go! Ghummā nāmeṇaṃ Ratāṇappabhā gotteṇaṃ, . . 2 Vaṇsā n. Sakkarappabhā g., 3 Selā, 4 Aṇjaṇū, 5 Riddhā, 6 Mughā, 7 Māgharati*; und »*gotteṇaṃ*« ergeben sich für 3-7 aus dem Verlauf (*imā gādhā aṇugamaṭṭavā*) nebst Angaben über die Dauer des Aufenthalts darin: 3 *Vāhyappabhā, 4 Paṇka°, 5 Dhūma°, 6 Tamā, 7 Ahesattamā*, — schl.: *sattamaṃ puḍhaviṃ paṇihāyu vāhaleṇaṃ kiṃ tullā vīsēsāhiyā saṅkheyyagūṇā. evaṃ ceva bhāṇiyavvā, se evaṃ bhaṃte, neratīyu uddesaū paḍhamo*; — 2 52<sup>a</sup> (P 309<sup>b</sup>): *kā ṇaṃ bhaṃte puḍhavīu paṇṇattāu? Go! satta p. p., t.: Rayāṇappabhā jāva Ahesattamā*; schl.: *eyāu saṃgahaṇīgāhāu, bīrya uddesaū sammatto*;

— 3<sup>1)</sup> 52<sup>b</sup> (P 315<sup>a</sup>): *imīse naṃ bhaṃte Rayaṇappabhāe puḍhaviṇe neraṅṅyā kerisayaṃ puḅgalapariṇāmaṃ, . . 13 gāthās, schl.: acchisarīrā ya nāyarvo || 13 || se taṃ neratitā.*

**b.** Die *tirikkhajonīya* (2 *udd.*) 59<sup>b</sup> (P 344<sup>a</sup>): — 1 57<sup>a</sup> (P 333<sup>b</sup>): *se kiṃ taṃ tirikkhajonīyā 2? paṃcavihā p., t.: egiṃḍiyatīrōyā, beṃḍiyatīr., teṃḍiyatīr., caṅṅriṃḍiyatīr., paṃciṃḍiyatīr. ya, — schl.: emahālayā naṃ bhaṃte vimāṇā paṇṇattā samaṇāuso! tirikkhajo 57<sup>a</sup> nīya paḍhamu uddesaṅṅ, — 2 59<sup>b</sup> (P 344<sup>a</sup>): kāvīhā naṃ bhaṃte saṃsārasamāvannaḅā jīrā p.? Go! chavīhā saṃs. j. p., taṃ jahā: puḍhaviḅāyā jāva tusakāyā, — schl.: sammattakiriyayaṃ vā micchattakiriyayaṃ vā, se taṃ, tirōnīya uddesaṅṅ bīu.*

**c.** Die *maṇussa* 74<sup>b</sup> (P 401<sup>a</sup>): *se kiṃ taṃ maṇussā? durīhā p., t.: saṃmucchimamaṇussā<sup>2)</sup> gabbharakkamṅiyamaṇussā<sup>3)</sup> ya, se kiṃ taṃ saṃmucchimamaṇussā? egāyārā p.: kaḅiṃ naṃ bhaṃte soṃsā sa(m)mucchamṅi? Go! aṃto maṇuyakhette, taṃ jahā paṇṇavaṇāe jāva se 'ttaṃ saṃmucchimā maṇussā; — se kiṃ taṃ gabbharakkamṅiyamaṇussā? tīvīhā p., t.: kammabhūmagā, akammabhūmagā, aṃtarudīragā; se kiṃ taṃ aṃtarad.? aṅṅhārisavihā p., taṃ: Egurūā<sup>4)</sup> Abhāsīyā Vesāṅṅiyā Naṅṅolī Hayakannaḅā ṅka<sup>5)</sup> Āyaṃsamuhā ṅka<sup>5)</sup> Āsamuhāṅka<sup>5)</sup> Āsakannaḅā ṅka<sup>5)</sup> Ukkamuhā ṅka<sup>5)</sup> Ghanaḅamṅtā jāva Suddhaḅamṅtā ṅka<sup>5)</sup>, kaḅi naṃ bhaṃte dāhīṅṅillāṅṅam Egurūyamaṇussā-naṃ Egurūyadeve(dīve P) nāmaṃ p.? Go! Jaṃbūddīve 2 Maṅḅdarussa parvayassa dāhīṅṅeṅṅam culla-Himavaṅṅtassa vāsaharaparvayassa uttarapurathīṅṅillāu carimaṅṅtāu Lavaṅṅasamuddaṅṅa tīṅṅi joyaṅṅasayāṅṅi ugāhittā ettha naṃ dāhīṅṅillāṅṅam Egurūyamaṇussā-naṃ Egurūyadeve nāmaṃ paṅṅatte, — 69<sup>b</sup> atthi naṃ bhaṃte Egurūyadeve Imḅdamahā i vā, Ruddamahā i vā, Khaṅḅda<sup>o</sup>, Sīva<sup>o</sup>, Vesamaṅṅa<sup>o</sup>, Muguṅḅda<sup>o</sup>, nāḅa<sup>o</sup>, jakkha<sup>o</sup>, bhūta<sup>o</sup>, kūra<sup>o</sup>, talīyaṅṅadīdaha<sup>o</sup>, parvaya<sup>o</sup>, ceīya<sup>o</sup>, rukkha<sup>o</sup>, thūbhamahā i vā? ṅo iṅṅa 'tthe samatthe, — schl.: evaṃ jahā paṅṅavaṅṅapade jāva jāva se ttaṃ āyariyā se ttaṃ gabbhavakkamṅiyā, se 'ttaṃ maṇussā.*

**d.** Die *dera* 74<sup>b</sup> – 184<sup>a</sup> (P 401<sup>a</sup> – 955<sup>b</sup>): *se kiṃ taṃ dera? caṅṅvīhā p., t.: bhavaṅṅarāsi vāṅṅamaṅṅtarā joīsiyā remāṅṅiyā.*

1. *bhavaṅṅarāsi* 78<sup>b</sup> (P 424<sup>a</sup>): *se kiṃ taṃ bhavaṅṅarāsi? dasavihā p., t. jahā: asurakumārā jahā paṅṅavaṅṅapade devaṅṅam bheu tahā bhāṅṅiyavvo jāva aṅṅaturoravāṅṅiyā paṅṅcavihā p., t. j.: Vīyāyā 75<sup>a</sup> Vejayaṅṅtā jāva Sarratthasiddhagaṅṅ, . .*

1) nur in P so markirt.

2) *saṅṅmūrchīma<sup>o</sup>.*

3) *garbhavyutkrāntika<sup>o</sup>.*

4) P 344<sup>b</sup> *Ekorukāḅ* 1 *Abhāshikāḅ* 2 *Naṅṅgūlikā* 3 [*āmūlikā*] (so, in Parenthese), *Vāishāṅṅikāḅ* 4 *Hayakaraṅṅāḅ* 5 *Gajakaraṅṅāḅ* 6 *Gokaraṅṅāḅ* 7 [*akutakaraṅṅāḅ* 8 *Ādarḅamukhāḅ* 9 *Meṅṅḅhamukhāḅ* 10 *Ayo<sup>o</sup>* 11 *Go<sup>o</sup>* 12, *Aḅḅamukhāḅ* 13 *Hasti<sup>o</sup>* 14 *Sīṅṅha<sup>o</sup>* 15 *Vyāḅghra<sup>o</sup>* 16, *Aḅḅakaraṅṅāḅ* 17 *Sīṅṅha<sup>o</sup>* 18 *Akaraṅṅāḅ* 19 *Karaṅṅaprāvaraṅṅāḅ* 20, *Ulkāmukhāḅ* 21 *Megha<sup>o</sup>* 22 *Vīdyudevaṅṅtāḅ* 23 *Vīdyujjīhāḅ* 24, *Ghanaḅamṅtāḅ* 25 *Lasṅṅṅamṅtāḅ* 26 *Gūḅḅhadamṅtāḅ* 27 *ḅuddha<sup>o</sup>* 28.

5) *ṅka* (das erste Mal), *ṅka* (oder *hra?*) das Zeichen für 4, s. oben p. 359<sup>n.1</sup>. 529<sup>n.1</sup>. P hat nichts davon, führt resp., s. soeben, im Commentar die Namen selbst voll auf.



agā, — Camara 75<sup>a</sup>, Vahi 76<sup>b</sup>, Bhūyāṅgaṇḍa 78<sup>b</sup>, — schl.<sup>1)</sup>: jahā Dharāṇa-Bhūyā-  
ṅgaṇḍāṇaṁ dāhṁillāṇaṁ, jahā Bhūtāṅgaṇḍake parimāṇaṁ pi t̥hiti vi.

2. vāṇa-m-aṁtara 79<sup>b</sup> (P 431<sup>a</sup>): kahi ṇaṁ bhaṁte vāṇa-m-aṁtarāṇaṁ  
devāṇaṁ bhavaṇā pannaṁtā? jahā t̥hānapadam jāva, — schl.<sup>1)</sup>: evaṁ uttarūssa vi  
evaṁ niraṁtaram jāva Gīyajasassa.

3. jotisiya (ein uddesao; só am Schluß bezeichnet) 175<sup>a</sup> (P 900<sup>a</sup>): kahi  
ṇaṁ bhaṁte jotisiyāṇaṁ devāṇaṁ vimāṇā p.? kahi ṇaṁ jotisiyā devā parivasāṁti?  
Go! uppīṇ dīvasamuddāṇaṁ imise Rayanappabhāe puḍhavié . .

Und hier ist denn nun im Text ein großer Einschub über diese dīvasamuddā  
80<sup>a</sup>—167<sup>a</sup> (P 435<sup>a</sup>—866<sup>a</sup>): kahi ṇaṁ bhaṁte dīvasamuddā? kevatiyā ṇaṁ bh. dīv.?  
kemahālayā ṇaṁ bhaṁte dīv.? kiṁ-saṁthiyā ṇaṁ bh. dīv.? kiṁākārahāvapāḍoyārā<sup>2)</sup>  
ṇaṁ bh. dīv. p.? (Go! P) Jambuddīvādīyā dīvā Lavaṇādīyā samuddā, — Allge-  
meines bis 89<sup>a</sup> (P 491<sup>a</sup>), danach speciell die einzelnen dīpa und samudra, nämlich:

1. Jambuddīva 89<sup>a</sup>—134<sup>a</sup> (P 491<sup>b</sup>—696<sup>b</sup>): Jambuddīvassa ṇaṁ bhaṁte dīvassa  
kati dārā p.? Go! cattāri dārā p., taṁ j.: Vijaye, Vejyaṁte, Jayaṁte, Aparājīe, —  
schl.: Jambuddīve ṇaṁ dīve do caṁdā pabhāsiṁsu vā 3, do sūriyā tavatiṁsu vā 3,  
chappaṇṇaṁ nakkhattā jogāṁ joesu vā 3, chāvattaraṁ gahasataṁ cāraṁ carīṁsu  
vā 3, egaṁ ca satasahassaṁ tettisaṁ khalu bhava sahasāṁ | nava ya sayā paṇṇāsā  
tārāgaṇakodīkodīṇaṁ sobhaṁsu vā sobhaṁti vā sobhissāṁti vā; — 2. Lavaṇa-Meer  
148<sup>a</sup> (P 758<sup>a</sup>): Jambuddīve ṇāmaṁ 134<sup>b</sup> dīve Lavaṇe ṇāmaṁ samudde vaṁte valayā-  
gārasaṁthānesaṁthīte savvaṁ samāntā saṁparikhittā ṇaṁ ciṭṭhāi, Lavaṇe ṇaṁ bhaṁte  
samudde kiṁ samacakkavālasaṁthīye visamacakkavālasaṁthīte? Go! sam., no visam.,  
— 143<sup>a</sup> (P 737<sup>b</sup>): kahi ṇaṁ bhaṁte Dhāyatisaṁḍadivagāṇaṁ caṁdāṇaṁ caṁdudīvā  
pannaṁtā? Go! Dhāyatisaṁḍassu dīvassa puratthimillāto vediyāntāto Kāloya(ṇ) ṇaṁ sam-  
uddaṁ bārasa joyānasuhassāṁ, . . . sesaṁ taheva, evaṁ Dhāyatisaṁḍagā vi sūrā ṇa-  
varīṇ Dhāyatisaṁḍassa dīvassa paccatthimillāto cetiyattāto Kāloya(ṇ) ṇaṁ samuddaṁ  
bārasa joyāṇā taheva savvaṁ jāva rāyahāṇu sūrāṇaṁ dīvāṇaṁ paccatthimeṇaṁ aṅ-  
ṇamma Dhāyatisaṁḍe dīve savvaṁ taheva, kahi ṇaṁ bh. Kāloyagāṇaṁ caṁdāṇaṁ  
caṁdaddīvā paṇ 143<sup>b</sup> ṇattā? Go! . . — schl.: Lavaṇasamudde Jambuddīvaṁ dīvaṁ  
no uvīleti, no uppīlei, no ceva ṇaṁ ekkodagaṁ kaḡeti(r P), iti Maṁ daroddeḡa kaḡ (sic!)  
samāptuḡ (!); — 3. Dhāyāisaṁḍe dīve 149<sup>a</sup> (P 763<sup>a</sup>): Lavaṇe ṇaṁ samuddaṁ Dhā-  
yāisaṁḍe nāma dīve vaṁte valayāgārasaṁthānesaṁthīe, — schl.: tārāgaṇakodīkodīṇaṁ so-  
bhaṁ sobhiṁsu vā 3; — 4. Kāloya-Meer 150<sup>b</sup> (P 768<sup>a</sup>): Dhāyāisaṁḍe ṇaṁ dīvaṁ  
(ve P) Kāloḍe nāmaṁ samudde vaṁte valayāgāra, — schl. wie 3; — 5. Pukkaravara-

<sup>1)</sup> ohne direct als Schluß markiert zu sein; Malay. beginnt aber den nächsten Satz mit:  
saṁprati vānamāntara vaktavyatām abhidhitsuṛ āha (resp. weiterhin: saṁprati jyotishkā-  
ṇām āha).

<sup>2)</sup> ākārahāvāḡ svarūpaviḡeshāḡ, kasyā "kārahāvāsyā pratyavatāro yeshāṇi  
te, vahūgrahaṇād dvaiyadhikarāṇye pi samāsah.

*dîva* 156<sup>b</sup> (P 808<sup>a</sup>): *Kâloyaṇaṇaṇa* (<sup>o</sup>yaṇaṇ P) *samuddaṃ Pukkharavare ṇâmaṃ dîve vaṭṭe valayâgârasaṇṭhâṇasamṭhâte*, . . . *Pukkharavarassa ṇaṃ bhaṇṭe kaṭi dârâ pannattâ?* *Go! cattâri d. p., taṃ j.: Vijaye, Vejayaṇṭe, Jayaṇṭe, Aparâjje*, — 152<sup>a</sup> *maṇussakhette ṇaṇṭe tivhâ maṇussâ parivasaṇṭi, t. j.: kammaḥḥmagâ, ak., amtaradîvagâ*, — fünf- unddreißig *kârikâs* eingefügt, 152<sup>a</sup>—153<sup>b</sup> (P 776<sup>a</sup>—792<sup>a</sup>), über die verschiedenen Zahlen der Sonnen, Monde, *gaha* und Sterne<sup>1)</sup>, — 155<sup>a</sup> (P 798<sup>b</sup>) Zeittheilung: *âvaliyâ ti vâ, aṇṇâpîṇi i vâ . . sîsapaheliyaṇṭe*<sup>2)</sup>, — schl.: *ukkoseṇaṃ chammâsâ:* — 6. *Pukkharoda* 157<sup>a</sup> (P 811<sup>a</sup>): *Pukkharavara* (<sup>o</sup>raṇ P) *ṇaṃ dîvaṃ Pukkharode nâmaṃ samudde vaṭṭe valayâgârasaṇṭhâṇâ jâva samparikkhivittâṇaṃ ciṭṭhati*, *Pukkharode ṇaṃ bh. samudde kevaṭiyaṃ*, — schl.: *sobhaṃ sobhimsu vâ 3:* — 7. *Vâruṇavaradîva* 157<sup>b</sup> (P 814<sup>b</sup>): *Pukkharoda* (<sup>o</sup>de P) *ṇaṃ samuddaṃ Vâruṇavare nâmaṃ dîve ṇaṃ sampari (ṇ. s. f. P) vaḍḍhe valatâgâre jâva ciṭṭhati*, — schl.: *jâva târâgâṇakoḍikoḍi:* — 8. *Vâruṇoda*-Meer 158<sup>b</sup> (P 818<sup>a</sup>): *Varuṇavara*(ṇ) *ṇaṃ dîvaṃ Vâruṇode nâmaṃ samudde vaṭṭe valayâ jâva ciṭṭhati*, — schl.: *jotisam saṃkheyya keṇa ṇâtavaṇ?*, — 9. *Khîravara*-*dîva* 158<sup>b</sup> (P 819<sup>a</sup>): *Vâruṇoyaṃ ṇaṃ samuddaṃ Khîravare ṇâmaṃ dîve*, — schl. wie 8, — 10. *Khîroda*-Meer 159<sup>a</sup> (P 821<sup>b</sup>): *Khîraṃvaraṇ ṇaṃ dîvaṃ Khîrode nâmaṃ samudde vaṭṭe . .*, — schl.: *se teṇa ṭṭ(h)ṇaṃ saṃkheyyâ caṇḍâ jâva târâ.*

11. *Ghatavaradîva* 159<sup>b</sup> (P 822<sup>b</sup>): *Khîrovaraṇ* (auch P) *ṇaṃ samuddaṃ Ghatavare ṇâmaṃ dîve vaṭṭe*, — schl.: *caṇḍâ saṃkheyyâ;* — 12. *Ghatoda*-Meer 159<sup>b</sup> (P 824<sup>a</sup>): *Ghatavare ṇaṃ devaṃ Ghatode n. samudde vaṭṭe . .*: schl.: *jâva târâgâṇakoḍikoḍi:* — 13. *Khodavaradîva* 160<sup>a</sup> (P 825<sup>a</sup>): *Ghatoda*(ṇ) *ṇaṃ samuddaṃ Khodavare nâmaṃ dîve vaṭṭe*; schl.: *jotisam taheva jâva târâ;* — 14. *Khododa*-Meer 160<sup>b</sup> (P 827<sup>b</sup>): *Khotavaraṇ ṇaṃ dîvaṃ Khodode n. samudde vaṭṭe*; schl.: *jotisam saṃkheyyaṃ caṇḍâ:* — 15. *Naṃḍisaravaradîva* 163<sup>a</sup> (P 845<sup>a</sup>): *Khodarasam* (*Khododa*[ṇ] *ṇaṃ P*) *samuddaṃ Naṃḍisaravare ṇâmaṃ dîve vaṭṭe*; schl.: *jotisam saṃkheyyaṃ;* — 16. *Naṃḍisaroda*-Meer 163<sup>a</sup> (P 846<sup>a</sup>); schl.: *jâva târagraṃ;* — 17. *Aruṇavaradîva* 163<sup>b</sup> (P 847<sup>a</sup>); schl.: *saṃkheyyâgaṃ ṣavraṃ;* — 18. *Aruṇoda*-Meer 164<sup>a</sup> (P 848<sup>a</sup>), — 19. *Aruṇavarobhâsu dîva* (P 848<sup>a</sup>), 20. *Aruṇavarobhâsoda* (P 848<sup>b</sup>), — 21. *Kuṃḍaladîva*, 22. *Kuṃḍaloda*-Meer, 23. *Kuṃḍalavaradîva* (P 848<sup>b</sup>), 24. *Kuṃḍalavaroda*-Meer, 25. *Kuṃḍalavarobhâsa* (P 849<sup>a</sup>), 26. <sup>o</sup>*bhâsoda*, — 27. *Ruyagu* (P 849<sup>b</sup>), 28. *Ruyagoda* 164<sup>b</sup> (P 850<sup>b</sup>), 29. *Ruyagavara*, 30. <sup>o</sup>*varoda* (P 851<sup>a</sup>), 31. *Ruyagavarobhâsa*, 32. <sup>o</sup>*bhâsoda* (P 851<sup>b</sup>), — 33. *Hâradîva*, 34. *Hâroda*, 35. *Hâraradîva*, 36. *Hâraravoda* (P 852<sup>a</sup>), 37. *Hâraravobhâse dîve*, 38. *Hâraravobhâsoda* (P 852<sup>b</sup>), — (P 853<sup>a</sup>): *evaṃ savvaṃ (vre P) tipaḍoyâre*<sup>3)</sup> *neyavvâ jâva Sûrevarobhâsode (sûra<sup>o</sup> P) samudde* (P 855<sup>a</sup>) *dîvasu (dîve P) bhaddanâmâ varanâmâ hoṃṭi, udahîsu jâva pachimu-*

<sup>1)</sup> *battisaṃ caṇḍasayaṃ battisaṃ eeva sūriyâṇa sayam | sayalaṃ maṇussaloyaṃ caraṇṭi ee pagâseṇṭâ || 1 ||*, s. Ind. Stud. 10, 283; nichts vom Zodiacus. <sup>2)</sup> s. oben p. 392. 427.

<sup>3)</sup> *evaṃ sarvatra tripratyaavatâro devatânâṃ nâmanî ca bhâvanîyâni.*



*bhāvaṃ ca Khātavarodisu (Khotavarādi P) Sayambhuramaṇapayyaṃtesu . . .*, — 165<sup>a</sup> (P 857<sup>a</sup>) *Sayambhuramaṇaṇ ṇaṃ dīvaṃ Sayambhuramaṇode ṇāmaṃ samudde vaṭṭe . . tārāṇakoḍākoḍū sobhaṃ sobhiṃsu vā 3.*

Es folgen noch einige allgemeine Angaben über *Jambuddīva* etc.: *kevatiyā ṇaṃ bhaṃte Jovo dīve nāmadheyyehiṃ paṇṇattā? Go! . . .*, — schl. (167<sup>a</sup>): *haṃtā, Goyama! asatiṃ aduvā aṇaṃtakhutto, iti dīvasamuddā samattā.*

Nach einigen Angaben über *poggalapariṇāma* fährt die Darstellung (168<sup>b</sup> 11) der *jyotishka* fort; — 169<sup>a</sup> *egumegassa caṇḍimasūriyassa utthāsitiṃ ca gahā aṭṭhāvīsaṃ ca hoi nakkhattā*; — 170<sup>a</sup> *Go! Jambuddīve ṇaṃ dīve ubhiṃnakkhatte [22] savvabbhīnturillaṃ tārāruve cāraṃ carati, mūle [15] nakkhatte savvabāhirillaṃ tārāruve jāva carati, sātī [19] nakkhatte savvupparillaṃ jāva carati. bharaṇī [2] nakkhatte savvahiṭṭhillaṃ tārāruve cāraṃ carati*: — vom *caṇḍavinnāṇa*, *sūra*<sup>o</sup>, *gaha*<sup>o</sup>, *nakkhatta*<sup>o</sup>, *tārā*<sup>o</sup> 170<sup>a</sup>–73<sup>b</sup>. — *caṇḍassa ṇaṃ bhaṃte jotisiṃḍassa jotiranno kati agramahisīu paṇṇattāu? Go! cattāri ag. p., t. j.: caṇḍappabhā, dosiṇābhā, accimāli, pabhaṃkarā*, — schl.: *saṃkheyyaguṇā gahā, saṃkheyyaguṇāto tāragūu, joisa-uddesaū sammatto.*

4. *remāṇiya* (mit 2 *udd.*) 184<sup>a</sup> (P 955<sup>b</sup>); — 1178<sup>a</sup> (P 921<sup>a</sup>): *kahi ṇaṃ bhaṃte remāṇiyāṇaṃ devāṇaṃ vinnāṇā p.? kahi ṇaṃ bh. vemāṇiyā devā parivasanti?* jaha ṭṭhāṇapade tahā savvaṃ ṇavari parisāu bhāṇiyavvāo jāva sakkaṃ ṃṇesiṃ ca bahūṇaṃ Sohammakappe vāsīṇaṃ remāṇiyāṇaṃ devāṇaṃ ya 175<sup>b</sup> *devīṇaṃ ya . .*, — schl.: *ahamīṇḍā nāmaṃ te devā paṇṇattā, samaṇāuso!, paḍhamo vemāṇiya-uddesaū*, — 2 184<sup>a</sup> (P 955<sup>a</sup>): *sohammīsāṇesu ṇaṃ kappesu puḍhavi kiṃ paṭṭhiyā paṇṇattā? Go! . .*, — 183<sup>b</sup> *evaṃ se ttaṃ devā, neraīyassa ṇaṃ bhaṃte kevatiyaṃ kālaṃ ṭṭhīti paṇṇattā? Go! jahannaṇaṃ dasa vāsasahassā ukkoseṇaṃ tettisaṃ sāgaroravāṃṇiṃ, evaṃ savvesiṃ puchā . .*, — schl.: *se 'ttaṃ caūvviḥā saṃsārasamāvannaṃgā jīvā paṇṇattā, biu vemāṇiya uddeso sammatto.*

5. Fünfteilung der Wesen 186<sup>a</sup> (P 956<sup>a</sup>–964<sup>b</sup>): *tattha je te evaṃ āhaṃsu: paṃcaviḥā saṃsārasamāvannaṃgā jīvā paṇṇattā te evaṃ āhaṃsu, taṃ: egimḍiyā bei<sup>o</sup> tei<sup>o</sup> caūri<sup>o</sup> paṃci<sup>o</sup>; se kiṃ taṃ egimḍiyā 2? dūvhiḥā p., t. j.: payyattagā ya apayyattagā ya*, — schl.: *se ttaṃ paṃcaviḥā saṃsārasamāvannaṃgā jīvā.*

6. Sechsteilung 193<sup>a</sup> (P 1008<sup>a</sup>): *tattha ṇaṃ je te evaṃ āhaṃsu: chavviḥā saṃogā jīvā te evaṃ āhaṃsu, t. j.: puḍhavikkāiyā, āukkāiyā, teukā<sup>o</sup>, vāu<sup>o</sup>, vaṇassati<sup>o</sup>, tasa<sup>o</sup>; se kiṃ taṃ puḍhavi 2? dūvhiḥā p., t. j.: suhumapu<sup>o</sup> bādarapu<sup>o</sup>*; — schl.: *se 'ttaṃ chavviḥā saṃogā, chavvihapaḍivattī sammattā.*

7. Siebenteilung 193<sup>b</sup> (P 1011<sup>b</sup>): *tattha je evaṃ āhaṃsu: sattaviḥā saṃogā te evaṃ āhaṃsu, taṃ: neraīyā, tirikkhajoṇiyā tirikkhajoṇiṇū, maṇussā maṇussū, devā devū; neraīyassa ṭṭhīti jahannaṇaṃ dasa vāsasahassāṃ ukkoseṇaṃ tettisaṃ sāgaroravāṃṇiṃ*; — schl.: *se 'ttaṃ sattaviḥā saṃogā jīvā, sattavihapaḍivattī sammattā.*

8. Achtheilung 195<sup>a</sup> (P 1019<sup>b</sup>): *tatthu je te e. āh.: aṭṭhaviḥā saṃogā jīvā te evaṃ āhaṃsu, taṃ: paḍhamasamayaneraīyā upuḍh., paḍhamasamayatirikkha-*



*jonīyā ap., paḍhamasamayamaṇussā ap., paḍhamasamayaderā ap., — schl.: atṭha-vihapaḍivattī sammattā.*

9. Neuntheilung 195<sup>b</sup> (P 1024<sup>a</sup>): *tattha je te e. āh.: ṇavavihā saṃogā te eram āh.: puḍharikāiyā āu° teu° vāu° vaṇassati° beiṇḍiyā te° caūr° paṃciṇḍiyā; tṭhīti savvesiṃ bhāniyavvā, — schl.: ṇavavihapaḍivattī sammattā.*

10. Zehntheilung 197<sup>a</sup> (P 1032<sup>b</sup>): *tattha ṇaṃ je te evam āhaṃsu: dasavidhā saṃogā jīvā te eram āhaṃsu, taṃ: paḍhamasānaya egīṇḍiyā, apaḍhamasānaya egīṇḍiyā, paoyabemḍiyā apaoyaveiṇḍiyā jāva paoyapaṃciṇḍiyā apaoyapaṃciṇḍiyā, — schl.: se 'taṃ dasavidhā saṃsārasamāvāṇṇagā jī 197<sup>a</sup> vā paṇṇattā, se 'ttaṃ saṃsārasamāvāṇṇagā, se 'taṃ jīvābhigame dasavidhapaḍivattī sammattā.*

II. 1–10 212<sup>b</sup> (P 1114<sup>b</sup>) eine zweite Zwei- bis Zehntheilung, resp. aber sämtlicher jīva; — *se kiṃ taṃ savvajīvābhigame? savvajīvesu ṇaṃ imāu ṇava paḍivattīu eram āhiyyanti, taṃ: ege evam āhaṃsu: duvihā savvajīvā paṇṇattā jāva dasavidhā s. p.; tattha je evam āhaṃsu: duvihā s. p. te eram āhaṃsu, taṃ: siddhā ceva asiddhā ceva; siddhe ṇaṃ bhaṃte siddhe tti kālato kevaciraṃ hoti? Go! sāyātite (!) apayyavasite; asiddhe ṇaṃ asiddhe ti 2? Go! asiddhe duvihe p., taṃ: aṇādie vā apayyavasie, aṇādie vā sapayyavasite; siddhussa ṇaṃ bh. kevatiyāṃ kālāṃ aṇṭaram hoti? Go! sātīyassu apayyavasitassa ṇa 'tthi aṇṭaram, . . athavā duvihā savvajīvā paṇṇattā, taṃ: sa-ṇḍiyā ceva aṇḍiyā ceva, ferner (197<sup>b</sup>) sakāiyā ceva akāiyā ceva, sujogī ceva ujogī c., svedagā c. avedagā c. und so noch andere dgl. Zweitheilungen bis 200<sup>a</sup> (P 1053<sup>b</sup>): *se taṃ duvihā savvajīvā paṇṇattā, — 3. tivihā 202<sup>b</sup> (P 1066<sup>b</sup>): sammadditṭhī micchādītṭhī sammāmicchādītṭhī, parittā aparittā no parittā no aparittā, payyattagā apayyattagā no p. no ap. . ., — 4. caūvviḥā 204<sup>a</sup> (P 1078<sup>a</sup>), — 5. paṃcaviḥā 204<sup>b</sup> (P 1080<sup>b</sup>), — 6. chaviḥā 205<sup>a</sup> (P 1085<sup>b</sup>), — 7. sattaviḥā 206<sup>a</sup> (P 1090<sup>b</sup>), — 8. atṭhaviḥā 207<sup>b</sup> (P 1097<sup>a</sup>), — 9. ṇavaviḥā 210<sup>a</sup> (P 1105<sup>a</sup>). — 10. dasavidhā 212<sup>b</sup> (P 1114<sup>b</sup>), schl.: *eesi ṇaṃ bhaṃte paḍhamasānayanerūyāṇaṃ apaḍhaṇaṃ paḍhamasānayatirikkhojoniyaṇaṃ apaḍhama 212<sup>b</sup> saṇayatiṃ. paḍhamasānayaṇāsaṇaṃ ap. paḍhamasānayaderiṇaṃ ap. paḍhamasānayasiddhāṇaṃ ap. kayure 2 appā vā bahuyā vā tulle vā visesāhiyā vā? Go! savvattho vā . . se 'taṃ dasavidhā savvajīvā paṇṇattā, se 'ttaṃ savvajīvābhigame, iti cṛījīvābhigamasūtraṃ samāptaṃ.***

### 1834. Ms. or. fol. 1012.

Dasselbe Werk (= B).

154 foll. (11 Z., à 44 aksh.); ohne Datum.

I, 1 2<sup>a</sup>, 2 12<sup>b</sup>, 3 24<sup>a</sup>, 4 137<sup>a</sup> (dīvasamuddā 58<sup>b</sup>—124<sup>a</sup>), 5 138<sup>a</sup>, 6 143<sup>a</sup>, 7 143<sup>b</sup>, 8 144<sup>b</sup>, 9 145<sup>a</sup>, 10 146<sup>a</sup>; — II, 1–10 154<sup>b</sup>; — schl.: *se 'taṃ savvajīvābhigame | iti cṛījīvābhigamasūtraṃ samāptaṃ | gramthāgraṃ 5000 | yādṛiṇaṃ pustukaṃ . . || 1 || bhagnapṛishti . . || 2 ||* was folgt ist überstrichen und von späterer Hand darüber geschrieben: *paṃḍitaçrila Buddhi(?)ratnugaṇipathanārtham, kalyāṇam astu |*

**1835.** Ms. or. fol. 674.

Dasselbe Werk (= C), mit *ṭabā* in *bhāshā*.

421 foll. (5-6 Z. Text, à 39 *aksh.*; zu jeder Textzeile gehören, stehen resp. darüber, 2-3 Z. der *ṭabā* mit 45-53 *aksh.*); — *saṃvat* 1840. — Je zwei Blätter sind mit 46. 148. 225. 365 paginirt; auf fol. 304<sup>b</sup> Lücke.

I, 1 5<sup>b</sup>, 2 34<sup>b</sup>, 3 69<sup>a</sup>, 4 362<sup>a</sup> (*dīvasamuddā* 159<sup>a</sup>—328<sup>b</sup>), 5 365<sup>b</sup>, 6 380<sup>b</sup>, 7 382<sup>a</sup>, 8 385<sup>a</sup>, 9 386<sup>a</sup>, 10 388<sup>b</sup>; — II, 1—10 421<sup>a</sup>.

Die *ṭabā* beschränkt sich nicht blos auf Interlinear-Version und dazu gehörige Glosse, sondern es gehören dazu auch noch zahlreiche ausführliche Marginal-Glossen. Auch hat sie eine längere Einleitung (4 pagg.).

beg.: *ṣrījñāya namaḥ* | *ṣrīVirajinaṃ natvā kevalajñānabhāskaram* | *jivābhigamasūtrasya ṭabārthaḥ kiṃcid ūcyate* || 1 || *iha kahatāṃ ihāṃneṃ viṣeṃ rāgadवेशādikemkarī parābhavyā . . .*, — schl.: *ṣuddhakaravūṣ, ṣlokaḥ: yat kiṃcit likhitam kṛtam sūtrārthobhayatas tathā* | *vidvadbhir hitekāmyeṣ ca sarvaṃ sodhyaṃ kṛpāparaiḥ* || 1 || *akkharam attā(?)hīnaṃ jaṃ kiyapadhīyaṃ ayānamāneṇaṃ* | *taṃ khamaha majjha sarvaṃ Jīvavayanatīṅgrayā vāṇī* || 2 || *iti pratyaksharagaṇanāṃ sūtrasaṃshyā* 4750, *ṭabo arthasaṃshyā* 15250 | *saṃvat* 1840 *nā vaisāsha ṣu di* 3 *gurau vāsare lapī(lipī!)-kṛitam Libādīmadhye, ṣubhaṃ ṣreyaṃ bhaviṣyati, ṣrīr astu ṣrīkalyāṇam astu, pūjya ṣishi ṣrī 5 Raṇachodajīṭi tatsishya pū ṣi* (d. i. *pūjya ṣishi*) *ṣrī 5 Virajīṭi laghūbh(r)āṭri pū, ṣi, ṣrī 5 Meghajī laghūbh(r)āṭri ṣi, ṣrī 5 Prāga(unsicher)ṣi ṣi, ṣrī 5 Āṇamajī ṣi, ṣrī 5 Devacāṇḍajī ṣi, Hīracāṇḍa ṣi, Jīvaṇa, ṣi, Jagarāṇṇma, ṣi, Bhīmajī ṣi.*

**1836.** Ms. or. fol. 1318.

*Malayagiri's* Commentar zum dritten *upāṅga*, gedruckt in P; — ohne Text.

185 foll. (19 Z., à 68 *aksh.*); ohne Datum; gut; *graṇthāgram* 14000.

I, 1 5<sup>a</sup>: *om namo vītarāgāya praṇamata padanakhatejaḥ-pratihatañiḥṣeshanamrajanatinīraṇ* | *Vīraṃ paratīrthiyaṣo-dviradaghatādhvaṃsakesarīnaṃ* || *praṇipatya gurūṅ jivājivābhigamasya vivṛitig (°m P) aham anaghāṃ* | *vidadhe gurūpadeṣāt prabodham ādhātun alpadhīyāṃ* || *iha rāgadवेश(d)yabhībhūteta sāṃsārīkeṇa sa(t)trenā 'rishahyaṣārīramānasikaduḥkhopanipātapīḍitena tadapanodāya heyopādeghadārtha(deyapadārtha P)parījñāne yatna āstheyah, sa ca viṣiṣṭavivekapratīpattim aṇtareṇa na bhavati, viṣiṣṭaṣ ca viveko na prāptāṣeshāṭiṣayakalāpāptopadeṣam ṣite, āptaṣ ca rāgadवेशamohādīdoshāṇām ātyāṃtikatram(tvaṃ f. P)prakshayāt, sa cā "tyāṃtikah prakshayo doṣhāṇām arhata evā, 'taḥ prārabhyate 'rhadvacanāṃuyogas; tatrā "cārādīṣāstrāṇām anuyogaḥ pūrvasūribhir vyāsādīprakārair anekadhā kṛitas, tato na tadanvākyāne samasti tathāvidhaṃ prayāsaṣāphalyaṃ, ato yad asti tṛitīyāṅgasya sthānanāṃno rāgaviṣhaparamamaṃtrarūpaṃ dवेशānalasahilapūropamaṃ timīrādītyabhūtāṃ bhavābdhiparamasetur mahāprayatnagamyāṃ nī(h)ṣreyasāvāpty-*



avaṁdhyāçaktikaṁ jīvābhigamanāmakam upāṅgaṁ pūrvatīkākrīṭā 'tigambhīram alpāksharair vyākhyātam, utu eva maṁde(maṁdame° P)dhasām upakārāyā 'prabhavishnu, tasya teshām anugrahāya savistaram anvākhyānam ātanyate; — tatra jīvājīvābhigamādhyayanaprūrāmbhaprayāso 'yuktaḥ, prayojanādirahitatvāt kaṁṭakaçākhāmardanādirad ity-ādiçamkāpanodāya prayojanādīkam ādār upatyasanīyaṁ (°nyas° P); uktaṁ ca: prekshyāvatāṁ(kshā° P) pravṛittiyartham phalādītritayam sphuṭam | maṁgalaṁ ca 'ra çāstrādau vācyam ishtārthasiddhaye iti, tatra prayojanam dvidhā, param aparam ca . ., — 5<sup>a</sup> (12<sup>a</sup> P) evam anye 'pi pravādās tathā tathā (f. P) vastuvaicitryopratipādanaparā nirastā dṛiṣṭavyā(h P), sarvathai 'kasvabhāvatvābhīyupagatau vaicitryāyogāt, sampraty etā eva pratipattī(h) kramena vyācīkhyāsuh prathamata ādyāṁ pratipattīṁ vibhāvayishur idam āha: tattha je te ityādi. — 2 22<sup>b</sup> (110<sup>b</sup> P); schl.: se 'tām dūvīhā saṁsārasamāpamā jīvā iti, iti çrī Malayagīrivīracītāyāṁ jīvābhigamatīkāyāṁ dvidhāḥ pratipattīḥ. — 3 36<sup>b</sup>: tad evam uktā dvidhā pratipattīr (°tik, samprati trividhā pratipattīr P) ūrabhyate tatra ce 'dam ādisūtram: tattha je te evam āhaṁsu ityādi, — 4 163<sup>b</sup> (955<sup>b</sup> P): tad evam uktā dritīyā (auch P) pratipattīḥ, samprati tritīyāpratipattīyavasaras, tatre 'dam ādisūtram: tattha je te evam āhaṁsu caūvīhā saṁsārasamāpamāgā jīvā pannattā ityādi. — 68<sup>b</sup> (435<sup>a</sup> P) jyotishkā(s P) tiryagloke iti tiryaglokaprastārāt dvīpasamudravaktavyatām āha: kaḥi ṇam bhaṁte dīvasamuddā ityādi. — 80<sup>a</sup> (491<sup>b</sup> P) samprati Jambūdvīpasya dvārasaṁkhyāpratipādanārtham āha: Jambūddīvasa ṇam bhaṁte ityādi, — 121<sup>b</sup> (697<sup>a</sup> P) samprati Lavaṇasamudraṁ vīvakshur idam āha: Jambūddīvaṁ dīvam ityādi, — 131<sup>a</sup> (758<sup>a</sup> P) nā 'vashī(pī P)dayati 'tyādi, tritīyāpratipattāv esha Maṁdaroddeçakah samāptaḥ, tad evam uktā Lavaṇasamudro(°dragatā P) vaktavyatā. samprati Dhātakīshaṇḍa(°dadvīpa P)vaktavyatām āha: Lavaṇasamuddam ityādi. — 131<sup>b</sup> (763<sup>b</sup> P) samprati Kālodasamudravaktavyatām āha: Dhāyāisamṇḍe ṇam dīvam ityādi, — 132<sup>a</sup> (768<sup>b</sup> P) samprati Pushkaravaradvīparaktavyatām āha: Kāloyaṇ ṇam samubram ityādi, — 150<sup>a</sup> (866<sup>a</sup> P) tad evam dvīpasamudravaktavyatā gatā, samprati dvīpasamudrāṇāṁ pudgalaparīṇāmavāt teshāṁ ca pudgalānāṁ viçiṣṭaparīṇāmaparīṇātānām indriyagrāhyatvād iti (atī P) 'ṇdriyavishayapudgalaparīṇāmam āha: kāvīhe ṇam bhaṁte ityādi, — 163<sup>a</sup> (955<sup>a</sup> P) jīvānām anamṭānamṭatvāt (anamṭatvāt P) iti çrī Malayagīrivīr. Jiv. caturtha(vidhā P)pratipattāu vimānā(vaimānikā° P)dhikāre dritīyo vaimānikoddeçakah samāptaḥ, tatsamāptaṁ sa (ca samāptā P) caturvidhā pratipattīḥ, — 5 164<sup>a</sup> (964<sup>b</sup> P): samprati kramaprāptā(m P) paṁcavidhapratipattīṁ āha: tatthe 'tyādi, — 6 u. 7 171<sup>b</sup>, — 8 173<sup>a</sup>, — 9 173<sup>b</sup>, — 10 174<sup>b</sup> (1032<sup>a</sup> P): — 11, 1—10 185<sup>b</sup>: tad eva(m) uktā saṁsārasamāpannājīvābhigamaḥ, saṁpratam saṁsārasaṁsārasamāpannājīvābhigama(m a)bhīdhitsur(suh praçnasūtram P) āha: se kiṁ tam ityādi, — schl.: abhīmataphalasiddheḥ; jayati parisphuṭavimalajñānavibhāsita(vita P) samastavastugaṇaḥ | pratihataparī(ra° u. P)īrthimataḥ çrīVīrajinēçvaro bhagavān || 1 || sarasvatī tamorīṇḍam çara(j)jyotsne 'ra nighnatī | nityam vo maṁgalaṁ diçyān muni-



*bhiḥ paryupāsītā* || 2 || *jīvājīvābhigamaṃ viṛiṇvatā vā 'pi Malayagirine 'ha | kuçalam tena labhaṃtāṃ munayaḥ siddhāṃtasadbodhaṃ* || 3 || *iti çrī Mal. jīvābhigamaṭīkā samāptā, graṃthāgraṃ* 14000 (auch P).

**1837.** Ms. or. fol. 676.

Das vierte upāṅgam, die paṇṇavaṇā (prajñapanā) bhagavatī (= A). Nach v. 4 der als Eingang vorgeschobenen neun Verse das Werk des Ayya-Sāma (Ārya-Çyāma). In 36 pada, von denen einige (15. 17. 23. 28) in zwei bis sechs uddeçuka zerfallen. S. 16, 392 – 401. — Herausgegeben in Benares (= P) samvat 1940 (1884), mit dem Commentar des Malayagiri, einer Sanskrit-Uebersetzung<sup>1)</sup> von Nārakacandra und einer ṭabā von Paramānanda (foll. 6. 849. 131 indisches Format).

291 foll. (11 Z., à 40 aksh.); ohne Datum; — schl.: *pratyaksharagaṇanavayū anuṣṭapa(ṣṭup?)dasamānam ida | cha | graṃthāgra* 7785<sup>2)</sup>, *saṃshyā, cha*; — incorrect.

1 29<sup>b</sup> (P 77<sup>a</sup>): *paṇṇavaṇā*; beg.: *namo sarvajñāyaḥ, namo arahaṃtānaṃ namo sidhānaṃ, namo āyariyānaṃ, namo uvajjhāyānaṃ, namo lae savvasāhūnaṃ, eso paṃcanamokkāro sarvapāvapaṇisaṇo | maṅgalānaṃ ca savvesiṃ paḍhamāṃ hoi maṅgalāṃ*<sup>3)</sup> ||

*vaṇagayajaramaraṇabhaye siddhe asi(abhi CP)vaṇḍiṇṇa tivheṇa | vaṇḍimī jīnavariṇḍaṃ telokkaguruṃ Mahāvīraṃ* || 1<sup>4)</sup> ||  
*suyāna(suyarayaṇa CP)ṇihānaṃ jīnavareṇa bhaviyajaṇaṇivvūikareṇa | uvadaṃsiyā bhagavayā paṇṇavaṇā savvabhāvānaṃ* || 2<sup>4)</sup> ||  
*vāyagacara(vara CP)vaṃsāu (°o CP) tevīsutimeṇa dhīrapurisēna | dudharadhareṇa muṇiṇā puṃvasuyasamidhabuddhīna (°ṇaṃ P, °ddhīe C)* || 3<sup>4)</sup> ||  
*suyasāgarā vieṇā (auch P, viṇeṇa C) jeṇa(m) suyaraṇaṃ uttamāṃ diṇṇaṃ | sīsagaṇassa bhagavato tassa namo Ayya-Sāma(missa C)* || 4<sup>4)</sup> ||  
*ayyayaṇaṃ (ajjh° CP) iṇaṃ cittaṃ suyaraṇaṃ diṭṭhivāyaṇīsaṃdaṃ | jaha vaṇṇiyaṃ bhagavayā aham avitaha vaṇṇāissāmi* || 5 ||  
*paṇṇavaṇā* 1 *ṭṭhūṇāim (ṭhā° CP)* 2 *bahuvattava(cca°, °vvaṃ CP)* 3 *ṭṭhiim (ṭṭhi CP)* 4 *vivesā* 5 *ya | vukkaṇṭī (va° CP)* 6 *ussāso (ūsā° C, °sa P)* 7 *saṇṇā* 8 *joṇī* 9 *ya carimāim* 10 || 6<sup>4)</sup> (1 P) ||  
*bhāsā* 11 *sarīra* 12 *purīṇāma* 13 *kaśā(ya P)* 14 *iṃ CP)diya* 15 *paṇṇiṅge (°oge CP)* 16 *ya | lesā* 17 *kāyattṭhū (°ṭṭhū P)* 18 *yā (ya C)* *sammaṭte* 19 *aṃtakiriyā* 20 *ya* || 7<sup>4)</sup> (2 P) ||

1) von pada 4 an; die zu pada 1–3 gehörige Uebersetzung steht resp., unter Wiederholung des Textes, auf fol. 38–131 des am Schluß zugefügten Nachtrags, der auf fol. 1–37 eine Inhaltsübersicht enthält. 2) 7787 in C. 3) dieser Eingang fehlt in CP; — zu dem Verse s. 16, 393. 4) die Zahlen aus C zugefügt.

*ugâhana*(og<sup>o</sup> P, °nâ C)*saṃthâni*(ne C, nâ P) 21 *kiriyâ* 22 *kamme* 23 *i yâ vare*  
(blos *ka(ṇ)me ya* P) |<sup>1)</sup> *kammaṣṣa baṇḍhae* 24 *vedassa baṇḍhae* 25 *kammaṣṣa vedae* 26  
(25 u. 26 in BCP ungestellt . . *kammaveyae* 25 *veyassa baṇḍhae* 26) *ve* 2<sup>a</sup> *yaveyae*<sup>1)</sup>  
27 || 8 (3 P) ||

*âhâre* 28 *uvaogo*(ge CP) 29 *pâsaṇayâ* 30 *saṇṇi* 31 *saṇṇjame* 32 *ceva* | *uhîṃ* (ohî  
CP) 33 *pavîyâraṇa* 34 *vedaṇâ* 35 (v. ya CP) *tatto samugghâe* 36 || 9 (4 P) ||

*se kiṃ taṃ ajîvaṇṇavaṇâ* (! *taṃ paṇṇavaṇâ* CP)? *paṇṇavaṇâ* *duvihâ paṇṇattâ*,  
*taṃ jahâ*: *jîvaṇṇavaṇâ* ya (ya *ajîvaṇṇavaṇâ* ya CP); *se kiṃ taṃ ajîva*(pa)ṇṇa-  
*vaṇâ*? *ajîva*<sup>o</sup> *duvihâ* p., t. j.: *rûvi-aj.* (°nâ *arûvi-aj.* CP) ya: *se kiṃ taṃ arûvi-*  
*ayajîvap.* (aj<sup>o</sup> CP)? *arûvi-ajîv*<sup>o</sup> *dasavihâ* p., t.: *dhammatthikâe*, *dhammatthikâyassa*  
*dese*, *dh*°*ssa padesâ*, *adhammatthikâe*, *adh*°*yassa dese*, *adh*°*ssa padisâ* (*padesâ* CP),  
*âgâsatthikâe*, *âg*°*kâssa dese*, *âg*°*ssa padesâ*, *uddhâsamae* 10, *se* °tam *arûvi-ajîvi-*  
*paṇṇavaṇâ*; (°nâ; *se kiṃ taṃ rûvi-aj*°nâ? P), *rûvi-ajîvaṇṇavaṇâ* *cûvviḥâ paṇṇattâ*,  
*taṃ*: *khaṇḍhâ khaṇḍhadesâ khaṇḍhappaesâ paramâṇupogvalâ*, *te samâsato paṇcaviḥâ*  
*paṇṇattâ*, *taṃ*: *vaṇṇaparîṇayâ gaṇḍhap*<sup>o</sup> *rasap*<sup>o</sup> *phâsap*<sup>o</sup> *saṃthâṇap*<sup>o</sup>; *je vaṇṇap*<sup>o</sup> *te*  
*paṇcaviḥâ paṇṇattâ*, *kâlavanṇap*<sup>o</sup> *ñilavanṇap*<sup>o</sup> *lohîyav*<sup>o</sup> *hâliddav*<sup>o</sup> (*hâl. sukkillav*<sup>o</sup> CP),  
— 9<sup>b</sup> (P 18<sup>a</sup>): *se °ttaṃ rûvi-ajîvaṇṇavaṇâ*, *se °ttaṃ ajîvaṇṇavaṇâ*; *se kiṃ taṃ*  
*asaṃsârasamâvaṇṇa*(*taṃ jîvaṇṇavaṇâ* CP), *jî*<sup>o</sup> (*jîvaṇṇavaṇâ* P) *duvihâ* p., t. j.:  
*saṃsârasamâvaṇṇajîvaṇṇavaṇâ* ya *asaṃs*<sup>o</sup>; *se kiṃ taṃ asaṃs*°nâ? *asaṃs*°nâ  
*duvihâ* p., t. j.: *aṇaṃtarasiddha-asaṃs*°nâ ya, *paraṃparasiddha-asaṃs*°nâ; *se kiṃ taṃ*  
*aṇa*°*ddha-asaṃs*°nâ? *aṇaṃ*°*ddha-asaṃs*°nâ *paṇṇarasavihâ* p., t. j.: *titthasiddhâ*<sup>2)</sup> 1,  
*titthagarasiddhâ* 2, *atitthasiddhâ* 3 (3 vor 2 in P), *atitthagarasiddhâ* 4, *sayam*°*buddha-*  
(*bu* C)*siddhâ* 5, *putteya*°*uddhasiddhâ* 6, *buddhabohîyasiddhâ* 7, *itthûlîṃgasiddhâ* 8,  
[*purisali*<sup>o</sup> 9, *napuṃsakali*<sup>o</sup> 10, *sali*<sup>o</sup> 11, *amali*<sup>o</sup> 12, *gihali*<sup>o</sup> (*gihî* P) 13, *egasiddhâ* 14, *aṇe-*  
*gasiddhâ* 15 CP], *se °ttaṃ aṇaṃ*°*ddha-asaṃs*°*vaṇâ*; *se kiṃ taṃ paraṃparasiddha-*  
*asaṃs*°*vaṇâ*? (°nâ *par*<sup>o</sup> P) *aṇegavihâ* p., t. j.: *apaḍhamasamuyasiddhâ*, *dusa*<sup>o</sup> *tî*<sup>o</sup> *cû*<sup>o</sup>  
*jâva saṃkheyyasa*<sup>o</sup> *asaṃkheyyasa*<sup>o</sup> *aṇaṃtasa*<sup>o</sup>. *se °ttaṃ paraṃparasiddhâ asaṃs*°*nâ*,  
*se °ttaṃ asaṃsâra*°*vaṇâ*; *se kiṃ taṃ saṃsâ* 10<sup>a</sup> (P 22<sup>b</sup>) *rasamâvaṇṇajîva-*  
*paṇṇavaṇâ*? *saṃs*°*vaṇâ paṇcaviḥâ* p., t. j.: *egiṇḍiyasaṃs*°*vaṇâ*, *beiṇḍiya*<sup>o</sup>. *teiṇḍ*<sup>o</sup>,  
*cû*°*riṇḍ*<sup>o</sup>, *paṇciṇḍ*.; die *egiṇḍiya* (bis 17<sup>a</sup> (P 43<sup>a</sup>) zerfallen in *puḍhavikâiyâ*  
*ânkâ*<sup>o</sup> *teu*<sup>o</sup> *râu*<sup>o</sup> *vaṇassâ*; danach deren weitere Unterabtheilungen: bei den *vaṇassâ-*  
*kâ*<sup>o</sup> auf 14<sup>b</sup> (P 36<sup>b</sup>) ff. wird eine ganze Reihe *çloka*, in denen der Nom. auf *o* mit  
dem auf *e* wechselt, eingefügt: *jassa tîlassa* (mî<sup>o</sup>!) *bhagrassa samo bhaṅgo ya dîsae* |  
*aṇaṃtajîve u se mûle je yâ vaṇṇe tahûvihâ* || ebenso *kaṇḍassa*, *khaṇḍhassa*, *tayâe* (*trac*;  
*jîsâ tayâe*), *sâlassa*, *padâlassa* (*pav*<sup>o</sup> P), *paṇṇassa*(*tt* P), *pupphassa*, *phalassa*, *bijassa*, —  
die *beiṇḍiya* etc. bis 18<sup>a</sup> (P 45<sup>a</sup>), — die *paṇciṇḍiya* bis 29<sup>b</sup> (P 46<sup>b</sup>—77<sup>a</sup>) viererlei:  
*neraïyap*<sup>o</sup> *tirikkhap*<sup>o</sup> *maṇussâp*<sup>o</sup> *devap*<sup>o</sup>; sieben *neraïya*: *rayaṇappabhâpuḍha-*

1) das Metrum gestört.

2) s. p. 550<sup>n.2</sup>.

vine° sakkappa° vāluṃyappa° paṅkappa° dhūmappa° tamappa° tamatamāpuḍh°; drei  
*tirikkhā* 18<sup>b</sup>—22<sup>a</sup> (P 47<sup>b</sup>—55<sup>a</sup>): *jalayara°*, *thalayara*, *khahayara*; zweierlei *maṇussā*  
 22<sup>a</sup>—29<sup>a</sup> (P 55<sup>a</sup>—72<sup>b</sup>): *samutthima* (*saṇṇucch°* P) *maṇussā ya gabbhuvakkaṇṭiyamaṇussā*  
*ya se 'ttaṃ saṇṇmutthima* (*cehi* P) *maṇussā*; *se kiṃ taṃ gabbhavakkaṇṭiyama* 22<sup>b</sup>  
*ṇussā?* *ga°ssā tīrihā p.*, *t.*: *kammabhūmigā aka* (*mmabhūmiyā aṃ*) *taradīvagā*;  
*se kiṃ taṃ aṃtaradīvagā?* 2 *aṭṭhārisativihā p.*, *t.*: *Egoriṃyā Ahāsīyā* (*āhā°* P), *Vesā-*  
*ṇiṃyā*, *Naṃgoli* 1, *Hayakaṇṇā*, *Gayakaṇṇā*, *Gok.*, *Sakulik.* (*sakkali* P) 2, *Āyaṃsa-*  
*muhā* *Seḷhaṃ* (*meḷḍha* P) *muhā* *Ayomuhā* (*aya°* P) *Gomuhā* 3, *Āsamuhā* (*Asa°* P)  
*Hutthimu° aṃtaradīvagā* [Lücke!, *Hatthimuhā* *Sīṃhamuhā* *Vagghamuhā* 4, *Āsakannā*  
*Sihakannā* *Akannā* *Kaṇṇapūraṇā* 5, *Ukkāmuḥā* *Mehamuḥā* *Vijjūmuḥā* *Vijjādaṃṭā* 6,  
*Ghaṇadaṃṭā* *Latṭhadaṃṭā* *Gūḍhadaṃṭā* *Suddhadaṃṭā* 7, *se 'ttaṃ aṃtaradīvagā* P 56<sup>b</sup>,  
 s. oben p. 552]; — *se kiṃ taṃ akammabhūmagā?* *tīsativihā p.*, *t.*: *paṇcahiṃ* *Hema-*  
*vaehiṃ*, *p. ve* (f. P) *Herāṇṇavaehiṃ*, *p. Harvāsehīṃ*, *p. Rammavāsehīṃ* (*°mmaga°* P),  
*p. Devakuruhiṃ* (*°ruehiṃ* P), *p. Uttarakarakuruhiṃ* (*°tarakarue°* P) *se 'ttaṃ ak.*: —  
*se kiṃ taṃ kammabhūmagā?* *kogā paṇṇarasavihā p.*, *t.*: *paṇcahiṃ* *Bharahehiṃ*, *p.*  
*Paravaehiṃ* (*Era°*, *paṇcahiṃ* P) *Mahāvīdehehiṃ*; *te samāsaū* *duvihā p.*, *t.*: *āyariyā*  
*silakkhā* (*milakkhū* P) *ya*; *se kiṃ taṃ Milakkhā* (*kkhū* P) 2? *a(ṇe)gavihā p.*,  
*t.*: *Sagā*<sup>1)</sup> *Javaṇa* *Vilāe* (*Ci°* CP, *°ya* CP, *°yū* B) *Sabara* *Pappara* (*Babbara* BCP)-  
*Kāya* *Muruṇḍo-ḍḍa* (*ṭṭa* P, *Muruṇḍodḍha* C) *Bhadaga* *Ṇiṇṇaga* *Ekvaṇiṃyā* (*pa°* BC,  
*Pakkaṇa* *Nīya* P) *Kulakkha* *Koṇḍa* (f. B, *goṇḍa* C, *goṇḥa* P) *Sihara* (f. B, *Sihala* C,  
*Sīhalā* P) *Porasa* (f. B, *Pārasa* CP) *Godhova* (*gādhoḍḍamba* B, *Godhāi* C, *Godha*  
*Aṇḍha* P) *Damila* (*Daṇṇm°* B) *Villala* (*°llaṇa* B, *Cillala* CP) *Pulimda* *Hārosā* *Doṇva*  
*(tova* B, *doca* C, *dova* P) *Boṭṭhakkāṇa* (*rokvāṇa* BC, *bokkāṇa* P) *Gaṃḍhāhāravā* (*Gaṃ-*  
*dhahūraga* BP) *Pahalīliṃyā* (*Bahayahiya* B, *Pahaliya* C, *Bahaliya* P) *Ayyala* *Rāma*  
*(Roma* P) *Pāsa* *Paṇsā* (*Baṇsā* P) *Nalayā* (auch B, *Mal°* P, *navayā* C) *ya* *Baṃdhuyā* *ya*  
*Sūyali* *Koṃkaṇagā* (*Kuṃkuṇa* P, *°ga* BCP) *Meya* (*mopaṇya* B, *mea* P) *Palhava* (*Paṇ-*  
*hava* P) *Mālava* (!) *Magvarī* (*ra* BCP) *Ābhāsīyā* (*°siya* P) *Ṇakravīṇā* (*kaṇavīra* B, *kaṇa-*  
*vīraṇa* P) *Lhasiya* (*Lhā°* B, *ṇhāsīya* P) *Khagra* (*khasa* BP, *khagga* C) *Ghāsīya* (*khāsīya*  
 BP) *Khagra* (f. BCP) *Ghā* 23<sup>a</sup> *siya* (f. BCP) *Noha* (*nedū* BP, *ṇaddu* C) *Rame-*  
*ḍḍhaṃ* (*ramadha* BP, *ramodha* C), *Doṃbilaga* (*doṃvila°* C, *ḍobila°* P) *Laṇsa* (*°osa* C)  
*Puosa* (f. B, *Khaṇsu* P) *Kvokvaya* (*kakkveyā* B, *kakvaya* C, *kvekvayā* P) *Akkhāgā*  
*(Aravāga* BC, *Aravāgā* P) *Hiṇa* *Romagā* (*ga* P) *Bharu* *Maruya* (*Bhamaru* P) *visūlā-*  
*parāsī* (*Cilāyarisarāsīya* C, *vilāyarisayarāsīyā* B, *vilāyavāsī* *ya* P) *evamāḍī*, *se 'ttaṃ*  
*Milakkhā* (*kkhū* P): *se kiṃ taṃ āyariyā?* *duvihā p.*, *t.*: *ṇṭhipannāriyā* (*ṇḍhipattā°*  
 P) *ya* *aṇḍḍhipannāriyā* (*patt°* P) *ya*, *se kiṃ taṃ ṇḍhipattāriyā?* 2? *chavrihā p.*, *t.*: *ara-*

1) Çakadeçanivāsinaḥ Çakāḥ, Yavanadeçanivāsino Yavanāḥ, evaṃ sarvatra, navaram aṃī  
 nānā deçā lokato vijneyāḥ.



haṃtā cakṣavattī Baladeva Vāsudevā cāraṇā viyyāharā, se 'ttam iṭṭhipannāriyā (iḍḍhi-patt° P); se kiṃ taṃ aṇiḍḍhapattāriyā? aṇiṭṭhipattāriyā ṇaravihā p., t.: khettāriyā, jātu(jāti P)āriyā, kulāriyā, kammāriyā, sippāriyā(sipp., bhāsāriyā BP), nāṇāriyā, daṃsaṇāriyā, carittāriyā: se kiṃ taṃ khettāriyā? addhacharvīsativihā p., t.: Rāyagīha 1 Magaha, Caṃpā 2 Aṃgā taha (maha P), Tāmalitti 3 Caṃgā (vaṃ° BCP) ya | Kaṃcaṇapuram 4 Kalimṅā, Bāṇārasim(sī P) 5 ceva Kāsī ya || 1 || Sāeya 6 Kosalā, Gayapuram 7 ca Kuru (f. B), Soriyam (f. B) 8 Kusatṭhā (°ddā B, °ttā C, °ḍḍhā P) ya<sup>1)</sup> | Kaṃpillam 9 Paṃcālā, Ahichattā 10 Jaṃgalā ceva || 2 || Bāraī 11 (°ravaī C, °ravaī ya B, Dāravatī ya P) Soratṭhā (Su° BP), Mihīla 12 Videhā ya, Vattha(echa BP) Kosambī 13 | Nāṃḍipuram 14 Saṃḍibbhā (°llā BCP) Bhaddilapuram 15 eva Malayā ya || 3 || Vaīrāḍam 16 Vattha (vaccha B, Baccha P), Varuṇā Atthā (acchā BCP) 17 taha Matṭiyāvā 18 Dasanṇā | Sottiyamā 19 ya (°mā yā B, °vā ya C) Vedī (Cedi P) Vībhayam (vīyā° BC) 20 Siṃḍhu-Sovīru || 4 || Muhurā 21 ya Sūrasenā Pāvā 22 gaṃbhī (Bhaṃgī BCP) ya Māsapuri 23 Vaddhā (Vattā BCP) | Sāvattā 24 (°ī BC) ya Kuṇālī (°lā BCP), Koḍḍarisaṃ(varasiṃ C) 25 va Lātā (ca Lādḍhā CP) ya || 5 || Seyabiyā 26 (°riyā BC) vi ya ṇayarī(nagarī P) Keāṭṭham (keyāi-addham BP, keiuddham C) ca āriyam (āyari° C) bhaṇiyam | pacca (ice u B, pacchi u C, etthī [atra] u DP) 23<sup>b</sup> ppatti jīṇaṇam vakvīṇam (ca° BCP) Rāma-Kaṇḍhaṇam || 6 || se 'ttam khettāriyā: — se kiṃ taṃ jātiāriyā? chavvihā p., t.: Aṃvatṭhā ya Kalimḍā, Videhā, Vedamāiyā (°gāiyā BC, °gāiya P) Horiyā (BCP, f. A) Vaṃceṇa (caṃc° C, Cuṃc° P) ceva cha eyā (payā C) ibbhajātito (jāto P) || 7 ||, se jātiāriyā: — se kiṃ taṃ kulāriyā? chavvihā p., t.: ugva bhogā rāṇṇā Ikkhāgā Nātā Koravvā . . ; kammāriyā aṇegavihā p., t.: dosissiyā<sup>2)</sup> (dossiyā P) sottiyā<sup>3)</sup> (su° P) kappāsīyā muttavēyāiyā (muttāvēyāiyā P) bhaṃḍaveyā(yāiyā P) kolāiyā ṇaravāraṇiyā (°vāha° P) je yā 'v' aṇṇe tahaṃpagārā . . ; sippāriyā, aṇegavihā, t.: tuṇṇāgā taṃturāyā patṭhigārā depaḍā(deyaḍā P)varuṇā(varuḍā P) katṭhapāyārā muṃjapāyārā chāttārī(rā P) vabbhārā(baṃbh° P) potṭhārā (p. leppārā P) cīttārā saṃkhāsa (°khārā P) saṃvatārā (daṃtārā P) bhaṃḍārā jibbhārā (jibbhagārā P) settārā koḍḍigārā<sup>4)</sup>, je yā 'v' aṇṇe tahaṃpagārā: — se kiṃ taṃ bhāsāriyā? je ṇam addha Māgahāe bhāsāe bhāseṃtī, jattha ya (vi ya CP) ṇam baṃbhī livī pavattā, baṃbhīe ṇam livīe atṭhārasaviha

1) Kuṣā(Kusāva P)rtteshu Saurikam, . . Vatseshu Vaīrāṭapuram, Varuṇeshu Acchāpurī, . . Cedishu Coktikāvatī, Vītabhayam Siṃḍhushu, Savīreshu Mathurā (!), Sūraseneshu Pāvā, Bhaṃgeshu Māsapurīcattā, Kuṇāleshu Cṛāvastī, Lātāsu Koṭīvarsham, Cvetambikā nagarī Kekayajana-padasyā 'rddham, etāvad arddhashaḍvīṇatījanapadātīmakam kshetram āryam bhaṇītam.

2) von dūrca?

3) von sūtra?

4) tuṇṇākāh (!) sūcyājīvinah, taṃturāyāh kuvīṇḍāh, patṭakārāh patṭakūlakuvīṇḍāh, deyaḍā dṛītikārā, varuṭṭāh (!) vicchikā javvikā (!) kaṭādikārāh, katṭhapāyārā kāsh(h)apādukākārā eva, muṃjapāyārā, chāttārā chatṛākārā eva, ṣeshāny api padāni bhācānyāni. Schneider, Schuster etc. werden somit hier speciell als ārische Handwerker bezeichnet!

(<sup>o</sup>he P) *likkhavihāne* (*le<sup>o</sup>* P) *paṇṇatte*, *taṃ: baṃbhī Javanāhiyā* (<sup>o</sup>nāhiyā P)<sup>1)</sup>, *Dāsā-puriya* (<sup>o</sup>purisā P), *Kharotthī*(*ruṭṭī* P), *Pukkarusūriyā*, *Bhogavaṅṅā*, *Pahārāyāu* (*Paha<sup>o</sup>* BP, *cha* C, <sup>o</sup>riyā P) *ya* (f. P) *aṃṭarakariyā* (*aṃṭakkhar<sup>o</sup>* BCP), *akkharaputthiyā*, *veṇṅiyā*, *nūhāyā*, *aṃkalivī* (*ayaṃṅli<sup>o</sup>* B) *gaṇṭakivī gaṇḍhavaṅṅivī* 24<sup>a</sup> *āyāsaliṅṅivī* (BP. f. A, *āyaṃsa<sup>o</sup>* C) *māhesarī*, *Dāmīlī* (*Domīlī* P), *Polīṃdā* (<sup>o</sup>dī P) 18, *se 'ttam bhā-sāriyā; nānāriyā . . paṃcavihā* (f. A, aus P) *p. t.: ābhūṅbohīyaṅṅānāriyā, suyaṅṅān., uhiṅṅān., maṇapayyaṅṅān., kevalaṅṅān.; . . daṃsaṅṅāriyā . . dūvihā p., t.: sarāga-daṃsaṅṅāriyā vīyarāgadaṃs.,* erstere 10 fach: *nissagruvadesarū<sup>2)</sup>* *āṇarū* (*āṅā<sup>o</sup>* P) *suttā-bāyarū* (*suttābīyā<sup>o</sup>* P) *meva* (*ceva* P) | *abhiṅamavithārarū kiriyāsaṃkhevadhamaṅṅarū* || 1 || (14 vv.) . ., — 25<sup>a</sup> *suyambuddha chaṅṅmattha khīṅakasāya vītarāgadaṃsaṅṅāriyā buddhabohiyachaṅṅm.,* — 26<sup>a</sup> *carittāriyā, dūvihā p. t.: sarāgacar. vīyarāgacar.,* — die *deva* 29<sup>a</sup> (P 72<sup>b</sup>) *caṅṅvīhā p. t.: bhavaṅṅavāsī vāṅa-m-aṅṅturā joisīyā vemāṅṅiyā;* resp. zehu *bhav.: asurakūṅarā nāgak. suvaṅṅak. vīyyuk. aṅṅuk. dīvak. udahik. dīsāk. vāuk. thaṅṅiyak.;* acht *vāṅam.: [kīṅmarā kīṅpurisā mahoragā gaṅḍhavaṅṅā jakkhā rakkhasā bhūyā piśāyā; fünf jois.: caṅḍā sūrā gahā nakkhattā tārā]* (f. A, aus P), zwei *vem.: kappovagā kappātītā,* und zwar zwölf *kappovagā: Sohammā 1 Ísāṅā 2 Saṅṅakūṅarā 3 Māhiṅdā 4 Baṅṅbhulogā 5 Laṅṅtayā 6 Mahā* (f. A, aus P) *Sukka 7 Sahassā 29<sup>b</sup> rā 8 Āṅatā 9 Pāṅatā 10 Āraṅā 11 Accutā 12,* zwei *kappātītā: Gaveyyāyagā* (*Gevījjagā* P) *ya Anuttaravāyāyā ya;* — schl. 29<sup>b</sup>: *se 'ttam vemāṅṅitā, se 'ttam paṅc-iṅṅdiyā, se 'ttam saṅsārasamāvaṅṅajīvaṅṅavaṅṅā, se 'ttam paṅṅavaṅṅā, paṅṅavaṅṅāe paḍhamam payam saṅṅmatam.*

2 58<sup>a</sup> (P 137<sup>b</sup>): *sthānāni; kahi ṅam bhaṅṅte bādarapudhaviṅṅāyāṅṅam payyatta-gāṅṅam thānā paṅ? Go! satthāṅe<sup>3)</sup>* *ṅam atthāsu pudhavisu, taṃ: Rayaṅṅappabhāe Sakkarapp<sup>o</sup> 30<sup>a</sup> Vāhūyā<sup>o</sup> Paṅka<sup>o</sup>* (CP, f. A) *Dhūma<sup>o</sup> Tama<sup>o</sup> Tamatama<sup>o</sup> Ahesattamāe* (aus CP, f. A) *Ísīpabbhārāe, aho loe pāyālesu bhavaṅṅesu* (CP, f. A) *bhavaṅṅapatthadesu<sup>4)</sup>* *nīraesu nīrayāvaliyāsu nīrayapatthadesu, uddhaloe kappesu vimāṅṅe*(*su vimāṅṅā*) *valiyāsu vimāṅṅapatthadesu, tiriyaloe taṅṅkesu kva*(f. CP)*kūdesu lesesu* (*sesu* CP) *sīharisu pabbhāresu<sup>5)</sup>* (*paṅjjh<sup>o</sup>* CP) . ., — 38<sup>b</sup> *kālāguru-pavara kumḍurukka-turukka<sup>6)</sup>*(C, f. A)-*dhūva:* — am Schlufs 21 *gāthās:* — schl. *sāsayaṅṅ siddhā || būyaṅṅ padaṅ ||*

3 82<sup>a</sup> (P 205<sup>a</sup>): *bahuvaktavyaṅṅ: disi 1-gā<sup>7)</sup>* 2-*iṅṅdiya* 3-*kāe* 4 *joge* 5 *vee* 6 *kasāya* 7-*lesā* 8 *ya* | *sammatta* 9-*nāṅa* 10-*daṅsaṅa* 11-*saṅṅjaya* 12-*uvaoga* 13-*ūhāre* 14 || 1 || *bhāsaga* 15-*paritta<sup>8)</sup>* 16-*payyatta<sup>9)</sup>* 17-*suhuma* 18-*sannī*(<sup>o</sup>ṅṅī *ya* P) 19-*bhava* 20-*'tthie<sup>10)</sup>* 21

1) brāhmī-*Yavaṅṅānītyādayo lipibhedās tu saṅṅpradāyād avaseyāḥ* (P 61<sup>b</sup>).

2) s. *Aupapāt.* 43, 5 (Leum.). 3) *svasthāna.*

4) *bhavanaprastataṅṅrahaṅṅena tu bhavanānām apāṅṅtarālusyā 'pi.*

5) *prāgbhāreshu.* 6) *kumḍurukkaṅ cūḍā turushkaṅ silhakam.*

7) s. unten bei *pada* 18. 8) *parītāḥ pratyekaṅcarīriṅṅaḥ ṅuklapākshikāṅ ca.*

9) *paryāptā.* 10) *'tthise* P: *astī 'ti astikāyadvāram* 21.



*carime* 22 | *jîve* 23 *ya khetu* 24-*baṃdhe* 25 *poggala* 26 *mahadaṃḍae*<sup>1)</sup> 27 *ceva* || 2 || [27 *dvâ-râṇi* C, f. AP], *disâṇuvâeṇaṃ*<sup>2)</sup> *savvatthovâ*<sup>3)</sup> *jîvâ*, — schl.: *savvajîvâ visesâhiyâ*, *paṇṇavaṇâe bhagavatîe bahuvattavayâpadaṃ samattam*.

4 98<sup>a</sup> (P 235<sup>b</sup>): *sthiti*; *nerâiyâṇaṃ bhaṃte kevatiyâṃ kâlaṃ thiî pannattâ?* *Goyamâ!* *jahanneṇaṃ dasa vâsahassâṃ ukkoseṇaṃ tettisaṃ sâyarovamâṃ*; — schl.: *tettisaṃ sâgarovamâṃ aṃtomuhuttîṇaṃ(ṇâṃ P)* *thiî paṇṇattâ*, *paṇṇ. bhag. caü-tthaṃ thiîpadaṃ*.

5 119<sup>b</sup> (P 285<sup>b</sup>): *viçesha*; *kâivihâ ṇaṃ bhaṃte payyavâ pannattâ?* *Go!* *du-vihâ p. p.* *Go!* *taṃ: jîvapayyavâ ya ajîvapayyavâ ya*; — schl.: *sa 'ttam ajîvapayyavâ*, *iti paṇṇavaṇâe visesâpadaṃ s*.

6 134<sup>b</sup> (P 319<sup>b</sup>): *vyutkrâṃti*; *bârâsa u* (f. P) *yaüvîsâ ya* (caüvîsâṃ P) *aṃtarâṃ* (saṃtarayaṃ P) *egasamiyakatto ya* | *uvâüttana*(*uvattâṇa* P)*parabhaviyâṇ paṃca* (! *ceva* C, *ya* P) *aṭṭhe 'va* ('*va* ca P) *âgarisâ* || 1 || *nîrayugaṇṇaṃ bhaṃte keva-titaṃ kâlaṃ virahiyâ uvavâeṇaṃ paṇṇattâ?* *Go!* *jah. ekkam samayaṃ ukk. bârâsa hutâ* (*muhuttâ* P), — schl.: *evaṃ ete chap pi ya* (f. P) *appâbahudaṃḍagâ jîvâdiyâ* (<sup>o</sup>*diyâ* P) *bhâṇiyavâ*, *iti paṇṇ. vakkamtiyapadaṃ ch. s*.

7 137<sup>a</sup> (P 324<sup>b</sup>): *uchvâsa*; *nerâiyâ ṇaṃ bhaṃte kevatikâlassa âṇamaṃti vâ pâṇamaṃti vâ* *ûsasaṃ* 135<sup>a</sup> *ti vâ ṇîs. vâ?* *Go!* *saṃta*(*satataṃ* P)*saṃtayâṃ eva âṇamaṃti vâ* . . , — schl.: *Go!* *ajahaṇam* (<sup>o</sup>*ṇam* P) *aṃukkoseṇaṃ tettisâe pakkhîṇaṃ jâva nîsasaṃti vâ*, *iti paṇṇ. bhagavatîe sattamaṃ jâsâsa*(<sup>ûs</sup> P)*padaṃ s*.

8 138<sup>a</sup> (P 328<sup>a</sup>): *saṃjñâ*; *kati ṇaṃ bhaṃte saṇṇâṇu paṇṇattâ?* *Go!* *dasa saṇṇâṇu paṇṇattâṇu*, *t. j.*: *âhârasaṇṇâ ya* (f. P) *bhayas. mehuṇas. pariggahas. kohas.* (*k. mîṇas.* P) *mâyâs. lohas. loyas. oghas.*, — schl.: *parigrahasaṇocâuttâ* (<sup>o</sup>*ṇṇova* P) *saṃkheyyagunâ*, *iti p. bh. aṭṭh. saṇḍâ(ṇṇâ)padaṃ s*.

9 140<sup>a</sup> (P 334<sup>a</sup>): *yoni*; *kativihâ ṇaṃ bh. jonî p.?* *Go!* *tivihâ j. p., t.*: *sîtâ j., usiṇî j., sîtosuṇâ jonî*; — schl.: *jonîe pihujâṇo gabbhe*(*bbhaṃ* P) *vakkamapi* (<sup>o</sup>*maṃti* P).

10 148<sup>b</sup> (P 360<sup>a</sup>): *carama*; *kati ṇaṃ bhaṃte pudhavîu paṇṇattâ?* *Go!* *aṭṭha p. p., taṃ: Rayaṇappabhâ Sakkara° Vâhujâ° Paṃka° Dhîma° Tama° Tamatama° Îsîppabhârâ* (Îsî P), — schl.: *evaṃ jâva remâṇitâ, saṃgahaṇigâhâ* . . *phâse ya* || *dasa-maṃ carîmapadaṃ s*.

11 157<sup>b</sup> (P 390<sup>a</sup>): *bhâshâ*; *se nûṇaṃ bhaṃte maṇomî* (*mannâ*<sup>o</sup> CP) *'ti uhâ-rinî*<sup>4)</sup> (*ohâraṇî* P) *bhâsâ vite* (*ciṃtemî 'ti ohârinî bhâsâ*, *aha* CP) *maṇâmî* (*mannâmî* CP) *'ti uhâsirinî* (*ohârinî* C, <sup>o</sup>*raṇî* P) *bh.*, *ciṃtemî 'ti dhârinî bhâsâ* (c. *'ti dh. bh. f.* CP), *aha ciṃtemî 'ti dhârinî* (*ohâr*<sup>o</sup> P) *bh.*, *taha maṇâmî 'ti* (*mannâmî 'ti* CP) *dhâ-raṇî* (*ohâraṇî* P) *bh. taha ciṃtemî 'ti dhârinî* (*ohâ*<sup>o</sup> P) *bh.?* *hamtâ*, *Go!* *maṇṇâmî 'ti*

<sup>1)</sup> *tataḥ pudgaladvâraṇi 26, tato mahâdaṃḍakâḥ 27.*

<sup>2)</sup> *diçâm anupâto diganusaraṇaṃ.*

<sup>3)</sup> *sarvastokâḥ.*

<sup>4)</sup> *manye 'rabudhya iti . .*

*avadhâraṇî bhâshâ, avadhîryate avagamyaute artho 'naya, avabodhabijabhûtâ.*





t.: *kaṅhalesá nīla° káu° teu° pamhu° sukka°; neraīyá ñaṃ bh. kati l. p.? Go! tinni, taṇ: kiñhi (kinna B) nīla káu lesá, — schl.: caūvīsadamḍaṇaṃ iddhi bhāṇiyavvā: —* 3 200<sup>b</sup> (P 522<sup>a</sup>): *neraīyá (°ie BCP) ñaṃ bhaṃte neraīesu uvavayyaṃti(jjāi P) aneraīehiṃto uvavayyaṃti (aneraīe neraīesu uvavajjāi BCP)? Go! aneraīehiṃto uvavayyaṃti, no neraīehiṃto uvavayyaṃti (neraīe neraīesu uvavajjāi no aneraīe neraīesu uvavajjāi BCP) evaṃ jāva vemāṇie(yāṇaṃ BCP), — schl.: ega(ṃ)mi keraluṇāṇe hoyyá; —* 4 205<sup>b</sup> (P 540<sup>a</sup>): *pariṇāmarannarasagamḍhasuddha apasattha vā (f. P) saṃkilāṭṭhu 'ñhá | gatipariṇāmapadesāvagaṇa (°sovagāhavaggāṇa P, °sogādhe vaggāṇa BC) thāṇāṇaṃ appabahu(ṃ) || 1 || kati ñaṃ bh. lessāu pannattū? Go! cha l. p., — schl.: padesatthayāe asaṃkheyyagaṇá; —* 5 206<sup>b</sup> (P 542<sup>b</sup>): *kati ñaṃ bh. lessāto p.?, — schl.: se eṇaṃ Go! evaṃ vuccati; —* 6 207<sup>b</sup> (P 545<sup>a</sup>): beg. wie 5, — schl.: *evaṃ aṇtaravāgá vi* (Schlufsbezeichnung fehlt in A).

18 214<sup>b</sup> (P 572<sup>b</sup>): *kūyasthiti; jīva 1 gū<sup>1</sup>) 2 '(ṃ)diya 3 kúe 4 joge 5 vee 6 ka-sāya 7 lessá 8 yu | sammutta 9 ṇāṇa 10 daṃsaṇa 11 saṃjaya 12 uvaūga 13 úhāre 14 || 1 || bhāsaga 15 paritta 16 payyatta 17 suhuma 18 sanni 19 bhava 20 'tthi 21 carīme 22 ya | etesiṃ tu padāṇaṃ kāyasthiti hoi ṇāyavvā || 2 || jīve ñaṃ bhaṃte jīve tti kálato kevacirūṃ hoti? Go! savvaddha(ṃ); — schl.: aṇādīte vā apayyavasite sātīe vā ap.*

19 215<sup>a</sup> (P 573<sup>b</sup>): *samyaktra; jīve<sup>2</sup>) ñaṃ bh. kiṃ sammaddiṭṭhi, [michadiṭṭhi, f. A] samná[micchá]diṭṭhi? Go! jīvā sammaddiṭṭhi vi, [michádi, sammámicchádi]; evaṃ neraīyá vi; — schl.: no mi[chádi]tṭhi no sammámichádiṭṭhi.*

20 220<sup>b</sup> (P 591<sup>a</sup>): *aṇtakiriyá; neraīe aṇtakiriyá aṇaṃtara(ṃ) egasamaya uvattá | titthayaraṃ cakki Bala (baludeva P) Vāsudeva maṇḍaliya rayaṇá ya || 1 || dāragāhá, jīve ñaṃ bhaṃte aṇte aṇtakiriyāṃ kareyyá? Go! atthegatiē kareyyá atthegatiē ño kareyyá; — schl.: neraīya asaṇiyāute (asaṇiāue P) asaṃkheyyagaṇe.*

21 234<sup>a</sup> (P 634<sup>a</sup>): *avagāhanásthānam; vihisuṃthāṇapumāṇaṃ pogrālacīṇa-ṇá-sarīrasaṃjogo | dāvappadesa-ppabahu(ṃ) [sarīraogāṇa ppabahu f. A] || 1 || kati ñaṃ bh. sarīrayá pannattí? Go, paṇca s. p., t. j., urūlite veuvvite áhārate teyyjate kammaṇá (teyae kammae P); — schl.: ukkosiyá ugāhaṇá asaṃkheyyagaṇá.*

22 242<sup>a</sup> (P 660<sup>a</sup>): *kriyá; kati ñaṃ bh. kiriyāu p.? Go, paṇca k. p., káiyá ahigariṇiyá, pūdosiyá<sup>3</sup>), pāriyáruṇiyá<sup>4</sup>), pāṇátivāyakiriyá: káiyá ñaṃ bh. kir. kativihá p.? Go! duvihá p., t.: aṇuvaraya<sup>5</sup>)káiyá duppaṭṭakáiyá ya; — schl.: máyāvattiyāu visesāhiyāu.*

23 (2) 256<sup>b</sup> (P 708<sup>a</sup>): *karmaprakṛiti; 1 245<sup>a</sup> (P 673<sup>a</sup>): kati pagaḍi kái (kaūha A) baṇḍhati káihi vatthūṇchiṃ baṇḍhae jīvo | kati vedāi ya paya[di] aṇubhávo kativihō kassa || 1 || kati ñaṃ bh. kammaṇapagaḍito pannattāu? Go! attha k. p., taṃ!*

1) s. oben bei pada 3.

2) das Folgende ist in A ganz besonders eigenartig, resp. corrupt. 3) *prādveshiki.*

4) *pāritāpanikī, paritāpaḥ pūḍākaraṇaṃ.*

5) *anuparata°.*

*nāṇāvaramiyyaṃ* [daṃsaṇāv° f. A] *vedamiyyaṃ mohamiyyaṃ āvya(m) nāmaṃ goyaṃ aṃtarāyaṃ; neraīyāṇaṃ bh. kati kammaṃ p.? Go! evaṃ ceva; — schl.: pañca-vidhe aṃubhāve paṇṇatte; — 2 beg. wie 1, schl.: aṃtarāyaṃ jahā nāṇāvaramiyyaṃ.*

**24** 258<sup>a1</sup>): *karmabandha; kati ṇaṃ bhaṃte kammaṃ p.* (wie **23**, 1. 2), — schl.: *evaṃ puhutteṇa vi bhāṇitavva(m).*

**25** 258<sup>b1</sup>): *karmaveda; beg. wie 23. 24; — schl.: evaṃ maṇṣā vi bhāṇitavvā.*

**26** 260<sup>a</sup> (P 717<sup>a</sup>): *vedabandha; wie eben: — schl.: jahā bandhe nāṇā-  
varamiyyaṃ tahā bhāṇitavvaṃ.*

**27** *ibid.* (P 718<sup>b</sup>): *vedaveda; wie eben: — schl.: jāva vemāṇite evaṃ puhutteṇa vi.*

**28** (2) 268<sup>b</sup> (P 750<sup>b</sup>): *āhāra; 1 265<sup>b</sup> (P 736<sup>b</sup>): sacittāhāratthi kevaṃ kiṃ vā vi sarvaṃ ceva | kati bhāgaṃ savve khalu pariṇāme ceva bodhavve || 1 || . . || 2 || neraīyā ṇaṃ bhaṃte kiṃ sacittāhāra acittāhāra mīśāhāra? Go! no saci° ac. mīs., — schl.: se itthā(cch P) maṇe kheppāṃ eva aṃteti (aveti BP): — 2: āhāra bhaviyasamṇi lesā dīṭṭhī ya saṃjatakasāe | nāṇāte(nāṇā P, nāṇe B)joguvange vede ya sarīrapayyattī || 1 || jīve ṇaṃ bh. kiṃ āhāratte aṇāhārate? Go! siya [āhārae siya] aṇāhārae, evaṃ neraīe jāva asura-kumāre jāva vemāṇie, — schl.: neraīyadevamaṇṇesu tiya(cha P) bha(m)gā sesesu tiya bhaṃgā.*

**29** 270<sup>a</sup> (P 756<sup>a</sup>): *upayoga; kativihe ṇaṃ bh. uvāṅge paṇṇatte? Go! durihe p., t. j.: sāgārovaṅge ya aṇāgāroravāṅge [ya; sā°ge] ṇaṃ bh. kativihe p.? Go! atthavihe p., t. j.: ābhivibohiyaṇāṇasā° suyaṇāṇasā° ohi° maṇapayyavā° kevala° matiannāṇasā° (f. A) suyaṇāṇasā° vibhaṃgaṇāṇasā°; — schl.: vemāṇiyā jahā ne[raī]yā.*

**30** 271<sup>b</sup> (P 762<sup>b</sup>): *pāsaṇayā [d. i. darṇanatā]: kativihā ṇaṃ bh. pāsaṇayā? Go! durihā pāsaṇayā p., t. j.: sāgārapāsaṇayā aṇāgārapāsaṇayā: — schl.: aṇaṇṭa-padesiya(m) khaṃdha(m) pāsati na jāṇati.*

**31** 272<sup>a</sup> (P 763<sup>b</sup>): *saṃjñināḥ; jīvā ṇaṃ bh. kiṃ [saṇṇi f. A] asaṇṇi no saṇṇi no asaṇṇi? Go! jīvā saṇṇi vi asaṇṇi (vi f. A) no saṇṇi no asaṇṇi vi: — schl.: jōtisavemāṇiyā saṇṇi.*

**32** 272<sup>a</sup> (P 765<sup>a</sup>): *saṃyamah; jīvā ṇaṃ bh. kiṃ saṃjayā, asaṃjayā, saṃjayāsaṃjayā, no s., no as., no saṃjayāsaṃjayā? Go! jīvā saṃjayā vi; — schl.: tiriyā sesā asaṃjatā homti.*

**33** 274<sup>a</sup> (P 773<sup>b</sup>): *avadhi; bhedavisayasamthāṇe abbhīṃtarabāhīre ya desohi | uhiṣṣa a (ya P) [khaya]vuddhī paḍivāi(vāyaṃ P) ceva paḍivāi (°dī P, ap° C) || kativihā ṇaṃ bh. uhi paṇṇattā? Go! durihā uhi p., t., bhavaṃpaccaīyā ya khaūvasamiyā [ya]; — schl.: vāṇamāntarajōisīyavemāṇiyāṇaṃ jahā neraīyāṇaṃ.*

1) in dem der Königl. Bibl. gehörigen Exemplar von P fehlen die Blätter 712–714 (statt ihrer stehen 736–738, die sich später auch an der richtigen Stelle, somit doppelt, darin vorfinden).



**34** 277<sup>a</sup> (P 786<sup>a</sup>): *paricâraṇâ: aṇaṃtarâgayâhâre [âhâre f. A] bhoyaṇâṃ*  
*ya | poggalâ nava (°le ne 'ra P) jâṇaṃbî ujjuvasâṇe ya âhiyâ || 1 || . . || 2 || neraïyâ*  
*ṇaṃ bhaṃte aṇaṃtarâhârâ tato ñivattaṇayâ tato pariyaḍḍayâ tato pariṇâmaṇayâ tuto*  
*pariyûruṇayâ tato pacchâ viuvvaṇayâ? haṃtû, Go! neraïyâ . . ; — schl.: kâyapariyâragâ*  
*asaṃkheyyagunâ.*

**35** 279<sup>a</sup> (P 792<sup>b</sup>): *vedanû; sîtâ ya davvasarîrâ sîtâ taha vedanû bhavati*  
*dukkhâ | abbhuvagamorakkamiyâ niddâ ya aṇiddâ ya nâyavrâ || 1 || . . || 2 || kativihâ ṇaṃ*  
*bh. vedanâ pannaṭṭâ? Go! tivihâ vedanû p., t. j.: sîtâ ussû sîtosinâ; — schl.: evaṃ*  
*sesâ viṇiyâ (e. ceva vemâṇiyâ vi P).*

**36** 291<sup>a</sup> (P 849<sup>a</sup>): *samudghâtaḥ; veda[ṇakasâyamaru f. A]ṇe veuvviya teyae*  
*ya ûhâre | kevalie ceva tave (bhava B, bhae C, °hîyasamuggâe P) jâvamaṇussâṇa satte*  
*'va || 1 || kati ṇaṃ bh. samuggâyâ p.? Go! satta samuggâyâ p., t.: vedanâsamuggâte,*  
*kasâyâ<sup>o</sup> . . ; — schl.: ñichinmasarvudukkhâ jâtijarâmarañabamḍhaṇavimukkâ | sâsayam*  
*avrâvâhaṃ cîṭṭhaṇti suhî suhaṃ pattâ || 1 || iti paṇṇ. bhag. samuggâyapadaṃ chatti-*  
*sâmaṇ sammattâ.*

### 1838. Ms. or. fol. 1025.

Dasselbe Werk (= B).

181 foll. (15 Z., à 52-54 *aksh.*): ohne Datum. Das erste Blatt fehlt: fol. 2  
 beg.: *yassa bamḍhae 26 veyaveyae 27.* Schl.: *suhî suhaṃ pattâ, iti paṇṇavaṇâe bhaga-*  
*vatie samuggâyapadaṃ chattiṣaṃ.*

**1** 17<sup>b</sup>, **2** 35<sup>b</sup>, **3** 51<sup>a</sup>, **4** 60<sup>b</sup>, **5** 73<sup>a</sup>, **6** 82<sup>a</sup>, **7** 83<sup>b</sup>, **8** 84<sup>a</sup>, **9** 85<sup>b</sup>, **10** 90<sup>b</sup>, **11** 96<sup>a</sup>,  
**12** 98<sup>a</sup>, **13** 100<sup>a</sup>, **14** 100<sup>b</sup>, **15**,<sub>1</sub> 104<sup>b</sup>, <sub>2</sub> 109<sup>b</sup>, **16** 115<sup>b</sup>, **17**,<sub>1</sub> 118<sup>a</sup>, <sub>2</sub> 121<sup>b</sup>, <sub>3</sub> 123<sup>b</sup>,  
<sub>4</sub> 127<sup>b</sup>, <sub>5</sub> 128<sup>a</sup>, <sub>6</sub> 128<sup>b</sup>, **18** 133<sup>a</sup>, **19** 133<sup>b</sup>, **20** 137<sup>a</sup>, **21** 145<sup>b</sup>, **22** 150<sup>b</sup>, **23**,<sub>1</sub> 152<sup>b</sup>,  
<sub>2</sub> 159<sup>b</sup>, **24** 160<sup>b</sup>, **25** *ibid.*, **26** 161<sup>b</sup>, **27** *ibid.*, **28**,<sub>1</sub> 164<sup>b</sup>, <sub>2</sub> 166<sup>b</sup>, **29** 167<sup>b</sup>, **30** 168<sup>b</sup>,  
**31** 169<sup>a</sup>, **32** *ibid.*, **33** 170<sup>b</sup>, **34** 172<sup>b</sup>, **35** 173<sup>b</sup>, **36** 181<sup>b</sup>.

### 1839. Ms. or. fol. 732.

*Malayagiri's* Comm. dazu (= D), herausgeg. in P; nebst dem Text (= C).

448 foll. (14-18 Z., à 50 *aksh.*): der Text in der Mitte, der Comm. darunter  
 und darüber, beide gleichmäÙig geschrieben: *likhitaṃ çrîVikûneramadhya sam(vat)*  
 1876 *varshe nîti migasara va di 5 dine*: — der Text hat: *graṇthûgraṇ 7787*, der  
 Comm.: *graṇthû 16000*; die einzelnen 1000 sind auch mehrfach, obsehon nicht durch-  
 weg notirt.

**1** 49<sup>b</sup>: *çrîçrutadevatâyai namaḥ | çrîmadvighnarichide namaḥ, çrîgurubhyo na-*  
*maḥ<sup>1)</sup>, jayati numadamaramukutaḥpratiḃiṃbachadnavihitabahurûpaḥ | uddhartum iva*  
*sanastuṃ viçvaṃ bhavaḥpaṃkato Vîraḥ || 1 || jînavacanâṃṛitajaladhîṃ vuṇde yadbîndu-*

<sup>1)</sup> statt des Vorstehenden *çrîjîṇâyâ namaḥ* P.

mātram ādāya | abhavan nūnaṃ satvā janmajarāvvyādhiparihīṇāḥ || 2 || praṇamata gurur-  
 padapaṃkajam udharīkṛitakūmadhenukaḥpalatuṃ | yadupāstivaçān nīrupamam aṇuvate  
 vrahma tvaubhājaḥ || 3 || jaḍamatīr api gurucaraṇopāstīsamudbhūturīpulamatīvībhavaḥ |  
 samayānusārīto (°rato P) 'haṃ vidadhe prajñāpanāvīritiṃ || 4 || atha prajñāpane  
 'ti kaḥ çabdārthaḥ? ucyate, prakarsheṇu niḥçeshakutīrthīrthakarāsādhyena yathāva-  
 sthītasvarūpanirūpaṇalakṣaṇena jñāpyante çishyabuddhāv āropyaṃte jīvājīvādayaḥ  
 padārthā anaye 'ti prajñāpanā, iyaṃ ca samavāyākhyasya caturthāṃgasya  
 'pāṃgam, tuduktānuktārthapratipādanāt (taduktārthapṛo nārthaṃ P) | uktapratipāda-  
 nam anarthakam iti cen, na, uktānām api vistareṇā 'bhūdhānasya maṃdamatīvīneya-  
 janānugrahārthatayā sārthakatvāt; idaṃ (iyaṃ P) co 'pāṃgam api prāyaḥ sakala-  
 jīvājīvādīpadārthaçāçanāt (°çās° P) çāstram; çāstrasya cā "dau prekshāvātāṃ pra-  
 rī(t)tyartham avaçyaṃ prayojanādīritayam maṃgalaṃ<sup>1)</sup> vaktavyam, uktaṃ ca: pre-  
 kshāvātāṃ pravṛittyartham phalādīritayam sphuṭam | maṃgalaṃ cai 'va çāstrādau  
 vācyam ishtārthasiddhaye || 1 || itī, tatra prayojanaṃ dvidhā: param aparaṃ ca, punar  
 ekaikaṃ dvidhā: kartṛigataṃ çrotṛigataṃ ca, tatra dravyāstīkanayamataparyā-  
 locanāyām āgamasya nityatvāt kartur abhāva eva, tathā co 'ktam: eṣhā dvādaçāṃgī  
 na kadācīn nā "sīn, na kadācīn na bhavati, na kadācīn na bhaviṣhyati, dhruvā nityā  
 çāçvati 'ty-ādī<sup>2)</sup>, paryāyāstīkanayamataparyālocanāyām cā 'nityatvād avaçyaṃ-  
 bhāvī tatsadbhāvas, tattvaparyālocanāyām tu sūtrārthobhayaarūpatvād āgamasya 'rthā-  
 pekshayā nityatvāt sūtrāpekshayā cā 'nityatvāt kathamcit (ka° f. P) kartṛisiddhiḥ, tatra  
 sūtrakartur anaṃtaraṃ prayojanaṃ sattvānugrahaḥ, paraṃparaṃ tv apavargaprāptiḥ,  
 — . . . . 2<sup>a</sup> (P 1<sup>b</sup>) abhidheyam jīvājīvasvarūpaṃ, tac ca prak pradarçitam eva (°tanāma  
 P) ryutpattisāmarthyamātrād avagataṃ, saṃbandho dvidhā: upāyopeyabhāvalakṣhaṇo  
 guruparvakramalakṣhaṇaḥ ca, . . . idaṃ ca prajñāpanākhyam upāṃgam samyag-  
 jñānuhetutvād ata eva paraṃparayā muktīpadaprāpakatvāt çreyobhūtan, ato mā bhūid  
 atra vighna itī vighnavināyakopaçāmtaye çishyānām maṃgalabuddhiparigrahāya svato  
 maṃgalabhūtasya 'py asyā "dimadhyāvasāneshu maṃgalam abhidhātavyam, ādimāṃ-  
 galaṃ hy avighnena çāstre(stra P)pāragamanārtham, madhyamamaṃgalam avagrīhī-  
 taçāstrārthasthīrīkaraṇārtham, aṃtya(anta P)maṃgalaṃ çishyapraçishyaparaṃparayā  
 çāstrasyā 'vyavachedā(danā P)rtham, . . . 2<sup>b</sup> (P 2<sup>a</sup>) adhunā "dimāngalasūtraṃ vyā-  
 khyāyate: varagaya ityādi<sup>3)</sup>; — 4<sup>a</sup> (P 3<sup>b</sup>) vāyagavaravamsāu ityādi, vācakāḥ  
 pūrvavidāḥ, vācakāç ca te varāç ca vācakavarāḥ vācakupradhānāḥ, teshāṃ raṇçāḥ pra-  
 rāho vācakavaravūṇçāḥ, tasmīn sūtre ca paṃcamūirdeçāḥ prakṛitatvāt, prakṛite  
 hi sarvāsu vibhaktīshu api sarvā (sarvā api P) vibhaktayo yathāyogaṃ pravartante,

1) s. p. 362. 379. 455.

2) s. 16, 369 (aus aṅga 4).

3) der in A den Text beginnende namaskāra fehlt somit hier.

tathā cā "ha Pāṇiniḥ svaprākṛitavyākaraṇe<sup>1</sup>) vyatyayo 'py āsām iti; trayoviṅ-  
 çatitamena, tathā ca Sudharmasvāmīna ārabhya bhagavān Āryaṣyāmaḥ trayoviṅ-  
 çatitama eva; kiṃbhūtena? dhīrapurushena . . , tathā durdharāṇi prāṇātīpātādi-  
 nirvṛitti(nir<sup>o</sup> P)lakṣhaṇāni pañca mahāvratāni dhārayatī 'ti durdharadharas tena, . .  
 4<sup>b</sup> (P 4<sup>a</sup>) pūrvaçrutasaṃpriddhī(ddha P)buddhinā, pūrvāṇi ca tat çrutam ca pūrva-  
 çrutam tena saṃpriddhā . . buddhir yasya . . pūrvavido 'pi śatsthānakāpatitī bhva-  
 amti, tathā (t. ca P) caturdaçapūrvavidām api matim (ma<sup>o</sup> f. P) adhikṛitya śat-  
 sthānakam vakshyati . . , . . viṅeṇam(vie<sup>o</sup> P)ti deçivacanam etat sāmpratakālīna-  
 purushayogyam, vīṇayitve(tvā i P) 'ty arthaḥ; . . ārat sarvadharmebhyo yātaḥ prāpto  
 guṇair ity āryaḥ, sa cā 'sau çyāmaç cā "ryaṣyāmaḥ tasmai; sūtre ca shashthī  
 sarvatra (f. P) caturthyurthe drashṭavyā, chaṭṭhivibhattī bhannāi caūthī iti vacanāt,  
 . . . dṛishṭivādasya dvādaçasyā 'ṅgasya nishyaṃda (nisy<sup>o</sup> P) iva dṛishṭivāda-  
 nishyaṃdaḥ(sy P) sūtre napuṇsakatānirdeçah prakṛitatvāt, . . bhagavatā çrīman-  
 Mahāvīra Varddhamaṇasvāmīnā Iṃdrabhūtiprabhṛitīnām adhyayanārthasya varṇitatvāt,  
 — . . 5<sup>a</sup> asyām ca prajñāpanāyām śattriṅçat padāni bhavaṃti, padaṃ prakara-  
 ñam arthādhikārah itī paryāyāḥ, tūni ca padāny amūni: paṇṇaṇaṇe 'tyādi gāthā-  
 catuṣṭayam, — 39<sup>b</sup> Aufzählung der Milakkha, 40<sup>a</sup> die 25<sup>1/2</sup> arischen Länder mit  
 ihren Hauptstädten, 40<sup>b</sup> die 18 bhāsū, resp. livi.

2 81<sup>a</sup>: tasya cū 'yam abhisambandhaḥ, pruthamapade pṛithivīkāyikūdayaḥ pra-  
 rūpitāḥ, iha tu teshām eva sthānāni pravṛīyante<sup>2</sup>).

3 117<sup>b</sup>: teshām digvibhāgādīnā 'lpabahu tvādi nirūpyate; . . iti sarvasaṅkhyayā  
 saptaviṅçatīdvārāni, tatra prathamam dvāram ubhidhīsur āha: disāṇuvāṇam; —  
 85<sup>b</sup> gataṃ digdvāram, idānīṃ gatīdvāram, tatre 'dam ādisūtram: eesi ṇam bhaṃte  
 neraīyāṇam ityādi.

4 127<sup>a</sup>: tayā 'lpabahu tvasaṅkhyayā nirdhāritānūṇ (n. jīvānām P) satvānām  
 janmataḥ prabhṛity āmaranāt yan nārakādīparyāyarūpeṇā 'vyavachīnam avasthānam  
 tac cīṃtyate.

5 146<sup>b</sup>: audayika-kshāyopaçamika-kshāyikabhāvāçrayaparyāyāvadhāraṇam.

6 158<sup>a</sup>: audayika(kūḥ P)kshāyopaçamikarishayāḥ satvānām upapātavirahādayaç  
 cīṃtyamte, tatrā "dūv īyam adhikārasaṅgrahaṇigāthā: bārasa . .

7 159<sup>b</sup>: nārakādībhāveno 'pannānām prāṇāpānaparyūptyā'paryūptānām yathā-  
 sambhavam u chvāsaniḥçvāsakriyāvīrahāvīrahakālaparīmanam abhidheyam.

8 161<sup>b</sup>: vedanīyamohanīyodayāçrayāṇ jñānūvaraṇa-darçanāvaraṇa-kshayopaça-  
 māçrayāṇç cā "tmaparīṇūnaviçeshūn adhikṛitya praçnasūtram āha: kaī ṇam.

9 164<sup>a</sup>: anantarapade satvānām saṃjñūparīṇāmā uktāḥ, iha tu teshām eva  
 yonayaḥ pratīpūdyamte.

1) s. Ind. Streifen 2, 325. 3, 277.

2) so sucht Malayagiri stets auch weiter von  
 pada zu pada einen abhisambandha herzustellen.



10 177<sup>a</sup>: *yad upapâtakshetraṃ Ratnaprabhâdi tasya caramâcaramavibhâgupradarṣanam*, — (auf 190<sup>a</sup> ein Zusatz am Rande, über dem Text 4 Z., à 104 aksh. und 18 Z. rechts, à 11 aksh.).

11 193<sup>b</sup>: *bhâshâparyâptânâṃ satyâdibhâshâvibhâgopadarṣanam*.

12 205<sup>a</sup>: *bhâshâ çarîrâyattâ . . , tataḥ çarîrapravibhâgopadarṣanârtham idam ârabhyate*.

13 209<sup>a</sup>: *ihâ 'namtarapade audârikâdiçarîravibhâga uktah, tâni punah çarîrâṇi tathâ pariṇâme sati (sa° f. P) bhavaṃti, nâ 'nyathâ, tataḥ pariṇâmasvarûpapratipâdanârtham idam ârabhyate*.

14 211<sup>b</sup>: *ihâ 'namtarapade gatyâdilakshaṇo jîvapariṇâma uktah sâmânyena, . . viçeshataḥ kaśhâyapariṇâmapratipâdanârtham idam ârabhyate*.

15 229<sup>b</sup>; udd. 1 222<sup>b</sup>: *îndriyavatâm eva leçyâdisadbhâva iti viçeshata îndriyapariṇâmanirûpaṇârtham idam ârabhyate; tatra ca prathamoddeçake ye 'rthâdhikâras tatsaṃgrâhakam idam gâthâdvayaṃ . . : saṃsthânaṃ nâma âkâraviçeshah, bâhalyaṃ(hu P) bahalatâ piṃḍtvaṃ(da P), prithutvaṃ vistârah, katipradeçam îndriyaṃ, avagâhanâdivishayaṃ, sprishṭagrahaṇam upalakshaṇam, addâya âdarçavishayaṃ, asivishayaṃ, maṇi°, vaçâvishayaṃ, thiggalatti âkâça(âgâsa P)thiggalavishayaṃ, dvîpa°; saṃsthânâdikam îndriyâṇâṃ vaktavyaṃ: — udd. 2: âdâv arthâdhikârasaṃgrâhakam gâthâdvayaṃ*.

16 240<sup>b</sup>: *ihâ 'n°de pradhâna(°napada P)hetuvâd îndriyavatâm eva leçyâdisadbhâvât viçeshata îndriyapariṇâma uktas, tatas tadanaṃtaraṃ iha pariṇâmasâmyât prayogapariṇâmaḥ pratipâdyate*.

17 (6) 271<sup>b</sup>; 1 249<sup>b</sup>: *pariṇâmasâmyât leçyâpariṇâma ucyate: liçyate çlishyate âtmâ karmaṇâ sahâ 'naye 'ti leçyâ kṛishṇâdidravyasâcivyâd âtmanaḥ pariṇâmaviçeshah; . . asmiñç ca leçyâpade shaḍ uddeçakâḥ, tatre 'yaṃ prathamoddeçakârthasaṃgrahagâthâ: âhâre 'tyâdi; — 2 255<sup>b</sup>: nârakâdinâṃ leçyâparisaṃkhyânam alpabahutvaṃ maharddhikatvaṃ ca; — 3 260<sup>a</sup>: teshâm eva nârakâdijîvânâṃ tâ leçyâḥ kim upapâtakshetropapannâm(unânâm P) eva bhavaṃti uta vîgrahê 'pi 'ti: — 4 269<sup>b</sup>, 5 271<sup>a</sup>, 6 271<sup>b</sup>*.

18 286<sup>a</sup>: *pariṇâmasâmyât kâyasthitipariṇâma ucyate; tatra ce 'dam adhikâragâthâdvayaṃ: jîva*.

19 286<sup>b</sup>: *kasyâṃ kâyasthitau katividhâḥ samyagḍṛishṭyâdibhedena jîvâ bhavaṃti*.

20 294<sup>a</sup>: *pariṇâmasâmyâd gatipariṇâmaviçesho 'ṇtakriyâ 'bhidhîyate, tatre 'yam âdau adhikâragâthâ: neraïya*.

21 317<sup>b</sup>: *ihâ 'pi gatipariṇâmaviçesha eva çarîrasya saṃsthânâdir (°di P) narakâdigatishû 'tpannânâṃ pratipâdyate, tatra ce 'yam adhikâragâthâ: vihi; . . prathamam vidhayo bhedâḥ çarîrâṇâṃ vaktavyâḥ, tadanaṃtaraṃ saṃsthânâni, tataḥ pramâṇâni, tadanaṃtaraṃ katibhyo digbhyah çarîrâṇâṃ pudgalopacayo bhavati 'ty evaṃ pudgalacayanam*.

22 331<sup>a</sup>: *nârakâdigatipariṇâmena pariṇatânâṃ jîvânâṃ prâṇâtipâtâdirûpâḥ kriyâviçeshâç cūṃtyaṃte*.

23 (2) 360<sup>a</sup>: 1 340<sup>b</sup>: *karmabaṃdhâdîpariṇâmaṇiṣeṣaḥ, tatra ce 'yam adhikâra-dvâragûthâ: kaï: — 2: ihâ 'na oçake jñânâvarañyâdînâm anubhâva uktaḥ, iha tu teshâm eva uttaraprakṛitîvîbhûga ucyate.*

24 362<sup>b</sup>: *ihâ 'na opade karmabaṃdhâdîriṇiṣeṣaḥ pariṇâmaṇiṣeṣaḥ cîṃtitaḥ, sa eva rukshyamâṇeshv api caturshu padeshu kracit kathaṃcic cîṃtyate.*

25 ibid., — 26 364<sup>b</sup>, — 27 365<sup>a</sup>: *ûrakâdigutisamâpannânâṃ karmavedanâ-pariṇâmaḥ.*

28 (2) 385<sup>a</sup>: 1 375<sup>a</sup>: *âhârapariṇâmaḥ, tatra ca ime saṃgrahaṇigâthe: saci°: — 2: âdâv iyaṃ adhikârasaṃgrahaṇigûthâ: âhâra.*

29 388<sup>a</sup>: *ihâ 'na opade gatipariṇâmaṇiṣeṣaḥ âhârapariṇâma uktaḥ, iha tu jñânâpariṇâmaṇiṣeṣaḥ upayogaḥ pratipâdyate: — âkûrah(ra P) pratiniyato grahaṇâpariṇâma »âgâro 'raseso (avi° P)« iti vacanât, saha âkûreṇa vartata iti sâkûrah, sa câ 'sau upayogaḥ ca sâkûropayogaḥ.*

30 391<sup>b</sup>: *ihâ 'pi sa eva jñânâpariṇâmaṇiṣeṣaḥ paçyattâ cîṃtyate (p. c. f. P).*

31 392<sup>b</sup>: *pariṇâmasâmyâd gatipariṇâmaṇiṣeṣa eva saṃjñâpariṇâmaḥ.*

32 393<sup>b</sup>: *câritrapariṇâmaṇiṣeṣaḥ saṃyamah.*

33 398<sup>b</sup>: *iha tu jñânâpariṇâmaṇiṣeṣaḥ khalu avadhîḥ pratipâdyate: sût্রে strîtvânirdeçah prâkrîtatvât.*

34 406<sup>a</sup>: *atra tu pariṇâmasyâ 'muṇiṣeṣaḥ (! pariṇâmasâmyâd bhedâpariṇâma-ṇiṣe° P) pravîcâraḥ pratipâdyate, tatra ca sakalavuktavyatâ-upasaṃgrâhike(! vyatopa° P) ime dve gâthe.*

35 410<sup>a</sup>: *ihâ 'na opade vedâpariṇâmaṇiṣeṣaḥ pravîcâraḥ pratipâdîto 'tra tu gatipariṇâmaṇiṣeṣo vedanâ (°shâ vedûḥ P) pratipâdyate(ṃte P), tatrâ 'dan sakalavaktavyatâsaṃgrahaṇapare ime dve gâthe.*

36 448<sup>b</sup>: *ihâ 'pi gatipariṇâmaṇiṣeṣa eva samudghâtaḥ cîṃtyate: sam ity ekîbhâve, ud prâbalyena (ut prâbalye, ekîbhâvena prâbalyena P) ghâtaḥ samudghâtaḥ: kena saha ekîbhâvagamanam iti cet, ucyate, arthâd vedanâdîbhîḥ; — 443<sup>a</sup> anena Goçûlaka-matâpâkaraṇam âha; — 444<sup>a</sup> âha ca dharmasâramûlatîkâyaṃ Haribhadrasûrîr; — 445<sup>a</sup> tathâ câ 'ha bhâshyakûrah.*

Schl.: *namata nayabhaṃgakalîtaṃ pramâṇabahulâṃ viçuddhasadbodhaṃ | jñâvacanam anyatîrthîkakumatinîrûsâikadurlalîtaṃ || 1 || jayati Haribhadrasûrîḥ tîkâkṛîd rivṛitavîshamabhârârthaḥ | yudvacanavaçâd aham api jâto leçena vṛitti(viv° P)-kuruḥ || 2 || kṛîtvâ prajñâpanâ'tîkâṃ puṇyaṃ yad avâpa Malayagîrîr anaghaṃ | tena samasto 'pi jano labhatûṃ (°tâj P) jñâvacanasadbodhaṃ || 3 ||*

Malayagîri bringt auch hier, wie anderweit, mannichfache Citate bei, z. B.: *yad uktam agrâyaṇîyûkhye dvitîye pûrve karmaprakṛitîprâbhṛîte baṃdhavidhâne sthîtibaṃdhâdhîkûre catvâri anuyogadvârâṇi 347<sup>a</sup>, — yad âhur âçâṃbarûḥ (digam-barûḥ): na strîṇâṃ nîrvâṇam iti 14<sup>b</sup>, — âha ca Bhadrabâhusvâmi: giṇḥai ya kûreṇaṃ nissarui taha rûeṇa jogaṇam iti 185<sup>a</sup>, — âvaçyaka-prathamapîthîkâyaṃ avadhî-*

*jnānādihikāre* 401<sup>b</sup>, — *āvaçyaka cūrṇau* 447<sup>b</sup> (*Prāk.*), — *uttarādhyayanāniryukti gāthāh* 9<sup>a</sup>, — *uttoneṣhu leçyādhyayane* 266<sup>a</sup>, — *jīvābhigamamūlaṭikā* 37<sup>a</sup>, <sup>o</sup>*cūrṇau* 222<sup>a</sup>, — *numdyadhyayanacūrṇikṛit* 14<sup>b</sup>. 394<sup>b</sup>. 396<sup>a</sup>, <sup>o</sup>*ṭikā* 236<sup>a</sup>, — *imāh sūtrakṛitāṅganiryuktigāthāh* 375<sup>a</sup>, — *tathā cokaṭaṃ vyākhyāprajñaptau* (Citat in *Prāk.*) 188<sup>a</sup>. 248<sup>a</sup> (*vyāoptau prathumaçate dvitīyoddeçake*), — *çrāvakaṃprajñaptimūlaṭikāyām* 345<sup>a</sup>, — *kārmagramthikāh punar āhuḥ* 283<sup>b</sup>, 308<sup>b</sup> *uktaṃ ca*, — *tathā cā "ha vādimukhyaḥ* 3<sup>b</sup>, — *tathā cā "huḥ çrī Mallivādinaḥ* 205<sup>a</sup> (*Prākṛit*), — *dvitīyādeçavādinaḥ punar evam āhuḥ* 278<sup>a</sup> (*trītiyā<sup>o</sup>*, *cat<sup>o</sup>*, *pañcamā<sup>o</sup>*), — *imāh pūrvācāryapratipādītā gāthāh* 384<sup>b</sup>, — *cūrṇikṛit* 196<sup>a</sup>, — *viçeṣaṇavatyāṃ Jinabhadragañikshamāçramuṇapūjyapādaiḥ* 283<sup>b</sup> (*Prākṛit*), — *tathā cā "ha Jinabhadragañikshamāçramaṇaḥ svopajñabhāshyaṭikāyām* 394<sup>a</sup>, — *dharmaçaṅgrahaṇṭikāyām* 221<sup>b</sup>, — *Dharmaghoshasūrinām* 239<sup>a</sup>, — *tadā pañcaçaṅgrahaṭikā nibhālunīyā* 446<sup>b</sup>, — *yad bhagaratā karmaprakṛitkṛitā Çivaçarmācāryeṇa çatakākhye graṇthe 'bhūhitam* 241<sup>a</sup> (*Prākṛit*), — den Autor citirt er durch: *sūrir āha*, *sūtrakṛit*, oder, und zwar gilt dies zugleich auch für die Worte *Mahāvīrā's*, die derselbe berichtet, durch: *bhagavān āha*, — frühere Commentare durch: *bhāshyakṛit* (und zwar auch: *svakṛitabhāshyaṭikāyām* 309<sup>a</sup>. 397<sup>a</sup>), *bhāshyakāra*, *prajñāpanāmūlaṭikāḥkṛit* 18<sup>b</sup>, *mūlaṭikākāra* 202<sup>a</sup> (öfters), *āhu ca saṅgrahanimūlaṭikākāro Haribhadrasūriḥ* (s. oben v. 2 am Schlufs) 303<sup>a</sup>. — Aufser *Pāṇini's prakṛitavyākaraṇa* 4<sup>a</sup> und einigen anderweiten, im Ganzen jedoch seltenen Angaben über *Prākṛit* ist noch von Interesse: *yad āha Çākaṭāyananyāsakṛit: evo 'radhāraṇapṛithakt(v)aparimāṇeshv iti* 410<sup>b</sup> und derselbe: *astī 'ti nipātaḥ sarvaṅgavacaneshv iti* 413<sup>b</sup>.

### 1840. Ms. or. fol. 877.

Derselbe Commentar (= E), ohne den Text.

243 foll. (17-18 Z., à 51-64 *aksh.*); ohne Datum; die einzelnen Blätter kleben mehrfach, hie und da fast unlöslich, aneinander. Schl.: *sadbodham | iti Malayagīriviracitāyām prajñāpauṭikāyām shaṭṭriṅçattamaṃ samarthitam | samarthitā prajñāpanāṭikā samāptā.*

### 1841. Ms. or. fol. 1051.

Das fünfte<sup>1)</sup> *upāṅgam*, die *sūriyapannatti sūryaprajñapti* (= A); in **20** *pāhūḍa* (*prābhṛita*) (**1** mit 8, **2** mit 3, **10** mit 22 *pāhūḍapāhūḍa*, *prābhṛitaprābhṛita*). — S. **16**, 401—10, sowie meinen früheren, nach dem Comm. des *Malayagīri*, Ms. or. oct. 155<sup>2)</sup> verfaßten Bericht über dies Werk<sup>3)</sup> in den Ind. Studien 10, 254-316 (1866), endlich G. Thibaut im Journal As. Soc. Beng. 1880 p. 107—127. 181—206.

1) s. den Eingang des Schol. zu *upāṅga* 6.

2) s. vol. I, pag. 372.

3) derselbe stützt sich auf die auch im Comm. kurz nach dem Eingange mitgetheilten 15 *gāthā*, s. unten, welche eine Inhaltsübersicht des Ganzen enthalten. — Die vielfach in den Text eingestreuten dgl. *gāthā* zeigen mehrfach ganz unlectirte Formen, sowie vielfach den Nomi-



85 foll. (11 Z., à 40 aksh.); ohne Datum; *âryâraṃgâi pâṭha* (!).

1 (8) 15<sup>b</sup>; 1 4<sup>a</sup>: *namo śrîvîtarâgâya, namo arihaṃtâṇaṃ, teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ Mithilâ nâma nayarî hotthâ, riddhithimiyasamiddhâ, pamvitajanañāvayâ jâva pâsâdîyâ ṭka<sup>1</sup>), Jiyasattû râjâ Dhârîṇî devî, sâṃvî samosaḍhe, parisâ ñigratâ, dhammo kahito, jâva râjâ jâṃ eva disîṃ pâdubbhûyâ tâṃ eva disîṃ paḍigate; t. k. 2 samaṇassa bhagavato Mahâvîrassa jetthe aṃtevâsî Iṇḍabhûtî ñâmaṃ aṇagâre Gotama-gotteṇaṃ, sattussehe samacaûraṃsasamṭhâṇasamṭhîe, vayya-risaha-nârâya-saṃghayāṇe jâva evaṃ vayâsî:*

*kaï maṃḍalâi<sup>2</sup>) caratî 1 tiricchâ kiṃ vâ gachati 2 | ubhâsati kevatiyāṃ 3 seyâe kiṃ te saṃṭhitî 4 || 1 || kaḥiṃ paḍihatâ lessâ 5 kahaṃ te uyasamṭhitî 6 | ke sûriyaṃ varayaṃtî 7 kahaṃ te udayusaṃṭhitî 8 || 2 || katikatthâ porisî châyâ 9 joge kiṃ te âhite 10 | ke te saṃvacharâṇâ<sup>3</sup>) dî 11 kaï saṃvacharâdî yâ 12 || 3 || kathaṃ vaṃḍamaso vuḍḍhî 13 katâ te dosiṇa bahû 14 | ke sigghagatî vutte 15 kaha dosiṇalakkhaṇaṃ 16 || 4 || vayoṇoravâte 17 uvvate 18 sûritâ katî âhitâ 19 | aṇubhâre ke a se vutte 20 evaṃ etâi vîsati || 5 || vuḍḍhovuḍḍhî muhuttâṇaṃ 1 atthamaṃḍalasaṃṭhitî 2 | ke te viṇaṃ paḍivaratî 3 aṃtaraṃ[kiṃ caraṃ]tî ya 4 || 6 || ugâhati kevatiyāṃ 5 [kevatiyāṃ] ca vikampatî 6 | maṃḍalâṇa ya saṃṭhâṇe 7 vikkhaṃbhe 8 atthâ pâhuḍâ || 7 || chap paṃca ya satteva atthâ ya tiṇṇi ya havaṃ 2<sup>a</sup> ti paḍivattî | paḍhamassa pâhuḍassa u haṃvaṃtî etâṃ paḍivattî || 8 || paḍivattû udae taha atthamaṇesu ya 1 | teyaghâe ka(ṇ)ṇakalâ 2*

nativ auf *o*, statt auf *e*, nebst anderen sprachlichen Irregularitäten. — Eine von *Bhadrabâhu-sûri* verfaßte Erklärung (*niryukti*) war zu *Mal.*'s Zeit nicht mehr vorhanden (Ind. Stud. 10, 267); auch fehlten ihm bereits die in 1 zum Schluß der einzelnen §§ des Textes selbst gehörigen *gâthâs* (ibid. p. 266). — Der Inhalt betrifft ausschließlich Sonne, Mond und die 28 *nakshatra* (mit ungleichen Entfernungen), mit Ausschluß der Planeten (die indefs, und zwar Jupiter und Saturn mit ihrer Umlaufszeit, gekannt sind) und des Zodiacus, sowie das fünfjährige vedische *yuyam*, und bietet vielfache Beziehungen zu dem vedischen Kalender-Texte *Jyotisha*, sowie zu dem *Nakshatrakalpa* und den *Atharvaparîçishṭa*. — Der Beginn der *nakshatra* mit *abhijit*, nb. als Zeichen der Sommerwende, entspricht der *âçvini* als Frühlingsäquinoczialzeichen, und scheint von *Mal.* auf *Pâdaliptasûri* zurückgeführt zu werden (l. c. p. 286), wird resp. wenigstens von ihm durch einen Ausspruch desselben erklärt. — Thibaut macht in seiner Abhandlung (p. 203) auf die nahe Verwandtschaft des Inhaltes mit den entsprechenden Angaben im *Techeou Pei*, s. Ed. Biot im Journ. Asiatique 1841 p. 592–639, dessen zweiter Theil nach Biot nicht später als das zweite Jahrh. p. Chr. sein soll, aufmerksam; über die Frage, ob hierbei eine »historical connexion« stattfindet, läßt er sich nicht aus, s. 16, 404-5.

<sup>1</sup>) so AB; fehlt C; d. i. vier, s. oben p. 359<sup>n.4</sup>. 529<sup>n.1</sup>. 552<sup>n.5</sup>. — Zwischen *ṭka* und *Jiyasattû* steht bei *Mal.* noch ein im Text oben fehlender Satz, betreffend d. *Mâṇibhadda ceia*, und ein dazu gehöriger *varṇaka*, den er aus dem »*aupapâtika grantha*« voll citirt. Dieser Zusatz findet sich resp. auch in *upânga* 6 u. 7, deren Einleitung ja im Uebrigen mit der obigen zusammenstimmt.

<sup>2</sup>) zu den nun folgenden 15 vv., betreffend den Inhalt der 20 *pâhuḍa* (resp. der 33 *pâh.pâh.* in 1. 2. 10), s. Ind. Stud. 10, 265. 275. 285.

*muhuttāṇa gatī ti 3 ya* || 9 || *nikkhamamāṇe siṅghagamāṇi pa visante maṃdagatī ti ya | culasītasataṃ purisaṇaṃ tesiṃ ca paḍivattī* || 10 || *udayammi aṭṭha bhāṇitā bheyaghāe duve ya paḍivattī | cattāri muhuttagatīe hoṃti vītiyāe paḍivattī* || 11 || *āvaliya 1 muhuttagre 2 evaṃ bhāgā ya 3 jogasā 4 | kulāṃ 5 punnamāsī 6 ya saṇṇivāte 7 saṇṇhīti 8* || (12)<sup>1</sup> || *tāragraṃ 9 va ṇetā 10 yaṃ vaṃda [nagra 11 tī] yāvāra | devayāṇa ya ajjhayāṇa 12 muhuttāṇaṃ nāmadheyyāṇi 13* || (13)<sup>1</sup> || *divasā rāti ya vuttā 14 tihī 15 gottā 16 bhoyāṇāṇi ya 17 | utīvacārā 18 māsā 19 ya paṃca saṇvacharāti 20 ya* || (14)<sup>1</sup> || *jōtisassa ya dārāṇi 21 nakkhattarijāe 22 ti ya | dasame pāhude ete bāvīsaṃ pāhudapāhuda* || (15)<sup>1</sup> ||

*tā kahaṃ te vadḍhovaḍḍhī*<sup>2</sup>) *muhuttāṇaṃ āhite ti vadeyyā, tā aṭṭha ekūṇa-vīse muhuttasate* [819], *sattāvīsaṃ va* (A, ca BC) *sattūbhāge* (AB, *sattatṭhi* C) [67]<sup>3</sup>) *muhuttassa āhite vi vadeyyā, tā jadā ṇaṃ sūrie savvabbhaṃtarāto maṃḍalāto savvabāhiraṃ maṃḍalaṃ uvasaṃkamittā cāraṃ caraṃti, savvabāhirāto maṃḍalāto savvabbaṃtaraṃ maṃḍalaṃ uv. cāraṃ carati, — schl.: ṇaṇṇacchi rātiṃdiyāṇaṃ vadḍhovaḍḍhīe, muhuttāṇa vā* (f. B) *cayovacaṇaṃ, ṇaṇṇattha vā aṇuvāyagaṃe* (<sup>o</sup>gaṇe BC)<sup>4</sup>), *gādhāu bhāṇitayyāu*<sup>5</sup>), *paḍhamassa pāhudassa paḍhamapāhudaṃ, — 2 6<sup>a</sup>: tā kahaṃ te addhamāṃḍalasaṇṇhīti āhitā ti vadeyyā, tattha khalu ime duve addhō ti* [paṃ<sup>o</sup>, t. j.: *dāhiṇā ceva addhō ti uttarā ceva addhō ti*] (f. A, aus BC) *schl.: esa ṇaṃ ādiccassa saṇvacharassa payyavasāṇe, gāhāu, — 3 7<sup>a</sup>: tā ke ti vittaṃ parivaraṃti āhite tti vadeyyā, tattha khalu ime duve sūriyā p., t.: Bhārahe ceva sūrie Eravae ceva sūrie; schl.: satāṃ agaṃ (sayāṃ egaṃ C) cotālaṃ gāhāu, — 4 9<sup>a</sup>: tā kevatīyaṃ ta duve sūriyā aṇṇaṃ aṇṇassa aṃtara(ṇ) kaṭṭu vāraṃ (c<sup>o</sup>) bharaṇti, āhitā ti vadeyyā, tattha khalu imāto cha paḍivattī paṇṇattāu, tattha ege evaṃ āhaṃsu; schl. wie 2, aber ohne: gāhāu, — 5 10<sup>b</sup>: tā kevatīyaṃ te divaṃ samuddaṃ vā ugāhittā sūrie cāraṃ carati āhitā ti vadeyyā tattha khalu imāu paṃca paḍivattī paṇṇattāu, ege evaṃ āhaṃsu; schl.: gāhāu bhāṇitavvāu, — 6 12<sup>b</sup>: tā kevatīyaṃ egamegeṇaṃ rātiṃdieṇaṃ vikaṃppaṭṭā 2 sūrie cāraṃ . . imāu satta p.; schl. wie 4; — 7 13<sup>a</sup>: tā kahaṃ te maṃḍalasaṇṇhīti āhitā ti v., tattha khalu imāto aṭṭha p.; schl.: ṇo ceva ṇaṃ itarehiṃ pāhudaḡāhāu bhāṇiyavvāu, — 8 15<sup>b</sup>: tā savvā vi ṇo maṃḍalavatā kevatīyaṃ bāhallaṇaṃ kevatīyaṃ āyānavikkhaṃbheṇaṃ kev. parikkheveṇaṃ āhitā ti v., t. kh. imā tiṇṇi; schl.: āhiya tti vadeyyā.*

2 (3) 21<sup>b</sup>; 1 17<sup>a</sup>: *tā kadhaṃ te tiricchagatī āhitā ti v., t. kh. imāu aṭṭha; schl.: āgāsaṃsi uttūṭṭhaṃti, — 2 17<sup>b</sup>: tā kahaṃ te maṃḍalāu maṃḍalaṃ saṃkamamāṇe 2 sūrie vāraṃ (c<sup>o</sup>) barati (c<sup>o</sup>) āhitā ti v., t. kh. imāto duve; schl.: ṇe ceva ṇaṃ itareṇaṃ, — 3 21<sup>b</sup>: tā kevatīyaṃ khettaṃ sūrie egamegeṇaṃ muhutteṇaṃ gacchati āhitā ti v., t. kh. imāto cattāri; schl. wie 1, 4.*

1) fehlt. 2) *vīridhīyapavīridhī Mal.* 3) 27 *saptashashṭibhāgān.* 4) *'nupātagater Mal.*

5) <sup>o</sup>tavvāu BC; diese je am Schlusse der einzelnen §§ zu recitirenden *gāthās*, resp. *pāhudaḡāhāu* (s. bei 1, 7) fehlen in ABC, ebenso wie bei *Mal.*, s. Ind. Stud. 10, 266.

3 23<sup>a</sup>: *tā kevatīyaṃ khettaṃ vaṃḍīya(caṃḍīma)sūriyā ubhāsati uyyoveti tareṃti pagāseti āhitā ti v., t. kh. imāu bārasu: — 22<sup>b</sup> sā ṇaṃ jāgatī taheva jāhā Jambuddīva-pannattī<sup>1)</sup> jāva evā<sup>m</sup><sup>2)</sup> eva sapuvrāvareṇaṃ Jaṃbuddīve 2 coddasa salilāsatasahassā chappannaṃ ca salilāsahassā bhavaṃtī ti-m-akkhūtaṃ, — schl.: jāhaṇṇae duvālasamuhutte divase bhavati.*

4 25<sup>a</sup>: *tā kahaṃ to saāte (te seāte!) saṃṭhītī āhitā ti v., t. kh. imā ducihādhā (!) saṃṭhītī p.; schl.: ekavīsaṃ ca saṅṭhibhāge joyaṇassa tiriyāṃ tavaṃti.*

5 25<sup>b</sup>: *tā kisi ṇaṃ sūriyassa yassa (del.) lessā paḍīhatā āhitā ti v., t. kh. imāu vīsaṃ; schl.: carimalesaṃtaragatā vi ṇaṃ pogrālā sūriyassa lessaṃ paḍīhaṇaṃti, sūriyapaṇṇattīe bhagavatīe paṃcamāṃ pāhudaṃ sammattaṃ.*

6 28<sup>a</sup>: *tā kadhaṃ te uyasāṃṭhītī āhitā ti v., t. kh. imāu paṇuvīsaṃ; schl. wie 1, 4.*

7 ibid.: *tā ke te sūriyaṃ varati āhitā ti v., t. kh. imāu vīsaṃ; schl.: caracaramalesaṃtaragatā vi ṇaṃ pogrālā sūriyaṃ varayati (car<sup>o</sup> sec. m.).*

8 31<sup>a</sup>: *tā kadhaṃ te udayasaṃṭhītī āhite ti v., t. kh. imāu tīṇṇi; schl.: sesa jadā ṇaṃ (so AB, se jāhā C) Jambuddīve tadheva jāva usappiṇṇū.*

9 34<sup>a</sup>: *tā katikattīhaṃte sūrie porisī chāyaṃ ṇivatteti āhite ti v., t. kh. imāu sappi tīṇi (! so auch B, imāto tīṇi C) p.; schl.: golapunaṃjachāyā.*

10 (22) 56<sup>a</sup>; 1 34<sup>b</sup>: *tā joge ti vatthussa āvaliyāṇivāte āhite ti v., tā kahaṃ te jogeṃ ti vatthussa āv. āhite ti v., t. kh. imāu paṃca; schl.: savaṇo jāva ṇo jāva uttarāsādhā<sup>3)</sup>; — 2 35<sup>b</sup>: *tā kahaṃ te muhuttaṃgre āhite ti v., tā etesi ṇaṃ aṭṭhā-rīsāe ṇakkhattāṇaṃ; schl.: risāhā uttarāsādhā, — 3 36<sup>a</sup>: *tā kahaṃ te evaṃ bhāgā āhitā ti v., tāe tesī ṇaṃ aṭṭhā-rīsāe ṇ.; schl. wie 2; — 4 37<sup>b</sup>: *tā kahaṃ te jugassa adī āhitā ti tā vadeyyā, tā abhiyī savaṇā khalu duve ṇakkhattā; schl.: jāhā uttarābhaddavattī; — 5 38<sup>a</sup>: *tā kahaṃ te kulā āhitā ti v., t. kh. ime bārasa uvakulā; schl.: aṇurādhā kulorakulaṃ; — 6 39<sup>b</sup>: *tā kahaṃ te paṇimāsīṇū āhite ti v., t. kh. imāu bārasa paṇimāsīṇū; schl.: jōe ti sesu (sesesu BC) ṇa 'tthi; — 7 40<sup>a</sup>: *tā kadhaṃ ti saṇṇivāte āhite ti v., tā jatā ṇaṃ sārīṭṭhī paṇimā bhavati tatā ṇaṃ māhī amāvāsā bhavati; schl.: jatā ṇaṃ āsādhī pu. bh. tatā ṇaṃ posā am. bh.; — 8 40<sup>b</sup>: *tā kadhaṃ te ṇakkhattasaṃṭhītī āhite vi v., tā esi ṇaṃ aṭṭh. ṇ.; schl.: uttarāsādhā ṇakkhatte kiṃ saṃṭhīe p.? sīhaṇīsāiyasaṃṭhīe paṃ; — 9 41<sup>a</sup>: *tā kahaṃ te tāragre āhite ti v., tā etesi ṇaṃ aṭṭh. ṇ.; schl.: uttarāsādhā ṇakkhatte cūṭāre paṃ; — 10 43<sup>a</sup>: *tā kahaṃ te ṇe tā āhite ti v., tā vasāṇuṃ paḍhamāṃ māsaṃ kati ṇakkhattā ṇeti; schl.: do padāṃ porisīe bhavati; — 11 44<sup>a</sup>: *tā kadhaṃ to caṃḍamagrū āhitā ti v., tā etesi ṇaṃ aṭṭh. ṇ.;***********

<sup>1)</sup> s. Ind. Stud. 10, 260. 278. 16, 406 (wo statt: 1, 3 vielmehr 3 zu lesen); und s. oben p. 430. unten p. 579. 584.

<sup>2)</sup> es ist dies der Schlufs des sechsten vakshaskāra in upāṅga 6.

<sup>3)</sup> so auch B; samaṇau jāva utt. C.



schl.: *dasame caṇḍamaṇḍale*; — 12 44<sup>b</sup>: *tā kadhaṃ te devatāṇaṃ ajjhayaṇā āhitā ti v., tā ee ṇaṃ atth. ṇ.*; schl.: *uttarāsādhā vissaderatāe paṇṇatte*; — 13 *ibid.*: *tā kadhaṃ te muhuttāṇaṃ ṇamadheyyā āhitā ti v.*; drei *ḥloka*; schl.: *sarvatthe rakkhase cera*; — 14 45<sup>a</sup>: *tā kahaṃ te divasā āhiya tti vaīyyā, tā egamegassa ṇaṃ pakkhassa*; schl.: *rayaṇiṇāmadheyyāim*; — 15 45<sup>b</sup>: *tā kadhaṃ te tihī āhite ti v., t. kh. imā duvidhā tidhī p., t.: divasatidhī ya rāitihī ya*; schl.: *tiguṇā tidhū savvāsi rātiṇaṃ*; — 16 46<sup>a</sup>: *tā kadhaṃ te gottā āhitā ti v., tā etesi ṇaṃ atth. ṇ.*; schl.: *uttarāsādhā ṇakkhatte kiṃgotte? Vidhāvacca(AB, Vagghāvaca C)sago(tte) paṇṇatte*; — 17 46<sup>b</sup>: *tā kadhaṃ te bhoyaṇā āhitā ti v., tā esi ṇaṃ atth. ṇ., kattiyāhiṃ<sup>1)</sup> dadhiṇo*; schl.: *bharaṇiṃ talatamḍalakaṃ bhocā kayyaṇi sādheṃti*; — 18 47<sup>a</sup>: *tā kadhaṃ te cārā āhitā ti v., t. kh. imā (du)vidhā cārā*; schl.: *sūreṇa saddhiṃ joyaṃ joemti*; — 19 *ibid.*: *tā kadhaṃ te māsā āhitā ti v., tā, egamegassa ṇaṃ samvachcharassa bārasa māsā*; schl.: *virohī ya bārase*; — 20 48<sup>a</sup>: *tā kaṭi ṇaṃ samvatsare āhitā ti v., tā paṇca samvatsarā āhitā ti v., taṃ: ṇakkhattasamvare jugasamvare pamāṇa<sup>o</sup> lakkhaṇa<sup>o</sup> saṇicchara<sup>o</sup>*; schl.: *abhiyā savaṇo jā(va uttarāsādhā . . . BC, f. A)*; — 21 49<sup>b</sup>: *tā kahaṃ te jotissassa dārā āhitā ti v., tattha khalu imāu paṇca paḍivattū paṇṇattāu, tatth' ege evam āhaṃsu*; schl.: *purrāsādhā uttarāsādhā*; — 22 56<sup>a</sup>: *tā kadhaṃ te ṇakkhattavijaye āhite ti v., tā aya(ṇ) ṇaṃ Jambuddire 2 jāva parikkhereṇaṃ*, schl.: *icc esa ṇakkhattekhetparibhāge, ṇakkhattarijae pāhude ti āhite ti bemi<sup>2)</sup>*.

11 57<sup>b</sup>: *tā kahaṃ te samvachcharāṇ' ādī āhite ti v., t. kh. ime paṇca samvachcharā p., taṃ: caṇḍe 2 abhivattite caṇḍe abhivattite*; schl.: *tettisaṃ cunṇiyā bhāgā sesā*.

12 62<sup>b</sup>: *tā kaṭi ṇaṃ samvatsarā āhitā ti v., t. kh. ime paṇ(ca sam)vatsarā p., t.: ṇakkhatto vaṇḍe udū ādicce abhivattite*; schl.: *tā cittāhiṃ carimasamae*.

13 65<sup>a</sup>: *tā kadhaṃ te caṇḍamaso vadḍhovaḍḍhi āhite ti v. tā atthapaṃcāsīte*; schl.: *caṇḍe dare 2 āhite ti vadeyyā*.

14 65<sup>b</sup>: *tā katā te dosiṇā bahū āhitā ti v., tā dosiṇā pakkhiṇaṃ dosiṇā bahū*; schl.: *parittā asaṅkheyyā bhāgā*.

15 68<sup>b</sup>: *tā kadhaṃ te sigghagatī vatthū āhite ti v., tā etesi ṇaṃ caṇḍimasūriyagahagaṇanakkhattatārārūvāṇaṃ*; schl.: *icc esa . . sigghagatī vatthū āhite ti bemi*.

16 *ibid.*: *tā kahaṃ te dosiṇālakkhāṇe āhite ti v., tā caṇḍalesādiyā dosiṇādiyā dosiṇāya caṇḍalesādiya, ke atthe kiṃ lakkhaṇe*; schl.: *tā egatthe egalakkhaṇe*.

17 69<sup>a</sup>: *tā kadhaṃ te cayaṇovavāto āhie ti v., t. kh. imāu paṇvīsaṃ paḍivattū*; schl.: *aṇṇe uravayyaṃti*.

18 73<sup>b</sup>: *tā kadhaṃ te uccatte āhite ti v., t. kh. imāu paṇavīsaṃ p.*; schl.: *tārā saṅkheyyaṇā*.

1) die Reihe beginnt hier mit *kyittikās!* s. Ind. Stud. 10, 293.

2) deutet dieser Schluß etwa darauf hin, daß Buch 10 ursprünglich selbstständig war? so jedoch auch bei 15; s. 16, 405-6.

**19** 80<sup>a</sup>: *tâ kati ñam camdimasâriyâ sarvaloyaṃ ubhâseṃti . . , t. kh. imâu duvâlusa paḍiv.*; schl.: *sayambhurumaṇe samudde savve deve divasarisâ.*

**20** 85<sup>a</sup>: *tâ kahaṃ te aṇubhâve âhite ti v., t. kh. imâu do paḍiv.*; . . unter allerhand phantastischen Namen der 88 *gaha* auch (84<sup>b</sup>): *iṃgâlau, vudha, sukka, vihassâi, saṇichara*<sup>1)</sup>; schl.: *aṭṭhâsîti khatu gahâ ñeyavvâ ânupurvîe || iti esa pâhru-ḍatthâ (pâgud<sup>o</sup> C) abhavrajamaḥiyayadullahû ñam-o | ukkittitâ bhugavati jotisarâyassa puṇṇattî || esa gahitâ vi samti ghatthe gâraviya<sup>2)</sup> mâṇi(mâna C)paḍivîe | abahussue ña deyâ tarrivarîte bhare deyâ || saddhâ-dhiti-uttân'-uha(uchâha C)-kammabalaviriyapurisakârehi | jo sikkhû vi samto abhâyaṇe pakkhivēyyâhi || so pa 85<sup>a</sup> vaṇa(yaṇa BC)kulagaṇasaṃghabâhivo nâṇaviṇayaparikhîṇo | arahamaṭṭatheragaṇahara-meraṃ<sup>3)</sup> kira hoti colîṇo || tamhâ dhitiuttân'ucchahekammabalaviriyasikkhiyaṃ | nâṇaṃ dhûreyavvaṃ ñiyamâ ña ya avinîesu dâjavvaṃ || Viravarassa bhugavato jaramaraṇakilesadosarahi-yussa | vaṇdâmi viṇayapaṇato sokkhuppâe sayâ pâe || sûryaprajnaptisûtram |*

## 1842. Ms. or. fol. 1052.

Dasselbe Werk (= B).

82 foll. (11 Z., à 40 *aksh.*): ohne Datum.

**1** (8) 14<sup>b</sup>: 1 4<sup>a</sup>, 2 6<sup>a</sup>, 3 6<sup>b</sup>, 4 8<sup>b</sup>, 5 9<sup>b</sup>, 6 11<sup>b</sup>, 7 12<sup>a</sup>, 8 14<sup>b</sup>; **2** (3) 20<sup>a</sup>; 1 16<sup>a</sup>, 2 16<sup>b</sup>, 3 20<sup>a</sup>; **3** 21<sup>a</sup>, **4** 23<sup>a</sup>, **5** 23<sup>b</sup>, **6** 26<sup>a</sup>, **7** *ibid.*, **8** 29<sup>b</sup>, **9** 32<sup>a</sup>.

**10** (22) 53<sup>b</sup>: 1 32<sup>b</sup>, 2 33<sup>b</sup>, 3 34<sup>a</sup>, 4 35<sup>b</sup>, 5 36<sup>a</sup>, 6 37<sup>b</sup>, 7 37<sup>b</sup>, 8 38<sup>b</sup>, 9 39<sup>a</sup>, 10 40<sup>b</sup>, 11 41<sup>b</sup>, 12 42<sup>a</sup>, 13 42<sup>b</sup>, 14 43<sup>a</sup>, 15 43<sup>a</sup>, 16 44<sup>a</sup>, 17 44<sup>b</sup>, 18 44<sup>b</sup>, 19 45<sup>a</sup>, 20 45<sup>b</sup>, 21 47<sup>a</sup>, 22 53<sup>b</sup>.

**11** 55<sup>a</sup>, **12** 60<sup>a</sup>, **13** 62<sup>b</sup>, **14** 63<sup>a</sup>, **15** 65<sup>b</sup>, **16** 65<sup>b</sup>, **17** 66<sup>a</sup>, **18** 70<sup>b</sup>, **19** 77<sup>b</sup>, **20** 82<sup>a</sup>.

## 1843. Ms. or. fol. 1122.

Dasselbe Werk (= C).

45 foll. (15 Z., à 56 *aksh.*): ohne Datum.

**1** (8) 8<sup>b</sup>; 1 2<sup>b</sup>, 2 3<sup>a</sup>, 3 4<sup>a</sup>, 4 5<sup>a</sup>, 5 5<sup>b</sup>, 6 6<sup>b</sup>, 7 7<sup>a</sup>, 8 8<sup>b</sup>; **2** (3) 11<sup>a</sup>: 1 9<sup>a</sup>, 2 *ibid.*, 3 11<sup>a</sup>.

**3** 11<sup>b</sup>, **4** 12<sup>b</sup>, **5** 13<sup>a</sup>, **6** 14<sup>a</sup>, **7** *ibid.*, **8** 16<sup>a</sup>, **9** 17<sup>b</sup>.

**10** (22) 30<sup>a</sup>: 1 18<sup>a</sup>, 2 18<sup>b</sup>, 3 19<sup>a</sup>, 4 19<sup>b</sup>, 5 20<sup>a</sup>, 6 21<sup>a</sup>, 7 21<sup>a</sup>, 8 21<sup>b</sup>, 9 21<sup>b</sup>, 10 22<sup>b</sup>, 11 23<sup>a</sup>, 12 23<sup>b</sup>, 13 *ibid.*, 14 24<sup>a</sup>, 15 *ibid.*, 16 24<sup>b</sup>, 17 *ibid.*, 18 25<sup>a</sup>, 19 *ibid.*, 20 25<sup>b</sup>, 21 26<sup>a</sup>, 22 30<sup>a</sup>.

**11** 31<sup>a</sup>, **12** 33<sup>b</sup>, **13** 35<sup>a</sup>, **14** 35<sup>b</sup>, **15** 37<sup>a</sup>, **16** 37<sup>a</sup>, **17** 37<sup>a</sup>, **18** 39<sup>b</sup>, **19** 43<sup>b</sup>, **20** 45<sup>b</sup>.

<sup>1)</sup> s. Ind. Stud. 10, 316, oben p. 425.

<sup>2)</sup> *gâraviya ti ridhyâdigoravaṃ saṃjâtam asye 'ti goravitaḥ.*

<sup>3)</sup> *maryâdâm.*

**1844.** Ms. or. fol. 650.

Das sechste upāṅgam, Jambuddivapannatti, Jambūdvīpaprajñaptisūtra (= A); ohne Abschnitts-Theilung; der Commentator Çānticaṅdra jedoch (s. 1847) markirt sieben »*vakshaskāra*«<sup>1)</sup>. Mit vielen eingestrenten *gāthā*<sup>2)</sup>; — s. 16, 410 – 16<sup>3)</sup>.

95 foll. (15 Z., à 50 aksh.); *granthasamkhyā śloka* 4454 ..; *saṃvat* 1664 *varshe aṣṭvāra va di* 5 *somavāsare Rājanagare lishitaṃ*.

A. *vakshaskāra* 1–4 Beschreibung der 7 *vāsa* und 6 *vāsahara* bis 66<sup>a</sup>.

1. 2<sup>b</sup> – 40<sup>b</sup>: *Bharaha vāsa*.

1 6<sup>b</sup>: *Bharatakshetrasvarūpaṃ*<sup>4)</sup>; — *ṇamo arahantāṇaṃ; teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Mihilā ṇāma ṇagarī hotthā, riddhitthimiasamiddhā, vaṇṇao; tise ṇaṃ Mihilāe ṇagarīe bahiā uttarapuratthime disibhāe, ettha ṇaṃ Māṇibhadde ṇāmaṃ ceie hotthā, vaṇ(ṇ)añ<sup>5)</sup>; Jiyasa(t)tū rāyā, Dhāriṇī devī, vaṇṇañ; t. k. t. s. sāmī samosaḍho, parisā niggayā, dhammo kaḥiū, parisā paḍigayā: t. k. t. s. samanassa bhagarāṇi Mahāvīrassa jitthe añterūsī Imḍabhūti ṇāmaṃ aṇagāre Goyame gotteṇaṃ sattussehe samacāūraṇse jāva tikkhutto āyāhiṇapayāhiṇaṃ kareī vaṇḍati namaṃsati, vaṇḍittā jāva evaṃ rāyāsī: kaḥi<sup>6)</sup> ṇaṃ bhaṃte Jambuddīve dīve? kemahālae ṇaṃ bh. J. d.? kiṇsaṃthīe ṇaṃ bh. J. d.? kiṇmāgūraṇ bhārapaḍoyāre ṇaṃ bh. J. d. paṇṇatte? Goyamā! ayaṇ ṇaṃ J. d. savvadivasamuddāṇaṃ savvabhīntarāe, savvakhudāe vaṭṭe, tellāpūe(pa)saṃthāṇasaṃthīe vaṭṭe, rahacakkarālasaṃthāṇasaṃth. vaṭṭe, pukkharakaṇṇiyāsaṃth. v., paḍipunaṃcamaḍasaṃth., evaṃ joyaṇasayasahassaṃ [100,000] āyāmarakambheṇaṃ (°rikkh°!), tinnī jo ssāṇi solasa suhassāṇi donṇi a sattārise joyaṇasate [316,227] tinnī ya kose atthārisaṃ ca dhaṇusayaṃ terasa ya aṇḍulāṇi addhaṇḍulaṇi ca kiṇceivisesāḥie pari-kkheveṇaṃ paṇṇatte; se ṇaṃ egāe vāirāmatīe jugatīe savvaṃ samaṃtā saṃparikkhitte, sā ṇaṃ jagatī<sup>7)</sup>, .. — 2<sup>a</sup> evaṃ jāhā jīvābhigame: .. tise ṇaṃ jagatīe .. ege vaṇu-saṇḍe paṇṇatte, .. tassa ṇaṃ vaṇusaṃḍassa aṇto bahusamaramaṇiyye bhūmibhāge p., .. tattha ṇaṃ bahave vāṇa-m-aṇṭarā devā ya devīo ya āsayamti suyamti, .. — kaḥi ṇaṃ bh. Jambuddivassa divassa Vijāe ṇāmaṃ dāre p.? Go! Jove dīve Maṇḍarassa parvayassa puratthimeṇaṃ paṇatālisāṇi joyaṇasahassāṇi vūvaṭṭā Jovudivapuratthime paraṇte Lavaṇasamuddapuratthimaddhassa paccatthimeṇaṃ Sīyāe mahāpadīe uppīṇi ettha ṇaṃ Jovassa Vijāe ṇāmaṃ dāre paṇṇatte.*

*kaḥiṇi ṇaṃ Jove 2 2<sup>b</sup> Bharāhe ṇāmaṃ vāse paṇṇatte? Go! culla Hima-*

1) s. oben p. 191<sup>n.1</sup>.

2) in zum Theil sehr incorrecter Form, »*ārshatvāt*« nach den Schol. (fol. 348<sup>a</sup>).

3) ich füge hier nur hinzu, daß dies upāṅgam angeblich in aṅga 5, 9, 1 fast ganz einzuschalten ist, s. oben p. 430, nämlich bis zu: *erāṃ eva sapuvāvareṇaṃ Jambuddīve dīve*, d. i. bis zum Schlusse des sechsten *vakshaskāra*. Daß es somit damals noch weiter ging, ist klar; ob aber der ganze siebente *vaksh.* damals auch schon dazu gehörte? cf. p. 585<sup>n.4</sup>.

4) ich entnehme diese den Inhalt angebenden Titel der 7 *vakshaskāra* aus Çānticaṅdra.

5) s. oben p. 574<sup>n.1</sup>.

6) s. oben p. 430.

7) s. oben p. 576.



vaṃtassa vāsadharaṇapavrayassa dāhīṇeṇaṃ, dāhīṇalavaṇasamuddassa uttareṇaṃ, pura-  
 tthīmalavaṇasamuddassa paccatthīmeṇaṃ, paccatthīmalavaṇo puratthīmeṇaṃ, ettha ṇaṃ  
 Jambuddive diṇe Bharāhe ṇāmaṃ vāse paṇṇatte, khāṇubalude kaṃṭagab<sup>o</sup> visama<sup>o</sup>  
 duggab<sup>o</sup> pavrayab<sup>o</sup> parāyab<sup>o</sup> ujjharab<sup>o</sup> nijjharab<sup>o</sup> khuddāb<sup>o</sup> damb<sup>o</sup> mudib<sup>o</sup> dahu<sup>o</sup> ruṃ-  
 kku<sup>o</sup> gaccha<sup>o</sup> gumma<sup>o</sup> latā<sup>o</sup> vallī<sup>o</sup> adavī<sup>o</sup> sāvaya<sup>o</sup> teṇa<sup>o</sup> takkara<sup>o</sup> dīṇba<sup>o</sup> daṇṇmara<sup>o</sup>  
 dubbhikkhu<sup>o</sup> dukāla<sup>o</sup> pāsamaṇḍa<sup>o</sup> kibīna<sup>o</sup> raṇīmaga<sup>o</sup> itī<sup>o</sup> māri<sup>o</sup> kubuddhi<sup>o</sup> aṇā-  
 buddhi<sup>o</sup> rāya<sup>o</sup> roga<sup>o</sup> saṃkilesa<sup>o</sup> . . , tidhā Lavaṇasamuddaṃ puṭṭhe Gaṃḡā-Simdhūhīṃ  
 mahānādīhīṃ veyatte . . paṇca charrīsa joyaṇasate [526] chac ca egūṇavīsati bhūge [6/19]  
 joyaṇassa rikkhambheṇaṃ; Bharahassa ṇaṃ vāsassa bahumajjhadesabhāge, ettha ṇaṃ  
 Veyaddhe<sup>1)</sup> ṇāmaṃ parvae paṇṇatte, je ṇaṃ Bharaharāsaṃ duhā ribhayamāṇe cīṭṭhū,  
 taṃ jahā: dāhīṇaddha-Bharahaṃ ca uttaraddha-Bharahaṃ ca, . . 3<sup>a</sup> dāhīṇaddha-  
 Bharahassa ṇaṃ bhaṃte vāsassa kerisue āgārabhārapaḍoyāre paṇṇatte? Go! bahu-  
 samaramaṇīyye bhūmībhāge p., — 3<sup>b</sup> viyyāharasedhīṇaṃ bh. bhūmīṇaṃ kerisue āgāra-  
 oyāre p.? Go! b. bh., — 4<sup>a</sup> ettha ṇaṃ dwe ābhogasedhīḥo paṇṇattāo. . . 4<sup>b</sup> Veyaddhassa  
 ṇaṃ bh. pavrayassa siharaṭalassa kerisue āgāroyāre p.? Go! b. bh., . . Veyaddhe parvae  
 kaṭi kūdā paṇṇuttā? Go! ṇava k. p., t. j.: Siddhāyatanaḥkūde [bis 5<sup>a</sup>], dāhī(ṇa)ddha-  
 Bharahakūde, Khaṇḍagappavāyaguhākūde, Māṇībhaddakūde, Veyaddhakūde, Puṇṇa-  
 bhaddakūde, Tīṇisaguhākūde, uttaraddha-Bharahakūde, Vesamaṇakūde: — 5<sup>a</sup> tattha  
 ṇaṃ atthasayaṃ Jīṇapaḍimāṇaṃ jīṇussehapamāṇamettīṇaṃ samikkhittaṃ cīṭṭhū  
 evaṃ jāva dhūvakadutthagā. — 5<sup>b</sup> eraṃ savvakūḍā ṇāyavā jāva Vesamaṇakūde. . .  
 gāhā: majjhe Veyaddhassa u kaṇḍagamayā tīṇi hoṃti kūdā u | sesā pavrayakūḍā savve  
 rayayāmayā hoṃti || . . Go! Veyaddhassa pavrayassa sāsue ṇāmadheyye pa 6<sup>a</sup> matte  
 . . , kahi ṇ. bh. Jore diṇe uttaraddha-Bharāhe ṇāmaṃ vāse p.? Go! culla-Hima-  
 raṃtassa vāsadharaṇapavrayassa dāhīṇeṇaṃ, — darin Usabhakūde ṇāmaṃ parvae, —  
 schl.: eraṃ Maṇḍarassa pavrayassa jahā Vijāyassa avasesiṇaṃ.

2 18<sup>b</sup>: Bhavata kshetravarūpararṇanuprastāranāgatāvasarpiṇīyutsarpiṇī-  
 dravarūpakālacakraṇaṇaṃ: — Jambuddive ṇaṃ bhaṃte Bharāhe vāse kaṭirihe kāle  
 p.? Go! durihe kāle p., t. j.: osappiṇīkāle a ussappiṇīkāle ya: beide charrīdhe, bei  
 der osapp.: susamasusamākāle 1, sussamākāle 2, susamatussamākāle 3, dussamasusamā-  
 kāle 4, dussamākāle 5, dussamādussamākāle 6, bei der uss. umgekehrt; egamegussa ṇaṃ  
 bh. muhuttassa kevatīyā ussāsayaṃ viyāhīyā? Go! asaṃkheyyāṇaṃ samayāṇaṃ samu-  
 dayasamīṭisamāgameṇaṃ sā egā āralīya tti paruecati, saṃkheyyāṇ āralīyā ṇāsāso, saṃ-  
 khiyyāṇ āv. ṇāsāso, hetthassa aṇaragallassa ṇirukkiṭṭhassa jaṇṭṭṭṭo ege ṇāsāṇāsāse esa  
 pāṇu tti vuccā, satta pāṇu ime thove, sattu thovāṇ se lave, luvaṇuṃ suttahattarīe  
 ese muhutte tti āhīe; tīṇi sahassāṇ satta ya sayāṇ teruttarī(ṇ) ca ṇāsā [3773] |  
 esa muhutto bhāṇīsavvehiṃ aṇṇṇṇṇāṇīhīṃ<sup>2)</sup> || eeṇaṃ muhuttapamāṇeṇaṃ

1) Vaitādhya.

2) s. Bhagav. 1, 427 not. aus dem Anuyogadvārasūtra und oben p. 392, 427, 554.

tisaṃ muhuttâ ahoratto, paṇṇarasa ahorattâ pakkhe, do pakkhâ 7<sup>a</sup> mâso, do mâsâ u udû, tinnî udû ayaṇe, do ayaṇe saṃvacchare, paṇṇasamvaccharie jage, vîsaṃ jugâṃ vâsasae, dasa vâsasayâṃ vâsasahasae, sata(ṃ) vâsasahassâṇaṃ vâsasatasahasae, caürâsîti<sup>1)</sup> vâsasayasahassâṃ se ege purvaṃge, caürâsîti purvaṃgasatasahassâṃ se ege purve, evaṃ biguṇaṃ biguṇaṃ ñeyavvaṃ, turie 2 aḷaḍe 2 avave 2 hûhue 2 up-pale 2 paūme 2 ṇaḷiṇe 2 acchiṇṇare 2 aūe 2 paūte 2 ṇaūte 2 cūlete 2 jâva caürâsîtiṃ sîsa-paheliyaṃgasatasahassâṃ sâ egâ sîsapaheliyâ, etâvatâ vagonie, etâvatâ vagonitassa visae. teṇa paraṃ uramie 2: se kiṃ taṃ uramie? durîhe paṇṇatte, t. j.: palitorame ya sâgarovame ya, se kiṃ taṃ palitorame? palitoramassa parivaṇaṃ karissâmi, paramâṇi durîhe p., t.: suhume ya vârahârie ya, aṇaṃtâṇaṃ suhumaparamâṇupoggalâṇaṃ samudayasamitisamâgamaṇaṃ vâvâhârie paramâṇû ñipvygâi, tattha ño satthaṃ kamâi, sattheṇa sutikkheṇa vi chettuṃ bhettuṃ ca jaṃ kira ṇa sakkam taṃ paramâṇû siṭṭhâ vayanâti, âdipamaṇâṇaṃ aṇaṃtâṇaṃ vâvâhâriyaparamâṇûsamudogamaṇaṃ sâ egâ ussaṇhasaṇhiyâ<sup>2)</sup> . . , 7<sup>b</sup> se taṃ paliuvame, . . taṃ sâgarovamassa u egassa bhare parimâṇaṃ, eteṇaṃ sâgarovamappamaṇeṇaṃ cattâri sâgarovamakoḷâkoḷio kâlo susamasusamâ, . . . dasa sâgarovamakoḷâkoḷiu kâlo usappiṇi . . : — imise usappiṇisamâe susamasamâe samâe uttamakattḥapattâe Bharahassa vâsassa kerisae âgâraoyâre hotthâ? Go! bahusamoyye bhûmibhâge hotthâ; — 8<sup>a</sup> tise ṇaṃ bh. samâe Bharahae vâse maṇuyâṇaṃ kerisae âgâraoyâre paṇṇatte? Go! te ṇaṃ maṇuyâ supatitḥiyakummacârucâlana . . , maṇuyâṇaṃ kerisae â<sup>o</sup>? (Schilderung bis 9<sup>a</sup>). — 9<sup>b</sup> pupphaphalâṇaṃ kerisae assâde p.? . . , — atthi ṇaṃ bhaṃte Bharahae râyâ i râ juvarâyâ ti râ isara-talavara<sup>3)</sup>-mâḍambiya-koḍambiya-ibbha-setṭhi-siṇḍavâi-satthavâhâiyâ? Go! no ti, ravagaya-iddhisakkârâ ṇaṃ te maṇuyâ: atthi ṇaṃ bh. Bharahae vâse dâse ti râ pese ti râ bhatae ti râ bhâillae ti râ kam(m)ârâe ti râ? ño ti, ravagaya-âbhijoggâ ṇaṃ te maṇuyâ pannattâ, samaṇâuso!: atthi ṇaṃ bh. tise samâe Bharahae vâse mâyâ ti râ piyâ ti râ bhâyâ bhagiṇi bhayya putta dhâiyâ? haṃta tṭhi ño cera ṇaṃ tîrve pinnabamdhane samuppa 10<sup>a</sup> yyati: — goldne Zeit durch Negation alles Ueblen geschildert; — 11<sup>a</sup> imise osappiṇie susamâe samâe uttimakattḥapattâe Bharahassa vâsassa kerisae âgârabhâvapaḍoyâre hotthâ? Go! bahusamaramaṇiyye bhûmibhâge hotthâ: susamadusamâe . . , — 11<sup>b</sup> tise ṇaṃ samâe pacchime bhâge palitorama-ddhabhâgâvasese ettha ṇaṃ ime pannarasa kulakarâ<sup>4)</sup> samuppayitthâ, taṃ: Saṃmuti 1 Paḷimuti 2 Sîmaṃkare 3 Sîmaṃdhare 4 Khemaṃkare 5 Khemaṃdhare 6 Vi-malavâhane 7 Cakkhumaṇi 8 Jamsamaṇi 9 Abhicaṃde 10 Caṃdâbhe 11 Paseṇai 12

1) s. 16, 412. oben p. 400. 411. 427.

2) uclakshṇaḥlakshṇikâ Schol. fol. 70<sup>b</sup>;

über den weiteren Verlauf s. Bhagav. 2, 265 not., oben pag. 427.

3) talavaraḥ saṃtushtanarapatipradattasauvarṇapattâlamkritaḥiraska(h), caurâdîçuddhyadhikârî; mâṭambikaḥ pûrvoktamaḍambâdhipaḥ Schol. fol. 98<sup>b</sup>; — zu talavara cf. tâlâra »Dorfoberhaupt« 16, 38.

4) s. p. 416. Leumann Aupap. Einl. p. 2<sup>n.2</sup>.



*Marudere* 13 *Nābhī* 14 *Usabhe* 15 *tī*: *tattha ṇaṃ Saṃmutiṃ Khemaṅkarāṇaṃ etesi ṇaṃ pañcaṅgaṃ kulakarāṇaṃ haḅkkaṃ nāmaṃ daṇḅaṇṇī hotthā*, den zweiten fünf *makkāre* u. d. h., den letzten fünf *dhikkāre* u. d. h., . . . *Nābhissa ṇaṃ kulagarassa Marudevāe bhāriyāe kucchimsi ettha ṇaṃ Usabhe ṇāmaṃ arahā Kosalie paḅhamarāyā paḅhamajīṇe pomaḅevali pomaḅitthamaḅkare pomaḅadhammavaracakkavattī samuppāyjitthā*, . . . 12<sup>a</sup> *lehāyīyāu gaṇitappahāṇāu saṅṅarutapāyjavāsāṇāu bāvataraṃ kalāu*<sup>1)</sup>, *covatthiṃ ca mahilāgūṇe, sippasayaṃ ca kammaṇaṃ tīṇi vi paḅāhiyāe urāsatti*: — Bericht, wie *Usabha*<sup>2)</sup> Asket ward, (13<sup>a</sup>) zur höchsten Einsicht gelangte (*Purimatālassa nagarassa bahiyā, uttarāsāḅdhānakkhatteṇaṃ jogāṃ urāgaṇaṃ*), und *jīna* ward; er hatte 84 *gaṇadhara*, 84.000 *samaṇa* (*Usabhasena-pāḅmokkhāu culasīṃ samaṇasāḅhassū*), 300,000 *ayyiyā*<sup>3)</sup> mit *Baṃbhisuṃdari* an der Spitze, 305,000 *samaṇovāsaga* mit *Seyyama*, und 554,000 weibliche dgl. mit *Subbuddā* an der Spitze: — 13<sup>b</sup> *Usabhe ṇaṃ arahāṇi pañcūttarāsāḅdhe abhiḅchatṅṅe hotthā, taṃ jahā* . . .; — 14<sup>a</sup> dem *Isāna* (*Sūlapāṇi, Vasabharāḅana, Surinda* . . .) wankte sein Sitz etc., — 15<sup>b</sup> *ettha ṇaṃ dusaṃasusaṃā ṇāmaṃ samākāle paḅivayyimsu samaṇāuso!*: *tīse ṇaṃ bhaṃte samāe Bharahassa vāsassa kerisae āgāraṃ yāre paṇṅatte? Go! bahusamaṃaramaṇiyye bhūṃge p.*, . . . *taṇi vaṃsā samuppāyjitthā, t. j.*: *arahaṃtaṃse cakkavattivaṃse dasāraṃse, . . . tevisaṃ tīṅṅhayaṃ ekkārasa cakkavattīṇo ṇava Baladevā ṇava Vāsudevā samuppāyjitthā*, — 16<sup>a</sup> *ettha ṇaṃ dusaṃā ṇāmaṃ samākāle paḅivayyissati samaṇāuso!*, . . . *tīse . . . Bharahassa v. k. āg. bhavissati*, — *ibid. ettha ṇaṃ dusaṃadusaṃā ṇāmaṃ s. paḅivayyissati . . .*, — 17<sup>a</sup> *Gaṅgā-Siṃdhīu mahānadīu raḅapahaṃmettavitthārāu akkhasoyappamaṇaṃmettaṃ jalāṃ bojjiḅhaṅṅti*. — Und ebenso, im Futur, geht die Beschreibung der Zustände im *Bharaha* v. nun rückwärts von *dusaṃadusaṃā* 17<sup>a</sup> zu *dusaṃā* 17<sup>b</sup>, *dusaṃasusaṃā* 18<sup>a</sup>, *susaṃadusaṃā* 18<sup>b</sup>, *susaṃā taheva* 18<sup>b</sup>, — schl.: *susaṃasusaṃā vi taheva* 18<sup>b</sup> *jāva chavvīdhā maṇussa aṇusayyissaṅṅti jāva saṅṅicārī*.

3 40<sup>b</sup>: *Bharatacakricarītravaṇṅanaṃ*; — *se keṇa tṅṅheṇaṃ bhaṃte evaṃ vuccati: Bharaha vāse? Go! Bharaha vāse Veyadḅhassa pavvayassa dāhiṇeṇaṃ . . . Vinīyā ṇāmaṃ rāyahāṇī*, . . . 19<sup>a</sup> *tattha ṇaṃ Bharaha ṇāmaṃ rāyā cāraṃṅtaḅcakkavattī samuppāyjitthā*; . . . *tassa aṇṅayā kayā ḅi āudhagarasūlāe dīve cakkaraṅṅe samuppāyjitthā*, . . . 20<sup>a</sup> *Bharahaṃ rāyāṅṅaṃ piṅṅṅhaṃ aṇṅgachāṅṅti, tate ṇaṃ tassa Bharahassa raṅṅo bahāo khuyya-Cilāṅi-Vāmaṅi-Vadabhīu Babbarī-Vāṅsiyāo Joṅṅiya-Palhavīyāu Isīṅṅiyā-Thāriṅṅiyā (cārubhaṅṅiyāya sec. m.)* 20<sup>b</sup> *Lāsīya Laṅsiya (lāsīā laṅsia D) Damīli Sihalī (siṅṅhalīṃ D) taha Āraṃvī (°bī B) Pulīṅṅdiyā (a D, ya B) Pakvaṅi Vahaḅalī (Ba° DB) Muraṅṅḅī (Mura° D) Savarāu (Sab° DB) Pārasīu ya<sup>4)</sup> (a D) appiḅṅatīyāo (appaḅāyīyā D) caṅṅḅaṅṅakulasahatthaya caṅṅerīpuppha . . . Bharahaṃ rāyāṅṅaṃ*

1) s. oben p. 409. 410. 515.

2) s. p. 411. 412.

3) *ajjīā* Schol. 113<sup>a</sup>.

4) s. oben p. 431. 469. 537. 547.



*piṭṭhuo* 2 *anugacchaṃti*, . . *sotthiyaṃ* 1 *sirivatthaṃ* (cch!) 2 *ṇaṃdiyāvattaṃ* 3 *vaddhamā-  
ṇaṃ* 4 *bhaddāsaṇaṃ* 5 *matthaṃ* 6 *kalasaṃ* 7 *dappaṇaṃ* 8 *aṭṭhamamgalaḥ ālihittā*, . .  
23<sup>a</sup> *teṇeva se Bharahe rāyā Māgadhatitthakumārassa devassa im' etārivaṃ pīfi-  
dāṇaṃ paḍiṭṭhati*, . . 29<sup>a</sup> *tae ṇaṃ se Bharahe rāyā cakkarayanaḍesiyamagge aṇe-  
garāyā mahatā ukkiṭṭhisīhaṇādāṃ jāva karemaṇe Siṃdhūmahānaū puratthemilleṇaṃ  
kileṇaṃ jeṇeva Ummaggajalā mahānaū teṇeva urāgacchāi*, . . *t. k. t. s. uttaradḍha-  
Bharahe vāse bahare Avādā* (āv° im Verlauf) *nāmaṃ Cilāyā parivasanti*, . . 31<sup>b</sup>  
*tae ṇaṃ se Bharahe rāyā sakkamdhārārabale cammarayaṇaṃ duruhaī*, *c. duru-  
hittā dirvaṃ chattarayaṇaṃ parāmisāi*, — Unterwerfung der *Avādacilāya* durch *Su-  
seṇa*, den *seṇāvāi* des *Bh.* bis 32<sup>b</sup>, — Beziehungen des *Bharahe* und des *CullaHima-  
raṃtagirikumārassa derassa* 33<sup>a</sup>, — *tae ṇaṃ tassa Bharahassa raṇṇo aṇṇayā kayāi  
rayyadhuraṃ ciṃtemāṇassa im' eyārūve jāva samuppajjitthā* . . *appāṇaṃ mahārāyā-  
bhiseṇaṃ abhisīṇcāvittae tti* 37<sup>b</sup>.

40<sup>b</sup> *iti Bharahe* (°*hacarittaṃ* °BC) *ittha deve mahidḍhīe mahayyutīe jāva  
paliwamatthīe parivasāi; s' eeṇa ttheṇaṃ Goyamā! evaṃ vuccāi: Bharahe vāse, ad'  
uttaraṃ ca ṇaṃ Goyamā! Bharahassa vāsassa sāsae nāmadhiyye paṇatte, jaṃ na  
kayāi na āsi, na kayāi na tthi, na kayāi na bhavissāi, bhurim ca bhavāi ya bhavissāi  
ya dhuve ṇitīe sāsate akkhue avvae avatthīe ṇice Bharahe vāse.*

2. 40<sup>b</sup>—66<sup>a</sup> die übrigen *vāsa*, resp. *vāsahara*<sup>1)</sup>.

4 66<sup>a</sup>: *kshudra Himavā dādivarshadhara irāvatāntavarshavarṇanaṃ; —  
2. Culla Himavā tarāsaharapavvaya* 40<sup>b</sup>—44<sup>b</sup>: *kahi ṇaṃ bhaṃte Jambuddīve dive  
Cote nāmaṃ vāsaharapavvay paṇatte? Goyamā! Hemavayassa vāsassa dāhiṇeṇaṃ,  
Bharahassa vāsassa uttareṇaṃ, puratthima Lavaṇasamuddassa paccatthimeṇaṃ, paccatthi-  
ma Lavaṇasam° puratthimeṇaṃ, — 41<sup>a</sup> ittha ṇaṃ ege mahaṃ Paūmaddahe nāmaṃ  
dahe paṇatte, — 44<sup>a</sup> elf *kūḍa* auf dem *Cull°*, *t. j.*: *Siddhāyayaṇakūḍe, Cullahima-  
raṃtakūḍe, Bharahe°, Ilādevi°, Gaṅgā°, Siri°, Rohiyāsa°, Siṃdhū°, Surādevi°, Hema-  
rayā°, Vesamaṇa°, — 44<sup>b</sup> se eeṇaṃ aṭṭheṇaṃ Goyamā! evaṃ vuccāi Cullaote vāvvaē,  
ad' uttaraṃ ca ṇaṃ Goyamā!; — 3. Hemavae vāse* 44<sup>b</sup>—45<sup>b</sup>; *kahi ṇaṃ bhaṃte  
J. d. Hemavae nāmaṃ vāse p.? Goyamā! Mahāhimavāntassa vāsaharapavvayassa  
dakkhiṇeṇaṃ, Cuto tassa vāvvaēyassa utt., puratthimalavaṇas° paccatthimeṇaṃ, paccatthi-  
malav° pur.; — 4. Mahāhimavānte vāsaharapavvay 45<sup>b</sup>—47<sup>a</sup>; Go! Harivāsassa  
dāh., Hemavayassa vāsassa utt., puratthimalav° pacc., pacc. pur.; — 5. Harivāse  
vāse* 47<sup>a</sup><sup>b</sup>; *Nisahassa vāsaharapavvayassa dakkh., Mahāhimavāntassa vāsaharap° utt.,  
puratthimalav° pacc., paccatthimalav. pur.; — 6. Nisahe vāsaharapavvay 47<sup>b</sup>—49<sup>a</sup>;  
Mahāvidehassa vāsassa dakkh., Harivāsassa utt., pur. pacc., pacc. pur.: — 7. Mahā-  
videhe vāse* 49<sup>a</sup>—64<sup>b</sup>; *Nīlavāntassa vāsaharap. dakkh., Nisahassa vāsaharap. utt.,  
pur. pacc., p. p., . . ist caivvihe caivvapaḍoyāre p., t.: Puvvavidehe, Avaravidehe,**

1) s. p. 427. 443.

*Devakurâ Uttarakurâ*, . . 49<sup>b</sup> *kahi ñam bh. Mahâvidehe vâse Gamdhamâyane ñamam varakâraparvae (vakkh<sup>o</sup>) p.? Go! Mâñbhaddavamtassa vâsaharapavayassa dâh<sup>o</sup>*, . . 50<sup>a</sup>—54<sup>a</sup> *Uttarakurâ ñamam Kurâ*, . . 54<sup>a</sup><sup>b</sup> *Mâlavamte ñamam vakkhâraparvae*, . . 54<sup>b</sup>—56<sup>a</sup> *Katthe(cche?) ñamam vijae*, . . 55<sup>a</sup> *Veyudde ñamam parvae*, . . 56<sup>a</sup> *Cittakûde ñ. vakkhâraparvae*, . . 56<sup>a</sup> *Sukatthe(cche?) ñamam vijae*, . . 56<sup>b</sup> *Gâhâvâikunde ñ. kumde*, . . ibid. *Mahâkatthe(cche?) ñ. vijae*, . . ibid. *Vanha(Vamha)kûde vakkhâraparvae*, . . 57<sup>a</sup> *Nalîmakûde vakkh.*, . . 57<sup>b</sup> *Egasele ñ. v.*, . . 58<sup>a</sup> *Sîyâe mahânâie dâhinîlle Sîyâmuhavane ñamam vañe*, . . 59<sup>a</sup> *Devakurâ ñamam Kurâ*, . . 60<sup>b</sup>—64<sup>b</sup> *Mamdare ñ. parvae*, . . 62<sup>a</sup> *Namdamavane*, . . 63<sup>a</sup> *Pandagavane*: — 8. *Nelavamte vâsaharaparvae* 64<sup>b</sup>: *Mahâvidehassa vâsassa utt. Rammagassa vâsassa dakkh.*, *pur. pacch.*, *pacch. pur.*; — 9. *Rammae vâse* 65<sup>a</sup>: *Nelavamtassa utt.*, *Ruppissa dakkh.*, *pur. pacch.*, *pacch. pur.*; — 10. *Ruppî vâsaharaparvae* 65<sup>a</sup>: *Rammagassa vâsassa utt.*, *Hiram(ñ)avâsassa dakkh.*, *pur. pacch.*, *pacch. pur.*; — 11. *Hiram(ñ)avâe vâse* 65<sup>b</sup>: *Ruppissa utt. Siharissa dakkh.*, *pur. pacch.*, *pacch. pur.*; — 12. *Siharî vâsaharaparvae* 65<sup>b</sup>: *Hiram(ñ)avayassa utt. Erâvayas(s)a dâh.*, *pur. pacch.*, *pacch. pur.*: — 13. *Erâvae vâse* 66<sup>a</sup>: *Siharissa utt. uttaravamasamuddassa dakkhîñenam*, *pur. pacch.*, *pacch. pur.*, — schl.: *ñavaram Erâvae cakkavattî devo Erâvâi, se teñ attheñam Erâvae vâse.*

#### B. Die vakshaskâra 5—7.

5 75<sup>b</sup>: über die Geburt, Weihe etc. eines *tîrthakrit*<sup>1)</sup>, *tîrthakrijjanmâbhîshekâdhikâravaranam*; — *jayâ ñam egamege cakkavattivijae bhagavam(to) titthayarâ samuppayyamti, teñam kilenam t. s. ahelogavathavâu attha disâkumârû* . . . — schl.: *teñam te bahave bhavanavati-rânamantara-joisa-remâññyâ devâ bhagavato titthagarassa jammanamahimam kareñti 2 jenera Namdisare vare dire teñeva urâgachati 2, atthâheyam mahâmahimâu kareti 2, jam eva disim pâubbhuyâ tam eva disim pañigayâ.*

6 77<sup>a</sup>: *Jambûdvîpagatapadârthasamgrahavarñanam*: *Jambuddîvassa ñam bhamte divassa padesa lavanasamuddam puttâ? hamâ, puttâ, te ñam bhamte kim Jore dire lavanasamudde? Jore ñam bhamte dire*, . . . es folgt eine kurze Uebersicht über die *khanda*, *joyana*, *vâsa* etc. des *Jambuddîva* (75<sup>b</sup>—77<sup>a</sup>), eingeleitet durch eine den Inhalt kurz zusammenfassende *gâhâ*<sup>2)</sup>: *khanda 1 joyana 2 vâsa 3 parvaya 4 kûdâ 5 ya tittha 6 sedhû 7 | vijaya 8 ddaha 9 salilâ 10 u yam piñdae hoï samyahamî || 1 ||*, — schl.: *evam eva supurvâvareñam Jambuddîve dire*<sup>3)</sup> *coddasa mâlilî(salilâ)satasahassâ chappan(ñ)am ca sahassâ bhavamti 'ti-m-akkhîyam.*

7 95<sup>a</sup>: *jyotishkâdhikârarñanam*: *Jambuddîve dire ñam bhamte dire* (!) *kati camâda pabhâsimsu* . .

a. 85<sup>a</sup> von der Zahl der Gestirne, nämlich der Monde (2), Sonnen (2), *nakshatra* (56), *mahaggaha* (176), *târâ* (133,950 *târâganakodîkodîñam*!), *sîramamâdala* (184); über die Entfernungen dabei (77<sup>b</sup>): sodann von den *sîramamâdala*, und der Sonne

1) cf. oben p. 416.

2) s. unten bei Nro. 1848.

3) s. oben p. 430. 576.

(sūrio) überhaupt bis 82<sup>a</sup>: *Jambuddive naṃ diva Maṃdarassa pavrayassa kevatīyaṃ ābādhāe sarvabāhīrae* 78<sup>a</sup> *sūramamḍala paṇatte? Go! paṇatāḷisaṃ joyaṇasasahassāi tīmi ya tise joyaṇasae* [45,330] *ābādhāe sarvabāhīrae sūramamḍale paṇatte*, — von den *camḍramamḍala* 82<sup>a</sup>–83<sup>b</sup>, von den *nakkhattamamḍala* 84<sup>a</sup>–85<sup>b</sup>. Am Schluß dieser Darstellung directe Verweise auf die beiden upāṅga 5 und 7: *Jambuddive naṃ bhaṃte diva sūriā udīnapāṇam u(g)gacham<sup>1)</sup> dāhīnapāṇam āgachamti . . ? haṃtā Go! jahā paṃcamasae<sup>2)</sup> paḍhame uddesae jāva ṇ' era 'tthu ussa* 85<sup>b</sup> *ppīṇī aratṭhite naṃ tattha kāle paṇatte, samaṇāso!<sup>3)</sup> ice esā Jambuddivapaṇuṇattī sūrapaṇatticatū(ratthu D) samāseṇaṃ samattā bhavati<sup>4)</sup>: Jambuddive naṃ bhaṃte diva camḍimā udivi(ṇa)pāṇam uggacha pāṇadāhīnam āgachamti jahā sūravattavvayā jahā paṃcamasayassa dasame uddesae jāva aratṭhite naṃ tattha kāle p., samaṇāso! ice esā Joṇattī camḍapaṇattivetthu(va<sup>o</sup>) samāseṇaṃ samattā bhavati<sup>4)</sup>.*

b. 87<sup>a</sup> Jahresrechnung. Zeittheilung: *kati naṃ bhaṃte saṃvacharā paṇnattā?*: zunächst über die fünf verschiedenen Jahresarten: *nakkhattasaṃvachara jūga<sup>o</sup> paṃāṇa<sup>o</sup> lakkhaṇa<sup>o</sup> saṃicchara<sup>o</sup>*: — *nakkhattasaṃvachare naṃ bhaṃte kati vidhe paṇṇatte? Go! divālasavidhe p., t. j.: sūraṇe<sup>5)</sup> bhaddarāe āsoe<sup>6)</sup> jāva āsāḍhe, juṃ vā rahassāi mahaggahe divālasahīṃ saṃvachariṃ savanakkhattamamḍalaṃ samāṇe se taṃ nakkhattasaṃvachare: — jūgasamvachare . . paṃcaridhe, t. j.: camḍe vaṇḍe abhivattite<sup>7)</sup> yaṃ camḍe abhivattite cere: paḍhamassa ṇ. bh. camḍasaṃvacharassa kati parvā paṇnattā? Go! caūrīsaṃ; ebenso Jahr 2 und 4, während Jahr 3 und 5 (*abhivaddhito*) deren 26 haben: — *paṃāṇasaṃvachare . . paṃcaridhe, t. j.: nakkhatte camḍe jaḍu āivve (! nī āice) abhivettite<sup>8)</sup>: — lakkhaṇasaṃvachare<sup>9)</sup> . . paṃcaridhe p., t.: saḍayaṃ nakkhattā jogam jōya(ṇ)ti samayam uḍa parīnamanti | ṇa 'ccaṇha ṇā 'isīṇa bahundau hoi ṇakhatto || . . . — 86<sup>a</sup> saṃiccharasaṃvachare . . atṭhāvisatīvidhe p., t. j.: abhīṭī sarāṇo dhaṇīṭṭhā sayabhisayā do ya hoṃti bhaddavayā | revati assīṇi bharaṇī cattī ya taha rohiṇī cere || jāva uttarāi āsāḍhāu, ja(ṇ) vā saṃicchare saṃvachare mahaggahe tīsāe saṃvacharehi savcaṃ nakkhattamamḍalaṃ samāṇe se taṃ saṃiccharasaṃvachare: — 86<sup>a</sup> Monate, 12, *divādhā, loiyā: sāvaṇe bhaddarāe jāva āsāḍhe*, und *louttariyā<sup>10)</sup>*: *abhmāḍite pāṭṭh(i)e yā vijāe pīvaddhāne | saṃyaṃse sire cere sisire ya sahemaca || ṇerame vasantamāse, dasame kusumasambhāve | ekkārasi ṇiddhe, vaṇavīrodhe ya vārasame ||*; — Namen der 15 Tage<sup>11)</sup> der beiden paksha: *puvrage siddha maṇorame . . der 15 tīhi: naṃde bhadde jāe . .*, — 86<sup>b</sup> der 15 Nächte:**

1) E 342<sup>a</sup> *dvau sūryau udīcīnaprācīnam udgatya.*

2) s. oben pag. 426.

3) *he ḡramaṇa he āyushman.*

4) ist dies etwa dahin zu deuten, dass up. 6 hier einst endete?

5) *ḡrāvaṇa.*

6) *ācīvaṇa*, s. oben p. 442.

7) *abhivardhita*, Schaltjahr.

8) *nākshatra(h) camḍrah pīṇasaṃvatsarah ādityah abhivardhitaḡ ca*, s. unten p. 591.

9) s. Ind. Stud. 10, 301.

10) cf. *Naksh.* 2, 349.

11) s. unten p. 592; Ind. Streifen 1, 92.





Auf 94<sup>a</sup> kommt der Text nochmals auf den *Jaṃvuddīva* zurück, schl. resp. mit einer Erklärung des Namens: *tattha dese 2 tahiṃ 2 bahare jaṃburukkhā jaṃbuṇāma jaṃburanā jaṃburanasaṃḍā niccaṃ* 95<sup>a</sup> *kusumitā jāva . . urasobhemaṇe cittaṃti . . se teṇa tthenaṃ Go! evaṃ vuccati: Jaṃbuddīve 2; c (!) tate ṇaṃ samaṇe bhagavaṃ Mahāvīre Mithilāe nayaṇīe Māṇibhadde ceie bahiṇaṃ samāṇaṇaṃ b. samāṇaṇaṃ b. sāvaḡaṇaṃ b. sāviḡaṇaṃ b. devāṇaṃ b. devīṇaṃ majjhagae evaṃ ātikkhati evaṃ bhāsati e. paṇaveṇi e. pariveṇi, Jaṃbuddīvapannaṇattī nāma ayyo ajjhaṇe, J. nāma ayyo a., atthaṃ ca hetuṃ ca paṣiṇaṃ ca kāraṇaṃ ca vākaraṇaṃ ca bhuyyo 2 avadamseti tti bemi; Jaṃbūdvīpaprajuapti(h) samāptā.*

### 1845. Ms. or. fol. 1010.

Dasselbe Werk (= B).

143 foll. (11 Z., à 46 *aksh.*): ohne Datum; *granthaḡraṃ* 4154.

A. 1–4 100<sup>a</sup> die 7 *vāsa* und 6 *vāsahara*: 1 61<sup>b</sup> das *Bluraha vāsa*, — 1 9<sup>b</sup> allgemein, — 2 28<sup>b</sup> Zeit- und Maafstheilung; die 14 Zeitstufen, — 3 61<sup>b</sup> König *Bharata*; — 2 resp. 4 100<sup>a</sup> die anderen *vāsa* und *vāsahara*.

B. 5 114<sup>b</sup> von der Geburt etc. eines *tīrthakṛit*, — 6 117<sup>a</sup> die *padārtha* im *Jaṃbūdvīpa*, — 7 143<sup>a</sup>: a. 130<sup>a</sup> allgemein Astronomisches, b. 133<sup>a</sup> Zeitrechnung, c. 138<sup>b</sup> die *nakshatra*, d. 143<sup>a</sup> *caṃdravimāna* etc.

### 1846. Ms. or. fol. 1011.

Dasselbe Werk (= C).

158 foll. (11 Z., à 40 *aksh.*): ohne Datum; — *ṇeshṭiṇṇīpālapaṭhanārthaṃ lakshyāpitaḡ (!):anthaḡraṃ ḡlo°* 4154.

A. 1–4 109<sup>b</sup>; 1 68<sup>b</sup>; 1 10<sup>b</sup>, 2 31<sup>b</sup>, 3 68<sup>b</sup>; — 2 resp. 4 109<sup>b</sup>.

B. 5 125<sup>b</sup>, 6 128<sup>a</sup>, 7 a. 142<sup>a</sup>, b. 145<sup>a</sup>, c. 152<sup>b</sup>, d. 158<sup>b</sup>.

### 1847. Ms. or. fol. 673.

Dasselbe Werk (= D), mit dem *prameyaratnamaṇjūshā* genannten Commentar (*vṛitti*, = E) des *ṇṛī ḡānticaṃdragaṇi*, Schülers des *Sakalacaṃdragaṇi*, unter Kaiser *Akbar*. Der Text ist hier in 7 *vakshaskāra* getheilt.

387 foll. (14-18 Z., à 53 *aksh.* im Text, der in der Mitte, und zu 60 *aksh.* im Commentar, der über und unter dem Text steht); das Datum steht auf 130<sup>a</sup>: *saṃvat 1664 varshe caitra va di 5 ḡanau likhite | muni ṇṛī Varddhamaṇena | paṇ° ṇṛī Ratnacāṃdragaṇi likhāpitaṃ*. — Das erste Blatt ist neu ergänzt; das zweite Blatt und das Schlufblatt sind auf der ersten Seite in der Mitte durch einen Strich getheilt, und die rechte Hälfte ist leer gelassen: auch im Innern finden sich hie und da halbe, oder viertel-, Seiten oder ein noch geringerer Raum, leer gelassen; wohl für Zeichnungen oder Tafeln bestimmt, die dann nicht ausgeführt worden sind.

I 67<sup>a</sup>: *ṣṛīgurubhyo namaḥ | jīyā(t) tejas tribhuvanatilakābhaṃ Jainam enasā muktam | yogidhyeyam ameyam kalpitakṛitika . . (Lücke) || 1 || jāvati jagajjananarajanakṛitīkaṣṣalo Varddhamānaajīnacāṃdrāḥ | yena tribhuvanabhavanam prakāṣitam cakpradīpena || 2 || GautamaSudharmamukhya vijayantāṃ gaṇabhṛitah ṣrutāmbudhayah | yajjātasamayaratnā -lakṛitimaṃto vibhānti budhāḥ || 3 || yadannugrahodbhramānti ṣrutasāgarapīragāmināḥ sudhayah | sà ṣrutadevi kāmītakāryarīdhau sāva-dhānā`stu || 4 || nījagurupadakamala(yuga)ṃ rāmalam praṇipatyatadupadeṣena vidadhe Jambūdvīpaprāṇapter rīvarāṇam kīncit || 5 || iha hi jagati sakalo`pi lokah sukḥābhilāshi duḥkḥaparāṇmakhaṣ ca, . . jñānāśiṣhe api sākshān mokshasādhanam samyaksam-yamānushthānam, tac ca samyaksjñānapūrvakam evā,`tah prathamatayā jñānam eva pra-yatnavishayīkāryam. . . 2<sup>a</sup> tad upadeṣaḥ ca gaṇadharaṣṭharīrā`dībhir aṅgopāṃgādi-ṣāstreshu prapamcītaḥ, tatrā`ṃgāni drādaṣa, upāṃgāny api aṅgāikadeṣaprapamca-rīpāni prīyah pratyamgam ekaikabhāvat tāvaṃty eva, tatrā`ṃgāni ācārāṃgādīni pra-titāni, teshāṃ upāṃgāni kramenā`mīmā`): ācārāṃgasyau`papātikam 1, sūtrakṛid-aṅgasya rājapraṣṇīyam 2, sthānāṃgasya jīrābhīgamah 3, samarāyāṃgasya pra-jñāpanā 4, bhagavatyāḥ sūryapraṇaptiḥ 5, jñātādharmakathāṃgasya jambūdvīpa-prāṇaptiḥ 6, upāṣakadaṣāṃgasya caṃdrapraṇaptiḥ 7, aṃtakṛiddaṣāṃgādīnām dṛiṣṭivādūparyamānām paṃcānām apy aṅgānām nirayāvalikāṣrutaskandhagata-kalpikā`dīpaṃcāvargrāḥ paṃca vargrāḥ (! doppelt) paṃco`pāṃgāni, tathā hi, aṃta-kṛiddaṣāṃgasya kalpikā` 8, amuttaropapātikadaṣāṃgasya kalpacatamśikā 9, praṇa-ryākaraṇasya puṣpītā 10, rīpākaṣrutasya puṣpacūlikā 11, dṛiṣṭivādasya Vṛiṣṇi-daṣā 12 itī; atra co`pāṃgakrame sāmāxāryādaū` kaṣṣid bhedo`py asti; aṃgā-nām ca madhye dre`adye aṅge ṣṛī`Ālāṃkācāryaīr rīrīte staḥ, ṣeshāni navā`ṃgāni ṣṛī`Abhayadevasūripādair rīrītāni samī, dṛiṣṭivādāṣ (t)u Vīranīrvāṇāt varshasahasre vyavachīna itī na tudrīvarāṇaprayojanām; upāṃgānām ca madhye prathamam upāṃgam ṣṛī`Abhayadevasūribhīr rīrītām, rājapraṣṇīyādīni staḥ ṣṛī`Malayagīrīpādair rīrītāni, paṃcopāṃgamayīr nirayāvalikā ca ṣṛī`Caṃdrasūri-bhīr rīrītā; tatra prastūtopāṃgasya vṛtīḥ ṣṛī`Malayagīrīkṛītā`pi samprati kāla-doshena vyavachīnā, idam ca gaṃbhīrārthatayā`tīgahanam, tenā`nnyogarahitam mudrītā`rājakīyakamanīyakoṣagṛīham wa na nadarthārthīnām (tad°) hastārpitasiddhi-kam samjāyatu itī kalpīārthakalpanakalpadrūmāyāṇayugapradhānasamānam sam-prati vijayamānagachanāyakaparamaguruṣṛī`Hīrarījaya sūriṣṣaranīrdeṣena ko` 2<sup>b</sup> ṣādhyā`kshājñayā`preṣhyeṇe`vo`nmudraṇam īva mayā`tadannuyogaḥ prārābhyate; sa ca caturddhā: dharmakathānuyoga` 3) uttarā`dhyayanādīkaḥ, gaṇitānuyogaḥ sūrya-prāṇaptīyādīkaḥ, dravyānnyogaḥ pūrvāni sammatyādīkaḥ ca, caraṇākaraṇā-*

1) s. 16, 416.

2) das upāṅga selbst nennt sich aber nirayāvalīāo.

3) s. 16, 373.

4) versiegelt.

5) Lücke! s. oben p. 361 und cf. 16, 258, 347, 17, 64.



nuyogaḥ ca dāraṅgādīkāḥ; prastutaḥśāstrasya kshetraprārūpanātmakatrāt tasyāc<sup>1)</sup> ca gaṇitasādhyaatrāt gaṇitanuyoge m̄tarbhāva(h?). na tv (nanv?) evaṃ caraṇakaraṇātma-kācārādīcāstrāṇāṃ iva nā `sya muktyaṅgatā śākshāt mokshamārgvabhūtaratnatrayāṇu-padeḥakatrat itī cen. na, śākshūdupadeḥakatratbhāve `pi tadupakāritayā ḥeshāṅām api tra-yūṅām anuyogānām muktyaṅgatvāirodhāt, tathā co `ktaṃ: . ., iha yady api evā Ma-layagīripādānām kra parakṛitākshepaparihāraprabhavishṇuvacanaracanācāturyam. kra ca tathāridhasaṃpradāyastacīryam(sāci<sup>o</sup>?), kra ca tattannībanūdhabanūdhuratānāipūṅyam, kra kuḥāgrasamapratibhāribharaḥ ca, kra ca me tattatpūrvapakshottarapaksharacamī-svakuḥalutram. kra ca musalāgramatitvam itī mahatī hetisaṃhativibhede `pi pravṛittir aya-rābhasikī pravṛittir aho hetīdhrīshṭatārṛittih(?) katarīkathīṇaḥ kumṭhujānadhathagraha ity upahāsapā 3<sup>a</sup> tratāmātraphalatayā caṇḍrākarshakamṛigemḍrāṇmūyāyitā evīgālusye `va mamū `naucīṭim aṇcati tathā `pi lohaḥālāvīkīrṇānām lohasārakayānām cubakācma(?)-prayogeṇai `va mahatā prayatnena prāyas tattatprācīna-jīrābhīgamādvīrittishu dṛi-shṭānām eva ryākhyālarānām ekatra mīlanam anuvicīṇtya anrākhyānarīpam ere `dam ryākhyānam vīdhīyata itī nā `naucīṭileco `pi `ti sarvasastham itī cāstraprastāranā; tasya cā `nuyogasya phalādidvāraprārūpanataḥ pravṛittir bhavati. yatu uktaṃ: tassa phalajoga . . ., tatra prekshāvatāṃ pravṛittaye tasyā `nuyogasya phalam arācyam vācyam. anyathā `sya nī(h)phalatvam ākalayya ryākhyātārāḥ crotāraḥ ca kaṇṭakacā-khāmādane(?) iva nā `tra pravartteram itī; tac ca dvīdhā, kartuh crotuḥ ca . .: — keva-lu(m) cṛaddhānsārīṇaḥ prati savai (sā cāi?) `ram arthato bhayaratā Varddhamaṇa-svāminā Jambūdvīpaprajñaptir uktā, sūtrato gaṇadharaīr drādaḥyām<sup>2)</sup> upanībaddhā, tato `pi maṇḍā(m)dhamedhasām anugrahāya sātīcayacṛutaādhārībhūḥ shashṭhād aṅgād ākrīshya pṛīthag-adhyayanatrena vyavasthūpitā, amum eva sambanī-dham anuvicīṇtya sūtrakṛīd upodghātam ādhāsyati; atharū cāsnah(stuh?) prāmāṇye cāstraprāmāṇyam itī ādyasaṃvāmdhasyūi `va prāmāṇyagrahārtham aparasaṃbanīdhavī-rūpanam, na hī veditaparamata(f)tvāḥ sa(f)tvāṇugrahaīkpravṛittīmāṇto bhagavaṇto jātū `peyānūpayogi bhūshāṇte, bhagavattābhāṅgād itī; atharū yogo `vasarah, tataḥ pra-stutopāṅgasya dāne ko `vasara? ity, ucyate. tayā `ṅgasyā `ṅgārthānūvadakatayā `ṅga-sānīpyena varttanād ya evai `tadīyāṅgasyā `vasarah sa evā `syā `pī `ti, tatra `vasara-sūcīkā imā gāthāḥ<sup>3)</sup>: tīvarīsapa 3<sup>b</sup> rīyāyassa o āyārapakappanāma (a)jjhayaṇam | cañvarīsassa ya sammam sūagaḍum nāma aṅgam tī || 1 || dasakappavvarahārā saṃ-raccharapaṇayadikkhiyasse `va | ṭhāṇam samarāvū rīya aṅg ete<sup>4)</sup> atthavāsassa || 2 || dasavāsassa vīrāho, egārasavāsagassa ya ime ū | khudḍiyavīmāna-m-āī ajjhayaṇā paṇca nūyavvā || 3 || bārasavāsassa tahā aruṇorāyāī paṇca ajjhayaṇā | terasavāsassa tahā atthānasuyāyā caūro || 4 || caūdusavāsassa tuhā āsīvīsabhāvaṇam jīṇā bīṇtī |

1) nämlich: °prārūpanāyāḥ.

2) d. i. wohl: in der nur aus den 12 āṅga bestehenden bambhī līri? 3) s. 16, 224.

4) oder ob: aṅge te? resp. Dual?, cf. oben p. 581, 2: do ayaṇe saṃcāchare.



*bhāvav(!)Bharatacakricaritravarṇano nāma tṛtīyo rakshaskārah: — 4: kshudra-Himacādūdivarshadharaivāratāṃtavarsharṇano nāma caturtho rakshaskārah: — 5: tīrthakṛījjanmābhishhekādīkāravarṇano n. pañcamo v.: — 6: Jambūdvīpagataquadārthasamgrahavarṇano n. shashṭho v.: — 7: jyotishkādhikāravarṇano n. saptamo v.*

2 130<sup>a</sup>: *atha kshetrāṇy avasthītānarasthītakālabhedena dvidhā jñānā apy ābrāṣṭhā sakshād avasarpataḥ śubhān bhārān rikshya pariçeshyān (!) sambhāryamānam avasthītakālam hṛidi nābhāya pṛichati: Jambūdvīve ṇaṃ bhaṃte ityādi.*

3 204<sup>a</sup>: *atha varṇyamānasyai tadvarshasya nāmnah prarṇittinimittāṇi pipṛichishur āha: se keṇa tthenaṃ ityādi.*

4 274<sup>b</sup>: *atha kshulla Himavadvīrer avasarah, kāhi naṃ ityādi: — bis 216<sup>a</sup>. — 3 Hemavae 218<sup>a</sup>. 4 Mahāhimavāṃte 220<sup>a</sup>. 5 Hurvāse 221<sup>b</sup>. 6 Nisāhe 224<sup>a</sup>. 7 Mahāvīdehe<sup>1)</sup> 270<sup>a</sup>. 8 Nīlavāṃte 271<sup>a</sup>. 9 Rammāe 272<sup>a</sup>. 10 Ruppī 272<sup>b</sup>. 11 Hīrannavāe 273<sup>a</sup>. 12 Sīhari 274<sup>a</sup>. 13 Erāvāe 274<sup>b</sup>.*

5 305<sup>a</sup>: *samprati yad uktaṃ Pāṇḍukambalāçilādau sīhāsānavarṇanādhikāre 'tra Jīvo bhishicyate tat sīhāvalokanānyāyena nūsmaran jñājanmābhishhekotsavavarṇanārtham prastāvanāsūtram āha: jayā ṇaṃ ityādi. yadā yasmin kāle ekai-kasmin cakravartivijetavye kshetrakhaṇḍe Bharatādau bhūgavāntas tīrthakarāḥ samutpadyāṃte jāyāṃte tadā ṇaṃ janmamahotsarah pravartate.*

6 310<sup>a</sup>: *pṛishṭāṃ Jambūdvīpāṃtarrarīscarūpāṃ. samprati tasyai 'ra carama-pradeçascarūpaprāçṇāyā 'ha: Jambūdvīvassa ṇaṃ ityādi pūrrarati, . . .*

7 385<sup>a</sup>: — a. 346<sup>a</sup> *Jambūdvīpe ca jyotishkāç caramitī 'ti tadadhikārah samprati pādīyate. tatra prastāvanārtham idaṃ caṃdrādisamkhyāprāçnasūtram: Jambūdvīve ṇaṃ ityādi.*

b. 353<sup>a</sup> *eteshāṃ jyotishkāṇāṃ cāraviçeshāḥ samvatsaraviçeshāt pravartāṃte itī tadbedapraçṇam āha: kati ṇaṃ bhaṃte ityādi: — 347<sup>a</sup> atha tṛtīyah: paṃāna-samvachare ityādi . . paṃcavidhah: nākshatrah caṃdrah ṛitū<sup>o</sup> ādītyah abhi<sup>o</sup>, atra nāksh-atracāṃdrābhivarddhītākhyāḥ svarūpataḥ prāy abhūtāt, ṛitaro lokaprasiddhā vasantā-dayah tadryavahārahetaḥ samvatsarah ṛitusamvatsarah. gramthāṃtare ca 'sya nāma sāvānasamvatsarah karmasamvatsara itī: ādītyacāreṇa dakṣiṇottarāyaṇābhyaṃ nishpannah ādītya<sup>o</sup>rah . . (Jahre zu 327, 354, 360, 366, 383 Tagen), — atha laksh-aṇasamvatsarapraçṇam āha: paṃcavidhah, nākshatrādibhedāḥ, tad yathā: samakam*

348<sup>b</sup> *samatayū nākshatrāṇi kṛittikūdīni<sup>2)</sup> yogam kārttikīpūrṇamāsyādīvibhīḥ (tūhī?) saha sambandham yojayāṃti . . tathā yatra samataye 'ra ṛitarah pariṇamāṃti na rishamatayā, kārttikīyā anāṃtarāṃ hemāntarūḥ paushyāḥ anāṃtarāṃ çīçrartur ity eram . . yaç ca sāmrvatsaro nā 'tyushṇah nā 'tīçītalḥ tathā bahūdakah. . . itī*

1) 226<sup>a</sup> *Gaṇḍhamādanā nāma, vakshasi madhye svagopyāṃ kshatrapudcan (?) sam-bhūya kurvaṃti 'ti vakshaskārah, tajjātīyo 'yam itī vakshaskāraparrato gajadantāpara-paryāyah prajñaptah. 2) also hierbei nicht abhūjādīni, sondern die alte kṛittikā-Reihe!*



*nakshatrarāralakṣaṇalokśhitatrāt nakshatrasaṃvatsara iti, atra gāthācāṃdasi pra-*  
*thamārddhe mātrāyā ādhikyam apy ārshatrād asya na duṣṭa(m), na hy*  
*ārshāṇi chandāmsi sarvāṇi vraktyā (vrityā?) vaktvaṃ cakyaṇi kivid<sup>1)</sup> yathā-*  
*darṣanam anusartavyāṇi, evam anyatrā 'pi jneyaṃ: atha cāṃdraḥ . . . — 349<sup>b</sup>*  
*lokottarāṇi nāmāṇy amūni, tad yathā, prathamah cīraṇo bhincāṃdito, dvitīyah*  
*pratishṭhitas. tṛtīyo vijayah, 4. prīteardhanah. 5. creyān, 6. cīrah, 7. cīcīrah, 8. himarān,*  
*sūtre tu padapūraṇāya sahaçabdena samāsah tena himaratū saha cīcīra ity āgatam*  
*cīcīrah himarāñ ce 'ti. 9. rasamāmāsah. 10. kusumasambhavaḥ, 11. nidāghah, 12. van-*  
*vīrohaḥ, atra sūryaprajnaptirvṛttau abhināṃditasthāne abhināṃdah vanavīroha-*  
*sthāne tu vanavīrodhī iti<sup>2)</sup>.*

**c.** 372<sup>a</sup> *atha cāṃdrasya nakshatraiḥ saha dakṣiṇādidiyogo bhavati tena pra-*  
*thamato nakshatraparipātīm āha: kati ṇaṃ bhaṃte ityādi, — 370<sup>a</sup> cāṃdrasūryāṇām*  
*devānām hīttī 'pi tī kshetrāpekshayā adhastanā api tārās tārāriparimānādhihsthā-*  
*tāro devā dyutivibhavādikam apekshya kecīd aṇavo 'pi hīnā api bhavaṃti, kecīd tulyā*  
*api bhavaṃti, adhikātraṃ svaṃsredrebhyaḥ<sup>3)</sup> paricāradevānām na saṃbhavati 'ti na pṛ-*  
*śṭam: tathā sa me vī 'ti. cāṃdrādivimānāiḥ kshetrāpekshayā samaçreṇīsthītā api tārā-*  
*rīpās tārāvimānādhihsthātāro devās, te 'pi cāṃdrasūryāṇām devānām dyutivibhavādikam*  
*apekshya kecīd aṇavo 'pi kecīd tulyā api bhavaṃti, tathā cāṃdrādivimānānām kshetrā-*  
*pekshayā upary u(pa)ritītās (°tanās?) tārārīpās . . .*

**d.** 385<sup>a</sup> *athā 'śṭamadrāraṃ pṛichati: cāṃdarimāṇe ṇaṃ ityādi, — schl.: iti*  
*brarīmi 'ti Sudharmāsramī Jambūsramīnaṃ pṛai brūte, aham iti brarīmi: ko 'rthah,*  
*guruseṃpradāyā 385<sup>a</sup> gatam idaṃ Jambūdrīpaprajnaptvāmakam adhyayanam, na*  
*tu mayā sṛabuddhyo 'pṛekṣtam iti upadarṣayati . . . atra ca graṃthaparyavasāne çrī-*  
*man Mahāvīranāmakathanāṃ carāmaṃgalam iti.*

Am Schluß 51 Verse (*ārya* etc.), in denen der Schreiber, der die Hand-  
schrift (s. fol. 130<sup>a</sup>) *saṃrat* 1664 für *Ratnacandra*, einen Schüler des (*ānticandra*,  
schrieb. sehr ausführlichen Bericht erstattet von dem Autor, sowie von dessen  
Lehrern etc. und Geschlecht (*Tapāgaṇa* v. 4). Nach v. 19 ist das Werk abgefaßt  
AD 1595: *teshāṃ çishyāṇṇeyam gurujanavilītanugrahād eva Jambū-drīpaprajnapti-*  
*vṛttih svaparahitakṛite (Çānticāṃdreṇacakre | varshe çrīVikramārkaḍ vidhu-çara-*  
*-çarabhūcaktra<sup>4)</sup>-dhātrīpramāṇe [1651] rājye prājye çrīyā çrīAkabaraṇīpateḥ puṇya-*  
*kārṇyjasīndholḥ || 19 ||, nach v. 40 aber neun Jahre später mit Hilfe des *Vijayasena**  
*completirt worden: çrīmadVikramabhūpatā(°to?)'ṇbaru-guṇa<sup>5)</sup>-kshamākhaṇḍa<sup>6)</sup>-*

1) *kīncid!* »so gut es geht«?; cf. 16, 235.

2) s. Ind. Stud. 10, 298.

3) ? ob *svaçcāndrebhyaḥ?* *sva* resp. für *sūrya?*

4) d. i. *vaktra!* nämlich die sechs *mukha* des *çarabhū* (*Kumāra*).

5) *guṇa* als sechs! (fehlt bei Burnell South Ind. Pal.<sup>2</sup> p. 77).

6) *kshamākhaṇḍa* als sechs! (wie eben).

*dâkshâyâñi- prâñeçâṅkitavatsare 1660 'tirucire pushyem̄dubhûvâsare | rûdhe çuddha-  
tithau tathâ rasamite çrî Râjadhan ye pure pârçve çrî Vijayâdisena suguroḥ çuddhâḥ  
samagrâ 'bhavat || 40 ||; — Ratnacandra* liefs, seinem Lehrer Çânticandra zu Ehren,  
eine ganze Zahl Copieen anfertigen (v. 49), die erste resp. durch seinen eigenen  
geschickten Schüler *Dhanacandra* (v. 51). *çrî Çânticandravâcakaçishyavaro vibudha-  
Ratnacandraḅgañiḥ | asyâ bahvâdarçân alikhad bhaktiyuktamanâḥ || 49 || . . tachishyo  
Dhanacandraḥ sphuradurudhîr lipikalâvidhivitaṅdraḥ | akarot prathamâdarçam  
sûtrârthavirecane caturâḥ || 51 ||*

### 1848. Ms. or. fol. 766.

Des *Haribhadrasûri Jambûdrîpasamgrahañi*, in 29 âryâ, mit dem *saṃvat* 1390  
abgefaßten Comm. (*kshetrasamgrahañivṛiti*) des *çrî Prabhânamdasûri*; — mythische  
Zahlangaben über die Gröfse, Eintheilung, Berge, Flüsse etc. des *Jambûdvîpa*. —  
Der Autor geht mit der Grammatik sehr frei um, *prâkṛitaçailyât*, wie der Com-  
mentar bemerkt.

10 foll. (13-22 Z., im Comm. bis zu 68 Z. *aksh.*). *saṃvat* 1652 *varshe âshâdha  
sitatrayodaçyâṅ ravau Maṅgalapure likhitam, guoçrî Nayavimalaçishyena*; beim  
Comm. *granthâgram* 667.

Comm. beg.: *om namo vîtarâgâya, ai<sup>1)</sup> namah, natrâ çrîvîrajinaṅ samdarçitavi-  
çraviçravastucayam | çrîkshetrasamgrahanâyâ vṛiti(ṅ) kurve yathâçakti || 1 || dattai-  
kâmtarâdisam̄dohârasâdînâṅ girâ svargjâpagânâvânuvâdânâṅ çrî Haribhadrasûri-  
pâdânâṅ kṛite vyâcikhyâsâyâṅ mâdriçasyâ 'lpamedhasaḥ ko 'vakâças? tathâ 'py arthani-  
pūṅaprakaraṅarâgût svaçaktim ajânâno 'py upacakrame: iha tâvat sûtrakâraḥ pra-  
thamaṅ caturatiçayasvarûpabhagavanamaskâramam̄galâdyabhîdhâyikâṅ çishtopadiçta-  
mârgvânusaraṅârtham âdyagâthâm âha: namîya jine 'tyâdi.*

Text beg.: *namîya jinaṅ savvanâṅ, jayapūyayam jayaguruṅ Mahâvîram |  
Jambuddîvapayatthe, buçam̄ sutâ saparaheṅ || 1 || . . tatra padârthâḥ: kshetra-  
parvatanadîvanâdayo, . . sûtram̄ siddhâṅto gaṅadharâdiracita Jambûdvîpaprajñapti-  
-kshetrasamâsâdi, tasmât; sva âtmâ paro 'nyas, tayor hetur nimittam, tudartham  
ity arthâḥ; — idânîm abhidheyarûpadaçadvârapurassaram̄ kavîḥ prakaraṅâbhîdhâ-  
nam âha: kham̄de tî.*

*kham̄dâ 1 jôyana 2 vâsâ 3 parvaya 4 kûdâ 5 ya titha 6 sedhio 7 | vijaya 8 ddaha 9  
salilâo 10 pim̄d' esim̄ hoi samghayanî || 2<sup>2)</sup> || kham̄dâ vistâreṅa Bharatapramâṅdâni,  
yojanâni ghanûkṛitarûpâni, varshâni Bharatakshetrâdîni, parvatâ Vaitâdhyâdayaḥ,  
kûṭânî Vaitâdhyâdîparvataçiraḥsthitâni çriṅgarûpâni Siddhâyatamakûṭâdîni, tîrthâni  
Mâgadhâdîni, çreṅayo dîrghâ Vaitâdhyeshu pârçvadrave 'pi vdyâdharanagarâbhîyogika-  
devanuvâsuçreṅayah, vijayâṅ Kachûdayaḥ, hradâḥ Padmâdayo mahâhradâḥ, salilâ*

1) s. p. 262.

2) dieser Vers ist aus *upâṅga* 6 selbst entlehnt, s. oben p. 584.

*Gaṅgādīyā mahānadyah; iha samāsa evaṃ kartavyo: yojanāni ca varshāni ca yojana-  
varshāni. prakṛitatrālīṅgavyatyayah, evaṃ agre 'pi, navaraṃ tīrthāni ca śreṇayaḥ  
ca tīrthāśreṇayah, strīpūṃṇapūṃsakānāṃ saha vacane syāt paraṃ līṅgam  
itī vacanāt strītraṃ, evaṃ agre 'pi vijneyaṃ; eśhāṃ daḍānāṃ varṇanūyapadārthānāṃ  
pīṃḍaḥ samarūyah saṃgrahaṇi bhavati, pīṃḍaḥ samūhe 'py asti, yad āhu  
Haimānekārthah . . : etāni khaṃḍādīni daḍā 'pi paramārthataḥ kshetram eva, tata  
evaṃ niruktiḥ, kshetraṃ Jambūdvīpalakṣhaṇaṃ saṃgrihyate upādīyate 'naye 'ti kshetra-  
saṃgrahaṇir arayave samudāyopācārāt; — prathamam gāthātrayaṇa (3—5) khaṃ-  
ḍāny āha:*

*naūyasayaṃ khaṃḍā (°ṇam?) Bharahapamāṇeṇa bhāie lakkhe | ahavā naūya-  
sayagaṇam Bharahapamāṇam havū lakkham || 3 || samastam apī Jambūdvīpaṃ navaty-  
uttaram ḥatam khaṃḍānāṃ bhaṇishyamāṇaprakāreṇa bhavati; kshetraparvatavistāram  
ācṛitya khaṃḍāni jātavyāni, yataḥ, dhanushpṛishṭhākāratvād ādyam Bharatam kshe-  
tram lughūyas, tataḥ parāni kramaṇa dīrghatarāni yāvan Mahāvideho madhyaribhāge  
yojanalakshadaīrghyah; kīyatpramāṇāni khaṃḍāni bhavaṃtī 'ty ata āha: Bharoṇeṇa  
Bharatam paramavarsham, tosyā pramāṇam śaḍvīṅṭatyadhikapamcayojanaḥatāni [526]  
sayojanaikonaviṅṭashadbhāgāni [<sup>6</sup> 19], tena bhājite bhāge kṛite sati yal labhyate tatsa-  
māni khaṃḍāni bhavaṃtī, tad yathā: Jambūdvīpavishkambho yojanalakṣhaṃ 100,000, eśha  
bhāgyarāḥiḥ, Bharatamānaṃ tu prak kathitam 526 ka 6, ayaṃ ca bhāgahāras, tato lab-  
dham navatyuttaraḥatam 190 etāni sarva-Jambūdvīpakhaṃḍāni: punar vidhānāntareṇa  
khaṃḍānayanūyo 'pāyam āha: ahare 'tyādi, Bharatapramāṇam uktavarūpaṃ navaty-  
adhikena ḥatena guṇitam Jambūdvīpavishkambhamānaṃ lakshayojanarūpaṃ bhavati  
[526<sup>6</sup> 19 × 190 = 100,000]; — punar . . varshāni ḥṛā(?) 'cṛitya tṛitīyam prakāram āha:  
ahav' igakkhaṃḍe Bharāhe do Himavante ya Hemavāi caūro | atṭha  
MahāHimavante solasa khaṃḍāni Harivāse || 4 || battisam puṇa Nisadhe mīliya  
tesatṭhi bīyapāse ri | caūsatṭhi u Videhe tīrāsipīṃḍe u naūyasayaṃ || 5 ||*

*Bharata nāmnā kshetre ekam khaṃḍam bhavati, . . Himavati varshadhare dre  
khaṃḍe, yato Bharatakshetrāt parāni varshadharavarshāni kramaṇa dviguṇavistārāni:  
Hemavate dṛitīye kshetre catvāri khaṃḍāni, Mahāhimavati dṛitīye varshadhare 'shṭau  
kh., Harivarshē tṛitīyakshetre khodaḥa kh., Nisadhe tṛitīyavarshadhare punar 32 kh.,  
itī Mahāvidehavyatīrīkteshu dakṣiṇādigṛantishu varshavarshadhareṣu sarvaṇilane  
63 kh. jātāni: idānīm uttaradīgṛyavasthītakshetravarshadharakhaṃḍāni nīrūpayati: mi-  
liye 'tyādi, evaṃ eva mīlitāni samudītāni 63 kh. dṛitīyapārḥve 'pi bhavayuh, . . ekam  
khaṃḍam Airāvate, dre Śikharīgīrau, 4 Hairānyavatakshetre, 8 Rukmīparrate, 16 Ran-  
yakakshetre, 32 Nīlavati varshadhara itī; caū° iha padaikadeḥe 'pi padasamudāyopācārāt  
Videha itī Mahāvidehe sarvarshavarshadharamadhyavartīni kshetre 64 kh. bhavaṃtī:  
etāvātā sarvasaṃkhyayā kīṃ jātam ity āha: tīrāḥi 'tyādi, trayaḥ ca te rācayaḥ ca tīrāḥa-  
yas. teshāṃ pīṃḍaḥ samūhaḥ, . . tasmīn; — atha Jambūdvīpe yojana parimāṇāni khaṃ-  
ḍāni kīyaṃtī bhavaṃtī 'ty ādikam ghaṇīkṛitā yojana dvāraṃ gāthūpaṃcakenā 'ha (6—10).*



4<sup>a</sup> samprati tṛitîyaṃ kshetradvâraṃ gâthâyâḥ prathamapâdenâ (v. 11<sup>a</sup>) 'ha: Bharahâi tti (Bharahâi sattu vâsâ); — 7<sup>b</sup> caturthaṃ parvatadvâraṃ âha (v. 11<sup>b-c-d</sup>, 12): *Viyaddhe ti, shaṇṇâṃ kshetrâṇâṃ dvâtrîṅçato vijayânâṃ ca madhyarvartino Vaitâdhyâs te ca krameṇa catvâraç catustrîṅçac ca vṛittâ vartulâkârâ itare tadviparîtâ dîrghâḥ . .* — 8<sup>a</sup> pañcamam dvâraṃ âha (v. 13 bis 17): *soluse 'ti:*

*solasa rakkhâresuṇ caü caü kuḍâ ya homti patteyaṃ | Somaṇasa-Gaṃḍhamâyana sattu 'ttha ya Ruppi-Mahahimave || 13 || shodâçasu Cîtrâdishu rakshuskâranageshu catvâri catvâri kuḍâni, tathâ Saumanasa-Gaṃḍhamâdanayoḥ sapta sapta, iha vibhaktiopo, vîpsâ tu 'ttaratrâ 'pi prakṛitaçailiyâd vijneyâ; — 8<sup>b</sup> adhunâ tîrthasamkhyâṃ âha (v. 18): mâgahe ti:*

*Mâgaha-Varadâma-Pabhâsa -tîtha vijaesu Eravaya-Bharahe | caütîsâ tihim guṇiyâ du-r-uttarasayaṃ tu tîthâṇaṃ || 18 || Mâgadhaç ca Varadâma ca Prabhâsaç ca Mâo sâs, ta eva tîrthâni Mâo satîrthâni, prakṛitaçailiyâd sûtre vibhaktiopaḥ, vijayâ Muhârîdehamadhyarvartînaḥ khaṇḍarîçeshâs, te ca sarvasamkhyayâ dvâtrîṅçat teshu, tathâ Airavataṃ ca Bharataṃ ce 'ti samâhâradvamdras tasmîn; dvâbhyâṃ uttaram adhikam çataṃ, dryuttaraçataṃ, ruḥ pâdapûraṇe bhavati 'ty adhyâhriyate: tribhîr guṇitâ; — aha saptamam çrenîdvâraṃ âha (v. 19): vijjâhare tti:*

*vijyâhara-abhiogiya -sedhîo dunni-dunni Veyaddhe | ü caüguṇa-caüguṇa sâ chattîsasayaṃ tu sedhîṇaṃ || 19 || vidyâdharâḥ khecarâḥ, abhiyogî pûravaçyaṃ tatra niyuktâ abhiyogikâs te ha sampradâyât Saudharmeçânayoḥ devalokayoh preshyaprâyâḥ surâ jneyâs teshuṃ çrenuyah prâguktasvarûpâḥ Vaitâdhye vijyâdhyaparvate ekaikasmîn iti gamyate dve dve pratyekaṃ jnâtavye, ekaikasmîn Vaitâdhye ekasyâṃ-ekasyâṃ diçi ekaikâ vidyâdharâçrenîr ekaikâ câ 'bhiyogikadevanivâsaçrenîḥ, samuditâḥ pârçvadvaye 'pi catarâç-catasro bhavaṃti: . . catustrîṅçat caturbhîr guṇitâ . . çrenîṇâṃ shat-trîṅçadadhikam çataṃ bhavati; — adhunâ gâthârdhena (v. 20<sup>a-b</sup>) 'shṭamam vijyadvâraṃ âha: cakki 'ti: (cakki jeyavânîṃ vijayâi ittha huṃti caütîsam) atra Jambûdvîpe 'smîn prakaraṇe vâ vijayâç catustrîṅçad bhavaṃti; kinviçishtâ ity âha: cakki 'tyâdi, cakraṃ sahasrayakshâdhîshṭhîtaḥ praharaṇarîçeshah tad asty asye 'ti cakri sârva-bhaumah yah shatkhamaḍâm bhuraṃ bhunakti 'ty arthah, tena jetavyâ vaçam ânetaryâḥ; — aha navamam hrada dvâraṃ gâthâpâççâtîyârdhenâ (20<sup>c-d</sup>) 'ha (mahadaha chap Pâümâi Kurusu dasagaṃ ti solasagaṃ); Padmo Hîmaradgiriçiraḥstham âdir yeshâṃ te Padmâdayah, shat, âdigrahaṇân Mahâpadma-Tîṃgicchi-Kesari-Mahâpuraḍârîka-Paṇḍarîkânâṃ grahaḥ; mahâṃta 9<sup>a</sup> îtarahradâpekshayâ gurukâ hradâ mahâhradâḥ; Kuravo Devukuravo Uttarakuravaç ca teshu daçasamkhyâ, pañca hradâ Devakurushu pañco 'ttarakurushu; . . mîlitâḥ sarve 'pi shodâça ihâ (hradâ?) bhavaṃti; — idânîṃ duçamam nadîdvâraṃ âha:*

*Gaṅgâ Siṃdha Rattâ Rattavai caü nâu patteyaṃ | caüdasahim sahassehim sumagaṃ vuccaṃti jalahaṃmi || 21 || . . jaladhîṃ vrajaṃti praviçanti.*

evam abhyañtarayâ caüro puña atthavîsasahasahem | puñar avi chappanne-  
him sahasem jañti caü salilâ || 22 || âbhyañtaragâ maulhyavartînyaç catusro nadyo  
Rohitâñçâ Rohitâ Rûpyakulâ Suvarnakulâ; pratyekam 28 nadîsahasraiḥ samanvitâ(h)  
jaladhîm pravîçanti; tatra Roçâ-Rohite Hemavatakshetram Rûçâ-Rûçakûle tu Hairanya-  
vatam varsham madhye-kṛîtya pravahañti; punar api prâguktanadîbhyo madhyagâ-  
mînyaç 4 Harikâñtâ-Harin-Nârikâñtâ-Narakâñtâbhidhânâḥ saritaḥ pṛithak 2 sha-  
pamçâçatâ 2 nadîsahasraiḥ saha yâñti jalanidhîm; Harikâñtâ-Haritsabile Harivarsham,  
Nâçakâñte Ramyakam dvîdhâ vîdadhate: evam Mahâvideharyatirikteshu shatsu kshe-  
treshu trîṇi lakshâñi dvînavati-sahasrâñi 392,000 nadyo bhavañti; idânîm Mahâvide-  
hanadînâṃ samkhyâm âhu:

Kurumajjhe caürâsî sahasâi talu (taha?) vijaya solasasu | battîsîṇa nañnam  
caüdasasahasâna patteyam || 23 || Kurava ity Uttarakuravaḥ padaikadeçe `pi paulasumud-  
âyopucârâd yathâ Bhâmâ Satyabhâme `ti; tathe `ti çabdo viçeshodyotakaḥ, vijuyeshu . .

caüdusa sahasugunîyâ aḍutisa (attho<sup>o</sup>) nañu vijayamajjhîllî | Sîyâe nîva-  
çanti taha ya Sîyâi emeva || 24 ||: . . — 10<sup>a</sup> atha sûtrakâro `mam evâ `rtham spashṭa-  
yan sakalam Jambûdvîpanadînâṃ samkhyâm âha: Sîyâ iti.

Sîyâ Sîyâ viya battîsasahassa pamcalakkhehim | sarve caüdusa lakkhâ  
chappanna sahas(s)a melaviyâ || 25 || Çitâ nadi pamcubhir lakshair dvâtrîñçatâ sahasair  
nadîbhiḥ samam jaladhîm rrajati, tathâ Çitodâ api: — samprati mahânadînâṃ pra-  
vahanukhayor vîstâram âha: chajjoyane ti.

chajjoyane sakose Gaṅgâ Sîndhîñu vittharo mûle | dasagunîo payyañte iya  
du du guṇane sesânam || 26 || . .; — idânîm . . varshadhvarânâṃ uccatravarṇâv âha:  
joyanasayam urvîdhâ kañayamayâ Sîhari-Cullahimavañtâ | Ruppî-Mahâhîma-  
vañtâ dusaüccâ rупpa 10<sup>b</sup> kañayamayâ || 27 || yojanaçatam urvîddhâv uchritau;  
dve çate, yojanânâm iti gamyate, uccâr uchritau, dvîçatoccau.

cattâri joyanasae urvîddho Nisadha Nîla Nîlavamto ya | Nisadho tavaññiyamao  
verudîo Nîlavamtagirî || 28 || . . samprati svâbhidhânâprukâçanapurahsaram sûtrakârâ  
(<sup>o</sup>ro) `rthakarâṇopasañhâram âha: khañḍâi ti.

khañḍâigâhâe dasahîm dârehîm Jambûdvîrassa | samghayañi sammittî  
raÿyâ Haribhaddasûrîthîm || 29 || daçabhiḥ dvâraiḥ . . kiñviçîṣṭaiḥ? khañḍâ iti,  
khañḍâdînâm uddeçakâ gâthâ khañḍâdigâthâ, tayâ, tathoktayâ, dîrghahrasvau mîtho  
vṛîttâv iti dîrghatvam î, khañḍâ joyana râsâ ity anayâ . . gâthayo (v. 1) `palakshîtâiḥ.

mîtyam çrî Haribhadrasûriguravo jÿâsur atyadbhuta-jñânaçrîsamalampkrîtaḥ  
suviçatâcârâprabhûbhâsurâḥ | yeshâm râkprapañyâ prasannatarayâ çâstrâmbusañ-  
pârñayâ bhavyasye `ha na kasya-kasya vîladhe samtâpulopo `canau || 1 ||

ritte çrîKṛîṣṇagache çrucanaparivṛidhah çrîPrabhânamdasûriḥ kshetrâdeḥ  
samgrahînyâ akṛîta samayagan (<sup>o</sup>gâh?) samvadantîm sadarthâiḥ | etâm vṛittîm kha-  
namda-jvalana-çuçîmite [1390] Vikramâbde caturthyâm bhâdrasya çyâmalâyâm, iha  
yad amucitam tad budhâiḥ çodhayañti || 2 || iti kshetrasamgrahanîvṛittîḥ samâptâ ||



1849. Ms. or. fol. 649.

Das siebente upāṅgam, caṇḍapaṇṇatti, caṇḍaprajñapti, in 20 prābhṛita (= A)<sup>1)</sup>: — s. 16, 416–418.

66 foll. (11 Z., à 46 aksh.): ohne Datum: graṇthāgram 1600.

1 (8 prābhṛitapr.) 15<sup>a</sup>: 1 4<sup>a</sup>: namo arahantāṇaṃ (ari<sup>o</sup> B) | jayati navaṇḍalīṇa-  
kuralaya-viḡasīyasayarattapattashabhadralattho (pattaladalaccho B) | Vīro gāi(ṇ)da-  
mayagulasalāliya (sala f. A) gayatikkamo (vik<sup>o</sup>)<sup>2)</sup> bhayavaṇṇam || 1 || namūṇa asurasura-  
garulabhuyagaparivaṇḍie gatakilese | arthe siddhāyariṇvaḡjhāe (°riova<sup>o</sup> B) savvasālu-  
ya || 2 || phudaviyaḍapāyudattham iṇam-o (AC, buccam BD) puvvasuyasāraṇisaṇḍam |  
suhumagaṇiuvāttham (gaṇiṇova<sup>o</sup> B) joisagaṇarāyasambaddhā || 3 || nāmeṇu Iṇḍa-  
bhūti ti Gotamo vaṇḍiṇa tiriheṇa | pucchāi jīṇavaravasambham (vasam B) joi-  
sarāyassa paṇṇattiṇ || 4 || Es folgen dieselben fünfzehn (5 + 3 + 3 + 4)  
Verse, welche den Inhalt der einzelnen Abschnitte des Werkes angeben, die sich  
bei Beginn der Sūryaprajñapti finden. Die legendarische Einleitung: teṇam k. t. s.,  
die in der Sūryap. vor diesen 15 Versen steht, findet sich hier erst dahinter. Aufser  
der Stadt Mahilā wird darin aber hier auch<sup>3)</sup> Maṇibhadde ceie genannt (dagegen  
fehlt in ACEF die Erwähnung des Jiyasattu und der Dhāriṇī). Die erste Frage etc.  
des Iṇḍabhūti lautet: (vadāsi:) vā kaī muhuttāṇaṃ vaḍḍhovaḍḍhi āhite ti vaeyyā,  
atthā ekūṇarīse muhuttā, vasaṇ va sattaṣatthiṇ (so AC, muhuttasae sattaṇisaṇḍam ca satta-  
ṣatthi<sup>o</sup> B) bhāge muhuttassa āhite ti va(e)yyā, to jayā ṇam sūrie sarvabbhaṇṇatarāu maṇ-  
ḍalāu savva<sup>a</sup> 2<sup>b</sup> hiraṇḍalaṇṇaṃ uvaṇṇakamittā cāraṇ carati; und so geht der Text  
in fast völliger Uebereinstimmung mit dem der Sūryapr. weiter fort, fast ganz iden-  
tisch damit, bis auf einzelne sprachliche (z. B. durūlusa statt bārasa, rāi Nacht, statt  
rayaṇi ratāṇi, rajaṇi) und kleine stylistische Differenzen. Der Schlufs des ersten §  
lautet auch hier: 4<sup>a</sup> ṇaṇatthi (A, ṇaṇattha B) raṇḍiyāṇaṃ vaḍḍhovaḍḍhi muhuttā-  
ṇaṃ vā, cayoṇa (ye)ṇaṇ. ṇaṇattha (A, ṇaṇattha B) vā aṇvāya (A, pāya B) gati-  
pūveṇa dōṇi (A, dōṇi B) bhāgā, pāhūḍiyā gāhāu (A, gāhāo bhāṇiyavvāo B,  
der Text dieser gāthā fehlt auch hier).

1. 2 6<sup>b</sup> imā durūhā<sup>4)</sup>: gāhāu fehlt. — 3 7<sup>a</sup> siṇṇam A: ciṇṇam B, — 4 9<sup>a</sup>, —  
5 10<sup>a</sup> te samudde ugāhittā A (in B fehlt auch samudde): gāhāu bhāṇitavvāu fehlt, —  
6 12<sup>a</sup>. — 7 12<sup>b</sup> itaveṇiṇ (pāh. bhāṇ<sup>o</sup> fehlt), — 8 15<sup>a</sup>: — 2, 1 16<sup>a</sup> āgāsāto, 2 16<sup>b</sup>  
imāto do, 3 20<sup>a</sup>: — 3 20<sup>b</sup> te (statt khettaṇ), durūlusa (statt bārasa); bhavati fehlt,  
— 4 23<sup>a</sup>, — 5 23<sup>b</sup> schl.: paḍihaṇṇanti āhiā ti vadeyyā, — 6 25<sup>a</sup>. — 7 25<sup>b</sup> schl.:

1) der Text ist am Besten in BDE; AC zeigen mehrfache Mängel, resp. Varianten.

2) gajendramadakalasalālitagatavikramah; madakalo madam abhigriṇḍāṇas taruṇo . .  
gajendrah, tasyai va salālito manojalī(lu)ya sahitaḥ . . gamanarāpo vikramo yasya.

3) s. oben p. 574<sup>n.1</sup>. 4) ich gebe hier einige Varianten zur Sūryapr., oben p. 574 fg.



*varayati āhite ti radeyyā*, — 8 28<sup>b</sup> schl.: *eraṃ Jambuddivavattavvatā niravasesā bhāṇi-tavvā jāva usappinī*, — 9 31<sup>a</sup> *imāto tinnū p.*

10 (22) 48<sup>b</sup>: 1 31<sup>b</sup> schl.: *aṇurādhā jetthā mūlo puvvāsādhā uttarāsā(dhā)*, 2 32<sup>b</sup> schl.: *uttarabhaddavatā jāva uttarāsādhā*, 3 33<sup>a</sup>, 4 34<sup>a</sup> *jogassā* "di, *duve muhuttā* (A. d. *ṇakkhattā* B), schl.: *samaṇaṃ* (A, *abhiti* B) *samappeti*, 5 34<sup>a</sup>, 6 35<sup>b</sup> *duvālasa* (statt *bārasa*), schl.: *arāmaṃsā juttā* (f. B) *tā vannaṃ* (*vatt°* B) *siyā*, 7 36<sup>a</sup> *ava-maṃsā* (A. *avā°* B), 8 ibid. schl.: *uttarāsādhā ṇakkhatte sāha* (*sīha* B) *ṇissāi saṃṭhite paṇṇatte*, *revati rattisatitūre paṇṇatte* (*revati°* f. B), 9 36<sup>b</sup>, 10 ibid. *tā vāsāṇaṃ paḍhamāṃ māsaṃ cattāri ṇakkhattā ṇenti*, 11 38<sup>a</sup>, 12 ibid. ist hier sehr kurz<sup>1)</sup>: nach Aufzählung der Gottheiten von *abhijit* und *ḥaravaṇa* heisst es: *eraṃ jahā Jambuddivapaṇṇattī jāva uttarāsādhā n. v. p.*, 13 ibid., 14 38<sup>b</sup> *divasāṇaṃ ṇāmadheyyā*, 15 39<sup>a</sup>, 16 39<sup>a</sup> schl.: *uttarā asādhā ṇakkhatte Vagghāvaccasagotte paṇṇatte*, 17 39<sup>b</sup>, 18 40<sup>a</sup>, 19 ibid. *duvālasa* (statt *bārasa*), am Schlufs fehlt: *ya bārase*, 20 40<sup>b</sup>, 21 42<sup>a</sup>, 22 48<sup>b</sup>.

11 50<sup>a</sup>, 12 54<sup>b</sup>, 13 57<sup>b</sup>, 14 58<sup>a</sup>, 15 60<sup>a</sup>, 16 ibid. (noch etwas kürzer als *Sūryapr.*), 17 60<sup>b</sup> am Schlufs noch *āhitāti radeyyā* zugefügt, 18 61<sup>b</sup>, 19<sup>2)</sup> 62<sup>b</sup> schl.: *jahā jīvābhigame jāva sayambhuramaṇo*, 20 66<sup>b</sup> (die Planetennamen ebenso); — schl. auch ganz wie *Sūryapr.*, nur fehlt der letzte Vers (*vīravarassa*), also mit: *dāyaraṃ | iti caṇḍapaṇṇattī saṇṇattāṃ ||*

### 1850. Ms. or. fol. 865.

Dasselbe Werk (= B).

67 foll. (11 Z., à 41 *aksh.*): ohne Datum; *grāṇthāgrāṇ* 1854.

1, 1 4<sup>b</sup>, 2 6<sup>b</sup>, 3 7<sup>b</sup>, 4 9<sup>b</sup>, 5 10<sup>b</sup>, 6 u. 7 12<sup>b</sup>, 8 15<sup>a</sup>, — 2, 1 16<sup>b</sup>, 2 17<sup>a</sup>, 3 20<sup>b</sup>, — 3 21<sup>a</sup>, 4 23<sup>b</sup>, 5 24<sup>a</sup>, 6 26<sup>a</sup>, 7 26<sup>b</sup>, 8 29<sup>b</sup>, 9 31<sup>b</sup>, — 10 49<sup>b</sup>, 1 32<sup>a</sup>, 2 33<sup>b</sup>, 3 34<sup>a</sup>, 4 35<sup>a</sup>, 5 35<sup>b</sup>, 6 36<sup>b</sup>, 7 37<sup>a</sup>, 8. 9 37<sup>b</sup>, 10 38<sup>a</sup>, 11 39<sup>a</sup>, 12. 13 39<sup>b</sup>, 14. 15 40<sup>a</sup>, 16 40<sup>b</sup>, 17. 18 41<sup>a</sup>, 19 41<sup>b</sup>, 20 42<sup>a</sup>, 21 43<sup>a</sup>, 22 49<sup>b</sup>, — 11 51<sup>a</sup>, 12 55<sup>a</sup>, 13 58<sup>a</sup>, 14 58<sup>b</sup>, 15. 16 60<sup>b</sup>, 17 61<sup>a</sup>, 18 62<sup>a</sup>, 19 63<sup>a</sup>, 20 67<sup>a</sup>.

### 1851. Ms. or. fol. 1077.

Dasselbe Werk (= C).

56 foll. (13 Z., à 46 *aksh.*); ohne Datum; *grāṇ* 2000.

### 1852. Ms. or. fol. 1007.

Dasselbe Werk (= D).

65 foll. (11 Z., à 38 *aksh.*); ohne Datum.

1) in der *Sūryapr.* ist die Aufzählung vollständig.

2) viel kürzer als in *Sūryapr.*

## 1853. Ms. or. fol. 722.

Dasselbe Werk, Text (E) nebst dem Commentar des *Malayagiri* (F).

201 foll. (15 Z., à 42 aksh.): *grāṁthāgrāṁ* 9500 *ṣlokamānena yathā, likhitaṁ* *ṣrīVikāneramudhye saṁvrat* 1888 *varshe ṣake* 1753 *pravarttamāne ṣrāvaṇamāse ṣukla-*  
*pakshe pūrṇimā* 15 *tithau kujavāsare, caturmāsikṛitah, ṣrīh.*

1 29<sup>a</sup>: 1 13<sup>a</sup>: *ṣrījñāya namaḥ | muktāphalam iva karatūlakalitaṁ viṣraṁ sam-*  
*astam apī satataṁ | yo veti vigatakarmā sa jayati nātho jīno Vīrah || 1 || sarvaṣruta-*  
*pārūgatāḥ pratihataniḥṣeshakūpathasūptānā(h) | jagadekatilakabhūta jayanti gaṇadhāra-*  
*nāḥ sarve || 2 || vilasatu manasī sadā me Jinavānī paramukalpalatike 'va | kulpītasakala-*  
*narāmaraṣiramukhaphaladānadurlalīti || 3 || caṇḍraprajnaptim<sup>1)</sup> ahaṁ gurūpade-*  
*ṣānusūratūḥ kiṁcit | vivṛṇomi yathācakti spasthaṁ svaparopakārāya || 4 || tatrā 'riḡhna*  
*ishṭaprasiddhyartham ādāv ishṭadevatāstavam āha: jayaī . . . bhayavaṁ<sup>2)</sup> || 1 ||* Der  
Commentar zu den ersten vier Versen, die dem hiesigen Texte, der *Sūryaprajnapti*  
gegenüber, eigenthümlich sind, geht bis fol. 2<sup>b</sup>: der Schluß desselben lautet: *rā-*  
*jasya caṇḍramasa, upalakṣaṇam etat, sūryādeṣ ca: prajnapyate prarūpyate pra-*  
*jnapṭiḥ, caṇḍrādīnāṁ yathāvasthītasvarūpasthītis tāṁ pṛichati 'ti.* Nunmehr aber folgt,  
eingeleitet durch dieselben Worte: *ṣishyasya praṇāvakāṣam āṣaṁkya prathītau (pra-*  
*thamato bei Sūryapr.) viṇṣatau prābhṛiteshu yad vaktavyaṁ tad upakṣipāṁ gāthā-*  
*paṁcakam āha,* ganz dieselbe Erklärung der den Inhalt des Werkes detaillirenden  
15 Verse, die wir in *Mal.'s Comm.* zur *Sūryaprajnapti* (s. vol. I, p. 372) (7<sup>b</sup> – 10<sup>a</sup>)  
vorfinden, bis 5<sup>a</sup> Zeile 1, und zwar in ganz identischer Form. Es wird resp. dabei  
zunächst der Text dieser Verse, in sieben Gruppen getheilt (5, 2, viermal 1. 4),  
je vollständig aufgeführt, und daran die Erklärung geknüpft. Dieselbe schl.: *eram*  
*uktā prābhṛitasamkhyā, teshām arthādīhikāraḥ ca, saṁprati yad uktam pratha-*  
*masya prābhṛitusya prathame prābhṛitaprābhṛite »muhūrtānām vṛiddhya-*  
*parīddhī vaktavye« iti tudvīkashayā yasyāṁ nagaryāṁ yasmīn udyāne vane yathā*  
*bhagavān . . ,* und nunmehr folgt, bis 9<sup>a</sup> Mitte, das, was im Commentar der *Sūrya-*  
*prajnapti* den Eingang (1<sup>b</sup> – 7<sup>b</sup>) bildet, und zwar ebenfalls vollständig identisch,  
nur mit einigen Auslassungen und mit einfacher Beseitigung des Wortes *sūrya-*  
*vaktavyatām* das erste Mal, resp. Ersetzung desselben durch: *muhūrtavṛiddhi-*  
*aparīddhī (acakathata)* das zweite und dritte (<sup>o</sup>*ddhivaktavyatām*) Mal. Die *varṇaka*  
werden in gleicher Weise aus dem *aupapātikagrantha* ergänzt und erklärt. Auf  
9<sup>a</sup> Mitte beginnt die Erklärung des ersten § von Buch 1, und zwar auch wieder  
in völlig identischem Wortlaute mit der Erklärung, die *Mal.* zu dem gleichen  
Abschnitt der *Sūryaprajnapti* giebt, nur dafs hie und da mal etwas, eventual. bloß

1) bis auf dieses Wort ist dieser Vers identisch mit v. 4 im Eingang des Comm. der  
*Sūryapr.*, s. vol. I, p. 372.

2) Text vollständig aufgeführt.

durch Schuld des Schreibers, fehlt. Schließt 13<sup>a</sup> (ganz wie *ibid.*)<sup>1)</sup>: *gāhāo bhāṅi-yarvāo tī, atrā 'naṃtaroktārthasamgrāhikā graṃthāṃtarasuprasiddhā gāthā varttaṃte, tā bhāṅitavyāḥ pāṭhanīyāḥ. tāḥ ca samprati krā 'pi pustake na dr̥ṣyamte iti vyarachinnāḥ sambhāryamte, tato na kathayitum vyākhyātum vā śakyamte, yo vā yathā sampradā* 13<sup>b</sup> *yād uragachati tena tayā (tathā) ḥiśhyebhyaḥ kathanīyā vyākhyānīyāḥ ce 't.*

1, 2 15<sup>b</sup> *urdhamamṇḍalasthiti*, 3 17<sup>a</sup> *cīṇapratīcarāṇam*, 4 20<sup>a</sup> *kiyatpramāṇam tasya parasparam aṃtarāṃ kṛitrū cāram carataḥ*, 5 21<sup>b</sup> *kiyamtaṃ dvīpaṃ samudraṃ vā sūryo 'vagāhute*, 6 23<sup>b</sup> *kiyammatraṃ kshetram ekena vātrūḍivena sūryo vishkam-pate*, 7 24<sup>b</sup> *maṇḍalānāṃ caṃdrādirimānarūpānāṃ samsthānāṃ*, 8 29<sup>a</sup> *maṇḍalūnāṃ vishkamabhāḥ.*

2, 1 31<sup>a</sup> *katham sūryas tiryag bhramati*, 2 32<sup>a</sup> *maṇḍalāntare samkramaṇam*, 3 41<sup>a</sup> *maṇḍale pratimuhūrtaṃ gatiḥ.*

3 43<sup>a</sup> *kiyat kshetraṃ caṃdraḥ sūryo vā prakāśayati*, 4 49<sup>b</sup> *katham cretatāyāḥ samsthitir ākhyātā*, 5 51<sup>b</sup> *kuṣṇin leṣyā pratihatā*, 6 53<sup>b</sup> *katham ojasāḥ samsthitir ākhyātā*, 7 54<sup>a</sup> *kas te taru mate bhagavan! sūryam carayati*<sup>2)</sup> (*carayan, cara īpsūyām, āptam ichan svaprakāśanātvena svīkurvan ākhyātā iti*), 8 59<sup>a</sup> *udayasamsthitih*, 9 63<sup>a</sup> *katikāshthā pauruṣhī chāyā.*

10 131<sup>a</sup>: 1 63<sup>b</sup> *yogaḥ*, 2 65<sup>b</sup> *nakshatravishayaṃ muhūrtaparimāṇam*, 3 66<sup>b</sup> *evambhāgūni nakshatrāṇi*, 4 70<sup>a</sup> *yogubhāgasyā 'dih*, 5 70<sup>b</sup> *kulūni*, 6 84<sup>a</sup> *pūrṇamāsyō 'māvásyāḥ ca*, 7 84<sup>b</sup> *paurṇamāsy-āmāvāsyānāṃ caṃdrayogam adhikṛitya samnipātāḥ*, 8 85<sup>a</sup> *nakshatrāṇāṃ samsthānāṃ*, 9 *ibid. pratīnakshutraṃ tārāpramāṇam*, 10 89<sup>b</sup> *kati nakshatrāṇi svayam astagamanenā 'horātraparisamāpakatayā kaṃ māsam nayanti*, 11 95<sup>b</sup> *nakshatrāṇy adhikṛitya caṃdramārgāḥ*, 12 96<sup>a</sup> *devatānāṃ adhyayanāni*, 13 96<sup>b</sup> *muhūrtānāṃ nāmadheyāni*, 14 97<sup>a</sup> *divasanūmaprarūpaṇam*, 15 98<sup>b</sup> *tithayaḥ*, 16 99<sup>a</sup> *gotrāṇi*, 17 99<sup>a</sup> *bhojanāni*, 18 99<sup>b</sup> *caṃdrādityacārāḥ*, 19 *ibid. māsaprarūpaṇā*, 20 116<sup>a</sup> *pauṃca samvatsarāḥ*, 21 116<sup>b</sup> *nakshatracakrasyu drūrāṇi*, 22 131<sup>a</sup> *nakshatrāṇāṃ vicayaḥ.*

11 133<sup>b</sup> *samvatsarāṇāṃ ādih*, 12 158<sup>a</sup> *kati samvatsarāḥ*, 13 164<sup>a</sup> *caṃdramaso vṛiddhyupavṛiddhi*, 14 164<sup>b</sup> *kadā jyotsnā prabhātā bhavati*, 15 172<sup>a</sup> *kaḥ śighragatiḥ*, 16 172<sup>b</sup> *jyotsnālakṣaṇam*, 17 173<sup>a</sup> *cyavanopapātaḥ*, 18 180<sup>b</sup> *caṃdrasūryādīnāṃ bhūmer 'rdhvam uccatvapramāṇam*, 19 194<sup>b</sup> *kuti caṃdrasūryā(h) sarvaloke ākhyātāḥ*, 20 *kīdr̥ṣam caṃdrādīnāṃ anubhāvaḥ*: — *sehl.*<sup>3)</sup>: *dātavyam* (also auch ohne den Vers: *vīravara*) . . : *caṃdve (vaṃde?) yathāsthutāḥ śhapadārthapratibhāsukam | nityoditam tamo'spṛiṣṭam Jainam siddhāntabhāskaram || 1 || vijayanāṃ guṇaguravo jīnaracana-*

<sup>1)</sup> s. Ind. Stud. 10, 266.

<sup>2)</sup> überall *car°* pr. m.! *ibid.* p. 281.

<sup>3)</sup> der Comm. zur *Sūryapr.* hat nichts Entsprechendes, sondern schließt: *jarō 'ty-ādī jarā vayoḥānilakṣhyā maraṇā prāṇat(y)āgarūpaṃ kleśā cārīryo mānasyaśvācādhā (°syaḥ cō 'bādā) doṣhā rogādayaḥ tai rahitasya pādāṃ saukhyotpādakān vinayapraṇato vaṃde namaskaromi, iti cī Malayagīrivīracitāyāṃ sūryapr.īkāyāṃ viṣ. prābh.*



*bhāsanaikaparāḥ | yad avacanavaçād (yadvac<sup>o</sup>) aham api jāto leçena paṭubuddhiḥ || 2 ||  
caṃdraprajnaptim imām atigaṃbhīrām viṣṇuvatā kuçalaṃ | yad avāpi Malaya-  
giriṇā sādhujanas tena bhavatu kṛitī || 3 || iti çrī Malaya<sup>o</sup>.*

### 1854. Ms. or. fol. 727.

Das achte bis zwölfte upāṅgam (= A); auch als fünf vaggā eines Textes unter dem Namen: *nirayāvalisuttaṃ* zusammengefaßt, dessen erstes Glied, im Plural: *nirayāvaliyāo*, zugleich auch dem ersten von ihnen allein zukommt; — s. 16, 418 – 425. Mit *Candrasūri*'s Commentar (*uvaraṇa*) und *Sadāraṅga*'s in *bhāshā* abgefaßter Glosse (*bālāvabodha*) herausgegeben (= P) in Benares *saṃvat* 1941 (A D 1885; indisches Format, 85 foll.); — der erste vaggā wurde von S. Warren edirt (= W), Amsterdam 1879, s. H. Jacobi in Z. D. M. G. 34, 178-183 (1880).

37 foll. (13 Z., à 34 aksh.): ohne Datum; *graṃ* 1109.

VIII. vaggā 1 (10 ajjh.) 15<sup>a</sup> (P 37<sup>a</sup>): *nirayāvaliyāo*<sup>1)</sup>, Bericht darüber<sup>2)</sup>, wie Prinz *Kāla* und seine 9 Brüder in der Schlacht gegen den *Videha*-König *Ceduga* in *Vesālī*, als Vasallen ihres Halbbruders, des *Aṅga*-Königs *Kūṇiya* in *Campā*, Sohnes des *Seṇiya*, fielen, und in dem *Hemābhe narae* als *nerāya* wiedergeboren wurden, sowie was weiter aus ihnen ward. Zugleich historischer Bericht über König *Kūṇiya*'s Leben bis dahin; — 1 15<sup>a</sup> (P 36<sup>a</sup>): *arha<sup>o</sup>, teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Rāyagihe nāmaṃ nagare hotthā, riddha, Guṇasīlāe ceie, vaṇṇao, Asoga-  
varupāyave pudhavisilāpattāe; t. k. t. s. samaṇassa bhagavao Mahāvīrassa aṇṭevāsī  
Ayya-Suhamme nāmaṃ aṇagāre . . jeṇeva Rāyagihe . . viharati; . . t. k. t. s. Ayya-  
Suhammassa aṇṭevāsī Jambū nāma aṇagāre . . viharati; tate ṇaṃ so bhagavaṃ Jambū  
. . evaṃ vayasī: uvaṃgāṇaṃ<sup>3)</sup> bhaṇṭe samaṇeṇaṃ bhagavayā Mahāvīreṇaṃ . . ke aṭṭhe  
panatte? evaṃ khalu Jambū! s. bh. . . uvaṃgāṇaṃ<sup>3)</sup> paṃca vaggā p. t. j.: nira-  
yāvaliyāo kappavadeṃsiāu(vidāṃ P) pupphāo pupphacūlāo Vaṇhidasāo; —  
jāi ṇaṃ bhaṇṭe samaṇeṇaṃ bh. . . uvaṃgāṇaṃ<sup>3)</sup> paṃca vaggā p., t.: nir. jāva Vaṇhi-  
dasāo paḍhamassa ṇaṃ bhaṇṭe vaggassa uvaṃgāṇaṃ nirayāvaliyāṇaṃ samaṇe-  
ṇaṃ . . kaī ajjhayaṇā<sup>4)</sup> p.? evaṃ khalu J. samaṇeṇaṃ uvaṃgāṇaṃ paḍhamava-  
grassa ni 2<sup>a</sup> rāvaliyāṇaṃ dasa ajjhayaṇā<sup>4)</sup> p., t.: Kāle Sukāle Mahākāle  
Kaṇhe Sukaṇhe tuhā Mahākāṇha Vīrakaṇhe a bodhavve Rāmakaṇhe taheva  
ya, Piuseṇakaṇhe navame dasame Mahāseṇakaṇhe o<sup>5)</sup>; — jāi ṇaṃ bhaṇṭe sama-  
ṇeṇaṃ . . uvaṃgāṇaṃ<sup>3)</sup> paḍhamassa vaggassa nirāvaliyāṇaṃ dasa ajjhayaṇā p.,*

1) oder *kappiyāo*, *kalpikās*; s. 16, 418, oben p. 588. 2) s. oben p. 428. 429. 501.

3) also als ob blos diese fünf Abschnitte hier »*uvaṃga*« seien!

4) in den Angaben am Schlusse des Ganzen steht hierfür: *uddesaga*.

5) dies sollen wohl drei Hemistiche sein? ein Metrum ist aber schwer herzustellen;  
o ist Flickwort.

*paḍhamassa naṃ bhaṃte ajjhayaṇassa nirāvaliāṇaṃ samaṇeṇaṃ . . ke aṭṭhe p.? evaṃ khalu Jambū! t. k. t. s. 2 ihe 'va Jambūdive 2 Bhārahe vāse Caṃpā nāmaṃ nayaṛi hutthā, . . Seṇiassa raṇṇo putte Cellaṇāe devīe attae Kūṇie nāmaṃ rāyā hutthā, tassa naṃ Kūṇiassa raṇṇo Paūmāvāi nāmaṃ derī . . riharati, tattha naṃ Caṃpāe nayaṛie Kūṇiassa raṇṇo cullamāuā Seṇiassa raṇṇo bhayyā Kālī nāmaṃ derī hutthā, tise naṃ . . putte Kāle nāmaṃ kumāre hutthā, — schl.: bujjihiti jāva aṇṭaṃ kāhiti, evaṃ khalu Jambū! samaṇeṇaṃ bhagavayā Mahāvireṇaṃ jāva saṃpatteṇaṃ nirayāvaliāṇaṃ paḍhamassa ajjhayaṇassa ayam aṭṭhe paṇṇatte; — 2 15<sup>a</sup> (P 36<sup>b</sup>): jāi naṃ bhaṃte sam. jāva saṃp. nirayāvaliāṇaṃ paḍhamassa ajjh. a. a. p., doccassa naṃ bh. ajjh. niray. s. jāva saṃp. ke aṭṭhe p.? evaṃ khalu Jambū! teṇaṃ k. 2 Caṃpā nāmaṃ nayaṛi hotthā, Puṇṇabhadde ceie, Kūṇie rāyā, Paūmāvāi derī, tattha naṃ Caṃpāe nayaṛie Seṇiassa raṇṇo bhayyā Kūṇiassa r. cullamāuā Sukālī nāmaṃ devī hutthā, simālā, tise naṃ Sukālīe devīe Sukūle nāmaṃ kumāre hotthā, sukunāle, tate naṃ se Sukāle amadā kadāi tihīṃ daṃṭisahassehīṃ jahā Kālo kumāro niravasesaṃ taṃ eeva jāva Mahāvīlehe vāse aṇṭaṃ kāhiti: — evaṃ sesā vi aṭṭha ajjhayaṇā neavvā paḍhamasarisā navaraṃ mātāto sarisaṇāma, nirayāvaliāto samattāto, nikkhevo savvesiṃ bhāṇiavvo.*

IX. *vagga 2* (10) 16<sup>b</sup> (P 40<sup>a</sup>): *kapparaḍḍiṃsiāu, kalpāraṭṭisikāh:* jāi naṃ bhaṃte sam. bhag. jāva saṃp. uraṇṇāṇaṃ paḍhamaragvassa nirayāvaliāṇaṃ a. a. p. doccassa naṃ bh. v. kapparaḍḍiṃsiāṇaṃ sam. jāva saṃp. ke a. p.? evaṃ khalu Jambū! sam. jāva saṃp. kapparaḍḍiṃsiāṇaṃ dasa ajjhayaṇā p., taṃ: Paūme, Mahāpaūme, Bhadde, Subhadde, Mahābhadde (f. P), Paūmabhadde, Paūmasene, Paūmagumme, Naliṇagumme, Aṇaṃde, Naṇḍane<sup>1</sup>); es sind dies resp. die Söhne der Prinzen Kāla etc., die sich sämmtlich dem Asketenthum zuwenden (und dadurch je in einen der Himmel kamen), ebenso wie dies ihre Großmütter Kālī etc. thaten, s. *aṅga 8, 8* (oben p. 501). Die Erzählung besteht fast nur aus Stichwörtern; — 15<sup>b</sup> *sāmāia-m-ādīiṃ egārāsa aṃgāiṃ ahiyyati*, 16<sup>a</sup> *sāmāia ekkārāsa aṃgāiṃ*.

X. *vagga 3* (10) 31<sup>a</sup> (P 73<sup>b</sup>): *pupphiāu, pushpikāh*<sup>2</sup>); Eingang wie eben; die Namen der 10 *ajjh.* lauten: *Caṃde Sire Sukke Bahuputtā Puṇṇabhadde Māṇibhadde a Datte Sire Bale a Aṇādhite cera bodharve*; — 1 17<sup>b</sup> (P 43<sup>a</sup>): *Rāyagihe, . . Senie, Caṃde josiṃde joisa* 17<sup>a</sup> *rāyā* kam vom Himmel mit grossem Gefolge, um dem Mahāvīra zu huldigen, . . sesaṃ jahā Sūriābhassa<sup>3</sup>), worauf Mahāvīra an Goyama die Vorgeschichte des *Caṃda* erzählt: *Sāratthie . . Aṇṅati nāmaṃ gāhāvāi hotthā, . . t. k. t. s. Pāse*<sup>4</sup>) *urahā purisādāṇie ādigare jahā Mahāvīro navusseho*, — 17<sup>b</sup> *tute naṃ*

<sup>1</sup>) dies sind aber hier elf Namen (in P nur 10)!

<sup>2</sup>) so nach *Candrasūri*; *Śānticandra* (oben p. 588) hat *pushpātāh*.

<sup>3</sup>) Bezug auf *upāṅga 2*.

<sup>4</sup>) *upāṅga 10* und *11* huldigen dem *Pāsa*, wie der zweite Theil des *aṅga 6* (s. oben p. 477) und *up. 2* (s. p. 547), während *up. 12*, ebenso wie *aṅga 8, 15* (s. p. 495), dem *Ariṭṭhanemi* huldigt.

se *Aṅgati aṅgāre Pāsassa arahato tahārūrāṇaṃ therāṇaṃ aṅtite sāmāia-m-ādīāiṃ ekkārassa aṅgāiṃ ahiyyati*, — 2 18<sup>a</sup> (P 43<sup>b</sup>) Inhalt ganz ebenso, *Sāvathī 18<sup>a</sup> nagarī Supatīṭṭhe nāmaṃ gāhāvā*, — 3 23<sup>a</sup> (P 56<sup>b</sup>) desgl.; *Sukke mahāgahe; Vānūrasīe Somile nāmaṃ māhane*; 22<sup>b</sup> *eraṃ khalu devānuppiā tume Pāsassa arahato purisādānūassa aṅtīe puṃcāṇuvvāe sattusikkhāvaīe dvālasavihe sārugaḍhamme paḍivanne*, — 4 30<sup>a</sup> (P 71<sup>a</sup>) desgl.; *Bahuputtiā devī Sohanme kappe; Vānūrasī, (Bha)dde nāmaṃ sathavāhe. tassa ṇaṃ Bhaddassa Subhaddā nāmaṃ bhāriā*, — 24<sup>a</sup> *Suvratālo ṇaṃ ayyāto*, — 5 30<sup>b</sup> (P 72<sup>b</sup>): *Puṇṇabhadda deve; Maṇivāiā nāmaṃ nagarī, Puṇṇabhadda nāmaṃ gāhāvā*, *therā bhagavaṇto jātisampannā, therāṇaṃ bhagavaṇtāṇaṃ aṅtīe sāmāia-m-ādīāi e* 30<sup>b</sup> *kkārassa aṅgāiṃ ahiyyati*, — 6 30<sup>b</sup> (P 73<sup>a</sup>): *Māṇibhadde deve; Maṇivāi nagarī, Māṇibhadde gāhāvā, therāṇaṃ aṅtīe pavvayyā, ekkārassa aṅgāi ahiyyati*, — *evaṃ Datte 7, Sive 8, Bule 9, Aṇādhite 10, savve jahā Puṇṇabhadda, . . 31<sup>a</sup> Datte Veṇḍāṇaṇāe (Caṇḍaṇā nāmae P, s. unten p. 607), Sivo Mihilāe (Ma<sup>o</sup> P), Valo Hutthiṇapure, Aṇādhito Kākaṇḍīe.*

XI. *vagga 4 (10) 33<sup>a</sup> (P 78<sup>a</sup>): pupphacūlāo*, die Namen der 10 *ajjh.* lauten: *Siri Hiri Dhiti Kīthi(tti P) Vuddhi Layyī (°chī P) a hoi bodhavrā | Ilā devī Surā devī Sarassā (!, °ssaī devī Rasa- P) devī Gaṇḍhadevī a*; — *Siridevī sohamme kappe* kommt, dem *Mah.* zu huldigen, . . jahā Bahuputtiā: deren Vorgeschichte, *Rāyagihe, Jiasattū, Sudaṇṣaṇe nāmaṃ gāhāvā*, *Piā nāmaṃ bhāriā, Bhūtā nāmaṃ dāriā, Pāse arihā, sadduhāmi ṇaṃ bhaṃte nīgramthaṃ pāvayaṇaṃ*; — schl.: *Pāsassa aṅtīe nkkhaṅtito Pupphacūlā ṇaṃ sissinīāto sarīrapāvasinīāṇaṃ (pāosinīyāo P) savvāu aṅaṅtaraṃ caittā Mahāvīdehe vāse sījjhīhiti*; von *ajjh.* 2-10 ist gar nichts angegeben; sie sind eben einfach als Varianten zu *ajjh.* 1 danach zu construieren.

XII. *vagga 5 (12) 37<sup>a</sup> (P 85<sup>b</sup>): Vanhidassāo, Vṛishṇidaçāḥ*; die Namen der 12 *ajjh.* lauten: *Nisadhe Mahānisadhe a Nivāhe Vehe Pagatī<sup>1)</sup> Juttī Dasarahe Dadharahe a Mahādhaṇū Sattadhaṇū Dasadhaṇū nāme Sayadhaṇū a*; — . . *Bāravatī nāmaṃ nagarī, Revate nāmaṃ pavvāe, Ṇaṇḍaṇavaṇe nāmaṃ uyyāṇe, Surappiassa jakkhāyatane*; . . 33<sup>b</sup> *tattha ṇaṃ Bāravatīe nagarīe Kaṇhe nāmaṃ Vāsudeve rāyā hotthā, . . se tthaṃ tattha Samuddarījayapāmokkhāṇaṃ<sup>2)</sup> dasaṇhaṃ Dasārāṇaṃ Baladevāpā<sup>o</sup> paṃcaṇhaṃ mahāvīrāṇaṃ Uggasenāpā<sup>o</sup> solasaṇhaṃ rāyasahassāṇaṃ Payyūṇṇapā<sup>o</sup> addhutthāṇaṃ kumārakoḍiṇaṃ Sambayapā<sup>o</sup> satthīe duddaṃtasāhassāṇaṃ Virasenāpā<sup>o</sup>*

34<sup>a</sup> *ekkarāsāe vīrasāhassāṇaṃ Ruppīṇipā<sup>o</sup> solasaṇhaṃ derīsaḥassāṇaṃ Aṇaṅgasenāpā<sup>o</sup> aṅegāṇaṃ ganiāsahassāṇaṃ*; . . *tattha ṇaṃ Bāravatīe nagarīe Baladeve nāmaṃ rāyā . ., Revāī nāmaṃ devī . ., Traum, Nisadhe nāmaṃ jāva uppiṃ pāsāda viharatī; t. k. t. s. arihā Ariṭṭhanemī ādigare*; Prinz *Nisadha* durch dessen Predigt bekehrt; *Varadatta*, Schüler des *Ariṭṭh.*, fragt nach der Vorgeburt des *Nisadha*;

1) *Nivāhe Vahe Aṅgati P.*

2) s. oben p. 471. 495. 513.



*Rohîḍae nâmaṃ nagare, Mahayyale(bb P) nâmaṃ râyâ, Puṃmâvâi nâmaṃ devi, Traum, evaṃ janmaṇaṃ bhâṃiyavvaṃ jahâ Mahâbalassa ṇavaraṃ Viraṃgato nâmuṃ, t. k. t. s. Siddhatthâ nâmaṃ âyariyâ . . . — 35<sup>b</sup> tate ṇaṃ se Viraṃgate aṇagâre Siddhâṇaṃ (Siddhatthâṇaṃ P) âyariâṇaṃ aṇṭie sâmaâia-m-âdiâi ekkârasa aṃgâiṃ ahiyyati, fast nur Stiehwörter; — 36<sup>a</sup> tate ṇaṃ se Nisaḍhe aṇagâre arahato Ariṭṭhanemissa tahârûvâṇaṃ therâṇuṃ aṇṭie sâmaâia-m-âiṃamâiṃ (!) ekkârasa aṃgâiṃ ahiyyâi; zum Schlufs noch prophetische Angaben über seine künftige Geburt: *Varadattâ! iheva Jambûdive dive Mahâvidehe vâse Unnâte na 37<sup>a</sup> gare visuddhathûi(piya P)-vaṃsu-mâivamse râyakule pumattâe paccâyâhiti . . . savvadukkhâṇaṃ aṇṭaṃ kâhiti; und hieran schließt sich unmittelbar der Schlufs des Textes: evaṃ khalu Jambû! samaṇeṇaṃ bhagavayâ Mahâvireṇaṃ, ṇikkheva: evaṃ sesâ vi ekkârasa ajjhayaṇâ neyavvâ saṃgahaṇi-aṇusâreṇaṃ: ahîṇa-m-aṛittaṃ ekkârasasu vi; nirayâvaliâ-sutakhaṇḍho samatto, ṇi (°tto samattâṇi P) a uvaṃgâṇi; nirayâvaliâ-uvaṃge ṇaṃ ego suakhaṇḍho, paṃca vagvâ, paṃcasu divasesu uddissaṇṭi, tattha caṃsu vaggesu dasa-dasa uddesagâ<sup>1)</sup> (udd. paṃcamavagge bârasa uddesagâ CP), nirayâvalisûtraṃ samâptam ||**

### 1855. Ms. or. fol. 655.

Dieselben fünf Texte (= B).

21 foll. (15-16 Z., à 50 aksh.): ohne Datum; *graṃthâgruṃ* 1109.

1 9<sup>b</sup>, 2 10<sup>a</sup>, 3 18<sup>b</sup>, 4 19<sup>b</sup>, 5 21<sup>b</sup>.

Schl.: evaṃ sesâ vi ekkârasa ajjhayaṇâ neyavvâ | saṃgahaṇi-aṇusâreṇaṃ ahîṇa-s-aṛittaṃ ekkârasasu vi | *nirayâvaliyâsuyakkhaṇḍho samatto* | nichts weiter.

### 1856. Ms. or. fol. 817.

Desgleichen (= C), mit Randglossen in *bhâshâ*.

38 foll. (13 Z., à 42 aksh.), *saṃvat 1676 varshe çrâvaṇa sù di 11 ravau likhitaṃ çrîâcâryajî rishi çrîç Jasaraṇṭajî tasya çishya vidvajjanaçiromani paramapûjya rishi çrîç Bhojarâjajî tasya çishya curanaṇivâsî âjnâkârî rishi Vâghâ lipikrîtâḥ Kuwadû-malhye || yâdriçam pustakam . . . na diyate || saṃpûrṇaḥ, samâptah, çrî, çrîr astu kalyâṇam astuḥ, lekhakapâtṭhakayoḥ, çubhaṃ bhavatu, cha.*

varga 1 16<sup>a</sup>, 2 17<sup>b</sup>, 3 32<sup>a</sup>, 4 34<sup>b</sup>, 5 38<sup>b</sup>.

Schl.: *evaṃ sesâ vi ekkârasa ajjhayaṇâ, neyavvâ | saṃga(ha)ṇie | aṇusâreṇaṃ | ahîṇa-m-aṛitta(ṇ) ekkârasasu vi || cha || nirayâvaliyâsuyakkhaṇḍho | sammatto | sammat-tâṇi ya uvaṃgâṇi | cha || nirayâvaliyâ-uvaṃge ṇaṃ | ego suyakkhaṇḍho | paṃca vugga paṃcasu divasesu | uddissaṇṭi | tattha (caṃ)su vaggesu | dasu | 2 | uddesagâ | paṃcamavagge | bârasa uddesagâ || cha || nirayâvaliyâ sūyakkhaṇḍho sammatto | cha || nirayâvalisûtraṃ | samâptamḥ | çubhaṃ bhavatu kalyâṇam astuḥ | saṃvat 1676 . . .*

<sup>1)</sup> im Texte selbst, s. oben p. 601, steht hierfür *ajjhayaṇa*.

**1857.** Ms. or. fol. 1020.

Desgleichen (= D).

44 foll. (11 Z., à 38 *aksh.*); ohne Datum.

*varga* **1** 18<sup>a</sup>, **2** 19<sup>b</sup>, **3** 35<sup>b</sup>, **4** 39<sup>b</sup>, **5** 44<sup>b</sup>.

Schluss: *evam sesâ* .. ebenso vollständig wie in C.

**1858.** Ms. or. fol. 1088.

Desgleichen (= E).

38 foll. (11 Z., à 39 *aksh.*); ohne Datum; *gramthâgram* 1109.

*vagga* **1** 15<sup>a</sup>, **2** 16<sup>b</sup>, **3** 32<sup>a</sup>, **4** 34<sup>a</sup>, **5** 38<sup>b</sup>.

Schluss wie in C, doch fehlt der Satz: *samattâni ya waṃgâni*.

**1859.** Ms. or. fol. 1090.

Desgleichen; der Text (F) ist aber hier begleitet von dem kurzen (resp. wohl lückenhaft erhaltenen) Commentar (G) des *Caṃdrasûri* (herausgegeben in P).

42 foll. (13 Z., à 54 *aksh.*); ohne Datum; gut.

a. Text, *vagga* **1** 11<sup>a</sup>, **2** 12<sup>a</sup>, **3** 22<sup>b</sup>, **4** 24<sup>a</sup>, **5** 27<sup>a</sup>; schließt wie C, doch fehlen die Worte: *samattâni ya waṃgâni*.

b. Commentar, **1** 35<sup>b</sup> (P 28<sup>a</sup>); am Schluss Lücke (auch in P).

*namah | çrimate Çâṃtinâthâya*<sup>1)</sup> || *Pârçvanâtham namaskṛitya præyo 'nyagramtharîkshîtâ | nirayâvaliyâ(hikâ P)çruta*<sup>2)</sup>*skaṃdhe ryâkhyâ kâcit prakâçyate || tatra niravayâvalikâkhyopâṃgagramthasyâ 'rthato Mahâvîranîrgratam (°tam vacanam P) abhidhîsur âcârya(h) Sudharmasvâmi sûtrakârah: tenam kâleṇam ityâdikam(kam f. P) gramtham tâvad âha | atra nam vâkyâlamkârârthah, tusmin kâle 'vasarpinyâç caturthabhâgalakshane tasmin samaye tadviçesharûpe yasmîn tan nagaram Râjagrîhâkhyam) râjâ ca Çrenîkâkhyah Sudharmmasvâmi ca; hotthe ti abhavat âsît ity arthah: — 29<sup>b</sup> caityam vyaṃtarâyatanam, Kûṇîkanâmâ Çrenîkarâjaputro, — 32<sup>a</sup> (P 9<sup>a</sup>): evam daçasu divaseshu Cetakenu vinâçitâ daçâ 'pi Kâlûdayah, ekâdaçe tu divase*<sup>3)</sup> *Cetakajayârtham devatârâdhanâya Kûṇîko 'shṭamabhaktam prajagrâhu, tatah Çakra-Camarâv âgatau, tatah Çakro babhâna: Cetakah çrâvaka ity aham na tam prati praharâmi, navaram bhavamtam samrashyâmi(ksh P), tato 'sau tadrakshârtham vajrapratîrûpakam abhedya(m) kavacam kṛitavân, Camaras tu dvau saṃgrûmau vikurvitavân (auch P): mahâçilâkaṃṭakam rathamusalam ce 'ti, tatra mahâçile 'ra kaṃṭhaka (°le ca kaṃṭhaka P) ero 'cyate (ero 'c° f. P) jivîtabhedakavân*

1) *namah çri Çâṃtinâthadevâya P.*

2) *çruta* stört das Metrum, ist in P mit Klammern eingeschlossen.

3) s. oben p. 428. 429.

*mahāçilākamṭakas, tataç ca yatra tṛiṇaçūkādīnā 'py abhīhitasyā 'çvahastyāder mahā-  
çilākamṭakenai 'rā 'syā (°kena cā 'syā P) 'hotasya redanā jāyate so saṃgrāmo mahā-  
çilākamṭaka ero 'cyate: rathamusale 'ti, yatra ratho musulena yuktaḥ paridhāvan  
mahājōmakshayaṃ kṛitavān usau (uto P) rathamusalah, — 33<sup>a</sup> (P 11<sup>a</sup>): vahūhim  
khyyāhim jāve 'tyādī<sup>1</sup>), tatra kubjikābhīḥ vakrajaṅghābhīḥ, Cilātībhīḥ anāryadeçot-  
pamābhīḥ, vāmanābhīḥ hrasvaçarīrābhīḥ, vaçābhīḥ (f. P) maçākosht(h)ābhīḥ  
(f. P), Varrarībhīḥ Varraraçasambharābhīḥ, Vakusikābhīḥ, Yonakābhīḥ, Paṇ-  
havikābhīḥ, Isinikābhīḥ, Cūrukinikābhīḥ, Lāsikābhīḥ, Dravidībhīḥ, Sim-  
halībhīḥ, Āravībhīḥ, Pakraṇībhīḥ, Vahalībhīḥ, Muruṃdībhīḥ, Çavurībhīḥ,  
Pārasībhīḥ, nānāde 33<sup>b</sup> çābhīḥ vahurīdhānāryaprāyadeçotpamābhīḥ ity arthah, —  
34<sup>b</sup> asaṃvidie naṃ ti asaṃprati: harvaṃ ti çīghraṃ: jahā Citto tti 35<sup>a</sup> rāju-  
praçṇīye dritīyopāṅge yathā Çretarīnagaryāç Citranāmā dūta(h)Prādeçirāja-  
preshītaḥ Çrāvastyāṃ nagaryāṃ Jitaçatrusamīpe svagrīhān nīrgatāgutā tasyathā 'yam  
apī Koṇikarājānāmnā yathā evaṃ Vehallakumāro 'pi, — auf 35<sup>b</sup> eine Lücke<sup>2</sup>), denn  
der Commentar springt von den Worten: taṃ dūya tti trayo dūtāḥ Koṇikena pre-  
shītiḥ, magaehi tti hastapāsītiḥ (°critāḥ P) phalakādībhīḥ, toṇehi tti ishudhībhīḥ,  
sayyīvehiṃti sapra 35<sup>b</sup> tyamcūḥ (!) dhanurbhīḥ nṛityadbhīḥ kabaṃdhāḥ karaç  
ca hastācyutāḥ (hastāçcyu<sup>o</sup> P) bhūmaṃ raudraṃ, welche zu dem Anfang des Schlufs-  
abschnittes (§ 27 bei Warren) gehören, direct, ohne den Schlufs des ersten  
varga anzugeben, auf folgende zum zweiten varga gehörige Angaben über: Çreṇi-  
kanapṭṛiṇāṃ pauṭrāṇāṃ Kāla-Mahākālādyaṃgajānāṃ krameṇa vrataparyāyābhi-  
dhāyakam, donham ca paṃce 'tyādī gāthā, usyā 'rthah: daçasu madhye dvayor  
ādyaṃgoh Kāla-Sukālasaktaçoh putrayor vrataparyāyāḥ, paṃca varshāṇi, trayāṇāṃ  
catvāri, trayāṇāṃ trīṇi, dvayor dre dre varshe vrataparyāyas, tatrā 'dyasya yaḥ putrah  
Padmanāmā sa kāmān parītyayya bhagarato Mahāvīrasya samīpe grīhītavrata ekā-  
daçāṃgadhāri bhūtvā atyugraṃ vahu caturthashashṭhāshṭamādīkaṃ tapaḥkarma  
kṛtvā 'tira çarīreṇa kriçībhūtaç cīntāṃ kṛitavān, und zwei Zeilen weiter folgt dann:  
iti kalpāvatāṇsakoṭpaṇnasya prathamam adhyayanam.*

2 36<sup>a</sup> (P 40<sup>a</sup>): Anfang fehlt (s. soeben, auch in P); schl.: *ity evaṃ kalpā-  
vataṇsaka derapratībaddhagraṃthopaddhatīḥ kalpāvatāṇsike ity ucyate: tā etāḥ pari-  
samāptāḥ, dritīyavargaç ca.*

3 42<sup>a</sup> (P 73<sup>b</sup>): *tṛitīyavargro 'pi daçādhyayanātmake(kah P), nikkhevaū 'ti, —  
36<sup>b</sup> jahā Āṇaṃ do tti, upāśakadaçāṃgokta<sup>3</sup>)çrāvaka Ānaṃdanāmā, . . purisūdāṇīye  
tti, purushair ādīyate purushādānīyah, — 37<sup>a</sup> (P 44<sup>a</sup>) rigveya jāva tti<sup>4</sup>), rigveda-  
yajurvedasāmavedāthurvaṇavedānāṃ itihisapurāṇaṃ nīrghaṃtashashṭhānāṃ nīrghaṃto*

<sup>1</sup>) cf. *Bhagar.* 9, 33, oben p. 431 (469. 537. 547. 582), worauf hier im Text durch  
das *jāva* verwiesen wird; mehr hat der Text hier nicht. <sup>2</sup>) ebenso auch in P auf 28<sup>a</sup>  
(foll. 29—35 sind ganz ohne Commentar). <sup>3</sup>) s. oben p. 485. <sup>4</sup>) s. oben p. 423. 539.



nāma koṣa(h); saṃgopāṃgānām, aṃgāni ṣishyādīni, upāṃgāni tuduktaprapañ-  
canaparāḥ prabandhāḥ; sarahasyānām aidampuryayuktānām dvāreṇa (! auch P;  
dhārakah?) pravarttakah, vārako 'cuddhapāthanishedhah, pārakah pārāgimī; shaḍo-  
rit: shashṭitamtraviṣāradah, shashṭitamtram Kāpilyaṣāstram; shaḍaṃgavedakatvam  
eva ryanakti: saṃkhyāne gaṇitaskandhe ṣishyākālpe ṣikshāyām aksharasvarūpani-  
rūpake ṣāstre, kalpe tathāvidhasamācārapratipādake, vyākaraṇe ṣabdalakṣaṇe, chaṃ-  
dasī padyavacanalakṣaṇaniruktīpratipādake, yyoṭishām ayane yyoṭiḥṣāstre, anyeshu  
ca vrīhmakeshu (auch P) ṣāstreshu suparinīshṭitah, — 38<sup>a</sup> (P 46<sup>b</sup>) durvālasaviham sī-  
ragadhammaṃ paḍivayyittā satthāṇam wagao Somilamāhaṇo asāhudamsaṇe ṇaṃ ti,  
asādhavaḥ kudarṇanino, — 39<sup>b</sup> (P 53<sup>a</sup>) ita ūrdhvaṃ sarvaṃ nigadasiddham yāra  
(jā<sup>o</sup> P) nikhevaū tti (3, 3); navaraṃ virādhitasamyakt(v)o 'nālocitapratikrāntah, ṣukra-  
grahadevatayā utpaunah; Vahuputtīyādhyayane (in 3, 4) ukkhevaū ti, utkshepah prāraṃ-  
bhavākyam yathū: jāi ṇaṃ bhaṃte . . ., — 41<sup>a</sup> (P 65<sup>a</sup>) ita ūrdhvaṃ sugamaṃ. —  
41<sup>b</sup> (P 66<sup>b</sup>) tailakelā Saurāshṭre prasiddho mūnimayas tailasya bhājanaviṣeshah, sa  
ca bhaṃgabhayāl locanabhayāc ca sushṭhu saṃgopyate, evaṃ sū 'pi tatho 'cyate: cela-  
pedā i ve 'ti, vastramaṃjūshe 've 'ty arthah; rayanaḥakaramḍaga iti iṃdranūlādiratnā-  
ṣrayah susaṃrakṣitah susaṃgopitaḥ ca kriyate, juyalagaṃ dāragadārikūdirūpaṃ, . . .  
(P 67<sup>b</sup>) ādhyātmikah ātmācṛitah, cīmūtah smaraṇarūpah, prārthito munōbhilāsharūpo  
manorikārarūpah, saṃkalpo vikalpah samutpannah, und hier ist denn wohl eine arge  
Lücke<sup>1</sup>), denn unmittelbar hierauf, resp. als Schlufs des Comm. zu 3, folgt nun-  
mehr eine kurze Angabe über den Umfang von *varga* 1. 2 und eine detaillirte  
über *varga* 3: *iha graṃthe, prathamō vargvo daṣādhyayanātmako nirayāvaliyā-*  
(kā P) *khyānāmako, dvitīyavargvo daṣādhyayanātmakah, tatra kalpāvataṃsikā ity*  
*ākhyā adhyayanānām; tṛitīyavargo 'pi daṣādhyayanātmakah, pushpikā-ṣabdābhidhe-*  
*yāni ca tāny adhyayanāni, tatrā 'dye caṃdrayyotishkemdravaktavyatā, dvitīyādhyayane*  
*sūryavaktavyatā, tṛitīye ṣukramahāgrahavakt., catuṃne Vahuputrikādevīvakt., pañca-*  
42<sup>a</sup> *me 'dhy. Pūrṇabhadradevavakt., shashṭhe Mūṇibhadradevavakt., saptame prāg-*  
*bhavika Caṃdanānagaryāṃ Dattanāmakudevasya dvisāgaropamasthūtikasya vakt., ash-*  
*ṭame Śivagrīhapatī Mithilāvāstaryasya devatreṇo 'tpannasya dvisāgōkasya vakt., navame*  
*Hastināpure vāstavyasya dvisāgaropamāyushkatayo 'tpannasya devasya Balanāmakasya*  
*vakt., daṣamādhyayane 'nāḍhīyagrīhapateḥ Kākaṃdīnagarivāsta(vya)sya dvisāgōshka-*  
*tayo 'tpannasya devasya vaktavyatā, iti tṛitīyavargvādhyayanāni.*

*varga* 4. 5 werden sodann in sehr summarischer Weise, wie folgt, absolvirt:  
*caturthavargvo 'pi daṣādhyayanātmakah, Śrī Hṛī Dhṛitī Kīrti Buddhi Lakṣmī Ilā-*  
*devī Surādevī Rasādevī Gaṃdhadevī 'ti vaktavyatāpratīcaddhādhyayanānāmakah, tatra*  
*(rūdevī Saudharmakalpotpannā bhagavato Mahāvīrasya nātyavūlḥiṃ dāravakirvaṇayā*  
*pradarṇya sthānam(svasth<sup>o</sup> P) jūgūma, prāgbhave rāju Sudarṇanagrīhapateḥ priyabhāryayā*

1) ganz ebenso auch in P, wo foll. 68—72. 75—82 ganz ohne Commentar sind.

*aṃgajâ Bhûtânâmnâ 'bhavat na kenâ 'pi pariñitâ abhût, sugamaṃ sarvaṃ yâvac catur-  
thavargrasamâptih; pañcama vargve Vanhidaçâbhidhâne dvâdaçâ 'dhyayanâni pra-  
jñaptâni, Nisadhe ity âdini, prâyaḥ sarvo 'pi sugamaḥ pañcamavargraḥ, navaraṃ  
ciraîte ti, . . parini 42<sup>b</sup> rvâsyati svastho bhavishyati, sakalakarmakṛitavikâra-  
virahatayâ tâtparyam âhu, sarvaduhkhinâm aṃtaṇi karishyati, iti çrîçrîCaṃdrasûri-  
viracitaṃ nirayâvalikâçrutaskamdhavîvarañam samâptam ||*

**1860.** Ms. or. fol. 1089.

Derselbe Commentar, ohne Text.

18 foll. (13 Z., à 45 *aksh.*); ohne Datum; *graṃ* 637; eine sehr dürftige Copie; aufser denselben Lücken wie in G auch sonst noch allerhand Auslassungen.

1 10<sup>b</sup>, 2 11<sup>a</sup>, 3 18<sup>a</sup>, 4. 5 18<sup>b</sup>.

**3. Die zehn païna (prakîrṇa)<sup>1)</sup>.**

**1861.** Ms. or. fol. 1006.

Das erste *païnaṃ*, Namens *caüsuraṇam*, *catuḥçaraṇaparakîrṇakaṇ*, in 63 vv. (= A); von der Zuflucht, die man im Gebet etc. zu der heiligen Vierzahl: *arhant*, *siddha*, *sâdhu*, *dharma* zu nehmen hat; nebst der *avacûri* eines Anonymus (des *Somasuṇḍara*, nach BC): — s. 16, 433—436. — Der Comm. zu v. 63 giebt einen *pâtha* an, wonach der Text daselbst eine Anspielung auf einen Verf., Namens *Vîrabhadra*, enthalten würde.

9 foll. (21-22 Z., im Text à 45 *aksh.*, im Comm. über und unter dem Text à 65 *aksh.*); ohne Datum.

Comm. beg.: *idam adhyayanaṃ paramapadaprâptibijabhûtatvât çreyobhûtaṃ, atas tadârambhe graṃthakṛin muṃgalarûpasâmâyikâdyâvaçyakârthakathana (v. 1—7) 1-bhâvamaṃgalakâraṇadravyamaṃgalabhûtagajâdi 14 svapno ccâravyâjusarva-  
tîrthakṛidguṇasmaraṇa (v. 8) 2-varrtamânâtîrthâdhipatiçrî Vîra namaskaraṇa (v. 9) 3-  
rûpaṃ muṃgalatrayam âhu: sâvajje 'ti; athavâ shaḍâvaçyakayutasyai va prâyaç  
ca tuḥçaraṇapratipattiyâdiyogyatâ syât, atah prathamam shaḍâvaçyakam âha<sup>2)</sup>: sâ-  
vajje 'tyâdi.*

1. Einleitung (v. 1—9): *çrîsarvajjâya namaḥ | sâvajjajogavîraî 1 ukkittaṇa 2  
guṇavao ya paḍivatti 3 | khuliyassa nimḍaṇâ 4 vaṇa -tîgiccha 5 guṇadhâraṇâ 6 ce 'va || 1 ||  
sahâ vadyena pâpena vartanta itî sâva dyâḥ, yogâ manovûkkâyavyâpârâs, tesham  
viratir nivrittih sâvadyayogavîratih 1, sâ sâmayiken a 1 kriyata ity adhyâhârah; ut-*

<sup>1)</sup> s. 16, 426—446.

<sup>2)</sup> s. 17, 23. 24. 37. 51.

*kīrtanaṃ jīṇaḡuṇānāṃ utkīrtanā* 2, *sā caturvīṇṇatistavena* 2 *kriyate*; *ḡuṇā jīṇa-*  
*darṇanacāritrādyaś te vidyaṃte yeshāṃ te ḡuṇavamto guravas teshāṃ pratipattir*  
*bhaktiḡ ḡuṇavatpratipattiḡ* 3, *sā vaṇḡdanakena* 3 *kriyate*; *skhalitaṃ ātmano 'ti-*  
*cūrūpādanam tasya niṇḡdanam niṇḡdanā* 4, *na pīṇaḡ karishyaṃi 'ty abhyupagumanaṃ,*  
*sū pratikramaṇena* 4 *kriyate*; *vraṇasyā 'ticārarūpabhāvavraṇasya cikitsā* 5 *prati-*  
*kārūrūpā, sā kāyotsargeṇa* 5 *kriyate*; *ḡuṇā viratyādayo mūlaguṇottaraguṇarūpāḡ,*  
*teshūṃ dhāraṇam dhāraṇā* 6, *sā pratyākhyānena* 6 *kriyate ca 're 'ti shaṇṇām api*  
*samuccaye*; — *atha kiṇcid viṇeshata eteshāṃ sāmāyikādīnām shaṇṇām api svarūpaṃ*  
*cāritraviṇḡuddhyādīrūpaṃ phalaṃ cā 'ha: cāritte 'ti.*

*cāritṭassa visohī kīraū sāmāieṇa kīla iha yaṃ | sāvajjeaṇajogāṇa vajjāṇasevaṇa-*  
*ttāṇo* || 2 || *cāritrasya cāritrācārasya paṃcasamītibṛiguptīrūpasya, . . sāmāyikena*  
*samabhāvalakṡhaṇena, iha yaṃ ti iha 'va jīṇaṇāsane, nā 'nyatra Ṇākyādīdarṇane, teshu*  
*sāmāyikaparibhāshāyā apy abhāvāt: sāvadyāḡ sapāpāḡ, itare ca niravadyā ye yogāḡ,*  
*teshūṃ yathāsamkhyena ye varjāṇāseṇane tābhyaṃ, varjāṇāseṇanataḡ, sāvadyānām var-*  
*janutāḡ, itarānām tv āseṇanataḡ ca, tena viṇodhiḡ kriyate, — uktā cāritrācāravīṇḡuddhiḡ,*  
*darṇanācāravīṇḡuddhiṃ āha:*

*daṃsaṇayāravisohī caūrīsāya tthaṇa kījjaī ya | accabbhuyaguṇakittāṇa-rūve-*  
*ṇam jīṇavarīṇḡdāṇam* || 3 || *caturvīṇḡcater ātmanām*<sup>1)</sup> *jīṇānām tīrthakarasaṃbaṇḡdhi-*  
*nām stavāḡ kriyate yatra sa caturvīṇḡcatyātma*<sup>1)</sup> *stavo »logasse« -'tyādī rūpaḡ, caūrīsāi*  
*tthaṇe 'ti pūthe jīṇānām caturvīṇḡcatyāḡ stavena; cakāro dvītyāvaṇyaka samucca-*  
*yārthāḡ; — idānām jīṇānācārasya cāritrācāradarṇanācārayoḡ ca viṇeshena ṇuddhiṃ āha:*

*nānāiā u ḡuṇā, tassamṇāṇṇapaḡivattikaraṇāo | vaṇḡdanaṇam viḡiṇā kīraū*  
*sohī a tesīṃ tu* || 4 || *jīṇānam āḡau yeshāṃ te jīṇāḡdikāḡ, tur avadhāraṇe, ete jīṇāḡ-*  
*dikā eva ḡuṇā ity arthāḡ, tāir jīṇāḡdiguṇaiḡ saṃpaṇṇā yuktās tatsaṃpaṇṇā guravas*  
*teshūṃ pratipattir bhaktis; dvātrīṇḡcaddosharahītatayā paṃcavīṇḡcatyāṇyakaṇyavīṇḡuddha-*  
*tayā ca: tesīṃ tu tī teshāṃ jīṇānācāṇādīnām, tuḡ pīṇararthe; — uktā vaṇḡdana-*  
*kena jīṇāḡdy-ācāratrayaṇyavīṇḡuddhiḡ, saṃprati prātikramaṇakāyotsargābhyaṃ ḡāthā-*  
*drayena tāṃ āha:*

*khaliyassa ya tesī pīṇo viḡiṇā taṃniṇḡdanāi paḡdikamaṇam | tena paḡdi-*  
*kkamaṇeṇam tesīṃ pī-a kīrae sohī* || 5 || *niṇḡdanam niṇḡdanā dushṭam mayai 'tat kīṇam*  
*itī, āḡiṇḡubḡdād ḡarhādīgrahāḡ, gurusāḡkṡhikum ātṇadoshārīḡkaraṇam ḡarhā, evaṃ-prā-*  
*kīreṇa skhalitasya yaṇ niṇḡdanāḡdikaraṇam tasmād doshajātāṇ nirartanaṃ tat prāti-*  
*kramaṇam ucyate, pratīpaṇ kramaṇam pīṇam.*

*caraṇāḡiāiāṇam jahakkamaṃ vaṇatīḡecharūveṇam | paḡdikamaṇāsuddhāṇam*  
*sohī taha kāussaggeṇam* || 6 || *caraṇam cāritram atīḡachamty atīkrāmaṇti itī caraṇā-*  
*tīḡā atīcārā itī dīṇyaṃte āḡau yeshāṃ te caraṇāḡtīḡāḡdikāḡ sarve 'py atīcārās, teshāṃ*

1) der Genetiv °rīsāya ist hier vom Schol. gänzlich verkannt worden.



*caraṇāṭṭigādikānāṃ; kena? kāyotsargena, kiṃbhūtena? jah. vaṇ., kramaprāptena; — evaṃ gāthāpaṃcakenā* "cāratrayasya çuddhir uktā, atha tapoviryācārayos tām āha:

*guṇādhāraṇarūveṇaṃ paccakkhāṇeṇaṃ tavāyārassa | viriyāyārassa puṇo savrehi vi kirae sohi || 7 || pūrvoktāḥ śhaḍbhīr apy āvaçyakāḥ çuddhīḥ kriyate .; — uktā* "cārapaṃcakaçuddhīḥ; — *atha sarva Jinaguṇoṭkīrtanagarbhaṃ maṃgala-bhūtaṃ gajādisvapnaṃdarbhaṃ āha:*

*gaya*<sup>1)</sup> 1 *vasaha* 2 *siha* 3 *abhisea* 4 *dāma* 5 *sasi* 6 *diṇayaraṇa* 7 *jhayaṇa* 8 *kum-bhaṇa* 9 | *paṃmasara* 10 *sāgara* 11 *vimānabhavaṇa* 12 *rayaṇuccaya* 13 *sihiṃ* 14 *ca* || 8 || *gāthā sugamā, navaraṇaṃ abhisea tti caturthasvapne pārçradvayavarttikarikalabhaka-çuṇḍādamaṇḍavidhīritakalaçayugalābhishicyamānām*<sup>2)</sup> *lakshmiṃ Jinamāti paçyati; vi-mānabhavaṇa tti, dvādaçasvapne (ekā<sup>o</sup> D) devatokāgatatīrthakṛijjananī vimānaṃ paçyati, narakāgatajīvananī tu bhavanaṃ, vimānabhavanayor ākārāmātrakṛita eva viçeshah; gajadarçanāt svāmy api tadvad-atulabalaparākramanidhir bhāvī . . iti svap-nair api Jinaguṇāḥ sūcyante, . . iti sarvatīrthakṛidguṇavyāvāraṇarūpaṃ 14-svapna-maṃgalam uktam || 8 || atha çrī Mahāvīraṇamaskārarūpaṃ tritīyaṃ maṃgalam prastutādhyayanaprastāvanām cā* "ha:

*amarīṇḍa-uariṇḍa-muṇiṃ -davaṇḍiyaṇaṃ vaṇḍiṇaṃ Mahāvīraṇaṃ | kusalāṇu-baṃdhibāṇdhura -m ajjhayaṇaṃ kittāssāmi || 9 ||*

2. Nunmehr erst beginnt der eigentliche Text (v. 10—57): *atha prastutādhyayanārthādīkārān āha:*

*caūsaraṇaganāna* 1 *dukkadāgarihā* 2 *sukadāṇumoṇa(ṇ)* 3 *ceva* | *esa gaṇo aṇa-rarayaṇa kāyarro kusalakeu tti || 10 || caturṇām arhat-siddha-sādhu-dharmāṇām*<sup>3)</sup> *çaraṇagananaṃ prathamō* "dhikārah, *gurusākshikam ātmadoshakathanaṃ dvitīyo* "dh., *çobhanaṃ kṛitaṃ sukṛitaṃ tasyā* "numodanā »*bhavyaṃ mayai* "tat kṛitam« *iti sā tritīyo* "dh.; *kuçalo mokshas tasya kāraṇam ayam iti kṛitrā.*

§ 1 (v. 11—48): *atha catuḥçaraṇarūpaṃ prathamādīkāram āha:*

*arihaṇṭa*<sup>1</sup>-*siddha*<sup>2</sup>-*sāhū*<sup>3</sup>-*kevalī*<sup>4</sup>-*kahiō* *suhāvaho dhammo | ee caūro caūgū-haraṇasaraṇaṃ lokaī dhammo || 11 || devaṇḍrādīkṛitaṃ pūjām arhaṇṭi ty arhaṇṭah, sādhyāṇṭi nishṭhītārthā bhavaṇṭi ti siddhāḥ, nirvāṇasādhakān yogān dharmavyāpārān sādhyāṇṭi kurvaṇṭi ti sādhaṇah; kevalīkathita ity anena sramatikalpitaṇyatīrthi-kudharmanirāsam āha: — atha yathā vidhīnā etān çaraṇaṃ pratipadyate tathā* "ha:

*aha so Jīṇabhattibharo-ttharaṇṭaromaṇcakaṃcuakarūlo | paharisaṇaṇāmmīsaṃ sīsaṇṇi kayaṇjali bhāṇā || 12 || uttharaṇṭa (ucha<sup>o</sup> D) tti avasthīṇan udayaṇ gachan yo* "sau romaṇcaḥ *sa eva kaṃcukas tena karūlah, aṇṭaraṇgaçatrūṇāṃ bhīṣaṇah . . ; — arhacharaṇam aṃgīkurvan yad asau bhāṇati tad gāthādaçakenā* "ha (v. 13—22), und zwar in v. 22: *kṛitārhaçaraṇo viçeshēṇa teshāṃ namaskāram āha.*

1) dieser Vers steht auch im *Kalpasūtra* § 4, ist, resp. nach Jacobi p. 100 aus dem *Āvaçyakasūtra* 2, 276 genommen. 2) für "lenā" bhī<sup>o</sup>! 3) über diese Vierzahl s. 16, 436.

*atha dritīyaṃ ṣaraṇaṃ yathā pratpadyate tathā "ha: arihaṃta (v. 23) . . ; — yac cā 'yaṃ bhaṇati tad gāthāshaṭkenā "ha (v. 24—29).*

*atha sādhuṣaraṇaṃ pratpatsur yad vidhatte tad āha (v. 30); — yad ayaṃ bhaṇati tan navabhīr gāthābhīr āha (v. 31—39); — nanv atra sādhuṣaraṇādadhikāre jyeshṭhapaḍararttīrenā "cāryādayaḥ kathaṃ grīhyaṃte iti saṅṣayāpanodanāyā "ha (v. 40).*

*atha caturṭhaṣaraṇam āha (v. 41 Jñadhamaṇ); — sa yad bhaṇati tad āha (v. 42); — atha dharmasyai 'ra mātmyam upaḍarṣayam āha (v. 43—48).*

§ 2 (v. 49—54): *uktaḥ catuḥṣaraṇarūpaḥ prathamō 'dhikāraḥ, atha duḥkṛitagarhārūpaṃ dritīyādadhikāram āha (v. 49), — yac ca bhaṇati tad āha (v. 50); — uktā sāmānyena duḥkṛitagarhā, saṃprati viṣeṣeṇa tām āha (v. 51—53, mit dem Refrain: inhiṃ garihāmi taṃ pāvaṃ in 50—53): — aghōpasamhāram āha: jaṃ maṇa-vaya-kāheṃ<sup>1)</sup> kaya kārīa (a)ṇumāhiṃ ā(u)riyaṃ | dhanamaviruddham asuddham sarvaṃ garihāmi (taṃ pāvaṃ) || 54 ||*

§ 3 (v. 55—58): *ukto duḥkṛitagarhāsvarūpo dvitīyo 'dhikāraḥ, adhunā sukṛitānumodanārūpaṃ tṛitīyam adhikāram āha (v. 55); — yad bhaṇati tad gāthādvayenā "ha (v. 56. 57); — atha sarvānumodanārhasaṃgraham (so ACD, °nārhatigrahaṃ B) āha (v. 58).*

3 Schlufs (v. 59—63): *atha catuḥṣaraṇādīkaraṇe yat phulaṃ syāt tad gāthādvayenā "ha (v. 59. 60); — ata evā 'vaṣyaṃ kartavyam etad iti darṣayati (v. 61); — atha yo 'tīra durlabhāṃ mānuṣhyatvādisāmagrīm prāpyā 'pi catuḥṣaraṇādi pramādādīnā na kṛitavān taṃ ṣocayati (v. 62): caūraṃgo jñadhamaṇ na kaū (kao) caūraṃgasaraṇam avi na kayaṃ | caūraṃgabhuvaṇeo na kao hā hārio jamma || 62 ||*

*atha prastutādhyayanopasaṃhāram āha: iya jīva pamāyamahāri -vīra bhaddaṃtam eam ajjhayaṇaṃ | jhāesu tisamjham avamjha -kāraṇaṃ nīrvāsuhānaṃ || 63 || pramādā eva mahānto 'rayaḥ ṣatravaḥ caturdaṣapūrvadhārādīnām api nigodādīdurgatipūpa(pātu D)hetuvāt (so ACD, nigodādīhetukapātakahetuvāt B) pramādamahārīnām vināṣāya Vīravat vīraṃ subhāṭakalpam ity arthaḥ, anusvāralopaḥ prakṛitatvāt; punaḥ kathaṃ bhūtaṃ? bhadrām te yasmāt tad bhadrām tam mokshaprāpakam; athavā he vīra he bhadre 'ti sambodhanapadaḍvayaṃ jīvasyo 'tsāhāvṛiddhihetu, aṃtam iti jīvitāṃtam yāvad evai 'tud adhyayanaṃ dhyāye 'ty arthaḥ, punaḥ kathaṃbhūtaṃ avamdhya-kāraṇaṃ saphalakāraṇaṃ, teshāṃ (ke° BCD) nīrvṛitir mokshas tatsakhīnām (! °sukhā° BCD); jīa iti pāṭhe tu jītapramādamahāri(h) yo 'sau Vīrabhadraḥ sādhuḥ ṣrīVīrasaktaḥ caturduṣasahasramadhyavartī tasye 'dam jītao tad etad adhyayanaṃ dhyāye 'tyādi, evaṃ ṣāstrakartuḥ samāsagarbhvam agatidhyānum (so A, iti. dhyānam B, abhidhyānam C, abhidhānam D) uktaṃ, asya cā 'dhyayanasya Vīrabhadra(drasya A)sādhukṛitavrajāpameṇa<sup>2)</sup> yasya jīmasya yāvantaḥ sādhuvo vainayiky-autpatyādiky(so A, autpattiky B, f. C)ādībuddhimaṃtaḥ (blos*

<sup>1)</sup> über diese Trias s. 17, 47.

<sup>2)</sup> cf. drittes päinna v. 17, s. p. 614.

*sâdhavaḥ* in D) *pratyekabuddhâ api tâvaṃta eva, prakîrṇakâny api tâvaṃti iti* (A. *bhavaṃti 'ti* BD) *jñâpitaṃ bhavati 'ti*<sup>1)</sup> *gâthârthaḥ* || 63 || *iti catuḥçaraṇapra-*  
*kîrṇakâvacûriḥ.*

**1862.** Ms. or. fol. 1005.

Dasselbe Werk mit demselben Commentar (= B).

13 foll. (18 Z., im Text à 42 *aksh.*, im Comm. à 48 *aksh.*): ohne Datum.

Schl.: *iti çricatuḥçaraṇâvacûriḥ samâptâ | çri Tapâguchanâyaka bhattâraka Pu-*  
*raṇḍara çri Somasumḍarapâdaiḥ kṛitâ. — Zu Somasumḍara (samv. 1430—99)*  
s. Klatt l. c. 256<sup>a</sup>.

**1863.** Ms. or. fol. 721.

Desgleichen (= C), ebenfalls unter Nennung des *çri Somasumḍarasûri.*

4 foll. (7-11 Z. Text, à 37 *aksh.*, und 16-34 Z. Commentar über und unter dem Text zu 72 *aksh.*, rechts und links davon zu 21 *aksh.*); ohne Datum.

**1864.** Ms. or. fol. 648.

Derselbe Comm. (= D), aber ohne Text und ohne den Namen des Autors.

17 foll. (13 Z., à 48 *aksh.*): ohne Datum.

**1865.** Ms. or. fol. 988.

Das zweite *païnnaṃ, âurapaccakkhâṇaṃ, âturapratyâkhyâṇaṃ* (= A); 77 vv., mit einem Einsatz in Prosa nach v. 10; von der Euthanasie; — s. 16, 436—37.

2 foll. (15 Z., à 45 *aksh.*): ohne Datum.

*desikkadesaviraï*<sup>2)</sup> *sarmuddittî marijja jo jivo | taṃ hoi bâlapaṇḍiyâ* (<sup>o</sup>ya B)-*maraṇaṃ jñâsâsaṇe bhavîyaṃ* || 1 || *paṇca ya aṇuvvayâiṃ satta u sikkhâu*  
*desajâidhamme* (<sup>o</sup>B) | *savveṇa va deseṇa vateṇa jjuu hoi desajai* || 2 || *pañvaha*  
*musâvae* (<sup>o</sup>vâe B) *adatta mehuṇa* (*paradâra* B) *niyaminēhiṃ* (<sup>o</sup>manēhiṃ B) *ca | apa-*  
*rimi* (<sup>o</sup>ram iya B) *ichâu viya* (*ciya* B) *aṇuvvayâiṃ viramaṇâiṃ* (*bhave tâiṃ* B)  
|| 3 || *jaṃ ca disâveramaṇaṃ aṇatthadaṇḍâu* (<sup>o</sup>dehiṃ B) *jaṃ ca veramaṇaṃ |*  
*desâvagâsiam pi-yo* (<sup>o</sup>ya B) *guṇavvayâiṃ bhava tâiṃ* || 4 || *bhogâṇaṃ parisamkhâ*  
*sâmâiya atihisaṃvibhâgo ya | posahaviḥi u* (*ya* B) *savvo caüro sikkhâu* (<sup>o</sup>B)  
*vuttâu* (<sup>o</sup>B) || 5 || *âsukkâre*<sup>3)</sup> *marane ucchinnâe ya* (*ca* B) *jîviyâsue | nâehiṃ*  
(<sup>o</sup>hu B) *vâumukko picchimasamlehaṇaṃ*(*pa*<sup>o</sup> B) *akiccâ* || 6 || *âloianissallo*(*nisa*<sup>o</sup> B)  
*sathare cerâruhittu* (<sup>o</sup>tu B) *samthâraṃ | jai marui desaviraï taṃ vuttaṃ bâlapaṇḍi-*  
*yayaṃ* || 7 || *jo bhattaparinnâe*<sup>4)</sup> *uvakkamo vitthareṇa niddittḥo | so ceva bâla-*  
*paṇḍiyamarane neo jahâjuggaṃ* (<sup>o</sup>jogaṃ B) || 8 || *vemâñiesu kappovagesu niyameṇa*

1) s. 16, 435. 17, 14. 15.

2) die mit B bezeichneten Lesarten sind aus 1870.

3) *âsannakâlamaraṇaprâpta* Glosse.

4) *yad bhaktaparakîrṇake* (s. p. 613) *vidhi* Glosse.



tassa uvādo | *niyamā sījhaī ukkosaeṇa so sattamammi bhare* || 9 || *īya bālapaṇḍiyaṇ hoi maraṇam arihaṇtasāsane diṭṭhaṇ | itto*<sup>1)</sup> *paṇḍiya-paṇḍiyamarāṇam bucchaṇ (ro° B) samāseṇaṇ || 10 || icchāmi bhaṇṭe uttamattḥaṇ (utti° B)*<sup>2)</sup> *paḍikkamāmi, āuṇ paḍik., anāgayāṇ (appāgāṇ B) paḍi°, paccuppannaṇ p., kayaṇ p., kāriyaṇ p., aṇumoīyaṇ p., micchattaṇ p., asaṇjamaṇ p., kasāyaṇ p., pāvappaogaṇ p., micchādamaṇaparīṇāmesu vā, ihalogesu vā paralogesū vā, cīttesu (sac° B) vā acīttesu vā, paṇcasu iṇḍiyacchesu (tthesu B) vā, aṇṇāṇaṇ jhāṇe*<sup>3)</sup>, *aṇāyāraṇ jhāṇe* 2, *kudamaṇsaṇaṇ jh. 3. kohaṇ. 4, māṇaṇ. 5, māyaṇ. 6, lobhaṇ. 7, rāyaṇ. 8, dosaṇ. 9, mohaṇ. 10, icchaṇ. 11, micchaṇ. 12, mucchaṇ. 13, saṇkaṇ. 14, . . amattimaraṇaṇ jhāṇe* 63 (62 B), *pasuttassa vā paḍibuddhassa vā jo me koi devasio rāio uttamattḥe (utti° B) aikkamo vaikkamo aiyāro aṇḍyāro tassaṇ icchāmi dukkaḍaṇ, gāthā* (f. B) 24: *esa kuremi paṇāmaṇ Jinavaravasa-hassa Vaddhaṇāṇassa* (f. B) | *sesāṇaṇ ca Jīṇāṇaṇ saṇaṇaharāṇaṇ ca savvesiṇ || 1 (25 B) || savvaṇ paṇāraṇbhaṇ paccakkhāmi tti aḍiyavayaṇaṇ ca | savvaṇ adattāḍiṇaṇ mehuṇa (°ṇaṇ ya B) pariggahaṇ ceva || 2 (26 B) || . . die Verszählung im Folgenden ist sehr unregelmäßig: sie springt von 17 auf 28. 29. 30, geht dann aber wieder weiter als 21 – 30, springt dann auf 41 – 47, geht weiter als 38 – 48; es folgt 59, dann 50 doppelt, dann 51 – 54, schließlich 65 – 67: — *cira usiya*(usi B)*baṇbhayārī papphoḍeṇa*(di B) *sesayaṇ kammaṇ | aṇupurvi*(vvi° B) *visuddho gachāi siddhiṇ dhuyakilesa || 54 (81 B) || nikasāyassa* (nikka° B) *daṇṭassa sūrassa ravasāṇo saṇsāraparibhāyassa paccakkhāṇaṇ suhaṇ bhavo*(ve B) || 65 (82 B) || *eyaṇ paccakkhāṇaṇ jo kāri* (kāhī B) *marāṇadesakālammi | dhīro aṇuḍhasanno so gachāi sāsayaṇ (uttamaṇ B) ṭhāṇaṇ || 66 (83 B) || dhīro jaramaraṇaviṇ dhīro viṇṇāṇaṇāṇasaṇpanno | logassu 'yyoyagaro disāi khayaṇ savvadukkhāṇaṇ*(duriyāṇaṇ B) || 67 (84 B) || *āurapaccakkhāṇaṇ samattaṇ ||* und nun folgen noch die Zahlen (fehlen in B): 656 || 553 || 252 || 55 || 832 || 23 || 72 || 554 || 61 || 72 || 513 || 332 || 45 || 744 ||*

### 1866. Ms. or. fol. 678.

Das dritte pañnam, bhattaparinnā, bhaktaparinnā (= A); in 172 vv.; ebenfalls von der Euthanasie; — über Virabhadda als Verf. (? cf. p. 611) s. v. 171; — s. 16. 438.

6 foll. (13 Z., à 46 aksh.): ohne Datum.

*namīṇa*<sup>4)</sup> *mahāsayāṇ | mahāṇabhāva*(ṇabhāvaṇ B) *muṇi*(ṇ B) *Mahāviraṇ | bhaṇimo bhat*(t)i**(bhatta B)***parinna*(ṇ B) | *niyabharaṇattḥā*(bhaṇaṇa° B sec. m.) *paraṭṭhāya || 1 || bhavagahaṇabhavaṇarīṇāṇ (°mahaṇabhamaṇarīṇā B)*<sup>5)</sup> | *lahamti ni*(v B)-

1) *itaḥ paṇḍitāṇaṇ viçeshato 'pi paṇḍitamaraṇaṇ procyate saṇkshepataḥ* Glosse.

2) *uttamārthaṇ pāpāṇaṇ prakāraṇ* Glosse.

3) eine Beispiel-Sammlung zu diesen 63 *dhyāna* s. im Eingang des Comm. zum vierten pañna, p. 615.

4) B = 1870?

5) *khinnāḥ* B<sup>m</sup>.

*vuim*(m f. B)*suham ja malinām* (mallinā B) | *taṃ kappadunmakānaṇa*(dduma B) | *suhayaṃ jīṇasāsanaṃ jayā* || 2 || *maṇuyattam jīṇavayaṇam ca* | *dullaham pāvūṇa supparisā*(ppu B) | *sāsayasuhikarisehi* (suekkarisaeḥiṃ B) | *nānavasiehi* (°hīm B) *hoavaṇ* || 3 || *jaṃ aja*(ayya B)*suham bhaviṇo* | *saṃbharaṇīyaṃ* (sāṃbh° B) *tae bhare kallaṃ* | *sagraṇṭi nīrivasagram*(nīriva° B) | *appavagrasuham* (pava° B) *bahā* (bu° B) *teṇa* || 4 || *nararibhesura*(sara B)*susham*(sokkham B) | *dugham*(kkh B) *paramathaṃ tayam bīṇṭi* | *pariṇāsadāraṇam asāsayaṃ va* (ca B) | *jaṃ tā alam teṇa* || 5 || *jaṃ sāsayasuhasāhana* (°sāsana B) | *māṇām* (°ṇā B) *ārāhaṇam Jīṇimḍāṇam* | *tā tie jāyavaṇ* | *Jīṇavayaṇa*(ṇe B)*visu*(d)*dhabu*(d)*dhīhi* || 6 || *taṃ nāṇadaṃsaṇāṇam* | *cāritatavāṇa Jīṇapaṇīyaṇam*<sup>1)</sup> | *jaṃ ārāhaṇam aṇiṇo* (iṇam-o B) | *āṇā ārāhaṇam bīṇṭi* || 7 || *pavvaḍḍāe*(jjh B) *abbhujjuo* (ajjhuyyaṃ B) | *vī ārāhaṃ* (°hao B) *āhāsuttam* (ahā° B) | *aprujju* (abbhu°!, ajjhuyyuya B) *marañeṇam* | *avigalam ārāhaṇam lahaṃ* || 8 || *taṃ abbhujjāe ya* (ajjhuyyuya B) *marañam* | *amaraṇa*(f. B)*dhammeḥi*(ṇ B) *vannīyaṃ tiriham* | *bhattaparinnā* (pattaparinnā B) *hāḍḍiṇi* (? iṇḍiṇe B, °ṇou B pr. m.) | *pāvagamaṃ ca dhīrehi* || 9 || *bhattaparinnā marañam* | *duvham ta*(f. B)*vīsaaraso*(savīyāraso B)*avīyā* (°yāraṃ B) | *sapparakamassa* (saparikkā° B) *muṇiṇo* | *saṃlhiyyatanaṃ*(ṇussa B) *savīyāraṃ* || 10 || *apparakammassa* (aparikk° B) *kāce* (kāle B) *epahuppantaṃma* (ap°mi B) *jaṃ tim* (tam B) *avīyāraṃ* | *tam aham bhattaparinnam* | *jahā parissaṇ*(nnaṃ B) *bhaṇissāmi* || 11 || . . | *bhaviṇ bhattaparinnāṇiṃ* (°nāe B) | *nāyasamāniravīgunno* (saṃsāra negutto B) || 14 || . . *iya kahūṇa saharisaṃ* | *gurapāṃṭe bhigamma vṇaṇeṇam* | *bhālayalamiliyakarakamalaseharo vaṃḍiṇṇa bhaṇā* || 17 || *ārūḍḍam uham* (°hiyam aham B) *sashurisa*(sapu° B) | *bhattaparinnā pasatha*(ttha B)*bohettham*<sup>2)</sup> (bohi B) | *nijāmaṇa* (nijjā° B) *guruṇā* | *icchāmi bhavaṇ navaṇ taruṇ* || 18 || . . *guragūṇo ṇa guruṇo* 2 (gurugūṇaguruṇo 2 B) | *payapaṃkayanīyamathaṃ* (°namīyamattaṃ B) *bhaṇā* | *bhayaṇam bhattaparinnam* | *tumhāṇam ayaṃ pavajjāmi* || 35 || . . *mahitāsu dosarisaavallorīsu payāṇiṃ nīyacchamto* || 114 || . . ; — schl.: *dhanno ḥam jeṇa mae* | *āṇorapāsammi bhavasamuddammi* | *bhavasayasahassadulahaṃ* | *la*(d)*dham* (laddha a B) *sa*(d)*dhammajāṇam iṇam* || 65 || *yassa shabhāveṇam* (pa° B) | *pāḥijjantassu sāi payateṇam* | *jemaṇṭare*(jaṇṇm° B)*mī*(vi B) *jīvā* | *pāvamti na dusha*(kkh B)*dogoccam* || 66 || *cūṇṭāmaṇṭi āṇvo* | *eam*(f. B)*apuro* (aṃ° B) *a* (ya B) *kapparuṣṭhi*(kkho ḥti B) | *eyaṃ paramo maṇṭo* | *eyaṃ paramāmayam iccha* (ettha B) || 67 || *aha maṇamaṇḍira sumdara* | *phuraṇṭa Jīṇagūṇa nīraṇjaṇṇijjō* | *paṃcaṇamukkārasamo* (°me B) | *pāṇe paṇaṃ vasiḍḍe* (paṇaṃ pāṇe visayyei B) || 68 || *pariṇāmarīsu*(d)*dhīe* | *sohaṇṇe suravaro mahiddhū* | *ārāhaṇa*(hi B) *jāyāṃ* (°yā B) | *bhati*(tta B)*parinnam jahannaṃ so* || 69 || *ukkoseṇa gihatho*(ttho B) | *urvaya*(accuya B)*kappammi jāyāe* (°i B) *amaro* (mahattho B) | *līrvāṇa*(ni° B)*muham*(su° B) *pāvūṇ*(vaṃ B) | *sāhū savatthasidham*(ddhiṃ B) *vā* || 70 || *iya jō īsarajīṇa vīra* | *bhadda*<sup>3)</sup>*bhaṇīyaṇṇusārīṇṇam*(°ṇām B) *iṇam-o* | *bhatta-*

1) jīṇaprokto B<sup>m</sup>.2) pravahāṇa B<sup>m</sup>.

3) Vīrabhadda?, s. p. 611 (v. 63).



*parinnam dhanno | padhamti nisunanti* (f. B) *bhavananti* (*sevananti* fügt B hinzu) || 71 ||  
*sattarisayam* [170] *Jināna vā(va B) | gahānam* (*gā° B*) *samayashita*(*khitta B*) *panna-*  
*tam* (*°ttam B*) | *ārāhamto vihīno* (*vihīnā B*) | *sāsayasusham*(*sokkham B*) *lahuī musham*  
(*mokkham B*) || 172 || *bhattaparinnā* (*°nuṅprakīṇakam B*) *samāptā* (*samattam B*).

### 1867. Ms. or. fol. 1045.

Das vierte päñnam, *samthāra*; resp. eine *bhāshā*-Paraphrase desselben, verfaßt von *Harshakuçala*<sup>1)</sup>; — s. 16, 438. 439.

12 foll. (11 Z., à 43 *aksh.*); ohne Datum.

Den Eingang macht eine Beispiel-Sammlung für die 64 *dhyāna* (s. p. 613<sup>n.2</sup>) in sehr sanskritisirter *bhāshā*: *dhyānabhedās tu likhyaṃte | annāṇajhāne, atra mā-*  
*satusadriṣṭāntah* 1; *aṇāyārajhāne | atra Kaukaṇārya driṣṭāntah, putrārtham ṛishi-*  
*cintanam* 2; *kudamsaṇajhāne | Namdamaniyāraçreṣṭ(h)idriṣṭāntuh | athavā So-*  
*mīlubrāhmaṇadriṣṭāntah* 3; *kohajhāne | Kūlacālaka Maṃkhalīputra pālakanāi driṣ-*  
*ṭāntah* 4; *māṇajhāne | Bāhubalidri°* 5; *māyājhāne | atra Mallidri°* 6; *lobha-*  
*jhāne | atra Kesarisādhūdri°*; — 2<sup>b</sup> *amuttimaraṇajhāne Brahmadataṇāi pūrva-*  
*sambhūtatayatinu dri°* 62; *tathā rūvajhāne | jīmaṃ Caṃdrapadyotāi patahkhita Aṃgā-*  
*ravatīnū ri* 3<sup>a</sup> *panāi dri°* 64 (! 63); *itī catuḥshashṭīdhyāna upari driṣṭānta*  
*jānivā || kāūṇa° jīnaçri Varddhamāṇasvāmīnāi namaskāra karīnāi samthārānāi vishāi |*  
*nībaddhaguṇāni paripātika° çreṇi nisāmehu sāṃbhalatāi*; — und so wird auch fortab  
stets nicht der volle Text, sondern nur das erste Wort jedes der (s. 1870) 121 Verse  
desselben angeführt, und daran die weitere Paraphrase angeknüpft; — schl.: || 20 || *eva*  
*mae abhithūā° | ima māi staviyā, samthārā rūpi u hastītehanāi skamdhī caḍiyā |*  
*susādhurūpīyī uareṃbra caṃdramā mahārājāna | mujhanāi sushanū prāpti diu* || 21 || *itī*  
*samthārā päñnā nāi aksharārtha paṃḍita Harshakuçalākṛita samāptah.*

### 1868. Ms. or. fol. 1083.

Das fünfte päñnam, *taṃdulaveyāliyaṃ*<sup>2)</sup> *prakīṇakam* (= A). Anthropologische Darstellung in Prosa und Versen; — s. 16, 439—41.

13 foll. (14-15 Z., à 39 *aksh.*); ohne Datum.

*nījjarīyajarāmaramaṃ | vaṃdittā jīnavaraṃ Mahāvīraṃ | rocchaṃ pañnagam*  
*īnaṃ taṃdulaveyāliyaṃ*<sup>2)</sup> *nāma* || 1 || *suṇaha gaṇie*<sup>3)</sup> *dasā disā*<sup>4)</sup> (*dasā BC*)<sup>5)</sup> | *vāsasa-*  
*yāussa jaha ribhajjanti | samkale vogasie jaṃ cā°yuṇ sesayaṃ hoi* || 2 || *jattiyamitte divase*  
*jattiya rūi muhuttam ussāso | gabbhammi vasaū jīro āhāravihim ya rocchāmi* || 3 ||

1) der Schol. des zweiten *aṅga* heißt *Harshakula*.

2) resp. *taṃdula°*!                      3) *jyotiḥçāstre B<sup>m</sup>*.

4) zu diesen zehn Altersstufen, je zu 10 Jahren, s. 17, 193. 194.

5) hier ist 1870 = C.



donni ahorattasae saṃpunnē sattaṣattarīm ceva | gabbhammi vasaī jīo uddho muhurattamittam ca<sup>1)</sup> || 4 || Die Verszählung hört mit v. 20 auf, es folgen zunächst noch 3 Verse; darauf fährt der Text in Prosa fort (und es lautet hierbei der Nom. Sing. Masc. der ersten Decl. mehrfach auf *e* aus): *jīvassa ṇaṃ bhaṃte gabbhagayassa (sa)-māṇassa atthi uccāre i vā, pāsavaṇe i vā, khele i vā, siṃghāṇe i vā, vaṇṭe i vā, pitte i vā, sukke i vā, soṇṭe [i B] vā? no imam atthe samatthe, se keṇa tthe ṇaṃ bhaṃte evaṃ ruccāi: jīvassa ṇaṃ gabbhagayassa samāṇassa na tthi uccāre i vā jāva soṇṭe i vā? Goyamā! jīve ṇaṃ gabbhagayassa samāṇe jaṃ āhāram āhāreī taṃ cīṇāī soṃṇḍiattāe cakkhuṃṇḍiattāe . . , eṇaṃ attheṇaṃ Goyamā! evaṃ ruccāi: 2<sup>a</sup> jīvassa ṇaṃ g. s. na tthi . . .* Nach ausführlicher Darstellung der Embryo-Entwicklung und Geburt folgt 3<sup>b</sup> die Aufzählung, resp. Erklärung der zehn Altersstufen: *evaṃ jāyassa jaṃtussa kumeṇa dasa disāu (dasān BC) evaṃ āhijjanti: taṃ jahā: bālā 1, kittā (kiḍā B, viḍḍā C) 2, maṃḍā 3, balā ya 4, paṇṇā 5, hāyaṇi 6, pavameā 7, pabbhāra 8. mummuhī (mam<sup>o</sup> B, sam<sup>o</sup> C) 9, sāyaṇi 10 dasamā (°mī C) ya kāladasā || 1 || jāyamittassa jaṃtussa jā sā padhamā(miṇḍā BC) dasā, na tattha suhaṃ dukhaṃ vā, na hu jāṇanti bālayā || 1 || . . so bis v. 20; danach hört die Verszählung auf: || 20 || punnāṃ khalu āuso | kiccāṃ karaṇijjāṃ | pīḍakarāṃ, vannaakarāṃ jassakarāṃ kitti 4<sup>b</sup> karāṃ, no ya khalu āuso, evaṃ cīṇṭeyorvaṃ: esaṃti khalu bahave samayā āvaliyā khūṇā (khaṇā BC) aṇā pāṇū thora larā muhuttā . . juga vāsasayā bis zu vāsakodākoḍḍu, jāttha ṇaṃ amhe bahūṃ silūṃ, vayāṃ, guṇāṃ . . Mannichfaltigkeit der leiblichen Verhältnisse, der Körperbeschaffenheit . . āṇāmiacāvaruḷakinhacihu 5<sup>a</sup> rarāī saṃaṇṭṭhiasaṃgaya āyarasajāyabhūmyā . . 5<sup>b</sup> . . te ṇaṃ maṇṇyā uhasarā (oha<sup>o</sup> B) mehassarā haṃsa<sup>o</sup> komka<sup>o</sup> naṇḍi<sup>o</sup> naṇḍiḍghosā sīhassarā sīhaghosā maṇṇi<sup>o</sup> maṇṇi<sup>o</sup>, . . — 6<sup>a</sup> āsī ya samaṇāuso! puvvīṃ maṇṇyāṇaṃ chavvihe saṃghayaṇe, taṃ jahā: vajjarisahanārāyasamghayaṇe, risahanā<sup>o</sup>, nū<sup>o</sup>, addhanā<sup>o</sup>, kīliyāsamghayaṇe chevuttasamghayaṇe . . , — 6<sup>b</sup> kamhā vāsasayam jīvaṃto vīsajugāṃ jīvaī? vīsajugāṃ jīvaṃto do ayaṇasayāṃ jīvaī, . . cha ūsasyam (! uū<sup>o</sup> C, oū<sup>o</sup> u. ūū<sup>o</sup> B) . . , bārasa māsasayāṃ, caūvisam pakkhasayāṃ, 36000 rāṇḍiā, dasa asīyāṃ muhuttasayasahassāṃ, — 7<sup>a</sup> Hohlmaafse . . māgaha<sup>o</sup> pattho, — evam era āuso vāsasayāussa ya savaṃ gaṇiṃ, — evam gaṇiyappamāṇaṃ durīhaṃ bhaṇiyam maharīsīhīṃ, jassa tthi tassa gaṇiyāī, jassa 7<sup>b</sup> na tthi tassa kiṃ gaṇijjāī? ravahāragāṇiadiṭṭhaṃ, suhaṃmaṃ nicchayagayaṃ maṇṇeyarvaṃ egamegassa ṇaṃ bhaṃte muhuttassa kevaīyā ūsāsā viyāhīyā? Goyamā! tīmi sahassāṃ satta ya sayāṃ terattarīm ca ūsāsā [3773] esa muhutto bhaṇi<sup>o</sup> 2) sarvehiṃ aṇaṃtanāṇiḥiṃ || 5 || do nāhīyā muhutto . . , — 8<sup>a</sup> . . || 26 || eyam khu jarāmarāṇaṃ | pari(k)khivāī vaggurāramayaḍḍhaṃ | naṇṇaṃ piḥaha pattaṃ | samūḍhā mohajāleṇaṃ || 27 || āuso jaṃ pi imam sarīraṃ itthaṃ 8<sup>b</sup> piyaṃ kaṇṭaṃ maṇṇu(ṇ)am . . , Zahl der Knochen,*

1) so pr. m., *addhom ahorattamattaṃ ca* sec. m.; *addham ahorattam annaṃ ca* BC.

2) s. oben p. 427. 580.

fünftes päñnam, tañdulaveyāliyañ prakīrñakam. — zehu päñna, dasapāñnam, daçapr. 617

Sehnen und sonstigen Leibestheile, deren Krankheiten etc., dabei 36 vv.: — von den Weibern 11<sup>a</sup>: — am Schlufs noch 18 vv., schl.: || 16 || *eyañ souñ sarīrassu vāsānañ* (varshānām<sup>m</sup>) *gañiyapāgadamahatthañ* | *mokkhapāimassa iha samattañ suhassapattassa* || 17 || *eyañ sagadasarīrañ* | *jāñjarāmarañaveyañābhulāñ* | *taha pattaha kāuñ je* (s. oben p. 516<sup>n.2</sup>) | *jaha muccaha savvadukkhānañ* || 18 || *iti çrītañdulaveyāliyañ prakīrñakam* (päñmagam C).

### 1869. Ms. or. fol. 1015.

Derselbe Text (= B).

12 foll. (13 Z., à 44 *uksh.*); ohne Datum; schl.: *iti çrī tañdulavaiyālipraka-* (*kī* sec. m.)*rañam samāptañ* | *gañçerī Harḥhasūgaravācanārthañ* | *çubhañ bhūyāt* ||

### 1870. Ms. or. fol. 723.

zehn päñna, dasapāñnam, daçaparakīrñakam.

41 foll. (14 Z., à 51 *aksh.*); auf 41<sup>b</sup> steht von anderer Hand am Rande: *iti çrī dasapayannāñ siddhāntañ sañpūrñam* | *sarañ grañthāgrañ* 1900 *sañshyā*, *sañvat* 1538 *varpe āshādhe ti likhīto 'yañ çrīsiddhāntapustakañ*.

Eingang: *urhañ, cattāri mañgalañ, arihañtā mañgalañ, siddhā m., sāhū m., kevalipannatto dhammo m.* || 1 || *cattāri loguttamā, arihañtā l., s. l., s. l., keotto dhammo loguttamo* || 2 || *cattāri sarañam pavajjāmi, arihañte s. p., siddhe s. p., sāhū s. p., keottañ dhammañ s. p.* || 3 || *cattāri mujjha sarañam ghorabhavārañmaruddapādiyassa* | *arihañtasiddhasāhū dhammo jñehiñ pannatto* || 4 ||. Hieran schliefst sich unmittelbar der Text von 1.

1 2<sup>b</sup> *caūsarañam*, 63 vv. (= E), hier aber am Schlufs bezeichnet als: *kusa-lāñubañdhajjhayañam*, s. 16, 434—435.

2 5<sup>a</sup> *āurapaccakkhānañ* (= B), 84 vv.; die Verszählung geht hier glatt durch; die Beichtformeln nebst den 63 *jhūne*-Formeln sind hier als 13 Verse gerechnet, da die Zählung von 10 davor auf 24 danach springt.

3 9<sup>b</sup> *bhattaparimāprakīrñakam* (= B), 172 vv.

4 12<sup>b</sup> *sañthāragapayannañ* (= A), 122 vv. (am Schlufs *grañthasarrvasamkhyā*<sup>o</sup> | *gāthā* 440 *grañ* 550 (!). Vom *dabbhasañthāra*, s. *Bhagar.* 2, 293. 297, als Vorbereitung für die richtige Euthanasie.

*kāñña namaskārañ jñivararavassassa Vuddhumāñassa* | *sañthārañmi nibañdhañ gañaparivādiñ nisāmeha* || 1 || *esa kirā 'rāhiñiyāe* (*hañi* sec. m.) *sa kira mañe raho murihiyānañ* | *esa kira pucchimañte paḍāgaharañam surihiyānañ* || 2 || *bhūi gahañam jaha nakkayāña avamāñayañ ca vajjhānañ* | *mallañam ca paḍāgā taha sañthāro surihiyānañ* || 3 || *veruhū vra muññañ gosīsañ ca gañdhānañ* | *jaha va rāyaña suvārañ taha sañthāro su*<sup>o</sup> || 4 || . . *tañ eyañ tu me laddhañ pañḍiyama-*

*raṇaṃ jīṇavarakkhāyaṃ | haṃtīṇa kammamallaṃ siddhipadāgā tu me laddhā || 9 ||*  
*jhānāna paramasukvaṃ nāṇānaṃ kevalaṃ jaḥā nāṇaṃ | pariṇivāṇaṃ ca jaḥā kam-*  
*meṇa bhāṇiyaṃ jīṇavarehiṃ || 10 || . . | tesiṃ pi maṅgalānaṃ saṃthāro maṅgalaṃ*  
*paḍhamam || 15 || . . suvihāyagūṇarīthāraṃ saṃthāraṃ je lahaṃti sappurisa | tesi jīya-*  
*loasāraṃ rayaṇāharaṇaṃ kayāṃ hoi || 21 || . . devā vi devaḷoe bhūmjaṃtā bahuvihāiṃ*  
*bhogāiṃ | saṃthāraṃ cīṃtaṃtā āsaṇasayaṇāiṃ muṇcaṃti || 27 || . . meru vva pavva-*  
*yāṇaṃ sayambhūramāṇe vva ceva udahāṇaṃ | caṇḍo īva tārāṇaṃ taḥa saṃo (s. v. 3)*  
*|| 30 || . . hāyaṃti jassa jogā jarāi vīvīhā ya huṃti āyaṃkā | āruḥāi ya saṃthāraṃ*  
*surisuddho tassa saṃthāro || 32 || jo gāraveṇa matto ne `chāi āloyaṇaṃ gurusaṃkāse |*  
*u o (d. i. āruḥāi ya saṃthāraṃ) | arisuddho tassa saṃthāro || 33 || jo piṇa pattushāi karei*  
*āl. gur. | āruḥāi (ya) saṃthāraṃ suvis. t. s. || 34 || das zweite Hemistich dasselbe bis*  
*v. 43. juttassa uttamāthe mahiyakasāyassa nirvīyārassa bhāṇa keriso hu lābho saṃthāra-*  
*gayassa samāyassa || 44 || . . paḍhamillugammai divase saṃthāragayassa jo bhava*  
*lābho | ko dāṇi tassa sakka aghaṃ kāuṃ aṇagghassa || 46 || . . pacchā vi te payāva khippaṃ*  
*kāhaṃti appaṇo patthaṃ | je pacchīmaṃmi kāle maraṃti saṃthāraṃ āruḍhā || 52 ||*  
*. . āsī ya Poyāṇapure Ajjā nāmeṇaṃ pupphacūla tti | tise dhammāyariū parissuu*  
*Annīyāputto || 56 || und weitere Beispiele der Art, in v. 63 āsī Sukosalarisī, 65 Ujjeṇi-*  
*nayare, 68 Rohidagammai nayare, v. 70. 73 Pāḍaliputtammai pure, 78 Kosambī-*  
*nayare, 80 Kuṇḍalanayare, 84 Kurudatto `vi kumāro, 85 āsī Gayasukumālo, 86 āsī*  
*Cīlāiputto, 87 Maṃkhalīṇā vi. — naraesu veyāṇāo aṇorāṃāu asāyabahulāu | kā-*  
*yanimittaṃ patto aṇaṃtakhutto bahuvihāu || 94 || . . na tthi bhayaṃ maraṇa 12<sup>a</sup> sa-*  
*maṃ jammaṇasarisaṃ na viyyae dukkhaṃ | jammaṇamaraṇāyāṃkaṃ chīṃdam amattaṃ*  
*saṇvāo || 98 || . . eva(m) mae abhīthiyā saṃthāragāṃdakaṃdham āruḍhā | susamaṇa-*  
*narīṃdacaṃdā suhasaṃkamaṇaṃ sayā dīṃtu || 122 ||*

5 21<sup>b</sup> *taṃdulaṇeyāliyaṃ pañnayaṃ (= C).*

6 26<sup>a</sup> das sechste pañnaṃ, *caṃdāviyyayaṃ*, 174 vv.; s. 16, 441.

*jagama(jaṃg<sup>o</sup> B)tthayathayaṇaṃ viḡasīyavaraṇāṇadaṇsaṇadharaṇaṃ | nāṇijjo-*  
*yagarāṇaṃ | logammai namo jīṇavaraṇaṃ || 1 || iṇaṃ-o suṇḍha mahatthaṃ | nissāṃdaṃ*  
*mukkhamaḡvasuttassa | viḡahaṇiyattiyarīttā (<sup>o</sup>acittā B) | soṇa ya mā pamāitthā || 2 ||*  
*viṇayaṃ (bis v. 19) āyariyagūṇe (bis v. 35) sīsagūṇe (bis v. 51) viṇayani-*  
*guya(nīggaya B)gūṇe (bis v. 65) ya | nāṇagūṇe (bis v. 98) caraṇagūṇe (bis*  
*v. 114) maraṇagūṇe ittha vucchāmi || 3 || dāragāhā || jo parībhavāi maṇṇiso āyari-*  
*yaṃ jattha sikkhae vijjaṃ | tassa gahiyā vi vijjā dukkheṇa vi apphalā hoi || 4 || thuddho*  
*viṇayavīhāṇā(ṇo B) na labbhāi (<sup>o</sup>bhāi B) kitti(m B) jasaṃ ca logammai | jo parībhava-*  
*kāraī(m karei B) gurūṇa gurūiṃ (<sup>o</sup>āi B) kammaṇaṃ || 5 || . . vayaṇassa (viṇayassa B)*  
*gūṇarisesā ee mae raṇṇā samāseṇaṃ | āyariyāṇaṃ ca gūṇe negamaṇā (ega<sup>o</sup> B) me*  
*nīsāmeḥa || 20 || . . ee anṇe ya bahi āyariyāṇaṃ gūṇā aparimīyyā | sīsāṇaṃ gūṇa-*  
*risese | kei samāseṇa vucchāmi || 35 || . . sīsāṇaṃ gūṇakittī | esa me viṇṇiyā (va<sup>o</sup> B)*  
*samāseṇaṃ | viṇiyassa (viṇa<sup>o</sup> B) nīgrahaḡṇe uhiya(ohia B)hiyyā nīsāmeḥa || 52 ||*



. . viñayassa guṇavisesā ee me vaṇṇiyā samāseṇaṃ | nāṇassa guṇavisesā | uhiya-  
(ohiya B)kannā nisāmeha || 66 || . . nāṇassa guṇavisesā kei mae vaṇṇiyā samāseṇaṃ |  
caraṇassa guṇavisesā | uhiyah. nis. || 98 || . . . caraṇassa guṇavisesā ei mae vaṇṇiyā samā-  
seṇaṃ | maraṇassa guṇavisesā | arahiyahiyayā nisāmeha || 115 || . . ittha samappaī iṇam-o  
parvajjāmarāṇakālasamayaṃmi | jo hu na sujjhāi maraṇe sāhū āráhao bhaṇṇu || 172 ||  
viṇae āyariyagūṇe sīsagūṇe viñayaṇivrahagūṇe ya | nāṇagūṇe caraṇagūṇe maraṇe(ṇa B)-  
guṇarīhiṃ ca souṇaṃ (souṇa B) || 173 || tahu pattaha kāṇṇ je<sup>1)</sup> jaha muccaha gabbha-  
vāsavasahīṇaṃ | maraṇapūṇabbhavaṃmanaduggāvivāyagamaṇāṇaṃ || 174 ||

7 34\* das siebente pañnam, devīṇḍatthu, 300 vv.; s. 16, 441—43.  
Aufzählung und Preis der Götter; der Nominativ des Masc. 1. Decl. endet hier  
vielfach auf *e*, nicht auf *o*, wohl weil auf directer Benutzung der *aṅga* beruhend.

amaraṇaravaṇḍie | vaṇḍiṇṇa Usabhāie jīṇavarīṇḍe | Vīravarapaṇḍimante  
tīukkagurū paṇḍimīṇaṃ || 1 || koi paḍhamapaṇḍiṇṇi sāvāi samayaṇiṇḍi(cca sec. m.)-  
vipphahaṇḍi (?) | vaṇṇei vaṇṇam uyāraṇ jīṇamaṇḍe Vaddhamāṇammi || 2 || tassa thuṇṇaṃ-  
tassa jīṇaṃ | sāmāyikaḍḍā piyā suhanisannā | paṇḍiṇḍā abhīṇḍi | suṇāi vaṇṇam  
Vaddhamāṇassa || 3 || . . rattisaṃ devīṇḍa tī bhaṇṇiyamittammi sā piyaṃ bhaṇṇāi  
amtarabhāsaṃ tāhe kāhīṇo kovhallaṇaṃ 26<sup>b</sup> || 7 || kayare te rattisaṃ devīṇḍā?  
ko va kattha parivāsā? | kevaṇṇiyā kassa thū? ko bhavaṇṇaparivāho kassa? || 8 || kevaṇṇiyā  
nu vimāṇā? bhavaṇṇā nagarā ca huṇṭi kevaṇṇiyā? | puḍhaviṇṇa ca vāhullaṇaṃ uyyatta-  
vimāṇarīṇḍo (?) vā? || 9 || kāraṇṭi ca kāleṇā | ukkosam mayyimaṃ jahaṇṇaṃ ca | ussāso  
niṣṣāso uḍḍhī viṣāi va ko kesīṇ? || 10 || viṇṇaivayāra uvaṇṇam-miṇṇā | i hā sava samuva-  
haṇṭie | paḍipucchiṇ piyāe bhaṇṇāi: suṇu! taṃ nisāmeha || 11 ||

. . . do bhavaṇṇavāi iṇḍā Camare Vayaṇṇeṇṇa (Vāiroṇe!) a asurāṇaṃ | do  
nāgakumārīṇḍā Bhūyāṇḍe ya Dharāṇa (Dharaṇe!) ya || 15 || . . eesim devīṇḍaṃ bala-  
vivīyaparikkamo a jo jassa | taṃ suṇḍari! vaṇṇehim<sup>2)</sup> ahakkumaṃ āṇupuvvie || 51 ||

. . ee samāseṇaṃ kahiyā bhe vāṇa-m-amtarā devā | patteyaṃ pi ya vucchaṃ  
solasa iṇḍe mahiddhīe || 67 ||

. . . esā vaṇṇarīyāṇaṃ bhavaṇṇathū vaṇṇiyā samāseṇaṃ | puṇa joisālayā-  
ṇaṃ | āvāsavihi suravarāṇaṃ (bis v. 159) || 79 || . . . sūvaṇṇarīyā caṇḍā caṇḍaṇṇarīyā  
u diṇṇayā dittā | vittaṇṇaralesāgā suhalesā maṇḍalesā ya || 153 || atthāviṇṇaṃ ca gahā  
atthāviṇṇaṃ ca huṇṭi nakkhattā | egasāsi parivāro, itto tāraṇṇu vucchāmi || 154 ||

. . . bhavaṇṇavāi-vāṇamaṇṇara-joisavāsī thū mae kahiyā | kappavāi vi ya vu-  
cchaṃ | bārasa iṇḍe mahiddhīe || 159 || . . eyāṇṇim vimāṇāṇim | kahiyāṇṇim jāṇim jattha  
kappaṇṇi | kappavāṇṇa vi suṇḍari! thūviṇṇesese nisāmehi || 171 ||

. . esā kappavāṇṇaṃ kappathū vaṇṇiyā samāseṇaṃ | geviyyaṇṇuttarāṇaṃ suṇa  
aṇubhāvaṃ vimāṇāṇaṃ || 176 || . . bhavaṇṇavāi-vāṇamaṇṇara-joisīyā huṇṭi satta 2 (!) vaṇṇiyā  
(ob uva°) | kappavāṇṇa ya suṇḍari! suṇa uvvattaṃ suravarāṇaṃ || 191 || . . . dhāro

<sup>1)</sup> s. p. 617, Z. 5.

<sup>2)</sup> 1. pers. Singul. Fut.

*ûsâso eso me vanni samâseṇaṃ | suhamanturâdi (mm?) nahimsi<sup>1)</sup> suṇḍari! acireṇa kâleṇa || 228 ||*

*eesiṃ devâṇaṃ | uhi u visesaṃ u jo jassa | taṃ suṇḍari! vaṇṇehiṃ<sup>2)</sup> ahakkamaṃ āṇupurîe || 229 || . . uhinnaṇe visau | eso me vaṇṇaṃ samâseṇaṃ | vâhallaṃ uccattam | vimāṇavuttam puṇo ruttam (vucchaṃ?) || 236 ||* Am Schlufs eine Lücke 293—300<sup>a</sup> fehlt, denn der Schlufs lautet: *vimāṇavâsinaṃ || 92 || devin (da)nikâyānaṃ thaü iha samatto apariseso || 300 || devindaṭṭhaü samatto || 7 ||*

8 36<sup>b</sup> das achte pañnaṃ, *gaṇividyâ, gaṇitaridyâ (= A)*; 86 vv. (auch *çloka*): — s. 16, 443—44.

*vucchaṃ balâbalaṃvihin | navabalaṃvihisuttasaṃci (cio B) pasattham | jina-vayaṇabhâsîyam inam parayaṇasatthammi jahaditthim (ttham B) || 1 || divasâ (bis v. 8) 1 tihî (v. 9. 10) 2 nakkhatta (v. 11—41) 3 karaṇa (v. 42—46) 4 gaha (v. 47. 48) divasayaṃ muhuttam (v. 49—58) ca | saüṇṇa (ṇa B) balaṃ (v. 59—63) lagra (gya B) balaṃ (v. 64—72) nimittabalaṃ (v. 73—85) uttamaṃ râci || 2 || uâ bahiyâ (oâ valâ B) divasâ | jumma puṇa dubbalâ ubhayapakke | rivarîyaṃ râisu ya | calâcalavihiṃ (balâb<sup>o</sup> B) vijânâhiṃ (hi B) || 3 || pâdivae paḍivatti na (nitthi B) 34<sup>b</sup> vivatti bhanaṃti vîyâe | taïâi atthasiddhî vijayaçrî (°yaggî B) paṃcamaṃ bhanaṃti || 4 || jâe sa sattasîsâ | (u B) bahugṇâ ittha saṃsaü na tthi | dasamîe patthiyâṇaṃ | bhavaṃti niḥkaṃṭayâ (kk B) paṃthâ || 5 ||*

. . . *pussa ssini migasira reva<sup>i</sup> ya hattho tuhera cittâ ya | aṇurâhe jittamilo | nava nakkhattâ gamaṇasiddhâ || 11 || migasira mahâ ya mîlo visâhâ tuha (ya B) hoi aṇurâhâ | hatthuttara reva<sup>i</sup> assinâ ya savane ya nakkhatte || 12 || o (f. B) eesu ya atthâṇaṃ | patthâṇaṃ thâṇayaṃ ca kâyavram | jâi ya gahuttha na vittu<sup>i</sup> (citt<sup>h</sup> B) | saṃyyâsukkaṃ (saṃjhamukkaṃ B) ca jâi hoi || 13 || uppannabhattapâno atthâṇaṃmi sayâ u jo hoi | phalapupphovasucevi (°vagueo B) gaü (gao B) vi khemeṇa se ei || 14 || saṃyy (jh)âgayaṃ ravigayaṃ videraṃ sagrahaṃ vilambaṃ ca | râhuhayaṃ gahabhinnam virayyae satta nakkhattam || 15<sup>3)</sup> || . . posso hattho abhî ya assinâ bharaṇi tuha | eesu a rikkhesu ya pâvagamanaṃ kare<sup>i</sup> (°re B) || 21 (15 B) || 35<sup>a</sup> savanaṇa (°ṇeṇa B) dhanittâi puṇavasina vi kariyya nikkhamaṇaṃ | sayabhisayapûsavaṇbhe viyyâraṇbhe ya rittiyâ (vattijjâ) || 22 (16 B) || . . kittiyâ ya visâho ya unḥâe yâni (âni B) duṇi u (o B) | timpaṇaṃ sîvaṇaṃ kuyyâ | samthârugrahadhâraṇaṃ || 37<sup>4)</sup> || . . sajjhâyakaraṇaṃ kuyyâ | viyyâraṇbhe ya kârae | caivattâpaṇaṃ kuyyâ | aṇuṇaṃ gaṇivîyâe || 40 ||*

*gaṇasaṃgrahaṇaṃ kuyyâ | se ha nikkhamaṇaṃ tahâ | saṃgrahoragrahaṃ kuyyâ | gaṇâvaccheyayaṃ tahâ || 41 || bava bâ 35<sup>b</sup> lavaṃ ca tahâ tahâ (!) kâlavaṃ ca thîloṇaṃ<sup>5)</sup> garâim ca | vaṇiyam vitthi ya tahâ muddhayapaḍivae misâi â || 42 ||*

1) *jnâsyasi*. 2) 1. pers. Singul. Fut. 3) v. 15—20 fehlen B; die Angaben ganz in der Weise der *Atharvaparîçishṭa*. 4) 29 B, wo der Text hiermit abbricht; es folgen darin nur noch v. 74. 82 als 30. 31. 5) s. p. 586.

*saüñi caüppaya nâgam kimsuggham ca kurañá dhuvá humti | kiñha caüddasiñ rattin | sauñi padicayya<sup>1</sup> kurañam || 43 ||*

. . || 65 || *visarivilagresuñ sājñāyakarāṇam kare | vi rarihorá<sup>1</sup>)vilagresu se ha nikkhamāṇam (°ṇam kare?) | caṇḍa hora vilagresuñ se ha ṇaṇ saṅgahañ kare || 66<sup>2</sup>) || somaddikāṇa<sup>3</sup>)lagresu caruñakarāṇam tu kurae | kura dikkāṇa<sup>3</sup>)lagresu uttamattḥam tu kurae || 67 || . . *eram lagrañi jāejjā | divvāṇesu (dikkā<sup>o</sup>?) ṇa saṅsau | somagrahaṇa-vilagresuñ | se ha nikkhamāṇam kare || 69 (statt 68) ||**

Schl.: *eso balābalarīhi | samāsau kittiñ suvīhīehiñ | aṇoga (!) nāma gabbho nāyavo appamattehiñ || 86 || iti gañvīyja nāma prakāṇakam samattam.*

9 40<sup>a</sup> das neunte päinnaṃ, mahāpaccakkhāṇam, 143 vv.; s. 16, 444. Eine allgemeine Renunciations- und Beicht-Formel.

*esu karemi paṇāṇam tithayarāṇam aṇuttaragāṇam | savvesiñ ca jīṇā-ṇam siddhāṇam sañjajāṇam ca || 1 || savvadukkhappahūṇāṇam siddhāṇam arahāñi namo | saddahe jīṇapannattam | paccakkhāmi pāvagam || 2 || jañ kiñcī ducceariyam tam aham niṇḍāmi savvabhāveṇam | samāiyam ca tīvhiñ | karemi sarvañ nirā-gārañ || 3 || bāhirabbhīntarañ uvañ sarīrādi sabhoyaṇam | maṇasa vāyakahehiñ-ṇam (kūṇam sec. m.) sarvañ tīvheṇa eosire || 4 || rāgañ bañdham paūsam ca harisañ dīṇabhāvaṇam | ussujuttam bhayañ sogam | rañm arāñ ca eosire || 5 || . . . niṇḍāmi, garihāmi, eosire, vosirāmi, khāmeme, paccakkhāmi . . . ; — pañḍiyamarāṇam marīhāmi<sup>4</sup>) ist der Schlufs in v. 41. 42. 45 – 48, pāvagao marīhāmi in v. 50, rakkhāmi mahavvae pañca in v. 68 – 76, sāhañti (oder sāheuñ) appaño attḥam in v. 80 – 84, vosirāmi tti pāvagam v. 116 – 120: — schl.: *eyam paccakkhāṇam | aṇupāleṇa suvīhiñ sammañ | vimāñiya vva devo harīyja ahavā visīyiyjā || 143 ||**

10 41<sup>b</sup> das zehnte päinnaṃ, Vīrastavaparakîṛpakam, 43 vv.; s. 16, 444, 445.

*namīṇa jīṇam jayajīvabañdhavañ | bhavīyakusumarayañiyarañ | Vīrañ gi-rīṇḍadhīrañ | thuñāmi payatthāñamehiñ || 1 || aruha arihañta arahañta | devī-jāṇe 5 (!) | varaparama kāruñiya | savvaññam savvadaṃsaṇampāvaya tikvālavīu nāha || 2 || jayavīyarāyakevali | tihyaṇaguru savvatihyaṇapāvva | bhayavañ tithayara tti ya | sakvehiñ namañsiya jīṇaṇda || 3 || siri Vaddha 40<sup>b</sup> māṇa harihara | kamalā-saṇa ya suhañāmadheehiñ | annattha gañajuehiñ | jaḍamāi visuyāñusāreṇa || 4 ||, — schl.: *īya nāmāvali sañthuyā | siri Vīra jīṇḍa mañdasuñṇassa (?) | vīyarakarāñā jīṇavara sītapayam aṇaha-tthirañ Vīra || 43 ||**

Es folgen noch 5 vv., im ersten Hemistich des sechsten bricht das Mspt. ab: *āhare uvañhamīya | vassae taha i passavañāe ya | vijja nisījja tthāne | dañḍe ca me vīṇimīli ya || 1 || avalehāñiyā dañtāṇa | dhāvvañākañṇasohagge (oder °go) ceva pīppalaga-sīyanakkhāṇa cheṇa ceva solasamā || 2 || . . || 5 || aṇṇāṇovahadei (i del. sec. m.) ceva | mā-lohaḍamarakhīe kae ka — bricht ab.*

1) ὥρα, s. 16, 444.

2) drei pāda!

3) δεξαροζ.

4) 1. pers. Singul. Fut.



**1871.** Ms. or. fol. 1075.

Eine andere *päinna*-Sammlung, doch sind es hier nur neun, resp. durch ein Mißgeschick, welches das erste Blatt betroffen hat, nur acht, und darunter nur sieben der bisherigen dgl., übrigens zum Theil in anderer Reihenfolge.

17 foll. (19 Z., à 74 *aksh.*): das erste Blatt (19 Z., à 60 *aksh.*) gehört nicht hierher, sondern zur *oghaniryukti*: — auf fol. 2 mehrfache Randglossen in Minuskel-Schrift: — *saṃvat* 1458 *varshe phá çu di* 13 'leshi.

1 1<sup>b</sup> Anfang der *oghaniryukti*, s. 17, 62. 82—84; bricht in v. 57 ab.

*arihaṃte vaṃlittā | caṃḍasapuvvī taheva dasapuvvī | ikkārasaṃgasuttatthadhāruē savvasāhū a* || 1 || *oheṇa u niḃḃutti | bucchaṃ caraṇakarūṇāṇuoḡāo | appakkhuraṃ mahatthaṃ aṇḡgahaṃtthaṃ swihāṇaṃ* || 2 || *oho piṇḍasamāse saṃkheve ceva huṃti egatthā | niḃḃutti tti a atthā | jaṃ baddhā teṇa niḃḃutti* || 3 || *vaya*<sup>5</sup><sup>1)</sup>-*samaṇadhamma*<sup>10</sup>-*saṃjama*<sup>17</sup>-*reāruccaṃ*<sup>10</sup> *ca baṃbhaguttīo*<sup>9</sup> | *nāṇāi-tiṃ*<sup>3</sup> *tava*<sup>12</sup>-*kohaṇḡga-hā*<sup>4</sup> *caraṇaṃ eṃ* || 4 || *piṇḍarisoḡā*<sup>4</sup> *samū*<sup>5</sup> *bhāvaṇa*<sup>12</sup>-*paḍimāṃ*<sup>12</sup> *ye*<sup>(ṇ)</sup>*dāmiroho*<sup>5</sup> | *paḍilehaṇa*<sup>25</sup>-*guttīo*<sup>3</sup> | *abhiggahā*<sup>4</sup> *ceva karaṇaṃ tu* || 5 || *coaga eamaṇaṃ* (*ray*<sup>o</sup>) *chatthā* | *saṃbaṇḍhe kīsa na harāi vibhatti* | *to paṃcamū bhāṇū* | *kīṃ atthi aṇṇe vi aṇuoḡā* || 6 || *cattāri u aṇuoḡā | caraṇe dhammagāṇiāṇuoḡe a | daviāṇuoḡe a tahā | ahakkamaṃ te mahiḍḍhiā* || 7 || *saṃsaya balarattaṃ piṇḍa | jujjāi taḥa vi mahiḍḍhiāṃ caraṇaṃ | cārittarakkhaṇatthā jeṇ' iare tinnī aṇuoḡā* || 8 || *caraṇapaḍivattīheṃ dhammakahā kālidikkhamāo* | *daviē daṃsaṇasuddhī* | *daṃsaṇasuddhassa caraṇaṃ tu* || 9 || *jaḥa ranṇo risaesuṃ | cāire kaṇḡge a rayayalohe a | cattāri āgarā khalu | caṃḡha puttāṇa te dinnā* || 10 || . . *samāyārī ohe | nāyajaḡḡayaṇāiṃ diḡḡhirāo a | loiakappāsāi | aṇukkama kāraḡā caṃro* || 14 || . . *tiviho puḍḡavikvāo | saccitto mīsao a accitto | ikkikko paṃcariko | accitte ṇaṃ gaṇḡtaraṃ* || 55 || *sukvalla ullagamaṇe | virāhaṇā dvihasiḡga khuppaṃte | surkveṇa vi dhūlie | te dosā jatthiē gaṇaṇaṃ* || 56 || *tiviho u hoi ullo | mahusittho pi*<sup>(ṇ)</sup>*ḍao a cikkhallo | littapaha littaiḍu a | khuppiḡḡāi jattha* — bricht ab.

2 3<sup>a</sup> das *āvarapaccakkhāṇaṃ* (= C), 69 vv. (bei der Verszählung sind die *paccakkhāṇa*- und *jhāṇa*-Formeln mit, jedoch nur als drei Verse, gerechnet: — die hinter dem Schluß stehenden Zahlen fehlen hier; — mehrfache Randglossen.

3 5<sup>b</sup> die *bhattaparinnā* (= C), 172 vv.

4 7<sup>a</sup> das *saṃstāvakaparakirṇaṃ* (= B), 122 vv.

5 (statt 9) 8<sup>b</sup> das *mahāpaccakkhāṇaṃ* (= B), 142 vv.

6 11<sup>a</sup> das *caṃḍāvīḡḡayaṇaṃ* (= B), 173 vv.

7 12<sup>b</sup> das *gachāyāraṇaṃ*. 138 vv.; s. 16, 445; Lebensregeln, speciell für

1) diese Zahlen entnehme ich einer anderen Handschrift der *oghaniryukti* (Ms. or. fol. 1067); s. im Verlauf.

*bhikkhu* und *bhikkhunī*; beg.: *namāñña Mahāvīraṃ | tīsaṃdanamañsīṃ mahābhāgaṃ | gachāyāraṃ kiñcī | uddharīmo suasaṃuddāo* || 1 || *atthege Goamā! paññī | je ummaggapāṭṭhīe | gachaṃmi saṃvasittāṇaṃ | bhamaī bhavaparaṃparaṃ* || 2 || *jā-maddhajāmadiṇapakkhaṃ | māsaṃ saṃvacharaṃ pi vā | saṃmaggapaḍḍīe gache | saṃvasamañassa Goamā!* || 3 || *līlā alasaṃāñassa | nīrucchāhassa vīmaṇaṃ | piikkhā vīkkhīṃ nesīṃ | mahānubhāgāṇa sāhuṇaṃ* || 4 || *ijjamaṃ sacvathāmesu | ghoravīrata-rāṇaṃ | lajjāṃ saṃkaṃ aīkaṃma | tassa vīriyaṃ saṃucchale* || 5 || *vīriyaṃ tu jīvassa samuchahiṇa Goamā! | jammaṃtarakae pāve | paññī muhutteṇa mīddāhe* || 6 || *tamhā nūṇaṃ nīhāleṃ | gacchaṃ saṃmaggapāṭṭhīaṃ | vasiṃja tattha ājammaṃ | Goamā! saṃjāe muñī* || 7 || *medhī ālaṃbaṇaṃ khaṃbhaṃ | dīṭṭhī jāṇaṃ su uttamaṃ | sīri jaṃ hoi gacchassa | tamhā taṃ tu parikkhae* || 8 || *bhayaṃ kehīṃ līṅgehīṃ | sīriṃ ummaggapāṭṭhīaṃ | vijāññā chaūmatthe | muñī taṃ me nisāmaya* || 9 || *sacchaṃdayāriṃ dussīlaṃ | āraṃbhesu pavattayaṃ | piḍḍhayaī paḍḍibaddhaṃ | āukkāyavīhīṃsagaṃ* || 10 || *mūluttaragaṇabbhaṭṭhaṃ | sāmāyārī vīrahayaṃ | adīmmaloṇaṃ nīccaṃ | nīccaṃ vīgaha-parāyaṇaṃ* || 11 || . . || 14 || *saṃgahovaggahaṃ vīhīṇā | na kareī a jō gaṇī | samaṇaṃ samaṇīṃ tu dīkkhīttā | sāmāyārīṃ na gāhae* || 15 || . . || 26 || *tīthayaṃrasamo sīri | samaṃ jō jīṇamaṃ payāseī | āṇaṃ aīkkamaṃte | se kāvīse na sappavīse* || 27 || *bhaddāyāro sīri | bhaddāyārāṇuvīkkhao sīri | ummaggapāṭṭhīo sīri | tīṃṇī vī maggaṃ paṇāseṃtī* || 28 || . . || 135 || *mahānisīha-kappāo | varahārāo taheva ya | sāhu sāhuṇī atṭhāe | gacchāāraṃ saṃuddhīaṃ* || 136 || *paḍḍhaṃsuṃ sāhuṇo eam | asajjhāyaṃ vīvajjūṃ | uttamasuañissāṇaṃ | gachāyāraṃ suuttamaṃ* || 137 || *gachāyāraṃ suñittīṇaṃ | paḍḍhīttā bhikkhubhikkhunī | kuṇaṃtu jaṃ jāhābhaṇīaṃ | icchaṃtā hīam appaṇo* || 138 ||

8 (statt 5) 17<sup>b</sup> *taṇḍulavaitālikāṃ* (so hier; = B).

9 (statt 8) 17<sup>b</sup> *gaṇāvījñāprakīrṇakoddhārah* (= B), hier nur 31 vv., nämlich A v. 1 – 14. 21 – 32. 35 – 37. 74. 82.

#### 4. Die chedasūtra<sup>1)</sup>.

1872. Ms. or. fol. 728.

Das erste *chedasūtraṃ, nisīhājñayanam, niṣīthā(!)dhyayanam*, in 20 *uddeçaku*; — s. 16, 452–55. In den am Schlusse (in ABC) angefügten drei Versen wird *Visāhagaṇī* als Schreiber (Verfasser?) genannt.

22 foll. (15–16 Z., à 47 aksh.); *saṃvat 1741 varshe çrāvāṇa māse çukvalapakhe tasa ṇaṃ 4 caodīne çrīKaṇālanagaraṃmadhye | cha | līshattaṃ ṛīshao* || *cha | çrīh* |

<sup>1)</sup> s. 16, 446 – 479.

Darunter vier Zeilen mit einer tabellenförmigen Liste der *prayachitta*, *paccakkhâna-prâya* °, *tapaprâya* °, *chedaprâya* ° (*upavâsa* etc.) und der Tagezahl etc. ihrer Dauer.

1 (48 sûtra) 2<sup>b</sup>: *om namo çrivîtarâgâya | namo suyaderayâe | je bhikkhu* (°kkhû BC) *hatthakammaṃ kareti | kare(m)taṃ vâ sâtijati*<sup>1)</sup> (1)<sup>2)</sup>, *je bhikkhu aṅgâ-dânaṃ kattheṇa vâ | kalîncena vâ | aṅguliyâe vâ | silâgâe vâ saṃcâlei saṃcâle(m)taṃ vâ sâtijati*(2)<sup>2)</sup>, *je bhikkhu a(m)gâdânaṃ | saṃbâheyya vâ | paḥimaddiyya vâ | saṃbâhe(m)-taṃ vâ | paḥimadde(m)ta(m) vâ sâtiiyyati* 3, *je bhikkhu aṅgâdâna(m) telleṇa vâ | ghaeṇa vâ | vasâe vâ | ṇaraṇîe*(°eṇa) *vâ | abbhāṅgeyya vâ maṅkheyya vâ | abbhāṅgantaṃ vâ | makhe(m)taṃ vâ sâtiiyyati* 4, *je bhikkhu aṅgâdânaṃ | kak(k)eṇa vâ | loddeṇa vâ | paḥimacūṇeṇa vâ | ṇhāneṇa vâ | siṇāneṇa vâ | cūṇehiṇ vâ | raṇnehiṇ vâ uv(v)atṭei vâ | parivattēi vâ | uv(v)atṭe(m)ta(m) vâ | parivattē(m)taṃ vâ sâtiiyyati* 5. Und so beginnen auch weiter alle einzelnen Absätze (sûtra, nach der *cûrṇi*) jedes der *uddeçaka* 1—19 mit den Worten: *je bhikkhû*<sup>3)</sup> und schliessen mit: *vâ sâtiiyyati*. Der erste *udd.* enthält 48 dgl. sûtra, schl.: *je bhî° pûttaṃ kammaṃ bhujjati | bhûjantaṃ vâ sâtî°* 48 | *taṃ sevamāṇe âvayyati | mâsiyaṃ parihâratthânaṃ, aṅgghâtiaṃ ṇisahe*(°sîho BC), *ṇisîhājjhayaṇe padhamo uddeso*.

2 (59 s.) 3<sup>b</sup>: *je bh. dârudamḍayaṃ | pâyapuchanayaṃ kareti, kareṃtaṃ vâ sâtiiyyati* 1. — schl.<sup>1)</sup>: 59 | *taṃ sevamāṇe âvayyati, mâsiyaṃ parihâratthânaṃ ugghâtiaṃ*.

3 (74 s.) 5<sup>b</sup>: *je bhikkhu âgāṇyâresu* (°ttâresu sec. m.) *vâ | ârāmâgâresu vâ | gâhâvatikulesu vâ | pariyaâvâhesu vâ | aṅṇaüthiṃ* (°thiyaṃ BC) *vâ | gâratthiyaṃ vâ, asaṇaṃ vâ* 4 *ubhâsati ya* 2 (*ubhâsitaṃ | ubhâsia* B, *ubhâsiya ubhâsiya* C) *jâtyati, jâtaṃtaṃ* (°yaṃtaṃ BC) *vâ sâtijjâ* 1.

4 (62 s.) 6<sup>a</sup>: *je bh. | râyaṃ attikareti, attikareṃtaṃ vâ sâtî°* 1.

5 (76 s.) 7<sup>b</sup>: *je bh. saccittarukkhamulaṃsi* [thiccâ (tthitâ C) *âloeyya vâ paloeyya vâ âloe(m)taṃ vâ paloyantaṃ vâ, je bhikkhû saccittarukkhamule*] (so BC, f. A) *thânaṃ vâ seyyaṃ vâ ṇisîhiyaṃ vâ [tuyattānaṃ]* (so B, f. AC) *ceeti, ceyantaṃ vâ sâtî°* 1.

6 (22 s.) 8<sup>b</sup>: *je bh. mâugrâmaṃ mehuṇavaḍiyâe viṇṇavaṃti, viṇṇaventaṃ vâ sâtiiyyati* 1, — schl.<sup>5)</sup>: *taṃ sevamāṇe âvayyati | câumâsiyaṃ parihâratthânaṃ aṅgghâtiaṃ*.

7 (37 s.) 10<sup>a</sup>: *je bh. mâugrâmaṃ mehuṇavaḍiyâe taṇamâliyaṃ vâ muṇjamâliyaṃ vâ bhîdamâliyaṃ vâ mâṇamâliyaṃ vâ picchamâliyaṃ vâ daṇṭamâ° vâ siṅgamâ° vâ saṃkhamâ° vâ haḍumâ° vâ [bhîṇḍamâ° vâ]* (B, f. AC) *katthamâ° vâ pattamâ° vâ pupphamâ° vâ phalamâ° vâ bîyamâ° vâ hariyamâ° vâ kareti kareṃtaṃ vâ sâtî°* 1,

1) *sâdijjâ* B, *sâtijjati svâdayati karmabamḍhaṃ âsvâdayati* °ty a. C<sup>m</sup>; s. 16, 454<sup>b</sup>, Leumann *Aupap.* Gloss. p. 159.

2) die Zahlen 1 und 2 sind von mir zugefügt.

3) vergl. das *Pâtimokkham* der Buddhisten.

4) ebenso bei *udd.* 3—5.

5) ebenso auch bei *udd.* 7—11.



*evaṃ dhareti dhareṃtaṃ vā sâti*<sup>o</sup> 2, *evaṃ paribhujjati* (piṇaṃdhati B, piṇdh<sup>o</sup> C) *paribhujjantaṃ* (piṇaṃdh<sup>o</sup> B, f. C) *vā sâti*<sup>o</sup> 3.

8 (19 s.) 11<sup>a</sup>: *je bh. āgamttāresu vā jāva pariyaśasakesu vā ego itthāe saddhīṃ vihāraṃ vā kareti sūjjhāyaṃ vā kareti asaṇaṃ vā* 4 *āhārei u(c)caṇaṃ vā pāsavaṇaṃ vā paritthavei aṇṇayaraṃ vā aṇāriyaṃ mehunaṃ asamaṇapāyugaṃ kaḥaṃ kahei kaḥaṃtaṃ vā sâti*<sup>o</sup> 1.

9 (26 s.) 13<sup>a</sup>: *je bh. rāyaṃpiṇḍaṃ geṇhū gūhentaṃ vā sâti*<sup>o</sup> 1.

10 (52 s.) 14<sup>b</sup>: *je bh. bhandaṃ āgāḍhaṃ vadati vadaṃtaṃ vā sâti*<sup>o</sup> 1.

11 (40) 15<sup>b</sup>: *je bh. ayaṃpāyāni*<sup>1)</sup> *vā taṃbapāyāni vā taūapāyāni vā kaṃsapā*<sup>o</sup> *rappa*<sup>o</sup> *soraṇṇa*<sup>o</sup> *jāyaruva*<sup>o</sup> *maṇi*<sup>o</sup> *kaṇaya*<sup>o</sup> (kāya BC) *duṃṭa*<sup>o</sup> *siṃga*<sup>o</sup> *celayaṃka*<sup>o</sup> *camma*<sup>o</sup> *saṃkha*<sup>o</sup> *vāira*<sup>o</sup> *kareti* 15<sup>a</sup> *kareṃtaṃ vā sâti*<sup>o</sup> 1.

12 (33) 17<sup>a</sup>: *je bh. kohaṇapadiyāe aṇṇayariṃ taṣapāṇajātīṃ taṇapāsaena vā mu(ṇ)japāsaena vā kattaḥ<sup>o</sup> camma<sup>o</sup> vetta<sup>o</sup> rājju<sup>o</sup> sutta<sup>o</sup> baṃdhati baṃdhaṃtaṃ vā sâti*<sup>o</sup> 1, — schl. wie 6, aber *ugghāyaṃ*<sup>2)</sup>.

13 (60) 17<sup>b</sup>: *je bh. aṇṇatarahiyāe puḍhaviṭṭhāṇaṃ vā seyyaṃ vā nisīhiṃyaṃ vā ceeti ceyaṃtaṃ vā sâti*<sup>o</sup> 1.

14 (34) 18<sup>b</sup>: *je bh. paḍigrahaṃ kiṇati ki* 18<sup>a</sup> *ṇāreti kīyaṃ āhuttu diyya-mānaṃ paḍigāhatti, paḍigāhaṃtaṃ vā sâtiyyā* 1.

15 (39) 19<sup>b</sup>: *je bh. āgāḍhaṃ vadati vadaṃtaṃ vā sâti*<sup>o</sup> 1.

16 (33) 20<sup>a</sup>: *je bh. sāgāriyaseyyaṃ aṇṇapavisati aṇṇi(pari)saṃtaṃ vā sâtiyyā* 1.

17 (36) 20<sup>b</sup>: *je bh. kōuhallapadiyāe aṇṇayaraṃ taṣapāṇajātīṃ taṇapāsaena vā jāva suttapāsaena vā baṃdhati, baṃdhaṃtaṃ vā sâti*<sup>o</sup> 1.

18 (37) 21<sup>a</sup>: *je bh. aṇatthāe ṇāraṃ duruhaṃ duruhaṃtaṃ vā sâti*<sup>o</sup> 1.

19 (35) 22<sup>a</sup>: *je o riyuḍaṃ kiṇeti* (wie 14).

20 22<sup>b</sup>: *je o māsiā* (<sup>o</sup>yaṃ BC) *parihāratthāṇaṃ paḍiserittā apatiṃṃciyaṃ āloemāssa māsiāṃ palīyaṃciyaṃ* (palīyaṃ<sup>o</sup> B, pariyaṃ<sup>o</sup> C) *āloemāssa domāsiyaṃ evaṃ vavahāra paḍhamuddesagamāu ṇeyavvo jāva dasa gama semattā* (gamā sa<sup>o</sup> BC), *ekatta*(egutta C)*bahuttaso ri yyāva* (<sup>o</sup>so ri jāva BC) *savvaṃ eyaṃ sa*(saṃ C)*kayaṃ ekaṃ sāhaṇittā*: — schl.: *suattthaṃ saheu sakāraṇaṃ ahīṇa-m-atirittam teṇa puram chammāsā*.

*daṃsaṇacarittagutto*<sup>3)</sup> *jutto guttisū*<sup>4)</sup> *sajjanahiesi*<sup>5)</sup> | *paṇameṇa*<sup>6)</sup> *Visāhā*<sup>7)</sup>-*gaṇi mahattarū*<sup>8)</sup> *ṇāṇa*<sup>9)</sup> *maṇṇisā* || 1<sup>10)</sup> || *kittikaṃtipiṇḍulho*<sup>11)</sup> *jasupai*<sup>12)</sup> *puḍaho*<sup>13)</sup>

1) pātra. 2) ebenso *udd.* 13—19. 3) <sup>o</sup>caritte A, <sup>o</sup>ttagutto C, <sup>o</sup>jutto B.

4) gutto gottisū B. 5) so B, *majjhaṇa*<sup>o</sup> A, *sayyaṇā*<sup>o</sup> C.

6) *nāmaṇa* B, *nāmeṇa* C. 7) *visāha* BC. 8) *mahattaruo* BC.

9) *gaṇāṇa* B. 10) C, fehlt A B. 11) *paṇaddho* C.

12) *jesapatta* B, *blos jusa* C. 13) *puḍaho* C.

*tisagarâniruddho*<sup>1)</sup> | *puṇarutta(ṇ) bhamati mahiṇ*<sup>2)</sup> *sasi eva gagaṇaṅgaṇaṃ tassa* || 2<sup>3)</sup> || *tassa lihiyaṃ*<sup>4)</sup> *nisîhaṃ dhammadhurâdharana*<sup>5)</sup> *pavuradhujjassa*<sup>6)</sup> | *ârogra*<sup>7)</sup> *vâraṇṇiyaṃ sissapasissovahoyyaṃ ca*<sup>8)</sup> || 3<sup>3)</sup> || . *iti* (f. BC) *nisîhe j̄jhayaṇe* (f. BC) *visamo* (*visāmo* B, *visamao* C) *uddesaṃ sammatto* || 20 || *iti nisîta(!) sūtraṃ samâptaṃ*<sup>9)</sup> ||

### 1873. Ms. or. fol. 1021.

Dasselbe Werk (= B).

27 foll. (11 Z., à 46 *aksh.*); ohne Datum: *granthâgraṃ* 815.

1 3<sup>a</sup>, 2 4<sup>b</sup>, 3 7<sup>a</sup>, 4 8<sup>a</sup>, 5 9<sup>b</sup>, 6 10<sup>a</sup>, 7 11<sup>b</sup>, 8 12<sup>b</sup>, 9 14<sup>a</sup>, 10 15<sup>b</sup>, 11 17<sup>a</sup>, 12 18<sup>b</sup>, 13 20<sup>a</sup>, 14 21<sup>a</sup>, 15 21<sup>b</sup>, 16 22<sup>b</sup>, 17 24<sup>a</sup>, 18 24<sup>b</sup>, 19 25<sup>b</sup>, 20 27<sup>a</sup>.

### 1874. Ms. or. fol. 1022.

Dasselbe Werk (= C).

17 foll. (15 Z., à 45 *aksh.*); ohne Datum; mit vielen Randglossen: *granthâgraṃ* 812.

1 2<sup>b</sup>, 2. 3 3<sup>b</sup>, 4 5<sup>b</sup>, 5 6<sup>b</sup>, 6 7<sup>a</sup>, 7 8<sup>a</sup>, 8 8<sup>b</sup>, 9 9<sup>b</sup>, 10 10<sup>b</sup>, 11 11<sup>b</sup>, 12 12<sup>b</sup>, 13 13<sup>a</sup>, 14 14<sup>a</sup>, 15 14<sup>b</sup>, 16 15<sup>a</sup>, 17 16<sup>a</sup>, 18 16<sup>b</sup>, 19 17<sup>a</sup>, 20 17<sup>b</sup>.

### 1875. Ms. or. fol. 656.

Das *niçîthabhâshyam*, in *Prâkrit*-Versen (meist *âryâ*), wohl das sonst *niçîthacûrṇi* genannte Werk; s. 16, 455. Der Nom. Sing. Masc. 1. Decl. endet meist auf *o*, hie und da auch auf *e* oder *a*: manchmal scheint die Flexion überhaupt ganz zu fehlen: besonders häufig ist die Einfügung eines *m* am Schluss des ersten Gliedes eines Compositums.

140 foll. (15 Z., à 57 *aksh.*): — *granthâgraṃ çlokasaṃkhyâ* 7401. *saṃvat* 1629 *varshe vaiçâsha va di* 3 *some* | *ayye ha çri Ahammadârâdarâjanagaramadhye* | *çristaṃbhanaka Pârçranâthaprakâta çrinavâṃgi* | *vṛittikâra çri Abhayadevasûri-prabhuprâpta pratishṭ(h)e* | *çirvṛihat Kharataragache çrîpūjya çri Jinarâjasûri-patṭâlamkâra çri Jinabhadrâsûrisaṃtâne çri Jinacandraçrî*<sup>10)</sup> *vijayarâjye* | *çri Çamkharâlagotre* | *sa<sup>o</sup> Tejâvîrapâlaajnânapuṇyârtham sâhâ* | *s(r)ahastakena Amîpâlayutena* | *iyaṃ çrinîçîthabhâshyaṃ devîja Dikyâlaajnâtîya* | *mahaṃ* | *Raridâsâsuta Râmaca(ṇ)drahaste lakshitaṃ* || Das erste Blatt ist mehrfach an den Rändern etc. beschädigt: ebenso 2<sup>a</sup>; bei fol. 118 ff. ist der oberste Rand der Vorderseite

1) *tisâgarâna*<sup>o</sup> C, *tisâgarani*<sup>o</sup> B.

2) *mahi* B.

3) fehlt A B.

4) *lîṭṭhiyaṃ* A.

5) *carana* C.

6) *puyyassa* B, *khujjassa* C.

7) *âroga* BC.

8) *°ssâravajjantâ* C, *°ssovatoyyaṃ ca* B.

9) *samâptaṃ niçîthâdhyayanâsûtram idam iti* B, *samâptaṃ niçîthâdhyayanam* C.

10) lebte *saṃvat* 1595—1670 (*sûri* seit 1612), s. Klatt *Indian Antiqu.* 11, 250<sup>a</sup>.

(resp. der unterste der Rückseite) zur Rechten für den Raum von 1-6 *akshara* auf 1 oder 2 Zeilen abgestoßen. Gute Schrift, aber incorrect.

1 18<sup>a</sup>: *paramaguruçri Jineçarasûripattaprabhâkara Kharatara navâmgî-  
rîttikâra çri Abhayadevasûrisulgurubhyo namaḥ | ñavabambhaceramaïo atthâ-  
rasapulasahassio veto | havati tyasaṃ(ya sa!) paṃcaçulo bahubahutarao padagge-  
naṃ || 1 || âyârapakappaṃ tu imâṃ gomaṃ namadheyyâṃ | âyâra-m-âdiyâṃ  
pâyucchitte alôgoro || 1 (!2) || âyâro agjantiyapakappa taha cûliyâ ñisîhamti |  
ñisîyaṃ suttatthaṃ tudubhaye ânaparîe akkhîyaṃ || âyâre ñikkhero caûrviho dasa-  
vidho ya a (drei *akshara* sind abgeschürft) . . °i | cchakko ya | pakappamma cûliyâe  
ñisîhe ya ñamaṃ ðhavaṇâyâro davarâyâro ya bhâra âyâro | eso khalu âyâre  
ñikkhero caûrviho (ho)i || ñamaṇadhoraṇarâsaṇa(Lücke für 4 *aksh.*)ṇa sukaraṇâviro-  
dhâṇi davarâṇi jâṇi loe durrâyâraṃ viyâṇâhi || ñâṇe dampaṇacarâṇe tve ya virîe ya  
bhâra-m-âyâro | atthattatthaduvûlâsa viriya mahâṇu jâtesim || kâlê viṇae bahumâṇe  
vrahâṇe tahâ a ñiḥavaṇe | vaṃjaṇa attha tudubhae atthaviho ṇâṇa-m-âyâro || jaṃ  
jammihûi kâlê âyariyavvaṃ sa kâkâla-m-âyâro | vâritto o a kâlô lahuâṇu a kâlakârissa  
vo || ko ârussa kâlô maïlaṃvaradhoraṇe u ko kâlô | jaï mokkhaṇe ñâṇaṃ ko kâlô  
tassa kâlô vâ || âhâravihârâdisu mosâhigâresu (?) kâlâmakâlô | jaha dittho taha sutte  
vîyyâṇaṃ sâhâṇe ceva || takkukudenaḥaraṇaṃ dohi ya dhammaehim hoti ñâyavvaṃ |  
añtisiraṃ icchântie therîe vilâsio appâ || dâraṃ | ñyâsaṇaṃ añjali pagrahâdirîṇao  
tahiṃ tu harieso | dâraṃ | bhattio hoti sevâ bahumâṇo bhârapaḍîba(m)dho || bahu-  
mâṇe bhattibhâtâ bhattie ti(?)mâṇo akarâṇe | luhuyâ girîṇjñ(jjh)aram iṇa maruto  
bhattie pulîṇdato (?) ñâṇe || cha || dâraṃ ||*

Die Einleitung schließt auf 11<sup>b</sup> mit den Worten: *peḍham*<sup>1)</sup> *sammattaṃ* || *cha* || Was nun im Anschluß an den *niçîtha*-Text als angebliches »*bhâshyam*« desselben folgt, kann nur sehr uneigentlich als solches gelten, giebt nur wenig zur Texterklärung und erscheint vielmehr als eine besondere Ausführung über den gleichen Inhalt, ist resp. auch ferner, und zwar trotz aller anscheinenden Störungen wohl durchweg, metrisch abgefaßt. Die einzelnen Absätze des Textes werden je als *sûtraṃ* bezeichnet; die Marke: *dâraṃ*, die in der Einleitung überaus häufig einzelnen Absätzen derselben beigefügt ist, kommt im weiteren Verlaufe zwar auch noch vor, aber nur selten. Die Beziehungen zum Text sind im Uebrigen bei mehreren Absätzen so geringfügig, dafs man geradezu an der Identität des commentirten Textes mit dem vorliegenden Texte des Werkes überhaupt irre werden könnte.

Der Anfang des Comm. zu *udd. 1* lautet: *jettîya khalu ñiddese bhikkhû  
puna bhedaṇe khu hassalû | hattheṇa jaṃ ca karaṇaṃ kirati taṃ hattha-  
kammaṃ ti | ñamaṃ ðhavaṇâbhikkhû davarâbhikkhû ya bhâvabhikkhû ya | davarâṃ*

1) cf. *peḍhiyasutta* p. 631, und s. zu *peḍha* = *pîṭha* »Einleitung« 16, 455. 17, 56.



*surârabharito bhâveṇa u samjato bhikkhū | nāmaṃ ṇaṭṭhaṇā (!) hattho darvhattho ya bhāvahattho ya | mûluttaro u darve bhârammi ya kammasamjutto | kammacaokkam darve samtaṃ okkheraū ṇṇagādī (?) râ | bhûrudao aṭṭha vi homo hudaṇaṃ tu adhigâro || taṃ duridham nâyarvaṃ asaṃkiliṭṭhaṃ ca saṃkiliṭṭhaṃ ca | jaṃ taṃ asaṃkiliṭṭhaṃ tassa vihâṇā ime hoti || chedaṇe bhedaṇe ceva ghasaṇe piṣaṇe taha | abhigâte siṇhe ya kâye khârâdī yârare . . .*

Die Erklärung des zweiten Absatzes ist kurz; ich theile sie daher speciminis caussa vollständig mit (fol. 13<sup>b</sup>): . . . *sûtraṃ || cha || aṃgâna uvaṃgâna ya aṃgoraṃgâna egam âyâṇaṃ | eteṇa ṃgâdâṇaṃ anâyatanaṃ vâ bhare ritiyaṃ || sîsam uro oduraṃ patthi vâhâ ya donni urio | ete aṭṭha ṃgâ khatu aṃgoraṃgâni sesâni || hoti uvaṃgâ kanna nâsa cchî jaṃgha hattha pâdâ ya | naha kesu maṃsu aṃguli talo ca tala aṃguraṃgâo || saṃcâlanao tassâ saṃimitta nimittayeyarâ vâ vi | âya para tadubhaye vâ aṇamtaraparampare ceva | utthañivesullaṃghaṇa uccattoraṃgamaṇa-m-âdite iyarâ | na ya ghaṭṭâna rosirio cūṭṭhati tâ nigraṇaṃ jâva || sûtraṃ || samvâhaṇam ajjhaṃgana(abbh<sup>o</sup>?) uvattâna dhovaṇe ya esa kamo | nâyarvo ṇiyamâ ttanithallaṇa jaṃghaṇâe ya: — der Comm. zum letzten Absatz beginnt (17<sup>b</sup>) . . . || sûtraṃ || : pûṭi-kammaṃ duridham darve bhâve ya hoti nâyarvaṃ | . . . schl. (18<sup>a</sup>): asatidullabhapaḍi-sedhato ya gahaṇaṃ tu uvahissa | asive mmodarie râyaduṭṭhe bhaye va gelaṇṇe | asatidullabhapaḍisehate ya gahaṇaṃ bhare pâdo asive mmodarite râyaduṭṭhe bhate va gelaṇṇe | vasahi râghâte vâ satite vasahigahaṇaṃ tu || cha || iti niçithabhâshye prathamoddeçakah samâptaḥ.*

2 31<sup>a</sup>: *bhaṇiyâu aṇugghâyâ māsâ ugghâyayâ aha idâṇiṃ | parakaraṇaṃ vâ bhaṇiyaṃ sayakaraṇam idâṇi vitiyammī || ahava na hetthâṇamtarasutte gharadhūma-sâdaṇaṃ bhaṇitaṃ | rajaharaṇeṇa paṃayyīya taṃ kerisam esa samvaṇḍho || uvakaraṇa-pûṭitaṃ vâ bhaṇiyaṃ iham-ari ahâtiorakaraṇaṃ | karaṇakammâdipaterâ iham-ari hatthassa râvâre || . . . ahavâ taṃ taha ceva ya taṃ ṇavarim dârudamaḍagaṃ hoti | râghâte atirego imo riseso taṃ hoti ||, — schl.: taha sadugârâyâ || asive omodarie gelaṇṇa tthâṇa sambhamaṇe vâ | teṇa paûrasâgâre samjamaheṃ va ritiyapadaṃ ||*

3 33<sup>b</sup>: *uvahim paṃdûlehitti bhikkhajahanaṃ tu taṃ kuhim kuyyâ | satthâṇe aṇobhaṭṭaṃ ahavâ uvahī u âhâro || sûtraṃ || cha || râgaṇṭârâtisum asanâdo bhâsadeu je bhikkhū | ghi aṇnaūṭṭhiyaṃ vâ so pavati âṇamâdini || aṃamehi kayam aḡaraṃ âḡaṃtta jattha cūṭṭhate gârâ | parigamaṇaṃ payyâu so varagâdû negariho ||, — schl.: ritiyapâdasâgâre saṃsat(t)appera vaṇâṇa heo vâ | eehim kâraṇehim sūraṇmi aṇugjate eḍe ||*

4 40<sup>b</sup>: *pâsavaṇṇeḍaṇa | ṇiṭsi kuyya nigrao gomiḍigahaṇaṃ tu | taṃ moyana-tthiyâ te râyâ atikaraṇam-âdī || cha || attikaraṇaṃ ranno sâbhârīya katīyaṃ va nâyarvâ | puvrâcarassamvaddham paccakkhapaṇokkham ekkekkaṃ ||, — schl.: bhaya-jaṇaṇaṃ sesūṇa ya turo ya purisacarīyaṃ caṃ ||*

5 47<sup>a</sup>: *parihâratavakilaṃto rukkham ari tthâṇam âticimṭato | abhigâyaṇa-*

rakkhatthāpaloyae esa saṃbhaṃdho || sacittarukkha mūlaṃ khaṃdhaṭṭo jāva rayaññime-  
taṃ tu | teṇa paraṃ a(c)cittaṃ suttanivādo o sacitte ||. — schl.: uvāsa satimūlaṃ saga-  
teṇa gamā dāsujāṇam avi ||

6 48<sup>b</sup>: usisagagahaṇṇaṇi nisi suraññaṇi nisi samubbhavo moho | guruga lahugā  
va māsā | mattā caūmāsīyā iṇam-o || sūtraṃ | māogvāmo tivho divvo māṃussātau  
tirikkho ya | ekkekko ri ya puriḥe dehajū ceva paḍimajū || dehajū vi ya durīho  
suyyīce cera taha niyyīve |, — schl.: bīṭiyapadaṃ | purisāraṇaṃ jo u gamo | itthīvagraṇi  
hoti so cera | esera a puriseso itthīṇaṃ purisaragraṇi ||

7 49<sup>b</sup>: āhāro-m-aṃtabhūsā māliya m-ādīo rāhiraḥhūsā | vigatīvigatīsa bhāvo va  
rāhiraṇaṃ kuyya saṃthappaṇaṃ ||. — schl.: iti itthīāgārā purisāgārā ya je bhāṇīyā | cha |  
vīṭiyapadasarvasuttesu tti maṃ aṇajjha durīha te itthi | abhioge<sup>1)</sup> asidūṃra(asīva du  
sec. m.)bhikkhūm-ādīsu jājehiṃ jāyāṇā ||

8 52<sup>b</sup>: kaḥīyā khalu āgārā te u kaḥiṃ katirīhā va vīṇneyā | āgaṃtārādīsūṃ  
sarīgārā rihāram-ādīyā || āgaṃtārāgāre āramāre giḥe kulārasathe | purisīthi ega-  
ṇege caūkkabhayaṇā dupakkhe ri ||, — schl.: te cera tattha dosā taṃ cera ya hoti  
vīṭiyapadaṃ ||

9 55<sup>a</sup>: patthīva piṃḍadhīgāro ayam avi tussera esa navamassa | so kaya ri  
hottī vā kerasassa ranio ri vāyyoo ||, — schl.: āyaparasaṃmutthehiṃ geṇhaṇagahaṇā-  
diyā dosā ||

10 69<sup>a</sup>: mā bhūṃja rāyapiṇḍaṇaṃ ti rotū tattham-utthito giddho | khuyyātīmā-  
varvasu āgādha caūppatī dasame || āgādhaṃ pi ya durīhaṃ hoi, asūyā ye taha ya  
sīyā te | eesīṃ patteyaṃ donhaṃ pi yarūvaṇaṃ vocchaṃ ||, — schl.: āṭṭīyā gilāṇādi  
jattīyaṃ sesa agra 69<sup>a</sup> haṇaṃ ||

11 84<sup>a</sup>: vuttaṃ vatthagrahaṇaṃ dasame, egārāse u pādassa<sup>2)</sup> | kūlassa va  
paḍiseho rutto iṇam-o u bhārassa | ayam-ādī pāthāyā(thā del. sec. m.) khalu jattīya-  
settāu āhīyā sutte |, — schl.: eyaṃ pādoragamaṃ ghaḍīkammaṃ tu raṇṇīyaṃ sutte |  
tīttagaragaṇadharehiṃ yā sīhūhi ya sevīyaṃ udāraṃ ||

12<sup>3)</sup> 90<sup>a</sup>: jāi saṃsīo ṇa kappatī atīvāto hiṃ u parassa so kāo | eadhdassa hoi  
marāṇaṃ bhāṇīyā ya gurū lahū vocchaṃ || sūtraṃ |, — schl.: purato durūhaṇam  
emaṃ te paḍīlehā purvapatthasamaṇaṃ vā | sisem-agrato majjhe vīṭiyam urakara-  
90<sup>a</sup> ṇe jāyāṇāto ||

13 94<sup>a</sup>: ṇāvāe uttīṇo iriyā vahiyāe kuṇatī ussagraṃ | taṃ aṇaṇturādi puḍharīsu  
ṇivāraṇatthe sa saṃvaṃdho || puḍharīm-ādī thāṇā jattīyamettāu āhīyā sutte | tesuṃ  
thāṇādīhiṃ ceṃtāṇā dīṇo dosā ||, — schl.: milāṇa samimāto | vīṃhayapaṃcasatī  
tārasāṇa par(cc sec. m.)ayyasāhā ya ||

14<sup>3)</sup> 99<sup>a</sup>: dhātāi piṃḍe avīsuddhavayyaṇe piṃḍopā 94<sup>b</sup> yaṃ avi hoti | atha  
vaṇasohī yagayā sarvīyapāde thī vīṇneya || sūtraṃ | kīyakīṇāviya aṇumoiyaṃ ca

1) s. bei 15.

2) pātra!

3) s. bei 18.

*pāyaṃ jam āhiyaṃ sutte | ekkekkaṃ taṃ durīhaṃ darve bhāre ya nāyavvaṃ ||*, — schl.: *jā ubbhīṃṇā pādaṃ na ya taṃ paḍīraṃdham aḅkaṃṭī (?) ||*

**15** 107<sup>b</sup>: *ṇa nīracchayaṃmo vasitārūḍhā pallī phalārisaṃvaddhā | iti harisaganānacodaṇa āgāḍhaṃ codito bhogaṇṭī || āgāḍha pharusamāsagadusammuddesaṃmi vaṇṇiyaṃ purvīṃ<sup>1)</sup> | taṃ cera ya paṇṇarase bhikkhussā hoti bhikkhummi || sūtraṃ | saccittaṃ vā aṇvaṃ . . . — schl.<sup>2)</sup>: vīṭiyapadam aṇappaḷḷhe appaḷḷhe vā vī the (del. sec. m.) durīdha te itthe | abhioga asira dubbhikkham-āḷisā jā jahīṃ jayaṇā ||*

**16** 123<sup>b</sup>: *dehassa vibhāsā vaṃbhassa a guttī uyyalorūhittaṃ ca | sāgārie ya va sā tā vaṃbhassa virūhaṇā jo || sūtraṃ | saṇṇāsuttaṃ sāgāriyaṃṭī jahīṃ mehuṇubbhavo hoti ||*, — schl.: *duvralagahaṇīḷāṇe rosiraṇaṃ hoti jayaṇā te ||*

**17** 125<sup>b</sup>: *āyapare vā vattī khaṃdhādiesu rosiraṇṭassa | mā sarvīyakoo ttha (del. sec. m.) halapaḍīyā ti jo o vaṃdheyyā | taṇapaḷḷasagam-ādīhīṃ so pāvati āṇamādīṇī ||*, — schl.: *sūtraṃ | kappādi jā vīhalotitādi suttādi ti jo u abhiḍhāre | tac ceva tattha dosā taṃ cera ya hoti vīṭiyapadam ||*

**18** 126<sup>b</sup>: *saddaṃ abhiḍhāreṇṭī gacchati taṃ puṇa jāḷeṇa radhaleṇaṃ | jala-pagayaṃ aṭṭhāre taṃ ca aṇaṭṭhā nīvāreṭī || sūtraṃ | vārasame uddese vāsaṃ(- f.)-tārisaṃmi jo dosā | te ccera aṇaṭṭhāe aṭṭhārasame nīravasesā || aṇṭomaṇe ke(? Loch)-*

126<sup>a</sup> *risīyāṇo vā rūḍheli vaccaṭī kahaṃ vā | aha vā nāṇāṭījaṭaṃ durīhaṇaṃ hota ṇaṭṭhāe || vīṭiyapada teṇa sīrayasikkhe vā kāraṇe va āgāḍhe |*, — schl.: *coddasame uddese pādaṃmi vī jo gāṃā samakkāo | so ccera nīravasesā vatthaṃmi hoṃṭī aṭṭhāre ||*

**19** 131<sup>b</sup>: *vattatthārasamāṇo jayaṇāḷutto vī hoi u pamatto | aṇṇo vī jo pamādo paḍīsiddho esa ekkūṇo || adharā ciraṃ ca saṃto saṃthavaṇeḷīṃ kīpaṭī taṃ vatthaṃ | akkīyaṃ pī ṇa kappāṭī vīyaḍaṃ kīṃ u kīyasambaṇḷho ||*, — schl.: *durīhā satī ya tesīṃ āhārādi kāraṇṭī sarvaṃ te | paṇahāṇīya jayaṇṭī attatthāe vī emera ||*

**20** 140<sup>b</sup>: *namo suyaderayāe bhagavāṭī | hatthādi vāyaṇaṇṭe paḍisehe vī taham-āyaraṇṭassa | vīse dāṇārovaṇamāsādi [māda] (del. sec. m.) jāv' atthaṃmāsā || je (mmā | je sā pr. m.) tī va se tī va ke tī va nīddesā hoṃṭī ēram-ādīyā | bhikkhussa parīvaṇayaṇā jettīkoo hoti nīddeso || nāmaṃ thavaṇābhikkhū dāvābhikkhū (zweimal) ya bhāvabhikkhū ya | dīve (dā sec. m.) sarīrabhavo bhāveṇa ya saṇjato bhikkhū ||*, — 139<sup>a</sup>: *durīhā patthavaṇā khali egam aṇegā ya hoṃṭī aṇegā ya | taḷssa (del. sec. m.) vatīgaparīyattatīgā terasāṇī jāṇīya payāṭī || cha || prakṛitaṃ samāptaṃ (!) || cha ||* Was nun noch folgt, sollte wohl (ob etwa in *Sanskrit*?) nähere Auskunft über den Text, resp. über das *bhāshyam* geben; es läßt sich indessen gerade dafür daraus nichts Specielles entnehmen (die drei Verse der Text-Mss. über *Vīsāhagaṇī* fehlen gänzlich): *patthavīyā thavīyā tā kasīṇakusīṇā taheva hādahadā | ārovaṇapaṇcavīhī pāyachittaṃ purīsayyāte | . . . || dāraṃ || ekkaṇarīsāṭīvībhāsīyassa | hatthādi vā-*

1) s. in 10.

2) s. Schluß von 7.



yaṃtassa | āroṇarāsissa uvaṃ yātu (taya sec. m.) hoṃti me purisa || kayakara-  
 ṇā 139<sup>b</sup> itare yā . . — caūhā nisīhakappo saddhaṇṇāyūraṇāgahaṇasohī | sadda-  
 haṇa vahuviḥā puṇa u va nisīhe vibhāge ya || uvaṇisīham puṇa hoṃti peṭṭiyā<sup>1)</sup>-  
 suttam o vibhāto u | ussagro vā oho ahaṇā oho iṇ vibhāgo || . . ahaṇā suttaniraṃdho  
 uho attho uho tivīthāro | (4 aksh. fehlen, Loch) so (1 aksh. fehlt) caūho jo u tiseso  
 savīthāro || je bhāṇiyāo pakappo purvāvara vāhatā bhavē suttā | so taha samāya-  
 raṃto sarvo so ayaṇakappo ||, — . . 140<sup>a</sup> kāmāṇ jīṇa purvadharaṇā karetraṇ (?)  
 soḥā tuḥā vī khahu eṇhīṇ | coddasapurviraṃdho gaṇaparīyatthī pakappacaro || . .  
 hatthādi vāyaṇaṃtaṃ dāṇaṃ puṇa tassa carimaṇṇmi || āṇabhāṃge ṇāṇaṃ ṇa hoṭi  
 aṇavathamicchao dīṭṭhī ||, — sehl. 140<sup>b</sup>: aharassa vārae pārae ya asadha(?)karaṇe  
 tulocamesami (?) | tekappāṇupāṇādī va ṇāya āvāhatthīṇta (?) saṃsāre || itī niçītha-  
 bhāshye viṇçatitamah uddeçakāḥ ||

### 1876. Ms. or. fol. 764.

Das zweite chedasūtram, mahāṇisīham mahāniçītham: Belehrung des Goyama über Vergehen und Bußen: in acht *ajjh.*<sup>2)</sup>: — s. 16, 455–65.

96 foll. (15 Z., à 46 aksh.): *saṃvat 1569 vārshe pātasāha Mahamūṇḍa*<sup>3)</sup> *vijāyārājya Devāsasubhasthāne Sāharāmasūputra bhādābhāryā Lakshmīputra jāyā pu-  
 stikā bhāpītā paṇ° Mahāsāgara*: gut geschrieben, aber sehr incorrect: foll. 77. 85 sind etwas verlöscht.

1 7<sup>a</sup>: *salluddharaṇaṇaṃ nāma*, mit 49 §§<sup>4)</sup>, resp. *sūtra*: *om nāmo tīthussa  
 nāmo arahaṇṇāṇaṃ | suyaṇ me: āsaṇṇeṇaṃ bhagarayaṃ evaṃ akkhāyaṃ, iha khahu  
 chaūmatthasaṇṇamakiriyāe vattamāne | je ṇaṇ kei sḥū vā sḥuṇī vā | se ṇaṇ  
 imeṇaṃ paramatthattasārasājjhūyutthapasāhaga sumatthātīsaya | paravara maha-  
 ṇisīha suyakhāṇḍhasuyāṇusāreṇaṃ tivīhaṇ tivīheṇaṃ sarvabhāvaṇṇataraṇṇarehī  
 ṇaṇ | ṇisalle bhavītā ṇaṇ āyāhīyatthāe | accaṇṇaghoravīra | 'grakattatavasaṇṇa-  
 māṇṇṇhānesuṇ | savrapamāyālaṇṇaṇavippamukke aṇusamayaṇṇamaṇṇisamaṇṇilasattāe |  
 sayāṇ yaṇ aṇivīṇṇe aṇṇaṇṇaparamasaddhāsaṇṇvegāvaraggamagramae ṇiṇṇiyāṇe | aṇi-  
 gūhīya balavīyapurisakkāraparakkame | agīṇṇāe vīsuddha | vattadehesu ṇicchie raga-  
 gbhacitte | abhikkhaṇaṇaṃ abhīramīyyā ṇoṇaṇ | rūgādosasamoha vīsayaṇasāyaṇāṇi | laṇ-  
 baṇā 'ṇega ppamāya itth(ādh?)vāsasāyāgāravavoddattajjāṇa vīgahā micchattā vīrā-*

1) resp. *peḍhīya?* s. p. 627<sup>n.1</sup>.

2) die beiden ersten *ajjh.* haben aus *gloka* (oder *trishṭubh*, nicht *āryā*) und Prosa gemischten Text: im metrischen Theil endet der Nom. Singul. Masc. 1. Decl. meist auf *o*, in der Prosa (abgesehen von den eingestreuten secundären Bemerkungen) auf *e*; — auch in den folgenden *ajjh.* sind zahlreiche Verse enthalten.

3) soll dies Kaiser *Bāber* (*Zāhīr-ud-dīn Muḥammad* 1494–1533) sein? oder ist ein Anderer gemeint?

4) so am Schlufs; im Innern sind nur einige wenige dgl. Absätze markirt.

*duṭṭhājoga añāyayaṃusevaṇā kusīlādisaṃsagrā pesuṇṇubbhakkhānakalaha jātīyādi maya macharāmarisaṃ amikāra ahaṃkārādāṇṇegābhayaabhīṇṇatāmarasamaṃ bhāvakalusiṇaṃ hiyaṇaṃ | hiṃsāliyaṇcārikka(yacorikka)mehiṇa parigrahaṃ raṃbhasaṃkappaḍḍigoyaru ayya visae ghoru payaṇḍa mahārodda ghaṇacakkhīṇa pāvakaṃmamulalavakharalīe | asuṇṇuḍāsaraḍāre | ekkamaṃ khaṇulavamaḥuttāṇemisaṇṇimisaḍḍhaṃbbhaṇṇitaratarāṃ arisaṃsalle | riratteyyā | taṃ jahā | uvasaṃtisarvabhāveṇaṃ riratte ya jayā bhare | sarvattha visae āyū rājetara moharāyyire tayā || saṃvegam āraṇṇe pariloṇṇipavattāṇiṇ egagreṇāsatisammaṃ hāmaū kattha garīhaṃ | ko dha(ṇ)mo ko va u ṇiyamo ko taro me ṇucēṭṭhiṇ | kiṃ silaṃ dhariyaṃ hoyya ko puṇo dāṇopayacchiṇ jassā ṇubhāraṇ | ṇ attha hīṇamaṃyuttame kule sugre vā maṇṇyāloe vā sokkhaṃ riddhiṃ labheyya ṇaṃ || ahavā kiṃ sha(?)visāṇaṃ sarvaṃ jāṇāmi attiyaṃ | duccariyaṃ jāriṣo vā ṇaṃ je me dosaṃ ya je gāṇā | ghorāṇḍhayāraṇṇāyāle gamisse ṇaṃ aṇuttare | jēṭṭha dukkhasuhassāṇi | aṇubharissaṃ ciraṃ bahū || eraṇ sarvaṃ viyaṇṇante dhammadhammaṃ suhāsuhāṃ | atthi eṇā (ege?) Goyamā! pā 1<sup>b</sup> ṇi je mohāyariyaṃ na cēṭṭhae | je ya royahiyaṃ kriyyā kucchā pāruḍiṇaṃ || moyāḍaṃbheṇa tassā vī suyaṃarītaṃ na bhāvae | āyāsāyāṃara(yaṃ era) attāṇaṃ ṇiṇṇaṃ jāṇeha jāhāriyaṃ || . . .*

*atthi ege Goyamā! pāṇi je erisaṃ ari koḍiṇ gae | sasalle caratī dhammaṃ āyahiṇiṇ nā vabujjhaū || sasallo jā vī kaṭṭuddagaṃ (!) ghorarāraṇ tarāṃ care | divvaṃ vāsasuhassaṃ pi tutto vītaṃ tassa nīshphalaṃ || sallaṃ pi bhannaū pāraṃ jan nā ṇiṇṇaṃṇiṇḍiyaṃ | . . .*

*2<sup>a</sup> bhayaṃ! subuddha re esa pārasalle duhappae |<sup>1)</sup> uddhariyaṃ pi ṇa yāṇaṃtī tahā va jāha buddhare<sup>2)</sup> gyaū || Goyamaṃ! nimṇūlam uddharaṇaṃ | niyaṃa etassa bhāsiyaṃ | sududdharassā risallassa sarvaṃgovaṃgabhedīṇo || saṃmaddaṇsaṇa padhamaṃ sammaṇṇāṇaṃ viyyiyaṃ | tūyaṃ ca sammacārittaṃ egabhūyaṃ iṇa(ṇ) tiṃaṃ || . . sarvaṃgovaṃgasamṇutte je sabbaṇṇtarabāhīre | sallaṇtī (!) je ṇa sallaṇtī (?) te nimṇūle samuddhare || hāyaṇi ṇāṇaṃ kiyaḥiṇaṃ | hāyā amṇiṇaū kiyaṃ | pāsāṇto paṇṅulo daddho dhāraṃāṇo a aṇḍhaṇ || saṃjogasaddhī a u Goyamā! phalaṃ na hu egacakkheṇaṃ raho payāi | aṇḍho ya paṇṅū ya raṇe samiccā te saṃpaṭṭā ugaruṇaṃ pavēṭṭhā |*

*. . labheyyā sāsaṃaṃ suhaṃ || cha || sallaṃ uddhāriṇkāṃeṇaṃ supasatthe sohaṇe diṇe tihikaraṇamaḥuttanakkhatte joge lagge sasābale | kāyaccāyaṃbilakkhamāṇaṃ dasadīṇe paṇcamaṇṇigalaṃ |*

*. . pāṇā vī viyaṇṇāṇaṃ padīmaū cēiyaḍāye | patteyaṃ saṇṇhūṇe raṇḍe egaggo bhāṇṇiṇbharo || raṇḍittu cēie sammaṃ chaṭṭhabhatteṇaṃ parijare |<sup>1)</sup> iṇaṃ suyaḍerayaṃ viyyaṃ lakkhahā cēiyaḍāe | uvasāṇto sarvabhāveṇaṃ egacitto sunicchaū || āṇṇto avavakkhīto rāmaṇāṇi arāira 2<sup>b</sup> gyaū || amāṇa<sup>3)</sup> | a | maū | koṭṭha ara | atthāṇa | amāṇaṃ | ṇ aṇ | ṇṇ aṇ | aṇ u | s āraṇa aṇ aṇ ṇ | amāū | sa aṇ bh*

1) | fehlt. 2) buddhare, dem Pāli entspr., = budhyante? (Leum.). 3) s. 16, 462<sup>n.1</sup>.

*i | ṇṇaṣ u | ī | ṇ amaū | khaire ā | sabaddha ṇ | aīm | ṇaṇ u sarva u sahiṃ liṭṭha  
 ṇa | aṇ | aīm | ṇa | amaū | aīṇā aṇ | .....sallassa nimṇūluddharaṇaṃ puṇo <sup>1)</sup>  
 kareyyā vahīpurveṇaṃ raṇjato sasurāsuraṃ jaguṃ | 3<sup>a</sup> evaṃ hoṇṇa ṇisallo sacca-  
 bhāveṇa puṇar ari viḥīpurvaṃ ceie vaṇde khāme sāhaṃmie taha | naravaṃ | jeṇa sa-  
 maṃ ruttho jeṇhiṃ saddhiṃ pavirahi | <sup>1)</sup> kherapharasaṃ coiu jehiṃ sayuṃ vā jō ya  
 coiu | ... suddho maṇa-vaī-kāehiṃ <sup>2)</sup> eyaṃ ghoseyya nichiu <sup>1)</sup> khamāveni <sup>1)</sup> ahaṃ savre  
 [savre] jivā khamāntu me | mitti me savvabhūesu veraṃ majjha ṇa keṇa ī || khamāmi ahaṃ  
 pi sarvesiṃ savvabhāveṇa savvaha | . . | evaṃ ghosittu vaṇḍiyyā ceīya sāhū vihī ya u  
 gurussā vi viḥīpurvaṃ khāmaṇa marisāmaṇaṃ kare | khamāvettu guruṃ sammaṃ nāṇa-  
 mahimaṃ sasatti | kāmāṇa vaṇḍiṇaṃ ca viḥīpurveṇaṃ puṇo vi ya <sup>1)</sup> paramachattatta-  
 sārathāṃ salluddharaṇaṃ imaṃ suṇe 2 tā tahaṃ āloe jaha āloyaṃ . . — 3<sup>b</sup> ālo-  
 yaṇāpachittaṃ pi va kāyar(v)aṃ taha jāhā ceva ehiṃ kayuṃ 30 || cha || na puṇo taha  
 āloyavaṃ . . — 4<sup>a</sup> . . niyabhāvadosaṃsallāṇaṃ bhūṇjante cirasaṃphalaṃ <sup>1)</sup> eṭṭhā-  
 ssaṃti ajjā vi teṇaṃ sallaṇa sallie | aṇaṃtaṃ pi aṇāgayaṃ kālaṃ taṃhā sallaṃ  
 na dhūrae | khaṇaṃ muṇi tti || cha || 31 || Goyama! samaṇi ṇāṇā saṃkhā jāu nikkā-  
 lusa ṇṇisalla . . der Schlufs von 32 ist nicht markirt: § 33 schl. 5<sup>a</sup>: sasallāu ābhūga-  
 parapareṇaṃ chaṭṭhiṇaṃ puḍhaviṃ gayā || 33 ||*

§ 34 beg.: *kāsiṃ ca Goamā! nāme sāhino taṃ nibodhaya | jou ālocamāṇṇū |  
 bhāvadoseṇa sutṭhu ta <sup>1)</sup>*: — die nächst markirten §-Schlüsse sind nicht 34. 35,  
 sondern 16. 17 (! ob für 36. 37?), danach blos noch 49 am Schlufs; — schl.: *tattha  
 tatthi uttamā jāi uttamā jāi uttamā riddhisampayā labheyyā uttamaṃ rūvasohaggam  
 jāi ṇaṃ rosijjijjā tabbhava tti bemi || 49 || mahānisīhasuyaskandhassa paḍhamam  
 ajjhayaṇaṃ salluddharaṇaṃ nāma || 1 || cha ||*

Hierauf folgen<sup>3)</sup> einige höchst eigenthümliche Angaben, die, obschon auch  
 in *Prākṛit* abgefaßt, gar nicht zum Text gehören, sondern die Schuld an dem  
 sonderbaren Zustande desselben, seiner Mischung aus *ḥloka* und Prosa, von dem  
 Schreiber abzuwälzen bestimmt sind: *eyassa ya kulihiyadoso na dāyavvo suaha-  
 rehiṃ. kiṃ tu jō ceva eyassa puṇvāyariṣo<sup>4)</sup> āsi tattheva | kattha ya silogo kachāi  
 silogaddhaṃ katthāi payakkharaṃ katthāiṃ akkharaṃ paṇṭiyā katthāi paṭṭaga-  
 puṭṭhiyaṃ (?) kāi be ttiṇi paṇṇāṇi eva ghāibahugaṇshpa<sup>1)</sup>parigaliyaṃ nī || cha ||*

2 18<sup>a</sup>: *kammaṇivāgaṇaṃ*, ohne irgend welche Zählung von §§; *nimmi-  
 luddhiyasalle 7<sup>b</sup> ṇaṃ savvabhāveṇa, Goyamā! <sup>1)</sup> yyaṇe parisetu sammeyaṃ paccakkhaṃ  
 pāsīyavayaṃ ||. — schl.: evaṃ silayyale sāhū pacchittaṃ veda tṭhae | a ttesiṃ niṇṇa-  
 laddhatthaṃ sohe sasī vaṃ vaṇhāriṃ jaha tti || mahānisīhasuyakkhaṇḍhassa kamma-  
 virāyaṇaṃ u. vīyaṃ ajjh. | und hierauf folgt noch, wie bei 1, eine Sonder-  
 bemerkung: *eesiṃ tu doṇhaṃ ajjhayaṇāṇaṃ vihī puṇvageṇaṃ savvasāmaṇaṃ  
 rattehi ṇaṃ tti || cha ||**

1) | fehlt.

2) s. p. 516. 611.

3) s. 16. 456 n. 2.

4) *pārcādarṣaḥ.*



3 33<sup>a</sup>: ohne besonderen Titel am Schluß, und ohne bes. Zählung von §§; hauptsächlich in Prosa; *uū paraṃ caūkkamaṃ sumahatthāi sayam paraṃ | ānāe saddahiyavvaṃ suttattham jaṃ jahatthiyam || je ugghaḍaṃ parivriyyā deyyā va ajogassa u|rāeyya a baṃbhayārī vā a vihīe aṇḍiṭṭham pi vā || ummāyaṃ va labheyyā rogāyaṃkaṃ ca* 18<sup>b</sup> *pāṇe dihaṃ | bhaṃseyya saṃjāmo uu sa maraṇante vā nu yāvi ārihe || etthaṃ tu jaṃ vahūpuraṃ paḍhamuyyane parivriyaṃ bhīe cere vihī evaṃ rāeyyā sesūṇ' inam vihaṃ || vīyājjhayaṇa`mrile paṇca nav' ud(d)esā<sup>1)</sup> tahiṃ bhare | tāie solasa uddese attha tathera aṃbile || jaṃ taṃ itaṃ caūtthe vi, paṇcamāṇṇi`chāmi ya`mbile dasa<sup>2)</sup> chatthe do, sattame tīmi, atthame ābile dasa<sup>2)</sup> aṅkhittavibhittapaṇeṇaṃ saṃghaṭṭeṇaṃ ime mahāṇisihavarasuyakkhamdham voṭṭavaṃ ca āutta-gapāṇeṇaṃ ti | gaṃbhīrassa mahāmāṇā | uyyayassa tarogaṇe suparikkiyassa kāleṇaṃ sayamaṃjhi`egassa rāyaṇaṃ<sup>2)</sup> khettasohīe nīvaṃ tu uruṭto bhaviyā jahāyā (jayā sec. m.) | tayā rāeyya yaṃ nu aṇḍā uccaḍiyyā<sup>2)</sup> saṃgovaṃgasuyasse`ṇaṃ ṇisāṃyaṃ tattvaṃ paraṃ mahānīhīva . . . bhayavaṃ karisaṃ tesiṃ kusilādīṇa lakkhaṇaṃ<sup>2)</sup> kammaṃ viṇḍāya jeṇaṃ tu sarvāhā te vivayyae || Goyamā! sāmaṇaū tesiṃ lakkhaṇaṃ eyaṃ nibodhaya. jaṃ tarā tesī saṃsagrī sarvāhā parivayyae || kusīle tāra dussayahā (?) usanne duvīhe suṇe | . .*

20<sup>a</sup> *tā Goyamā! egaṃṭiya avvaṃṭiya paramasāsaya dhuvaṃviraṃṭara savvuttana-sokkhakaṃkhuṇā paḍhamayaram eva taroyareṇaṃ sāmāiyamāi logabimḍusāgara-payyavasāṇaṃ | duvālasaṃgaṃ suyaṇḍaṇaṃ |* 20<sup>b</sup> *kūlaṃvilādi . . . — schl.: tattha tattha bahuchīṃ suyaḥarohīṃ saṃmīlīṇaṃ saṃgoraṃga duvālasaṃgāu | suyasamuddāu aṇṇa aṇṇa uraṃgāsuya(kkha)ṃdha uyyayaṇuddesagāṇaṃ samuccīṇeṇaṃ kiṃciṃ 2 samvayyaṇaṇaṃ etthaṃ lihiyaṃ ti na uṇa sakavakayaṃ ti | paṃc' ee sumahāpāve jeṇa veyyeyyā Goyamā! | saṃlārādīhiṃ kusilādī samihāso Sumatī jahā || bhavakāyaṭṭhiē saṃsāre ghorudukkhasāmāṭṭhāū<sup>2)</sup> alahaṃto dasarihe dhamme bohīṃṭi`āhīṃsāilakkhaṇo<sup>2)</sup> evaṃ nu kīra diṭṭhaṃtaṃ saṃsagrī guṇadosāū | risī Bhīllā samāvāseṇaṃ ṇippaṇaṃ Goyamā! suṇe || tamhā kusīlasaṃsagrī savvācīhiṃ Goyamā! veyyiyā ya hiyākaṃkhī aṇḍajadīṭṭhaṃtajāṇage || mahāṇisīyasuyakkh<sup>o</sup>.*

4 39<sup>a</sup>: ohne Titel am Schluß, fast ganz in Prosa: *se bhayavaṃ! kaḥaṃ teṇa Sumāṇā kusīlasaṃsagrī kuyū<sup>2)</sup> āsī u | jie a parise ādāruṇe | avasāṇe samakkhāe jeṇa bhavakāyaṭṭhiē aṇorapāraṃ bhavasāyaraṃ bhamihī (bhavimī<sup>o</sup> pr. m.) se varae dukkhasaṃtatte a labhaṃte sarvaṇṇ'araesiya | ahīṃsāilakkhaṇakhaṃṭi | vi dasarihe dhamme bohīṃṭi, Goyamā! ṇaṃ ime taṃ jahā | itthi ihera Bhārahe vāse Mahānāma jaṇavaū. tattha Kutthatthaṃ nāma puraṃ, ta(ṇ)mi ya uvaluddhapuṇṇapāre sumuṇṇiya-jīvādīpayattho Sumā Nāīla nāmadhiyye duve sahojare mahīṃddhīe saddhage ahesi,*

1) von diesen für die einzelnen *ajjh.* hier angegebenen *uddesa* ist im Text keine Spur mehr zu finden, s. 16, 458 fg. Sollte bei *amvile* (s. *ibid.*) etwa an einen Zeitabschnitt, cf. *āyamaṇvīla. āyaṇvīla* 16, 396, und danach dann Textabschnitt, zu denken sein? 2) | fehlt.

aha`mayā antarāyakammodaṇaṃ viyaliyaṃ viharaṃ tisim̃ ṇaūṇaṃ sattaparakkammi  
 evaṃ tu a valiyasavruparakkamāṇaṃ tesim̃ . . . , — 35<sup>b</sup> taū bhāṇiyaṃ Sumaīṇā jahā . .  
 taū bhāṇiyaṃ Nāīleṇaṃ bhaddamūha Sumaī ṇo kallāṇae tehim̃ samaṃ gachamāṇassa  
 . . . , se bhavve uyāhu abhurve? Goyamā! bhavve, se bhayaraṃ! jaū ṇaṃ bhav(r)e tū ṇaṃ  
 mac samāṇe kaḥim̃ samuppanno? Goyamā! paramā(ha)mmiyā 36<sup>a</sup> suresuṃ | se bhaya-  
 raṃ! kiṃ bhaviṃ paramāha(n)mīyāsuresuṃ samuppayyā? | Goyamā! je kei ghaṇa-  
 rāgalosamohamichattodaṇaṃ sukhasiyaṃ pi paramahūvaesuaṃ | avānetā|ṇaṃ du-  
 vālasaṃgaṃ ca suyaṇāṇaṃ appamāṇikariya | ayāṇittā ya samayasabbhāvaṃ āṇāyāraṃ  
 pasamsiyāṇaṃ tam eva ucchappejā jaha Sumaīṇā upparpiyaṃ na bhavaṃti | ee ku-  
 sīle sāhuṇo ahāṇaṃ ee vi kusīle, — 37<sup>a</sup> tatthāgae samāṇe te guhāvāsīno maṇuyā  
 peccaṃti, tāva ṇaṃ tesim̃ Rāyaṇadīraḡaṇivāsīmaṇuyāṇaṃ vahāya padidhāvaṃti, —  
 37<sup>b</sup> çeshaṃ tu praçnavyākaraṇavṛiddhavicāraṇād avaseyaṃ, — 38<sup>a</sup> je bhī-  
 kkhū vā bhikkhūṃ vā parapāsamāḡiṇaṃ pasamsaṃ kareyyā | je yāvi ṇaṃ niṇha-  
 gāṇaṃ pasamsaṃ kareyyā | je ṇaṃ giṇhagāṇaṃ anukūlaṃ bhāseyyā | je ṇaṃ  
 niṇhagāṇaṃ āyayaṇaṃ pavisiyyā | je ṇaṃ niṇhagāṇaṃ gaṃthasatthapayakkharaṃ  
 vā parivareyyā, je ṇaṃ niṇhagāṇaṃ saṃkalie kāyakimlesāie tavei vā saṃjamei vā,  
 jāṇei vā, vinnāṇei vā, — schl.: āvvekaruṇeṇaṃ aṇṭakuḡakevali jāu | eteṇaṃ atthe-  
 ṇaṃ evaṃ vuccāi | jahā ṇaṃ Goyamā! siddhīe bhāgoyama(?) kusīlasaṃsagrīe vipphāyāe  
 eva iyaṃ antaraṃ bhavaī tti mahānisīhassa caūttham ajjhayaṇaṃ; und hieran  
 schließt sich, in ziemlich corruptem Sanskrīt abgefaßt. Folgendes an<sup>1)</sup>: atra caturthā-  
 dhyayane bahavaḥ siddhāntikāḥ kecid ilyāpakān (kāṇçcid ālāpakān?) na samyak̃ suda-  
 dhyety (çraddadhaty?) evaṃ tair açraddadhānuir asmākam api na samyaka (k) çraddhā-  
 naṃ ity āha Haribhadrasūriḥ, na punaḥ sarvaṃ eve`dam caturthādhyayanaṃ an-  
 yāni vā adhya 39<sup>b</sup> yanāni, asyāi`va katipayai(h) parimāitair ālāpakair açraddhānaṃ ity  
 arthuh | yataḥ sthāna-samavāya-jivābhi(gama)-prajudāpanādishu na kathamcid  
 idam ācakhye, yathā | preti<sup>2)</sup> saṃtāpasthālam asti, tāi (tatra?) guhāvāsīnas tu ma-  
 nujvās. teshu ca paramadhārmikāṇāṃ punaḥ-punaḥ saptāshṭavarān yāvad upapat(ḡ)es,  
 teshāṃ ca tai(r) dāruṇair rajra-silā-ghaṇatṭasampūter gilitānāṃ paripīḡyamāyānām  
 upi saṃvatsaraṃ yāvat prāṇavyāpattar na bhavati`ti || cha || vṛiddharāḡas tu punar  
 yathāvad idam ārshaṃ sūtraṃ vikṛitir na tāvad atra pratishṭ(h)ā, prabhūtāç cā`tra  
 çrutaskam̃dhe arthāḥ sushṭ(h)r apiçayena sātiçayāni gaṇadhavoktāni vedavacnāni,  
 tad evaṃ sthite na kimcid āçāṃkarīyaṃ || cha ||

5 58<sup>a</sup>: durālasaṃgasuyamāṇaṃssa ṇavatīyasāra nāma; viele çloka;  
 beg.: evaṃ kusīlasaṃsagrī sarvovāheṇiṃ eyahīyaṃ (pag<sup>o</sup>) | umaya paṭṭhiya gacha je vā  
 se liṅgaḡarāṇaṃ se va ṇaṃ nivigghaṃ akilatṭhaṃ sāmannaṃ saṃjamaṃ, — 40<sup>a</sup> cula-  
 sūjōṇilakkham āhīṃḡaṇaṃ. — 41<sup>b</sup> gurūsūgaṇa nissāe, — 42<sup>a</sup> dasarihasāmāyāri, —  
 42<sup>b</sup> ichā michā tahaḡāro | āvassiyā ya nisīhiyā | āvucchāḡā ya padipuchā chaṃḡaṇā ya

1) s. 16. 456 fg.

2) yathā: pretya (Leum.) ». . daß es nach dem Tode . . giebt ».



*namantaṇā | uvasampayā ya kāle sāmāyāri dasarīhāu |* — 44<sup>a</sup> *pañcamahavrayaguttī*, — 48<sup>a</sup> *Goyamā! caūrvihā āyariyā bhavāntī, taṃ jahā: nāmāyariyā uvaṇā(thav°)-yariyā dāvriyariyā bhāvāyariyā*, — 50<sup>b</sup> *se bhayavaṃ! kayare se āyāre kayare vā se ṇaṃ aṇāyāre? Goyamā!*, . . . 51<sup>b</sup> *kassa ya gachāyāras(s)a ya maṃḍalīdhammassa vā?* — 52<sup>a</sup> *tahā ceva ime durālasaṃge suyanāṇe sarvajajāvāpābhūyasuttānaṃ egaṃteṇaṃ hie suhe kheme . . . teṇaṃ imaṃ durālasaṃge suyanāṇe amahā payya-reyyā, je ṇaṃ ime durālasaṃgasuayanāṇanibaddhamtarovagayaṃ . . .* — schl.: ta 58<sup>a</sup> *mhā eyaṃ viyaṇṭṭā bhava viraham ichamaṇeṇaṃ Goyamā! sudīṭṭhasamaya-sāreṇaṃ gachāhivayaṇā saṃvāhā sarvapayārehi ṇaṃ savvatthāmesu accantaṃ āppamatte ya ṇaṃ bhariyavaṃ ti themi (bemi!).*

**6** 70<sup>a</sup>: *gīyatthavīhāraṃ nāma; bhayavaṃ! jo rattidīyahaṃ(°ṇḍiyam?) siddhamtaṃ padhāi suṇe | vakkhāṇe ciṃtae satataṃ so kiṃ aṇāyāra-m-āyāra siddhamta gayam egaṃ pi akkharāṃ jo viyaṇṭṭā so Goyama! maraṇaṃ | tavi (°ṇamte ri?) ya aṇāyāraṃ ṇo samāyāre bhayavaṃ! tā kīsa dasapurvīṇa diseṇa mahāyase pabayyaṃ ciccā gaṇikāe gehaṃ ecīṭṭho (pavi°) pamuccā | Goyama! tassa ya pasiddhaṃ me bhogahalaṃ khalīyakāraṇaṃ |* — 60<sup>a</sup> vom *pacchitta (pāyacchitta)*, — 63<sup>a</sup> *Goyamā! ṇaṃ ihe 'va Bhārahe vāse Bhaddo nāma āyariṇ ahesi, tassa ya paṃca sae sāvīṇaṃ . . . amayaṃ Rayyā nāmāe ayyiyāe puvakaya asuhāpārakammaḍaṇa sarīragaṃ kuttharāhīe . . .* — schl.: *jarāmarāṇadukkhagahiyassa jīvassa atthi janhā mokkho uvāe u sarvapayārihiṃ savrahā sarvabhāva sarvabhāraṇtarehi ṇaṃ Goyamo tti bemi || mahānisīhasuayakkhamdhassa chaṭṭham ajjhayaṇaṃ, gīyatthavīhāraṃ nāma sammattaṃ.*

**7** 80<sup>b</sup> (?): ein eigentlicher Schluss liegt nicht vor: da aber auf 96<sup>b</sup> eine *piyyā (drīṭṭyā) cūlikā* schließt, ist damit eine erste *cūlikā* gegeben: — *bhayavaṃ! bhāe ya Nāṇaṃ (!? cf. 16, 308) jaṃ bhāṇiyāṃ āsi me tuṃaṃ jahā parivāḍīe tarvaṃ taṃ na akkhasi pāyachittaṃ tattha majjha vīhavāi Goyama! pacchīnttaṃ jō tuṃaṃ taṃ āḷambasi | navaraṃ dhammarīyāro te kaū surīyāro kūḍo ṇeho ittha pachittaṃ puṇar avi pacheyya, Goyamā! . . .* — *se bhayavaṃ! kayare ṇaṃ se vīhī sīlogo? Goyamā! ime ṇaṃ se vīhī sīlogo, taṃ jahā, vī(ceiā)vaṃḍaṇapadikkamaṇaṃ jīvāi tattasabbhāvaṃ | samīya iṇḍiya daṃaguttī kasāyaniggahaṇaṃ uravgaṃ || nāṇa surīsatto sāmāyariṃ kiyākalāraṃ ca | āloiya nīsallo . . .* — 71<sup>b</sup> *se bhayavaṃ! kayare ta (?) āvassage? Goyamā! ṇaṃ viya(ceiā)vaṃḍaṇādaū, se bhayavaṃ! kamhā āvassage?* — 73<sup>b</sup> *nāṇe daṃsaṇe curitte sue sāmāe, tiṇhaṃ [cf. pag. 519] guttīṇaṃ, ca ūṇhaṃ kasāyāḍīṇaṃ, paṃcaṇhaṃ mahavrayāḍīṇaṃ, chaṇhaṃ jīvanikāyāḍīṇaṃ, sattaṇhaṃ piṇḍesaṇā-m-āṇaṃ, atṭhaṇhaṃ pavayaṇa-m-āyāṇaṃ, navaṇhaṃ bambhaceraguttāḍīṇaṃ, dasavihassa ṇaṃ samaṇadhammassa*, — 78<sup>a</sup> *jayā ṇaṃ Goyamā! iṇaṃ-o pacchittasuttaṃ rocchīyiyihī tayā ṇaṃ caṃḍāiccā-gaha-rikkha-ttāragāṇaṃ satta ahoratte ya ṇo riphuriyyā, imassa ṇaṃ rochede Goyamā! kasīṇasaṃjamassa abhāvo . . .* — *tassa kiṃ pāyachittaṃ urāsiyyā? Goyamā! . . .* — 80<sup>a</sup> *se bhayavaṃ! kiṃ taṃ sabisesaṃ pāyachittaṃ*. — 80<sup>b</sup> *jahājogaṃ gṃatṭhāṇesum ri || cha || bemi || hier schl. cūl. 1?*



8 96<sup>b</sup>: *se bhayavaṃ! paṛise pachittabāhulle, se bhayavaṃ! paṛise pachittasamghatṭe, se bh. paṛise pacchittamsamghaṇe, atthi kei je ṇaṃ aloittāṇaṃ naṃdittāṇaṃ garahittāṇaṃ jāva ṇaṃ ahārihaṃ tavokammaṃ pāyachittam aṇucarittāṇaṃ sāmannaṃ āroheyyā, — 82<sup>a</sup> uyyaniyavaṃ Goyama! viyyalayācaṃcale jīve, kiṃ bahunā Goyamā! etthaṃ dāṇaṃ āloyaṇaṃ puḍharikāyaṃ vīrāhiyyā kattha (kacchaṃ bei der Wiederholung) gaṃtuṃ samujjhīhi (so zunächst neun dgl. Sätze, mit kiṃ bahunā beginnend, mit Variation des Mittelgliedes), — 83<sup>a</sup> accaṃtaghorasudukkarā pāyacchittāṃ samānucinnāṃ . . . eteṇaṃ atṭheṇaṃ evaṃ ruccaṃ se bhayavaṃ! kerisā uṇu tassa susadhassa vattarayaṃ? Goyamā! atthi ihaṃ ceva Bhārahe vāse Araṃtī nāma jaṇavaṃ, tattha ya Sambukke nāmaṃ khedaṃ, etaṃmi ya jamma-daridde. — 83<sup>b</sup> aṇucariyaṇāmadheyye Suyyasive (jjh im Verlauf) nāmadhiyyāṃ ahesi, tassa ya dhūyā Dujjasiri. — 88<sup>a</sup> muṇiyaṃ ca teṇa Goyamā! kumāreṇaṃ . . kiṃ maḥ jīveṇaṃ de sigghaṃ karemi aha imassa ṇaṃ pāvasaṇārassa saṃthāraṃ abhuttṭhemi ṇaṃ sudukkaraṃ pacchittaṃ jāva ṇaṃ kāṇa sayalasaṃgaparichāyaṃ samānuttṭhemi ṇaṃ sayalapāraṇiddalāe aṇagāradhamme sedhīkaremi ṇaṃ aṇegabhavaṃṭara-viṇṇasuduvrimokkha pāvabaṃdhaṇasaṃghāe, — 89<sup>a</sup> taṃ raṇṇā bhāṇiyaṃ . . , — kumāreṇa bhāṇiyaṃ . . , — 89<sup>b</sup> cīṇṭiyaṃ Goyamā! teṇaṃ kumāreṇaṃ . . , — 93<sup>a</sup> taṃ naravaṇṇā bhāṇiyaṃ, — 94<sup>a</sup> pāyachittaṃ esāṇa āraṇṇasattāe eyāe pāyachitta(ṇ) na ṭṭhi. — 95<sup>a</sup> asesapāvakammaṇisīṇiddahaṇe pāyachitte ṇaṃ paṃāe, — 96<sup>a</sup> se bhayavaṃ! kiṃ saṃjamaṇayaṇasaṃupehamāṇe samānūvāleṃāṇe samānuttṭhemāṇe (na-)ireṇaṃ jaṇmajarāmarāṇāḍḍiṇaṃ vimucceyyā? Goyamā! atth' ege je ṇaṃ na-ireṇaṃ vimucceyyā atth' ege je ṇaṃ āreṇeṇa vimucceyyā. — schl.: eteṇaṃ atṭheṇaṃ evaṃ ruccaṃ jaha ṇaṃ Goyamā! atth' ege je ṇaṃ ṇo-āreṇaṃ . . . se bhayavaṃ! jaṇmajarāmarāṇe | aṇegasaṃsāriyadukkhajālarimukke samāṇe jattaṃ kahi paṛivaseyyā? Goyamā! jattha ṇaṃ na jarāma("marāṇe?) na muccaṃ | na vāhi uṇo | āyasa(b)bhakkhāna saṃtāṇa ruccavaga-kalikala dāṛiddadaṇṭṭhaparikesaṇa | iṭṭhaviṇṇo kiṃ bahunā egamteṇaṃ akkhaya dhuvasāsaya niruramaṃ aṇaṇtasokkhaṃ mokkhaṃ paṛivaseyya tti bemi || mahānisīhassa piyyā cūliyyā, saṃmattaṃ ca mahānisīhasuyakkhaṇḍhaṃ || oṃ namo caṃvīsā tittṭhaṃkarāṇaṃ | oṃ namo tittṭhassa | oṃ namo suyyadevayāe | oṃ namo suyyakeralīe | oṃ namo sarvasāhīṇaṃ | namo sarvasiddhāṇaṃ | namo bhagavaṃ arahaṃ | seyya | une bhagavaṃ maha | imahā viyyā caṃ īre | ma | ha | aavaṃ īre | jayavei īre | isune | vāi i | rae | vaddha | ṃ | aṇṇ | vāi īrae | ja | ya | ama | tae | apāraa aja | ie | sara | aā-haṃ | aā | upacāro caṃttṭhabhatteṇaṃ sāhiyyāṃ e | sā viyyā savagaṃ | na | ittha | aa | raga | puāvega | aṃ hoi | uvattṭha aa | vaṇa | aagaṇassa vā | aṇaṃ | na āevāe | sā satta-vārā paṛijaveyavvā ṇichāragapāragā hoi | jeṇa kappasamattīe viyyā abhimaṇṭiṇa viṇṇa viṇṇāgā | ārahāṇṭi sīre saṃgo me pavisaṇṭo arāṇi hoi | jīṇakappasamattīe viyyā aṇbhimaṇṭiṇa khemavaṇaṇi maṃgalavaṇaṇi bhavaṃ || cattāri saḥassāṃ paṃca sayāu taheva cattāri | cattāri siḷogā vi mahānisīhammi yāeṇaṃ || evaṃ mahānisīhaṃ samāptam itī |*

## 1877. Ms. or. fol. 1038.

Das dritte chedasūtram, vavahāra, vyavahāra; in 10 uddesa; — s. 16, 465—67.

13 foll. (13 Z., à 49 aksh.), *gṛṇṭhāgṛaṇ savā 500 || cha || svasti ṛī Stambhanākhyah sphuraduramahimodbhāsital Pārṣvanātho yamāmnā Stambhatīrtham puram iha jagati khyātam ābhūti samyak | yasyā 'bdhīr nā 'tīdīre paṭutaraninadallola-kallolamāto nīnūnūṛitsametaprarahaṇavivahaprekshaṇīyapratīrah || 1 || tatro 'tsavaiṣābharaṇam ca vṛiddha śākhīya udyadgūṇaratnarārddhīh | ṛī Vamṭhikāgotraja ībhyaadhuryo Vastā(!)bhūdhānas . . (v̄v̄ verwischt) śhīpriyāsthah (?) || 2 || tayoh kulādhāra udāracetāh pātragaṇānām tanayah paritrah | sulabdhanamo 'dayasiṇhunāmā bhāgyābhīrāmo vyavahārīdhuryah || 3 || samyaksamāvrādhitamūdaravya(danākhyā?) -kshetro bhujopārjītavittajātāh | ṣṛaddhāhar aṅhorīratah samasta jīnāgamā 14<sup>a</sup> karṇanasāradhānah || 4 || sadā sadācāraparā 'marāde nāmnī vīṣuddhobhayavaiṣajātā | priyā 'sya śkrasya sacī 'va śambhor gaurī 'va caṇdrasya ca rohinī 'va || 5 || atha ca | succāritrapavitrāṅgā vīdhīpaksharībhūshaṇam | ṛī Dharmamūrttisūrīndrā ja(ya)ṇte bhāgyabhājīm(jīnah?) || 6 || Katyāṇasāgarācāryādy-anagāranīshēritāh | sahasrakīra (ṇa)prī(t)yā bhavyāmbhojarībodhane || 7 || yugma || ṛī Vikramārkanīpatāh śara-śaṭ-śaḍ-abja 1665 -samkhyeshu hāyanagaṇeshu gateshu māsaḥ | jyeshṭ(h)asya ṣuddha-tṛitīyā divase vīṣuddhe vīre gurāv īti śubhe samaye samaste || 8 || ṛī Dharmamūrttisūrīcānūdeṣāt prītamānasah | ṛīmān Udayasiṇhebhyaḥ ṣuṣrūshuh saparīchataḥ || 9 || āgamān pañcācatvārīn-ṣatsamkhyān apy alīlikhat<sup>1)</sup> | jnānāvāraṇa-duḥkarmachīdīyā cid ahe svayam || 10 || von anderer Hand ist noch hinzugefügt: ṛīvyavahārasūtrasya pustakaṇ moharāraḥkaṇ | vācyamānaṇ budhajanaiṣ citkoṣe nam-datāc ciraṇ || 11 ||*

1 3<sup>a</sup>: *namah sarvajñāya | je bhikkhū mīsiyam parihāratthāṇam<sup>2)</sup> paḍiserettā āloeyyā | apalīṇciyam āloeymāṇassa māsiyam palīṇciyam āloemāṇassa domāsiyam | je bhikkhū domāsiyam p. p. āl. apal. āl. domāsiyam pal. āl. v̄emāsiyam<sup>1)</sup> . je bh. temāsiyam p. jāva āloeyyā apal. (āl. f.) temāsiyam pal. (āl. f.) cāumāsiyam . . — schl.: avarāhāc va tikkhutto ahaṇ avaraddho | arahantāṇaṇ siddhāṇaṇ aṇṭie āloeyyā | paḍikkameyyī nīṇdeyyā | jāvo pāyachittam paḍivayyeyyāsi ti vemi | vavahārassa paḍhamo uddesaī sammatto.*

2 4<sup>b</sup>: *do sāhaṇmīyā ya ega(ṇ)tato vīhara(ṇ)ti ege taccha aṇṇayaram | akīvvaṭṭhāṇam paḍiserettā | āloeyyā | thavaṇīyyam tharāṭvā | karaṇīyyam tharāṭvā | karaṇīyyam reyāvādīyam | do sāhaṇmīyā egaṇtato vīharaṇṭi do vī te aṇṇataram | akīvvaṭṭhāṇam | paḍiserettā | āloeyyā | egaṇ taccha kappāgaṇ tharīttā | egaṇ tīrīseyyā | aha pacchū se vīnīvīsiyyā | rahare sāhaṇmīyā ega(ṇ)ta)to vīharaṇṭi | egaṇ taccha aṇṇayaram akīvvaṭṭhāṇam paḍiserettā āloeyyā | thavaṇīyyam tharāṭṭā | karaṇīyyam*

1) s. 16. 225<sup>n.2</sup>.

2) s. oben p. 624. 625.



veyarediyam | do sâhammiyâ . ., — schl.: asane vâ 4 bhottae vâ potae vâ | esa kappe se 4<sup>b</sup> sâyamsi vâ paḍigrahamsi vâ 7 | bhottae vâ | esa lesakappe | vavahâriyassa | apariyâbho tti vemi | vavahârassa bîu uddesaï sammatto.

3 5<sup>b</sup>: se bhikkhû ya iccheyyâ | gaṇam dhârittae | bhagavaṇ ve (ca?) se ya palichatte | evaṇ se kappati | evaṇ no se kappati | gaṇam dhârittae | bhagavaṇ ca se ya palichatte | evaṇ se kappati | g. dh. | no se there aṇāpucchittâ g. dh. | kappati, se there āpucchittâ | g. dh. | therâ ya se viyareyyâ, — schl.: bahare āyariya vavajjhâyâ | bahussutî vabbhâgamâ<sup>1)</sup> bahuso 2 āgâdhâgâṇḍhesu kâraṇesu | mâyî musâdâdî asutî<sup>2)</sup> pāvajjivî | jâva jîvâe | tesim tam ppattiyam no kappati | āyariyatta vâ jâva uddisittae vâ | tatito uddesato sammatto, samâptam prathamakhamḍasya<sup>3)</sup> sâtram.

4 7<sup>a</sup>: no kappati | āyariya vavajjhâyassa yagāṇiyassa (eg<sup>o</sup>) hemaṇṭagimhâsu carittae, kappati | āyariya vavajjhâyassa appaviyassa | hemaṇṭagimhâsu vvarittae, no kappati | gaṇâracche(ya)viyassa appaviyassa he. c. . ., — schl.: no ṇham kappati | aṇṇam aṇṇa(ṇ) | wasaṇṇapayyittāṇam viharittae | kappati ṇham | ahârāyaṇiyâe | aṇṇam aṇṇam wasaṇṇapayyittāṇam viharittae hemaṇṭagimhâsu | caūttho uddesaï s.

5 8<sup>a</sup>: to (no!) kappati pavattinîe | appaviyâe | hemaṇṭagimhâsu vârae | kappati pavattinî | appataviyâe hem. cârae, no kappati gaṇâraccheyanîe | vâsâvâsam vacchae | kappati pavattinîe | appacâicchâe | vâsâvâsam vacchae, no kappati gaṇâraccheyanîe appavâicchâe vâs. v., — schl.: esa kappe therakappimiyāṇam | evaṇ se no kappati | evaṇ se no viṭṭhati | parihâraṇ va no pāṇati | esa kappe jînakappiyāṇam ti bemi | vavahârassa paṇcama uddeso s.

6 9<sup>a</sup>: bhikkhû ya iccheyyâ nâtavidham (oder ob Nâta<sup>o</sup>? cf. p. 636, resp. 16, 308) paṇṭate (ettae?) no kappati there | aṇâpucchittâ | nâtavidham etae jâva jam tattha therehi aradiṇṇe | avidiṇṇe avidiṇṇe (!) nâyavidham etae sesam aṇṭarâ chede vâ | pari no se kappati | appasuyassa | appâgamassa | egāṇiyassa | nâtavidham emtae, — schl.: tassa ṭhâṇassa âloyârettâ | jâ ya ittariyam disam vâ | aṇḍisam vâ | aṇḍisam vâ (zweimal) | uddisittae | dhârittae vâ | vavahârassa chattho u. s.

7 10<sup>a</sup>: je nigraṇthâ ya nigraṇthî ya | sambhosiyâ "si | no kappati nigraṇthiṇam nigraṇthe aṇâpucchittâ | nigraṇthim | aṇṇaganâto | âgataṇ khutâyâraṇ savalâyâraṇ bhimâyâraṇ | saṇkilitthâyâracamrittam, tassa ṭhâṇassa aṇâloyârettâ | apimḍikkamârettâ | jâva pâyacchittam | apaḍivaṇṇâ | pucchittae | vâittae vâ | vatthâvittae vâ | tise ittariyam disam vâ | saṇbhunḍittae vâ, — schl.: se rayyapariyâṭtesu | avvoḍḍesu | avrocchimesu | aparigrahe | su | savve ca ugrahassa puvâṇṇavavâṇâ viṭṭhati | ahâḷamdam avi ugrâe | se rayya pariyaṭtesu | asaṇghadesu | vocchimesu | paraparijâhitesu | bhikkhusâvassa atthâe | doccaṇ pi uhe | aṇṇṇaveyavve siyâ | vavahârassa sattamo u. s.

8 11<sup>b</sup>: gâhâ udû payyo|sarite tâe gâhâe | tâe eesâe (pae<sup>o</sup>) | tâe wasaṇṭarâe | jam iṇam seyyâ | saṇthârayam labheyyâ | tam iṇam tamiyam eva siyâ therâ 10<sup>b</sup>

1) bahv-â°. 2) açuci. 3) über die Theilung des Werkes in 3 khaṇḍa s. unten p. 644.



*ya se | aṅujāṇeyyā | tass' eva siyā | therā ya se | ṇo aṅujāṇeyyā | evaṃ se kappati, — schl.: samāṇe nigraṃthe | paṃāṇaputte | patto ekkeṇa vi kaṭṭeṇaṃ | ūṇagaāhāraṃ āhāremāṇe samāṇe nigraṃthe | ṇo pakāmarasabhoti tti rattarvaṃ siyā | ravahārasa atthamo u. s.*

**9** 12<sup>b</sup>: *sā(gā)riyassa ādese | aṃtoragaḍāe bhujjari | ti (niṭṭhiē) | ṇisittho porihārie | tamhā darāe | ṇo se kappati | paḍigāhettāe | sārīyassa ādosa (ādese) | aṃtoragaḍāe | bhujjati niṭṭhiē | ṇisatthe | apāḍihārie | tamhā dārae | ṇo se kappati | paḍigrāhettāe, — schl.: ege ege (zweimal) evaṃ āhaṃsu ege evaṃ āhaṃsu | ege eva paṇa evaṃ āhaṃ | su | durīhe ugrahite paṇṇatte | taṃ jahā: jaṃ ca ugeṇhate | jaṃ ca āsamgasi | pakkhivati | ravahārasa navamo u. s.*

**10** 13<sup>b</sup>: *do paḍimāu paṇṇattāto | taṃ jahā: je ca majjhāyacamāpapaḍimā | vāira-majjhāyavamaḍapaḍimā | javamajjho(m) ṇaṃ vaṇḍapaḍimaṃ | paḍiraṇṇassa | aṇagā-rassu nivvaṃ rosatthakāe ciyattadehe | je keti parīsahovasaḅṛā samuppayyaṃti | divvā vā māṇussakā vā, — schl.: evaṃ uvajjhāyareyāvaccam kareṃāṇe samāṇe nigraṃtho mahā-niyyare sahā(payyarasā)ṇe bhavati | jāva sa(m)ghaveyāvavva kareṃāṇe samāṇe nigraṃthe mahāniyyare | mahāpayyarasāṇe bhavati | ravahāre dasamo uddeso sammatto.*

### 1878. 1879. Ms. or. fol. 737. 738.

*Malayagiri's* Commentar zum *ravahārasûtra*, speciell zu einer *cûrṇi* dazu, die von ihm vollständig mitgetheilt zu werden scheint. Zwei Bände.

**737.** 400 foll. (13-14 Z., à 51 *aksh.*), mit *udd. 1—3*: die drei Blätter 73—75 kleben zusammen: — **738.** 432 foll. (wie eben), *udd. 4—10*: — bräunliches Papier: beide Mss. von derselben Hand. Am Schlusse von **738** steht das Datum: *saṃvat 1565 vasshe ḅrāvaṇa va di 9 gurū lashitaṃ.*

**1** 267<sup>a</sup>: *om namo vitarāgāya | arhaṃ | praṇamata Nemijineḅṛaram akhila-pratyūhatimīraravibimbaṃ | darḅanapatham avatīrṇṇaṃ ḅaḅivad dṛisṭeh prasattikaraṃ || 1 || natvā<sup>1)</sup> gurupadakamaḅaṃ vyavahāraṃ ahaṃ vicitraṇipunārthaṃ | vīrṇiṇomi yathāḅakti prabodhahetor jaḅamatināṃ || (2) || vishamaḅadavīraṇena vyavahartarṇo vyadhāyi sādhināṃ | yenā 'yaṃ vyavahāraḅ ḅrī (Cûrṇikṛite<sup>2)</sup>) namas tasmai || (3) || bhūshyaṃ kra ce 'daṃ vishamārthagarbhaṃ kra cā 'ham esho 'ḅamitiprakarshah | tathā 'pi samyajjuruparyupāstiprasādato jātadyīḅhapratijnah || (4) || uktaṃ kalpādhyayanam<sup>3)</sup>, ulānāṃ vyavahāradhyayanam ucyate | tasya cā 'yam abhisaḅbaṃdhah: kalpādhyayane<sup>3)</sup> ābhavaḅ prāyaḅcittam uktaṃ, na tu dīnaprāyaḅcittam dīnam (!),*

<sup>1)</sup> so, *nateā* für *nija*, ist wohl auch oben p. 588 zu lesen, meine Conjectur: (*yuga*)*m* somit überflüssig. <sup>2)</sup> er hat resp. zugleich auch eine *cûrṇi* zum *kappa* verfaßt, s. p. 644, 12.

<sup>3)</sup> das *ravahārasûtram* steht somit, *Mal.* zufolge (s. auch 643, 25), hinter dem in der hier befolgten Reihenfolge fünften *chedasûtra*, s. 16, 465. Die alte Reihenfolge ist resp.: *dasā-kappa-cavahāra*, nicht: *ravahāra-dasā-kappa*; und unter *kappa*, *kalpa* ist hierbei nicht etwa das einen Theil der *dasāu* bildende sogenannte *kalpasûtram*, sondern eben das hier fünfte *chedasûtram* zu verstehen; s. 16, 357. 449. 450. 472.

vyavahâre tu dânaprâyaçcittam âlocanâridhiç câ 'bhîdhâsyate | tad anena sam-  
 bandhenâ 'yâtasyâ 'sya vyavahârâdhyayanasya vyâkhyâ prasthigate | tasya ca  
 mahâpurasye 'ra catvâri anuyogedvârâni bhavanti<sup>1)</sup>, . . amimi: upakramo I ni-  
 kshepo II 'nugamo III nayâ IV iti | tatra upakramaṇam upakramah çâstrasya samâpî-  
 karaṇam, nîkshepo nâmadînyâsah, anugamanam anugamaḥ sûtasyâ 'nurûpaṃ  
 arthâkhyânâṃ, nayâ naigamâdayo vastunah paryâyânâṃ yathâsambhavam adhikârîṇah:  
 tatro 'pakramo I dvîridhah: çâstrîya itaraç ca, itarah shatprakârah: nâma-sthâpanâ-  
 dravya-kshetra-kâla-bhâvabhedât . . , — 2<sup>b</sup> ukta itara, idânîm çâstrîya ucyate, sâ 'pi  
 shadvidhas<sup>2)</sup>, tad yathâ: ânupûrvî I nâma 2 pramâṇam 3 raktavyatâ 4 arthâdhi-  
 kârah 5 samavatâras itî; tatrâ 'nupûrvî I nâma-sthâpanâ-dravya-kshetra-kâla-gaṇano-  
 'tkîrttana-samsthâna-sâmacârî-bhâvabhedabhinnâ daçaparakârâ, tasyâṃ yathâsambhavam  
 avatâraṇîyam idam adhyayanam, — 3<sup>a</sup> . . pramâṇam 3 caturdhâ . . âgamo 'pi lau-  
 kikalokottarabhedât dvîdhâ, tatre 'dam vyavahârâdhyayanam paramarshîprañî-  
 tateç lokottare samavaturati; so 'pi dvîdhâ: âvaçyakam âvaçyakavyatiriktaç ca, tatre  
 'dam âkte; âkte 'pi dvîdhâ: aṅgapravishṭo 'naṅgapravishṭaç ca, tatre 'dam anaṅga-  
 pravishṭe; so 'pi dvîdhâ: kâlikotkâlikabhedât, tatre 'dam kâlîke; so 'pi sûtâ-'rtho-'bhayâ-  
 'tmâ-'naṃtara-paramparabhedabhinnah<sup>3)</sup>, tatre 'dam sûtârtharûpatrât tadubhaye; tathe  
 'dam gaṇabhîrîtâṃ Gotamâdi 3<sup>b</sup> nâṃ sûtâta âtmâgamas tacchîshyânâṃ Jambû-  
 svâmi-prabhîrîtânâṃ ânaṃtarâgamah praçîshyânâṃ tu Prabhavâdînâṃ param-  
 parâgamah, arthato bhagavatâṃ arhatâṃ âtmâgamo gaṇadharânâṃ anaṃtarâ-  
 gamah tacchîshyânâṃ paramparâgamah; nayaguna-pramâṇe tu nâ 'stî sampraty ava-  
 târo mûdhanayatrât, uktaṃ ca: mûdhanâiyam suyam kâlîyam tu ityâdi; samkhyâ  
 nâmasthâpanâdravyakshetrakâlaupanyaparimâṇabhâvabhedât aṣṭaparakârâ, yathâ  
 'nuyogadvâreshu tathâ raktavyâ, tatra kâlîkaçrutaparimâṇasamkhyâyâṃ sam-  
 avatârah, no 'tkâlîkaçrutaparimâṇasamkhyâyâṃ nâ 'pi dṛṣṭivâdaçrutaparimâṇa-  
 samkhyâyâṃ: kâlîkaçrutaparimâṇasamkhyâ 'pi dvîdhâ: sûtâto 'rthataç ca, tatrâ  
 'rthato 'naṃtaparyâyatrâd aparimitaparimâṇam, sûtâtaḥ parîmitaparimâṇam, akshara-  
 padapâdaçlokaçâthâdînâṃ samkhyôtatrât; — samprati raktavyatâ 4, sâ ca trîdhâ . . ,  
 — idânîm arthâdhikârah 5, sa ce 'ha dânaprâyaçcittam âbhavatprâyaçcittam  
 âlocanâvidhiç ca; — samprati samavatârah 6 sa ca lâghavârtham pratidvârâṃ sam-  
 avatâraṇâdvâreṇa pradarçita eva; — ukta upakramah; idânîm nîkshepah II, sa ca  
 trîdhâ: oghanîshpanno nâmanîshpanmah sûtâlâpakamîshpannaç ca, tatra u 'gho  
 nâma yat sâmanyaṃ çâstrâbhîdhânâṃ, tac caturdhâ: adhyayanam akshîṇam âyah ksha-  
 paṇâ ca . . , — 4<sup>a</sup> bhâshyakṛid etad âha<sup>4)</sup>: ravahâro ravahârî ravaharîyavvâ ya je  
 jahâ purisâ | eesîṃ tu payâṇam pa patteyaparûvaṇam vucchaṃ || . . vyavahârî vya-  
 rahârakrîyâpravarttakah prâyaçcittadâyi, und so geht der Text weiter vor mit Citi-

1) s. oben pag. 363. 398. 466. 590. 2) s. 17, 25. 3) s. 17, 35. 4) in Prâkrîṭ-âryâ;  
 wohl Anfang der cûrṇî? von zweiter Hand ist der Vers als 1 numeriert (sô auch fortab).

zung und Commentirung von 182 vv. des *bhâshyakṛit* bis zu fol. 58<sup>a</sup>. wo die Einleitung schließt: *iti çri Malayagîrivîracîtâyâm vyarahâraṭikâyâm vyarahârapîṭhikâ samâptâ, pîṭhikâyâm gramhâgram 2355 || gato nâmanishpanno nikshepaḥ, samprati sūtrâlâpakamishpannasya nikshepasya `vasarah. sa ca sūtre sati bhavati, sūtram ca `nugame, sa ca `nigamo dvîdhâ: sūtrânugamo nîryuktyanugamaç ca, tatra nîryuktyanugamas trividhas, tad yathâ: nikshepanîryomaḥ upodghâtanîryomaḥ sūtra-sparçikanîryomaç ca, . . .* — Der Comm. des ersten sūtra beginnt auf 58<sup>b</sup>, und zwar wird auch ferner der *bhâshyakṛit* stetig citirt und erklärt. die Verse desselben werden aber von der zweiten Hand nicht mehr stetig gezählt (auf fol. 99<sup>b</sup> ist ein Vers als 145 markirt). Die Erklärung des Textes selbst ist dagegen sehr kümmerlich: — schl.: *devatâs tâ Mahâvîdeheshu gatvâ tîrthakarân pṛichanti pṛishṭvâ ca sâdhubhyah kathayanti, p. ca s. k. || iti çri Malâtâyâm vyavâyâm prathamoddeçakah samâptah sapîṭhake prathamoddeçake gramhâgram 10878.*

2 339<sup>a</sup>: *vyâkhyâtah prathamoddeçakah, sampratam dritîya ârabhyate, tatra ce `dam âdisūtram: do sâhammîyâ egato viharanti ityâdi, athâ `sya sūtrasya kalî sambandhalî? ucyate: abhuttṭhiyassa pâsammi vahanîto jû kayû âvayye | atthenî era u jogo padhamâo hoi viyayussa || yo `sau pârcvasthâdih prâyaçcittadâna tapovahanârtham abhyutthitasya pârcvâ prâyaçcittatapo vahanî yadi kadâcid bhîyo `pi tapôrham prâyaçcittam âpadyate tad api niyamâd âlocayîtaryam iti tadâlocanâ `nena pratipadyate, esho arthenâ `rtham âcṛitya prathamâd uldeçakâd anantarasya `sya dritîyasyo `ddeçaka 267<sup>b</sup> sya yogah sambandhalî, — schl.: eram pârihâriko `pi kâraṇata ekasmin pârcvâ uparî vâ grîhitum stharivasaktam jugupsamâna îva tat pariharanî âtmîyam samuddhîçati || . . gramhâgram (in 2) 3513.*

3 400<sup>a</sup>: Eingang analog wie bei 2 bis *kalî sambandhalî. tata âha: tesim 339<sup>b</sup> ciya doḥham pi sisâyariyâna paviharantânam | iccheyya gaṇam vodham jâi siso esa sambandho || tayor era çishyâcâryayoh kâraṇaraçataḥ dvayor api keralayoh praviharator yadi çishyo gaṇam vodhum dhârayitum icchet, tutas tasya vidhîr vaktaryah, tadvidhîpratipâdanârtham idam sūtram ity esha pârrasûtreṇa sahâ `yam sūtrasya sambandhalî. . . bhagarâmç ca se tasya bhikshor apîparichadah parichedarahitah. — schl.: evam esho `pi na kalpate yâvayivam âcâryatvâdishu padeshu sthâpayîtaryam iti: — tṛitîyoddeçake gramhâgram 2465.*

4 102<sup>b</sup>: Eingang wie 2. *sambandhapratipâdanârtham âha: eyaddosavîmukko hoi gaṇi bhâvato palichatto | durrupalichâgassâ parimânatṭhâimam suttam || ete `nântaram tṛitîyoddeçake ye doshâ uktâs taîr etaîr doshair vimuktu etaddosavîmukto bhavati gaṇi âcârya upâdhyâyo gaṇâvachedako vâ bhavati sa ca niyamâḥ bhâvataḥ parichanna-sūtrârthatudubhayopetaḥ dravyaparichadah parivâro vastrâdikam lakshâna sampannatâ ca, tatra parivârasya dravyaparichadasya parimânartham idam âdimam sūtram sūtrâshṭakam, — schl.: tad yathâ eko grîshmacaramamâsaç catvâro varshâkâlamâsâ shashṭo mârgaçîrsho divasadaçakatrayalakshâna iti. — caturthoddeçake gramhâgram 4040.*



5 125<sup>b</sup>: . . sambandha ityadi tivaṭ yâvad abhidhânasûtram arthasambandha-  
pratipâdanârtham âha: uddesammi cauttthe ja merâ raṇṇiyâ u sâhîṇam | sâ ceva  
paṇcama samjatiṇa gaṇaṇde nânattam || caturthe uddeçake yâ maryâdâ raṇṇitâ sâ-  
dhîṇam sai'ra paṇcama uddeçake samjatiṇam raṇṇyate, kevalam gaṇanâyâṃ nânâtram  
tad api ca sûtre sâkshâd uktam iti pratitam atah prathamata eva samjati sûtrakadaṇ-  
vakopanipâtaḥ, — schl.: parihâraṇ api ca na prâṇoti, karane yatanâyâḥ kârâpanâ!  
parihâras tapa ity ekârtham, — paṇcamoddeçake graṇthâgram 905.

6 184<sup>a</sup>: . . sambandha ity ata âha: cheyaṇadâhanimittam maṇḍalidukkeru da-  
hagelaṇe | pûḅḅosahaheṇṇ nâyariviṇṇ suttasamvamdho || sarpeṇa dashṭah sarpadaṇ-  
çasthânasya chedanamittam (°namî°!) râ jnâtaividhiṇṇ gaṇtum ichati, atharâ maṇḍali-  
sarpeṇa dashṭas tato dirgham glânatvam jâtam tasmî(ṇ)t satî prâyogyavashadhaheter (°tor!)  
jnâtaividhau gamanam bhavati totas tatpratipâdanârtham eva sûtrârambha iti sûtrasam-  
vamdhuḥ. . . atra bhâshyakârah jnâtaividhâpadam vyâkhyânayati: amma 126<sup>b</sup> piṭisaṇ-  
bandho puvvam pachâ va samdhuyâ je u | eso khalu nâyarivi (a)ṇegabheyâ ya ekkette ||  
ye pûvram samstutâ mâtâṇitradayo ye ca paççât samstutâḥ evaççâyâççurâdayah . . .  
— schl.: amishâm ca vyâkhyânâṇ savistarâṇ prâgrâṇ niravaçesham drasṭaryam, atrâ  
'pi caramam muktrâ çeshânâṇ trayânâṇ itvaro digraṇdhaç caturthasya tu yâvat kathî-  
kah, — shashṭoddeçake graṇthâgram 3309, dvitîyakhamde tu graṇthâgram 10719.

7 265<sup>a</sup>: . . sambandham âha: nigraṇṇthiṇa 'higâre osañṇatte ya samaṇvattante |  
sattamae ârambho navaram puṇa do vi nigraṇṇthi || nigraṇṇthîṇâm adhikâre avasanna-  
tre shashṭ(h)oddeçaka caramasûtradrayâd amvarttamâne saptame uddeçake sûtradra-  
yasjâ 'rambho bhavati, tatra yathâ shashṭ(h)oddeçako caramasûtradraye ekasmiṇ sûtre  
nirg(r)amthî dvitîyasûtre nirgrâṇṇtha evam ihâ 'pi na, yata âha: navaram sûtradraye 'pi  
dre a 184<sup>b</sup> pi nirgrâṇṇthau, — schl.: adhvani mârgve prâsuke bhaktâdâr alabhyamâne  
paṇcakahânyâ yatanâ kartavyâ yâ yatra grâme nagare arañye râ pûvram [s. p. 640<sup>n.2</sup>]  
kalpâdhyayane bhâṇitâ, — saptamoddeçake graṇthâgram 3116.

8 315<sup>b</sup>: . . ityadi, asya sambandhapratipâdanâ(rtha)m âha: taha ceva ṇḅḅahammî  
añṇyattantammi râya-m-îdîṇam | sâhammîṇḅḅahammî suttam ṇam atthame padha-  
mam || tathai 'ra pûrvoktenai 'ra prakâreṇa râjâdîṇâm avagrahe 'nucvarttamâne av-  
grahaprastâvâd asṭame uddeçake prathamam idaṇ sûtram sâdharṇmîkâvagrahe pa-  
thati, esha sûtrasambandhuḥ, — schl.: esha âhâraividhîr yathâ sarvabhâvadurçibhîḥ  
sarvajnâir bhâṇito yena ca prakâreṇa dhurṇmanimittâ avaçya(ṇ)kartavyâ yogâ na hî-  
yaṇte tam kuryân nâ 'nyad iti, — asṭamoddeçake graṇthâgram 2054.

9 333<sup>b</sup>: . . ityadi sûtrâshṭakam, asya sambandhapratipâdanârtham âha: âhâro  
khalu pagato ghetavva so kahim na râ kahiyam | sâgâriyapimḍassâ iti navame sutta-  
sambandho || âhârah khalv asṭamoddeçake amtimasûtre prakṛitah, sa kutra grîhîta-  
vyah kutra râ ne 'ty anekasûtreṇa pratipâdyate, ity esha navame uddeçake sâgârika-  
pimḍasya pratipâdakam yaṭ âdimam sûtram tasya sambandhuḥ, anena sambandhenu  
"yâtasyâ 'sya vyâkhyâ, sâgâriko nâma çayyâtaras (?) tasyâ "deçâ âyâsakara âdeço, yadi

vā ādeçita, ādeçita ādeçah, athavā ādeçata iti çabdasaṃskāras, tasya vyutpattim agre rakshyāmaḥ, — schl.: yadi vā anyasya bhūjane prakāçake prakāse āsyake tasya mukhe saṃvarāddhayaṃtī dudyāt, — graṃthāgraṃ 709.

10 432<sup>a</sup>: . . ityādi, asya saṃbandhapratipādanārtham āha: pagayā abhūjahā khalu esa u dasamassa hou saṃvaṃdho | saṃkhā ya samauvattāi āhāre vā ahikāro || prakṛitūḥ khalu navamoddeçake caramasūtreshv abhigrahā. atrā `pi ta evā `bhigrahāḥ pratipādyā ity esha daçamasya daçamoddeçakādīsūtrasya saṃbandhah, athavā navamoddeçake caramānāntarasūtre āhāre yā abhikāta saṃkhyā sā atrā `py anuvarttate. tataḥ āhārarishayasamkhyāprastāvād daçamoddeçakādīsūtrasyā `dhikārapravṛttīḥ, sūtrāksharāṇi sāmānyataḥ supratitāni, riçesha(ta)s tu bhāshyakāro vyākhyānuyati: javamajjha vūramajjha . . . — schl.: bhāshyastutiparūyaṇam idaṃ samya(k)karṭṛikam gūthūdrayaṃ: kappa(v)vavahārāṇaṃ bhāsaṃ uttūṇa vittharaṃ savraṃ | purvāyurīhīṃ kayāṃ sīsāṇa hī(o)vaesattham || bhavusayasahassam aha ṇaṃ eyaṃ tāyaṃtī je u kāhīṃtī | kammarayavippanukko mukkhāṃ avigghēṇa gachāṃtī || deçaka īva nirdiçhā vishamasthāneshu tat(t)ramāgrasya | vidushāṃ atipraçusyo jayati çṛī Cūṛṇīkāro `sau || vishamo `pi vyavahāro vyadhāyi sugamo gurūpaḍeçena | gūl arāpi cā `tra puṇyaṃ tenu jānaḥ syāt sugutibhāgī || durvodhātapakashṭaryapagamalabdhaikavimalakīrtibhīrah(dharah?) | ṭikāṃ imāṃ akārshāḥ Malayagirīḥ pesalaracobhīḥ || vyavahārasya bhūgaravato ya 432<sup>a</sup> thāsthitārthapradarçane daksham | vivaraṇam idaṃ samāptam çramaṇagaṇānām amṛitabhūtan || iti çṛī Malaya o tā ṭikā samāptā | daçamoddeçake graṃ 4133: sarvasamkhyayā graṃ 74625, dvitīyakhaṇḍe tu graṃthāgraṃ 27366<sup>1</sup>).

Diese letzteren Angaben sind mir eben so unklar, wie die auf der Rückseite von fol. 432 befindlichen dgl., von anderer Hand (resp. unter einander stehend): graṃ 37255, graṃ 37400, ubhaya graṃ 74655. Die Gesamtzahl nämlich der je am Schlusse der einzelnen *uddeçaka* angegebenen *graṃthāgra* beträgt nur 35122, und zwar paßt die am Schlusse von *udd. 6* als Gesamtsumme des zweiten *khaṇḍa* angegebene Zahl von 10719 *gr.* für die *udd. 3—6*: es bilden sonach *udd. 1. 2* (mit 14391 *gr.*) den ersten, *3<sup>2</sup>—6* den zweiten, und *7—10* (mit 10012 *gr.*) den dritten *khaṇḍa*. Sollte es sich etwa bei den angegebenen hohen Zahlen um eine absichtliche Unrichtigkeit handeln?, um dadurch nämlich einen höheren Preis für die Abschrift, resp. für den Verkauf, zu erzielen, wofür ja die Berechnung nach *graṃthāgra* maßgebend ist.

## 1880. Ms. or. fol. 724.

Das vierte *chedasūtram*, *dasāo daçāḥ*, resp. *āyāradasāo ūcāradaçāḥ*, oder voll: *daçāçrutaskhaṇḍhasūtraṃ*, in *10 uddesu*, resp. *daçā* (= A); — s. 16, 467—476.

<sup>1</sup>) die 2 ist von zweiter Hand; was vorher da stand, non liquet. — Was soll aber hier am Schlusse die Erwähnung des zweiten *khaṇḍa*, dessen Umfang schon 184<sup>a</sup> (und zwar ganz anders, resp. richtig) angegeben ist?

<sup>2</sup>) nach dem Text-Mspt. freilich (s. oben p. 639, 10) gehört *udd. 3* noch zum ersten *khaṇḍa*.

22 foll. (13 Z., à 47 aksh.): *granthâgramtha* 800, *saṃbat* 1750 *varshe phâ(l)-guṇamâse sukalapakhe bijaradinne likhattam<sup>1)</sup>* *ṛisha Sâma ṛipûjya ṛisha Lâlucam-d(r)aji | tatra sish(y)asimâ âvajâ ṇânâhî(?)ji tatra sishya ṇûcheragadejî (?) tehanâ didhîchâi || ṛi || cha ||*; — mit vielen Randglossen in *bhâshâ*, besonders auf den ersten Blättern.

1 1<sup>b</sup> von den 20 *asamâhiṭṭhâna*; lautet vollständig: *ṛi namo ṛi vîtarâ-gâya | suyaṃ me âsamtenaṃ | bhagaraya | evaṃ akkhâyaṃ | iha khalu therehiṃ | bhagavaṃtehiṃ | vîsaṃ asamâhiṭṭhâṇâ | paṇṇattâ, kayare | khalu te therehiṃ | bhaga-vaṃtehiṃ | vîsaṃ asamâhiṭṭhâṇâ | paṇṇattâ? ime khalu te | th. bh. | v. as. | p. | taṃ jahâ: daradaracârî yâ `vi bhavati 1, appamaṃyiyacârî yâ `vi bhavati 2, dupamaṃyiyacârî yâ `vi bh. 3, ârittaseyyâsane 4, râyaṇiyaparibhâsî 5, therovaghâie 6, bhûwaghâie 7, saṃ-jalanakohane 8, piṭṭhamaṃse yâ `vi bhavati 9, abhikkhaṇaṃ abhikkhaṇaṃ uthârîttâ 10, ṇa-râiṃ adhikaraṇâiṃ aṇuppaṇâiṃ uppâittâ bhavati 11, porâṇâiṃ adhikaraṇâiṃ khâmîttâ vîsavîttâiṃ uderîttâ bhavati 12, akâlîsajjhâyakârî yârî bhavati 13, sasarakkhaṇapâiṃ 14, saddakare 15, jhaṃjhakare 16, kalahakare 17, asamâhikûrae 18, sûrappamaṇabhoie 19, esane asamîtte yârî bhavati 20, ete khalu te therehiṃ bhagavaṃtehiṃ vîsaṃ asamâ(hi)ṭṭhâṇâ paṇṇattâ tti bemi || paḍhamâ dasâ samattâ || 1 ||*

2 2<sup>a</sup> von den 21 *sabala*: *suyaṃ . . bhagavaṃtehiṃ ekavîsaṃ sabalâ paṇṇattâ, kayare khalu te th. bh. ekavîsaṃ s. p.?, ime khalu te th. bh. e. s. p., taṃ jahâ: hatthakammaṃ karemaṇe sabale 1, mehuṇaṃ paḍisevaṃmaṇe s. 2, râibhoyaṇaṃ bhujjamaṇe s. 3, ahâkammaṃ bhujamaṇe s. 4, râyapimḍaṃ bhuj. s. 5, kîyaṃ pâmicca | achiyyaṃ | anisîṭṭhî | âhâṭṭu diyyamaṇe bhuyyamaṇe s. 6, abhi 2<sup>a</sup> khaṇaṃ abhikkhaṇaṃ paḍiyâṃkkhittânaṃ bhujjamaṇe s. 7, aṇto chaṇhaṃ mâsânaṃ gaṇâo gaṇaṃ saṃkama-mâṇe s. 8, . . 21 ete khalu te therehiṃ bh. ekavîsaṃ s. p. tti bemi || bîṭiyâ dasâ samattâ.*

3 3<sup>b</sup> von den 31 *âsâyaṇâ*: *suyaṃ . . tettisaṃ âsâyaṇâu p., taṃ jahâ: sehe râyaṇiyassa puraü gaṇtâ bhavati, âsâyaṇâ sehassa 1, sehe râyaṇiyassa sapakkhaṃ 2<sup>b</sup> gaṇtâ bhavati, âsâyaṇâ sehassa 2, sehe v. âsaṇaṃ gaṇtâ bh., âs. s. 3, evaṃ eenam abhîlâveṇaṃ sehe v. puraü citṭhittâ bh. âs. s. 4, . . 33, etâu khalu tâu th. bh. tettisaṃ âsâyaṇâu paṇṇattâu tti bemi || tatiyâ daçâ.*

4 5<sup>a</sup> von den 8 *gaṇisaṃpadâ*; *suyaṃ . . atṭhavihâ gaṇisaṃpayâ, . . âyârasaṃ-padâ 1, suya<sup>o</sup> 2, sarîra<sup>o</sup> 3, vâyaṇa<sup>o</sup> 4, râyaṇâ<sup>o</sup> 5, mati<sup>o</sup> 6, paṭṭga<sup>o</sup> 7, saṃgahaparîṇ(n)â ṇâ-maṃ atṭhamâ 8; se kiṃ taṃ âyârasaṃpadâ? ây. caivîhâ paṇṇattâ, taṃ jahâ: saṃjana-dhuvajogajutte yâ `vi bhavati 1, asaṃgahiyappâ 2, aṇiyatavittî 3, vuḍḍhasûle yâ `vi bhavati 4, se taṃ âyârasaṃpadâ 1, — schl.: p. tti bemi, caturtho uddesakaḥ.*

5 6<sup>a</sup> von den 10 *cittasamâhiṭṭhâna*; *suyaṃ . . dasa cittasamâhiṭṭhâṇâ, taṃ jahâ: teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ Vâṇiyâgrâme nayare hotthâ, vaṇṇaü, . . Jiyasatu riya, Dhîraṇî devî, evaṃ savvaṃ samosaraṇaṃ bhâṇiyavvaṃ jâva pudhavisûlâ-*

1) was folgt, ist sehr verwischt.



*paṭṭaḥ sāmē samosudho, parisū niggaṃyā, dhammo kaheu, parisā paḍigayā, ayyo iti samāṇe bhugavaṃ Mahāvīre samāṇā niggaṃthā ya niggaṃthū ya ānamtetā | evaṃ rayāsī: iha khalu ayyo | niggaṃthāna vā | niggaṃthūna vā | iriyāsamiyāṇaṃ | bhāsāsa<sup>o</sup> | esaṇḍasa<sup>o</sup> | āyāṇaṃ bhaṇḍamuttanākkheraṇḍasamiyāṇaṃ . . āyatthiṇaṃ āyahiyyāṇaṃ ātājatāṇaṃ . . imāṃ dusa cittasamāhitthāṇāṃ asamuppaṇṇapavāṇaṃ samuppayyī 5<sup>b</sup> yya, taṃ: dhammaṃ cintāvāse asamuppaṇṇapurvā samuppayyeyyā sarvadhammaṃ jāṇittae 1, jāsarāṇeṇa vāse asamuppaṇṇapurve samuppayjeyyā, appaṇo porāṇi ya jāi sumarittae 2, sumiṇḍaṃsaṇe vāse asamupp. s<sup>o</sup>yyā, dhātaccāṃ suriṇaṃ pāsitta[e] 3, devudaṃsaṇe vāse as. s<sup>o</sup>yyā, divvaṃ deriddhiṃ divvaṃ devajūṃ, divvaṃ devāṇubhāraṃ pāsittae 4, uhiṇāṇe vāse as. s<sup>o</sup>yyā, uhiṇā loyaṃ jāṇittae 5, . . kevalamaṇe vāse as. s. sarvadukkha-pahīṇāe 10; es folgen 17 c̣loka, — schl.: || 16 || evaṃ abhisamāgama | cittaṃ ādāya āso | seṇisodhiṃ urāgama | āyā sodhiṃ urāgāi tti bemi || paṇcamā daṣā.*

**6** 10<sup>a</sup> von den elf *urāsagapaḍimā: suyaṃ . . ekkārasa urāsagapaḍimāu, taṃ jahā: ukiriyāvāi yā vi bhavati, nā hiyarāi, nā hiyapaṇṇe, nā hiyadiṭṭhā, no sammā-rāi, no-ṇitiyavādī, ṇa-saṇṭi-pariḷogavādī. ṇa tthi ihaloe, ṇa tthi pariloe, ṇa tthi māyā, ṇa tthi piyā. ṇ. arihaṃtā, ṇ. cakkarattī, ṇ. baladevā, ṇ. vāsudevā, ṇ. ṇaraya, ṇ. nerūyā, ṇ. sukkuḍadukkadāṇaṃ phalarittiviseso, no sucīṇā kamma sucīṇā(ṇā) phalā bhavaṃti, no ducīṇā kamma ducīṇā phalā bhavaṃti, aphale kallāṇapārae, no paccā 6<sup>b</sup> yaṃti jīvā, na tthi niraya, na tthi siddhā, se evaṃvādī, evaṃpaṇṇe evaṃdiṭṭhā, evaṃ chaṇḍarāgam ariṇivitthe yāvi bhavati, se ya bhavaī mahicche mahāraṃbhe mahāparigrahe, ahammāe, ahammāṇe, ahammāseri. — 8<sup>b</sup> evaṃ daṇḍasūrasāraū, paḍhamā urāsagapaḍimā || 1 ||, ahā varā doccā urāsagapaḍimā, sarvadhammarū ya bhavaī, tassa ṇaṃ bahvaṃ | sīlavayugaṇaveramaṇapaccakkhāna | posahovavāsāṃ, sammaṃ paṭṭhaviyāṃ bhavaṃti, se ṇaṃ sūmāyāṃ desāvagāsiyaṃ, no sammaṃ | aṇupālittā bhavaī, doccā urāsagapaḍimā || 2 ||, āhā varā tuccā ur., — schl.: egārasamāse rihareyyā egārasamā urāsagapaḍimā || 11 || etāu khalu tāu therehiṃ bhagavaṃtehiṃ eg. urōmāu paṇṇattū tti bemi | chaṭṭhā daṣā.*

**7** 13<sup>a</sup> von den 12 *bhikkhupaḍimā: suyaṃ . . bārasa bhikkhupaḍimāu. taṃ jahā: māsiyā bhikkhūpaḍimā 1, domā<sup>o</sup> 2, tīṇā<sup>o</sup> 3, cāumā<sup>o</sup> 4, paṇcamā<sup>o</sup> 5, chaṇḍā<sup>o</sup> 6, sattamā<sup>o</sup> 7, paḍhamā sattarāṇḍiyā bh. s. doccā sattarā<sup>o</sup> 10<sup>b</sup> 9, tuccā sattarā<sup>o</sup> 10, ahorāṇḍiyā bh. 11, egarāṇḍiyā<sup>1</sup>) bh. 12, māsiya(ṇ) ṇaṃ bhī<sup>o</sup>maṃ paḍiraṇṇassa aṇagārassa niccaṃ vosattakāe | cīyat(t)adehe je kei urusayga up(p)ayyaṃti. taṃ jahā: divvā vā 1, māṇusā vā 2, tirikkhajoṇiyā 3 vā, te uppaṇṇe sammaṃ saḥāi khamāi tūikkhāi uhiyāsei, māsiya(ṇ) ṇaṃ bhikkhupaḍimaṃ paḍiraṇṇassa aṇagārassa kappāi egā dattī bhoyāṇassa paḍigāhittae, egā pāṇayassa vā, aṇāveccaṃ, sūddhorahaḍaṃ niyyāhittā bahave | duppaṇṇa cāṇipaya samāṇa māhaṇa utthi kiraṇa vaṇīmae kappāi se egassa bhūṇjamaṇḍassa paḍigāhittae, — 12<sup>a</sup> domāsiyā ṇaṃ bhī<sup>o</sup>maṃ paḍiraṇṇassa aṇagārassa niccaṃ vosattakāe*

<sup>1</sup>) am Schluß (s. pag. 647, 4) *egarāyā!*

jâva do dattî, temâsiyâtinni dattî, câumâsiyâ cattâri dattî . . . satta dattî, jetiyâ mâsiyâ tetiyâ dattî, paçhamâ sattarâimâdiyânañ bhîomam paçivannassa aṇagârussa n. rookê jâva ahiyâsei, kappâ se caûtthenam bhattenam, apânaenañ bahiyâ gâmaṣṣa vâ jâva râyahâñie vâ. — schl.: eram khalu esâ egarâiyâ<sup>1)</sup> bhikkhupaḍimâ ahâsuttam ahâkappam ahâmaggañ ahâtaccañ sammam kâenañ pāsittâ pâlittâ sohitâ tîrettâ kittittâ ârahittâ. âñde, aṇupâlittâ ri bhavati, etâu khalu tâu therehiñ bhagavañtehiñ bûrassa bhikkhûpaḍimâu paññattîu tti bemi, sattamâ daçâ sammattâ.

8 (als *ajjhayaṇam*, nicht als *dasâ* bezeichnet) 13<sup>a</sup>: lautet wie folgt: *teṇam kâleṇam teṇam samaeṇam, samaṇe bhagavañ Mahâvîre pañcahatthuttare<sup>2)</sup> hotthâ, tañ jahâ: hatthuttarâhiñ cue caûtthâ | gabbharaṇṇe | hatthuttarâhi gabbhâu gabbham sâharie | hatthuttarâhiñ jâe | ha° muṇḍe bhavittâ | âgârâu aṇagârîyañ pavañe | ha° aṇaṃto aṇuttare nîrvâghâe | nîrvâraṇe | kasîṇe paḍipunṇe | keralavaraṇâṇudamaṇe samuppanne | sâññâ parinîrvue | bhayavañ | jâva bhuyyo uvadaṇsei tti bemi | payyosaṇâkappadasâ aṭṭhamam ajjhayaṇam sañmattam.* Hiernach (s. auch B) unterliegt es keinem Zweifel, daß die Mss. in der That das ganze *Kalpasûtram* als hierher gehörig ansehen; anders Jacobi *Kalpas.* p. 22, 26; s. resp. 16, 468. 469.

9 14<sup>a</sup> von den 30 *mohaṭṭhâṇa*: *teṇam k. t. s. Caṇpâ nâmañ nayarî hotthâ, vannañ. Puñ(ṇ)abhadde nâmañ ceie, Koṇie râyâ, Dhâraṇî devî, sâmi samosaḍhe* wie bei 5 bis *râyâsi*: *eram khalu ayyo tisam mohaṭṭhâṇâiñ jâiñ imâiñ itthi vâ puriso vâ abhikkhaṇam<sup>2</sup> âyâremâṇe vâ samâyâremâṇe vâ mohañiyattâe kammañ pakareï, tañ jahâ<sup>3)</sup>: je kei tase pâne rârimajjhe vagâhiyâ | udaeṇa kamma<sup>4)</sup> mârei, mahâmohañ pakuvvâ || 1 || pâññâsañ pihittâṇam soyañ âvariya pâññañ | aṇto naṇḍantañ mârei, mahâmohañ na(pa B)kuvvâ || 2 || jâyateyañ samâraṃbha | bahu urubhiyâ jaṇam | aṇto dhuṃmeṇa mârei, mahâmo° || 3 || sîsammi jo pahâññâ, ut(ṭ)ima(ṇ)gañ 13<sup>b</sup> mi ceyasâ | vibhaya matthagaphâlê | mahâmo° || 4 ||, — 14<sup>a</sup> *ete mohagaṇâ vuttâ kammaṇṭâ cittabaddhañ | je u bhikkhû vîraṭṭeyyâ | cariyatta gavesae || 35 || jañ pi jâñe u purvañ | kiccâ kiccañ bahu jaḍham | tañ vañ (vattâ B) tîñi seveyyâ | jehiñ âyâravañ siyâ || 36 || âyâragutte suddhappâ | dhamme viccâ aṇuttare | tañ vame sae dose | visam âsîvîso jahâ || 37 || succaṇṭa (so sec. m., suraṇṭa B, surv° pr. m.)<sup>5)</sup> dose suddhappâ | dhammatthariditîpare | iheva labhate kittiñ | peccâ ya sugati varañ || 38 || eram abhisamâgamañ | sûrâ dadhapaṇakkamâ | savvaṇmohañimmukkâ | jâṃmaraṇâñ iccchiyâ tti<sup>6)</sup> bemi | itti || 39 || mohañiyathâṇam navamâ dasâ || 9 ||**

10 22<sup>b</sup> *âyâtittâṇa*: — *teṇam k. t. s. Râyagihe nâmañ nagare hotthâ, vannañ. Guṇasîlae ceie, Râyagihe nagare Señie nâmañ râyâ hotthâ, râyâ vannañ,*

1) im Eingang (s. pag. 646, 7 v. u.) *egarâimâdiyâ*.

2) s. Jacobi *Kalpas.* p. 99: *hatth° = uttaraphâlgañi.* 3) fortal in *çloka*.

4) *kammañ* pr. m. und B, sec. m. hat das *ñ* getilgt; *udaeñ a(k)kamma (âkrama)* Leumann.

5) *sutyakta(ṇṭa für tta)* Leumann.

6) *jâṃmaraṇam aticchita tti bemi* B; *atiachati = atigachañti* Leumann.

evaṃ jahâ uvavâie jâva Cellaṇâe saddhîṃ viharati, tate ṇaṃ se Seṇie râyâ aṇ(ṇ)ayâ kayâi ṇhâe kayavalikamme kayakouyamaṅgalapâyachitte sîrasâ 14<sup>b</sup> ṇhâe kaṇṭṭhe mâhukade. âviddhamañisuraṇṇe . . jâva sasi va piyadaṇsaṇe narurâi, jeṇeva bâhirîyâ uvattḥaṇasâlâ jeṇeva sîhâsaṇe teṇeva uvâgachâi, . . liefs verkünden (evaṃ khalu devâṇuppiyâ! Seṇie râyâ, Bhîṃbhisâre tti âṇareti), daſs man dem Mahârîra, wenn er komme, alle Ehre zu erweisen und seine Ankuſft ihm ſofort zu melden habe. Als nun einſt *M.* auf ſeiner Wanderfahrt nach *R.* kam, frugen die *mahattarâ* daſelbſt nach ſeinem Namen, und meldeten dann ſofort ſeine Ankuſft dem *Seṇiya Bhîṃbhisâra*, der ſich ſeinerſeits auch ſofort neſt ſeiner Gattinn aufmacht, und ihm ſeine Huldigung darbringt (16<sup>b</sup>). Als dann nach *Mahârîra*'s Predigt der Kônig mit den Seinen ſich zurûckgezogen hatte, entſtanden in der Gefolgschaft des *Mah.* auf Grund des gehabten Anblicks allerlei weltliche Gedanken, und *Mah.* hielt den Seinen nun eine neue Predigt (17<sup>a</sup>) über die Trefflichkeit ſeiner Lehre, ſowie über die Belohnungen, die für deren richtige Befolgung in Auſſicht ſtehen. Und zwar thut er dies in zehn Abſätzen, die je mit dem Refrain: *evaṃ khalu samaṇâuso! mae dhamme pannaṭṭe | iṇam eva | niggaṃthe pâvayaṇe sa ce aṇuttare paḍipunṇe kemale saṃsuddhe ñeyâue sal(t)agat(t)ane* 17<sup>b</sup> *siddhimagge* [s. *Aupap.* p. 62] . . beginnen. Die Zuhörer wurden dadurch entzûckt (22<sup>a</sup>) und *Mahârîra* fuhr weiter fort, in *Râyagiha* zu predigen: — ſchl.: *sadevamaṇṇyâsurâe parisâe majjhaga* 22<sup>b</sup> *e | evaṃ âikkhâi | evaṃ bhâsâi | evaṃ paṇṇarevi | evaṃ parivâei | âyâtittḥâṇaṃ nâmaṃ | ajjo ajjhayaṇe | saccḥaṃ saheyyaṃ sakâraṇaṃ susuttaṃ ca | atthaṃ ca tadubhayaṃ ca | bhujjo 2 uvadaṇseti tti bemi || cha || âyâtittḥâṇaṃ sammattaṃ | samattâu âyâradasâu | iti çrîdaçâçrutaskaṃdhasûtraṃ saṃpîrṇaṃ graṃthâgraṃ 800 |*

### 1881. Ms. or. fol. 1085.

Dasselbe Werk (= B).

18 foll. (13 Z., à 50 *aksh.*): ohne Datum.

1 1<sup>b</sup>, 2 2<sup>a</sup>, 3 3<sup>a</sup>, 4 4<sup>b</sup>, 5 5<sup>b</sup>, 6 8<sup>b</sup>, 7 10<sup>b</sup>, 8 ibid., 9 11<sup>b</sup>, 10 18<sup>a</sup>: — vom achten Abſchnitt heiſt es hier nur: *atrâ'shṭamam adhyayanam saṃpîrṇam çri kalpasûtram*, und es geht dann ſofort, jedoch durch: *numah* eingeleitet. der Text des neunten *adhy.* weiter: *teṇaṃ k. t. s. Campâ nâma . .*

### 1882. Ms. or. fol. 799<sup>a</sup>.

Der achte Abſchnitt der *dasâu*, das *kalpasûtram*, in drei Abſchnitte: *jîṇacaritta*, *therâvalî*, *sâmâyârî*: — s. 16, 470-76. — Uebersetzt von Rev. J. Stevenson (London 1848), herausg. (mit Einl., Noten und Glossar) von H. Jacobi, Leipzig 1879, und ûbersetzt von ihm in vol. XXII der Sacred Books of the East p. 217-311 (1884).

Rest einer Prachthandschrift, urſprünglich 113 foll. (7 Z., à 24-28 *aksh.*), in der Mitte durch einen breiten, blumig verzierten Streifen in zwei Columnen ge-



theilt; Goldschrift auf farbigem (rothem, blauem, grünem) Grunde; mit zahlreichen feinen Miniaturen und geblütem Rande. Ein gutes Facsimile eines Blattes (89<sup>b</sup>) dieser Handschrift, die damals Dr. Bühler gehörte, befindet sich in vol. III von *Râjendra Lâla Mitra's Notices of Sanskrit-Mss.* (1876) bei p. 68; — vorhanden sind nur noch 76 paginirte Blätter: 4-6. 8-10. 12. 16. 17. 18 (zweimal) - 20. 22-24. 26. 27. 29-31. 32 halb. 34. 37. 40. 41 halb. 42. 46. 47. 50. 52-54. 55 halb. 57 halb. 59-63. 65-67. 69 halb. 70-74. 77-79. 81-83. 85. 86. 90<sup>1)</sup>-93. 95. 97. 99. 100. 101. 104-113, und 13 unpaginirte, von denen 9 durch Dr. Klatt mittelst Vergleichung mit Jacobi's Text (pag. 36. 38. 39, 39. 40, 40, 55, 56, 65, 87, 90) näher bestimmt sind; dazu noch vier halbe Blätter. — Die vorhandenen Blätter, besonders die zum Anfang des Textes gehörigen, sind zum Theil arg beschädigt; am Besten sind die letzten Blätter erhalten; so dem auch das Schlusblatt selbst; der Schluss lautet resp.: *uvadamei ti bemi || payyosavañâkappo samatto || cha || atthamañ ajjhayañam dasâsnyakkhamdhassa || cha ||* ohne Datum.

### 1883. Ms. or. qu. 669.

Dasselbe Werk, Theil des ersten Abschnittes (bis § 168, Jacobi p. 70, Z. 2).

Aus India Office L. 1599 (A) und 2646 (B) in lateinischer Umschrift abgeschrieben durch Paul Goldschmidt, auf 124 pagg.; — *b* für *v* in A (80 foll.); B nur für die ersten 16 pagg. collationirt.

### 1884. Ms. or. fol. 1071.

Dasselbe Werk, mit Glossen in *bhâshâ*, an den Rändern ringsherum.

85 foll. (8-9 Z., à 32 *aksh.*): ohne Datum, modern; *granthâgram* 1254; sehr reichlich roth interpungirt; die Glossen beg.: *samañe çramañas tapaçrî | uttarâphâl-gunî nââgahî hasta nakshatra chaî | te hatthurâ nakshatra kahû . . .*

1. *jñacarîtram* 63<sup>b</sup>, beg.: *teñam kâleñam*, also ohne den *pañcanamaskîra* und den denselben feiernden Vers. *Mahâvîra* 49<sup>b</sup>, *Pâsa* (149-169) 53<sup>b</sup>, *Ariñthanemi* (170-183) 56<sup>b</sup>, *Muñisuvaya* etc. (184-203) 59<sup>a</sup>, *Usabha* (204-228) 63<sup>b</sup>. — In unmittelbarem Anschluss, ohne irgend eine Abtheilungsmarke dazwischen, folgt sofort:

2. die *therâvali* 72<sup>b</sup> (die letzten 14 vv. sind auch hier gezählt). — und ebenso:

3. die *sâmâyârî* 85<sup>b</sup>, — schl.: || 64<sup>2)</sup> || *pajjosavañâkappo samatto, iti çrî-kalpasûtram samattam ||*

1) Blatt 89, das zur Facsimilirung benutzt wurde, s. oben, ist nicht mehr vorhanden.

2) die Zahlen der §§ sind im dritten Abschnitt wenigstens hie und da angegeben; in 1. und 2. fehlt es ganz an dgl. Marken.

## 1885. Ms. or. fol. 638.

Dasselbe Werk mit einem anonymen Commentar (*aracûri*).

91 foll. (3-12 Z. Text, à 36 *aksh.*, und 2-11 Z. Comm., à 50 *aksh.*); *saṃvat* 1759 *varshe çake* 1624 *pravarttamâne mäsottamamâse kârttikamâse çuklapakshe trayodaçi* 13 *tithau gurûräsare* | *sakalapamçhitaçromani pamçhitaçri* 108 *çri Hetusâgaraganaçishya pamçhita çri* 5 *çri Rûpasâgaraganaçitaçishyagani Prabhûsâgareña hipikritâh* | *yâdriçam pu° na diyate* | *sâha çri* . . . (sechs *aksh.* verwischt). Nach Jacobi (Introd. p. 29) »*very inaccurate*« und daher von ihm unbenutzt gelassen.

Comm. beg.: *asya çrînamçtrâdhîrâjasya arhato nityasya sûtratah çri Sudharmmasvâmiçraçitasya navapadâshṭasampadâshṭashashtyâksharasamanvitasya vidhinâ lakshagunane tîrthakarapadarî* | *pradasya pratikûlyagunane pi muktîdasya* || *sasidha(!)valâ arîhamitâ rattâ siddhâ ya sûriño* | *kaçayâ* | *maragayabhâ ovajjhâyâ* | *sâmâ sîhû sayâ saraha* || 1 || *arîhamitâ âyariyâ* | *sâhâ siddhâ taheva uvajjhâyâ* | . . . , — *çrîmadvîrajînam natvâ* | *smritvâ va çrutadevatâm* | *svânypakṛitaye kiñcit* | *kalpasyâ rtho raçârûṇ(y)ate* || *atra adhyayane tṛtayanam âkhyeyam* | *arhato caritâni. sthavarîvali, paryuṣhaṇâsamâçarî ca* | *tatrâ dhî (pi, s. p. 652) varttanânatîrthâdhîpatitrenâ* »*sannaupakârîtrâ* | *t prathamam çri Varddhamânacarîtram ucuḥ* | *çri Bhadrabâhu-svâmiçrâdâ(h)* | *tenam iti* | *prâkṛitaçailîvaçât, te iti tasmîn kâlê varttanânavasarppînyân. caturthârakalakshane* | *evamtasmin sama(ye) tadriçeshe yatrâ sau* 2<sup>a</sup> *bhagavân Devânamdâyâh kukshan* . . . (Anszug aus der *saṃdeharîshaushadhî*, s. p. 652).

1 69<sup>b</sup> das *jînacarîtram* mit 230 §§ (bei Jacobi 228), beg. (wie bei Jacobi) mit dem *pañcanamaskâra*, — 2 76<sup>a</sup> *sthavarîvali*, — 3 90<sup>b</sup> *sâmâçarî*, — schl.: *bhujjo uvada(m)se tî bemi, pajjosavaṇâkappo sammatto* || 64 || *dasâsuyaskamdhassa atthamam ayyayanam sampûrnam* | *gramthâgramtha* 91<sup>a</sup> 1216 *çre|yase stu lekhaçakayoh* . .

Comm. schl.: *payyosavaṇâkappo sammato* | *paryuṣhaṇâkalpah samâptah* | *daçâçrutaskamdhânâmanam ayyayanam sampûrnam* 91<sup>a</sup> *pratyaksharagananayâ sarvasa(m)khyâ raçârîh çlokagramthâyâ* 1658 | *akshara* 24 | *çubham bhavatu* | *saṃvat* 1759 *varshe çake*, 1624 *pravartta°* (wie oben bis) *pakshe* 13 *tithau gurûräsare Yavanâdhîpatinâm Dalamadhye Araraṅgajairena*<sup>1)</sup> *Durgarâja durgashemlânâ(?) jayati kṛitya paççât durgamahârikatu Durgakuṇḍânâ mahâdurge jayatu tatveva gachati dhramadhye sâhaçri* . . (ca. 9 *aksh.* überstrichen) *râjadraṅgavâstavya çri Mâliçnâtya tena paryuṣhaṇâparramadhye udyamakṛita vaçagâmadhye tasya udyamât ayanam pustakam hipikritam . . iti dharmasâstram Sulharmasvâminâ çraçitam idam çâstram Jambunâ virucitam daçâçrutçavdamdha(°taskamdhâ!)çâstram sampûrnam . .* (13 *aksh.* angestrichen).

1) Aurangzeb 1658-1707; *Data* soll wohl *Delhi* sein?

## 1886. Ms. or. fol. 647.

Dasselbe Werk mit einem anderen anonymen Commentar, Namens *çrî-kalpânturvâcyâni*.

52 foll. (1-6 Z. Text, à 55-57 *aksh.*, und 6-19 Z. Comm., à 64 *aksh.*); die ersten 18 foll. mit Randglossen bedeckt; *saṃvat 1675 varshe çrâvaṇa çu di 5 tithau çrî-Tapâgache sakalabhaddâraka paramârabhaddâraka çrî 5 çrî Vijayadevasûri<sup>1)</sup> râjye | sakalapañçitacakracakravartî paṃ çrî 5 çrî Harshasomagañçishya paṃ Jâsasomagañinâ likhitaṃ çrî Boratâgrâme . . .*; — es ist dies die von Jacobi mit »E« bezeichnete Handschrift; er nennt sie (l. c. p. 29) »rather carelessly written«; es bezieht sich dies resp. aber nicht auf die Schrift als solche, die vielmehr sehr sorgfältig ist, sondern auf die Correctheit des Textes.

1 40<sup>a</sup> *jînacaritraṃ*, — 2 46<sup>a</sup> *sthavîrâvalî* (so am Schlusse bezeichnet), — 3 52<sup>a</sup> schl.: *bemi | iti çrîkalpâdhyayanam aṣṭamaṃ çrî Bhadrabâhusvâmi bhîḥ pratyâkhyânapûrvân<sup>2)</sup> niyûdhaṃ (nirvyû<sup>o</sup>) çrîdaçâçerutaskaṃ dhama dhyagataṃ | çloka samkhyâ graṃthâgraṃ 1216 |*

Ueber die *kalpânturvâcyâni*, s. unten pag. 655 ff.; dieselben sind nicht sowohl ein directer Commentar zum *Kalpasûtra*, als vielmehr eine Aufführung von dazu gehörigen »legends« (Jacobi l. c. p. 29) etc. Der hiesige Text (= C) enthält anscheinend dieselbe Recension wie 1892 (= B), beginnt resp. ebenso<sup>3)</sup>, weicht jedoch im Innern mehrfach ab und ist nicht só ausführlich: — schl.: *çrîkalpavyâkhyâna mokṣaṇasthâni | iti çrîkalpânturvâcyâni samâptâni*. Auf 52<sup>b</sup> findet sich dann aber noch eine *gurvâvalî* in 20 vv., wie ja auch kurz vorher (51<sup>a</sup>) am Schlusse des Textes selbst mit den Worten: *tataḥ çrî Kâhikâçâryakathâ-gurvâvalyaṃ*, s. unten pag. 665, auf eine dgl. hingewiesen wird. Die hier gegebene *gurvâvalî* kann aber nicht die dort gemeinte sein, da sie 58 Nachfolger nach *Vîra* aufführt, somit weit über die der *Nandî*, die nur 30 Namen enthält, s. 17, 7, und zwar bis auf *Vijayasena* (*saṃvat 1604-71*), s. Klatt Ind. Ant. 11, 256<sup>a</sup>, hinabgeht. Es ist resp. eine Lehrersliste des *Taragana*. Dieselbe lautet:

*sirîmaṃto suhaheû guruparivâdîi âgao saṃto | pajjosavaṇâkappo râjñjâi teṇa taṃ bucchaṃ || 1 || guruparivâdîmâlaṃ tîthayaro Vaddhamâṇa nâmeṇaṃ | tappattodayapaḍhamo Suhammanâmeṇa gaṇasâmî 1 || 2 || bîo Jambû 2 taû Pabhavo 3 Sijjambhavo caûttho a 4 | paṃcamao Jâsabhaddo 5 chaṭṭhâ Saṃbhâyabhadda-guru 6 || 3 || sirî Thâlabhadda sattama 7 atṭhamagâ Mahâgîrî Suhatthî a 8 | Suṭṭhîa-Suppaḍbhaddhâ Koḍia-Kâkaṃḍigâ navamâ 9 || 4 || sirî Iṃdadittasîrî dasamo 10 ikkâraso a Dittaguru 11 | bârasamo Sîhagîrî 12 terasamo Vajarasâmîguru 13 || 5 || sirî Vajjasena-*

1) Nro. 60 bei Klatt Ind. Antiqu. 11, 256<sup>b</sup>.

2) s. 16, 356.

3) *çrisamkheçvara-Pârçranâthâya n. | om n. | kalyâṇâni samullasaṃti vilasaty . . .*



*sûrî caüdasamo* 14, *Caüdasûrî pañcadaso* 15 | *Sâmanñtabhaddasûrî* 16 *solasamo rañña-*  
*disarâ* (?) 16 || 6 || *satarasa Vuttthadevo (ddh?)* 17 *sûrî Pajjouño athârasamo* 18 | *egûña-*  
*vîsâmo sîrî sîrî Mânadevagurû* 19 || 7 || *sîrî Mânatuñgasûrî vîsâmo* 20, *egavîsa sîrî*  
*Vîro* 21 | *bâvîso Jayadevo* 22, *Derâñamdo a tevîso* 23 || 8 || *caüvîso sîrî Vikkama* 24 *Nâra-*  
*sîñho pañcarîsa* 25, *chavîso* | *sûrî Sasamudda* 26 *sattâvîso sîrî Nânadevagurû* 27 || 9 ||  
*atthâvîso Bîduho* 28 *egûñatîso gurû Jayâñamdo* 29 | *tîso Ravîppaho* 30, *igatîso Jasadeva*  
*sûrivaro* 31 || 10 || *battîso Pajjuñño* 32 *tettîso Mânadeva jugapavaro* 33 | *caütîsa Vînala-*  
*camdo* 34 *pañatîsa Pujjuño sîrî* 35 || 11 || *sîrî Sarvaderasûrî chattîso* 36, *Derasûrî suga-*  
*tîso* 37 | *adâtîsâmo sîrî puño bi sîrî Sarvaderagurû* 38 || 12 || *egûñacâlîsamo (! Metr.)*  
*Jasabhaddo Nemicanñdagurubamdu* 39 | *câlîsamo Municanñdo* 40, *igûñalîso Ajâdevo* 41 || 13 ||  
*bâyîlu Vijayasîho* 42 *teâlâ huñtî egagurû bhâyî* | *Somappaha-Munîrayañâ* 43 | *caüñlîso*  
*a Jagacamdo* 44 || 14 || *Derimdo pañayâlî* 45, *châyâtîso a Dhammaghosagurû* 46 | *Soma-*  
*paha sagacatto* 47, *adacatto Somatilayagurû* 48 || 15 || *egûñavannho sîrî Derasumñdaro* 49,  
*Somasumñdaro pañño* 50 | *Munîsumñdar' egavannho* 51, *bâvannho Rayañaseharâ* 52 || 16 ||  
*terannho puña Lachîsâyârasîrîsaro muñeavro* 53 | *caüvannu Sugâsîhû* 54, *pañavannho*  
*Hemavîmalagurû* 55 || 17 || *Suvîhîa muñicûñamâñi kumayutamomahañamâhîrasamama-*  
*hîmo* | *Âñamñdarevîmalasîrîsaro a chavannho pattudharo* 56 || 18 || *sîrî Vijayadâvasûrî patte*  
*sagavannae* 57 *a adavannhe* | *sîrî Hiravîjayasîrî sañpâ Taragâña dîñamñdasamâ* 57  
 (58!) || 19 || *sîrî Vijayaseña sîrîppamuhelîñ ñegasîhûvagreñîñ* | *parikalâ puhavîale*  
*rîharannto dîñtu me bhaddam* || 20 || *itî çrîgurrâralîscâdhîyâñah sañpûrñah.*

### 1887. Ms. or. fol. 1114.

*sañdehavîshaushadhî*, Comm. des *Jinaprabhamuni*<sup>1)</sup> zum *Kalpasûtra*, sowie zu der in 66 *Prâkrîtîgâthâ* abgefaßten *paryushañâkalpanîryukti*<sup>2)</sup>; verfaßt in *Ayodhyâ sañvat* 1364 (AD 1308); — s. 16, 476. Jacobi l. c. p. 25, 26.

77 foll. (15 Z., à 45 *aksh.*); — Randbezeichnung: *sañdehavîshaushadhî*: — *sañ-*  
*vat* 1612 *varshe bhâdrapada va dî* 12 *bhaume çubhadîne* | *çrîmadDâhaçâgache bha°*  
*çrî çrî çrî Guñakîrttisîrî çashyarâcanâcârîya çrî Vîrasumñdaraçashya su o Munîrâjâharshâ-*  
*jâñî pathanârtham* || *çrî*; — sehr incorrect.

1 42<sup>b</sup>: *arham* | *dhyâtrâ çrî çrutadevîñ paryushañâkalpadurgapadavîrîttîñ* |  
*svaparâñugrahahetoh kîñcid îyam likhyate mayakâ* || 1 || *hîdayâñî sahrîdayâñam pary-*  
*ushañâkalpagocarâ sucîram* | *râjâñitu pañjike ñyam sañdehavîshaushadhî nâmi*  
 || 2 || *paryushañâkalpasya tâ ñdam keshucîd âdarçeshu mañgalârtham pañca-*  
*namaskâro drîçyate, sa ca subodha era; atre ñvâ ñdhyayane trayam vâcyam* || 3 *jîñâ-*  
*nâñ caratâñî, sthîvirâralî, paryushañâsâmucârî ca* | *tatrâ ñpi vartamâna-*  
*tîrthâdhîpatîvenâ ñsamopakârîtrât prathamam çrî Vardhamâñasvâminâç carîtam*  
*âhuh* | *çrî Bhadrabâhupâdâñ: teñam kâlêñam îtyâdî, te itî prækrîtaçcâlîvaçât tasmin*

1) zugleich Verf. der *vîdhiprapâ*, s. 16, 223, 369.

2) s. 17, 86.

kāle vartamānārasarpīnyāç caturthārakalakṣhaṇe, evaṃ tasmīn samaye tadviçeshe yatrā 'sau bhagavān Derānamdāyāç kukṣhuat daçamadera(loka)gatapushpottararimānād aratīrṇah, ṇaṃ çabdo vākyālakṣāre. atharā saptamyarthe ārshatvāt trītiyau 'va 'yaṃ ('tiyai 've 'yaṃ?) hetau vā. — 32<sup>a</sup> § 113 pūsamāna, — 33<sup>b</sup> § 117 sammaṃ sahaī 'tyādi samyak sahate. — 34<sup>b</sup> § 118 caṃdra īra somaleçye. — 35<sup>b</sup> § 120 anuttarenam nāṇenam ityādi. — 38<sup>a</sup> § 128 nava Mallai ityādi, — ibid. § 129 khuddāe ityādi kshudrātmā krūrāsvabhāco, — 38<sup>b</sup> § 132 Kuṃthū ityādi, kuṃ bhūmis tasyāṃ tishṭhati 'ti kuṃthuh prāññātiḥ, no 'ddhartuṃ çakyate ity anuddhari, — 39<sup>b</sup> § 147 chaūmatthapariyāyaṃ pāññittā iti, chadmasthapariyāyaṃ chadma pūrayitrā, desūññāṃ ti, — ibid. § 148 navavāsasayāṃ ti çrīVīraññirrite navasu . . . [s. Jacobi p. 114], — 40<sup>a</sup> iti çrīVardhamānasya caritram abhīḥitaṃ, sāmpratam çrīPārçvanāthasyā laçatas ('sya le<sup>v</sup>) tad abhīdhūyate . . . — 41<sup>a</sup> Aufzählung der 72 kalās, — 41<sup>b</sup> desgl. der 64 mahālaguṇās. — schl.: iti caturviṃçatijñācaritrāṇi samāptāni.

2 45<sup>a</sup>: sāmpratam sthāvīrāvalī(ṇ) raktukāmaḥ prakramate: — schl.: parīkahiyamti samavasaraṇāṇi varshā cāturmāsī ca sthānarūpāṇi gaṇasthāvīrāvalī.

3 56<sup>a</sup>: sāmpratam paryuṣaṇāsāmācārīṃ rīvakṣur ādau paryuṣaṇā kadā vidheye 'ti çrī Mahāvīratadgaṇadhāratacchīshyadrīshṭāṃteuā 'ha: te ha ṇaṃ kāleṇaṃ ityādi. vāsāṇaṃ ti āshādhacāturmāsakādīnād ārabhya savi(ṇ)çatīrātre māse vyatikrānte bhagavān (pajjo)savei ti paryuṣaṇāṃ akārshīt. se keṇetyādi praçnavākyam, jaū ṇaṃ ityādi, — 56<sup>a</sup> iti remi tti çrī Bhadrabāhusrāmī svaçīshyābhū (!<sup>u</sup>!) pratibrūte . . . (s. Jacobi p. 126) abhīḥitaṃ, iti svarāṃtaç ca dvīr iti ilopakāraṇasya ca dvītre uvadamsei tti iti rūpaṃ, payyosavaṇākappo samatto tti, paryuṣaṇākalpah samāptah || paryuṣaṇa ve svāsu ekākṣetre nivāsas tasya sambandhi kalpah sāmācārī sādhuṃ pratītya vidhipratishedharīpe 'tikartacyatā tad-abhīdheyāyāgād ('yayo<sup>o</sup>) adhyayanam apī paryuṣaṇākalpo ratnaparīkshāgajaçikshādivat, sa ca daçāçrutaskamdhasyā 'shṭamadhyanam samāptamḥ, samarthītam itī ||

Es folgt nun der Comm. zur niryukti; atha paryuṣaṇe 'ti kaḥ çabdārthah, ucyate, parī samāstyena ushamti parivasamti vā sādhaṃ kṛitābhūgrahā asyām iti paryuṣaṇā varshārātra | idaṃ ca bhagavān niryuktikāra eva nīruktam upadarçitarān iti prastutādhyayanasaṃbandhī tiyuktir (niry<sup>o</sup>) apī kiṃcid vyākhyāyate, tasyāç ce 'dam ādyaṃ gāthādvayam: payyosavaṇāe akaraṇa homti u imāṃ gaṇāṃ pariyāya capāmāyā (!) | parivasāṇam pajjusana pajjosavana ya vāsavatthavaṇā payyosavaṇārāso yā | padhamasamosaraṇam ti ya thavaṇā jettḥoyāhe 'gattḥā | payyosavaṇā tesīm akkharāṇam imāṇi gaṇ(ṇ)āṇi gaṇanīshpannāni Çakendra-puraṃdaravat egattḥīyāṇi dasa nāmāṇi bhavanti, tam jāhā: pariyāgavavatthavaṇā 1, payyosavaṇā 2, pagāyā 3, parivasana 4, payyusana 5, payyosavana 6, vāsārāso 7, padhamam samosaraṇam 8, thavaṇā 9, jettḥoyāha 10 ti, tatha pavvayyāpariyāu jamhā payyosavaṇā varīsehīm gaṇīyāṇi jāhā āloyaṇamaṇḍanagādīsu je hārāyāññīyāe, karemaṇesu anayyamaṇe pariyāe purvā (chā?) bhavati. kaī payyosavaṇāu uvatthāvīyassa tti te 56<sup>b</sup> ṇa pari-





*thayuktam pṛithak 2 kathanam bāraṃ bāraṃ śishyān upadeṣayati. śrīparyūśhaṇā-  
kalpaḥ tīrthamkaragaṇadhāropadeṣena śrīdaṣāṣrutaskamdhasya aṣṭamādhyā-  
yanam samāptam. śrīkalpasūtram saṃpūrṇam iti | śrī. śrīr astu | kalyāṇam  
astu, śreyam.*

**1890.** Ms. or. qu. 670.

Fragment eines anscheinend auf das *kalpasūtram* bezüglichen Textes in *bhāṣā*.

Aus India Office 2727 in lateinischer Umschrift abgeschrieben von Paul Goldschmidt; 12 Seiten: — auf 1<sup>a</sup> Aufschrift: *atha śrīrākadharmakalpasūtra-  
prārambhah.*

Beg.: *śrīgaṇeṣāya n. | dāmsaṇe samuṣṣanne | sāyaṇā parinivvuc bhāgavam |  
uttaraphūlgunīnakshatri | jagannātha rahāṃ cyaranakalpānika hūṃ | uttaraphūl-  
gunīnakshatri śrīMahāvīra rahāṃ | garbhāpahārakalyānika | uttaraphūlgunīnakshatri  
janmakalyānika | ut<sup>o</sup> dīkshākalyānika | ut<sup>o</sup> jñānakalyānika hūṃ | muktīpada-  
prāpta hūā. — bricht auf p. 12 mit der ersten Zeile von fol. 4<sup>b</sup> ab: *tuī ekasāga  
4<sup>b</sup> tre visatīrtham karahusiṃ ||**

**1891.** Ms. or. fol. 672.

Die *kalpāntarvācyāni* (= A), eine Art Commentar zum *kalpasūtra*, der sich aber, s. bereits oben p. 651. nach einer ganz selbstständigen Einleitung (bis 9<sup>a</sup>), nur ganz lose daran anschließt, daraus nur die Anknüpfungspunkte für Herbeiziehung einer großen Zahl von Legenden und sonstigen Angaben entnimmt, die theils in *Sanskṛit*, theils in *Prākṛit*, hie und da auch in einem Gemisch von Beidem, abgefaßt sind. Ja sogar der eigene Text selbst ist einige Male, so z. B. gleich in dem offenbar auf ziemlich alterthümlichem Material beruhenden Eingange, geradezu in *Prākṛit*, resp. *bhāṣā*, abgefaßt. Der Verf. lebte später als *Hemacandra*, dessen Grammatik er citirt und den er als *śrīsūri* bezeichnet, s. 9<sup>b</sup>. 59<sup>a</sup> (wo resp. noch allerhand andere Autoren von ihm genannt werden). 60<sup>a</sup>: — s. 16, 474-76.

62 foll. (15 Z., à 42 aksh.): schl.: *iti śrī kalpāntarvācyāni paramagurugachā-  
dhirāja śrī Ratnaṣekhara<sup>1</sup>)sīrīśishyaprararāḥ śrī Ahammadāvādanagare catur-  
māsīṃ sthītaḥ pūjyapaṃ Jīnahaṃsagaṇi pādair likhitāni*, das nun noch Folgende, wohl Datum etc., ist durch Ueberstreichen unlesbar gemacht: — mit Randglossen, besonders im Eingang.

Einleitung bis 9<sup>a</sup>: *purīma carīmāṇa kappo, maṃgalaṃ Vaddhamāṇa-  
titthammi | iha parīkahiā Jīṇa 1 gaṇa -harāi therāvali 2 carittaṃ 3 || 1<sup>2</sup>) ||*

<sup>1</sup>) No. 52 (*saṃvat* 1457-1517) bei Klatt *Indian Antiqu.* 11, 256<sup>a</sup>.

<sup>2</sup>) unter *carittaṃ* ist hier wohl die *sāmācārī* zu verstehen; — in der zweiten Recension des Werkes, die in 1886 (C) und 1892 (B) vorliegt, bildet dieser Vers nicht den Eingang, sondern findet sich erst nach einer längeren, hier fehlenden Darstellung, s. unten p. 667.

*purimacarima Jñāsāsūnam | esa kappo cere jam vāsasu pajjosavijjāi | vāsampadaū mā vā | majjhimagānam puṇa bhayaṇijjam | pajjosarinti vā na vā | maṅgalam ca cū Vaddhamāṇasāmītitthe | jena ya maṅgalam teṇa jñāṇam carīdām kahijjānti | samosaraṇāni a, maṅgalattham eva ya therāvaliā kahijjāi ||*

*kalpo daḍadhā, tad yathā: ācelukku 1, 'ddesia 2, sikkāyara 3, rāyapimḍa 4, kiikkamme 5 | raya 6, jittḥa 7, paḍikkamaṇe 8, māsam 9, pajjosaraṇakappe 10 || 2 || acelatram mānādyupetajñāprāyaḥcuklavasthāritvam (!) 1, anddesika piṇḍa ekaṃ cramaṇādīm ācṛitya kṛitah (tā B) sarveśhām akalpāḥ 2, sikkātaro vāsatisrāmī tasyā 'cānādy akalyaṃ 3, rājā deçādhīpatīs tasya piṇḍo 'kalpāḥ 4, kṛitīkarma sarvābhīh sādhrībhīr laghor apī sādhoḥ kāryaṃ 5, vratāny ādyūṇtyārhatām (Dual!) pañca, çeshārhatām tu catvāri, turyavratasya strīnām parigraharūpatrena pañcamavrata evā 'ntarbhārat 6, jyeshṭhatram, sādhinām ādyūṇtyārhatām upasthāpanāparyāyena, çeshārhatām tu dīkshayā 7, pratikramaṇam ādyūṇtyārhatām avacyaṃ dvīh, çeshārhatām tu kāraṇe eva 8, evaṃ pītubaddhakāle ekatra māśāvasthānarūpo māśakalpāḥ 9, varshāsu caturmāsāvasthānarūpāḥ paryuṣhaṇākālpaḥ ca 10 jñeyau (auch B).*

*ācelukko dhammo, purimassa ca pacchimassa ya jñassa | majjhimagāna jñāṇam, hoi sacelo acelo a || 3 (1 B 4<sup>b</sup>) || saṅghāduddeseṇam, oghāhīm (ughāi B) samaṇāi ahigacca (auch B) | kaḍam iha sarvesim cia, na kappae purimacarimāṇam || 4 (2 B) || majjhimagāṇam tu imam, jam kaḍam uddissa tassa cere tti | no kappāi sesāṇa u, kappāi tam esa mera tti || 5 (3 B) || sikkāyara tti bhavmā, ālā (ālaya B) sāmī a tassa jo piṇḍo | so sarvesi na kappāi, pasamgugurudosabhārāo || 6 (4 B) || jāi jaggaṇti surihā, karimti (karamti B) ārassayaṃ ca ammattha | sikkāyaro na hoi, sutte va kae va so hoi || 7 (5 B) || tana 1 1<sup>b</sup> ḍaḍala 2 bāra 3 mallaga 4 sikkā 5 saṅthāra 6 pīla(dha B) 7 levāi 8 | sikkāyarapiṇḍo so, na hoi se hoi sorahio || 8 (6 B) || mudāigūṇo rāyā, atṭhaviho tassa hoi piṇḍu tti | purime arāṇa eso, rāghāyādhīm paḍikuttḥo || 9 (7 B) || muio mudhabhāsitto | pañcahīm saddhīm (sī<sup>b</sup> B) tu bhavṇae rajjam | tassa u rajjo piṇḍo, turri-varāṇmī bhayaṇāo || 10 (8 B) || . . . — 2<sup>a</sup> . . . || 34 (32 B) || evaṃ eso kappo dosābhāve 'pi kajjamāṇo a | suṇḍarabhārāo khalu | cārittaraśāyaṇam hoi || 35 (33 B) || evaṃ kappavibhāgo, tāo sahanāyao muṇeavro | bhāratthajjuo itthāi, sarvattha vikāraṇam eam || 36 (34 B) || yathā: kenā 'pi rājñā svasutasyā 'nāgatacīkītsāyām kāryamāyāyām trayo vaidyā ākārītāḥ: teshv ādyah prāha: madaushadham sadbhāve vyādhim apānayatī abhāve tu pratyuta navyaṃ tam (tam f. B) karotī, rājño 'ktaṃ: sūptasīṇhotthāpana-kalpenā 'neūā 'lam; dvitīyah prāha: sadbhāve vyādhim apānayatī abhāve ca na doṣam karotī, rājño 'ktaṃ ("ce B): bhasmani hu 2<sup>b</sup> takalpenā 'neūā 'py alam iti: tritīyah prāha: rājan! madaushadham sadbhāve vyādhim apānayatī abhāve 'pi saubhāgyatustī-pushtyādyanekagūṇakṛit, tato rājñā tat kārayitvā sa sammānitāḥ: evaṃ esha kalpo 'pi tritīyaushadhavaj jñeyah.*

*purimāṇa duvvisujjho, carimāṇam durāṇupālo kappo | majjhimagāna jñāṇam, suvvisujjho suhaṇupālo (so auch B) a || 37 (35 B) || ujjiṇḍā purimā khalu, naḍānāyāu*

kuṃṭi nâyavâ | vakkajadâ puṇa carimâ, ujjupamâ majjhimâ bhaṇiâ || 38 (36 B) ||  
 rîjujadâ, yathâ: narṭtakîṇṇityâvalokakakâh sâdhuḥ<sup>1)</sup>, yathâ vâ: deçanâmnai 'va sarvatra  
 prasiddhaḥ Kaumkaṇo vaṇiḥ | kuṭuṃbamohaṃ saṃtyajya, vṛiddhatre vratam âdade || 1 ||  
 .. || 8 || çrîViratîrthe tu vakrajadâh, yathâ: kaçci(c) chreshṭhiputro durvinîtaḥ pitrâ sva-  
 janasamakshaṃ pitrâdûmṃ pratyuttaram na deyam iti çikshîtaḥ . . . , . . . madhyama-  
 tîrthakṛîkâ 3<sup>a</sup> le tu rîjuprâjnâh tathâ 'huḥ: (5 vv.), — 3<sup>a</sup> evaṃvidhe kshetre sâdhu-  
 bhîç caturmâsake stheyam, . . (v. 6), yatra ca sâdhavaç caturmâsîm tishṭhamti  
 tatrà 'smîn parvaṇy avacyam maṅgalârtham idaṃ dharmaçâstram çrîkalpâbhîdham  
 vâcayamti, ato 'smâbhîr api tadartham vâcyate:

mantrânâṃ parameshṭhîmantramahimâ, tîrtheshu Çatruṃjâyo, dâne prâñi-  
 dayâ, guṇeshu vinâyo, vrahma vrateshu vratam | saṃtoṣo niyame, tapassu ca çanas,  
 tattreshu saddarçanam sarvajnoditasarvaparasu param syâd vâṛshikam parva ca  
 || 7 (1 B) || mahîbhṛîtsu gîrîr Merur, vṛiksheshu surapâdapah | cakravartî nareṃdreshu,  
 cîmtâmanîr manîshu ca || 8 (2 B) || . . . || 9 (3 B) || Çatruṃjâyo `dris tîrtheshu mantreshu  
 ca namaskṛîtiḥ | gajendrapadam ambhassu, dharmeshu dharmâ ârḥataḥ || 10 (4 B) ||  
 Dhanamjâyaç ca yodheshu, çâtibhadraç ca bhogishu | kavîndreshu ca sarveshu Siddha-  
 seno Divâkaraḥ || 11 (5 B) || Sthûlabhadro munîndreshu, çîlavatsu Sudarçanaḥ |  
 Hanûmân svâmîbhakteshu, Sîtâ çeshasatîshu ca || 12 (6 B) || . . paropakârîshu yathâ,  
 râjâ Jimûtavâhanaḥ || 14 (8 B) || jnâneshu kevalajnânâṃ mokshasaukhyam suksheshu ca |  
 tathâ pa 3<sup>b</sup> ryushaṇâparva sarvaparasu co 'ttamam || 15 (9 B) || [yathâ]<sup>2)</sup>, kshîra-  
 mâhi (mâṃhîṃ B) gokshîra, jalamâhi Gaṃgânûra, . . strîmâhi Raṃbhâ . . parva-  
 mâhi paryushaṇâparva, atra ca sarvaçaktyâ dharme<sup>3)</sup> yatanîyam . . , — idaṃ (B 8<sup>a</sup>)  
 ca Dîgaṃbarânâṃ Jamâtîparva 8 dinâni mahotsavo, Naṃdîçvarodyâpanam upa-  
 vâsah 1, Yaçodharacaritraṃ ca vâcyate, loke ca bhûdra(drapada B) çu di paṃcam-  
 yâm rîshîpaṃcamî `ti parva, tatkathâ ca, yathâ: Pushpavatyâṃ viprasya suto  
 `bhût . . . , — 4<sup>a</sup> tadanamtarâṃ loke pravṛîttâ paṃcamî: adhikamâse saty evaṃ  
 vâcyate, yady api çrâvanâdirvṛiddhau 80 dinûih paryushaṇâparva kriyamânam asti,  
 tathâ `pi tut 50 dinûir eva jneyam, adhikamâsasakta 30 dinûinâm kulacûlâtrenâ `gaṇanât,  
 . . jyotîhçâstre ca, . . iti Ratnakoçâdivacanât . . , yatu uktaṃ çrî Âraçyake . . . , —  
 4<sup>b</sup> tathâ ca niçîthacûrñîh . . , — tathâ niçîthacûrñîdaçamoddeçake `py uktaṃ . . ,  
 — 5<sup>a</sup> iti tîrthodgâraprakîrṇakavacanât, — ibid. tato bhûdra çu di paṃcamyâm  
 eva paryushaṇâkṛîtyâni kâryâni, — 5<sup>b</sup> ity adhikamâsakavicârah, . . jîyâd idaṃ  
 paryushaṇâkhyaparva. . . atra ca parvaṇi çrîkalpah çravaṇîyah, . . yathâ  
 parvasu dipâlî, sarvâtmasu sukhârûhâ | kalpah saddharmaçâstreshu, sarvapâpaharas  
 tathâ || 3 || es folgen noch weitere 15 Verse (davon 9-13 in Prâkrîṭ) zur Verherr-  
 lichung des kalpa.

1) dies ist in B speciell ausgeführt, s. unten p. 667.

2) aus B, fehlt A.

3) fehlt B.



6<sup>a</sup> . . || 18 || *kalpaṣṭravāṇe cā`yaṃ vidhīḥ . . .* (v. 19-23; v. 19 in *Prākṛit*), — *samprāpte ca mahāparvaṇy asmiṃ rismerabhācānāḥ | vidheyam vidhinā Nāgake*

6<sup>b</sup> *tune`rā`śhṭamaṃ tapaḥ || 24 || tatkāthā yathā: Cāndrakāntāpuryāṃ Vijaya-seno rājā, . . . tathā srajanāir Nāgaketur itī dattanāmā sa bālo`py ājanma catuḥparvyāṃ caturtham caturmāsake shashṭham paryuṣhaṇāyāṃ cā`śhṭamaṃ kurvan sāmāyika-paushadhapūjādīnīshṭhō yāwane`pi jitemdrīyo jajne . . .* — 7<sup>a</sup> *itī tapasi Nāgaketu-kathā: es folgen weitere drei Verse, der erste in Prākṛit, zum Lobe des kalpa . . .*

*ayam* (B 14<sup>b</sup>) *ca crikalpo daḍḍerutaskamdhasyā`śhṭamam adhyayanam cṛi Bhadrabāhusrāmībhīḥ pratyākhyānapravādākhyānavamapūrvād uddhṛitah; pūrvāṇi ca* 1 1. 2 2. 3 4. 4 8. 5 16. 6 32. 7 64. 8 128. 9 256. 10 512. 11 1024. 12 2048. 13 4096. 14 8192 *sarvasamkhyā* 16383 *etādravastīpramāna*<sup>1)</sup> *mashīpūṃjalekhyāni, tatra utpādapūrvē*<sup>2)</sup> 1. *koṭī padānām*, 2. *agrāyaṇīye* 96 *lakshāḥ*, 3. *vīryaprarāde* 70 *lakshāḥ*, 4. *astināstīprarāde* 60 *lakshāḥ*, 5. *jñānaprarāde* *ekapadonā koṭī*, 6. *satyaprarāde* *śaṭ-padādīkā koṭī*, 7. *ātmaprarāde* 26 *koṭyāḥ*, 8. *karmaprarāde* *ekā koṭī* 80 *lakshāc ca*, 9. *pratyākhyānaprarāde* 84 *lakshāḥ*, 10. *vīryāprarāde* *ekā koṭī* 10 *sahasrāc ca*, 11. *aramdhya-pūrvē* 26 *koṭyāḥ*, 14. *bīṃdusāre* 12 (!) *koṭī* 50 *lakshāc ca*.

*atra crikalpe trayo`dhikārāḥ: jinacaritrāṇi* 1, *sthavirāvali* 2, *sāmācārī ca* 3, *purīmacārī*<sup>3)</sup>.

*na ce`dam Jinaḍḍasanam arvācinam, vedādīshv apī tadvarṇanāt*<sup>4)</sup>: *tatha hi: vedeshu jīnapramāṇāṃgulā darrī* (<sup>o</sup>*rvi`ti* B): *tathā yajurvede vācṛadeva-ṛican: oṃ ṛishabham paritram purahūtam adhvaram. yajneshu nagnaṃ paramam paritram. cṛutadharam yajnapatīpradhānam, ṛituryajana* (!) *paçum imdram dhare`ti svāhā*

7<sup>b</sup> *oṃ trātāram imdram*<sup>5)</sup> *ṛishabham vadanti, amitāram imdram tum arishṭānemiṃ, bhare* 2 *subharam supārçvam imdram, hāre tu çakra*(*kre* B) | *ajitam jīnem-dram* (*jīte*<sup>o</sup> B), *tad varddhamānam purahūtam imdram svāhā || oṃ nagnaṃ su-cīraṃ digrāsāyam* (<sup>o</sup>*sasam, yaṃ* B) *brahmagarbham sanātanam* 2 || *upāṃi vīram puruṣam aruhamtam ādityavarṇam*<sup>6)</sup> *tamasah parastāt* (*pu*<sup>o</sup> B) || *oṃ svasti*<sup>7)</sup> *nah imdro cṛiddha*(*dāhi* B) *çravāḥ svasti nah puruṣa cīcṛavedāḥ | svasti nas tārḥshyo`rishṭānemi svasti nah* (*na* B) *vṛihaspatīr dadhātu || dīrghāyutvāya balāya varçase suprajātayaḥ raksha* 2 *ṛishṭānemi svāhā; atha yajueshu mūlamantrāḥ: oṃ loka cṛī pratishṭhitāṃ caturvīçatīrṭhakarān, Ṛishabhādyān, Vardhamānāntān siddhāntān çaraṇam prapadyāmahe, oṃ paritram agnīm upasprīçāmahe, yeshām jātāṃ suprajātāṃ yeshām dhīraṃ sudhīraṃ yeshū*(*ṇ*) *nagnaṃ sunagnaṃ vrahma suvrahmacārīṇam uditena*

1) *eastī* auch in B (14<sup>b</sup>) C (3<sup>a</sup>); — s. 16, 353. 366.

2) s. 16, 354 fg.

3) weiter nichts! ganz ebenso B (15<sup>a</sup>); hiermit ist denn wohl der im Eingang stehende Vers und die anderen alterthümlichen Angaben, die sich an ihn anschließen, gemeint. Dieselben sollten eigentlich hier erst ihre Stelle haben? — die Worte *na ce`dam* schließen sich unmittelbar an! 4) das Folgende ist eine höchst erweckliche Untersuchung! s. 16, 475.

5) cf. *Rik* 6, 47, 11.

6) s. *Vs.* 31, 18.

7) s. *Rik* 1, 89, 6.

*manasâ anudîtena manasâ derasya maharshayo maharshîbhîr juheti* (auch B) *yâjâkasya yajatasya ca, sâ eshâ rakshâ bhavatu çâmtîr bhavatu tushîr bh. vîddhîr bh. çaktîr bh. svastîr bh. çradhdhâ bh. nîrvyâjam bh.; vrahmâñdapurâne* 'py *uktam: Nâbhis tu . . : tathâ "rañyake(!) Rîshabha eva bhagarân vrahmâ, tena bhagaratâ vrahmanâ svayam evâ "cârñâni vrahmâni, tapasâ ca prâptah param padam; Prabhâsapurâne* 'pi . . , — 8<sup>a</sup> (B 16<sup>a</sup>) *tathâ Çivapurâne: Kailâse vimale ramye Vîshabhoyam Jineçvaraḥ . . , — Bhâgavate: Nâbheḥsutah sa Vîshabho . . , — Skâñdapurâne 18 sahasrasaṅkhye nagarapurâne* 'tiprasîddharvîddhanagarasthâpanâdî *vaktaryatâdlikâre . . Bhavâvatârarahasye shatsahasraih çrî Rîshabhacarîtram samagram asti . . , — punar gagara(nag<sup>o</sup> B)purâne . . iti nagara* (so auch B 16<sup>b</sup>) | *purâne . . , — 9<sup>a</sup> (B 17<sup>b</sup>) idam çrî Rîshabhakâlîmajanânâm âyuh, tata ekasmîm apî pârve bahûnâm apî caturyugñân gamanât çrî Rîshabhâyushi ca bahûnâm apî brahmanâñm pâtât katham nâma çrî Jinaçâsanasyâ 'rvâcînatvam?*

Nachdem der Verf. so das Alter des *Jinaçâsanu* erhärtet, geht er, ohne irgend welche Vermittlung, dazu über, an einzelne Worte oder Sätze aus dem *Kalpâsûtra*, resp. an die als zur Erklärung dazu gehörig beigebrachten, in *Prâkrît* oder *Sanskrit*, oder einem Gemisch von Beidem abgefafsten *kârikâs*, mehr oder minder ausführlichere Erörterungen anzuknüpfen (wobei B sich durch erheblich gröfsere Ausführlichkeit, speciell bei der Erklärung der beigebrachten Verse, vor A hervorthut).

1 52<sup>b</sup>; — § 9<sup>1</sup>) *lakḥṣaṇavañjanugunoraveyam ti.*

§ 10 *aî* (so AB) *hâsapamecamâñam ti* 9<sup>b</sup> (B 21<sup>a</sup>), *vrahmâ* 1 'ñbhoruha<sup>2</sup>) 2 *vishnu* 3 *vâyû* 4 *bhagaratsañjanam* 5 *tato Nâradañ* 6, *Mârkamḍeyam* 7 *athâ 'gnidâivatañ* 8 *iti proktañ bhavishyam* 9 *tathâ | tasmâd brahmaricartasañjanam uditañ* 10 *luñganam* 11 *varâhañ* 12 *smṛitañ, skâñdanam* 13 *vâmana* 14 *matsya* 15 *kûrma* 16 *garuḍam* 17 *vrahmâñdanam* 18 *ashtâdaçañ* ||, — *evam smṛitayo 'pi: Mânavi<sup>3</sup>)* 1 *Âtreya* 2 *Vaishnavî* 3 *Hârîti* 4 *Yâjñavalkî* 5 *Auçanasî* 6 *Âñgîrasî* 7 *Yâmî* 8 *Âpastambî* 9 *Sâñvartî* 10 *Kâtâyânî* 11 *Vârhaspatî* 12 *Pârâsarî* 13 *Çâñkhî* 14 *Dâkshî* 15 *Gautamî* 16 *Çâtâtapî* 17 *Vaisishtî* (! *Vaiçishtî* B) 18; — vier *vedâh*: . . , — vier *upavedâh*: *dhanur<sup>o</sup> âyur<sup>o</sup> gaṃdharc<sup>o</sup> adhyâtma(!) vedâh*: — *vâgarâñe tî, Añdrañ* 1 *Pâñini* 2 *Jainendrañ* 4) 3 *Çâkatâyana* 5) 4 *Vâmanañ* 6) 5 | *Cândrañ* 6, *Sarasvatîkañthâbharañ* 7) 7, *Buddhîsâgarañ* 8 || 1 || *Vîçrâmtavidyâdharan<sup>o</sup>* 9) 9 *ca Bhîmasenañ* 10 *Kalîpakanam* 11 | *Mushṭhi*

1) diese Zahlen füge ich hier meinerseits nach Jacobi's Ausgabe hinzu. 2) *padma* m.

3) die Aufzählung in C (5<sup>b</sup>) lautet wie folgt: 4. 10. 8. 13. 3. 14. *Vedavyâsa* (7). 7. 2. 15. *KavîlakâñtaSvarasvatîkṛitañ* (11). 11. *Vîçvâdaça* (? 13). *Nârada* (14). 12. 18. 16. 1 (? *Bhîṣṅuproktañ*!). 5; von den oben Genannten fehlen resp. 6. 9 u. 17. 4) *Imdragomîprañîtam* m.

5) *JainaÇâkatâyâcâryaprañîtam* m. 6) *Vâmanakṛitañ* m. 7) *Bhajakṛitañ* m.

8) *çrî Bhadreçvarasûrikṛitañ dipakanam vyâkarañam* m. C liest im Texte selbst: *Buddhîsâgara* 8, *VîçrâmtaVâmanakṛitañ* (!) *vidyâdharan<sup>o</sup> ca* 9.

(! °shṭi BC)vyākaraṇam (1aivam 13 Gaudam 14 Namdijayotpalam 15 || 2 || Sārasvatan 16 Siddha-Hemam 17 Jaya-Hemam (Hā° C) 18 tathā'param | iti vyākaraṇam sarvam çabda-prā 10<sup>a</sup> bhṛītasambhavam || 3 ||, athavā `shṭau mahāvyaākaraṇāni: vrāhamam 1 aiçānam 2 aiṇdraṃ 3 ca prājāpatyam 4 vṛihaspatim 5 | trāshtram 6 Aṇicalam ce `ti 7 Pāṇinīyam athā `shṭomam ||, — vidyāḥ 14, çikshā kalpa vyākaraṇam chumdo jyotisham niruktih itī shaḍamgāni, vier vedāḥ 10, mīmāṃsā 11 tarkavidyā 12 dharmaçāstram 13 purānam 14; — samkhāne tti (zur Erklärung folgen allerhand Rechenexempel geometrischer Art, stambhaparimānam etc., schl.) . . ityādi bahuvīdhāni samkhyāçāstrāni.

§ 14 sayakkāni itī 10<sup>b</sup> (B 22<sup>b</sup>) . . (11 vv.).

§ 16 dhammasārahānam tī 11<sup>a</sup> (B 24<sup>b</sup>: B führt resp., 23<sup>a</sup>-26<sup>b</sup>, den Text des ganzen § 16 einzeln auf und erkärt ihn Wort für Wort) tathā hi: çrī Mahāvīro viharann ekadā bhuraṃ | udyāne samarāsārshīt purād Rājagṛihād bahih || 1 || putra(h) (Vreṇika-Dhāriṇyos tatra çrutvā vibhor girah | prabuddho `shṭau priyās tyaktvā Megho dikshām upādade || 2 || atha<sup>1</sup>) Meghakumārasya çrī-Juātūdharmakathāṅgokta riddhivistaro yathā: tae ṇam tassa amṇāpiyaro . . längeres Citat nebst Worterklärung, dabei 12<sup>a</sup> die Namen der fremden Dienerinnen, resp. Völker<sup>2</sup>) in folgender Gestalt: khujjāo, cilāo, rāmaṇo, raḍabhāo, babbarāo, paṇsiāo, jonaāo, pathaviāo, isiṇāo, cārūṇiāo, lūsiāo, lūsiāo, demaliāo, siṃhalāo, ābarāo (!), puhṇdiāo, pakkaṇāo, maruṇḍiāo, bahalāo, sabarāo, pārasāo jāṭiyā dāsyah, — 12<sup>b</sup> ityādi riddhim tyaktvā pitrā ekadinam 108 saurāṇyaparyaratuādikalaçair mahāmahena rāje bhūshikto `py anūrchito . . pravarrāja, die Erzählung geht nun in Versen, v. 3-33, weiter bis 13<sup>b</sup>, iti Meghakumārakathānakam<sup>3</sup>).

§ 19 logacherayabhūe ity atra 13<sup>b</sup> (B 26<sup>b</sup>), urusagga 1 gabbhaharaṇam 2, itthittham 3 abhāvā purisā 4 Kanhassa Ararakamkā 5 awayaraṇam camdasārāṇam 6 || 1 || Haricamsakuluppattī 7 Camaruppāo a s aṭṭhasayasiddhā 9 | assaṇṇjayāṇa pūā 10 dasa vi uṇṇteṇa kāleṇa || 2 || etayo vyākhyā: . . upasargāḥ samabhavaṃs, tad āçcarayam 1: — tathā gurbhaharaṇam çrīVirasya jātam, tathā hi: çrīViro Maricibhave . .

14<sup>a</sup> . ., etad āçcarayam 2: — tathā strītīrtham, tīrtham purushū eva pravartayanti, iha tv avasarpṇiyam Kumbharipatiputryā Mallī-abhūdhānyā 19 tīrthakaratreno `tpannayā tīrtham pravartitam, tathā hi: Mahābalō rājā . . Vaijayaṇturimāne surah samutpede, tataç cyutrā Mithilāyām Kumbharājnaḥ Prabhāratyāḥ patnyūḥ prāḷjanmakṛitamāyūrjitastrīvedakarmavaçato Mallī itī nāmnū putrī jāti, prāptayanvanā tāt shad apī rājakumārān abhilashamāṇān annakavalaparipūritāṇtarusvarṇaputtahikayā nijapratichamūdarūpayā pratibodhya yathāvidhī pravrajya keralājnanam udapādāyat, aṣṭamahāprātihāryādi tīrthamkarāṇiddhyā tīrtham pravartayat 3: — tathā `bhāvīkā-

1) was folgt, fehlt in B, wo sich v. 3 unmittelbar an v. 2 anschließt.

2) s. oben p. 431, 469, 537, 547, 582, 606.

3) in B schließt sich hier noch der weitere Text von § 16 nebst Erklärung an.





Wesentlichen eine metrische Darstellung der folgenden Abschnitte des *Kalpas*: *um-mukkalābhāro, kameṇa aha juraṇaṃ samajupatto | bhogasamatham nāṃ, uminā-piyaro a Virassa || 1 ||* . . (15 vv. in *Prākṛit*): 28<sup>b</sup> *evaṃ pratipanne samudhikam varshadrayam prāsukaishanūyāhārah*: 29<sup>b</sup> *tataḥ ṛī Namdivarddhanādishṭāḥ kantiṃbikapurushā anekastambhaçatasamṇirishṭam maṇikanakavicitrām . . çibikām upasthāpayanti.*

§ 116 *uṇagāriam parvaie ti* 30<sup>b</sup> (B 60<sup>a</sup>) *sakkāiā derā bhayavaṇṭam vaṇṭiṃ separitosā | kaya Namdisa* 31<sup>b</sup> *rajattā nia2ṭhānām sampattā || 1 ||* . . 4 vv. in *Prākṛit*, dann 55 vv. in *Sanskṛit* und *Prākṛit*: — 33<sup>b</sup> *anūyayavāsam Siddhatthapuram tilathambhapuccha* (pushpa B) *nishphattā | uppādei aṇajjo | Gosāto vāsabahulāe ||* . .

§ 120 *terasamassa samracharassa* 35<sup>b</sup> (B 67<sup>b</sup>), *uara kira cāummāse . .*: 36<sup>a</sup> (B 69<sup>b</sup>) *ṛī Apāpāmahāpurāṇi yajñārthā Somilo dvijaḥ | tadāhūtāḥ samājagmur ekādaça dvijottamāḥ || 2 || Imdrabhūtāḥ . .*: — 37<sup>b</sup> (B 72<sup>a</sup>) *Sarasvatīkaṃṭhābharaṇu-vādirijayalakshmi*<sup>o</sup>: — auf 38<sup>b</sup>-40<sup>a</sup> (B 73<sup>a</sup>-75<sup>b</sup>) wird von den elf *gaṇadhara* gehandelt, schließt: *iti gaṇadhara vādāḥ sampūrṇāḥ*. — § 127 *jīṭṭhassa Goamassa ti* 40<sup>a</sup> (B 75<sup>b</sup>), *ṛī Gautamo 'pratimarūpakāṃṭisaubhāgyagajagatiprathamasaṃhana(na)samsthāna . .* — § 130 *khuddāe bhāsarāsī mahaggahe ti*, 41<sup>a</sup> (B 76<sup>b</sup>), *tatra grahā: aṃgāraka 1 rikālaka 2 lohītāksha 3 çanañçara 4 ādhunika 5 prādhunika 6 . . iti ashtā-çitigrahāṇām nāmāni*: — § 131 *kālagae via(vā B)kkamte ti* 41<sup>a</sup> (B 77<sup>b</sup>) *svāmīno mokshasamayaṃ vijñāyā 'sanakampataḥ | . .* (16 vv.), 41<sup>b</sup> *iti ṛīvīracaritraṃ*.

§ 154 *Pāse nāme ṇaṃ ti* 41<sup>b</sup> (B 78<sup>b</sup>), *dhātṛibhir imdradiṣṭābhīr lātyamīno jagatpatīḥ | krameṇa varṇidhe rājñām aṃkato 'ṇkeshu saṃcaran || 1 ||* . . (35 vv. und Prosa). — § 158 *je kei urasaggā* 43<sup>a</sup> (B 81<sup>a</sup>) *viharāṇi ekadā svānī nagarāsannivartinaṃ | tāpasūçramam āyāto yayau cā 'stam dirākarah || 1 ||* . . (15 vv.) *ṛī Pārçevu-nāthacaritraṃ*.

§ 172 *Aritthanemināme ṇaṃ ti* 43<sup>b</sup> (B 81<sup>b</sup>), *Dvāravatyāṃ dvādaçayojanāyāmāyāṃ*, erst Prosa, dann 58 vv., dann wieder Prosa und Verse: — 47<sup>a</sup> *ṛī Nemī-caritraṃ*; 24 *ṛī Viranūrvānāt*<sup>1)</sup> 250 *varshē*, 23 *ṛī Pārçvanūrvāṇam* 1, 23 *ṛī Pārçvūt* 83 *sahasra* 7 *çata* 50 *varshaiḥ* 22 *Nemīḥ* 2, 22 *ṛī Nemēḥ* 5 *laksha varshaiḥ* 21 *ṛī Nemīḥ* 3, 21 *ṛī Nemēḥ* 6 *varshalakshaiḥ* 20 *ṛī Surrataḥ* 4, u. s. w.: — 48<sup>a</sup> 1 *ṛī Rīshabhanūrvānāt* 1 *koḍākoḍīsāgaraiḥ* 41 *varshasahasra* 23 *varsha sārddhasmāsanyūnāiḥ ṛī siddhām taḥ pustakeshu caṭitāḥ*: *atha ṛī ādicaritraṃ*.

§ 209 *jūavajjam sarram bhāṇiarram ti*, 48<sup>a</sup> (B 89<sup>b</sup>) *jāisaro a bhayavaṇṭ, appaḍivadīhīm tihīm nūnehīm | . .*, (24 vv. in *Prākṛit*). — 49<sup>a</sup> *leham livivihāṇam jīṇeṇa bambhī dāhīṇakareṇam | gaṇām saṃkhāṇam suṇdarī vāmeṇa uvāṭṭham || 23 || Bharahassa rūvakammaṃ narālakkhāṇam a hoi aṃbalīṇo || 24 ||* dies giebt Anlaß zu folgenden Angaben 49<sup>a</sup> (B 90<sup>b</sup>): *atra Namdisūtroktā* 72 *purushakalā imāḥ*: *liham* 1 *gaṇīyam* 2 *rūva* 3 *m ityādīkāḥ*, *lekhanam lipiyah*<sup>2)</sup> 18 *tad yathā*: *haṃsalipi* 1 *bhūtālipi* 2

1) in B 88<sup>b</sup>-89<sup>b</sup> viel ausführlicher, listenförmig dargestellt. 2) s. 16, 400, 476. ob. p. 563.

yakshalipi 3 rakshasalipi 4 Uççlî 5 Yâvani 6 Turashkî 7 karî (kirî B) 8 Drâridî 9 Saïm-  
dhavi 10 Mâlari 11 nâdi (naði B) 12 nâgarî 13 Lâtî 14 Pârasî 15 anîmittalipi<sup>1)</sup> 16 Cãnakki 17  
Mauladevi 18; deçãdirîçeshãd anyathã ra 18; Lãðî 1 Coði 2 Dãhali 3 Kãnhadi 4 Grî(r)-  
jari 5 Sorathî 6 Maraha(†)thî 7 Kaumkani 8 Khurasãni 9 sasi (auch B) 10 Siñhali 11  
Hãðî 12 Kirî 13 Hañmîrî 14 Paratîrî 15 Mãgadhi 16 Mâlari 17 Mahãyodhi 18 ityãdi;  
trisaî lilãvatî pãdikuttî(dd B)akaprabhritiganitãjãna 2<sup>2)</sup> rûpakarma 3 nritya 4 gîta 5  
vãdya 6 shadgãdisraragata 7 pushkaragata 8 tãlamãna 9 dyûta 10 janavãda 11 pãsakã 12  
ashãpãda 13 sarvatrã gresaratra 14 dagamaññi 15 annavidhi 16 pãnavidhi 17 rastra<sup>o</sup> 18  
vãlepana<sup>o</sup> 19 çayana<sup>o</sup> 20 àryã 21 prihelikã 22 mãgadhi 23 gãthã 24 gîtikã 25 çloka 26  
hirãnyayukti 27 suvarna<sup>o</sup> 28 curnã<sup>o</sup> 29 àbharãnavidhi 30 taruñiparikarma 31 strîlakshãna 32  
purusha<sup>o</sup> 33 haya<sup>o</sup> 34 gaja<sup>o</sup> 35 vřishabha<sup>o</sup> 36 kurkaça<sup>o</sup> 37 chatra<sup>o</sup> 38 damãda<sup>o</sup> 39 asi<sup>o</sup> 40  
kãgini<sup>o</sup> 41 mañi<sup>o</sup> 42 vãsturi<sup>o</sup>(vidyã B) 43 khamdhãramãna 44 nãramãna 45 vyûha 46  
prativyûha 47 cãra pra 48 praticãrah 49 cakravyûha 50 garuða<sup>o</sup> 51 çakaça<sup>o</sup> 52 yuddha 53  
niryuddha 54 yuddhãtiyuddha 55 mushãiyuddha 56 asiyuddha 57 bã 49<sup>b</sup> hu<sup>o</sup> 58 latã<sup>o</sup> 59  
isa (auch B) ishucãstra 60 jura(kshura B)pravãda 61 dhanurveda 62 hirãnyapãka 63 su-  
varna<sup>o</sup> 64 sũtrakhedã 65 rastra<sup>o</sup> 66 ghatî<sup>o</sup> 67 patrachedyã 68 kaça<sup>o</sup> 69 sañivakarãna 70 nir-  
jiva<sup>o</sup> 71 çakunaruta 72; kracit tu: likhita 1 pathita 2 samkhyã 3 gita 4 nrityãni 5 tãla 6 pa-  
tãha 7 maruja 8 vîñã 9 vañça 10 bherîparîkshã 11 | drîrada 12 turagaçikshã 13 dhãtu 14  
drig (auch B) 15 mañtravãdã 16, vahipalitavinãço 17 ratna 18 nãri 19 nrîlakshma 20 || 1 ||  
chãmdas 21 s tarka 22 suvãti 23 tãtra 24 karitã 25 jyoti 26 çruti 27 r vaidyakanã 28, bhãshã 29  
yoga 30 rasãyanamãna 31 lipi 32 svapne 33 ñdrajãlamã 34 křishni 35 | vãñijyanã 36 nrîpa-  
sevanã 37 ca çakunã 38 vãyr 39-agnisãmsũcanã 40, drîshãtir 41 lepãna 42 mardano 43  
rdhvagatayo 44 bãmdha-bhramãu 45, 46 dvau ghatẽ || 2 || patrachedãna 47 marmãbhe-  
dãna 48 phalãkřishãti 49 amburîshãtijnatã 50, lokãcãra 51 janãnurvriti 52 phalabhãita 53  
khadga 54 kshurîshãmdhanã (rîb<sup>o</sup> B) 55 | mudrã 56 ñyo 57 rada 58 kãshãtha 59 citra-  
křiti 60 dor 61 drig (! s. 15) 62 srushãti (ma<sup>o</sup> B) 63 damãdã 64 si 65 vãg -yuddhanã 66 garuða 67  
sarpa 68 bhũtadamanã 69 yogã 70 ñbã 71 nãmãlayah 72 || 3 ||

§ 211 caũsatññim mahilãgũne ttî 49<sup>b</sup> (B 92<sup>a</sup>) nritya 1 aucitya 2 citra 3 vãdi 4  
mañtra 5 tañtra 6 jãna 7 vijnãna 8 damãha 9 jalastãmbha 10 gîtanãda 11 tãlamãna 12  
megharîshãti 13 phalãkřishãti 14 àrãmaropãna 15 àkãragopãna 16 dharmavicãra 17 çaku-  
nasãgara 18 kriyãkalpa 19 samskřitãjalyã(lpa) 20 prasãdanãti 21 dharmãnãti 22 varñikã-  
vřiddhi 23 suvarnasiddhi 24 surabhãtailakarãna 25 lilãsamãcarãna 26 gajãturãgapariksh-  
ãna 27 purushastrîlakshãna 28 suvarnarãtnabheda 29 ashãdãçalipiparicheda 30 tatkãla-  
buddhi 31 vãstusiddhi 32 vaidyãkãkriyã 33 kãmavikriyã 34 ghatãbhrama 35 sãrîpari-  
(çra)ma 36 amãjanãyoga 37 curnãyoga 38 hastalãghava 39 va 50<sup>a</sup> canãpãtãra 40 bhojya-

1) ichãsamketãdi rûpã Glosse.

2) 1 in B. und so auch weiter: resp. mit einigen Varianten, so daß çakunaruta schließlic nicht mit 72, sondern mit 68 numerirt ist: — s. 16, 282. 283; oben pag. 409. 410. 515. 582.



*vidhi* 41 *vânijya*<sup>o</sup> 42 *mukhamamḍana* 43 *çalikhamḍana* 44 *kathâkathana* 45 *pushpagra-*  
*thana* 46 *vakrokti* 47 *kârvaçakti* 48 *sphâravesha* 49 *sakalabhâshâviçesha* 50 *abhîdhâna-*  
*janâna* 51 *âbharaṇaparîdhâna* 52 *bhṛityopacâra* 53 *gṛihâcâra* 54 *kâvyakarana* 55 *paranîrâ-*  
*karana* 56 *raṇḍhana* 57 *keçabamḍhana* 58 *vîṇânînâda* 59 *vitamḍârâla* 60 *aṃkarîcâra* 61  
*lokavyavahâra* 62 *aṃtâksharikâ* 63 *praçnaprahelikâ* 64 *iti*.

§ 211 *puttasayaṃ rajje bhîsimciñña(cai B) tti* 50<sup>a</sup> (B 92<sup>a</sup>) *çri Bharata* 1  
*Bâhubali* 2 *çri Mastaka* 3 . . . *Aṃgadera* 100 *iti*: — § 212 *dikshâyâm egaṃ râsa-*  
*sahassa*<sup>o</sup> 50<sup>b</sup> (B 93<sup>a</sup>), *caûro sâhassito loṃṃ kâṇa appaṇâ ceva* | . . . (21 vv. und ver-  
schiedene kleinere Versgruppen in S. und Pr.); — 52<sup>b</sup> *iti çri âdinâtharṇittam*.

2 59<sup>a</sup> *atha sthavîrâvatyaṃ*: § 1 *nava gaṇâ ikkârâsa gaṇaharâ itti* 52<sup>b</sup>  
(B 96<sup>a</sup>), *Akaṃpitâcalabhrâtroḥ sadṛiçarâcamâbharanâd eka eva gaṇah*, *Metârya-Prâ-*  
*bhâsayor api sadṛiçâikarâcamâbharanâd eka eva gaṇah*, *ato: nava gaṇâ ikk. gaṇah. iti:*  
*padhamittha Imḍabhûti* . . . (6 vv.) *çri Virapatte çri Sudharmasvâmî pañcama-gaṇa-*  
*dharo babhûva, tatsrarûpaṃ ce dam saṃkshepeṇa: Kullâgasamñiveçe Dhammullaviprasya*  
(*Dhami*<sup>o</sup> sec. m.) . *Bhaddilâbhâryâkukshikamḍarâsamudbhûtaḥ* . . .: — 53<sup>a</sup> *çri Jambû-*  
*srarûpaṃ ce dam: . . .* — § 6 *terâsiyâ niggayatti* 55<sup>b</sup> (B 101<sup>a</sup>) *çri Virât* 544 *rarshe*  
*Puramañjikâpuryaṃ Balaçirîr uṇipo bhûta mahodyâne Çrîguptâcâryah çishyo Roha-*  
*guptah* . . .: — § 10 *Priyagraṃthehiṃto (piyaga<sup>o</sup> B) tti* 55<sup>b</sup> (B 101<sup>b</sup>) *Susthîta-Su-*  
*pratibaddhaçishyâ(h) çri Priyagraṃthasîrayah, Harshapure jâmer-âsanne jûnamamḍira*  
. . ., — § 11 *Bamḍhadîriyâ sâhâ niggayati* 56<sup>a</sup> (B 102<sup>a</sup>), *Âbhîradeçe calapurâsanne*  
*Kanna-Bennâdadyor madhye Vrahmadvîpe* 500 *tâpasâs, teshv ekah pâdalepena pâdu-*  
*kâstheva Binnânadim uttârya pâraṇâya yâti* . . ., — § 11 *Vayarehiṃto*<sup>1)</sup> *tti* 56<sup>b</sup> (B  
102<sup>b</sup>), *Simḥagiriguroḥ pâreve Sunamḍâ sodaro grahûti | pravrajyâm âryaÇamito Dhana-*  
*gîriç ca tatpatih || 1 || . . . 57<sup>a</sup> jeṇ uddharîâ vijjâ âgâsugama mahâparinnâo*<sup>2)</sup> . . . 57<sup>b</sup>  
(B 104<sup>b</sup>) *iti çri Vajrasvâmîsamḍandhaḥ: ârya Rikshîtasamḍandhaç câ yaṃ: mâya*  
*ya Ruddasomâ, piâ ya nâmeṇa Somadera tti | bhâyâ ya Phaggurakkhîa, Tosaliputtâ*  
*ya âyari* 58<sup>a</sup> *â || 1 || . . . 59<sup>a</sup> (B 106<sup>b</sup>, C 49<sup>a</sup>) ity ârya Rakshîtasamḍandhaḥ: so jayañ*  
*Vuddhavarâ* 1, *Siddhaseṇa* 2 *jja Khavuda(dao C)* 3 *Haribhaddo* 4 | *siri Bappabhatti-*  
*sîrî* 5, *Pâlîtto* 6 *Abhayadero ca* 7 || 1 || *siri Malayagiri sîrî s siri Jasabhaddo* 9  
*a Hemasîrî* 10 *a | eram arare vi thavîrâ, jayamtu jugaparavasiṇigunâ || 2 || aṃye pi*  
*bhaktâmarastavakartṛiçri Mânatumgasûri*<sup>3)</sup> *vâdivetâla çri Çâṃtisûri parakâya-*  
*praveçarîdyâbhṛiç çri Jîvaderasûri Kumudacandrajîta çri râdi Derasûriprabhṛitayo*  
*jneyâh, iti sthavîrâvatî.*

3. [*atha sâmâcârî*]<sup>4)</sup> § 12 *Erarai (ârîrâvâ B) Kuṇâlâe tti* 59<sup>a</sup> (B 106<sup>b</sup>), *daga*  
*ghaṭṭa tinnî satta va (vârâ B!), uḍarâsâsuṃ na haṇamti tam khittam | caûraṃ tthâi haṇamti,*  
*jaṃghaddhikko (°ghadhî<sup>o</sup> B) vi avareṇam || 1 ||*: — § 17 *vigaîo tti* 59<sup>a</sup> (B 107<sup>a</sup>), *vigaṃ*

1) *Vâire*<sup>o</sup> bei Jacobi.

2) s. 17. 63. 16, 479. 251.

3) s. Jacobi in Ind. Stud. 14. 359 fg. Klatt Ind. Aut. 11, 252<sup>b</sup>.

4) so B.

*vigâîbhîo vigâî(vigaya B)gayam jo a (va B) bhujajae sâhû | vigâî vigâî sahâvâ vigâî vigâîm  
balâ nei ||; âyâmae tti âyâmâdau chuptir (?) na çamkyâ, yato 'mlinâ achittir nâmnâ(mni  
B) deratâ, sâ câ 'naikasthânasmaçânûsambhave matsyâdîmarane 'pi ca, nadyâdîjalavat  
paritrai 'va; — 59<sup>b</sup> (B 107<sup>b</sup>) iti daçaraikâlîke . . , niçîthabhâshye . . , çrîacârânge  
. . . , uttarâdhyayane . . , çrîkalpe . . , — 60<sup>a</sup> (B 108<sup>a</sup>) gurupriştair idam vâkyam çrî Pâda-  
liptasûribhîh | vihriyâ 'mbâ (B, Lücke in A) gatah kshullâvasthâyâm ukta amjasâ ||  
. . . çrî Jayasiñhadevasya sabhâyâm Siddhacakriñah | çrî Hemamuninâ<sup>1)</sup> râja-  
prişteno "ce vaco hy aduh || ityâdinâ pûrvâcâryaprañtatvâ ca; — § 53 (?) samity-  
adhikâre tti 60<sup>b</sup> (B 109<sup>a</sup>) ÷yâyâm driştânto Varadattamunîbhîr îndrapraçaiñsâyâm  
devakrietasûkshamamañdûkûkurvanagaçollâlanâ [°nâdinâ B] 'py akshubdhaç . . ; — § 58  
param pajjosavañâo ahigarañam raîttaie tti 61<sup>a</sup> (B 110<sup>a</sup>)<sup>2)</sup>, atra Mahâsenâdi-  
daçamukutâbaddhanripasevyaç Simdhudeçe Vitabhayapurâdhîpatir Udâyananripo jñâ-  
tan, sa hi VidyumâlârpitaderâldhivedapratimârcakaGañdhâraçrâddhârpitadîvyagutîkâ-  
jâtâ-'dbhutarîpaDeradattâsvadâsyapahartâram . . Mâlareçam . . Cañdapradhyotam  
rañe baddhvâ . . . ; 61<sup>b</sup> (B 111<sup>b</sup>) arâpa keralajñâuçam, kshamayamti Mriçâvatîm || 10  
(8 B) ||<sup>3)</sup> ity amtarvâcyâm (°cyâni B) iti; tataç çrî Kâlîkâcâryakathâ<sup>4)</sup>-gurvâ-  
valyau<sup>5)</sup> ||*

Nun folgen allerhand Entschuldigungen etc. von Seiten des Verfs., der sich  
aber leider nicht nennt: *yad reñur vikalîkaroti tarañim tan mârutaspîrjîtam, bhe-  
ka(B 112<sup>a</sup>)ç cumbati yad bhujamgavadanam taj jriñbhîtam mantriñâ | cai(C 51<sup>b</sup>)tre kî-  
jati kokilah (°li C) kalataram lîlâyitam tan madhoç, sphîrtter jalpati mâdriço 'pi tad ayam  
pûjyaprasâdodayah || 1 || . . . || 6 || anâbhogât kiñcit kim api mativaikalyuvaçataç, kim apy  
autsukyena smritîvirahadoshena kim api | yad utsûtram sût্রে katham api mayâ "khyâ-  
tam akhîlam, kshamayamti dhîmamtus tad asamadayâpûrñahriçayâç || 7 || yan nâ "lâpa-  
vidhikriyâ yad ipi no sambamdhadânâdikam, yad vyagreña na dharmakâbhahâñ-  
nam yan na sphutârthaprathâ | yac câ 'nyoktishu dukhadâyî bhayam yat ka(B 112<sup>b</sup>)r-  
kaçam bhâshitam, tat sarvam kshamatam kshamâgunamîdhîh çrîsamghabhakṣâarakah  
|| 8<sup>6)</sup> ||: — atra vâçayîtrivâcakayor (°nayor C) nâma grâhyam, vâçayituh phalam  
âha: na te narâ durgatim âpnuramti, na mikatâm nai 'va jaçasvabhâram | na câ 'm-  
dhatam buddhirîmatam ca, ye vâçayamti 'ha Jinasya vâkyam || 1 || ye lekhyamti . . || 2 ||  
paṭhati pâṭhayate . . || 3 || tair âtnasu . . . , ye sarvajñacarîtrapustakam aho vyâkhyâna-*

1) zu diesen drei Namen (Hemamuni = Hemacandra) s. oben p. 210.

2) in B viel ausführlicher. 3) hier hat B noch elf Zeilen, resp. 9 Verse.

4) zu dieser Angabe vergl. theils das am Schluß (p. 666) noch Folgende, theils Jacobi  
in ZDMG. 34, 247 (1880).

5) sollte etwa, wie im weiteren Verlauf: *vâçayîtrivâcakayor nâma grâhyam*, so hier  
ein jeder Leser, resp. Recitirer, seine *gurvâvatî* einzufügen haben? der Schreiber von 1886  
hat es wohl só aufgefaßt, s. oben p. 651. 652. 6) in C sind es nur 4 Verse.

*yaṃty âdarât* || 4<sup>1)</sup> (12 B) ||; — nun noch 5 Verse zum Lobe des *saṃgha*: *udyânam jinaçâsanam dhruvam iha gramthâḥ prasînadrumâ, bhavyair lekhanakarmatoyavidhinâ nîtaḥ parâm wmatim | arthâ(h) pushpabhara sugaṃdhamadhurâḥ so 'yaṃ tad-ârthâ janâḥ, kiṃ tv asmin kusumâvacâya* 62<sup>b</sup> *samaye mugdho 'ham ârâmikâḥ* || 1 (13 B, 7 C) || *çrîsamyaktra . . . °çriyâm âbhogaiḥ phalitaç ca namdatu ciram çrîsamghakalpadrumâḥ* || 2 (14 B, 8 C) || *urvi<sup>2)</sup> gurvî . . . sa çrîsamghas tribhuvanaguruḥ kasya na syân namasyaḥ* || 3 (16 B, 9 C) || *nagararahacakrapaṃme | caṃde sûre samudda-Meruṃmi | jo wamijjâ sayayaṃ | taṃ saṃghagunâyaram vaṃde<sup>3)</sup>* || 4 (17 B, 10 C) || *nakshatrâ<sup>4)</sup>kshata . . . tâvan namdatu dharmakarmânirataḥ çrîsamghabhaktîrakâḥ* || 5 (19 B, 11 C) || *itî çrîsamghâçîrvâdaḥ* (°daḥ, *itî çrikalpaocyâni* C).

Und hierauf folgt eine Eintheilung des Werkchens<sup>5)</sup> in folgende neun Abschnitte: *purimacarimâṇa<sup>o</sup> gâthâ çakrastavaṃ yârat* 1 (bis 11<sup>a</sup>?), *çakrastavagarbhâvatûrasameçârâḥ* 2 (bis 17<sup>b</sup>?), *svapnavicâragarbhashâbhigrahau* 3 (bis 23<sup>b</sup>?), *janmotsavakrîdâ çrîVirakutuṃbavicârâḥ* 4 (bis 26<sup>a</sup>?), *dikshâjânâparivâramokshâḥ* 5 (bis 41<sup>b</sup>), *çrîPirçva çrîNemi caritântarâṇi* 6 (bis 48<sup>a</sup>), *çrîâdicaritra-sthavirâryaḥ* (!) 7 (bis 59<sup>a</sup>), *sâmâcârîmichâdukkâḍa* (*du<sup>o</sup> f. C*) 8 (bis 61<sup>b</sup>), *çrîKâlîkâcâryakathâ* 9, *itî çrikalpavyâkhyâmokshaṇasthânâni, itî çrikalpântarvâcyâni<sup>6)</sup>* . . .

## 1892. Ms. or. fol. 1002.

Dasselbe Werk (= B), in einer anderen Recension, mit einer eigenen Einleitung und auch im Innern mit allerhand selbstständigen Zuthaten zu A, s. soeben; über den in 1886 vorliegenden Auszug daraus (= C: Jacobi's E) s. oben p. 651.

113 foll. (13 Z., à 38 *aksh.*): ohne Datum; — Einleitung 17<sup>b</sup>, 1 96<sup>a</sup>, 2 106<sup>b</sup>, 3 111<sup>b</sup>.

Einleitung: *çrîgurubhyo namaḥ, aiṃ<sup>7)</sup> n., kalyânâni samullasaṃti vilasaty uddâmabhâgyâlulays, tâḥ saṃpanmahilî(°himâ C)vilâsabahulâḥ snehoj(j)valî vṛiṇvate | tâṃtiḥ<sup>8)</sup> çâṃtim upâti bhîtitatîbhîḥ sâkaṃ (sâkiṃ C) na kiṃ kiṃ bhare(t C), yad vâ maṅgalam uj(j)valam svîpulam tasyâ (ya<sup>o</sup> C) 'nubhâvâl bhuvî* || 1 || *sa câ 'yaṃ çrî-*

1) in C nur zwei Verse (gezählt als 5. 6).

2) B hat vorher noch einen Vers: *jînanamjo . .* || 15 ||

3) *so saṃghagunâyaro jayaü* C.

4) B hat vorher noch einen Vers: *sthâlam samyaktra . .* || 18 ||

5) nach Jacobi, am a. O., und in seiner Ausgabe des *Kalpas.* p. 25<sup>n-1</sup>, des *Kalpasûtra* selbst! aber der erste Theil des ersten Abschnittes hier (*purîma<sup>o</sup>*) hat mit dem Text des *Kalpasûtra* direct gar nichts zu thun; und dasselbe gilt somit wohl auch für den neunten Abschnitt. Freilich läßt sich auch der hiesige Inhalt nur schwer unter diese neun Abschnitte bringen, wie denn ja eben speciell der neunte derselben auch hier (wie im *Kalpasûtra*), bis auf die kurze Erwähnung auf 61<sup>b</sup>, s. oben p. 665, gänzlich fehlt!

6) in B nichts weiter, während in A das Datum folgt, in C resp. die *gurvâvalî* des *Tacagana* (s. oben p. 651. 652).

7) s. p. 347. 464.

8) d. i. *tamanam!*



kalpaḥ (°hpaṣûtraḥ C), çrîsarvajnapraṇî[taḥ, sarvajnapraṇî C, f. B]tam eva (era ca C) çâstraṃ pramânaṃ cakruḥ (vaktuḥ C), sarvajnatvâbhâve çâstrasyâ 'pi prâmânyâsam-bharât, idaṃ ca çrîkalpâbhîdhânaṃ mahâçâstraṃ çrîdharmamahânareṃdraṃvâsa-Mûlarâjadhânîsamânaṃ<sup>1)</sup> vidyate, çâstraṃ tu tad eva lokânâm upakâraṃ syâd yatra dharmah, dharmâd eva çrîPâṇḍavaçrîRâmaçrîVikramâdityaçrîNalana-reṃdraḥpramukhânâm kîrtikaumudî adyâ 'pi jaganmadhye ud(d)gotam paritas taṃtanîti, tathâ hi: jîmaçrikshamâṃhîṃ kalpadruma, pushpamâṃhîṃ jâtîkusuma, nareṃdramâṃhîṃ çrîRâma, nîparavṇtamâṃhîṃ kâma, devamâṃhîṃ iṇdra, jyotîçcakramâṃhîṃ caṃdra, jîma(ijama C)strîmâṃhîṃ Raṃbha, vâditramâṃhîṃ bhaṃbhâ, satîmâṃhîṃ Sîtâ, smṛtîmâṃhîṃ gîtâ, sâhasîkamâṃhîṃ Vikramâditya, . . . . . âbharaṇamâṃhîṃ cûḍumâni, parvatamâṃhîṃ Meruparvata, gajēṇḍramâṃhîṃ Airâvata, dhâtumâṃhîṃ kâṃcana, gâimâṃhîṃ kâmadhenu, rasamâṃhîṃ ghṛita, jalamâṃhîṃ amṛita, tathâ: dharmârthakâmarûpesu trîshv apî purushârthesu çrîdharmâ eva mukhyaḥ, ata e 2<sup>a</sup> va ca teshu sarveshr apy âdau sa eva mukhyatayâ vyavasthâpîtuḥ, . . sa ca çrîdharmo bhâgyavataiva puruṣeṇa labhyate, . . yataḥ uktaṃ: . . (v. 1-3). sa ca dharmo vidushâ parîkṣaṇîyah, yataḥ uktaṃ: . . (v. 4), tasya ca bhûyobhâgyasamupalabhyasya çrîdharmakalpadrumasya mûlaṃ bhagavatî jîvadayî (°yâi C)'ra, sâ ca shaṇḍâm apî darçanânâṃ sammatai'ra, yataḥ uktaṃ: ahîṃ sâ satyam asteyaṃ tyâgo maithunavarjanam | paṃeusv eteshu dharmeshu sarve dharmâ(h)pratiṣṭhîtâḥ || 5 || (von v. 6 fg. giebt C nur die pratîka und wird dann auch anderweit immer kürzer), — tasya ca çrîdharmakalpadrumasya çâkhînaç catusro çâkhâ bhavaṃti: dânaçîlatapabhâvarûpâḥ . . (v. 19-22). — . . 3<sup>b</sup> yatra sâdhavaç caturmâsîṃ aratiṣṭhanta, tatra 'smîṃ sakalaparraçîromaṇîçrîpariyuṣaṇâparvasamâyâte'raçyaṃ maṃgalârtham idaṃ dharmaçâstraṃ kalpâbhîdhânaṃ vâçyaṃty eva, ato asmûbhîr apî tudarthaṃ vâçyamânaṃ âste, tathâ . . (v. 23. 24 in Prâkrîti), ato vyâkṣhîpta 4<sup>a</sup> tayâ samyugbhâvena vidhîpûrram uttamuirîyaṃ kalparâcanâ çrotavyâ, asya ca çrîkalpasyâ "dau etanmadhyagatâdhîkâratrayavâcyâ prathamam asau gâthâ vâcyâ: purîmacarimâṇu kappo, maṃgalaṃ Vaddhamâṇutîthammi | iha parîkahiya jîṃagaṇaharâi 1 therâvati 2 carîttam 3 || 1 || . . ganz wie in A bis zu: (fol. 6<sup>a</sup>, s. oben p. 657, 2) narttakîṇṛityâvalokaka sâdhu] dṛiṣṭâṃto, kaççîṭ gachanîvâsî sâdhuh gurum âpṛichya annaṃgrahaṇârtham gataḥ, mârge ṇṛityakî ṇṛityaṃ kurrânâ dṛiṣṭâ, tatra mahatî velâ lagnâ, paççûd annam gṛihîtvâ gurupârçve samâgataḥ . . . 6<sup>b</sup> . . . gurusâkshikam âlokya muktîṃ gataḥ, prathamatîrthakarasaṃmâye evaṇvidhâ jîrâh; madhyama tîrthakṛityârake rîjuprâjñâḥ jîrâh, Kuṃkaṇasâdhvat, tatsambandhaç câ'yaṃ, yathâ: deçanâmnava . . . fortab dem fast ganz wie in A, wo das Weitere zu sehen.

1) der Verf. lebte eben wohl, s. p. 665<sup>n-1</sup>, zur Zeit der nächsten Nachfolger des Mûla, resp. Mûlarâja (s. oben p. 210).

## 1893. Ms. or. fol. 734.

Das fünfte *chedasûtram*, *bṛihatkalpasûtram*, resp. *bṛihatsâdhukalpa*<sup>o</sup>, in 6 *uddesa*; es ist dies der in der solemlen Zusammenstellung: *varahârakappadasû* unter *kappa* zu verstehende Text; disciplinarische Vorschriften: — s. 16. 476-77.

11 foll. (13 Z.. à 39 *aksh.*): ohne Datum: *granthâgram* 475; — incorrect.

1 2<sup>b</sup>: *om namo sarvajñaya | no kappaï nigraṃthâna vâ niggaṃthîna vâ* *âne tālapalaṃbe abhiññe paḍiggâhittae, kappaṭi niggaṃthâna vâ niggaṃthîna vâ* *âno tālapalaṃbe bhîññe paḍigâhettate; kappaï niggaṃthânaṃ ejjo (? pha<sup>o</sup> sec. m.)* *tālapalaṃbe bhîññe abhiññe paḍigâhittae, no kappaṭi niggaṃthînaṃ pakke tā<sup>o</sup>be* *abhiññe pa<sup>o</sup>ttae; kappaï niggaṃthînaṃ pakke tā<sup>o</sup>be bhîññe pa<sup>o</sup>ttae; se viya vihi bhîññe* *no vera avihîbhîññe, kappaṭi niggaṃthînaṃ pak(k)e tā<sup>o</sup>be bhîñ(n)e vâ abhiññe vâ* *pa<sup>o</sup>ttae: se gâmaṃsi vâ nagaraṃsi vâ kaeraṭaṃsi vâ pottanaṃsi vâ maṭambaṃsi vâ* *dânamuhaṃsi vâ âsamaṃsi vâ saṃñâresamaṃsi vâ ñiyamaṃsi vâ râyahâñiṃsi vâ saṃ-* *parikkheramaṃsi aṃbâhâriyaṃsi kappaṭi niggaṃthînaṃ hemaṃtagimhâsu ekaṃ mâsaṃ* *vacchae<sup>1</sup>), se gâmaṃsi vâ jâva râyahâñiṃsi vâ saparikkheramaṃsi sarâhîriyaṃsi kappaṭi* *niggaṃthînaṃ hemaṃtagimhâsu do mâse vacchae<sup>1</sup>), se gâmaṃsi vâ nagaraṃsi vâ* *jâva râyahâñiṃsi vâ aṃto ekaṃ mâsaṃ bâhi ekaṃâsaṃ aṃto casamaññaṃ aṃto* *bhikkhâ-îreyâ bâhi vasamañña(ṇa)ṃ vâhiṃ bhî(k)khâ-îriyâ, se gâmaṃsi vâ jâva râyahâ-* *ñiṃsi vâ saparikkheramaṃse abâhîriyaṃsi kappaṭi niggaṃthînaṃ he<sup>o</sup>mhâsu do mâse* *vacchae<sup>1</sup>), aṃto (aṃto!) do mâse vâhi do mâse, aṃto vasa(ṇ)tiṇaṃ aṃto bhikkhâ-îri-* *yaṃ vâhiṃ vasaṃtiṇaṃ vâhi bhikkhâ-îriyaṃ: se gâmaṃsi vâ jâva râyahâñiṃsi vâ* *ett(kk?)vagaḍâe era durâdâe egaṃikkhamaṃapâresâe, no kappaṭi niggaṃthîna vâ* *niggaṃthîna ya e(?) ekutaï vacchae<sup>1</sup>), se gâmaṃsi vâ jâva râyahâñiṃsi vâ abhiññeva-* *kudâe abhiññidurâdâe abhiññikkhamaṃapârasâe (pare<sup>o</sup>) kappaṭi niggaṃthîna ya niggaṃ-* *thîna ya ekatao vacchae<sup>1</sup>), no kappaṭi ni<sup>o</sup>ṇa vâ ni 1<sup>b</sup> graṃthîna âgamaṃe mi-* *hamaṃsi vâ vacchâmmhamaṃsi hâ siṃghâdagamaṃsi vâ caṃkkamaṃsi vâ caccaraṃsi vâ aṃtarâ-* *vaṃamaṃsi vâ vacchae<sup>1</sup>), kappaṭi niggaṃthînaṃ âraṃagihamaṃsi vâ jâva aṃtarâvaṃsi vâ* *vacchae, no kappaṭi niggaṃthînaṃ aṃvaṃguyadurâdâe vassae vacchae<sup>1</sup>), — schl.:* *kappaṭi nigraṃthâna vâ niggaṃthîna vâ jâva kosambîu pattae (etae?). paccatthimeṇaṃ* *jâva thîññârisayaḍe etae, uttare jâva kusalâ ñâvasiyâo etae, ttâra târa kappaṭi pa<sup>2</sup>) târa* *târa âyarie | kkhette no se kappaṭi etto vâhiṃteṇa paraṃ jattha ñânaṃ-damaṃsa-* *carittâiṃ ussappaṃti | kappe paḍhamoddeso saṃmatta || 1 ||*

2 4<sup>a</sup>: *vassayassaṃ | nâvagaḍâe sâ jâna vâ vîhâṇi vâ muggâni vâ | mâsâni* *vâ tilâna vâ | kulatthâni vâ gohuyâni vâ jâvâni vâ | jâvamuvâni vâ | ukkhîñ(ṇ)âni vâ* *eikkhîñ(ṇ)âni vâ eikkinnâni vâ vippaṃñ(ṇ)âni vâ | eṇi kappaï niggaṃthîna vâ niggaṃ-* *thîni vâ | ahâlaṃdama vitthae(?) | aha puṇa evaṃ jâne | jâ no okkhîñâi no vikkhîñâiṃ, no*

1) wohl *vatthae?*, nämlich *vastare*. 2) zu diesem anscheinenden *pa* s. Ind. Stud. 16, 2.

*vikiṇḍi no vippakīṇḍāṃ gasikudāṃ (vā°?) vā, puṇḍjakudāṃ vā, kuliyakudāṃ vā, labi-*  
 3<sup>a</sup> *yāṇi vā muddittāṇi vā pihittāṇi vā | kappati nigro vā niggo vā hemagimhāsu se-*  
*rattāe (samro°?), aha puṇa eraṃ jāṇeyyā go(ṇo?) rāsikudāṃ no puṇḍjakudāṃ no tittika-*  
*dāṃ ikkotthāottāṇi vā | palliottāṇi vā maṃvāottāṇi vā | ullittāṇi vā | vilittāṇi vā | muddi-*  
*yāṇi vā | kappati niggo vā niggo vā vāsāvāsāṃ rattāe, — schl.: kappati nigro vā*  
*nigro vā pev' imāṇi rattāṇi dhārittae, taṃ jāhā: jaṃgie bhāṃgie sāṇae pottaya tīdapattīhe*  
*nāme pa(m)vame kappati nigro vā nigro vā yaṃv' era rayaharaṇāṃ carittāe parihaarittāe*  
*vā taṃ jāhā: uṇṇie ohie | sāṇae vā | vappae bhujavīpie nāmaṃ paṇcame | biṇḍde-*  
*sato samatto || 2 ||*

3 5<sup>b</sup>: *no kappati niggaṃthāṇa niggaṃthi te varassae āsāttāe vā vitthāe-*  
*ttu(e) vā nisīeṇṇtta(e) vā cītthāttāe vā nisūttae vā vitthāttāe vā nisūttae vā<sup>1)</sup> tuyatthāttāe*  
*vā | niddāttāe vā payalāttāe vā | asaṇaṃ vā 4 āhāraṃ āhāraṃ<sup>2)</sup> āhārittae | uccāra vā*  
*pariṭṭhāvitthāe sajjhāyaṃ vā karettāe | jjhāṇaṃ vā sāettāe kāṇsaggaṃ vā thāṇaṃ vā*  
*thāttāe | no kappati niggaṃthīṇaṃ niggaṃthāṇaṃ wassae āsāttāe vā | jāva*  
*thāttāe vā, no kappati niggaṃthīṇa<sup>3)</sup> salosāṃ cāṇmāṃ (ca° sec. m.) dhārittae vā,*  
*— schl.: kappati niggaṃthāṇa vā niggaṃthīṇa vā sarvaṃ samaṃ vā sakosajojāṇaṃ*  
*uggahaṃ ugiṇhittā parihaarāṃ parihaaritā bemo<sup>4)</sup> | taṃuddosso sammatto | tāyaṃ*  
*ajjhayaṇaṃ samaṇaṃ<sup>5)</sup> ||*

4 8<sup>a</sup>: *taṃ anugrāyā paṇṇattā, taṃ jāhā: meḥuṇaṃ sevagāṇaṃ (°māṇe?)*  
*hatthakammaṃ karemaṇe rātibhoyāṇaṃ bhūṇjamaṇo | taṃ pāracit(t)ā paṇṇattā,*  
*taṃ: duddhe pāraṇcetye paṇṇatte pāraṇcie anuṇṇāṇaṃ karemaṇe pāraṇcie | taṃ*  
*anuvattāhappa paṇṇattā, taṃ jāhā: māhaṇṇiyātāṇiyaṃ karemaṇe paradhāṇṇiyātāṇi-*  
*yaṃ ka° hatthādāṇaṃ dalaṇṇe | taṃ no kappāṇṇi parvāoettāe paṇae kīve rātie;*  
*eraṃ muṇḍāvitthāe sikkhāvitthāe seḥā uvattāhārettāe, sambhujittāe | taṃ no kappāṇṇi vāettāe,*  
*taṃ: arīṇe rigatīpadībae arīṇasathīyapādude | taṃ kappāṇṇi vāettāe, taṃ: rīṇe no ri-*  
*gatīpadībaddhe rīṇsarvayapāhude; — schl.: appapāṇesu jāva saṃtāṇaesu āhāraṇaṇi-*  
*mukkasāṇdesu, no kappati niggaṃthāṇa vā niggaṃthīṇa vā tahappagāre wassae*  
*vāsāvāsāṃ rattāe tti bemi | kappā caṭṭhoddesaṃ sammatto ||*

5 10<sup>a</sup>: *devo ya itthīkhaṇ (rāvaṇ) viṇvittā niggaṃthaṃ paḍiggāhejja, taṃ ca ni-*  
*ggāṇthe sāvijjati meḥuṇapāḍisevaṇapatte āva 8<sup>b</sup> jḅati cāṇmāsiyaṃ pari anuggāṇṇiyaṃ;*  
*devo cāyapurisakhaṇ viṇvittā niggaṃthi paḍiggāheyyā taṃ ca niggaṃthi sāti° meḥuṇa-*  
*paḍise° jāva a(ṇu)gghāṇṇiyaṃ; devī ya purisarāvaṇ rīo ttā niggaṃthaṃ paḍiggāhejja, taṃ*  
*ca niggaṃthi sātijjati meḥuṇa jāva anuggāṇṇiyaṃ; bhikkhū ahigaraṇaṃ kaṭṭu, taṃ: ahi-*  
*karaṇaṃ aveusā thattā i ccejjā anugaṇaṃ wasāṇpāhittāṇaṃ vihaarittāe: kappati tassa*

1) *ci° vā nis° vā* zweimal.2) *āhāraṃ* zweimal.3) *blos dies*, nicht auch *niggaṃthāṇaṃ*.4) also wohl die übliche Formel: *ti bemi*; s. 4 und 6.5) hier steht also die Bezeichnung *ajjhayaṇa* neben der durch: *uddesa!*



*pañca rūm̐diyāim̐ cheyamkattaparim̐maeva viya 2 tam̐ eva gaṇam̐ paḍim̐yyātītathesito, jahā vā tassa gaṇassa pattiyam̐ siyā bhikkhū ya wajjhūyavittāe aṇatthamiyam̐ samkappe saṃghudīe vivigichāsamāvam̐ne asanam̐ vā 4 paḍigāhittāe āhāram̐ āṇehāremāṇe; — schl.: kappati | sātāne varutta tthenam̐ pajjosavettāe sūyavo saṃthāra ṇo se kappati | doccam̐ pi gāhāratikulam̐ bhattāe vā pāṇāe vā parisittāe vā ṇikkhimittāe vā || kappe evam̐ pañcamoddesaū sammatto || 5 ||*

6 11<sup>a</sup>: *no kappati niggaṃthāṇa vā niggaṃthīṇa vā imāim̐ cha: avaravāim̐ cadittāe, ahīyarayaṇā hīliyarayaṇā ricam̐siyavayaṇe gāratthiyavayaṇe viusariyam̐ vā pūṇo ujjhivittāe | kappassa chappacharo | paṇ | tam̐: pāṇā'(ti)vāyassa vāya(m̐ B) vāyamāṇe susāvādassa adim̐ādāṇassa 10<sup>b</sup> aviratīyāvādāṇ vāyamāṇe a purisarādaṇ vaduyamāṇe dāsavā(m̐) radamāṇe, — schl.: ṇidāṇuto ya satthā chavīhā kappati paṇṇattā | tam̐ | jahā: sāmāiyam̐ saṃjayakappaḍitetha(ḍi<sup>o</sup> | tattha?) wāvāvāṇiyasam̐jayakappaḍittīṇa viśamānakappaḍittīṇa viṭṭhakāiyakappaḍitī jīnakappaḍitī tharakappaḍitī tti bemi | ṇrīvṇihatsādhu-kappa chadesaū samatto, ṇrīvṇihatsādhu-kalpa(m̐) saṃpūṇam̐ itī.*

### 1894. Ms. or. fol. 778.

*kalpacūṇi* in *Prākṛit*, hier und da auch einige Stellen in *Sanskṛit*; metrisch; — s. 16, 477; — über eine andere Handschrift dieses Werkes, resp. wohl ein anderes Werk gleichen Namens (denn der Eingang differirt gänzlich), s. Kielhorn in seinem Report on the search of *Sanskṛit*-Mss. 1880/81 in the Presidency of Bombay p. 10. 11 (1881). — Dem Eingange nach (s. p. 671) umfaßt unser Text hier wohl auch zugleich die *vavahāracūṇi*?

466 foll., resp. 918<sup>1)</sup> Seiten, zu drei Columnen (2-7 Z., à 42-46 *aksh.*): auf geöltem Papier gefertigte Durchzeichnung einer Palmblatt-Handschrift, datirt: *saṃvat 1334 vārshe m̐rga ṇu di 13 gauru kalpacūṇṇā samāptāḥ | ṇubham̐ bhavatu sarvajagataḥ | am̐kato 'pi graṃtha 14000<sup>2)</sup>; ity aksharagaṇanayaṇi n̐itā | cha | 603<sup>3)</sup> | cha. — Die Rückseiten der foll. 194-99 und 243 fehlen anscheinend: zwei Blätter sind 256 paginirt (dafür fehlt die Zahl 257). Die Blattzählung geschieht bis 356 (= fol. 178 des Originals) durch *Deranāgarī*-Zahlen in der üblichen Weise rechts unten auf der Rückseite<sup>4)</sup>; von da an aber ebendasselbst links oben durch Buchstaben für die Einer, Zehner und Hunderte: s. hierzu Kielhorn l. e.*

1) anstatt 932! es fehlen eben einige Blätter der Durchzeichnung.

2) 16000 bei Kielhorn.

3) anscheinend so! in Wahrheit etwa Residuum eines alten Diagrammes? cf. Ind. Streifen 3, 35; oder nur Schreiber-Schnörkel?

4) von Seiten des Durchzeichners offenbar. Das Original wird wohl auch bis dahin schon in seiner eigenen Weise paginirt sein, was der Durchzeichner entweder übersah oder übersehen wollte.

p. 9, 10<sup>1)</sup>. Da in den Mss. stets nur die Rückseite signirt wird, die Vorderseite unsignirt bleibt, hat sich hier, theils wohl schon bei der Paginirung aller Blätter durch den Durchzeichner, theils erst später beim Binden der Handschrift, in derselben eine arge Confusion eingestellt. Die im Original unsignirten Vorderseiten liegen mehrfach vor nicht dazu gehörigen Rückseiten, resp. vor einander, wie denn auch signirte Rückseiten mehrfach nacheinander stehen. In Folge dessen ist diese Abschrift, auch ganz abgesehen von ihrer enormen Schwerfälligkeit an und für sich (die Blätter sind 83 Centim. breit, 18 Centim. hoch), sowie von der selbstverständlichen mehrfachen Unsicherheit einer Durchzeichnung überhaupt, für eine selbstständige Herstellung des Textes daraus nahezu unbrauchbar, zur Controlle einer anderen Handschrift dagegen würde sie gute Dienste zu leisten im Stande sein. — Dieselben Zahlen, welche zur Paginirung dienen, werden gelegentlich auch im Innern des Textes selbst gebraucht (z. B. 242<sup>b</sup>, paginirt als 473); zu ihnen gehört ja auch das schon wiederholt notirte Zeichen für 4, welches wie *ṭka* oder *hva* aussieht (resp. etwa den *jīhvāmūlyā* vertritt?), s. oben p. 359<sup>n.4</sup>. 529<sup>n.1</sup>. 552<sup>n.5</sup>. 574<sup>n.1</sup>.

Voran geht der Text des *bṛihatkalpasûtra*, **1** 1, **2** 5, **3** 8, **4** 13, **5** 17, **6** 18.

Die *cûrñi* beg.: *namo arahaṃtānaṃ | kâiṇa namokkâraṃ tiṭṭhayaṛāṇaṃ tilo-*  
*gamahiyānaṃ | kappavvarahâraṇaṃ vakkhâṇavihiṃ parakkhâmi || sakka-*  
*yapâgatarayaṇāṇa vi tā sâ jattha jayya pajanta | ajjhayaṇaṇiruttāṇi ya vakkhâṇa-*  
*vidhî ya aṇṇyogo || naṃdî maṅgalayya paṇṇavayadugatigadupayârahasaṇa | aṇṇa*  
*rāyaṃ aṇṇaṃ gapa kāyavvaparivaṇapegata || naṃdî maṅgalâhapuṃ (? laheum?)*  
*ṇa yâri sâ maṅgalâhi . vâtâ<sup>2)</sup> rattâ keyyâtûlappaṇe yâ apuḍho ya puḍho ya jaha siddhâ |*  
*ṇāmaṃ ṭharaṇâ dar(v)ṇa tāvaṃmi ya maṅgalaṃ tāva va uha || ṇema(eme?) | vâhâtî*  
*ṇaṃdî | tasim tu paravaṇāṇi ṇānâ || dvâragâthâ || pagamaṃmi âṇâgasuya jîva dâvva*  
*va tivva vakkhevâ | maṅgalasaṇāṇi ya | taṃ saṇṇâ maṅgalaṃ hoti || jā maṅgala tti*  
*ṭharaṇâ vihîta saptâvâtâ va asâtâ vâ | tattha piṇa asaptâve maṅgalâṭharaṇâ kayâ*  
*akkhâ<sup>3)</sup> || ja vi tta ti tti lihîti u. — schl.: ahavâ kappâṇupâlaṇâ padivaṇâ bhavati sâ-*  
*ma bhavati | ussajjajogâ ṇaṃ usajja diveti | avavâyajogâ ṇa(m) avavâyaṃ diveti |*  
*abhayajogâ ṇaṃ ubhaye vi diveti | paṇâdittāṇa vâ doso diveti | appamaḍḍiṇaṃ guṇe*  
*viveti | joyae ya | kappâṇupâlaṇie (Platz für 14 aksh.) 918 vati nâṇadaṃsaṇa-*  
*carittamaya jhanniyâ | majjhima ukkosiyâ vâ | taṃ ya ârâhaṇâto chinnasaṃsârî bhavati |*  
*saṃsâ -rasaṃtatim chettuṃ sokkhaṃ pâvatî `ti kalpacûrñṇâ samâptâ || (folgt*  
 das Datum).

Das sechste *chedasûtram*, *pañcakappasûtram*, s. **16**, 477. 478, fehlt in der hiesigen Sammlung. Bei Kielhorn l. c. p. 94 ist eine *cûrñi* dazu verzeichnet.

1) und speciell *Bhagvânlâl Indrajî* und Bühler im *Indian Antiquary* 6, 42 fg. (1877).

2) mit *vâ* beginnt die zweite Zeile der drei Columen. 3) Schluß der zweiten Zeile.

5. Das Nandī- und das Aṅuogadārasuttam<sup>1)</sup>.

1895. Ms. or. fol. 654.

Die *Nandī*, resp. das *nandīsūtra*, nebst einer anonymen *avacūri* dazu: — s. 17, 1-21. Herausgegeben in Calcutta *saṃvat* 1936 (indisches Format, 520 pagg.: = P), mit *Malayagiri*'s Commentar und einer Glosse in *bhāshā*.

22 foll. (8-17 Z. Text, à 55 *aksh.*; und 8-16 Z. Comm., à 72 *aksh.*, über und unter dem Text, resp. 26 Randzeilen rechts und links, à 16 *aksh.*): *grāṇthāgrāṇ* 719 | *çrīmadVikramataṣṭa kaluṃva*<sup>2)</sup>-*haya-shaḍ-bhūsaṃjuake* [1675] | 'bde *çubhe mārye mecakupaṃcamī bulhadīne çrī Çūlakote pure çrīma* (22 *aksh.* schwarz übertüncht) *chishyo 'likhad ātmavodhanakṛite* (5 *aksh.* übertüncht) *ttakam* || 1 || *bhadram bhūyāt lekha-kapāthakayoḥ* || und ebenso der Comm. (21<sup>a</sup>): *iti çrī Nandīsūtrāvacūriḥ samāpti* | *grāṇthāgrāṇ* 2500 | *no mā ja no* (?) | *saṃvatsare çrīmadVikramato vāṇā-çva-rasa-bhū-samanvite* [1675] *mārgaçrīshe māsi mecakacaturthyūṇ çrīma* (5 *aksh.* überschwärzt) *ācāryaçrī* (4 *aksh.* desgl.) *çishya* (4 *aksh.* desgl.) *muneh çishyena* (4 *aksh.* desgl.) *nāmnū likhite 'yaṃ svārtham parārtham ca*.

1. Einleitung bis 3<sup>a</sup> (P 92), 50 vv.: *çrīgurubhyo n.* || || *jayāi jagajīvajōi vi-yāṇao jagagurū jagāṇāṇdo* | *jagāṇāho jagavaṇḍhū jayāi jagapiyāmāho bhuyavaṇ* || 1 ||

Comm. beg.: *jaya tī 'ti bhāvaçatruparābharāt survato 'py atiçete, sa ca viduṣhām avāçyaṇ namasya itī taṇ pratipraṇato 'smi 'ty uktam bhavati, jagad dharmmāstikāyātma-kam, taç ca jīvāç ca yonāyūç ca sacittādyajīvoṭpattisthānāni, tāsām rividham anekadhā 'namtadharmmātmakatayā vijñāyakaḥ, jīvapudena nāstika mutavyudāsah, tathā jagad grīṇātī yāthātathyeneti jagadguruḥ, anena çabdasyā 'rtham pratiprāmūṇyaṇ pratikshe-pataḥ Saugatān ryudāsyeti, iha jagachabdena saṃjuṇpaṃcemdriyaparigrahas teshām niḥçreyasābhyyudayasādhakadharmmopadeçadrāreṇā 'namdhetutvīj jagadānaṃ dāḥ ...*

*jayāi suāṇaṇ pabhavo tīthayarāṇaṇ a pacchīmo jayāi* | *jayāi gurū loḡāṇaṇ jayāi mahappā Mahāvīro* || 2 || *bhaddaṇ sarvajagūjjoyagassa bhuddaṇ jīṇassa Vīrassa bhaddaṇ surāsurāṇamaṇsiyassa bhuddaṇ dhūyaraṇyassa* || 3 ||

So bis v. 19 lobende Epitheta für *Mahāvīro*<sup>3)</sup>, — v. 20, 21 Aufzählung der 24 *Jina*, *Usabha* bis *Vaddhamāṇa*, — v. 22, 23 die Schüler des *Vīra* (s. *Hem.* 31. 32).

1) s. 17, 1-40.

2) Pfeil, = fünf.

3) nach v. 19 heißt es im Comm. *eshā gāthā vçittau nā 'sti, avāçyakadīpikātaḥ likhītā* (ähnliche Angaben auch im weiteren Verlaufe); *tad evam saṃghasyā 'nekadhā stavo 'bhīhitāḥ, saṃprati āvatikāḥ pratipādaniyāḥ, tāç ca tisraḥ, tad yathā: tīrthakarāvatikā* (v. 20. 21) *gaṇadhārāvatikā* (v. 22-24), *sthavirāvatikā* (v. 25-50). — Die ersten 50 vv. kehren resp. ganz identisch im Eingang der *avāçyakanijjuttī* wieder, s. 17, 5.



*paḍhamittha Iṇḍabhûti vîe puṇa hoi Aggibhûti a | taie u Vâubhûti taü Viyatte Suhamme ya || 22 || Maṇḍia Moriaputte Akampie c' eva Ayalabhâe a | Meajje ya Pabhâse gaṇaharâ huṇti Virassa || 23 ||*; — in v. 24 ein Lob der Lehre des *Vira*:

*nirvupahasâsanayam | jayâ sayâ savvabhâvadesanayam | kusamayamayana-sanayam | jîṇṇidarara Virasâsanayam || 24 ||*

In v. 25-50 findet sich (s. Schol. zu 27) der Lehrer-*vaṇṇa* für den Verfasser der *Nandi*, welcher hierbei vom Schol. als *Devavâcaka*, Schüler des *Dûshagani*, bezeichnet wird, aufgeführt:

*Suhammam 1 Aggivesânam Jamvûṇânam<sup>1)</sup> 2 ca Kâsavam | Pabhavam 3 Kaccâyânam vaṇḍe Vaccham Sijjambhavam<sup>2)</sup> 4 tahâ || 25 ||*

*Jasabhaddam 5 Tuṅgiam vaṇḍe Saṃbhûtam 6 cera Mâḍharam | Bhaddarâhum 7 ca Pâṇam Thûlabhaddam 8 ca Goamam<sup>3)</sup> || 26 ||*

*Elâvacchasaguttam vaṇḍâmi Mahâgirim 9 Suhatthim ca | tatto Kosiyaguttam Vahulassa (sa)rivrayam 10 vaṇḍe<sup>4)</sup> || 27 ||*

*Hâriaguttam Sâim 11 ca vaṇḍimo, Hâriam ca Sâmajjam 12 | vaṇḍe Kosiyaguttam Saṃdillam 13 Ajja-Jâdharam 14<sup>5)</sup> || 28 ||*

*tisamuddakhâyakittim divasamuddesu gahijjipeulam | vaṇḍe Ajja-Samuddam 15 akkhubbhîyasamuddagambhîram<sup>6)</sup> || 29 ||*

*bhanagam karagam jharagam pabhâvagam nânadamâsanagunânânam | vaṇḍâmi Ajja-Mamgum 16 suasâgarapâragam dhîram<sup>7)</sup> || 30 ||*

*vaṇḍâmi Ajja-Dhammam 17 vaṇḍe tatto a Bhaddaguttam 18 ca | tatto a Ajja-Vaaram 19 tavaṇṇiyamaguṇehi vaarasamam<sup>8)</sup> || 31 ||*

1) *tachishyam* ist je bei den folgenden Namen zu ergänzen, wo nicht etwas Anderes bemerkt ist.

2) *Çayyambhavam Vâtsyagotram*; s. *Hem.* 33.

3) *Tuṅgikam Vyâghrâpatyagotrotpannam iti çeshah | tasya deau çishyâr abhûtâm, tad yathâ, Saṃbhûtivijayo Mâtharagotro, Bhadravâhuç ca prâcinagotraḥ, tatra prathamâçishyusya çineyah Sthûlabhadro Gautamagotra ôsît.*

4) *tasyâ 'pi drau çishyan vabhûcatuḥ, Elâpatyena saha gotreṇa varittate yah sa Elâpatyasagotraḥ tam Mahâgirim; Suhastinah çishyâralikâyâḥ çrikatpe uktatrât nu tayâ (tasyâ) ihâ dhikârah, tasyâm Namdikrid-Devavâcakaguror anutpatteh; tata iha Mahâgirer drau çishyâr abhûtâm Vahulo Valissahaç ca, tato Mahâgirer ananturam Vahulasya yamalabhâtrâtrât sadriçavayasaṇ prâvacanikutrena pradhânatrât Valissaham eve 'ty u.*

5) *Valissahaçishyam Hârîtagotram Srâtim, Çâmûryam, Çâṇḍilyam, Âryagotro Jitharanimâ sûriḥ.* Die in v. 28 genannten Namen fehlen im *Gaṇadharasârdhaçataka*; die Liste geht daselbst von *Suhastin* gleich anf *Samudra* über.

6) *trisamudrâkhyâtukîrtim, pûrvâdakshinâparadigribhâgavyarasthitatrât; peyâlam pramânam.*

7) *kâlikâdisûtrârtham bhupati 'ti bhûnah, srârthe kah; kâlikâdisûtroktasyai 'ca kriyâkatâpam karoti kârûyatî 'ti vâ kârakas, tam; dharmadhyânam dhyâyatî 'ti dhyâyakas (!), tam.*

8) *Bhadraguptam, çriVajram, rajratulyam, abhedyatrât.*



tatto a Bhūadinnam 28 niccam tuvasamjame amirinnam | paṇḍiajanasāma-  
nnam vaṇḍāmo saṇjamavihinnūṇ<sup>1)</sup> || 42 ||

varakaṇagatariacampayarimulararakamalagabbhasariraṇṇe | bhavājanahiyaya-  
dāe dayāguṇavisūrae dhīre<sup>2)</sup> || 43 ||

aḍḍha Bharahappahāṇe vahurahasajjhāyasumāṇiyapahāṇe | aṇṇogāvaravasabhe  
Nāilakularaṇsanamḍikare || 44 ||

bhūahiyayappayabbhe vaṇḍe 'ham Bhūadinnam-ārie | bhavabhayavuccheu-  
kare sīse Nāgajjuṇarisaṇam<sup>3)</sup> || 45 ||

sumāṇiāniccāniccam sumāṇiyasut(t)atthadhāriyam niccam | vaṇḍe 'ham Lohi-  
ccam 29 sabbhārubbhāraṇātaccam<sup>4)</sup> || 46 ||

satthamahatthakkhāṇiṇi susamānavakkhāṇakahaṇanirvāṇiṇi | payāyamahuravā-  
ṇiṇi payao paṇamāmi Dūshagaṇiṇi<sup>5)</sup> || 47 ||

tuvaṇiyumusaccasamjamarīa(y)jjavakhamtimaddaravayāṇam | sīlaguṇagaddiā-  
ṇam aṇṇogajjuṇapathāṇiṇam || 48 ||

sukamālakomalatale te 'ham paṇamāmi lakkaṇapasatthe | pāe pāvayaṇiṇam  
paḍī(c)chagasuehi paṇirāe<sup>6)</sup> || 49 ||

je aṇṇe bhagavaṇte kāliasua-āṇṇogie (oline samḍhū) dhīre | te vaṇḍiṇa siraśi  
nāṇassa parūvaṇam vucchaṇ<sup>7)</sup> || 50 ||

2. die nāṇassa parūvaṇā, in Prosa, bis 21<sup>a</sup> (P 506). Ehe dieselbe beginnt,  
gehen erst noch einige Vorbemerkungen voraus:

selaghaṇa 1 kuḍaga 2 cālaṇi 3 paripūṇaga 4 haṇsa 5 mahisa 6 mosā a 7 | ma-  
saga 8 jahūga 9 rivāli 10 jāhaga 11 go 12 bheri 13 ābhūri 14<sup>8)</sup> || 1 ||

(P 115) sá<sup>9)</sup> samāsao tirihā paṇ, taṇ: jāṇiā, ajāṇiā, durriāḍḍhiā;  
jāṇiā, jāhā:

1) Bhūadinnam; tapahpradhāne saṇyame 'nirvinnaṇi khedarahitaṇi; sanmānyam;  
vidhiṇam.

2) Govindācārya yugapradhāno 'pi śiṣhyakramābhāvād vṛittau no 'ktaḥ, āraçyuka-  
tikāto likhito 'sti: rara, aḍḍha, bhūa (43-45); — vimukulaṇi cikāṣitaṇi.

3) bhavabhayavyu(c)chedakarān, śiṣhyān. Bhūadinnācābdān makāro 'lākṣaṇikāḥ.

4) sushṭhu jnātaṇi yena nityānityam vastu, sūtraṇi arthaç ca tayor dhāraṇam, tattcaṇi.

5) suçramaṇānām apūreçāstrārtharyōkhyāne kathane ca nirvṛitiḥ samādhir yasya.

6) teshāṇi Dūshagaṇiṇāṇi prācucanikānāṇi pravacanārthakathananiṇyuktānāṇi pādān.  
īha ye gachāntaravāsinaḥ svācāryam priṣṭhā gachāntare 'nyogacraçāṇāya samāgachanti te  
pratīchakās teshāṇi çataiḥ praṇipatitān.

7) sāmpratam samānyena çrutudharanamuskāram āha.

8) jnānasya pravāpaṇam vakshye iti pūrvaṇi bhāṣanāt Dūshagaṇiçiṣhyo Deca-  
vācako yogyāyogyāçiṣhyavibhāgapratipādakāṇi gāthām āha: setaghaṇa (es sind darin 14 Titel  
von Geschichten der Art aufgeführt).

9) s. 17, 8; — tad eraṇi kṛitaṇi yogyāyogyavineyavibhāgapadarçanaṇi, saṇprati  
parshado yogyatām āha: sá parshat (!) samāsataḥ suḥkshepena tricidhā. .



*khīram iṅ jāhā haṃsā je ghoṭṭamti iha gurugūṇasamiddhā | dose avi vājjaṃti  
taṃ jānasu jāṇiyam paṛisaṃ || 1 ||*

*ajāṇiā, jāhā: . . || 2 || dāvriāḍḍhiyā, jāhā: . . eṣā bhaṇiyā tiriḥā imā pa-  
riṣā || 3 ||*

Und nun erst beginnt der eigentliche Kern des Werkes:

4<sup>a</sup> (P 118): *nāṇam paṃcaviham, taṃ jāhā: ābhivohianāṇam suāṇāṇam  
uhi<sup>o</sup> maṇapajjara<sup>o</sup> kevala<sup>o</sup>. taṃ samāsaū duriham paṇattam, taṃ: paccakkham  
(bis 7<sup>a</sup>, P 260) ca parokkham (bis 21<sup>a</sup>, P 506) ca.*

**a.** das *paccakkham* (P 120-260): ist *duriham: iṇḍiyap. ca no-iṇḍiyap. ca*; ersteres (bis P 133) ist fünffach gegliedert nach den 5 Sinnen, das zweite ist *tiriham: uhiṇāṇapaccakkham* (bis 5<sup>b</sup>, P 177), *maṇapajjaraṇāṇap.* (bis 6<sup>b</sup>, P 202), *kevalaṇāṇap.* (bis 7<sup>a</sup>, P 260). — das *uhi<sup>o</sup>* ist zwiefach: *bhāvapaccāyāṃ khāora-samāyāṃ ca*, und zwar ist ferner *gūṇapaḍivāṇagassa aṇagārassa ohiṇāṇa* sechsfach: *āṇugāmiyaṃ aṇāṇugāmiyaṃ vaddhamāṇaṃ hāyamaṇayaṃ (hī) paḍivāi apāḍivāi*; das *āṇugāmiyaṃ* zwiefach: *aṇtagayaṃ majjhagayaṃ ca, . . se kiṃ taṃ paḍivāi ohi-  
ṇāṇam 2? jāṇameṇaṃ aṅgulassa asaṅkhejjabhāgamittam vā, — maṇapajjaraṇāṇam  
duriham paṇattam, taṃ bhaṇte kiṃ maṇissāṇam amaṇissāṇam? Goamā! maṇussāṇam  
no amaṇissāṇam* und so weiter in Frage und Antwort, — das *kevalaṇāṇam, du-  
riham: bhavattake<sup>o</sup> ca siddhake<sup>o</sup> ca*, dabei eine Aufzählung (P 245) von 15 Arten  
*siddha: tithasiddhā 1 atitthas. 2 tithakaras. 3 7<sup>a</sup> atitthakaras. 4 sayambuddhas. 5  
patteyabuddhas. 6 ruddharohiyas. 7 itthilīṅgas. 8 purisalīṅgas. 9 napuṃsakalīṅgas. 10  
sulīṅgas. 11 aṇṇalīṅgas. 12 gihīlīṅgas. 13 egas. 14 aṇegasiddhā 15.*

**b.** das *parokkham nāṇam* (P 260-506): *duriham p. t.: ābhivohianāṇa-  
parokkham (bis 14<sup>a</sup>, P 374) ca suāṇāṇaparokkham (bis 21<sup>a</sup>, P 506) ca.*

*ābhivohiyaṇāṇam duriham: suāṇissiam (bis 12<sup>b</sup>, P 336) ca asuāṇissiam ca;  
se kiṃ taṃ usuāṇissiyāṃ 2? caivviam paṃ, taṃ: uppattiyā<sup>1</sup>) veṇāiā kammīā  
(kammayā BP) pariṇāmiā | vuddhī caivvriḥā vuttā paṃcamaṇā no 'valabbhā || 1 ||*

Diese vier *buddhī* werden nun der Reihe nach, und zwar ebenfalls in *gāthā*-  
Form, durchgemustert; zunächst die *autpattikī: puvaṃm adittham asuāṇm avi a<sup>2</sup>)  
takkhaṇa visuddhagahiyatthā | arvāhayaphalajoggā(gā) vuddhī uppattiyā nāma || 2 ||*  
und zwar werden nun zum Erweise hierfür allerhand Geschichten, resp. aber nur  
deren Titel, in weiteren drei *gāthā*, aufgeführt<sup>3</sup>): *Bharaha<sup>4</sup>) 1 sila 2 miṇḍha 3 kukkuḍa 4  
tila (°laya B) 5 rāhua 6 hatthi 7 aḡaḍa 8 vaṇasaṇḍe 9 pāyasa 10 āyā 10 (!) patte (pu<sup>o</sup> B)  
11 khāḍāhila 12 paṃcapāro a 12 || 1 (3!, 4 B) || Bharaha sila paṇiya rukke khudduga paḍa*

1) s. hierzu unten No. 1896 (= B).

2) *acci* P, *aṇusuyam acci* B.

3) *saṃpratī vīcyaṇāṇanugrahāyā 'syā eva svarūpapratipādanārtham udāharaṇāny āha*:  
der Inhalt der Geschichten wird im Schol. einzeln erörtert.

4) dieser Vers steht B in hinter dem nächsten Verse; in P fehlt dieser Vers im Text  
ganz und steht dafür der nächste Vers doppelt (p. 270 und 283).

saraḍa kāya uccāre | gaya ghayaṇa (ghaṇa BP) gola khaṇbhe khuddaga magg' itthi pāi (pāiā B) putte || 4 (3 B) || mahu sitha muddiya ṅke ya ṇāṇae bhikkhu ceḍayanāhāne | sikkhā ya atthasatthe iecchāyamahaṃ sayasahassee || 5 (auch B) || Auch an die Definition der *vaiṇayikī* in v. 6 schliesen sich ebenfalls zwei *gāthā* (beg.: *nimitte atthasatthe*) mit Titeln von Geschichten, deren Inhalt der Schol. kurz angiebt. — Für die *karmasamutthā buddhiḥ* (v. 9) wird nur ein Vers mit dgl. Titeln angeführt (beg.: *Heramue*), für die *pariṇāmikā* (v. 10) dagegen deren drei (beg.: *setthi kumāre*).

Der weitere Verlauf ist wieder in Prosa; das *suaṇissiyam* (12<sup>b</sup> bis 13<sup>a</sup>) ist vierfach: *uggaho, thā, avāo, dhāraṇi*, — 13<sup>a</sup> (P 353): *evaṃ attharīsaivihassa ābhivohiyaṇāṇassa vaṇṇanoggahassa parāvaṇaṃ karissāmi paḍivohagaditthamtenaṃ* (bis 13<sup>b</sup>, P 356) *mallaḡaditthamtenaṃ* (bis 14<sup>a</sup>, P 366), — zum Schluß noch sechs *saṃgrahagāthā* über das *ābhivohiyaṇāṇaparokkham*.

Das *suaṇāṇaparokkham* (bis 21<sup>a</sup>, P 506) ist *caṭṭhasarihaṃ: akkharasu-*  
 14<sup>b</sup> *aṃ 1 aṇakkharā° 2 saṇṇi° 3 asaṇṇi° 4 samma° 5 miccha° 6 sāiaṃ 7 aṇāiyam 8 sapajjasiam 9 apajjasiam 10 gamiam 11 agamiam 12 aṃḡaparittham 13 aṇaṃḡaparittham 14, . . .<sup>1)</sup> se kiṃ taṃ sammāsuyam 2? jaṃ imaṃ arihamtehiṃ bhagavaṃtehiṃ uppaṇṇaṇāṇadaṃsaṇudhurehiṃ telokkaṇirakkhiyamahiyaḡāiehi tiya 15<sup>a</sup> (P 388) -paḍuppaṇṇam-aṇāḡayaḡāiehiṃ savvaṇṇiḡhiṃ savvaḡaṃsiḡhiṃ paṇiyam dūvālasaṃḡam ḡaṇipīḡaḡam<sup>2)</sup>, taṃ jahā: āyāraṃ 1 sūyagaḡo 2 thāṇam 3 samavā<sup>3)</sup> 4 rivāḡasuaṃ 11 ditthivāo 12 icc-eyam dūvālasaṃḡam ḡaṇipīḡaḡam coddasapūvviṣṣa sammasuaṃ ābhivādaṣapūvviṣṣa sammāsuaṃ teṇa paraṃ bhivnesu<sup>4)</sup> bhayaṇā, se taṃ sammāsuaṃ 5, — se kiṃ taṃ micchāsuaṃ 2? jaṃ imaṃ aṇṇāṇiehiṃ micchaditthiḡhiṃ sachamduddhimāivigappiam, taṃ: Bhārahamaṃ Rāmāyaṇamaṃ Bhīmāsurukkham<sup>5)</sup> Koḡillayaṃ saḡabhaddiyāo<sup>6)</sup> kappāsiyaṃ nāḡa<sup>7)</sup>suhumaṃ*

<sup>1)</sup> es fehlt hier eine in P (376. 377) sich findende Stelle, in welcher (s. 16, 399. 400) die 18 Schriftarten aufgezählt werden, wie folgt (s. oben p. 563. 662): *jattha ṇaṃ vaṃbhī livi pavattā evaṃ livi atthārasavihe lakkhaṇavihāne p., t. j.: vaṃbhī jamaṇāliā dāsapuriyā uttarakkharā akkharavuddhiyā pokkharasariyā paharāiyā bheṇavāiyā ceṇuyāiyā ṇerāiyā aṃkalivī ḡaṇiyālivī āyaṃsalivī ḡaṃdhayalivī kāmili māhesarī poliḡdi.*

<sup>2)</sup> *ḡaṇo ḡaeho ḡuṇaḡaṇo vā `syā`stīḡaṇi āeāryas, tasya piṭakam ira piṭakam sarvasvaṃ, ḡaṇiḡabdālā parīchedavacano vā tato ḡaṇipīṭakam parīchedasamūha ity a., etat sarvaṃ deādaḡāṃḡam sāmāyakādi (statt: ācāra!) viṃḡasāraparyavasānaṃ, caturdaḡapūrvvīṇo niyamāt samyakḡrutam, tato `dhomukhaparihānya yāvatsaṃpūrnadaḡapūrvradharasya niyamāt samyakḡrutam eva, tataḡ paraṃ bhajānā kāryā, yathā, samyagḡriḡṣṭeḡ samyagḡrutam. mīthyāḡriḡṣṭeḡ tu mīthyāḡrutam, ajnānikaiv yathā loke `padhanaḡ nirdhanaḡ ucyāṃte evaṃ samyagḡriḡṣṭayo `py alpajnānabhāvat ajnānikā labhyaṃte, tadvyudāsārtham āha: micchādītthiḡhiṃ mīthyāḡriḡṣṭiḡbhīḡ sarvajnapraṇītānusāram aṃtareṇa, avagrahe he(tu)vuddhiḡ, apāyadhāraṇe matīs, tibhyaṃ vikalpitaṃ, tad yathā: Bhāratam ityādi.*

<sup>3)</sup> 5-10 hier nicht aufgezählt, wohl aber in P 389. 390.

<sup>4)</sup> *bhinneshu daḡasu pūrveshu Mal. p. 391.*

<sup>5)</sup> *daṃbhīmā° P.*

<sup>6)</sup> *sabhagattiyāo khoḡamuaṃ P.*

<sup>7)</sup> *nāma P.*

kaṇagasattarî vasesiyam<sup>1)</sup> Vuddhavaṇayam<sup>2)</sup> vesiyam<sup>3)</sup> logáyutam satthi-  
tamtam Mádharam purāṇam vāgarāṇam bhāgarayam<sup>4)</sup> Pāamjalî pussa-  
derayam helam<sup>5)</sup> gaṇiam suūnarūram<sup>6)</sup> ṇādayāi ahavā rāvattari kalāo  
cattari ya<sup>7)</sup> veyā saṃgoraṃgā<sup>8)</sup>, eyāṃ nichaditthissa nichattapariggahiyāṃ ni-  
chattasuaṃ, eyāṃ cera sammaditthissa sammattapariggahiyāṃ sammasuam, ahavā  
nichaditthissa vi eyāṃ cera sammasuam. kamhā? samnhetuttāṇao. jamaḥ te micha-  
ditthiyā tehiṃ cera samachhiṃ coiya samāṇā ke sapakkhuhitthāo ca yaṃti, se tam micha-  
suam 6, — se kiṃ tam sāiyam sapajjarasiyam anāiyam apajjarasiyam, icc eram du-  
rālasaṃgam gaṇipidagam ru(c)chittinayutthāe sāiyam sap. aru(c)chittinay<sup>9)</sup> anāiyam  
apaji. . . . (P 405) se tam anāiyam apajjarasiyam 10, — se kiṃ tam gamiam 2?  
ditthivāu amgamiam (ag<sup>o</sup> P) kāliasuaṃ, se tam gamiam 11, se tam ugamiam 12<sup>9)</sup>:  
tam (ahavā tam P) samāsaḥ duriham paṃ, tam: amgaparittam anamgaparittam  
(amgavāhuraṃ P), se kiṃ tam anamgaparittam (amgavāhuraṃ P) 2? duriham  
paṃ<sup>10)</sup>, tam (P 407): āvassagam ca āvassagavārittam ca, se kiṃ tam āvassa-  
gam 2? chavriham paṃ, tam (jahā P): sāmāiyam 1 caivisatthao 2 vamaṇayam 3  
puḍikkamaṇam 4 kūsasuggo 5 puccakkhāṇam 6, se tam āvassayam: se kiṃ tam  
āvassagavārittam 2? duriham (P 409) paṃ, tam: kāliyam ca ukkāliyam ca, se  
kiṃ tam ukkāliyam? anegavriham paṃ, tam<sup>11)</sup>: dasaveyāliyam kappiyākappi-

1) rāse<sup>o</sup> P.2) <sup>o</sup>rayaṇam P.

3) tesiyam Kāviliyam P.

4) bhāragayam P.

5) leham P.

6) <sup>o</sup>rūyam P.

7) fehlt P.

8) te ca lokaprasiddhāḥ, tato lokata era teshāṃ scarūpam acagamāryam (nichts weiter!).

9) statt se tam ag. hat P (406) blos: ahavā. 10) s. 17, 11 fg.

11) daṣṣaraikālikam supratitam; kalpākalpa pratipādakam adhyayanam; kalpaḥ stha-  
virakalpādih tatpratipādakam śrutam kalpaśrutam, tue ca dridhā: kshullakaka<sup>o</sup> mahākol<sup>o</sup> ca,  
tatvāi kam alpagraṇtham alpārtham ca, deitīyam mahāgrāṇtham mahārtham ca; jīcādinām  
padārthānām prajñāpanam yatra sā prajñāpanā, sai ca vṛihattarā mahāpra<sup>o</sup>; pramāda-  
pramādasrarūpaphalaripākapatipādakam adhyayanam pramāda<sup>o</sup>pramādaṃ; nam di tyādi  
sugamam; sūryacaryyāprajñāpanam gasyam grāṇthapuddhatai sā sūryaprajñaptiḥ, tathā  
paurushīmaṇḍalam iti puruṣaḥ ṣaṃkuḥ puruṣaṣarīcam ca tasmān nihpannā pauruṣi  
sarcaṣyā pi eastano yathā scapramānā chāyā jāyate tadā pauruṣi syāt, etac ca pauruṣi-  
pramānam uttarāyaṇasyā nte dakṣhiṇāyaṇasyā duu ca ekaṃ dinam syāt, tataḥ param amṇulasyā  
śhāc ekashashṭibhāgō dakṣhiṇāyaṇe varddhanṭe uttarāyaṇe ca hrasanti, era(m) maṇḍale 2 pau-  
rushi yatra dhyayanam vāryate tat pauruṣīmaṇḍalam: sūryācamḍalamosor yatra dakṣhi-  
ṇeshū itare(shu) ca maṇḍaleshu saṃcarator yathā maṇḍalān maṇḍale praveṣe vyāvarṇyate san-  
(tan) maṇḍalampraveṣaḥ: vidyā samyagjnānam curāṇam cāritram eteshāṃ phalavini-  
ccayapratipādako grāṇthah, ganividya jyotishkanimittādirijñānarūpā sū hi samyak pari-  
jñāyamānā pracrājana sāmāyikāropaposthāpanā - śrutoddeśānujā - guṇāropayā - diśānujā-  
rihārādiprayojneshu upayoginī; yatrā rtudhyānādinām vibhājanam proktaṃ tat: mara-  
ṇānī praṣastapraṣastarūpānī teshāṃ pārthakyena yatra vibhājanam uktaṃ; yatrā tmano  
jrasyā locanā prājaccittapratiputtiprabhṛitkarāṇena viśuddhir yatra vyāvarṇyate tat: sarāṇu-  
cyapohena vitarāgasarūpam vyār, yatra tat; yatra dravyabhārasaṃlekhanāsarūpam prati-



yaṃ cullakappasuaṃ mahākappasuaṃ u(va)vāḍiyaṃ rāyapaseṇiyaṃ jivā-  
bhigamo paṇṇaraṇā mahāpaṇṇaraṇā pamāyappamāyaṃ 16<sup>3</sup> (P 411) namdī  
deviṃdatthaū aṇaogadārāim<sup>1</sup>) taṃdulaveyāliyaṃ caṃdārijjhayaṃ (jjP) sūra-  
paṇṇatti porisimaṃḍalaṃ maṃḍalappaveso vijja<sup>2</sup>) caraṇavinichao (P 412)  
gaṇirijjā jjhāṇavibhatti maraṇavibhatti āyarisohi rīyarāyasaṃ sam-  
lehaṇāsuaṃ rihārakappo caraṇaviki āura (P 413) paccakkhāṇaṃ mahā-  
paccakkhāṇaṃ evamāi, se taṃ ukkāliyaṃ suaṃ; se kiṃ taṃ kāliyaṃ 2? aṅga-  
vīhaṃ paṃ. taṃ: uttarajjhayaṇāim<sup>3</sup>) dasāo (P 414) kappo ravahāro nisi-  
haṃ mahānisīhaṃ isibhāsīyāim jaṃbūddivapaṇṇatti divasāgarapaṇṇa-  
tti caṃdapaṇṇattī, khuddiyā vimānapavibhatti (P 415), mahalliyā vi-  
mānapavibhatti, aṅgacūliā vaṃgacūliā<sup>4</sup>) vivāhacūliyā aruṇoravāe ga-  
ruloṇarāe dharuṇoravāe vesamaṇora<sup>5</sup> (P 416) velaṃdharova<sup>6</sup> deviṃdora<sup>6</sup>,  
utthāṇasue samutthāṇasue nāgapariyāvapīyāo<sup>5</sup>) nīrayāvaliyāo kappiyāo  
(P 418) kapparaḍiṃsayāo pupphiyāo pupphacūliyāo vaṇhidasāo evamāi-  
yāim caūrīsī paṇṇagasaya<sup>6</sup>) sahasāim bhagavao Vaddhamāṇasāmissa<sup>7</sup>): aharaṃ jassa  
jattiyā sīsā uppatthiyāe veṇāyāe kummīyāe pārīṇāmiyāe caūrīhāe ruddhīe (P 421) wa-

pādyate: cihārah sthāvīrakalpādirūpo yatra varṇyate: cāritrasya cūḍhī: gilāṇakiraṇātīyaṃ  
gīyatthā paccakkhāriṇṭi diṇe 2 davahāsaṃ karettā aṃte a savvadāpaṇayāe bhattatheragaṃ jaṇattā  
nūttinhassa bhavacurimapaecakkhāṇaṃ kāreṇi tti ityādi yatra varṇyate: mahatpratyaḅkhyā-  
naṃ yatro 'ktaṃ (s. 16, 437<sup>n.3</sup>).

1) steht in P vor dev<sup>o</sup>.

2) vijjā P.

3) etāny adhyayanāni nigamaṇaṃ, sarceṣhām adhy (!) adhyayanānāni pradhānate 'pi  
rūḍhīyā 'mūny evo 'ttarādhyayaṇaḅadacāyateṇa prasiddhāni; niḅthāt paraṃ yaḅ graṇ-  
thārthābhyāṃ mahattaraṃ tu mahāniḅthāṃ: āvalikāpravacīṣṭānām itareshām vā vimānā-  
nāṃ prabhāṇaṃ yatro 'ktaṃ sū vimānapravibhaktir dvidhā, alpākṣharārthā 'dyā, dvītiyā  
mahāgraṇthārthā: aṅgasya 'cārādeḅ cūlikā uktānuktārthasaṅgrahātmikā graṇthapaddhatīḅ:  
vargo 'dhyayanānāṃ samūho yathā 'ntakrūddacāse aṣṭau varḅās teshām kalikā; bhagavatī-  
cālikā; aruṇo nāma devas, tadcaktavyatāyāḅ pratipādano graṇthah, parācartyamānaḅ ca tad-  
upapātahetuh so 'ruṇopapātahetuh, so 'ruṇopapāta, evaṃ garuḅopapātādayo 'pi vācyāḅ:  
utthānaḅrutāṃ udcasanahetukaṃ ḅrutāṃ; samupasthāpanaḅrutāṃ bhūyas tatrai 'vā 'cā-  
sanahetukaṃ ḅrutāṃ, cakāralopah (ca<sup>o</sup>) prakrītateāt; nāgakumārās teshām pariṇā yatro 'ktā:  
nārakācāsās tadgāmināḅ ca nārā yatra varṇyante; kalpikāḅ, saudharmmādikalpavaktavyatā-  
gocarā graṇthapaddhatayas tāḅ, evaṃ kalpāvatamaṃsikā jneyā(h); yās tu gṛihavāsamukulana-  
tyāgena jivāḅ samyamabhārapushpītā bhūshītā bhūyas tattyaḅgato duḅkhācāptimukulena muku-  
litās tattyaḅgataḅ pushpītāḅ pratipādyaṇte tāḅ pushpītāḅ, tudcīḅeshapratipādikāḅ pushpa-  
cūḍhī: aṃdhakacṛīṣhṇīdaḅcānāṃ siddhigāmanādilakṣhaṇānāṃ pratipādakā graṇthapaddha-  
tayaḅ; evam-ādīni caturaḅṭīsāṃkhyāni prakīrṇakasahasrāni, Rīshabhascāminās tācat-pra-  
mānānāṃ ḅramaṇasahasrānāṃ sambhacāt, prakīrṇakānāṃ ca tadracitatvāt.

4) vaggā P.

5) °valiyāo P.

6) saya fehlt P.

7) vor Vaddh. hat P (419) noch Folgendes (s. 17, 15 und soeben den Schluß von not.<sup>3</sup>):  
Usahasāmissa ātīthayarassa, tāhā saṃkhiḅjāim paṇṇagasahasāim majjhimagāṇaṃ Jīṇa-  
carāṇaṃ, caūddasa paṇṇagasahasāni bhayavao.

veyā tassa tattiyāṃ pañṇagasaḥassāṃ patteyaruddhā<sup>1)</sup> vi tattiyā ceva; se taṃ kāliyaṃ suvaṃ, se taṃ āvassagarūrittaṃ, se taṃ aṇaṃgaparittṭhaṃ: — se kiṃ taṃ aṃgaparittṭhaṃ<sup>2)</sup>, duvālusavīhaṃ paṃ, taṃ: ūyāro sūyagado thāṇaṃ samavāu virāhapaṇṇattī nāyā-dhammakahāo uvāsagadasāo aṃtagadadasāo anuttaroravāiyadusāo paṇhā-rāgarāṇaṃ vivāgasuvaṃ diṭṭhivāo.

se<sup>2)</sup> kiṃ taṃ āyāre (P 422-28)? āyāre naṃ samaṇāṇaṃ niggaṇṭhāṇaṃ āyāragoaraṇīya veṇṇā sikkhā<sup>3)</sup> bhūṣā abhūṣā caraṇa karaṇa jāyā māyā vitti<sup>4)</sup>, se samāsāo paṃcarihe 16<sup>b</sup> paṃ, taṃ: nānāyāre daṃsaṇāyāre carittāyāre turāyāre vīriyāyāre, ūyāre<sup>5)</sup> naṃ parittā vāyaṇā saṃkhejjā aṃmogulārā, saṃkhejjā vedhā, saṃkhejjā silogā, saṃkhejjāo nij(j)uttīo, saṃkhejjāo paḍivattīo; se naṃ aṃgaṭṭhayaē paṭṭhame aṃge, do suakhaṃdhā, paṇarīsaṃ ajjhayaṇā<sup>6)</sup>, paṃcāsī uddesaṇakālā, paṃcāsī samuddesaṇakālā, aṭṭhārasue payasaḥassāṇi payaggeṇaṃ<sup>7)</sup> saṃkhejjā akkharā, aṇaṃṭā gamā, aṇaṃṭā pajjarā, pari[ttā] lasā, aṇaṃṭā thāvarā, sāsayaḥkaḍḍanivaddhānīkāyā jṇapaṇṇattā bhāvā āghavijjaṃṭi<sup>7)</sup> paṇṇavijjaṃṭi parāvijjaṃṭi daṃsijjaṃṭi nīdeṇ-

1) *pratyekavuddhā apī tāvaṃṭa era syuh; atrai 'ke vyācakshate: ekaikasyā 'pi tīrthakṛitas tīrthe 'parimāṇāni prakīrṇakāni, tatkāriṇām aparimāṇatvāt, kevalaṃ pratyekavuddharucitāny eva prakīrṇakāni drashtavyāni, tatparimāṇena pratyekabuddhaparimāṇasya pratipādanāt.*

2) es folgt nun die eingehende Inhaltsdarstellung der zwölf *aṅga*, welche von hier aus in das vierte *aṅgam* (= S) übergegangen ist, s. oben p. 413-415. Ich habe nun zwar die dortige Darstellung, unter Markirung der hiesigen Varianten, bei meiner Uebersicht über die 12 *aṅga* 16, 257 fg. je ad l. einzeln bereits vorgeführt, halte es indessen doch für passend, sie hier der besseren Uebersicht wegen in ihrem hiesigen Zusammenhange nochmals voll mitzutheilen.

3) *ācāro jñānādyāsevanavidhīr tadvacakagrantho 'pi ācārah; ācārādy anekavidho gocaro bhikṣāgrahaṇavidhīh, jñānādi vinayaḥ, vinayaphalaṃ karma kṣayādi, grahaṇāsevana-ḥikṣhā, bhāṣhā satyā 'satyā nriṣhā ca, abhāṣhā satyā 'satyā mriṣhā ca, caraṇaṃ vratādi, karaṇaṃ piṇḍaviccuddhyādi, yātrā saṃyamo, mātrā tadartham eva parimitāhāragrahaṇaṃ, vṛittīr viridhīr abhīgrahaṇiṣhāir vartanaṃ: sa cā 'cārah paṃcaprakārah prajñaptah.*

4) in S anders, ausführlicher.

5) *ācāraparītā parimitā taṃ taṃ prajñāpakam pāṭhakoṇi cā 'dhikṛityā 'dyaṃtopalabdhaḥ, kā sā cācānā sūtrārthasya pradānaṃ; saṃkhyeyāny anuyogadrārāṇi upakramādini teshāṃ pratyadhyayanaṃ varttanānatvāt, adhyayanānām saṃkhyātāt, vedhā nāma chaṇḍo-riṣhah, tathā saṃkhyātāḥ ḥlokāḥ, tathā saṃkhyeyā niryuktayah, saṃkhyātāḥ pratipattayo dra-ryādīpadārthābhīyupagamaḥ pratimā abhīgrahaṇiṣhā bhāvāḥ sūtranivaddhāḥ: . . ekārāṃtatā saratra Māyā dha bhāṣhālakṣhaṇāt.*

6) im Schol. einzeln aufgezählt, die *mahāparinnā* an achter Stelle.

7) *padāgreṇa parimāṇenā 'shṭādaṣa sahasrāṇi, iha yatrā 'rthopalabdihī tat padam, akṣharāṇi saṃkh(y)eyāni padānām saṃkh(y)eyatvāt, iha gamā arthayamā grāhyās te cā 'rthapariche-darūpā anuṃṭā ekasmād eva sūtrād utiṣāyimedhādiguṇānām tattaddharmaviṣhṭānām dharmā-tmakavastupratipatṭeh, atharā 'bhīdhāne 'bhīdheyavaṣato gamā bhavaṃṭi te 'py anuṃṭās, tathā hi: suyaṃ me āusaṃ teṇṇaṃ bhagavayā evaṃ akkhāim itī (dieser Satz z. B. kann in fünf-fer Weise aufgefaßt werden) evam-ālayas, taṃ-tam artham adhikṛitya gamā bhavaṃṭi, abhi-*



*sijjanti uradamsijjanti, se evaṃ āyā<sup>1)</sup> evaṃ nāyā evaṃ viṇḍiyā, evaṃ caraṇakarāṇa parivaṇā āgharivijjā, se taṃ āyāre || 1 ||*

*se kiṃ taṃ sūyagaḍe (P 428-452) 2? naṃ loe sūjjanti<sup>2)</sup> aloe sūjjanti<sup>2)</sup> loyā-loe sūjjanti<sup>2)</sup>, jīvā s. ajīvā s. jīvājīvā s., sasamae s. parasamae s. sasamayaparasamaya s.: sūyagaḍe naṃ asīyassa kiriyāvāsisayassa<sup>3)</sup> caūrāsīe akiriyā(vāṭṇaṃ) sattatthāe anṇāṇiyavāṇaṃ vattisāe veṇāiyavāṇaṃ tiṇhaṃ tesatthāṇaṃ pāsamaḍiyasayānaṃ vūhaṃ kiccā sasamae thāvijjanti; sūyagaḍe<sup>4)</sup> naṃ parittā vāyaṇā, saṃkhejjā aṇuogadārā, saṃkhejjā vedhā, saṃkhejjā silogā, saṃkhejjāo nij(j)uttīo, saṃkhejjāo padivattīo; se naṃ aṇḡatthāe (°tthayāe P) vīe aṇḡe, do suakhaṃdhā, tevīsaṃ ajjhayaṇā, tittisaṃ uldesaṇakālā, tittisaṃ samuddesaṇakālā, chattisaṃ payasaḡassāṃ payaggeṇaṃ, saṃkhejjā akkharā, aṇaṃtā gamā, aṇaṃtā pajjārā, parittā tasā, aṇaṃtā thāvarā, sāsaya kaḍa nivaddha nikāyā jīṇapaṇnattā bhāvā āgh. paṇṇ. par. daṃs. nidāṃs. wad., so evaṃ āyā, e. n., e. v., e. c. āgharivijjanti, se taṃ sūyagaḍe || 2 ||*

*se kiṃ taṃ thāṇe (P 452-54)<sup>5)</sup>? thāṇe naṃ 17<sup>a</sup> jīvā thāvijjanti ajīvā th. jīvājīvā th., loe th.<sup>6)</sup> aloe th. loyāloe th., sasamae th. parasamae th. sasamayaparasamae th., taṃkā kūḍā selā sihariṇo pabbhārā kuṇḍāṃ guhāo āgarā dahā naṭo āgharivijjanti<sup>7)</sup>; thāṇe naṃ egāyāe eguttariyāe vuḍḍhāe dasatthāṇarivaddhiyāṇaṃ bhāvāṇaṃ*

*dhānavaḡataḡ; paryāyāḡ svaparabhedabhinnā akṡharārthagocarāḡ; parītāḡ parimitāḡ trasā deṇḍriyādayaḡ; sthāvarā vanaspatikāyādayaḡ; ḡāḡvatāḡ dharmāstikāyādayaḡ, kṡrītāḡ prayogaḡrasājanāyā ghaḡasamaḡdhayāvā(dhyābhra P)rāḡādayaḡ, etc sarve ḡpi sūtre nivaddhāḡ sra-rūpata uktā nikācitā niryuktisaṇḡrahaṇihetrādībhīr anekadhā vyavasthāpītāḡ bhāvāḡ padārthā ākhyāyaṇte.*

<sup>1)</sup> sa ācārāṇḡagrāhaka evaṃ-ātṃā evaṃ-rūpo bhuvati, asmīn ācārāṇḡe bhāvataḡ samyag adhīte sati taduktakriyānushḡhāṇaparipālānān mūrta icā °cāro bhavati 'ty a.; yathā ācārāṇḡe nivaddhā bhāvās tathā teshāṃ jnātā bhavati: yathā niryuktisaṇḡrahaṇihetrādībhīr vivīdhaṃ prarūpītās tathā vivīdhaṃ jnātā; evaṃ caraṇakarāṇaprarūpaṇā ācāre ākhyāyate.

<sup>2)</sup> °jjā P; — sūcanāt sūtraṃ, tena kṡrītaṃ; (yady api ca P) sarvaṃ aṇḡaṃ sūtra-rūpatayā kṡrītaṃ, tathā ḡpi rūḍhyā etad eva sūtrakṡrītaṃ ucyate; tena tasṃin vā lokāḡ sūcyate.

<sup>3)</sup> aḡṡiyadhikasya (180) kriyāvāḍiḡatasya, caturaḡṡter (84) akriyāvāḍīnāṃ, 67 ajnānikānāṃ, 32 vāina yikānāṃ, sarvasaṃkhyayā trayāṇāṃ trishasṡtyadhikānāṃ pāsamaḍīkaḡatānāṃ (363) ryūhaṃ pratikṡhepaṇ kṡrītvā svasamayaḡ sthāpyate; tatra: na kartāram aṇḡtareṇa kriyā puṇyavaṃdhādīlakṡhaṇā sambhavati, tata evaṃ pariṇāya tāṃ kriyāṃ āṡmasamaḡāyīnīṃ vadaṇti tachilāḡ ca ye te kriyāvāḍīnaḡ; tathā, na kasyacīṡ pratikṡhaṇaṃ anavasthītasya padārthasya kriyā sambhavati, utpattyaṇaṡtaram eva vināḡāt, ity evaṃ vadaṇti ye te akriyāvāḍīnaḡ; tathā, kṡsītaṃ jnānaṃ ajnānaṃ, tad eṡhāṃ astī 'ty ajnānikāḡ; . . tathā, ye punar rinayam eva kecalaṃ jnānāḍīrahītaṃ muktyaṇḡatcena pratipadyaṇte, te vinayaḡvāḍīnaḡ.

<sup>4)</sup> ityāḍī sarvaṃ prāḡcat. <sup>5)</sup> tishṡhaṇti pratipādyatayā jīvādayaḡ padārthā asmīn itī sthānaṃ; . . sthāne vā jīvāḡ sthāpyaṇte yathāvasthītasvarūpa(prarūpa)ṇayā vyavasthāpyaṇte; ḡeṡhaṃ sugamaṃ, navaraṃ: chinnatataṃ taṃkaṃ, kāṡāṇi Vaitāḍhyādyupari (parvasyo ḡpari P) siddhāyatanakūṡādīni . . .

<sup>6)</sup> und zwar auch hier durchweg °jjanti, obschon das Subject im Singular.

<sup>7)</sup> ākhyāyaṇte.



*parivāṇā āgharijjanti; thāṇassa ṇaṃ parittā vāṇā, s. an., s. v., s. silogā, saṃkhejjāo saṃgahaṇṭo, saṃkhejjāo nij(j)uttio, s. paḍivattio; se ṇaṃ aṅgaṭṭhayāe taie aṅge, ege suakhaṇḍhe, dasa ajjhayaṇā, egavāsaṃ uddesaṇakālā, egavāsaṃ samuddesaṇakālā, vā-rattarīṇṇi payasaḥassāṇi payaggeṇaṃ . . .<sup>1)</sup> . . . (wie bei acāra bis) se taṃ thāṇe || 3 ||*

*se kiṃ taṃ samavāe (P 454-56)<sup>2)</sup>? samavāe ṇaṃ jivā samāsijjanti ajivā s. jivājivā s., loe s.<sup>3)</sup> aloe s. loyāloe s., sasamae s. parasamae sojjāi sasamayaparasamae sojjāi; samavāe ṇaṃ egāi eguttariya<sup>4)</sup> thāṇasayavivaddhiyāṇaṃ bhāvāṇaṃ parivāṇā āgharijjati, duvālasaṃgassa<sup>5)</sup> gaṇṇipidagassa pallavagge samāsijjāi<sup>6)</sup>; samavāe ("rā-yassa P) ṇaṃ parittā vāṇā . . . (wie bei thāṇa) . . . paḍivattio; se (se ṇaṃ P) aṅga-ṭṭhayāe caṭṭhe aṅge, ege suakhaṇḍhe, ege uddesaṇakāle, ege samuḷle, ege coḷa payo<sup>7)</sup>-sahassee payaggeṇaṃ . . . bis āgharijjati, se taṃ samavāe || 4 ||*

*se kiṃ taṃ viyāhe<sup>8)</sup> (P 456-58)? viyāhe<sup>8)</sup> ṇaṃ loe<sup>3)</sup> viyāhijjāi aloe viy. loyāloe viy., jivā viyāhijjanti ajivā viy. jivājivā viy., sasamae viyāhijjāi parasamae viyāh. sasamayaparasa 17<sup>b</sup> mae viy.<sup>6)</sup>; viyāhe<sup>8)</sup> ṇaṃ parittā vāṇā . . . wie bei 3 bis paḍivattio; se ṇaṃ aṅgaṭṭhayāe paṃcama aṅge, ege suakhaṇḍhe, ege sārege ajjhayaṇasae dasa<sup>10)</sup> uddesaṇasahassāṇi dasa samuddesaṇasahassāṇi chaṭṭisaṃ vāgaraṇasahassāṇi do-lakkhā atthāsī payasaḥassāṇi payaggeṇaṃ, . . . se taṃ viyāhe || 5 ||*

*se kiṃ taṃ nāyādhammakahāo (P 458-65)<sup>11)</sup> 2? °su ṇaṃ nāyāṇaṃ nagarāṇi ujjā(nā)ṇi ceiyāṇi vaṇasaṇḍāṇi samosaraṇāṇi rāyāṇo ammapāro dhammakahāo*

<sup>1)</sup> parittā vāṇe 'tyādi prāgat, navaraṇaṃ se ṇaṃ tat sthānaṃ aṅgarthatvena kṛitaṃ-(triti)yaṃ aṅgaṃ, padaparimāṇaṃ ca pūrvasmāt pūrvasmād uttara(smīnṇ uttara P)-smīnṇ aṅge dvigūṇadvigūṇaṃ (blos drigūṇaṃ P) avaseyaṃ.

<sup>2)</sup> samyak arāyo niṣcaṇṇo jivādānāṃ padārthānāṃ yasmāt sa samavāyaḥ, tathā ca 'ha sūriḥ (só bezeichnet der Schol. den Verf.): samavāye ṇaṃ ti; samācāryante samyak yathā-vasthitatayā ācāryante buddhyā svikriyante; ekādikānāṃ ekottarāṇāṇi ṣaṣṭhānakaṃ yāvat vi-varddhitānāṃ; ākhyāyate. <sup>3)</sup> und zwar auch hier, resp. im weiteren Verlauf °jjaṇti; in P steht die Triade: loe hinter der Triade: sasamae.

<sup>4)</sup> egāiyāṇaṃ eguttariyāṇaṃ P. <sup>5)</sup> duvālasavihassa ya P.

<sup>6)</sup> großer Zusatz in S. <sup>7)</sup> eye caṭṭhā payasaya° P.

<sup>8)</sup> viyāhe P; — atha ke 'yaṃ vyākhyā? vyākhyāyante jivādayaḥ padārthā anaye 'ti vyākhyā, upasargād āta (? ātta P) ity añ pratyayaḥ; tathā ca 'ha sūriḥ: viyāhe ṇaṃ ti, vyākhyāyāṃ jivā vyākhyāyante; ṣeṣaṇi nigamaṇaṃ pāṭhasiddhaṃ.

<sup>9)</sup> in P die Triade: loe hinter der Triade: samae. <sup>10)</sup> dasa uddesaṇakālā ega-sahassāṇi dasa samuddesaṇasahassāṇi dasa samuddesaṇa chaṭṭisaṃ vāg. P.

<sup>11)</sup> jnātāny udāharaṇāni, tatpradhānā dharmakathā jnātādharma-kathā; athavā, jnātāni jnātādhyayaṇāni prathamācṛutaskandhe dharmakathā dēviye cṛutaskandhe yāsu graṇtha-paddhatiskū tā jnātādharma-kathā(h), pṛishodarādītāt pūrcapadadīrghāntatā; jnātānāṃ vā udāharaṇabhūtānāṃ nagarādāni ākhyāyante; tathā daṣa dharmakathānāṃ vargā ityādi; iha prathamācṛutaskandhe ekonariṇṇati(r) jnātādhyayaṇāni, dvitīyācṛutaskandhe daṣa dharmakathāḥ dharmasya ahīṣādīlakṣaṇasya pratipādakāḥ kathā dharmakathā(h), athavā dharmā[da]napetā dharmyā dharmyāc ca tāḥ kathā(r) ca: tatra prathamācṛutaskandhe yāny ekonā-

*dhammāyariyā*<sup>1)</sup> *ihalogaparalogā riddhivisesā (iddhi° P) bhogapariccāgā pavvajjā pariāgā suapariyagahā tavovahānāṃ samlehaṇāo bhattapaccakkhānā pāvovagamaṇāṃ sukulapaccā-*  
*(yā)io*<sup>2)</sup> *puṇarohilābhā aṃtakiriyāo a āghavijjānti*<sup>3)</sup> *dasa dhammakahāṇaṃ vaggā, talttha*  
*ṇaṃ egamegāe dhammakahāe paṃca 2 akkhāiasayāṃ, egamegāe akkhāiyāe paṃca 2 wa-*  
*kkhāiyāsayaṃ, egamegāe urukkhāiyāe paṃca 2 akkhāiya-urukkhāiyasayaṃ, evāṃ eva*  
*sapūrāreṇaṃ addhuttāo kahāṇagakoḍḍo bhavaṃti tti-m-akkhāyaṃ, ṇāyādhamma-*  
*kahāṇaṃ parittā vāyaṇā . . wie bei thāna bis . . paḍivattio; se ṇaṃ aṃgatthayāe chaṭṭhe*  
*aṃge, do suakhaṇḍhā, eguṇattisaṃ*<sup>4)</sup> *ajjhayaṇā, eguṇattisaṃ*<sup>4)</sup> *uddesaṇakūlā, eguṇa-*  
*ttsaṃ samuddesaṇakūlā, saṃkhejjāṃ payasaḥassāṃ (so auch P!) payaggeṇaṃ, . . . se*  
*ttaṃ ṇāyādhammakahāo* || 6 ||

*se kiṃ taṃ uvāsugadasāo (P 465-67)*<sup>5)</sup> *uvāsugadasāsu ṇaṃ sam(aṇ)ovāsa-*  
*gāṇaṃ nagarāṇiṃ ujjāṇāṃ ceiyāṇiṃ samosaraṇāṇiṃ rāyaṇo ammaṇḍaro dh. dh. ihalogapara-*  
*logariddhiv. bhog. pariāgā suapariyagahā tavovahāṇāṃ siluvayagūṇaveramaṇapacca-*  
*kkhāṇa posahovāsapaḍivajjāṇayāpaḍimāo uvasa 18<sup>a</sup> ggasaṃlehaṇāo bhattapacca-*  
*kkhāṇāṃ pāv. davalogagamaṇāṃ sukulapaccā(yā)io*<sup>2)</sup> *puṇorohilābhā aṃtakiriyāo āgha-*  
*vijjānti*<sup>3)</sup>; *uvāsugadasāṇaṃ parittā vāyaṇā bis saṃkh. nij(j)uttio s. saṃgahaṇio; se*  
*ṇaṃ aṃgatthayāe sattame aṃge, ege suakhaṇḍhe, dasa ajjhayaṇā dasa uddoḷā dasa*  
*samuddoḷā, saṃkhejjāṃ payasaḥassāṃ payaggeṇaṃ, . . . se ttaṃ uvāsugadasāo* || 7 ||

*riṇṇatī(r) jnātādhyayanāni teshu ādimāni daṣa jnātāny eva, [na] teshv ākhyāyikāsambhavaḥ:*  
*ṣeṣāni puṇar yāni nava jnātāni teshu ekaikasmin catvāriṇṣṭāni (?°riṇṇatāni P) paṃca-paṃcā*  
*°khyāyikāṣatāni bhavaṃti, ekaikasyāṃ cā °khyāyikāyāṃ paṃca 2 upākhyāyikāṣatāni, ekaikasyāṃ*  
*co °pākhyāyikāyāṃ paṃca paṃca ākhyāyikopākhyāyikāṣatāni, sarvasaṃkhyayā ekaviṇṇaṃ koṭṭatāṃ*  
*lakshāḥ paṃcāṣat (1215 Mill.); tuta evaṃ sthite prastutasūtrāvatārah: āha ca ṭīkākyit: igurisaṃ*  
*koḍḍisaṃ lakkhā paṃṇāsu ceva vodhacā | evaṃ koe samāṇe ahigayasuttassa athācā (! patthāvo P)*  
*|| 1 ||; dvitīyāṣrutasaṃḍhe daṣa dharmakathānāṃ vargāḥ, vargaḥ samūho, daṣa dh°thāsamudāyā*  
*ity a., ta eva ca daṣā °dhyayanāni, ekaikasyāṃ dharmakathāyāṃ kathāsamūharāpāyā(ṇi) paṃca*  
*paṃcā °khyāyikāṣatāni, ekaikasyāṃ cā °khyāyikāyāṃ (Lücke! auch in P) paṃca 2 ākhyāyiko-*  
*pākhyāyikāṣatāni, sarvasaṃkhyayā paṃcaviṇṇaṃ (°ṣatī P) koṭṭatāṃ (1250 Mill.); iha nava*  
*jnātādhyayanasaṃraṇḍhākhāyikādisaḍṣā yā ākhyāyikālayaḥ paṃcāṣallakshādḥika-ekaviṇṇati-*  
*koṭṭatāpramāṇāḥ tū asmāt paṃcaviṇṇa(ṭi)koṭṭatāpramāṇāḥ rāṣeḥ ṣoḍhyaṃte, tatali ṣeṣā apunara-*  
*uktāḥ ardhacaturthāḥ kathānakakoṭṭayo (35 Mill.) bhavaṃti; tathā cā °ha: evaṃ evo °ktapra-*  
*kāreṇai °ra guṇane ṣoḍhane ca kṛite sapūrāpareṇa pūrāparakathāḥ samudītāḥ apunaruktā*  
*addhuttāo ardhacaturthāḥ kathānakakoṭṭayo bhavaṃti °ty ākhyātāṃ tīrthakaragaṇadharaṇiḥ;*  
*— ṇāyādḥ. parittā r. ityādi prāgrat, navaraṃ padaparimāṇaṃ paṃca lakshāḥ ṣaṭsapṭati-*  
*sahasrāḥ (der Text hat hiervon nichts!); padam api cā °tra aupasargikaṃ naipātikaṃ nāmikaṃ*  
*ākhyātikaṃ miṣraṃ ca vedītarāṇaḥ; athavā, padāṃ sūtrāḥ pakarūpaṃ grīhyate, tadapekshayā ca*  
*saṃkhyeyāni padasahasrāṇi bhavaṃti na lakshā, evaṃ uttaratrā °pi bhāvanīyaṃ.*

1) in P vor dha°hāo. 2) pāv. davalogagamaṇāṃ sukule paccāyāo (pavv° bei 7) P.

3) langer Zusatz in S. 4) eguṇattisaṃ P.

5) upāsakāḥ ṣrāvakāḥ, tadgatāṇuvratagūṇacratādīkriyākalāpapraticaddhāni daṣā °dhy-

ayanāni upāsakadaṣāḥ, atra padaparimāṇaṃ ekādaṣa lakshā dvipaṃcāṣat sahasrā(ṇi) ity arthaḥ.



se kiṃ taṃ aṃtagaḍadasāo (P 467-69)<sup>1)</sup> 2? °su naṃ aṃtagaḍānaṃ naga-  
rāṃ ujjaṇāṃ . . (wie 6) °logiyā riddh. bhogapariccāgā pavajjāo pariyāgā s. t. s. bhatta-  
naṃ (°nāṃ P) pāo°uā suk°ccāto<sup>2)</sup> punav.<sup>2)</sup> aṃt°yāo u āgharivijjānti<sup>3)</sup>); aṃtagaḍa-  
dasānaṃ parittā vāṇā . . s. nijuttio s. paḍivattio s. saṃgahaṇio; se naṃ aṃgatthayāe  
atthame aṃge, tatthi ege suakhamdhe, atthā vaggā, atthā udd°lā, atthā samudd°lā,  
saṃkhejjāṃ payasahassāṃ payaggeṇaṃ, . . ., se taṃ aṃtagaḍadasāo || 8 ||

se kiṃ taṃ aṇuttarovavāiyadasāo (P 469-71)<sup>1)</sup> 2? °su naṃ aṇuttarova-  
vāiyānaṃ nagarāṃ ujjaṇāṃ ceiyāṃ samo° (wie 6) . . ihaloaparaloā . . pavajjāo  
pariyāgā . . °hānāṃ paḍimāo ussaggā saṃleh° bh°nāṃ pā°uāṃ aṇuttarovavāya tti  
sukulapaccā(yā)to punavo° aṃt°yāo āgharivijjānti<sup>3)</sup>); aṇuttarovavāiyadasānaṃ parittā  
vāṇā . . s. nijuttio s. paḍivattio s. saṃgahaṇio; se naṃ aṃgatthayāe ṇavame aṃge,  
ege suakhamdhe<sup>5)</sup>, tiṇṇi vaggā, tiṇṇi<sup>6)</sup> udd°lā, tiṇṇi<sup>6)</sup> samuddesa 18<sup>b</sup> ṇakālā saṃ-  
khejjāṃ payasahassāṃ payaggeṇaṃ . ., se taṃ aṇuttarovavāiyadasāo || 9 ||

se kiṃ taṃ paṇhāvāgarāṇāṃ (P 471-72)<sup>1)</sup> 2? °su naṃ atthuttaraṃ paṣiṇa-  
sayaṃ atthuttaraṃ apasīnasayaṃ atthuttaraṃ paṣiṇāpasīnasuaṃ, taṃ: aṃgatthapasīnāṃ  
vāhupa° addāgapa° aṃṇe vi vicittā divvā vijjātisayaṃ nāgasuraṃṇehiṃ saddhiṃ divvā  
saṃvāyā āgharivijjānti<sup>3)</sup>); paṇhāvāgarāṇānaṃ parittā vāṇā . . s. nijuttio (paḍiv. f.) s.  
saṃgahaṇio; se naṃ aṃgatthayāe dasame aṃge, ege suakhamdhe, paṇayālisam aṃj-  
hayaṇā, paṇayālisam udd°lā, paṇay. sam°lā, saṃkhejjāṃ payasahassāṃ payaggeṇaṃ  
. ., se taṃ paṇhāvāgarāṇāṃ || 10 ||

1) aṃto vināśas, taṃ karmaṇaḥ phalabhūtasya vā saṃsārasya ye kṛitacāntas te 'ṇta-  
kṛitāḥ tīrthakarādayaḥ, tadāktavyatāpratibaddhā daśā adhyayanāni aṃtakṛiddaśāḥ; bhavā-  
pekshayā aṃtyāc ca tāḥ kriyāḥ (°c ca P) aṃtyakriyāḥ cailecyavasthādikāḥ; atthā vaggā tti (cf.  
Abhay. zu S, s. 16, 291. 319), varga(h) samūhaḥ, sa cū 'ṇtakṛitām adhyayanānāṃ vā vedītyaḥ,  
sarvāni cā 'dhyayanāni vargavargāntargatāni yugapad uddīcyante, ata āha: asṭau uddesana-  
kālāḥ . ., padasaṃkhyā: trayoviṃśati(r) lakshāḥ catvāraś ca sahasrāḥ (so auch P; nichts hier-  
von im Text). 2) fehlt P. 3) langer Zusatz in S.

4) na vidyate uttaraḥ pradhāno yebhyas te 'nuttarāḥ sarvottamāḥ, upapātena nīreṛittāḥ  
aupapātikāḥ, anuttarāḥ sarvottamā upapāte aupapātikāś ca te tathā Vijayādyanuttaravimāna-  
vāsīna ity a., tadāktavyatāpratibaddhā daśā anuttaraupapātikadaśāḥ, adhyayanasaṃmāho vargo,  
vargo ca daśa daśa adhyayanāni vargaś ca yugapad uddīcyate iti traya eva vargāḥ (! udd°lāḥ  
traya eva samud°lāḥ P); śatcatvāriṃśat lakshā asṭasahasraṇi padāni.

5) dasa aṃj. fügt S hinzu.

6) dasa S.

7) praśnaḥ pratītaḥ, tadviśayaṃ nīrvacanaṃ vyākaraṇaṃ, teshāṃ vāhuvācā vāhuvaca-  
naṃ, tatra ye vidhinā japyamānāḥ pṛiṣṭā eva saṃtaḥ cūbhācūbhaṃ kathayānti te praśnāḥ,  
teshāṃ asṭottaraṃ śataṃ, yā punar vidyā maṃtrā vā vidhinā japyamānā aprīṣṭā eva cūbhā-  
cūbhaṃ kathayānti te 'praśnāḥ, ye pṛiṣṭā aprīṣṭāś ca kathayānti te praśnāpraśnāś,  
tayoṛ apy asṭottaraṃ śataṃ: anye 'pi ca vidhā dīvyā vidyātīṣayāḥ kathayānte, tathā  
nāyakumārāḥ supāṇakumārāḥ anyaiś ca bharaṇapatībhiḥ saha sādhnāṃ dīvyāḥ saṃvādā  
jūpavidhāyo yathā bhavānti tathā kathayānte, — drīnacatīr lakshāḥ shoḍaśasahasrādīkāḥ (!).



se kiṃ taṃ vivāgasue (P 472-74)<sup>1)</sup> 2? naṃ sukādadukkadānaṃ kammānaṃ phalaṃvivāgā āgharijjanti, tatha naṃ dasa duhavivāgā dasa suhavivāgā; se kiṃ taṃ duhavivāge 2? °su naṃ duhavivāgānaṃ nagarāṃ ujjānāṃ vaṇasaṃdāṃ ceiyāṃ samo° . . (wie 6) ihaloiyā pāruloiyā riddhivisesā nirayagamaṇāṃ duhaparamparāo saṃsārabhavapamaṇaṃ dukulapaccā(yā)<sup>2)</sup> dullaharohiyattaṃ āgharijjanti, se taṃ duhavivāgā; se kiṃ taṃ suhavivāgā? suhavivāgesu naṃ suhavivāgānaṃ nagarāṃ ujj. vaṇas. ce. samo. . . ihaloiyā pāruloiyā ri°sā . . (wie 6) pavvajjāo pariyāgā . . °kkhānāṃ pāo°nāṃ suhaparamparāo sukulapaccā(yā)°<sup>2)</sup> puṇav. aṃt. a āgharijjanti<sup>3)</sup>; vivāgasue naṃ parittā vānaṃ . . s. paḍivattio s. nijuttio s. saṃgahaṇio; se naṃ aṃgaṭṭhayaḍe ekkārasame aṃge, do suakhaṃdhā, vīsaṃ ajjhayaṇā, vīsaṃ udd°lā, vīsaṃ samu°lā, saṃkhejjāṃ payasaḥassāṃ payaggeṇaṃ . . 19<sup>a</sup> . . , se taṃ vivāgasuam || 11 ||

se kiṃ taṃ ditṭhivāe (P 474-97)<sup>4)</sup> 2? naṃ savrubhāvaparivāṇā āgharijjā, se samāsao paṃcavihe paṇṇatte, taṃ: parikamme 1 suttāṃ 2 puvvage 3 aṇuoge 4

1) vipacanaṃ vipākaḥ śubhāśubhakarmaparivāṇaḥ, tatpratipādakaṃ śrutam; ekaḥ pada-koṭi caturāṣṭitir lukshāḥ dvātriṅśac ca sahasrāṇi (!). 2) puvvāyāo P.

3) langer Zusatz in S.

4) dṛiṣṭāyo darśanaṇi, vādanaṃ vādah, dṛiṣṭināṃ vādo yatra dṛiṣṭināṃ pāto vā yatra sa dṛiṣṭivādo dṛiṣṭipātaḥ ca, sarvatra dṛiṣṭāya ākhyāyante ity a.; se samāsao p. p. ityādi sarvam idaṃ prāyo vyavachinnaṃ, tathā 'pi leḥato yathāgatasampradāyaṃ kiṃcid vyākhyāyate, sa dṛiṣṭivādah saṃkshēpataḥ paṃcavidhah prajñaptah, tad yathā: parikarme 'tyādi; tatra parikarma yogyatāpādanaṃ, taddhetuḥ śāstram upi parikarmma, kiṃ uktāṃ bhavati, sūtrapūrvagatānuyogasūtrārthagrahaṇayogyatāsampradānasamarthāni parikarmmaṇi, yathā gaṇitaśāstre saṃkalitādīṅ ādyāni shoḍaḥa parikarmmaṇi ṣeshagaṇitasūtrārthagrahaṇe samarthāni [yogyatāsam]pādanasamarthāni, tathā hi, yathā gaṇitaśāstre gaṇitaśāstragatādyashoḍaḥaparikarmmagrīhitasūtrārthah san ṣeshagaṇitaśāstragrahaṇayogyo bhavati nā 'nyathā [tathā] grīhītavivakshītaparikarmasūtrārthah san ṣeshasūtrādirūpadṛiṣṭivādaśrutagrahaṇayogyo bhavati, ne 'tarathā; tathā co 'ktaṃ cūrṇaḥ: parikamma ti yogyatākāraṇaṃ jaha gaṇiyassa solasa parikammā taggahiyasuttattho sesagaṇiyassa jogo bhavāi evaṃ gahiyaparikamma-suttattho sesasut(t)ādiṭṭhivāyasuyassa jogo bhavāi tti; etāni siddhaḥreṇikāparikarmādimūlabbhataḥ saptavidhāni mātṛikāpadādyuttarabhedāpekshayā tryaṣṭitividhāni; tāni ca samūlottarabhedāni sakalāṅy api sūtrato 'rthataḥ ca vyavachinnāni yathāgatasampradāyataḥ ca darśitāni; eteshāṃ ca saptānāṃ pari(karmāṇā)ṃ ādyāni śuṭ svasamayavaktavyatānugutāni, svasūdhāntapṛakāśakāni 'ty a., ye tu Gośālaprucartitā ājīvikāḥ pāśhaṃḍinas tanmatena sapta 'pi prajñāyante; — sampraty etesho eva nayaciṃtā, yathā: nayāḥ sapta nai-gamādayah, naigamo deidhā: sāmānyagrāhī rīṣeshagrāhī ca, tatrā 'dyah saṃgrāhe deitīyas tu saṃvyavahāre pravīṣṭah, tato dvau saṃgrāhusaṃvyavahārau, rījusūtraḥ caī 'kah, śabdādāyāḥ ca trayo 'py eka eva nayah kalpate, tata evaṃ catvāra eva nayā, etaiḥ caturbhīr nayair ādyāni śuṭ parikarmmaṇi svasamayavaktavyatayā ciṃtyante, tathā cā 'ha sūtra(cūrṇi P)krit: cha caūkkanayā iti, ādyāni śuṭ caturnayopetāni, tathā tu (tair P) eva Gośālapruvartitā ājīvikāḥ pāśhaṃḍinas trairāśikā ucyante, yatas te sarvaṃ vastu tray(try P)ātmakan ichanti, tad yathā: jīco jīco jīcājīcaḥ ca, loko 'loko lokālokaḥ ca, sat asat sadasat; nayaciṃtāyāṃ (nīyataciṃtāyāṃ api trivīdhanayam ichanti, tad yathā: P) dravyāstikāṃ paryāyāstikāṃ ubhaya-

*cūlā* 5; — *se kiṃ taṃ parikamme* 2? *sattarihe paṃ, taṃ: siddhiseṇṇiyāparikamme, ma-*  
*ṇussase*<sup>0</sup>, *putṭhase*<sup>0</sup>, *ogādhase*<sup>0</sup>, *wasampajjanase*<sup>0</sup>, *vip̄pajjanase*<sup>0</sup> (aus P; fehlt hier, s. unten)  
*cuyācūse*<sup>0</sup>; *se kiṃ taṃ siddhase* 2? *caūddasarihe paṃ, taṃ: māugūpayāim egatṭhīyapa-*  
*yāim aṭṭhāpayāim pādho āmāsapayāim keubhūaṃ rāsivaddhaṃ egagūṇaṃ dugūṇaṃ tigu-*  
*ṇaṃ keubhīyapariggaho saṃsārapaḍiggaho naṃdāvattaṃ siddhāvattaṃ* 14, *se taṃ siddha-*  
*seṇṇiyāparikamme* 1; *se kiṃ taṃ maṇussase* 2? *caūddasarihe paṃ, taṃ: māugā*<sup>0</sup>  
 (wie eben) . . *keubhūapaḍiggaho saṃs. n. maṇussāvattaṃ* 14, *se taṃ maṇu* 2; *se*  
*kiṃ taṃ putṭhase* 2? *ekkārasarihe paṃ, taṃ: pādho āmāsapayāim bis naṃd.*  
*putṭhāvattaṃ* 11, *se taṃ pu* 3; *se kiṃ taṃ ugādhase* 2? *ekkārasarihe paṃ,*  
*taṃ: pādho*<sup>0</sup> wie eben bis *naṃd. ogādhāvattaṃ*, *se taṃ ogādha* 4; *se kiṃ taṃ*  
*wasamp* 5; *se kiṃ taṃ vip̄pa* 2? *ekkārasa*<sup>0</sup> wie eben bis *naṃd. vip̄pajha-*  
*ṇāvattaṃ*, *se taṃ vip̄pa* 6; *se kiṃ taṃ cūcūse* 2? *ekkārasa* bis *naṃd.*  
*cūcūāvattaṃ*, *se taṃ cūcūse* 7<sup>1)</sup>; *cha caūkkānayaī, satta terāsiyāim nayāim*<sup>1)</sup>  
*parikamme*<sup>2)</sup> 2; *se taṃ parikamme, cha*<sup>3)</sup>: — *se kiṃ taṃ suttāim*<sup>4)</sup> 2? *rārisaṃ paṃ,*  
*taṃ: ujjusaṃ*<sup>5)</sup> *pariṇayāpariṇayaṃ rahubhaṅgiyaṃ vijayacariyaṃ aṇaṇṭaraṃ paraṃ-*

*stikaṃ ca, tatas tribhī riçibhiç caramī ti trairāçikās, tanmatena saptā pi parikarmāni*  
*ucyaṃte; tathā cā ha sūtrakṛit: satte ti, trairāçikāni trairāçikamatam aratamveya saptā*  
*parikarmāni trividhanayacintayā cintyaṃte; se ttaṃ nigamaṇaṃ.*

1) hier ein Zusatz in S. 2) *cuyācuyācattaṃ se ttaṃ cuyācuyācūkkānāim satta*  
*terāsiyāim se taṃ seṇṇiyāparikamme* P (477).

3) dies *cha* ist, wie so oft, bloß Interpunctionsmarke.

4) *sarcasya pūrvagatasūtrārthasya sūcanāt sūtrāṇi, tāni ca sarvadruvyāgāṃ sarva-*  
*pariyāyāgāṃ sarranayānāṃ (f. P) sarvabhāṅgavikalpānāṃ prakāçakāni dvācīnçatīḥ prajñaptāni.*  
*tathā: r̄ijusūtraṃ ityādi; etāny api saṃprati sūtrato r̄thataç ca vyavachinnāni, yathā-*  
*gata(taṃ P) saṃpradāyato (to vā P) rācyāni; etāny eva nayavibhāgato vibhūdyamānāni aṣṭā-*  
*çītisaṃkhyāni bhavaṃti, katham iti bhedata āha: iec e(i)yāim ti, iha yo nāma nayāḥ sūtraṃ*  
*chedena chinnam evā bhīpraiti na dvitīyena sūtreṇa saha saṃcaṇḍhayati, tathā hi; dhammo*  
*maṅgalam ukkiṭṭham iti çlokaṃ chinnachedanayamatena pūrvasūrayaḥ tathā vyākhyānti*  
*sma yathā na dvitīyādiçlokānāṃ apekshā syāt, tathā dvitīyādīn api tathā vyākhyānti sma yathā*  
*na teshāṃ ādyaçlokāpekshā syāt, tathā sūtrāny api yan nayābhīprāyeṇa parasparaṃ nīrapekshāni*  
*vyākhyānti sma sa chedachinnanayaḥ (chinnache<sup>0</sup> P), tathaḥ svasamayavaktaryatām adhikṛitya*  
*chinnachedanayatvaṃ . . (3 aksh. nuklar!) yaḥ sūtraṃ sūtrāntareṇa saha chinnam arthataḥ saṃ-*  
*raṇḍham abhīpraiti sa achinnachedanayaḥ, yathā: dhammo maṅgalam ukkiṭṭham ity*  
*ayaṃ çloko chinnachedanayamatena vyākhyāyamāno dvitīyādīn apekshate, dvitīyādīyo py etāṃ*  
*çlokaṃ, evam anyonya(ṇi) dvācīnçatisūtrāni aksharacānām adhikṛitya parasparaṃ vibhaktāny*  
*apy arthasaṃraṇḍham apekshya sāpekshāni; atha nayavibhāgāntaram adhikṛitya bhedom āha.*  
*trairāçikanayamatena sūtraparipātyāṃ rivakshītāyāṃ trikunayikāni, svasamayavaktaryatām*  
*adhikṛitya sūtraparipātyāṃ rivakshītāyāṃ [caturnayikāni] (aus P p. 481) saṃgraha-vyavahāra-*  
*-r̄ijusūtra-çabdarūpanayacatuskayopetāni; uktaprakāreṇa pūrvāparasamudāyavāpeṇa sarva-*  
*saṃkhyayā ṣṭīçātī sūtrāni bhavaṃti, catasriṇāṃ dvācīnçatinām aṣṭīçūṭimānātrāt; ity ākhyā-*  
*taṃ tīrthakara gaṇadharaṇi. 5) ujjugam P.*



param sāmānam samjūham bhinnam āyaccāyam sāvattiyam<sup>1)</sup> ghaṇṭam naṇḍāvattam vahulam puṭṭhāpuṭṭham viyāvaccam erambhūnam duāvattam<sup>2)</sup> vattamānuppayam samnabhīruḍḍham<sup>3)</sup> sarvaobhaddam paṇḍasam dupaḍiggaham, icc eiyāim vārisam suttāim chinnacheyanāyāim sasamayusuttaparivāḍie (paḍi pr. m.), icc eiyāim vārisam suttāim achinnacheyanāyāni ājīvīasuttaparivāḍie (paḍi pr. m.)vāḍie, icc eiyāi vārisam suttāim ti-gaṇāyāim terāsiyasuttamparivāḍie, icc eiyāim vārisam suttāim caūkkamañyāim sasamayusuttaparivāḍie suttāim (f. P), eram eva sapuvvāreṇam atthāsaī (°sū P) suttāim bhavaranti 'hi-m-akkhāyam, se taṇ suttāim || 2 ||: — se kiṃ taṇ purvagae<sup>4)</sup> 2? caūddasarihe paṇ, taṇ: uppāyapuvvam aggeañyāim (aggāñi° P) vīriam atthinatthipparāyam ṇānappavāyam succapp° āyapp° kammapp° puccakkhānam (°ṇapp° P) vijjānupp° avañjjham<sup>5)</sup> paṇāo kiriyāvisālam logaviṇḍusāram; uppāyapuvvassa ṇam puvvassa (f. P) dasavattū<sup>6)</sup> cattāri cullavattū<sup>6)</sup> paṇṇattā, aggeñāssa (aggāñi° P) ṇam puvvassa coddasa

1) sajuham sambhinnaṃ ahaccāyaṃ savattiyāyaṃ P (478).

2) °rattam ev. diyāvattam P.

3) samabhirūḍham P.

4) iha tīrthakarus tīrthaparavartanakāle gaṇadharaṇ adhikṛitya pūrvam pūrvagata-sūtrārtham bhāshate, tataḥ pūrvāny ucyaṃte, gaṇadharaṇ api tathai 'eva racayaṃti paṇcād ācārādīkam: utpādapratipādakam pūrvam utpādapūrvam, tatra sarvadravayānam utpādam adhikṛitya prarūpaṇā kriyate, tasya padaparimānam ekā padakoṭi 1; agram parimānam tasyā 'yanam parichedas tasmāi hitam agrāyanāyam (! stimmt nicht zu agge-añyāyam) sarvadravayādaparimānakāri, tasya ca padamānam shaṇṇavatipadalakshāḥ 2; padaikadeṇe padasamudāyopacārāt sakarmetarānām jivānām ajivānām ca vīryam pravadaṭi 'ti vīryapravādam (Text hat nur vīriam), tasya padamānam 78 (70 P) padalakshāḥ 3; yat loke dharmmāstikāyādivastu asti yac ca nā 'sti kharāṇḍādi tatpravadaṭi 'ty astināstipravādam, tasya pa° 60 padalakshāḥ 4; jñānam matijñānādibhedabhinnam saprapañcam vadati 'ti jñānapravādam, t. p. 1 padakoṭi padenaī 'kena nyūnā (! shaḍbhiḥ padair abhyadhikā P!) 5; satyam saṃnyamo vacanam ca, tat prakarshēna vadati 'ti satyapravādam, t. p. 1 padakoṭi shaḍbhir (shasṭhiḥ! P) abhyadhikā (!, f. P) 6; ātmānam jivam anekadhā nayamatabhedena yat pravadaṭi tad ātmapravādam, tasya padaparimānam 26 padakoṭayah 7; karma jñānavaranāyādīkam asṭṭaparakāram, tat prakarshēna prakṛitisthīyanubhāgapradeṇāḍibhir bhedaḥ saprapañcam vadati karmmapravādam, tasya mānam ekā padakoṭi 80 (ca P) padasahasrāni 8; atrā 'pi padaikadeṇe padasamudāyopacārāt pratyākhānapravādam, t. padamānam 84 padalakshāḥ 9; vidyā anekātiṇṇayasampannā ānukūlyena siddhiprakarshēna vadati 'ti vidyānapravādam, t. padamā. 1 padakoṭi (daṇa ca padalakshāḥ P) 10; na vidyate vaṇḍhyam niḥphalam yatra tad avañdhyam, sarve 'pi yatra jñānaparipāṇamādayaḥ ṣubhaphalāḥ pramāṭādayaḥ cā 'ṣubhaphalāḥ varṇyaṃta ity a., t. padamā. 26 padakoṭayah 11; prāñāḥ paṇce 'ndriyāni strīṇi mānasādini valāni 3 uchvāsaniḥṇvāso (°sau P) āyuḥ ca 1 tāni yatra varṇyaṃte tad upacārāt prāñāyus (Text pāñāo!), t. m. 1 padakoṭi 56 padalakshāḥ 12; kriyābhiḥ saṃnyamakriyāḍibhiḥ viṣātam, t. m. 9 padakoṭayah 13; loke jagati ṣrutaloke vā (cā P) 'ksharasyo 'pari viṇḍur iva sārāṇ sarvāksharasamipātalabdhihetutāt, t. padamānam sārddhatrayodaṇa padakoṭayah 14.

5) avajjham P.

6) vastu graṇṭhavarichedavīṇeshaḥ tad eva P) laghutaram kshullavastu, tāni cā 'dimeshv eva caturshu, na ṇesheshu; tathā cō 'ha: āillāna caūṇham ityādi, se 'tam tad etat pūrcagatam.



vatthū durālasa cullavatthū<sup>1)</sup> paṇṇattā, vīriyapuvvassa ṇaṃ atṭha v. atṭha c.<sup>1)</sup> p.,  
 atthinatthipparāyapuvvassa ṇaṃ atṭhārasa v. dasa c.<sup>1)</sup> p., ṇāṇappavāyapuvvassa  
 vārasa v. p., saccapparāyassa ṇaṃ puṇṇassa donṇi v. p., āyapp. ṇaṃ p. solasa v. p.,  
 kammapp. ṇaṃ p. tīsaṃ v. p., puccakkhāṇassa ṇaṃ p. vīsaṃ v. p., vijjāṇupparāyassa  
 ṇaṃ pu<sup>o</sup> paṇṇarasa v. p., avamañjhussa ṇaṃ p. vāra 20<sup>a</sup> sa v. p., paṇṇā<sup>o</sup>[purva P]ssa  
 ṇa(ṇ) p. terasa v. p., kiriyāvisālassa ṇaṃ p. tīsaṃ v. p., logaviṇḍusārasa ṇaṃ pu-  
 vvasa paṇṇavīsaṃ v. paṇṇattā; dasa coddasa atṭha atṭhāras<sup>a</sup> vārasa dure a mūlavatthū-  
 ṇaṃ<sup>2)</sup> | solasa tīsa vīsa paṇṇarasa aṇupparāyammi || 1 || vārasa ekkārasame vārasame  
 teras<sup>a</sup> era vatthūni | tīsa puṇa terasame coddasame paṇṇarīsa<sup>o</sup> || 2 || cattāri durālasa atṭha  
 ceva dasa ceva cullavatthūni | āillāna cañṇaṃ sesāṇaṃ cūliyaṃ ṇa<sup>a</sup> tthi || 3 ||<sup>3)</sup>; — se kiṃ  
 taṃ aṇuo<sup>e</sup><sup>4)</sup> 2? durīhe paṇ, taṃ: padhamāṇuo<sup>e</sup><sup>5)</sup> a gaṇḍiyāṇuo<sup>e</sup> a; se kiṃ taṃ mū-  
 lampadhamāṇuo<sup>e</sup> 2? ṇaṃ arahantāṇaṃ bhagavantaṇaṃ pūrvabhavā devalogagama-  
 ṇāṇi aṇuṃ cavaṇāṇi jammaṇāṇi a abhiseyā rāyavarasirīo pūvajjāo tavā ya uggā ke-  
 valaṇāṇuppayāo tithaparavattaṇāṇi ya sīsa gaṇā gaṇaharā ya ajjā pavattinīo saṃghassa  
 caūvīhassa jaṃ ca parimāṇaṃ jīṇamaṇapajjarā ahīṇāṇi<sup>6)</sup> sammattasamaṇāṇi<sup>o</sup> pa (ya)  
 vā aṇuttaragā<sup>a</sup><sup>7)</sup> uttaravevriṇo ya muṇiṇo<sup>8)</sup> jattīā 2 siddhāsiddhapaho jahādesi<sup>o</sup> jacci-

1) cūliyācattā P.  
 Metrum in Ordnung.

2) blos vatthūni P (p. 486), wo dann das sonst gestörte

3) P fügt hier noch hinzu: se<sup>a</sup> taṃ pūrvagae.

4) anurūpo<sup>o</sup> ṇukūlo vā yogo<sup>o</sup> ṇuyogaḥ, sūtrasya svenā<sup>a</sup> bhīdheyena sārddham anurūpa-  
 (paḥ P)saṃvaṇḍhaḥ, sa ca devīhā: mūlaṃprathamāṇuyogaḥ ca gaṇḍikāṇuyogaḥ ca, iha  
 mūlaṃ dharmapraṇayanūt tīrthakarās, teshāṃ prathamāṃ samyaktācāptīlakṣaṇapūrvā-  
 bhavādīgocaro<sup>o</sup> ṇuyogo mūlaprathamāṇuyogaḥ: ikṣvādīnāṃ pūrvāparaparaparichinno  
 madhyabhāgo gaṇḍikā, gaṇḍike<sup>a</sup> vā gaṇḍikā, ekārthādhikārā graṇthapaddhatī, tasyā anu-  
 yogaḥ: mūlaprathamāṇuyogena mūlaprathamāṇuyoge vā; arhatāṃ bhagavatāṃ samyaktā-  
 bhavād ārabhya pūrvābhavāḥ devalokagamānāni, teshu pūrvābhaveshu cā<sup>a</sup> yuḥ devaloke-  
 bhyaḥ cyavanaṃ, tīrthakarabharatveno<sup>a</sup> tṛpādas, tato janmāni, tataḥ śailarāje (°ja P) surā-  
 surair vīdhīyamānā abhishekā ityādi pāthasiddham gāvaṇ nīyamaṇaṃ: iha sarvatrā<sup>a</sup> py apāṇ-  
 tarālararttibhyo (auch P, °nyo?) vadyaḥ (vahaḥ P, bahyaḥ) pratīyātākārthādhikāra(rūpa  
 gaṇḍikā P)s, tato vahuvacanaṃ, kulakarāṇāṃ Vimalavāhanādīnāṃ pūrvābhavajanmanāmāḍini  
 saprapaṇcam upararṇya(ṇ)te, evaṃ tīrthakaragaṇḍikāḍiṣe abhidhānavacato bhāvaṇīyaṃ yāvac  
 cittaṃtaragaṇḍiyāo tti citrā anekārthā aṇtare Rīshabhājītatīrthakarāpāṇtarāle (gaṇ-  
 ḍikā citrāṇtaragaṇḍikāḥ P), Rīshabhavaṇcasamudbhūtānāṃ bhūpatīnāṃ ḥṣhaḡati(tigamāna P)-  
 vyudāseṇa ḥṣhaḡatigamaṇānuttaropapātāpratīpūḍikā gaṇḍikās, tāsiṃ ca prarūpaṇā (pūrvā-  
 cāryair evaṃ akāri P): Suruddhināmnā Sagaracakravartīno mahāmātyeṇā(tyo P) ṣhṭāpade  
 (saparrate P) Sagaracakravartīṣutebhya Aḍītyayaḥaḥprabhṛitīnāṃ Rīshabhavaṇcārājānāṃ  
 (! ḥṣhaḡatīnāṃ P) narapatīnāṃ saṃkhyā pradarṣanena kṛitā, sā cā: °iccasāḍīṇaṃ Usabhasse  
 °ty-ādīnā<sup>a</sup> vaseyā; amare<sup>a</sup> tti vīdhīshu parivartteshu bhavābhramāṇeshu jaṇtīnāṃ tti gaṇ-  
 yate<sup>a</sup> mava(nara P)tīryagnīrayagaṇḍigamaṇaṃ, evamāḍikā gaṇḍikā vahaṇ (! vahaṇ)  
 ākhyāyaṇte.

5) mūlapadh<sup>o</sup> P.

6) jīṇamaṇapajjarāhi<sup>o</sup> P.

7) vā ya<sup>a</sup> ṇuttaragā<sup>a</sup> ya P.

8) utt<sup>o</sup> (°vīvriṇo P) ya mu<sup>o</sup> fehlt S.

raṃ kālāṃ<sup>1)</sup> pāraḡayā ya jo (je P) jāhiṃ jattiyāiṃ bhattāiṃ cheittā aṃtagade muṇi-  
varuttame tamaraoghariṃppamukke mukkhasuham<sup>2)</sup> aṃuttaraṃ ca patte, ee (evaṃ P)  
aṃṇe ya evaṃ-āi bhāvā mūlapadhamānuoge kaḡiā, se taṃ mūlapoḡe; se kiṃ taṃ  
gaṃḡiyānuoge 2? °ge<sup>3)</sup> naṃ kulagaragaṃḡiyāo tithayaragaṃḡiyāo cakkavattig<sup>o</sup> Dasārag<sup>o</sup>  
Valadevag<sup>o</sup> Vāsudevag<sup>o</sup> gaṃaharag<sup>o</sup> Bhaddavāhug<sup>o</sup> Harivaṃsug<sup>o</sup> tavokammag<sup>o</sup> osa-  
ppiniḡ<sup>o</sup> [ussappiniḡ.] (P) cittāṃtarug<sup>o</sup> amara-nara-tiriā-nirayagāḡ gamāṃavivihapariattā-  
ṇesu (°nāṃuyoge PS) evaṃ-āio gaṃḡiyāo āghaviḡḡāṃti, se taṃ gaṃḡiyānuoge; — se  
kiṃ taṃ cūliyāo<sup>4)</sup> 2? āllāṃaṃ caṃṇhaṃ purvāṃaṃ cūliyāiṃ, avasesā puvvā acūliyā,  
se taṃ cūliyā; — ditthivāyassa naṃ parittā vāṃā . . . s. nijuttio s. paḡivattio s.  
saṃgahaṃio, se naṃ aṃḡatthayāe vārasame aṃḡe, ege suakhaṃdhe, caṃḡḡḡasa puvvā,  
saṃkhejḡā ratthū, s. cullavatthū, s. pāhuḡā, s. pāhuḡapāhuḡā, saṃkhejḡāo pāhuḡiyāo,  
s. āo pāhuḡapāhuḡiyāo, saṃkhejḡāiṃ payasaḡḡ. payagg. . . ., se taṃ ditthivāe || 12 ||

icc e 20<sup>b</sup> ammi<sup>5)</sup> duvālasaṃḡe gaṃḡipiḡage aṃaṃtā bhāvā aṃaṃtā abhāvā,  
aṃaṃtā heū aṃaṃtā aheū, a. kāraṃā a. akāraṃā, a. jivā a. ajivā, a. bhavasiddhiā a. abh.,  
a. [siddhā a.] (aus P) asiddhā paṃṇattā, saṃgahaṃḡiḡā: bhāva-m-abhāvā heu-m-aheū  
kāraṃa-m-akāraṃe ceru | jivājivā bhāvā-m-abhāvā siddhā asiddhā a || 1 ||<sup>6)</sup>, — icc-eaṃ  
duvālasaṃḡaṃ<sup>7)</sup> gaṃḡipiḡagaṃ tie kāle aṃaṃtā jivā āṃāe virāhettā cāuraṃtasāṃ-  
sāvakāṃtāraṃ aṃupariḡyattāṃsu; icc-eiyaṃ d. g. paḡuppannakāle parittā jivā āṃāe virā-  
hettā cāoṃraṃ aṃupariḡ] (aus P) yattāṃti; icc-eiyaṃ duvālasaṃḡaṃ gaṃḡipiḡagaṃ  
aṃāḡue kāle aṃaṃtā jivā āṃā(e) virāhettā cā<sup>o</sup> aṃu<sup>o</sup>ḡḡissāṃti; — icc-eyāṃ duvālasaṃ-

1) siddhipālo j<sup>o</sup> j<sup>o</sup> (jaṃ ciraṃ ca P) kā<sup>o</sup> fehlt S.

2) siddhipahaṃ S (statt mu<sup>o</sup>). <sup>3)</sup> Zusatz in S.

4) cūlā cikḡharam ucyate, yathā Meru cūlā, tatra cūlā iva cūlā; drisḡḡivāde parikarma-  
sūtra-pūrvā-nuyogoktānuktārthasaṃgrahaṃparā graṃḡhapaddhatayaḡ; ādimānāṃ caturṃāṃ pūr-  
vāṃāṃ cūlikāḡ, ḡeshāṃi pūrvāṃy acūlikāṃi; paṃcaviṃḡatyuttare dve ḡate vastānāṃ, kshulla-  
vastūni catustrīṃḡatsaṃklyāni (im Text ist hier cūliyā offenbar mit cullavatthu, kshudra-  
vastu, nicht mit cūlā, in Bezug gebracht!).

5) eiyāṃmi P (p. 497); — sāṃprataṃ oghato dvādaḡāṃḡābhidheyaṃ upadarḡayati:  
ity etasṃin dvā 20<sup>b</sup> daḡāṃḡe 'naṃtā bhāvā jivādayaḡ padārthāḡ . .

6) der ganze Absatz von icc eammi an fehlt S.

7) sāṃprataṃ dvādaḡāṃḡavirāḡḡhanāvīrāḡḡhanāphalaṃ traikūlikam upadarḡayati: icc-  
-eaṃ ti, atite kāle ājnayā yathoktājnāparipālanābhācato virāḡḡhya cāturaṃtaṃ saṃsāru-  
kāṃtāraṃ viridhaḡārīramānasānekaduḡkḡavid(t P) aḡiḡatasahasradustaraṃ bhavagaḡanaṃ aṃu-  
parāḡḡḡittavaṃta āsan; parimitā, na tv aṃaṃtā asaṃkhyeyā vā, varttamānacīṃtāyāṃ virāḡḡha-  
kamaṃushyāṃāṃ saṃkhyeyateḡ, anuparāḡarttaṃte bhavaṃti 'ty a.; anuparāḡartishyaṃti  
paryaḡishyaṃti 'ty a.; atrā 'jnāvīrāḡḡhanā tridhā: sūtrājnāvīrāḡḡhanā 'rthājnāvīrāḡḡhanā 'bhayājnā-  
virāḡḡhanā, tatrā 'bhivēcato 'nyathā sūtraṃ paḡḡatāṃ Jamātyāḡḡināṃ ādyā virāḡḡhanā 1, tathā  
'nyathā dvādaḡāṃḡaṃ prarīpayatāṃ Goshḡhāmāhilāḡḡināṃ dvītyā 2, ḡḡḡḡvīhīnatayā hā-  
syāḡito vā dvādaḡāṃḡasya sūtraṃ arthaṃ ca rikḡḡayātāṃ dirghasaṃsāriṃāṃ abhavyāṃāṃ sūtrār-  
thobhayaḡvirāḡḡhanā 3.



gaṃ<sup>1)</sup> gaṇṇipīḍagaṃ aie kāle aṇ. jīvā āṇāe ārāhettā cā°raṃ vaīvāṃsu (vī° P): icc-eyāṃ  
 duv. gaṇ. paḍuppaṇṇe kāle parittā jīvā āṇāe ārāhettā cā°raṃ vīvāṃti; icc-eyāṃ  
 duv. gaṇ. aṇāque kāle aṇaṃtā jīvā āṇāe ār. cā°raṃ vīvāssaṃti; icc-eyāṃ duv. gaṇ.  
 na kayāi nā°sī, na kayāvi na bhavati, na kayāvi na bhavissāi, bhūiṃ (bhuriṃ P) ca  
 bhavāi a bhavissāi a, dhuve nīae sāsae uvae supāṭṭhiē; se jahā nāmae paṃca atthikāyā  
 na kayāi nā°sī na kayāvi na°tthi na kayāvi na bhavissāi bhūiṃ (bhuriṃ P) ca bhavāi  
 a bhavissāi a dhuwā nīyayā sāsayaṃ uvayā avatṭhiyā uiccā evāṃ eva duv°ge ga°ge na  
 kayāvi nā°sī . . . bhavissāi dhuve nīyae sāsae avatṭhiē (!akkhae uvae avatṭhiē P) nicce.

se samāsa° caūvrihe paṇ, taṃ: darva° khittao kālao bhāvao. [tattha] (aus P)  
 darva° ṇaṃ suāṇāṃ<sup>2)</sup> uvāṭṭe (f. P) sarve bhāve (!sarvadavvāṃ P) jāṇāi pāsāi, khettao  
 ṇaṃ s. uv. savvaṃ khettaṃ j. p., kālao ṇaṃ s. uv. savvaṃ kālaṃ j. p., bhāvao ṇaṃ s.  
 uv. sarve bhāve j. p.<sup>3)</sup>;

akkhara<sup>4)</sup> 1 samu<sup>1</sup> 2 sammam<sup>2</sup> 3 sūtaṃ khalu sapajjvasiyam ca 5 | gamiam<sup>6</sup>  
 aṅgapavittam<sup>7</sup> 7 satta vi ee sapadivakkhā || 1 || āgama<sup>5)</sup> satthaggahaṇam jaṃ vuddhi-  
 gūṇhiṃ atthahiṃ virittam | vinti suāṇāṃ alambham taṃ puṇṇavāsāyā dhīra || 2 ||  
 sussūsāi padīpu(c)chāi 21<sup>a</sup> suṇēi gūṇhāi a ihae vā°vi | tatto apohue vā dhārei karei vā  
 sammam || 3 || mūyam<sup>6)</sup> huṃkāraṃ vā vādakkāra-padīpu(c)cha-vimamsā | tatto pasamga-  
 pārāyaṇam ca parinittā sattamae || 4 || suttattho<sup>7)</sup> khalu padhamo, vīo nīj(j)uttimisio

1) sāmprataṃ ārādhanaḥphalaṃ vaikālikam upadarṣayati: icc-eyāṃ ityādi; sugamaṃ,  
 navaraṃ vaīvāṃsu tī vyatikrāntavaṇṭaḥ, saṃsārakāṇṭarāṃ ullāṅghya muktīm avāptā ity a.

2) tad drādaśāṅgaṃ, ṣrutajñānī ce°hā°bhinnadaśapūrvadhārādīḥ ṣrutakevalī  
 pariḡrihyate, tasyai°va nīyamataḥ ṣrutavalena sarvadraeyādīparijñānasaṃbhavāt, tadāḡta (? ta-  
 dāratas tu ye P) ṣrutajñānīnaḥ (°nas te P) sarvadraeyādīparijñānasya (°jñānābhajanīyāḥ P)  
 vikalpamānatvāt, upayuktaḥ sarvadraeyāni jānāti paṣyati.

3) hier hat P (p. 503) noch: ee caūddasapuvā logālogaṇṇi sarvabhāvāṇaṃ darvagūṇa-  
 khittapajjarajahatthabhācavadaṇṇsaga tī | saṅgahagāhā:

4) saṅgrahagātham āha; saptā°pi ete pakshāḥ sapratīpakshāḥ.

5) ṣrutījñānaṃ sarvāṭīcāyaraṇakalpaṃ prāyo gurvadhāṇaṃ, tato rineyānugrahārthaṃ  
 yo yathā vā°sya lābhas taṃ tathā darṣayati: āga°, ā abhivādhiṇā sakalaṣrutarīshayarjāpti-  
 rūpeṇa yathāraṣṭhītaprarūpaṇārūpayā malyādayā vā gamyante parichīdyante°rthā yena sa  
 āgamaḥ, sa ca eraṃ vyutpattiyā°radhikeralādir api ṣyāt, tadāyaraḥedārthaṃ rīṣeṣaṇam āha,  
 ṣiṣhyate°neneti cāstraṃ āgamaśāstraṃ, āgamagrahaṇena shashṭītaṃtrādīkuśāstravyudāsah,  
 tasya grahaṇam āgamaśāstragrahaṇam yat vuddhigūṇair vakshyamāṇalakṣaṇair aṣṭābhīr  
 dṛiṣṭam, tad eva grahaṇam ṣrutajñānasya lābham vrurate pūrvēṣu rīṣāradā rīpaṣṭitaḥ  
 dhīrāḥ eratapālāne sthīrāḥ; ruddhigūṇān erā°ha: sussū° itī.

6) tatra ṣravaṇarīdhim āha: mūa; mūkaṃ ṣrīṇuyāt prathamataḥ ṣravaṇe saṃyata-  
 yātras(gā° P) tūṣṇīm āt (āsīt P; āsīta?) dritiyaṣravaṇe huṃkuryāt, tṛtīye vādakkāraṃ »eram  
 etan nā°nyathe«°tī kuryāt, caturthe ṣravaṇe gṛhītapūrvāpurasūtrābhīprāyo manāk »kim etad?«  
 itī pṛichāṃ kuryāt, paṃcame pramāṇajijñāsām, shashṭhe taluttarottaragūṇaprasaṅgaḥ. pāragama-  
 naṃ vā°sya bhavati, tataḥ saptame ṣravaṇe parinīṣṭhā, gururad anubhāshate itī bhāvah.

7) sāmprati vyākhyānarīdhim āha: suttā°, khalu evakārārthaḥ, tato gururā prathamō  
 nuyogaḥ sūtrārthābhīdhīnalakṣaṇa eva kartavyaḥ, mā bhāt prāthamīkarīneyānām matī-



*bhañño | tūo a niravaseso, esa vihā hoi añuoge || 5 || se taṃ aṅgapaviṭṭhaṃ || 13 || se taṃ suañāṇaṃ, se taṃ parokkhaṃ ṇāṇaṃ, se taṃ namdî<sup>1)</sup>.*

Hiermit schließt (21<sup>a</sup>) der Commentar, und, nach der ausdrücklichen Ausgabe in P<sup>1)</sup>, auch der Text. Es folgt jedoch noch:

3. ein von der *añuṇṇā*, *amjñā*, handelnder Abschnitt, bis 22<sup>a</sup> s (P 520): *se kiṃ taṃ añuṇṇā 2? pañca(! cha P) vihá paṃ, taṃ: ṇámáñuṇṇā 1, thavañṇā<sup>2</sup>, davvá<sup>3</sup>, kálá<sup>4</sup> 4 (5 P), khettá<sup>5</sup> (4 P), bhává<sup>6</sup> 6; se kiṃ taṃ ṇámáñuṇṇā?, . . davváñuṇṇā dvihá paṃ, taṃ: ágamato a no-ágamato a; no-ágamuodavváñuṇṇā tivihā paṃ, taṃ: jáṇuga-saríradavváñuṇṇā bhaviasar<sup>o</sup> jáṇugasarírabhaviasaríravatirittá; . . jáṇugassa yuṃ (jaṃ P) sarírayaṃ varagayacuyacāyā(cavīya P) cattulehaṃ jīvaṃppajaddhaṃ<sup>2)</sup> sijjá-gayaṃ vá saṃtháragayaṃ vá nisīhiyá-gayaṃ vá siddhisilág. vá aho ṇaṇ imeṇaṃ sarí-rasamussa(e)ṇaṃ añuṇṇa tti payaṃ ághaviyaṃ . .; — se jahá námue ráyá i vá juvaráyá i vá ísare vá talavare vá kodumbie vá maṇḍavie vá íbbhe vá setthi i vá (Lücke, P) ghoḍayaṃ vá . .; . . se kiṃ taṃ bhávāñuṇṇā 2? (Lücke, P) jo ṇaṃ jassa tivihēṇaṃ tikaraṇa(vi)suddheṇaṃ bháveṇaṃ añujāñāi, taṃ (añ. t. f. P): áyáram vá suagaḍaṃ vá thāṇaṃ vá samaváyaṃ vá vivāhapaññattim vá ṇáyádhammukahaṃ(hāṇaṃ P) vá uvásagadasaṃ (<sup>o</sup>sāo P) vá aṃtayaḍadasāo vá añuttaravaráyadasāo vá pañhávāgarāṇaṃ vá vivágasuṃ vá diṭṭhiváyaṃ vá (Lücke, P) se taṃ bhávāñuṇṇā; kiṃ añuṇṇā kassā ṇuṇṇā kevaī káḷaṃ pavattíā ṇuṇṇā (!) ádikarapurimatāle pavattíā *Usabhaseṇassa* || 1 || añuṇṇā 1 unṇamañi 2 ṇamañi 3 ṇāmañi 4 thavañā 5 bháva (pabhávo 6 P) 6 (!) pabháva-ṇaṃ 7 payáro 8 tadubhayahiya majjáyá 9<sup>3)</sup> náo 10 maṃto (maggo 12 P) a 11 (||) kappo a 12 saṃgaha 13 saṃvara 14 nijjara 15 thitikaraṇaṃ<sup>4)</sup> 16 ceva (!) jīvaya 17 vuddhi<sup>5)</sup> pa-yaṃ 19 pavara(ṇ) ceva 20 tahá vísam añuṇṇā(ññāi P) námāñi || iti Namdisútraṃ<sup>6)</sup>, gramthágraṃ 719.*

### 1896. Ms. or. fol. 1086.

*namdisuttakahâ*, die 14 Verse nämlich mit den Namen, resp. Titeln, der Erzählungen, die als Belege für das *parokkhañṇāṇaṃ* dienen (in A 7<sup>b</sup>-12<sup>b</sup>, s. p. 676. 677), nebst einem Comm. in *bhāshâ*, der den Inhalt dieser Erzählungen kurz angiebt.

10 foll. (1-3 Z. Text, à 25 *aksh.*, und 14-18 Z. Comm., à 40 *aksh.* über und unter dem Text, resp. 19 Z., à 11 *aksh.* rechts und links davon); ohne Datum.

*mohaḥ; dvitīyo ’nuyogaḥ sūtrasparṣikaniryuktimiçrīto bhañitas tīrthakaraṇaḍharaiḥ, sūtra-sparṣikaniryuktimiçrītaṇ dvitīyaṃ anuyogaṃ gurur vidadhyād iti bhāvaḥ, tṛtīyaç cā ’nuyogo niravaçeshah prasaktānuprasaktapratipādanalakṣhaṇa, ity eṣha uktalakṣhaṇo vīdhir bhavaty anuyoge vyākhyāyāñi.*

1) *namdî sammattā* P (p. 506).

2) cf. ved. *jakita* (Leumann).

3) <sup>o</sup>*hiyaṃ* 9, *majjáyá* 10 P, wo die Zahlen dann auch zunächst bis zu 16 je um 1 höher sind.

4) *thitīkaraṇaṃ* 17 P.

5) *jīravuddhipayaṃ* 18 P.

6) *námāñi*, *se taṃ añuṇṇā* || *namdî sammattā i iti Namdisútraṃ saṃpūrṇaṃ* P (p. 517), woselbst dann noch (bis p. 528) eine Recapitulation über die 4 *ñāṇa* etc. angeschlossen ist.

Text beg.<sup>1)</sup>: *taṃ jahâ: uppattiyâ | veṇṇâyâ . . no vala(b)bhâi || 1 ||*, — schl.: *Dhaṇadatte sāvaga amacce || 12 || khamae amaccaputte* (bricht ab!).

Comm. beg.<sup>1)</sup>: *vîha°cyâraviddhitâṃ jatata yathâ | uppattiyâ°*.

### 1897. Ms. or. fol. 762.

Das *Annyogadvârasûtram*(=A); — s. 17, 21-40. — Herausgegeben in Calcutta, *saṃvat* 1936 (pagg. 660, indisches Format; = P) mit dem Commentar des *Hemacandrasûri* und einer Glosse in *bhâshâ*.

57 foll. (13 Z., à 43 *aksh.*); moderne Abschrift, ohne Datum.

### 1898. Ms. or. fol. 799<sup>b</sup>.

Dasselbe Werk, Fragment.

2 Blätter, paginirt 1 und 2, von ähnlicher Ausstattung wie 1882 (799<sup>a</sup>); doch sind hier die beiden Columnen auf jeder Seite je für sich zu lesen, so dafs die zweite Columnne da anfängt, wo die erste aufhört. Auch ist die Goldschrift nur auf der linken Columnne von fol. 1 aufgetragen, während bei den übrigen fünf Columnen die Schrift weißlich grau ist (ob etwa als Grundlage für die Ueberfärbung mit Goldtinte?). Die Schrift ist bei Columnne 1 sehr verwischt und hebt sich bei den anderen Columnen von dem dunkelrothen Grunde, auf den sie aufgetragen ist, nur sehr matt ab, ist daher schwer lesbar. Jede Columnne hat 9 Z., zu 14-16 *aksh.*

### 1899. Ms. or. fol. 1063.

Dasselbe Werk (= B), mit dem in P herausgegebenen Commentar des *çri-Hemacandrasûri*, der den Angaben am Schlufs zufolge ein Schüler des *Abhaya-deva* war.

147 foll. (15 Z., im Text à 35 *aksh.*, im Comm. über und unter dem Text à 40 *aksh.*, resp. rechts und links davon à 10 *aksh.*); — *atra pratyaksharagaṇanayâ graṇthâgraṃ çata 5700 || cha || çubhaṃ bhavatu, kalyâṇam astu | saṃvat 1631 varshe âso*<sup>2)</sup> *çu di saptamî vudhavâsare | Uesavaṃse maṃtri Sobhâ | bhâryâratta sutu maṃ° Vadâbhâryâ* (3 *aksh.* gelb überstrichen) *suta maṃ° Sîrâjabhâryâ°da* (2 *aksh.* gelb) *suta maṃ° Hîraçîbhâryâ Pîrâsuta maṃ° Decâkena çri 5* (5 *aksh.* gelb) *sûrîṇâm upadeçena çriannyogadvâravṛittipustakaṃ liçhâpitaṃ sâdhubhir vâcyamânaṃ ciraṃ jiyât | çubhaṃ bhavatu, kalyâṇam astu; — darunter von anderer Hand: saṃvat 1832 varshe kûrttike çu di 2 gurau bha | çri Puṇyasâgarasûribhiḥ bhata | Vijaya Râmapârçvat ru° 5 malyena grîhite 'yaṃ pratiḥ || çri ||*

Der Comm. beg.: *oṃ namo vîtarâgâya || samyak sureṇdrakṛitasamstutipâdapadmanam uddâmakâmakarirâjakathorasîṇhaṃ | saddharmadeçakavaraṃ varadaṃ nato*

<sup>1)</sup> ohne Diagramm!

<sup>2)</sup> d. i. wohl *âçoka*, s. p. 442. 585.

'smi *Viraṇi viçuddhanarabodhanidhiṃ sudhîraṇ* || 1 || *anuyogabhṛitâṃ pādân vaṇde çrîGautamâdisûrîṇâṃ* | *nishkâraṇabandhânâṃ viçeshato dharmmadâtṛîṇâṃ* || 2 || *yasyâḥ prasâdam atulam saṃprâpya bhavaṇti bhavyajananivahâḥ* | *anuyogavedînas tâṃ prayataḥ çrutadevatâṃ vaṇde* || 3 || *ihâ 'tigambhîramahânîradhimadhyaniapatitâ-narghyaratnam ivâ 'tidurllabhaṃ prâpya mânusha(m P) janmâ(nma P)* | *tato 'pi labdhvâ tribhuvanaikahitaçrîmajjînapraçîtabodhilâbhaṃ* | *samâsâdya viratyannugunaparîṇâmanâṃ, pratipadya caraṇadharmnam, adhîtya vidhivat sûtram, samadhîgamya tatparamârtham, vijñâya svaparasaṃmayarahasyam, tathâvidhakarmakshayopaçamasambhâvinîṇcâ 'vâpya viçadaprajñâṃ, jînavacânânyogakarane yatitavyam, tasyai 'va sakalamânôbhilashitârthasârthasaṃsâdhakatvena yathoktasamagrasâmagrîphalatvât; sa câ 'nuyogo yady apy anekagrâṇthavishuyâḥ saṃbhavati, tathâ 'pi pratiçâstraṃ pratyadhyaṇam pratyuddeçavâṇam* (<sup>1</sup>deçakam PC)<sup>1)</sup> *prativûkyam pratipadam co 'pakârîtvât prathamam anuyogadvârâṇâm asau vidheyo; jînavacane hy âcârâdi çrutam prâyaḥ sarvam apy upakrama-nikshepâ-'nugama-nayadvârair<sup>2)</sup> vicûryate, prastutaçâstre ca tâny eva 'pakramâdîdvârâṇy abhidhâsyaṃte; ito (ato PC) 'syâ 'nuyogakarane vastutâ(to PC) jînavacanasya sarvasyâ 'py asau kṛito bhavati 'ty atiçayopakârîtvât prakṛitaçâstrasyaivâ 'ca prathamam anuyogo vidheyâḥ; sa ca yady api cûrñi-tîkâdvâreṇa vṛiddhair api vihitas, tathâ 'pi tadvacasâm atigambhîratvena duradhîgamatvân maṇḍumatinâ 'pi mayâ 'sâdhâraṇaçrutabhaktijamitautsukyabhâvato 'vicârîtasvaçakitrâd apadhiyâm anugrahârthatvâc ca kartum ârabhyate; asya ca çâstrasya paramapadaprâptihetutvena çreyorîpa(bhûta P)tvâc ca sambhâvyamânaviḅhnavât tudupaçamârtham çishtasamayaparipâlanârtham câ "dau maṅgalarîpaṃ sûtram âha: nâṇam paṃcaviham ityâdi.*

Schl.: *tad evaṃ samarthitoṇ nayadvârâṇ, tatsamarthane ca samarthitîni catvâry apy upakramâdîni dvârâṇi, tatsamarthane câ 'nuyogadvârâṇ samâptaṃ* ||

*prâyo 'nyaçâstradriṣṭâḥ sarvo 'py artho mayâ 'tra saṃkalitâḥ* | *na punaḥ svamanîshikayâ tathâ 'pi yat kiṃcid iha vitatham* || 1 || *sûtram itilamghya (ati PC) likhitaṃ tac chodhyam mayy anugrahaṃ kṛitrâ* | *parakîyadoshagunayos tyâgopâdânavidhikuçalâiḥ* || 2 || *chadmasthasya hi buddhiḥ skhalati na kasye 'ha karmaraçagasya* | *sava(sad PC)vuddhivirahitânâṃ viçeshato madvidhâsumatâṃ* || 3 || *kṛitrâ yad vṛittîm imâṃ puṇyam samupârjitaṃ mayâ tena* | *muktîm acireṇa labhatâṃ kshapîtarajâḥ sarvabhavyajanâḥ* || 4 || *çrî Praçnavâhanakulâṇbinapi(nidhi PC)prasûtaḥ kshonîtalaprahitakîrtitar* (<sup>3</sup>rtîr PC) *udîrṇaçâçkhâḥ(khaḥ PC sec. m.)* | *viçraprasâdhîtavikalpîtavastur uccaîç çâyâçatapracuranîvṛîta(nîbṛîta P)bhavyajamtuḥ* || 5 || *jñânâdikusumanicitâḥ phalitâḥ<sup>3)</sup> çrîmanmunîndraphalavṛiṇḍaiḥ* | *kalpadruma ivâ gacchaḥ çrîHarshapurîyanâmâ 'sti* || 6 || *etasmîṇ guṇaratnarohanagîrîr gâmbhîryapâthonidhiḥ*

1) C ist 1900.

2) s. oben p. 363. 398. 466. 590. 641.

3) mit *phali* bricht C ab.



*taṃyatvânukṛitaḥ*(ta P) *kshamâdharapatih saumyatvatârâpatih* | *samyajjnânuricchuddha-*  
*samyamatapahsṛâcârucaryânûdhîh çâṃta*(h P) *çrî Jayasînhasûrir abhavan ni-*  
*saṃgacûḍâmanih* || 7 || *ratnâkuvâd irai tasmâchishyaratnam babhûva tat* | *sa râgîço*  
*'pi to manye* (? *nâmenyo* P!) *yadgunugrahaṇe prabhu* (°*bhûh* P) || 8 || *çrîVîradeva-*  
*vîbudhaiḥ saṃmantrâdy*(*sammun*° P) *atiçayaprararatoyaiḥ* | *druma iva ya*(h P) *saṃ-*  
*siktaḥ* (*sami*° P) *kas tadgunarurṇane vibudhaiḥ* || 9 || *tathâ hi: âjñâ yasya nareçvarair*  
*api çirasya âropyate sâdaram* *yaṃ dṛishṭvâ 'pi mudam vrajanthi paramân prâyo 'pi*  
*dushtâ api* | *yadvaktrâmbudhîniryaduj*(j) *ralavacaḥpîyûshapânodyatair gîrvânair*(*ṇaur* P)  
*iva dugdhasimdhumuthane tṛiptir na lebhe janaiḥ* || 10 || *kṛitrâ yena tapaḥ suduhkaru-*  
*taram viçram prabodhya prabhos tirtham sarvaviduḥ prabhâvitam idam taîs-taiḥ sra-*  
*kîyair gṇaiḥ* | *çuklikurvad açeshaviçrakuharam bhavyair nîrbuddhaspṛiham* (*nib*° *he* P)  
*yasyâ* °*çâsv anivâritam rivati* (*vicarite* P, *vicarati*!) *çvetâmçen*(*çru* P) *mauram* (*gau-*  
*ram* P) *yaçah* || 11 || *YamunâpravâharimalaçrîmanMunicamdrasûrisamparkât* |  
*amarasarite va sakalam paritritam yena bhuvanatalam* || 12 || *risphûrjjutkalikâlud-*  
*dustaratamaḥsamtânalyptasthîtm*(*tiḥ* P) *sûryeṇe va vîrekîbhûdharuçirasya âsâdya yeno*  
*'dayam* | *samyajjnânakaraiç çiraṃtanunmikshushul*(*ṇah*! P) *samud*(*d*)*yoṭito mâ-*  
*rgrâh* (so auch P; *rgah*) so *bhayadevasûrir abhava*(t) *tebhyaḥ prasiddho bhavi*  
 || 13 || *tacchishyalaraprâyair agîtârthâ* (*prâyor aragi*° P) *'pi çisṭṭajamatushtyai* | *çrî-*  
*Hemacamdrasûribhir iṇam anuracitâ prakṛitavṛittih* || 14 || *anuyogadvâram*  
*samâptam* |

### 1900. Ms. or. fol. 780.

Dasselbe Werk, mit demselben Commentar (= C).

134 foll. (1-14 Z. Text à 55 *aksh.*, und 5-16 Z. Comm. über und unter dem Text, à 61 *aksh.*). — Das letzte Blatt mit dem Datum etc. fehlt.

Auf foll. 51 fg. hat der Text viele Wiederholungen, die gelb überstrichen sind; der Comm. dagegen geht ruhig seinen Weg fort, und ist daher von da ab dem Text je um mehrere Blätter voraus, so dafs z. B. der zu dem Text von 75<sup>a</sup> gehörige Commentar sich bereits auf 68<sup>b</sup> befindet. Ebenso ist der Text auf 98<sup>a</sup> bis 105<sup>b</sup> sehr ausführlich, der Comm. dagegen sehr kurz, so dafs danach der zu dem Text von 112<sup>a</sup> gehörige Comm. sich auf fol. 102<sup>b</sup> befindet.

Der Text beg.<sup>1)</sup>: *nânâṃ pañcaviham pammattam, taṃ jahâ: âbhinirohî-*  
*yanânâṃ suyanânâṃ ohinânâṃ manapayyanânâṃ kevalanânâṃ; tattha cattirî*  
*nânâṃ thappôṃ thavaññyâṃ, no uddissanti* (°*ssijjanti* C) *no samuddissanti* (°*ssi-*  
*janti* C) *no aññṇavijjanti, suyanânâssa uddeso samuddeso aññṇâ añño go ya*

1) ich lege bei dem Folgenden zunächst A zu Grunde; mit R bezeichne ich gelegentlich die Varianten aus einer mir von Dr. R. Rost freundlichst geliehenen, demselben gehörigen Handschrift, die meist mit B stimmt.

parattā; jāi suyanāṇassa . . . ya pavattā kim aṅgaparittḥassa . . ya pavattā? kim aṅgabāhirassa . . ya parattā? aṅgaparittḥassa vi uddeso 4, aṅgabāhirassa vi uddeso 4, und zwar bei den aṅgabāhira sowohl kāliyassa als ukkāliyassa, bei letzteren resp. sowohl āvassayassa als āvassayaṅgāritḥassa . .

āvassayaṃ naṃ kim aṅgaṃ aṅgāṃ? suakkhaṃdho suakkhaṃdhā? ajjhayaṇaṃ ajjhayaṇāṃ? uddeso uddesā? āvassayaṃ naṃ no aṅgaṃ, no aṅgāṃ, no suakkh., no suakkhaṃdhāṃ, no ajjh., no ajjh-ṇā, no uddeso, no uddesā; tamhā āvassayaṃ **a.** nikkhivissāmi, suaṃ **b.** nikkh., khaṃdhaṃ **c.** nikkh., ajjhayaṇaṃ **d.** nikkhivissāmi tti | jāttha ya jaṃ jāṇiyyā nikkhivaṃ nikkhīve niravasesaṃ | jāttha vi ya na jāṇiyyā caūkkayaṃ nikkhīve tattha || 1 ||

**a.** (A 1<sup>b</sup>, B 7<sup>a</sup>, C 6<sup>b</sup>, P 22) se kim taṃ āvassayaṃ? caūvivaṃ pannaṃ, taṃ jahā: nā 2<sup>a</sup> māvassayaṃ ṭhavaṇāvassayaṃ dāvāv. bhāvāv.; se kim taṃ nīmāvassayaṃ? . . . — dāvāvassayaṃ (2<sup>a</sup> A, 10<sup>a</sup> B, 9<sup>a</sup> C, 33 P), dūvivaṃ p., taṃ j.: āgamao ya no-āgamao ya, — 2<sup>b</sup> se kim taṃ no-āgamao dāvāvassayaṃ? tivivaṃ p., t. j.: jāṇayasārīra<sup>1)</sup>dāvāvassayaṃ bhaviasārīradāv. jāṇayasārīrabhaviyasārīravatirittaṃ dāvāvassayaṃ, . . . se kim taṃ jāṇayasārīrabhaviyasārīravārittaṃ dāvāv. tivivaṃ p., taṃ j.: loiyaṃ kuppāvayaṇiṃ louttariyaṃ, se kim taṃ loiyaṃ dāvāvassayaṃ? je ime rā-āsara-talavara-mādaṃbia-koḍaṃbia-ibbha-setḥhi-seṇāvū-satthavāhapabhīti kallaṃ pādūppabhāe rayaṇte . . 3<sup>a</sup> . . muhadhoana-damṭa-pakkhāṇa- . . dhūva-pupphagaṃdha-mallagaṃdha-taṃvola[raṭṭha-m-ā]iāṃ dāvāvassayaṃ kāuṃ tato pacchā rāyakulaṃ vā devakulaṃ vā . . gachāṃti se 'ttaṃ loiyaṃ dāvāvassayaṃ; se kim taṃ kuppāvayaṇiṃ<sup>2)</sup> dāvayaṃ? je ime caraga<sup>3)</sup>-cāri-

1) jñāsarīra°, jñānavān iti jñā (P 49).

2) kuprāvacaṇikam (P p. 64).

3) s. 17, 26, 27; — dhātīcāhākāḥ saṃto ye bhikshāṃ caraṃti te carakāḥ, . . rathyaṃputi-tacīraparūhānāḥ cārikāḥ, carmaparūhānāḥ carmakhaṃḍikāḥ, ye bhikshāṃ eva bhūṃjate na tu scaparigrihītuṃ godugdhādikāṃ te bhikshāṭāḥ, Sugatacāsanasthā ity anye, pāṃḍu-rāṃgā bhasmoddhūlitagātāḥ, vicitrapādapatunāḍīkshakākalāpayuktavarātakamālīkādicurcitavri-shabhakopāyata(P, °yataḥ | B, °yataḥ C)kaṇabhikshāgrāhīṇo Gautamā (cf. Kaṇabhuḥ!), gocaryāṃkārīṇo govratikāḥ, te hi »vayaṃ api kīḷa tiryakshu vasāma« iti bhāvanāṃ bhāvayaṃto gobhir nirgachāṃtibhīḥ sahu nirgachāṃti sthītābhis tishṭhāṃty āsīnābhir uparicāṃti bhūṃjānābhis tathā 've 'va tṛṇapat(t)rapushpapūlādi bhūṃjate, tad uktaṃ: gāvīṃ samāṃ nigjamaṃpave-sathāṇāsanāṃ pakarīṃti | bhūṃjāṃti jahā gāvī tirikkha(tira° P)vāsaṃ vibhāvaṃtā ||, grihastha-dharma eva cṛeyān iti . . grihīdharmāḥ . . tathā ca tadanusāriṇāṃ vacaḥ: grihācramasumo dharmo na bhūto na bhavishyati, taṃ pālayaṃti ye dhūrāḥ klīvāḥ pāshamaḍam ācṛitā iti ||, Yājñavalkyaṃprabhṛitirishipraṇīudharmasāṃhītāḥ cīṃtayaṃti . . dharmacīṃtakāḥ, devatākshitiḥcā mātāpitrītyagādīnāṃ avirodhenu vinayakārītvād aviruddha vainayikā(h), puṇyapāpaparalokādyanabhyaṃpagamaṃparā akriyāvādīno viruddhā(h) sarvupāshamaḍibhīḥ saha . . viruddhacāritēad . . , prathamam evā 'dya tīrthakarakāle samutpannatēat prāyoḥcāriddhakāle dīkshāprutipatṭeḥ ca vṛiddhāḥ tāpasāḥ, cṛācakāḥ brāhmaṇāḥ . . , anye tu vṛiddhācṛācakā ity ekam eva padam vrāhmaṇavācakatvena vyācakshate (an Buddha wāre also nicht zu denken; in der That lesen A C<sup>2</sup> R vuddha (s. auch Aupap. 73), nur B C<sup>1</sup> haben vuddha), pāshamaḍam vṛatam tatra tish-



-*cammakhamḍā-bhicchamḍā-paṇḍuraṅgā-Gotamā-gorvatā-gihidhamma-dhamma-cimṭā-aviruddha-viruddha-vuḍḍhassāvagapabbhīṭāyo*<sup>1)</sup> *pāsamaḍatthā kallaṃ pāupphabhācārayaṇīe . . Imḍassa vā Khamḍassa vā Ruddassa vā [Sivassa vā] Vasamaṇassa vā devassa vā nāgassa vā jakkhassa vā bhūassa vā Muguḍdassa*<sup>2)</sup> *vā Ayyācē vā Koṭṭāvirīcē*<sup>3)</sup> *vā uralevaṇa-saṇṇamayyaṇā-*”*marisaṇa-dhūra-pupphugaṇḍhamallādiyāṇiṃ dāvāvassayaṇiṃ kareṇṭi, se ttaṃ kuppārayaṇiṃ dāvāvassayaṃ, — se kiṃ taṃ loguttariyaṃ dāvāvassayaṃ? je ime samaṇaguṇamukkajogī chakkāyaṇiraṇukampā haya i va ullāṃā geyā i va niraṇkusā ghatthā matthā latthā tvaṃpoṭṭhā paṇḍura-paḍaya-pāoraṇā jināṇaṃ aṇāṇācē sacchamḍaṃ viharūṇaṃ ubhaya kātaṃ āvassagassa vattācāyaṇṭi*<sup>4)</sup>, *se 'taṃ logutt. dōyaṃ.*

*bhāvāvassayaṃ* (3<sup>a</sup> A, 19<sup>a</sup> B, 17<sup>a</sup> C, 71 P) *durīhaṃ p., t. j.: āgamato a no-āgamato a, . . se kiṃ taṃ no-āg. bh.? tivīhaṃ p., t. j.: loiaṃ, kuppāva(ya)ṇiṃ, louttariyaṃ; se kiṃ taṃ loiaṃ bhāv.? puvvaṇhe Bhārahaṃ, upavaṇhe Rāmāyaṇaṃ*<sup>5)</sup>, *se 'taṃ loiaṃ bhāvā* 3<sup>b</sup> v.; *se kiṃ taṃ kuppārayaṇiṃ bhāv.? je ime caruga-cīriya jāva pāsamaḍatthā iyya* (ACR, ijjā P, itṭha B)-*ṇjala-homa-jappa-u(ṇ)durukkā(japa-rūkkū P)-ṇamokkūra-m-ādiāṇi*<sup>6)</sup> *bhāvāvassayaṃ (°yāṇiṃ) kareṇṭi.*

Den Schluß des *āraçyaka*-Abschnittes bildet eine Aufzählung von Synonymen sowie eine Erklärung des Namens: *tassa ṇaṃ ime egaṭṭhiā nāṇāghosā ṇāṇāvaṇṇajāṇā nāmadheyyā bhavaṇṭi, taṃ: āvassayaṃ avassakaraṇiyyaṃ dhuraṇigraho va-sohi* (ri<sup>o</sup> BCPR) *a | ajjhayaṇa chakkavagjo*<sup>7)</sup> *nūo ārāhaṇā maggo || samaṇeṇa sā-*

*ṭhaṇṭi ti pāsamaḍasthā* (B 16<sup>b</sup>, 17<sup>a</sup>, C 15<sup>a</sup><sup>b</sup>). — Auf die 353 abweichenden Lehren, die angeblich im 2. *aṅga* bekämpft werden, sowie auf die 7 Schismen, ist somit hier nicht Bezug genommen.

<sup>1)</sup> *bhikkhoḍa-paṇḍuraṅga-Goama . . . aviruddha raṇayika vuḍḍhassāvagapabbhīṭāyo viruddha vaḍḍhassāvagapabbhīṭāyo* P (! p. 63. 64).

<sup>2)</sup> *mukamdo Baladevaḥ* (s. oben p. 432<sup>n.2</sup>).

<sup>3)</sup> s. 17, 27; die sechs mit Namen genannten Götter *Indra* etc. in derselben Reihenfolge auch *Bhagav.* 3, 1, 66 (s. m. Abh. 1, 439. 2, 213); *Āryā praçāṃtarūpā Durgā, sai 'va mahi-shārūdhā tatkuttanaparā Koṭṭakriyā, atro 'pacārūl imḍrādiçabdena tadāyatanaṃ apy ucyaṭe.*

<sup>4)</sup> *yeshāṃ jaṅghe çlakshṇīkaraṇārthaṃ phenādini ghrīṣṭe bhuratas, tailodakādinī yeshāṃ keçāḥ çarūraṃ vā mṛiṣṭaṃ, tuvrā mraکشیتا madanena cā 'veshṭitāḥ çitarakshādini-mittāṃ oshṭhā yeshāṃ* (s. *Hāta* 458), *dhautāḥ paṭaḥ pravaraṇaṃ yeshāṃ, prabhātasamaye astu-majusamaye ca, āvaçyakāya pratikramaṇāya upatiṣṭhaṇṭi* (s. *Ind. Stud.* 16, 161<sup>n</sup>).

<sup>5)</sup> *loke hi Bhārata-Rāmāyaṇayor vācanaṃ çravaṇaṃ vā pūrvāparāḥṇayor eva rūḍhaṇi.*

<sup>6)</sup> s. 17, 28: — *ijjā (iṣṭā B) yāgaḥ, . . athurā deçibhāshāyāṃ ijje 'ti* (C, *iṣṭe 'ti* B) *mātā, tasyā namaskāravīdhau, . . uṇḍurukka (aṇḍura° P) ti deçivācanatu uṇḍu (°naṃṃ aṇḍu P) mukhaṃ tena rukkaṃ (ra° P) vṛiṣabhādiçabdakaraṇaṃ uṇḍurukkaṃ (aṇḍura° P) devatūlipurato vṛiṣabhagarjitādīkaraṇaṃ. — Zu B's iṣṭā für ijja s. shea für jja in einem Mspt. von Bhuraṇapāla's Comm. zu *Hāta*, *Ind. Stud.* 16, 2<sup>n.2</sup>.*

<sup>7)</sup> s. 17, 22. 23; — *sāmāyikādishadadhyaṇanakalāpātmaṭrād adhyāyanashaḍ-rargah, tathā abhipretārthasiddheḥ samyag-upāyatrān nyāyo, mokshārūhanāhetutrād ārā-dhanā, tathā mokshapuraprāpakatrād eva mārga iti yāthārthaḥ: — akorātrasya madhye.*



vaëna ya | avassakâyarayaṃ havâi jumhâ | aṃto ahonisissa (nisassa BCPR) ya (va BC, u R) tamhâ âvassayaṃ nâma ||, se ttaṃ âvassayaṃ.

b. *suam* (3<sup>b</sup> A, 21<sup>a</sup> B, 19<sup>a</sup> C, 81 P), *caûrviham p., t. j.: nâmasuam, tharavâ*<sup>o</sup>, *davva*<sup>o</sup>, *bhâva*<sup>o</sup>; die beiden letzteren zerfallen wieder in *âgamato* und *no-âgamato*, das *no-âgamao bhâva*<sup>o</sup> resp. in *loiam* und *loguttariam*; — . . 4<sup>a</sup> *se kim tam jñayasurârabhaviasarâravatirittam davvasuam? pattaya-potthayalîhiam*<sup>1)</sup>, *ahavâ suam* (! jâ-ottam da-oyam) *pañcaviham p., tam j.: aṇḍayam: haṃsagabbhâdi, poṃḍayam*<sup>2)</sup> (A, bo<sup>o</sup> R. vo<sup>o</sup> P, voṃ<sup>o</sup> BC): *kappâsa-m-âdi, kîḍayam* fünferlei: *patte Malae aṃsue C'īnamṣue kimirâge, vâluyam* fünferlei: *unnie utthie mialome* (<sup>o</sup>mae BC, <sup>o</sup>mie P, <sup>o</sup>loe R) *kutave* (AR, *kuhave* B, *ketave* C<sup>1</sup>, *kotave* PC<sup>2</sup>) *kiṭṭise* (AC<sup>2</sup>, *kiṭṭa*<sup>o</sup> P, *ke*<sup>o</sup> R, *ka*<sup>o</sup> BC<sup>1</sup>), *vâgayaṃ* (AP, *vakka*<sup>o</sup> BCR): *saṃa-m-âdi*.

4<sup>a</sup> *se kim tam loiam no-âgamao bhâvasuam? jam imam*<sup>3)</sup> *annâñiehiṃ micchâdiṭṭiehiṃ sacchaṇḍabuddhimârigappiam, tam: Bhâraham Râmâyanaṃ ham* (f. BCP) *Bhîmâsuruktam Koḍallayaṃ ghodamuham setambhaddiâo kappâkappiam nâgasuhumam kaṇagasattarî vaïsesiam Tuṭṭhavayaṇam Kârilam vesiam logâyaṃ satṭhitamtam Mâdharam purâṇam vagaraṇam nâdagâdî, ahavâ bâvattarî kalâo ca* 4<sup>b</sup> *ttârî veâ saṃgoraṃgâ, se ttaṃ loiyam no-âg. bh. . . : — se kim tam loguttariam no-âgamato bhâvasuam*<sup>4)</sup> ?? *jam imam arahamtehiṃ bhagavamtehiṃ uppannanâṇadaṃsaṇadharehiṃ tiapaccuppanna-m-aṇâga-*

1) s. 17, 28; — *pa(t)trakâṇi talatâlyâdisambamdhîni, tatsaṃghâtanishpannâs tu pustakâs, tataç ca patrakâṇi ca pustakâç ca teshu likhitaṃ; athavâ potaṃ* (s. p. 702<sup>n.6</sup>) *vastram, patrakâṇi ca, teshu likhitaṃ.*

2) *haṃsaḥ patañgaḥ, garbhas tu tannivartitaḥ koçikâro(?) . . , tadutpannaṃ sūtram aṇḍajam ucyate, âdiçabdah svabhedaprakhyâpanaparah; voṃḍam vamanîphalam tasmâj jâtam voṃḍajam phalahî vamanî tasyâḥ phalam phalaham karpâçâçrayakoçakarâpaṃ; kîṭṭî jâtam kîṭṭajam sūtram, paṭṭasūtram* (zu *paṭṭa* ausfüllrich aus der *vriḍdhavyâkhyâ*), *Mala yavishayotpannaṃ, Cīnavishaye; lomabhyo jâtam vâlajam, aurnikaṃ, aushtrikaṃ, uṇḍuruomanishpannaṃ kautaram, ūrñâdinâṃ yad uddharitam kiṭṭisaṃ; valkajam, saṇaprabhṛiti, tatra'tasîsūtram Mâlavakâdi(vâdîdesa P)prasiddham.*

3) s. 17, 9; — Varianten in B 23<sup>b</sup>, C 21<sup>b</sup>, R 5<sup>a</sup>, P 93, N (*Nandisutta*, wo es sich um *michasuam* handelt, s. oben pag. 677. 678): *annâñiehiṃ micchâdiṭṭiehiṃ, — °surukkham* (<sup>o</sup>shkam R), — *Koḍillayaṃ* N, — *Ghodayasuham* BC (*nu*<sup>o</sup> C<sup>1</sup>), *°yasuyam* R, fehlt N, — *sagadabhadliyaṃ* (*sagabhaddiyâo* N), — *kappâsiyam, — sattarivesiyam* (*vasesiyam* N), — *vaïsesiyam* (*châi*<sup>o</sup> R), fehlt N, — *Vuddhasâsanam* (*ssâ*<sup>o</sup> BR, *Vuddhavaṇayaṃ* N), — *Kârilam* fehlt N, — *vesiyam* N, fehlt BCR, — *logâyataṃ, — Mâdharapurâṇa* C, — *vâgaraṇam* (<sup>o</sup>ṇa B), — N fügt vor *nâḍayâ* noch hinzu: *bhâgavayaṃ, Pâañjali, puṣṣadevayaṃ helam gayiam saññarâvaṃ*, wovon ABCR nichts haben; — *etac ca Bhâratâdikam nâtakâdiparyanitam çrutam lokaprasiddhigamyam; . . kalâs, tâç ca dvîsaptati(h) samavâyâdigraṃthaprasiddhîh, catvâraç ca vedâḥ sâmaveda-ṛigveda-yajurvedâ-tharvavedalakṣaṇâḥ; — s. Bhagavatî 2, 248; zu Mâthara* s. Ind. Stud. 13, 387. 88. 425.

4) s. *Bhagav. 2, 282.*

yajānehim telokkavahitamahitapūñehim suvanṇūhim sarradarisīhim pañāṃ dūvāla-  
sangaṃ gaṇipidagaṃ, taṃ: āyāro, sūyagāḍo, thānaṃ, samavāo, virāhapannaṃ, nāyā-  
dhammakayāo, uvāsugadasāo, aṇṭagadadasāo, aṇutturovavāiadasāo, pañhūrāgarāññim,  
vivāyasuaṃ, dīthivāto, se 'ttaṃ loguttariyaṃ no-āg. bh., se 'taṃ bhāvasuaṃ.

Zum Schluß, wie bei **a**, eine Aufzählung der Synonyma von *sua*: *tassa*  
*ṇaṃ ime . . . ṇāmadheyyā bhavaṃti: sua*<sup>1)</sup>-*sutta-gaṇṭha-siddhānta sāsane āṇa*<sup>2)</sup>-*utti*<sup>3)</sup>-  
*vayana uvase* 8 | *pannavanā* 9 *āgame* 10 *a egaṭṭhā payyavā sutte*<sup>4)</sup> || *se 'taṃ suaṃ*.

**c.** *khaṇḍhe* (A 4<sup>b</sup>, B 25<sup>a</sup>, C 22<sup>b</sup>, P 99) *caūvihe, t: nāmakhaṇḍhe, tha-*  
*vaṇā*<sup>o</sup>, *darva*<sup>o</sup>, *bhāva*<sup>o</sup>; — 5<sup>a</sup> *se kiṇ taṃ no-āgamao bhāvukhaṇḍhe? eesim c' eva*<sup>5)</sup>  
*sāmādiya-m-ādīnaṃ* (*sāmādiya-m-āyānaṃ* BC, *sāmāyānaṃ* R) *chaṇhaṃ ajjh-*  
*ayaṇānaṃ samudayasamitisamāgamaṇaṃ āvassaya suabhāvukhaṇḍhe labbhati. se*  
*'taṃ no-āgamao bhāvukhaṇḍhe*.

Zum Schluß, wie bei **a. b.** Synonyma von *khaṇḍha*, *tassa ṇaṃ ime egaṭṭhiā*  
*ṇāmadheyyā bhavaṃti, taṃ: gaṇakāe a nikāe khaṇḍhe vagge taheva vāsī a* | *pūñje*  
*piṇḍe nikare saṅghāe ādasaṃāhe* || *se 'ttaṃ khaṇḍhe*.

**d.** (A 5<sup>a</sup>, B 27<sup>b</sup>, C 24<sup>b</sup>, P 109) *ajjhayaṇa*; beg.: *āvassagassa ṇaṃ ime*  
*atthāhigārā bhavaṃti*<sup>6)</sup>. *taṃ: sāvayyajogavirātī ukkittāṇu*(*ṇa* BCR)*gūṇavato a paḍivattī* |  
*khaliassa niṇḍaṇā vaṇatigiccha gūṇadhāraṇā ceva* || *āvassayassa eso piṇḍattho*  
*vanno samāseṇaṃ* | *etto ekkekkaṃ piṇḍa ajjhayaṇaṃ kittāissāmi* || *taṃ: sāmāiṇaṃ,*  
*caūvīsatthāū, vaṇḍaṇayaṃ, paḍikkamaṇaṃ, kāus(s)aggaṃ, paccakkhāṇaṃ; tattha pa-*  
*ḍhamajjhayaṇaṃ sāmāiṇaṃ, tassa ṇaṃ ime cattāri aṇṇagadārā, taṃ: uvakkame* I,  
*nikkhive* II, *aṇṇagame* III, *naye* IV.

1) *ṣṛta*. 2) *ājñā*. 3) *utti* fehlt BCR, paßt nicht zu den Zahlen 8 und 9  
hinter *uvase* und *pannavanā*, und stört das Metrum; Schol. hat aber: *uktī vacanaṃ vāg-*  
*yogaḥ*, scheint somit *vaṇe* auszulassen! 4) *iti sūtre sūtravishaye ekārthāḥ paryāyāḥ*.

5) *eshāṃ eva prastutāraṇyākabhedānāṃ sāmāyikādīnāṃ shaṇṇāṃ adhyayanānāṃ sam-*  
*udāyāḥ, . . samudāyasya samitinairamṭaryeṇa mīlānā . . samāgamas tena nishpanno ya āva-*  
*ṣyakaṣrutaskandhaḥ sa bhāvacakhaṇḍha itī labhate*.

6) *prathamē sāmāyikalakṣhaṇe adhyayane prāṇātipātādisarvasāvadhyayogaviratī arthā-*  
*dhikārah, dvitīye caturvīṅṣatistavādhyayane . . tīrthakarāṇāṃ gūṇotkīrtanā, . . sa gūṇa-*  
*cān tasya pratipattī vaṇḍanādīkā kartavye 'ti tritīye vaṇḍanādhyayane, skhalītasya . .*  
*janṭor . . niṇḍā pratikramaṇe 'rthādhikārah, vranācīkītsā kāyotsargādhyayane 'rthādh.,*  
*gūṇadhāraṇā pratyākhyānādhyayane 'rthādh.; — āvaṣyakaṣyapadābhīdheyasya ṣāstrasya eṣa*  
*pūrvoktaprakārah piṇḍārthāḥ samudāyārtho varṇitāḥ saṃkṣhepeṇa, ita ūrdhvaṃ punar ekai-*  
*kam adhyayanaṃ bhaṇīshyāmi, — samas tasya ayaḥ pratikṣhaṇaṃ jñānādiḡṇotkarshatā-*  
*prāptīḥ samāyāḥ, . . samāyāḥ prayojanaṃ asyā 'dhyayanasya jñānakriyāsamudāyarūpasye 'ti*  
*sāmāyikam, samāya eva vā sāmāyikam, — tatrā 'dhyayanārthakathanavidhīr anuyogaḥ,*  
*upakramaṇaṇi dūrasthasya rastunas tais-taiḥ pratipādanaprakārahī samīpam ānīya nīkṣhepa-*  
*yogyatākaranaṃ upakramaḥ; . . nīkṣhepaṇaṃ ṣāstrāder nāmasthāpanādībhedair nyasanaṃ vya-*  
*vasthāpanaṃ nīkṣhepaḥ; . . anugamaṇaṃ sūtrasyā 'nukūlam arthakathanam anugamaḥ; na-*  
*yanaṃ nayo, nīyate parichidyate 'nenā 'smīn asmād itī vā nayaḥ*.

I. erstes *dvâram*, *uvakkame* in A bis 53<sup>b</sup>, B 136<sup>a</sup>, C 126<sup>b</sup> (Text, 123<sup>b</sup> Comm.), P 594; *chavrihe: nânova*<sup>o</sup>, *ṭhavaṇov.*, *davrov.*, *khetto.*, *kâlov.*, *bhârov.* (so bis 5<sup>b</sup>, P 127), oder in anderer Weise: **1.** *âṇupuvvî* bis 15<sup>b</sup> (P 256), **2.** *ṇâma* bis 27<sup>a</sup> (P 367), **3.** *pamâṇam* bis 51<sup>b</sup> (P 578), **4.** *vattarvayâ* bis 52<sup>a</sup> (P 584), **5.** *atthâhigâre* ibid. (P 585), **6.** *samoyâre* bis 53<sup>b</sup> (P 594).

**1.** *âṇupuvvî* (A 5<sup>b</sup>-15<sup>b</sup>, B 33<sup>b</sup>-61<sup>b</sup>, C 28<sup>a</sup>-58<sup>b</sup><sup>1)</sup>), im Comm. blos bis 56<sup>a</sup>, P 256), ist *dasavihâ*, nämlich: *nâmâ*<sup>o</sup>, *ṭhavaṇâ*<sup>o</sup>, *davvâ*<sup>o</sup> (A bis 10<sup>b</sup>, B 47<sup>b</sup>, C 43<sup>a</sup> Text und Comm. P?)<sup>2)</sup>, *khittâ*<sup>o</sup> (A bis 13<sup>a</sup>, B 55<sup>a</sup>, C 53<sup>b</sup> Text, 50<sup>a</sup> Comm., P 227), *kâlâ*<sup>o</sup> (A bis 15<sup>a</sup>, B 59<sup>b</sup>, C 57<sup>a</sup> Text, 54<sup>a</sup> Comm., P 246), *ukkittañâ*<sup>o</sup> (A bis 15<sup>a</sup>, B 59<sup>b</sup>, C 57<sup>a</sup> Text, 54<sup>a</sup> Comm., P 249), *gaṇañâ*<sup>o</sup> (A bis 15<sup>a</sup>, B 60<sup>a</sup>, C 57<sup>b</sup> Text, 54<sup>b</sup> Comm., P 249), *saṃṭhâñâ*<sup>o</sup> (A bis 15<sup>b</sup>, B 60<sup>a</sup>, C 57<sup>b</sup> Text, 55<sup>a</sup> Comm., P 250), *sâmâyâri*<sup>o</sup> (A bis 15<sup>b</sup>, B 61<sup>a</sup>, C 58<sup>a</sup> Text, 56<sup>a</sup> Comm., P 255), *bhârvâ*<sup>o</sup>, schl.: *se 'ttam âṇupuvvî tti padaṃ sammattam*; — hierbei in der:

*khettâṇupuvvî* (10<sup>b</sup>) u. A. Eintheilung (12<sup>b</sup>) in *aholoe*, *tiriyaloe*, *uddhaloe* und Aufzählung der betreffenden Gruppen, für *aholoe*: *rayaṇappabhû*, *sakkarapp.*, *vâluapp.*, *paṃkapp.*, *dhûmapp.*, *tamâ*, *tamatamâ*, — für *tiriyaloe* (A 13<sup>a</sup>, B 54<sup>a</sup>, C 48<sup>b</sup>): *Jaṃvuddive lavaṇo*, *Dhâiyati kâloyo*, *Pukkare varuṇo | khîra-ghaya-khea*<sup>3)</sup> *naṃdi Aruṇavare kuṃḍale Ruage* || . . . *Sayambhuramaṇe*, — für *uddhaloe* (B 55<sup>a</sup>, C 53<sup>a</sup>): *Sohamme*, *Îsâṇe*, *Saṇaṃkumâre*, *Mâhiṇde*, *Baṃbhaloe*, *Laṃtae*, *Mahâsukke*, *Sahassâre*, *Âṇae*, *Pâṇae*, *Araṇe*, *Accue*, *Geveyye vimâṇe*, *Aṇuttaravimâṇe*, *Îsîpabbhârû*; —

in der *kâlâṇupuvvî* Aufzählung der Zeitmaafse<sup>4)</sup> (A 14<sup>b</sup>, B 58<sup>b</sup>, C 56<sup>a</sup>, P 242): *samae âvaliyâ âṇû pânû thore laye muhutte ahoratte pakkho mâso uâ ayane saṃvachare juge vâsasate vâsasahasse vâsasatasahasse puvaṃge puve tuḍiṃge tuḍie adadaṃge adade avayaṃge avave hûhuaṃge hûhûe uppalaṃge uppale paümaṃge paüme naliṃge naliṇe atthimuraṃge atthiniṇe aüaṃge aüe naüaṃge naüe paüaṃge paüe cûhiṃge cûlie sîsapaheliṃge sîsapaheliâ pahovame sâgarovame osappiñî ussappiñî pogjalapariatṭe tîtaddhâ aṇâgataddhâ savvaddhâ*; —

in der *ukkittañâṇupuvvî* (A 15<sup>a</sup>) Aufzählung<sup>5)</sup> der 24 *Jina*: *Usabhe Ajie Saṃbhave Abhinamdaṇe Sunate* (°ñ P) *Paümaṃpabbhe* (°he P) *Supâse Caṃdappahe Suvihî Sîtale Seyyaṃse Vâsupuṇṇe Vimale Aṇaṃtata* (! te P) *Dhamme Saṃtî Kaṃthû* (Ku<sup>o</sup> P) *Are Malle* (°lli P) *Mutisavvae* (Muṇisuvv<sup>o</sup> P) *Nanî Aritṭhanemî Pâse Vaddhamâṇe*.

1) in C ist der Text auf fol. 51-54 gelb durchgestrichen!

2) in dem der Königl. Bibl. gehörigen Exemplar fehlen die pagg. 185-208. 305-320.

3) *khoya tti [kshaudra!] ikshvâro dvîpaḥ ikshurasâsvâda eve 'kshurasah samudrah.*

4) s. oben p. 392. 400. 411. 427. 554. 580. 581; — **16**, 412; — *Bhagav.* 1, 427<sup>a</sup>.

5) dieselbe (s. *Hem.* 26-28) liegt vollständig nur in CP vor, ABR haben nur Anfang und Ende.



2. *nāma* (A bis 27<sup>a</sup>, B 86<sup>a</sup>, C 82<sup>b</sup> Text, 77<sup>a</sup> Comm., P 367); ist zehnfach: *eganāme* bis *dasa*<sup>o</sup>: — . . . *se kiṃ taṃ duṇāme* 2? *duṇihe paṇatte*, *taṃ: egakkharie aṇegakkharie*, *se kiṃ taṃ egakkharie* 2? *hrīh*<sup>1)</sup> *ṣrīh dhīh strī*, *se ttaṃ egakkharie*; *se kiṃ taṃ aṇegakkharie?* *kannā vīṇā latā mālā*, *se ttaṃ aṇe*<sup>o</sup> *rie*; — oder *jīvanāme ajīranāme a*: — oder *vīsesie a avīsesie a*: hierbei Durchmusterung der hiernach gruppierten vier Stufen: *nerāie*, *tirikkhajōṇie*, *maṇusse*, *deve*; — *se kiṃ taṃ tināme* (A 18<sup>a</sup>, P 267-73) 2? *tirihe p.*, *taṃ: dāvanāme guṇa*<sup>o</sup> *paṇyava*<sup>o</sup>; *guṇa* wieder ist *pañcavihe*: *vanna* (*kāla*, *nīla*, *lohita*, *hālidā*, *sukkilla*), *gaṇḍha* (*surabhi*, *durabhi*), *rasa* (*titta*, *kaḍḍu*, *kasāya*, *aṇbila*, *malura*), *phāsa* (*kakkhāḍa*, *maṇḍa*, *garua*, *lahua*, *sīta*, *usiṇa*, *niddhu*, *lukkha*), *saṇṭhāṇa* (*parimaṇḍala*, *vaḍḍha* [d. i. *vaṭṭa*, *vṛitta*], *taṃsa*, *caṭṭaṃsa*, *āyata*); — *taṃ puṇa nāma tirihaṃ*: (es folgen einige *gāthā* über das Geschlecht und den Thema-Auslaut der Nomina B 64<sup>b</sup>, C 63<sup>b</sup>, P 770): *itthī purisaṃ napuṃsagaṃ ceva | eesiṃ tiṇhaṃ pi a aṇtaṃmi parāvaṇaṃ bochaṃ || 1 || tattha purisassa aṇṭā* 18<sup>b</sup> *ā ī ū u (o!) evaṃ* (f. BCP) *havaṇṭi* (BP, *lūṇṭi* AC) *cattāri | te ceva itthiāo* (<sup>o</sup>*yāe* B) *havaṇṭi okārapavilūṇā || 2 || aṇi ti a iṇi ti a aṇṭā o* (u CP, *uṇ!*) *napuṃsagassa bodhavaṇṭi | etesiṃ tiṇhaṃ pi a bochāmi nidāṃsaṇe etto || 3 || āgāraṇṭo rāyā igāraṇṭo girī a siharī a | ukāraṇṭo* (*uy*<sup>o</sup> P) *viṇhū* (*ṇhu* P) *dumo a* (o B, *ya* C) *aṇṭā maṇussaṇaṃ* (AC, *purisaṇaṃ* B) || 4 || *ākāraṇṭā mālā ikāraṇṭā siri a lacchī a | ukāraṇṭā* (*uy*<sup>o</sup> P) *Jambū*, *rahū* (*bahu* P!) *a aṇṭā u itthiṇaṃ || 5 || aṇkāraṇṭaṃ dhannaṃ iṃkāraṇṭaṃ napuṃsakaṃ acchiṃ | uṃkāraṇṭaṃ pīlū* (<sup>o</sup>*luṃ* P) *mahaṃ ca aṇṭā napuṃsaṇaṃ || 6 ||*, *se ttaṃ tināme*: — *se kiṃ taṃ caṇṇāme* (A 18<sup>b</sup>, B 65<sup>a</sup>, C 64<sup>a</sup> im Text, 59<sup>a</sup> im Comm., P 273)? *caṇṇihe p.*, *taṃ: āgamaṇaṃ* (so: *padmāni paṇḍasi*)<sup>2)</sup> *lovaṇaṃ* (so: *te atra te tra*, *paṭo atra paṭo tra*)<sup>2)</sup> *paṇyati* (so: *agnī etau*, *paṇi imau*, *ḥāle ete*, *māle ime*)<sup>2)</sup> *vikāraṇaṃ* (so: *daṇḍassa agraṃ daṇḍāgraṃ*, *sā āgatā sāgatā*, *dudhī idaṃ dadhūdaṃ*, *nadi ihate nadihate*, *madhu udakaṃ madhūdakaṃ*, *vadhū*<sup>3)</sup> *ihate vadhūihate*)<sup>2)</sup>; — *se kiṃ taṃ paṇcaṇāme* (A 18<sup>b</sup>, B 65<sup>b</sup>, C 64<sup>a</sup> im Text, 59<sup>a</sup> im Comm., P 275) 2? *pañcavihe p.*, *taṃ: nāmikaṃ*<sup>4)</sup> *naiṇātikaṃ ākhjātikaṃ aṇpasargrikaṃ miṇraṃ*, *aṇra itī nā*<sup>o</sup>, *khav itī nai*<sup>o</sup>, *dhāvatī ty ākhy*<sup>o</sup>, *parī ty aṇpa*<sup>o</sup>, *saṇyata itī miṇraṃ*<sup>1)</sup>, *se ttaṃ paṇcaṇāme*: — *se kiṃ taṃ chaṇāme* (A 18<sup>b</sup>, B 65<sup>b</sup>, C 64<sup>b</sup> im Text, 59<sup>b</sup> im Comm., P 275) 2? *chavrihe p.*, *taṃ: udāie*, *uvasāmie*, *khattie* (*khatie* C)<sup>5)</sup>, *khaovasāmie*, *pāriṇāmie*, *saṇvirātie*; . . . *se kiṃ taṃ khaovasāmie* (A 19<sup>b</sup>, B 68<sup>b</sup>, C 66<sup>b</sup> im Text, 62<sup>a</sup> im Comm., P 288) 2? *du-*

<sup>1)</sup> s. 17, 29; — *hrīr tājā devatāviṇeṣho vā*, *ṣrīr devatāviṇeṣhaḥ dhīr buddhiḥ strī yoshiḍ itī*; — diese Wörter, die auch anderweit, s. Ind. Stud. 8, 217, als Beispiele verwendet werden, erscheinen hier, wohl eben ihrer Solennität wegen?, in Sanskrit!; — *kanye tyādi upalakṣhaṇaṃ ce daṃ valākāpatākādīnām.* <sup>2)</sup> Sanskrit! <sup>3)</sup> sic! einen Nominativ *vadhū* giebt es nicht im Sanskrit, müßte *vadhūh* heißen! In B fehlt: *dudhī idaṃ* bis *vadhūhate*; der Comm. läßt sich auf Erklärung der Beispiele nicht ein; — s. 17, 30.

<sup>4)</sup> Alles in Sanskrit: s. 17, 29. 30.

<sup>5)</sup> *audāyikāḥ aṇpaṇāyikāḥ kshāyikāḥ.*

rihe p., tam: khaorasame a khaorasamanishpanne a; Ersterer caimham thâikammâ-  
 ñam khaorasameñam, tam: nânâvarañyassa damśanâvara° mohanñyassa amtarâiassa;  
 der zweite anegarihe p., tam: khaorasamiâ dbhîñbohîa 20<sup>a</sup> ñânâladdhî, jîvakhaova-  
 samiâ mañapayyavañâladdhî, . . . sammudamśañâladdhî micchâdamś° sammâmicchû-  
 damś° khaorasamiâ sâmâiacarittaladdhî, . . . pañdiavîrialaddhî, vâlavi° vâlapanñiarî°,  
 khaorasamiâ soiñdialaddhî jâva khaorasamiâ phâsiñdialaddhî, khaorasamiô dyâra-  
 dhare, evam sùagañadhare samarâyadhare vivâhapannattidhare, evam nâyâ-  
 dhammakahâo, urâsagadasâ, amtagañadasâ, anuttaroravâdiadasâ, pañhâ-  
 vâgarañâ, khaorasamiê rivâgasuadhare kh°mie diññhirâyadhare, kh°mie nava-  
 puvvi jâva codasapuvvî, kh°mie gañî, kh°mie vâyaê, se `ttam khaorasamanishpanne;  
 der pâriñâmie (A 20<sup>a</sup>, B 69<sup>b</sup>, C 67<sup>a</sup> im Text, 62<sup>b</sup> im Comm., P 292) ist durihe:  
 sâdipâ° añâdipâ°: zu ersterem: jummasurâ, jummagulo, jumaghayam, jumamatandulâ cera |  
 abbhâ ya abbharukkhâ. samjhâ gañdhavvanagarâ ya || ukkâvâyâ disâdâghâ, ga-  
 jñiam vijju jîvayâ (vijju gayyayâ nigghâyâ jîvâ BR, gajñiyâ vijju nigghâyâ jîvâ C)  
 jakkhâ littâ dhîmiâ mahîâ rao rathâo: cañdovarâgâ, sûrorarâgâ, cañdaparivesâ  
 sûraparivesâ, pañdicamdayâ pañdisûrayâ, iñdadhamû, udagamachâ, karihasiâ, amohâ, vâsâ  
 vâsadharâ, gâmo, ñagaro, gharo, pa 20<sup>b</sup> vvato, pâyâlo bhavaño, nirayo, rayañappahâ  
 sakkarap° râluap° pañkap° dhîmap° tamâ tumatamâ, sohamme isâñe jâva isîppabhârâ,  
 paramâñupograle dupadesie jâva añañtapadesie, se `ttam sâdipâriñâmie.

se kiñ tam sattanâme (A 22<sup>b</sup>, B 72<sup>b</sup>, C 72<sup>a</sup> im Text, 65<sup>b</sup> im Comm., P 305<sup>1</sup>)<sup>2</sup>?  
 sutta sarâ pannattâ, tam: sayye risabha gañdhâro majjhime | pañcame sare raivae (A,  
 rerae C, dherae B. dheraie R) cera ñesâe, . . . spezielle Angaben über die 7 svara<sup>2</sup>).

se kiñ tam aññhanâme (A 23<sup>b</sup>, B 76<sup>b</sup>, C 75<sup>a</sup> im Text, 68<sup>b</sup> im Comm., P 321)?  
 aññharîhâ vayanarîbhattî pannattâ, tam: niddese pañhamâ hotî, vitîâ uradesañe | taîâ  
 karañummi kayâ, caññthî sampayâvañe || pañcamî a apâyâñe, chaññhi ssasâñivâyâñe |  
 sattamî sannihâñatthe, aññhamâ `mañtañî bhavê ||; — Beispiele für: 1. so imo, ahum va  
 ttî. — 2. bhañu kuñasu imam va ttam va ttî, — 3. bhañiam ca kayam ca tañña (teñe)  
 `va mae vâ, — 4. hañti (hañdi RBC) numo sâhâe<sup>3</sup>), — 5. avañaya geñha ya etto itto  
 (in BR) ttî vâ 24<sup>a</sup>, — 6. tassa imassa va gayassa vâ sâmisarvam pi (sambañdhe BC)<sup>4</sup>),  
 — 7. imammi âdhârakâlabhâve a, — 8. he juvâña.

se kiñ tam navanâme (A 24<sup>a</sup>, B 76<sup>b</sup>, C 75<sup>b</sup> im Text, 69<sup>a</sup> im Comm., P 324)?  
 nava rasâ (AC<sup>1</sup>, nava kavvarasâ BC<sup>2</sup>) pannattâ, tam: vîro siñgâre abbluo a rodho  
 ya hoi bodharro | veluñao bibhatso hûso kaluño pasañto a || tettha paricâyammi<sup>5</sup>) a 1

1) ? in dem Exemplar der Königl. Bibl. fehlen die pagg. 305-20.

2) cf. Ind. Stud. 8, 260-72.

3) hañdî `ty upapradarçane, namo devebhyañ, svâhâ agñaye ity âdishu sampradâne caturthî bhavati `ty eke, anye tû `pâdhyâyâya gâñ dadâtî  
 `tyâdishv eva sampradâne eaturthîm ichañti; eigenthümlich genug, daß der Text für diese  
 letztere Verwendung des Dativs kein Beispiel angiebt.

4) tasyâ `sya gatasya vâ bhri-

tyâder iti ganyate ity evam svasvâmisambañdhe shashthî.

5) parityâge dâne.



dâna(f. BC)tarucarana 2 (°ne B) sattujanarindse a 3 | ananusua(saya) dhethi parakkama-  
 lîngo vîro raso hoi || vîro raso jahâ: so<sup>1)</sup> nâma<sup>2)</sup> mahâvîro | jo rayyam payahiîna  
 parvaio | kâma(k)kohamahâsat(t)upakkhuvigghâyanaṃ kuṇḍi || 1: — migâro (sim<sup>o</sup>)  
 nâma raso retisaṃjogâbhilâsasamjanane | maṃḍala(ṇa)vilâsarivroyahâsalâlâramana-  
 lîngo || simgâro raso jahâ: mahura(°ram C)vilâsa-salaham(payâyam B, laliyam C)  
 hiyuddâmanakaram (hiyâümmâyana<sup>o</sup> C, hiyâüddâvana<sup>o</sup> B) jvâñânâṃ | sâma saddhu-  
 ddâmaṃ (saddu<sup>o</sup> C, sadu<sup>o</sup> B) dâyetî (so AC, dâyaṃtî B) mehalâdâmaṃ<sup>3)</sup> || 2: — vi-  
 mhayakaro apurvo eva (f. B) bhûapurvo eva jo raso hoi | so hâsarivâsâppâtalakkhano  
 abbhuto nâma || abbhuro raso jahâ: abbhutaram iha-patto (iha-m itto B)<sup>4)</sup> annam  
 kin atthi jivalogaṃmi? | jam (f. B) Jivavayanaṇa 'tthâ (°yane jam atthâ B) tikâla-  
 juttâ vi nayyanti || 3: — bhayajanaṇasûrasaddamdhakâracimâkâhâsamuppanno | sam-  
 mohasam̐bhamavisâyamaranâlîngo raso roddo || roddo raso jahâ: bhîudî<sup>5)</sup>vidambîa-  
 muho samdattho!ttha ia ruhira-m-okinnâ (ṃokkinno B) | haṇasi esum (pasum!) asu-  
 ranibhâ(bho B) bhîmarasia atirodda roddâ (°ddo BC) si || 4: — vîṇavayâragujjhaguru-  
 hâra(dâra!)merâvatikkamuppanno | velanato nâma raso layyâsamkâkaranâlîngo || ve-  
 luṇao raso jahâ: kin<sup>6)</sup> loiakiriâo (karañiyâu B, °rañu C) layyayataran (°ṇatara-  
 yam B) ti layyâmo (°yâmo B, °yâ homo C) tti (f. A) | vâreyyami (vâri<sup>o</sup> B) gurujano  
 pariamdati(°vamdaï B) jam vadhûpotim || 5: — asutikuṇḍima(ṇava B)dudam̐sam̐saṃ-  
 jogabbhâsagam̐dhanipphanne | nirvearihammâ(himsâ B)lakkhano raso huṃti bî 24<sup>b</sup>  
 bhatso || bîbhatso (ABCR) raso jahâ: asu<sup>7)</sup>malabharianîyyara(jjha C, bbha B)-

1) s. Ind. Stud. 16, 151-159.

2) so nâma, gâhâ, pâthasiddhâ, nararam . .

3) B 77<sup>b</sup>, C 70<sup>a</sup>; çyâmâstrî mekhatâdâma rasanâsûtram darçayati prakatayati,  
 rananmanîkinîkinî(C, fehlt B)svaramâdhuryân madhuraṃ, vilâsaiḥ sakâmaic ceshtâviçeshair  
 talitam manohâri, çabdoddâmaṃ kinîkinîsvana(ra C)mukharam, hridayonmâdanakaram  
 pravalaśmaradîpanam yûnâṃ.

4) ito jivavacanât.

5) trivalitaranḡitalalâtârapayâ bhrakutyâ vidam̐vitam̐ vikrîtîkrîtam̐ mukham̐ yasya,  
 tatsam̐bodhanam̐ he bhraokha (Text hat aber Nom.), samdashloshtha, ita iti, itaç ca ruhira-  
 -m-okinṇa tti vikshiptarudhire 'ty a., haṇsi vyâpâdayasi paçum̐, bhîmam̐ rasitam̐ çabdîtam̐  
 yasya tatsam̐bodhanam̐, atiçaya raudrâkrîte raudro 'si raudraparinâmayukto 'si. Es ist metri  
 c.: °ras' âirodda zu lesen.

6) B 78<sup>b</sup>, C 71<sup>a</sup>; iha kvacid deçe 'yam samâcâro yad utâ 'bhînavavadhvâḥ svabhartrâ  
 prathamayonyudbhede krîte çonitacarcitam̐ tannicasanam̐ »akshatayonir iyam̐ na (C, fehlt B)  
 punar agre vyâsevîtânâcâre (pyâ<sup>o</sup> C)« 'ti jnâpanârtham̐ pratigriham̐ bhrâmyate sakalajanusam-  
 aksham̐ ca çaçrîçerâçurâdis tadyagurujanah satîcakhyâpanârtham̐ tad vaṃdata ity evam̐ vya-  
 vasthite sakhîpurato vadhûr bhâṇati: kin loiyakurañîo tti, karañiḥ krîyâ, tataç ca laukika-  
 krîyâyâ laukikakartavyât sakâçât kim anyal lajjanîyataram̐, na kinçid ity a., ity ato lajjitâ  
 'ham̐ bhavâmi, kim iti? yato vâriyyo vicâhas, tatra gurujano vaṃdati (79<sup>a</sup> C) bahûpotti ti  
 radhûnivasanam̐ iti; zu poti s. potam̐ vastram̐ p. 697<sup>n.1</sup>; es ist dies, auch in das Sanskrît  
 (s. Pet. W.) aufgenommene Wort wohl eig. eine Prâkrît-Bildung, aus prota.

7) A 24<sup>b</sup>, C 76<sup>b</sup> Text, 71<sup>a,b</sup> Comm., B 79<sup>a</sup>; açuci mûtrapurîshâdivastu kuṇapam̐ çabah,  
 aparam̐ api yad durdarçanam̐ galullâlâdikarâlam̐ çarirâdi tesham̐ sam̐yogâbhjâsâd abhîksham̐



sahā(A C, bhā B)raduggaṃdhi (C<sup>2</sup>, °dugaṃdhi A C<sup>1</sup>, °graṃdhi B) sarvakālam pi | dhamaṃ  
 hu (°nmiu C, °tāu B) sarīrakulīṃ su(A C<sup>1</sup>, del. C<sup>2</sup>, sa B)rahumalakīlesam vi (A C<sup>1</sup>,  
 kalusa B C<sup>2</sup>) muccaṃti (muraṃti B, muṃcaṃti C) || 6: — rīvavayavesabhāsūvīvarīa-  
 vilamraṇāsamuppanno | hāso maṇappahāso e(pa)kāsatiṃgo raso hoti || hāso raso jahā:  
 pāsutta<sup>1</sup>)masīmaṇḍīpaḍibuddha(m) dearam paloyamti | hī jaha thaṇaharakampana-  
 panamiamajjhā hasati sūmā || 7: — piarippayogabandharahavāhivīvīyasambhamu-  
 ppanno | sotīarīlavīparvāyarunnatiṃgo raso katuṇo || katuṇo raso jahā: pajjhāya<sup>2</sup>)-  
 kilāmiyam vāhāgayapappuga(°pputa C, °shphaya B)echaya(m) (ttha C) vahuso | tassa  
 vioga duttayā (puttaya!) duvvalayam (ducca<sup>o</sup> C, huyya<sup>o</sup> B) te muham jāyam || 8: —  
 niddosamaṇasamāhānasambhavo jo pasamtabhāveṇa | edhū(ari)kāralakkaṇo so raso  
 e(pa)samto tti nāyavo || pasamto raso jahā: sabbhāvanivikāram<sup>3</sup>) wasamta-  
 samtasomadiṭṭhāṃ | hī jaha muṇiṇo (so)hati tu(mu)hakamalam pīvarasīrīam || 9: —  
 ee nava kavvarasā battīsādosavīhisamuppannā<sup>4</sup>) | gāhāhi muṇeavvā havamti suddhā  
 va mīsā vā ||

se kiṃ tam dasanāme? (A 24<sup>b</sup>, B 80<sup>b</sup>, C 77<sup>a</sup>. Text, 72<sup>b</sup> Comm., P 340)  
 dasarihe pannatte, tam: gotte (°nne C, °ṇne B), no gotte (gonne C, to guṇṇa B),

taddarṇādirūpāt tadgaṃdhāc ca nishpatter bībhatso raso bhavati 'ti sambandhaḥ; iha kaṣcid  
 upalabdhaṣarīrādīyasaratāśvarūpaḥ prāha: kalir jaghanyakālarīṣeṣaḥ kalaho vā, tatra sarvā-  
 nishṭahetuvrāt sarvakalahamūlatvrād vā ṣarīram eva kalīḥ ṣarīrakulīḥ, taḥ mūrchatyāyāgena mukti-  
 gamanakāle sarvathāyāgena vā dhanyāḥ kecid (Text in CB hat aber F em. Plur.) vimuṃcaṃti  
 'ti samtaṃkaḥ. kathambhūtam? aṣucimālabhrītāni nirjjarāṇī 'va nirjjarāṇī ṣrotrādivīvarāṇī  
 yasya tam (tat B), tathā sarvakālam api svabhāvato durgamdhāṃ, tathā bahumalakalusham ity  
 evam vācanāntarāṅgy api bhāvanīyāni.

<sup>1</sup>) iha kayācid vadhvā prasupto nijadevaraṣṣṭaryā (? °raṣ ca stayā C) māsīmāṇḍānena  
 maṇḍitāḥ, prabuddhaṃ ca tam sā hasati, tam ca hasamtiṃ upalabhya kaṣcit pārṣcavartinam  
 kaṣcid āmanṭrya prāha, hī 'ti kaṇḍarppātīcayadyotakam vacaḥ, paṣyata bho, ṣyāmā strī  
 yathā hasatī 'ti sambandhaḥ, kiṃ kurvatī 'ti, devaram pralokayamti, kathambhūtam: pāsutte  
 'tyādi chinnaprārūdhādivad atra karmadhārayaḥ pūrvaṃ prasuptaḥ cā 'sau tato māsīmāṇḍitāḥ  
 cā 'sau tato prabuddhaḥ ca sa tathā tam, kathambhūta? stanabharakampanena praṇatam ma-  
 dhyam yasyāḥ sā tathe 'ti.

<sup>2</sup>) C Text 76<sup>b</sup>, Comm. 72<sup>a</sup>: atra priyaviprayoge dūmitāṃ bālāṃ prati vīddhā kācid āha:  
 tasya kasyacit priyatamasya vijoge ke putrike durbalakam te mukham jātam, kathambhūtam?  
 pajjhāyākilāmitayam ti pradhyātāṃ priyajanavishayam aticimtanam tena klāmtam, bāhāyā-  
 papputacchayam ti bāshpasyā 'gatam āgamanam tena praplute vyūpte akshīṇī yatra tat tathā,  
 bahuso abhīkshnam iti.

<sup>3</sup>) C Text 77<sup>a</sup>, Comm. 72<sup>a</sup>: praṣāṃtavadanam kaṣcit sādhum avulokya kaṣcit samīpa-  
 sthītam kaṣcid āṣrītya prāha, hī 'ti praṣāṃtabhāvātīcayadyotakam paṣya bho yathā muner mukha-  
 kamalam ṣobhate, kathambhūtam? sadbhāvato na mātrīsthānato nīrvikāram vibhūshābhīrūksh-  
 pādīvikārahītam, upaṣāṃtā rūpālokanādyautsukyatyāgataḥ praṣāṃtā krodhādīdoshaparīhārato  
 'ta eva saumyā dīrīṣṭī yatra tat tathā, asmād eva ca pīvaraṣrīkam upacītopaṣamalakshīkam iti.

<sup>4</sup>) aliyam uvaghāyajānyam nīratthayam uvatthayam calam duhilam ityādayo 'trai 'va  
 rakshyamāṇā ye dvātrīṇcat tatra dośās teshāṃ vidhir vīracanam tasmāt samutpannā(h).

*āyīnapadeṇaṃ, paḍikkhaāpadeṇaṃ, pāhaṃṇayāe, aṇḍādisiddhamteṇaṃ<sup>1)</sup>, nāmeṇaṃ, avayareṇaṃ, saṃjogeṇaṃ, pamāṇeṇaṃ, — 25<sup>a</sup> saṃjoge . . caūvīhe . . davvasaṃjoge khetta<sup>o</sup> kāla<sup>o</sup> bhāva<sup>o</sup>, — 25<sup>b</sup> khettsaṃjoge? Bhārahe<sup>2)</sup> Eravae Hemarae Herannarae Harivassae Rammayarāsae Devakurue Uttarakurue Purvavidehae Avaravidehae, aharā<sup>3)</sup>: Māgahae Mālavae Soratṭhae Marahaṭṭhae<sup>4)</sup> Kumkaṇae (Kōṃk<sup>o</sup> B) Kosalae: — se kiṃ taṃ kālasaṃjoge? susamasusamae susamae<sup>5)</sup> susamadusamae dusamasusamae, dusamae, dusamadusamae, aharā: pāusae vāsārattae saraddae hemantae vasaṃtae giṃhae, — 25<sup>b</sup> . . se kiṃ taṃ pamāṇe? caūvīhe p., t.: ṇāmappa<sup>o</sup> ṭhavaṇa<sup>o</sup> darva<sup>o</sup> bhāva<sup>o</sup>, — . . se kiṃ taṃ ṭhavaṇāpamāṇe<sup>6)</sup>? sattarihe p., t.: nakkhatta devatakule pāsamaṇḍa gaṇe a jīvīaheṃ | ābhīghā(ppā BC)ic-nāme ṭhavaṇānāmaṃ tu sattarihaṃ ||; — se kiṃ taṃ nakkhattanāme<sup>7)</sup>? kattīdhiṃ jāva (jāe) kattīe, kattī<sup>o</sup>dinne, katī(tī)dhamme, katī(tī)samme, katī(tī)dere, kattīdāse, kattiseṇe, kattirakkhīe: rohiṇiṃ jāe rohiṇīe, rohiṇīdime, rohiṇīdhamme, rohiṇīsamme, rohiṇīdere, rohiṇīdāse, rohiṇīrakkhīe, evaṃ savvaanakkhattesu nāmā bhāṇiavvā. ettha saṃgahaṇigāhāo: kitti rohiṇi migasira addā ya puṇavvasu a puṣso a | tatto a assilesā | ma 26<sup>a</sup> ghā ya (C, to ABR) do phagguṇīo a || hattho citta sādī vī(s)sāhī taha (saha BR) ya hoṃti aṇurāha | jeṭṭhā mūlo purvāsādhā taha uttarā ceva || 2 || abhīyī savvaṇa dhaṇiṭṭhā satabhisayā do a (do a f. BR) hoṃti bhaddaravayā | revā assīni bharaṇī emā nakkhattaparivādī || 3 || se 'ttaṃ nakkhattanāmaṃ: — se kiṃ taṃ devatānāme? agnidavayāhiṃ jāte agnīe<sup>9)</sup>, agnidinne, agnidhamme, agnisamme, agnidere, agnidāse, agniseṇe, agnirakkhīe, evaṃ pi savvanakkhattadevatānāmā bhāṇiavvā, etthaṃ pi a saṃgahaṇigāhāo, taṃ: agni payāvū soma rudde additī vahaṣṣāi seṇṇe | vīti bhagā ayyama savva tatṭhā vāyu ya ṇḍaggī | mīto ṇḍo nīrattī | āyū vīso a paṃca vīmhu ā | vasu varuṇa aya vīvaṭṭhī | pūse āse jame ceva || se 'ttaṃ devatānāme<sup>10)</sup>, — se kiṃ kulanāme? ogne (! ugre C,*

1) paḍirakkhapadeṇaṃ BCPR; pahāṇayāe P, blos pāhanna B; aṇḍīya BPR; siddhe BP.

2) B hat blos Bhārahe jāva Eravae! 3) s. 17, 33.

4) Māl. Sor. fehlt B; Mahara<sup>o</sup> C. 5) fehlt A; in B: jāva dusamāe.

6) nakshatradevatākulapāshaṇḍaganādīni vastūny ācṛitya yat kasyacin nāmasthāpanaṃ kriyate se 'ha sthāpanā grīhyate, . . tena hetubhūtena nāma saptavidhaṃ bhavati: tatra nakshatratrāny ācṛitya yan nāma sthāpyate tad darśayati: kṛittikāsu jātaḥ kārttikah . . .

7) s. 17, 31; — Ind. Stud. 10, 285. 8) kitti BR durchweg. 9) aggie evaṃ ettha vī atṭhanāme jāva jame BR (beide Mss. haben auch sonst Beziehungen zu einander).

10) s. 17, 31; — agri BC, — payāvāi BR, — soma BCR, — additī BCR, — vahaṣṣāi BRC<sup>2</sup>, — piū BCR, — bhaga BCR, — savīyā C, °tā BR, — vāū a C, vāya B, blos ya R, — nīrattī B, nīrattī R, nīrattī C, — āū BCR, — vīso ya CR, vīśā ya B, — baṃbha CR, vaṃbha B, — vīmhu C, vīhu R, vīmhu B, — ya BCR, — vīvaḍḍhī C, vīvīṭṭhī (!) R, vīvāhā B, — pūso BCR. — Aus dem Schol. (P 355) ist anzuführen: sarpah (!), pīṭṭi (!), bhagah, . . ṇḍrāgūh (!) . . ambhah (!), vīcah (!), . . vasuḥ, ajaḥ, vīvaḍḍhī (!) asya sthāne 'nyatra ahir budhnyah paṭhyate, . . acah (acaḥ B) [in B 83<sup>b</sup>, C 75<sup>a</sup>, P 356]. — Zu dem hiesigen Namen des ahi budhnyā s. Ind. Stud. 10, 295. 296; in der sūryapr. steht dafür: abhivaddhī, resp. vīvaḍḍhī.

uggâ BR)<sup>1)</sup> bhoge (°gâ BR) râimna (°nnâ B. °tâ R) kkhattie Ikkhâge (°gâ BR) Nâye (°tâ BR) Korave (°vâ BR), — se kiṃ taṃ pāsamaṇḍanâme<sup>2)</sup>? samāṇe paṇḍaraṃgae bhikkhâ<sup>3)</sup> kârilie a tâvasae parivâya<sup>4)</sup>, — se kiṃ taṃ gaṇanâme? malle malladîṇne °dhamme °summe °dere °dâse °seṇe °rakkhîe<sup>5)</sup>, — se kiṃ taṃ jîvitanâme<sup>6)</sup>? avakarae, okurudae (ukkaḍae B 83<sup>b</sup> R, ukkura° C 80<sup>b</sup>) suppaē ujjhiae kayyavae, — se kiṃ taṃ abhiṇṇâpâou (°ppâiṇya BRC) nâme<sup>7)</sup>? aṃbae niṇbae babûlae (balû° R, bavvû° B, bubbû° C) palâsae (palî° R) sîlae (sîṇaya BR) pîluae (°lue BRC) karîrae: — se kiṃ taṃ bhâvapaṃaṇe? caṅvrihe p., sâmaṣîe taddhîe dhâtue niruttâe: se kiṃ taṃ samâsae? satta samâsâ bhavaṃti: duṇḍe a bahu(r)vihî kammaḍhârâya digû a teppurise arvaṃbhâve ekkûsese a sattame, die Beispiele fortab zum Theil in Sanskrit<sup>8)</sup>:  
 1. (daṃḍa) daṃṭiṭṭ ca o 26<sup>b</sup> sht(h)au ca daṃṭosht(h)aṃ, stanau ca udaraṃ ca stanodaram, . . vastrapâtraṃ. . . aṇṇamahishaṃ. . . ahinakulaṃ: — 2. (bahuvrîhi) phullâ imaññi giramma kuḍaya kalaya kalava so imo giri phullâkuḍakakulavaṃve; — 3. (kammadh.) dhavalo vasaho dhavalarasaho, kiṇho migo kiṇhamigo, . . setapaṭo, . . rattapaṭo; — 4. (digu) tîna kadagâ tikaḍagaṃ, . . timahuraṃ, . . tiguṇaṃ, . . tîpuraṃ, . . tîsaraṃ, . . tîpushkaraṃ, . . tîri(m)ḍuaṃ, . . tîpaḥaṃ, . . paṇḍanaḍaṃ, . . sattaḡayaṃ, . . navaturagaṃ, . . dasagâmi, . . dasapuraṃ; — 5. (tappurisa) tîthe kâgo tîthakâgo, vaṇe hatthî vaṇahatthî, . . vaṇavarâho. . . vaṇamahiso, . . vaṇamayûro: — 6. (arvaṃbh.) aṇḡâmaṃ, aṇḡajadamaṃ (°nâiṇyaṃ C), aṇḡphariṇaṃ (°riḡaṃ C), aṇḡcuriṇaṃ; — 7. (ekkesa) jahâ ego puriso tahâ rahave puriso, jahâ rahave puriso, tahâ ego puriso; jahâ ego karisâvaṇe tahâ bahave karisâvaṇâ. jahâ bahave karisâvaṇâ tuhâ ego karisâvaṇe: jahâ ego sâlî tuhâ bahave sâlî. jahâ bahave sâlî tahâ ego sâlî: — se kiṃ taṃ taddhîe (A 26<sup>b</sup>, B 85<sup>a</sup>, C 81<sup>b</sup> Text, 76<sup>a</sup> Comm., P 362)? kammaṇ 1 sippa 2 mi(si)loe 3 samjoga 4 samvao 5 a samjûhe 6 | issariâ 7 racceṇa 8 ya taddhitanâmaṃ tu atthavihaṃ || se kiṃ taṃ

1) yo yasminn ugrâdikule jâtas tasya tad ero °grâdikulanâma sthâpyamânaṃ kulasthâpanânâmo °cyate.

2) s. 17, 32. 16, 381; — iha yena yat pâshaṇḍam âcṛitaṃ tasya taṃ nâma sthâpyamânaṃ pâshaṇḍasthâpanânâma °bhîdhîyate, tatra: »nigraṃtha-Sakka-târasa-geruya(vasa-geruya B, fehlt C) âjivâ paṃcahâ samâṇâ« iti vacanât nigraṃthâdîpaṃcapâshaṇḍâny âcṛita(h) ḡramaṇa ucyaṭe, evaṃ nâiṇyâkâdîpâshaṇḍam âcṛitâḡ paṇḍaraṃgâdayo bhâvanîyâḡ, nararaṃ bhikkshur buddha dorḡanâcṛitâḡ. 3) fehlt B. 4) fehlt C<sup>1</sup>.

5) iha mallâdayo gaṇâs tatra yasmin gaṇe vartate tasya taṃ nâma (nâma gaṇe B) sthâpanânâmo °cyate C 75<sup>a</sup>.

6) yasyâ jâtanâtram apatyam mriyate sâ lokasthitivaicitryâj jâtanâtram api kiṃcid apatyam jîvananimittam avakarâdîshe asyati, tasya ca °cakarakah utkuruṭaka ityâdi yan nâma kriyate taj jîvikâhetoh sthâpanânâma °khyâyate, suppaē tti yah sârpe kṛitvâ (°o) °tpadyate tasya sûrpaka eva nâma sthâpyate: — cf. ukkaradîyâe Nirayâvalîs. 12. 13 (Warren).

7) iha yat vṛikshâdishu prasiddham aṃbaka ityâdi nâma deḡarûdhya svâbhiprâyânurodhato gaṇanîrapekshaṃ purusheshu vyaṇvasthâpyate tad âbhiprâyika(ṇi)sthâpanânâme °ti.

8) s. 17, 32, 33.



*kammauāme?* *taṇḍārae*<sup>1)</sup>, *kaṭṭha* 27<sup>a</sup> *hārae*, *pattahārae*, *dossie*, *sottie*, *kappāsie*, *kolālie*, *bhaṇḍaveālie*, — 2. (*sippauāme*) *vatthie*, *tonāe*<sup>1)</sup>, *taṇṭurāe*, *paṭṭakāre*, *deche*, *varuḍe*, *muṇḍakāre*, *kaṭṭhakāre*, *chatta*<sup>o</sup>, *rabbhu*<sup>o</sup>, *pottha*<sup>o</sup>, *citta*<sup>o</sup>, *daṇṭa*<sup>o</sup>, *leppu*<sup>o</sup>, *koṭṭisa*<sup>o</sup>, — 3. (*silouāme*) *samaṇe*, *māhaṇe*, *sarvāṭihī*, — 4. (*saṃjounāme*) *ranno susarae* (*sasu*<sup>o</sup>), *r. jānāue*, *r. sāle*, *r. sādūe*<sup>2)</sup>, *r. bhagiṇivati*, — 5. (*saṃviraṇāme*) *girissa samīve nagaraṃ girinagaraṃ*, *Vidīsasamīve nagaraṃ Vedasaṃ*, *Baṃṇūe*<sup>3)</sup> s. n. *Baṃṇūyadaṃ*<sup>4)</sup>, *nagarāe* s. n. *nagarāyadaṃ*, — 6. (*saṃjūhaṇāme*) *Taraṃgurāikāre* (<sup>o</sup>*kkārae* BR), *Malayavattikāre* (<sup>o</sup>*vāikkārae* BR), *Sattānusatṭhikāre* (*attā* <sup>o</sup>*kārae* BR), *Bīṇulukāre* (<sup>o</sup>*kārae* BR), — 7. (*isariuāme*) *isare*, *talavare*, *māḍaṇḍie*, *koḍaṇḍie*, *ibbhe*, *sehi*, *sattharāie*, *seṇārāi*, — 8. (*araccuāme*) *arahaṇṭamāyā*<sup>5)</sup>, *cakkaraṭṭimāyā*, *Baladeva*<sup>o</sup>, *Vāsudeva*<sup>o</sup>, *rāja*<sup>o</sup>, *muṇi*<sup>o</sup>, *vāyagāmāyā*; — *se kiṃ taṃ dhātūe?* *bhū* *sattāyāṃ* *parasmaibhūshāḥ*<sup>6)</sup> . . . *edh* (*edha* BCPR) *epiddhan*, *sparidha* *saṃharshe* (ABCR) *godhri*<sup>7)</sup> *pratiṣṭhālipsayor* *grāṃthe* *ca*, *bādhrī* *loḍave*, *se* *ṭtaṃ* *dhātūe*; — *se kiṃ taṃ niruttie?* *mahyāṃ* *ḥete* *mahiśaḥ*, *bhramati* *ca* *ruṭi* *ca* *bhramarah*, *muhur* *muhur* *lasati* *musalaṃ*, *kapar* (*pir* C<sup>2</sup> BR, *per* P) *iva* *luṇvate* *ttha* *cca* (*ghatti* *ca* C, *beti* *ca* R, *sheti* *ca* B) *karoti* (*patati* *ca* fügen CB linzu) *kupitthaṃ*, *cid* *iti* (*cic* *ca* PRB) *karoti* *khallaṃ* *ca* *bharati* *eikkhallaṃ*, *ūrdhva-karṇaḥ*<sup>5)</sup> *ulūka* (*h*), *khasya* *mālā* *meakhalā*, *se* *ṭtaṃ* *niruttie*, *se* *ṭtaṃ* *bhāvappamāne*, *se* *ṭtaṃ* *pamāṇānāme*, *se* *ṭtaṃ* *dasaṇāme*, *se* *ṭtaṃ* *nāme*.

3. *pamāne* (A 27<sup>a</sup>-51<sup>b</sup>, B 86<sup>a</sup>-132<sup>a</sup>, C 82<sup>b</sup>-123<sup>a</sup> [Text, 77<sup>a</sup>-120<sup>b</sup> Comm.], P 367-598): *caṃvrihe*: *davrapamāne* 1 (A bis 28<sup>b</sup>, B 88<sup>b</sup>, C 84<sup>b</sup> Text, 79<sup>a</sup> Comm., P 380) *khittapamāne* 2 (A bis 33<sup>b</sup>, B 97<sup>b</sup>, C 93<sup>b</sup> Text, 88<sup>a</sup> Comm., P 422) *kālapamāne* 3 (A bis 44<sup>b</sup>, B 113<sup>b</sup>, C 112<sup>a</sup> Text, 102<sup>b</sup> Comm., P 496) *bhāvapamāne* 4.

1. *davrapamāne*, *dvrihe*: *padesanishphanne vibhāgani*<sup>o</sup>; letzteres fünffach: *māne* 1 *ummāne* 2 *omāne* 3 *gaṇāme* 4 *paḍimāne* 5; — *māne* 1. *dvrihe*: *a. dhannumāne*, *β. rasamāne*; *a. dhannamāne*: *do* *asatīto*<sup>9)</sup> *pasatī*<sup>10)</sup>, *do* *pasatīo* *setitā*, *cattāri*

1) dies Wort, wie mehrere andere der folgenden, ist gar keine *taddhita*-Bildung! Hem. erklärt dies so: *iha taddhitaḥabdena taddhitaprapīketubhūto ṛtho grihyate, tato yatrā ṇi tunnāe taṇṭurāe ityādaṃ taddhitapratyayo na dṛiṣyate tatra ṇi taddhetubhūtārthasya vidyamānatrāt taddhitajatraṃ* (<sup>o</sup>*jaṃ* B 85<sup>a</sup>) *siddham bhavati, . . . ślokaḥ śāghā, saṃyūtho grāṃtharacanā . . . , yady api sākshāt taddhitapratyayo nā ṣṭi tathā ṇi tadutpattinīban-dhanabhūtam artham ācṛitye ṇa tannirdeḥo na virudhyate . .*

2) *dūe* C, *dūte* P, *saddhūe* B, *saddūe* R. 3) *venāe* RP, *bennāe* C, *redā* B.

4) *venāyanagaraṃ* P, *venāyadaṃ* R, *bennāyadaṃ* C, fehlt B.

5) man erwartet hier patronymische Bildungen!

6) s. 17, 33; — in *Sanskrit!* die fünf citirten Wurzeln stehen resp. so, mit denselben Erklärungen, am Beginn von *Pāṇini's Dhātupāṭha*, s. Westergaard p. 344. In seiner eignen Grammatik hat sich *Hemacandra*, s. oben p. 212, hierbei nicht, was man doch erwarten sollte, nach dem *Siddhānta* gerichtet, sondern ein anderes Arrangement.

7) *gā*<sup>o</sup> bis *loḍave* fehlt BPR: *gādhrī* C. 8) *ūrdhra*<sup>o</sup> bis *khalā* fehlt R.

9) *aṇṇute tatprabhavatvena samastadhānyamānāni vyāpnotī* *ṭy* *asatīr* *avāṃmukhahastatalarūpā*, *tatparichinnaṃ dhānyam* *api* *tatho* *cyate*. 10) *prasṛitih*.

seiâo kulao<sup>1)</sup>, cattâri kulayâ pattho, c. patthayâ âdhayam, c. âdhayâ dono, satthim âdhayim jahannae kumbhe, asiti âdhayâtim mujjhimae kumbhe, âdhayasayam ukkosae kumbhe, attha âdhayasatie râhe, eenaṃ dhannamânapamâṇenam kim payoṇam? . . — β. rasamâṇe: dhanna mânapamâṇâo caibhâgarivuddhî | abhîntarasihâjutte rasamâṇe vihiyyati || caüsatthiâ 4 caüpalapamâṇâ (f. BPR) rattisiâ 8 solasiâ 16 atthabhâiâ (32) caibhâiâ 64 addhamâṇi (f. B) 128 mâṇi (f. R) 256, do caüsatthiâo rattisiâ, do rattisiâo solasiâ, do solasiâo atthabhâiâ, do (f. B) atthabhâiâo caibhâiâ, do caibhâiâo addhamâṇi, do addhamâṇi (a. do a. f. B) mâṇi (do a. m. f. R); eenaṃ rasamânapamâṇenam kim payoṇam? . . — se kim tam ummâṇe? 28<sup>a</sup> jaṇ ṇaṃ ummâṇiyyâi, tam: addhakariso, kariso, addhapalaṃ palaṃ (f. A) addhatulâ tulâ addhabhâro bhâro, do addhakarisâ kariso, do karisâ addhapalaṃ, 2 a. palaṃ. paṃcatula (f. P, paṃcuttara BC) palasatiâ tulâ, dasa tulâo addhabhâro, . . — se kim tam omâṇe? jaṇ ṇaṃ omâṇiyyati hatthena râ ḍaṃḍena râ dhaṇena râ jūṇena râ nâliâe râ akkheṇa râ tusaleṇa râ, ḍaṃḍadhaṇijugam nâliâ a akkha (ṇ P) musalaṃ ca, caühatthaṃ | dasanâliṃ ca rajjuṃ viṇṇa omâṇa saṃṇâe ||, . . — se kim tam gaṇime? jaṇ gaṇiyyati, t. j.: ego. dasakaṃ . . kodî . . — se kim tam paḍimâṇam? jaṇ ṇaṃ paḍimâṇiyyâi, tam j.: gaṇjâ kâgaṇi nishpâro kaṃmamâsate maṃḍulao suranno, paṃca gaṇjâo kaṃmamâsato<sup>2)</sup>, kâganyapekshayâ<sup>3)</sup>, cattâri kâgaṇi kaṃmamâsao, tinnî nishpâvâ kaṃmamâsao, eṇaṃ caükkao kammamâso, kâganyapekshayâ ity arthaḥ<sup>3)</sup>, bârasa kaṃmamâsayâ maṃḍalao, eṇaṃ 28<sup>b</sup> aḍayâlisam kâgiṇi maṃḍalao, solassa kaṃmamâsayâ suranno, . . se 'ttam darvâpamâṇe.

2. khittapamâṇe 28<sup>b</sup> (P 380), duvihe: padesanipphanne a vibhâganipph. a, letzteres: añṇa (la!) vitatthi rayaṇi kucchî (<sup>o</sup>thi P)<sup>4)</sup> dhaṇu gâṇyaṃ ca bodharvaṃ | joṇa sedhî payaraṃ loga-m-aloge vi a taheva ||, aṃgule, tivihē: âyaṃgule ussehaṃgule pamâṇaṃgule; — . . etenaṃ aṃgulapamâṇenaṃ cha aṃgulâi pâo, do pâyâ vihatthi<sup>5)</sup>, do vitatthi rayaṇi, do rayaṇi kucchî, do kuchhî dhaṇu, do dhaṇusahassâṇi gâṇyaṃ, cattâri gâṇiṃ joṇaṃ, eenaṃ 29<sup>a</sup> âyaṃguleṇaṃ kim paoṇaṃ? . . — (P 391) se kim tam ussehaṃgule? paramâṇu tasareṇu rahareṇu agrayaṃ ca râlassa | likkhâ jûâ ya jaro atthagayavivuddhâ kamaso ||, paramâṇu, duvihe: suhume rârahârie a (var<sup>o</sup> P) . . , tattha ṇaṃ je se rârahârie (var<sup>o</sup> P) se aṇaṃtâṇaṃ suhumaṃgjalâṇaṃ samuddaya-samitisamâgamaṇaṃ rârahârie (var<sup>o</sup> P) paramâṇupogjale nipphajjati, se ṇaṃ bhaṃte asidhâraṃ râ khura dhâraṃ<sup>6)</sup> râ ogâheyyâ? haṃtâ, ogâheyyâ, se ṇaṃ tattha chijjeṇa râ bhijjeyya râ? no iṇa-m-atthe samatthe, no khalu tattha . . . — 29<sup>b</sup> (P 395) se ṇaṃ tattha kuccheyyâ râ pariâvayeyya râ? no jâva kamati, satthena<sup>7)</sup> sutikkheṇa vi chattaṃ bhettum ca jaṇ kira na sakkâ | tam paramâṇuṃ siddhâ rayaṃti âdi pamâṇâṇaṃ || aṇaṃtâṇaṃ rârahâriâparamâṇupogjalâṇaṃ samudayasamitisamâgamaṇaṃ sâ egâ oṣaṇhasaṇhiâ i râ, uddhareṇu ti râ, tasareṇu ti râ, attha oṣaṇhasaṇhiâto sâ egâ saṇha-

1) catasrah setikâḥ kuḍavah. 2) karmamâshakah. 3) Glosse in Sanskrit. 4) kukshih.

5) s. Ind. Stud. 8, 436 fg.

6) s. Çatap. 14, 6, 3, 2.

7) s. oben p. 427. 581.

man(h)idâ, . . . wesentlich identisch mit dem oben p. 427. 428 aus *añga* 5, 6, 7 Mitgetheilten<sup>1)</sup> bis: *cattâri gânyâim joanâṃ, ceṇaṃ ussahaṃguleṇaṃ kiṃ payoṇaṃ? . . .*

30<sup>a</sup> *neraiṇaṃ bhaṃte! ke-mahâliâ sarîrogâhaṃâ p.? Goma! durihâ p., taṃ: bhavadhâraṇiyyâ a uttararevriâ ya . . .* und so noch weiter Dialog zwischen (*Mahâvîra* u.) *Goyama*, resp. lange Citate aus dem *Siddhânta*: — 33<sup>a</sup> *se kiṃ taṃ pamâṇaṃgule? . .*

3. *kâlappamaṇe* 33<sup>b</sup> (P 422). *durihe: paesaniṣṭhanna a vibhâga<sup>o</sup> a: . . . se kiṃ taṃ vibhâga<sup>o</sup>? samayâ* "rahâ muhuttâ divasa ahoratta pakkhamâsâ ya | *saṃrachara-jugapaliâ sâgara osappi(ppini P) pariattâ(tthâ P) || se kiṃ taṃ samae? samayassa naṃ parîvaṇaṃ karissâmi, se jahâ nâmae tunnâgadârae siâ taruṇe jugaraṃ valaraṃ juraṇo . . .* — 34<sup>a</sup> (P 430) *asaṃkheyyâṇaṃ samayâṇaṃ<sup>2)</sup> samuddayasamitisamâganeṇaṃ, sâ ega âraliâ tti paruceâi, saṃkheyyâo âraliyâo kasâso (û<sup>o</sup> P), s. âr. nîsâso, hetthassa avagalaṇassa (°gallassa P) nirvikaṭṭhassa (ki<sup>o</sup> P) jaṃtuṇo ege ûsâsanîsâsae sa pâna(nu P) tti ruceati. satta pâṇiṇi se thore, satta thorâṇi se lave, larâṇaṃ sattahattarîe esa muhutto ti âhie, tinni saḥassa satta ya sayâim tehattarim ca ussâsâ | esa muhutto bhaṇo sarvehiṃ aṇaṃtanâṇiṃ || eteṇaṃ muhuttapamâṇeṇaṃ tisaṃ muhuttâ ahorattaṃ, pannaṇasa ahorattâ pakkho, do pakkhâ mâso, do mâsâ oṃ, tinn oṃ ayaṇaṃ, do ayaṇâim* 34<sup>b</sup> (P 432) *saṃrachare. . . se ege avaraṃge, caürîsîti avaraṃgasayasahassâim se ege arave, caürîsîti avarasayas. se ege hûhuṃge, caürîsîti hûhuṃgasayas. se ege hûhue, eraṃ uppalaṃge uppale, paümaṃge paüme, naliṃge naliṇe, atthini[rāṃge atthini]re. aüaṃge aüe. paüaṃge paüe, naüaṃge naüe, cûliṃge cûliâ, caürîsîticûliâsayasah. se ege sisapaheliṃge, caürîsîti sisapaheliṃgasayas. se ege sisapaheliâ: etârayâ cera gaṇie, etârae (ratâ P) cera gaṇiassa risae. ato paraṃ uraṃie parattati: se kiṃ taṃ uraṃie 2? durihe p., t: paliõrame a sâgarõrame a; se kiṃ taṃ paliõrame (P 434, B 100<sup>a</sup>, C 95<sup>b</sup> Text, 90<sup>b</sup> Comm.) 2? tûrihe p., t: uddhârapaliõrame (bis 35<sup>b</sup>, P 449) a addhâpaliõrame (bis 40<sup>a</sup>, P 453) a khettapaliõrame (bis 40<sup>b</sup>, P 456) a; se kiṃ taṃ uddhârapaliõrame?, — in dem folgenden, von *addhâpaliõrama* handelnden Abschnitt befindet sich in A (36<sup>a</sup>-40<sup>a</sup>) P (442-453) und C (98<sup>a</sup>-105<sup>b</sup>) eine lange, dialogische Auseinandersetzung über die Aufenthaltsdauer der einzelnen Wesen in je ihren verschiedenen Stadien: *neraiṇaṃ bhaṃte kevaṃ kâlaṃ ðhili paṃ? Go! jahaṇeṇaṃ dasa vâsasahassâim ukkoseṇaṃ tettisaṃ sâgarõramâim. Razaṇappabhâpudhavi-neraiyâ ṇaṃ bhaṃte . . .* in B 102<sup>b</sup>, R 36<sup>b</sup> ist dieser ganze Abschnitt nur ganz kurz<sup>3)</sup> mit den Anfangs- und Schlußworten aufgeführt, resp. als ein Citat aus dem vierten *pada* des vierten *upânga* bezeichnet: nach *tettisaṃ sâgarõramâim* heißt*

1) s. 17, 34: — *Bhagar.* 2, 265, sowie oben p. 580. 581.

2) auch hier im Wesentlichen ganz wie oben p. 427 aus *añga* 5, 6, 7 angeführt: s. *Bhagar.* 1, 427<sup>a</sup>.

3) der Comm. erklärt die Stelle jedoch, ob auch nur kurz, in B bis 103<sup>a</sup>, in C bis 93<sup>a</sup>.



es nämlich darin: *jahā pannaragāde t̥hīpae savrasattānam, se 'tam addhāpaliu-*  
*vame: se kiṃ tam khettapaliōrame? . . .* — 40<sup>b</sup> (P 455, B 103<sup>b</sup>, C 106<sup>a</sup> Text,  
 93<sup>a</sup> Comm.) *se 'ttam suhume khettapaliōrame, t̥ttha ṇaṃ (evaṃ vayan̥tam BR)*  
*codae pannaragam (pa. co. BR) evaṃ vadāsi<sup>1)</sup>: atthi ṇaṃ tassa pallassa āgāsa-*  
*paesā je ṇaṃ tehiṃ vālaggehiṃ aṇaphunnā (B, ppa R)? haṃtā, atthi . . .* — 41<sup>a</sup>  
 (B 104<sup>a</sup>, C 106<sup>b</sup> Text, 93<sup>b</sup> Comm., P 457) *eehiṃ suhumehiṃ khettapaliōramasāgaro-*  
*vamehiṃ kiṃ payoyanaṃ? e. s. kh. diṭṭhivāe<sup>2)</sup> durrāiṃ maviyyaṃti: kāvīhā ṇaṃ*  
*bhaṃte durrā p.? Go! durīhā p., tam: jīvadarrā ya ajīvadarrā ya; die ersteren*  
*sind no saṃkheyyā, no asaṃkheyyā, aṇaṃtā (nämlich: die nerāyā asurakumārā jāva*  
*thāṇiyakumārā, die puḍhavikāyā jāva vānkāyā, die vaṇassaikāyā jāva siddhā): die*  
*ajīvadarrā sind: arūrī, zehnfach, dhammatthikāe bis addhāsamae, und: rūrī, vier-*  
*fach, khaṃdhā bis paramāṇupogrālā: die surūrā derselben sind orālie reurvie āhārae*  
*tee kammae und zwar je vaddhīlaya oder mukhīlaya: Aufzählung der je den ver-*  
*schiedenen jīva-Gruppen zukommenden urāliu u. s. w. sarīra, Dialog zwischen Go-*  
*yama (und Mahāvīra) bis 44<sup>b</sup>; — schl.: se 'ttam suhume khetta paliōrame. se 'ttam vi-*  
*bhāganīpphāne. se 'ttam kālapamāṇe.*

4. *bhārapamāṇe* (A 44<sup>b</sup>-51<sup>b</sup>, B 113<sup>b</sup>-132<sup>a</sup>, C 112<sup>a</sup>-123<sup>a</sup> Text, 102<sup>b</sup>-120<sup>b</sup> Comm.,  
 P 496-598). *tivihe: a. guṇapp., β. nayapp., γ. saṃkhapp.*

*a. guṇa<sup>o</sup>* (A 47<sup>b</sup>, B 120<sup>a</sup>, C 115<sup>b</sup> Text, 109<sup>a</sup> Comm., P 527), *duvihe: ajīvagūṇa-*  
*pp<sup>o</sup>* und *jīva<sup>o</sup>*; letzteres dreifach: *nāṇaguṇapp<sup>o</sup>* bis 47<sup>a</sup>, *daṃsaṇag. carittag.: nāṇag<sup>o</sup>*  
*vierfach: paccakkhe aṇumāṇe uramāṇe āgame<sup>3)</sup>*, je wieder in Unterspecies etc.  
 zerfallend. so *āgame* (A 46<sup>b</sup>, B 118<sup>a</sup>, C 114<sup>b</sup> Text, 106<sup>b</sup> Comm.) *duvihe, loiye lo-*  
*guttariē: se kiṃ tam loie? jan ṇaṃ imaṃ aṇṇāṇiehiṃ<sup>4)</sup> micchūdiṭṭhīehiṃ sachamaṇḍa-*  
*buddhimatīvigappayaṃ, tam jahā Bhārahāṃ Rāmāyaṇaṃ, evaṃ cattāri a vedā*  
*saṃgoraṃgā, se 'ttam loie: se kiṃ tam loguttariē? jan ṇaṃ arahāṃtehiṃ bhagavaṃ-*  
*tehiṃ savradarīsīhiṃ paṇṇaṃ durrālasaṃgamaṃ gaṇipīḍagamaṃ, tam āyāre jāva*  
*diṭṭhivāo: aharā āgame tivihe p., t. j.: suttāgame a atthāgame a tadubhayāgame a;*  
*oder attāgame<sup>5)</sup>, aṇaṃtarāgame, paraṃparāgame. tiṭṭhagarāṇaṃ atthassa attā-*  
*game, gaṇaharāṇaṃ suttassa att<sup>o</sup> atthassa aṇaṃt<sup>o</sup>, gaṇaharasīsāṇaṃ suttassa aṇaṃt<sup>o</sup>*  
*atthassa paraṃp<sup>o</sup>, teṇa paraṃ<sup>o</sup>) suttassa vi atthassa vi no attāgame no aṇaṃt<sup>o</sup> paraṃ-*

1) *tatra nabhaḥpradeṣānāṃ sprishṭāsprishṭatvaprarūpaṇe sati jātasaṃdehaḥ (codakaḥ*  
*fehlt!) prerakaḥ prajñāpakam ācāryam evam avādīt: bhadaṃta! kim asty etad yad uta*  
*tasya palyasyā 'ntaryatās te kecid apy ākāṣapradeṣā vidyaṃte ye tair vālāgrair asprishṭāḥ*  
*pūvektaprakāreṇa vālāgrānāṃ tatra nivṛtatayā 'vasthāpanā(c) chīdrasya kvacid apy asaṃbhavād*  
*durupapādum idaṃ yat tatrā 'sprishṭā nabhaḥpradeṣāḥ saṃtī 'ti prichakābhīprāyaḥ.*

2) also directer Hinweis auf *aṅga* 12 als bestehend; s. p. 710.

3) hierauf wird in *aṅga* 5, 5, 4 direct verwiesen, s. oben p. 426<sup>n.5</sup>. 4) s. p. 697.

5) *gurūpadeṣam aṇṭareṇa ātmana eva āgamaḥ; — s. 17, 35. oben p. 641.*

6) im Sinne von: *tataḥ param.*

parāgame, — 47<sup>a</sup> (B 119<sup>b</sup>) *se kiṃ taṃ carittagaṇapannāṇe?* fünffach: *sāmāiacarittagaṇ<sup>o</sup> chedoraddhā(tthā BP)raṇi(ṇa P)caritta<sup>o</sup> parihāraṇisuddhiacar<sup>o</sup> suhumasaṃparāyacar<sup>o</sup> ahakkhāyacar<sup>o</sup>; sāmāiyacar<sup>o</sup>* zweifach: *ittarīe a āvakahīe a, . . ahakkhāyacar<sup>o</sup>* zweifach: *chaūmatthe* 47<sup>b</sup> *a kevalīe a.*

β. *nayappamāṇe* 47<sup>b</sup> (P 527) *tīrihe p., taṃ: paṭṭhaya<sup>1</sup>)diṭṭhamteṇaṃ rasahid.<sup>2</sup>)* *paesad.*; so in ACP; in BR dagegen lautet der Text (s. p. 714): *sattavihe p., taṃ: negame, saṃgahe, varahāre, uyyussue, sadde, samabhirūḍhe, evaṃbhūe: se kiṃ taṃ negame? tīrihe p.,* und nun erst folgen die drei *diṭṭhamta* in sehr specieller, vom Allgemeinen zum Einzelnen gehender Behandlung; — schl.<sup>3</sup>): *se 'taṃ paesad. se 'taṃ nayapp.*

γ. *saṃkhappamāṇe* 49<sup>a</sup>-51<sup>b</sup> (B 125<sup>a</sup>-132<sup>b</sup>, C 118<sup>b</sup>-123<sup>a</sup> Text, 113<sup>b</sup>-120<sup>b</sup> Comm., P 547-578), *aṭṭhavihe: nāmasaṃkhā thavaṇa<sup>o</sup> durva<sup>o</sup> uramma<sup>o</sup> parimāṇa<sup>o</sup> jāṇaṇā<sup>o</sup> gaṇaṇā<sup>o</sup> bhāvasaṃkhā,* — 49<sup>b</sup> (B 126<sup>a</sup>, C 119<sup>a</sup> Text, 114<sup>b</sup> Comm., P 553) *se kiṃ taṃ uvam(m)asaṃkhā? caūvīhā: atthi saṃtayaṃ saṃtaeṇa uvamiyyā, atthi s. asaṃtaeṇa uvam., atthi asaṃtayaṃ saṃtaeṇa ur., atthi asaṃtayaṃ asaṃtaeṇa ur.,* — (P 556) *parimāṇasaṃkhā<sup>4</sup>), durīhā: kālīasuapar<sup>o</sup> diṭṭhivāyasaapar<sup>o</sup>: kālīasuaparimāṇasaṃkhā aṇegarīhā, taṃ jahā: payyavasāṃkhā akkharas. saṃghāyas. padas. pādās. gāhās. silogas. veḍhas. nijjuttis. aṅuogadāras. uddesagas. ajjhayaṇas. suakhamdhas. aṃyas.: diṭṭhivāyasaapar. (P 558), aṇegarīhāra: payyaras. a-* 50<sup>a</sup>

<sup>1</sup>) *prasthaka.*

<sup>2</sup>) bei dem *rasahidiṭṭhamta* lautet auf die Frage: wo wohnst Du? die Antwort des *avisuddho negamo* zunächst: *loge vasāmi.* Die Welt ist dreifach, *uddha<sup>o</sup> aho<sup>o</sup> tiriya<sup>o</sup>*; wohnst Du in allen dreien? der *visuddhatarāo negamo* antwortet: *tiriā. v.* Da giebt es zahllose *divasamudda, Jaṃbuddiva* bis *Sayaṃbhuramaṇa*; wohnst Du in allen? der *vis. neg.* antwortet: *Jaṃbuddive v.* Da giebt es viele *khetta, Bharaha* bis *pūvavādeha*; wohnst Du in allen? Antwort des *vis. n.:* *Bharahe v.* Im *Bharahe* giebt es zwei *aḍḍha, dāhiṇa* und *uttara.* Antwort des *vis. n.:* *dāhiṇaḍḍha Bharahe v.* Da giebt es viele *gāmanagara . . saṃnivesaṃ.* Antwort des *v. n.:* *Pāḍaliputte v.* Da giebt es viele Häuser. Antwort des *v. n.:* *Devadattassa ghare v.* Da giebt es viele *koṭṭhaga.* Antwort des *v. s.:* *gabbhaghare vasāmi, evaṃ visuddhassa ṇegumaṇayassa . . ;* — s. 17, 35. <sup>3</sup>) ebenso B.

<sup>4</sup>) s. 17, 36; — *paryavādirūpeṇa parimāṇaviṇeṣeṇa kālīkaṃ ṣrutam saṃkhyāyata itī bhāras. tatra paryavāḥ paryāyā dharmā itī yūvat. tudrūpā saṃkhyā paryavasāṃkhyā sā ca kālīkaṣrute anaṃtaparyāyātmikā drasṭavyā, ekaikasya 'py akārādyaksharasya tad-abhūdehasya ca jivādīrastunaḥ pratyekam anaṃtaparyāyatvāt, evam anyatra 'pi bhāvanā kāryā, navaram saṃkhyeyāny akārādyaksharāṇi, deyaḍyaksahasanyogūḥ saṃkhyeyāḥ saṃghātāḥ, sūptīṇaṃtāni samayuprasiddhāni vā, saṃkhyeyāni padāni, gāthādicaturthāṇcārūpāḥ saṃkhyeyāḥ pādāḥ, saṃkhyeyā gāthāḥ, saṃkhyeyāc ca ślokāḥ pratīta eva chaṃdovīṇeṣharūpāḥ, saṃkhyeyā veshṭakāḥ nīkshepaniryukty-upodghātaniryukti-sūtrasparṣikaniryuktīlakṣhaṇā tri-vidhā niryuktīr, vyūkhyopāyabhūtāni satpudaprarūpaṇatādāny upakramādāni vā saṃkhyeyāny anuyogadevāraṇi, saṃkhyeyā uddeśāḥ, saṃkhyeyāny adhyayanāni, saṃkhyeyāḥ ṣrutaskandhāḥ, saṃkhyeyāny aṃgāni, eṣā kālīkaṣrutaparimāṇasaṃkhyā; evaṃ drīshṭivāde 'pi bhāvanā kāryā, navaram prābhṛitādayaḥ pūrāntargatāḥ ṣrutādīkāraviṇeṣhāḥ.*

*kkharas. . . jâva anuogadâras. pâhudaś. pâhudiś. pâhudaśapâhudiś. vatthus., — 51<sup>b</sup> se 'ttam bhâvasamkhâ, se 'ttam samkhappamâne, se 'ttam bhârapamâne, se 'ttam pamâne, pramâna(m) itti payam sammattan.*

4. *vattarrayâ*<sup>1)</sup> (A 51<sup>b</sup>-52<sup>a</sup>, B 132<sup>b</sup>-133<sup>b</sup>, C 123<sup>a</sup>-124<sup>a</sup> Text, 120<sup>b</sup>-122<sup>a</sup> Comm., P 578-584); — *tirihâ: sasamayavatt<sup>o</sup>, parasamaya<sup>o</sup>, sasamayaparusamaya<sup>o</sup>, — 52<sup>a</sup> jattha nam sasamae agghariyyatti pañnaviyyâ vimaviyyâ pariv<sup>o</sup> nidams<sup>o</sup> uvadams<sup>o</sup>, se 'ttam sasamayavatt<sup>o</sup>, — jattha nam parasamae<sup>2)</sup> âgha<sup>o</sup> jâva uvadams<sup>o</sup>, se 'ttam parasamaya<sup>o</sup> 3), — *jattha nam sasamae parasamae âgha<sup>o</sup> jâva uvad<sup>o</sup>, se 'ttam sasamayapar<sup>o</sup>, — iyânim<sup>4)</sup> ko nato (naü P) kam vattarayam ichati? tattha negama-vavahâro<sup>5)</sup> tiriham vattarayam ichati sasamayavattarayam para<sup>o</sup>vrayam sasamaya-parasamayavattarayam, ojjusuo duvham v. i. sa<sup>o</sup>vrayam para<sup>o</sup>vrayam, tattha nam já sâ sa<sup>o</sup>yâ sâ sasamayam pavitthâ, já sâ para<sup>o</sup>vrayâ sâ parasamayam pavitthâ, tamhâ duvihâ va<sup>o</sup>yâ, na 'tthi tirihâ va<sup>o</sup>yâ, tinni saddanayâ sarvam sasa<sup>o</sup>vrayam ichati, na 'tthi pa<sup>o</sup>yâ, kamhâ? jamhâ parasamate amatthe ahetu, asabbhâre, akiriâo(rie P) amajje anu-vaese michadamśayam itti katthu, tamhâ savvâ (sa)samayavattarayâ, na 'tthi para<sup>o</sup>vrayâ, na 'tthi sasamayapara<sup>o</sup>yâ, se 'ttam vattarrayâ.**

5. *atthâhigâre* (A 52<sup>a</sup>, B 134<sup>a</sup>, C 124<sup>a</sup> Text, 122<sup>a</sup> Comm., P 584-585), der ganze Abschnitt besteht aus einer Zeile: *se kum tam u<sup>o</sup>re? jo jassa ajjhayanassa atthâhigâro, sâvayyajogaviraâ, gâhâ<sup>6)</sup>, se 'ttam atth<sup>o</sup>re.*

6. *samoyâre*<sup>1)</sup> (A 53<sup>b</sup>, B 136<sup>a</sup>, C 126<sup>b</sup> Text, 123<sup>b</sup> Comm., P 585-594), *chavihe: nâmasamoyâre, ðarañâ<sup>o</sup>, darva<sup>o</sup>, khetta<sup>o</sup>, kâla<sup>o</sup>, bhûra<sup>o</sup>: — davrasamoyâre*

1) *tatrâ 'dhyayanâdishu pratyavayavam yathâsambhavam pratiniyatârthakathanam vaktaryatâ.*

2) im Schol. (P 579) Citat aus: *sûtrakridaṅgaprathamâdhyayane: samti pañca mahabhûâi* (1, 1, 7 s. oben p. 372) . . ., unter Bezug auf den *sûtrakridorittikâra*.

3) *yatra svasamayaḥ parasamayaś cā 'khyâyate, yathâ: âgâram ârasaṅtâ vâ âraññâ vâ vi pavvâyâ idam darisaṅam âvanâ savvadukkhâ vimucca(m)ti 'tyâdi, âgâram griham tatra vasaṅto grihasthâ ity a., âraññâ vâ tâpasâdayaḥ, pavva(vi)ya tti pravrajitâś ea Çâkyâdayaḥ idam asmadyam matam âpannâ âçritâḥ sarvaduhkhebhyo vimucyaṅta ity evaṅ yadâ Sâmkhyâdayaḥ pratipâdayaṅti tad evaṅ parasamayavaktaryatâ, yadâ tu Jainâś tadâ svasamayavaktaryatâ tataś cā 'sau svasamayaparasamayavaktaryato 'cyate.*

4) *atha vaktaryatâm eva nayair vicârayann âha: iyânim ko naü ityâdi, atra naigamavyavahârau trivîdhâm api vaktaryatâm ichato naigamasyâ nekagamatrâd vyavahârasya tu lokavyavahâraparatrâd loke ca sarvaparakârâṅam rūḍhatrâd iti bhâvaḥ, řijusûtras tu viçuddhatratrâd âdhyâm eva dvivîdhâm vaktaryatâm ichati; svaparasamayavaktaryatânabhyupagame yuktim âha: tattha nam já sâ ityâdi, tritîye vaktaryatâbhede yâ 'sau svasamayavaktaryatâ gyate sâ svasamayam pravishṭâ prathamâ vaktaryatâbhede 'ntarbhûtâ ity a., yâ tu para<sup>o</sup>tâ sâ parasamayapravishṭâ dvitîye vak<sup>o</sup>de 'ntarbhâvite 'ty a., . . .*

5) so AC, *tattha i* (f. P) *negamasamgahavavahâra* BP. 6) so AC, in BRP der volle Wortlaut der *gâhâ* (s. p. 608. 698); in R auferdem nach *atth<sup>o</sup>ro* noch: *sâmâiassa atth<sup>o</sup>ro*.

7) *samavataṅgaṅam vastûnâṅ svaparobhayeshv amtarbhâvacimtanam samavatâraḥ.*



dreifach: *âyasamoyâre para° tadubhaya°*, — 53<sup>a</sup> (P 589) unter *kâla°* nochmals (zum dritten Male) die Zeittheilungsstufen von *âvalû* bis *sarvaddhâ*.

II. zweites *drâram, nikkheru*. A 53<sup>b</sup>-56<sup>b</sup>, B' 136<sup>a</sup>-138<sup>b</sup>, C 126<sup>b</sup>-132<sup>b</sup> Text, 123<sup>b</sup>-126<sup>a</sup> Comm., P 594-607: — *tivihe: ohanipphanne*<sup>1)</sup> bis 55<sup>b</sup> (P 603), *nâmanî°* bis 56<sup>a</sup> (P 606), *suttâlârâga°*; der *oha°* ist vierfach: *ajjhayâne*<sup>2)</sup> bis 54<sup>a</sup> (P 598), *ajjhûne* bis 54<sup>b</sup> (P 600), *de* bis 55<sup>a</sup> (P 602), *jharanâ* bis 55<sup>b</sup> (P 603); *ajjhayâne* wieder ist vierfach: *nâmajjh° tharâna° darva° bhâva°*. — 54<sup>a</sup> (P 597) *se kiṃ taṃ jāṇayasarîrabhaviasarîravârîtte darvaajjhayâne? pattayapottihayakhiyam*<sup>3)</sup>, *se 'ttam jāṇa°ne, se 'ttam darvaajjhayâne*, — 54<sup>a</sup> (P 597) *se kiṃ taṃ no-âgamao bhâraajjhayâne? ajjhappassâ 'ṇayanaṃ (! ajjhappamâne ya B) kammâṇa(ṇ) uva(ava BCP)caṃ uvaçûṇaṃ | aṇṇa(ca)ṃ a navâṇaṃ (navîyâṇaṃ P) tamhâ ajjhayâṇaṃ ichaṃti (ichaṃ P) || se 'ttam no-âgamao bhâ°*, — . . 54<sup>b</sup> (P 601) *se kiṃ taṃ jāṇayasarîrabhaviasarîravârîtte darvâe*<sup>4)</sup>? *tivihe p., t.: loie, loguttarie, kuppârayâṇie: loie tivihe: saccitte, accitte, mîsae: 55<sup>a</sup> saccitte tivihe, dupayâṇaṃ*<sup>5)</sup> *caṃppayâṇaṃ*<sup>6)</sup> *ippayâṇaṃ (apa° P), . . apayâṇaṃ, aṇṇâṇaṃ*<sup>7)</sup> *aṇṇiddayâṇaṃ âde: accitte, suvanna rayata manî mottisaṃkhasilapparâda rayanâṇaṃ âye: mîsae, dâsâṇaṃ dâsâṇaṃ âsâṇaṃ hatthâṇaṃ samâbhariçûjjâ(khajjâ P)taṃkiṇaṃ*<sup>8)</sup> *âye. — 55<sup>b</sup> (P 603) se kiṃ taṃ nâmanipphanne? sâ mâie samâsao caṃrivihe paṃ, taṃ: nâmasâ mâie tharâna° darva° bhâva°*. — 56<sup>a</sup> (P 603) *se kiṃ taṃ no-âgamao bhârasâ mâie? jassu sâ mâṇio appâ saṃjame nîme*

1) *oghaḥ sâmanîyam adhyayanâdikam çrutâbhidhânaṃ, tena nishpannaḥ: nâma çrutasyai 'va sâmanîyakâdikam viçeshâbhidhânaṃ tena nishpanno nâ°nnaḥ: sâtrâlâpakâḥ -karemi bhaṃte sâ mâiyam« ityâdikâs tair nishpannaḥ sū°nnaḥ: . . adhyayanam, akshîṇam, âyah, kshapaṇâ, etâni catvâri sâ mâyikacaturvîṇçatistarâdiçrutaviçeshâṇaṃ sâmanîyanâmanî, tathâ hi. sâ mâyikam adhyayanam ucyate, yadi râ 'kshîṇam nigadyate, idam eva 'yah pratipâdyate, etad eva kshapaṇâ 'bhidhîyate: evam caturvîṇçatistarâdisho apy abhidhâniyaṃ.*

2) (P 595) *nâma-sthâpanâ-draçya-bhârabhedâc caturvidhâ(dho B) 'dhyayanaçabdasya nîkshepas, tatra nâ mâdivicâraḥ, sarco 'pi pûrvoktadravyâraçyakânusâreṇa râçyo yâvan no-âgamato bhâvâdhyayane 'jjhappassâ 'ṇayanaṃ ityâdi gâthâ, vyâkhyâ, ajjhappassa cittassa (asya saci° P) âṇayanaṃ iha nairuktena vidhinâ prâkrîtaseâbhâvyâc ca pakâra(ekâra P)sakâra âkâra-ṇakâra lakshanaṃ adhyagatararnacatushtayalope (!) ajjhayâṇam iti, adhyâtmaṃ cetasa, tasyâ 'ṇayanaṃ adhyayanaṃ ucyata (P 596) iti bhâvaḥ, ânîyate sâ mâyikâdy-adhyayane çobhanaṃ ceto, 'smîn saty açubhakarmaprabaṃdhavighaṭanâd, ata eva 'ha: karmaṇâm upacitânâṃ prâg upanibaddhânâṃ yato 'pacayo hrâso 'smîn sati saṃpadyate, navânâṃ câ 'nupacayo 'bandho yatas tasmâd idam yathoktaçabdârthopapatteḥ ajjhayâṇam prâkrîtabhâshâyâm ichaṃti sârayaḥ, saṃskrite tv idam apy adhyayanaṃ ucyate iti sâ mâyikâdikam câ 'dhyayanaṃ jnâna-kriyâsamudâyâtmaṃ tataç câ 'gamasyai 'kadeçarvîttitvân noçabdasya deçavacanatrân no-âgamato-'dhyayanaṃ idam uktam iti gâthârthaḥ.* <sup>3) s. p. 697.</sup>

4) *âyah prâptir lâbhaḥ.*

5) *dâsâṇaṃ dâsâṇaṃ.*

6) *âsâṇaṃ hatthâṇaṃ.*

7) im Schol. keine Erklärung; Alle sâtrasiddham eva.

8) (P 599) *samâhariçûjyâlamkiyâṇaṃ ti âbharitânâṃ svarnaçamkalikâdibhûshitanâm âtodyair jhallakî(rî P)pramukhair alaṃkrîtanâṃ.*

tave | tassa sāmāiam hoi | ñi kevalabhāsiam<sup>1)</sup> || jo samo savvabhūesu | tasesu thāru-  
resu a | tassa sāmāiam hoi | ñi (imaṃ P) kev<sup>o</sup> || jaha mara ṇaṃ piā<sup>2)</sup> dukkhaṃ | jāñiā  
emeva sarvajīvāṇaṃ | na haṇṇā na haṇṇāveī a | samaṃ aṇāti itī teṇa so<sup>3)</sup> samaṇo || ṇa  
tthi a se<sup>4)</sup> koi vese | piā a savvesu ceva jīvesu | eṇa hoi samaṇo | eso anno vi payyāo ||  
uragagiriḷaṇasāyara | taḥatula-tarugaṇasamo a jo hoi | bhamaaramitadharanijalaruha-  
ravipaṇavaṇasamo ya so samaṇo || to samaṇo jāi samaṇo | bhāveṇa ya jāi na hoi pāva-  
maṇo | sayaṇe a jāne a samo | samo a māñāvamaṇesu || se ttaṇ no-āgamuo bhāva-  
sāmāie. se ttaṃ sāmāie, se ttaṃ nāmanipphanne, — se kiṃ taṃ suttālavaya-  
nipphanne? idāñiṃ su oṃne nikkheve ichāveī, se a pattalakkhaṇe vi ṇa nikkhippāi kamhā?  
lāgharattāṇaṃ. io (aū BR, f. P) atthi tatiā (tatiye C, tāi BR, tāie P) aṇuogadvāre:  
aṇugame tti. taḥiṃ (tatha P) nikkhitte iha (iḥaṃ P) nikkhitte bhavāi, iha vā ni-  
kkhitte tatha nikkhitte bhavati, taḥā iha (iḥaṃ P) na nikkhippāi. taḥiṃ cera nikkhi-  
ppāi (auch P, °ppihiti BR) se ttaṃ nikkheve.

III. drittes dvāram, aṇugame, lautet (A 56<sup>b</sup>, B 138<sup>b</sup>-142<sup>a</sup>, C 132<sup>b</sup> bis  
133<sup>b</sup> Text. 126<sup>a</sup>-130<sup>a</sup> Comm., P 607-25): *duvīhe p., t. j.: suttāṇugame<sup>5)</sup> a ni-  
jjuttiaṇugame a. se kiṃ taṃ<sup>6)</sup> nijjuttiaṇugame? tīvīhe paṃ. taṃ: nikkheva ni-  
jjuttiaṇugame uva(g)ghātanijjuttiaṇugame suttaphāsianijjuttiaṇugame; se kiṃ taṃ  
nikkhome? aṇugae<sup>5)</sup>; se kiṃ taṃ uva oṃme imāhiṃ dohiṃ gāhāhiṃ (mūlagā<sup>o</sup> B)  
aṇugaṃtarve<sup>5)</sup>: uddese 1<sup>7)</sup> uiddese 2 a nigjame 3 khetta 4 kāla 5 purise 6 a | kāraṇa 7-  
paccaya 8 lakkaṇā (ṇa BC) 9 | naye 10 samoyāraṇā<sup>8)</sup> ṇumae 11 || kiṃ<sup>9)</sup> 12 kaivīhaṃ 13*

1) cf. *Āraçy. nijj.* 8. 109. 110, s. *Bhagar.* 2, 186. 2) ! *mama ṇa (ṇaṃ P) piāṃ BCPR.*

3) ! *samaṃ aṇāi tti so BR, samaṃ aṇāi tti teṇa so C, samaṇe tti teṇa so P; sarva-  
jīveshu tulyaṃ vartate.* 4) *asi BR, blos se P, ya se C.*

5) *sūtrānugamaḥ sūtravyākhyānaṃ; niryuktyanugamaç ca, nītarām yuktāḥ sūtrenā  
saha tolībhāvena sambuddhā niryuktā arthās teshāṃ yuktīḥ sphuṭarūpatāpādanāṃ, ekasya yukta-  
çabdasya topān niryuktir nānasthāpanādīprakārah sūtravibhajanene ty arthas, tadrūpo `nu-  
gamas tasyā vā `nugamo vyākhyānaṃ niryuktyanugamaḥ, sa ca trīvidho, nīkshepo nāma-  
sthāpanādībhedabhīnnas tasya tadvīshayā vā niryuktīḥ pūrvoктаçabdārthā nīkshepaniryuktis,  
tadrūpas tasyā vā `nugamo nīkshepaniryuktyanugamaḥ; tathā, upodghananaṃ (°dghātena P)  
vyākhyeyasya sūtrasya vyākhyāvidhisamūpikaraṇaṃ upo(139<sup>a</sup> B) dghātas, tasya tadvīshayā vā  
niryuktir upodghātaniryuktis, tadrūpas tasyā vā anugama upo oṃktyanugamaḥ; tathā,  
sūtraṃ sprīçatī tī sūtrasparçikā, sā cā `sau niryuktiç ca sūtraspoṃktis: tatra nīkshe o-  
gamo `nugato rakshyate ca, idaṃ uktaṃ bhavati, atrai `ra prāg āraçyakasāmāyikādīpadā-  
nāṃ nāmasthāpanādīnīkshepadvāreṇa yad vyākhyānaṃ kṛitaṃ tena nīkshe oṃgamo `nugataḥ  
prokto drashṭavyaḥ sūtrālāpakānāṃ nāmādīnīkshepaprastāve pīnar rakshyate ca, upo oṃgamas  
tv ābhyaṃ dvāragāthābhyaṃ anugaṃtavayas, tad yathā: uddese gāhā. kiṃ kaivīhaṃ,  
gāhā, vyākhyā . .* 6) *der suttānugame wird hier ganz übergangen!*

7) s. *Āv. nijj.* 2, 62. 63 (die Zahlen hier aus P). 8) *samavataṇaṃ samavatārah;* sollte  
als 11 und *anumata* als 12 gezählt sein. 9) zu *kiṃ* etc. ist *sāmāyikaṃ* zu ergänzen;  
cf. unsere *Chrien*: quis? quid? cur? contra! simile! paradigmata! testes; — s. 17, 38.



kassa 14 *kahm* (*kaham* C<sup>2</sup>B) 15 *kesu* 16 *kaham* 17 *keciram* 18 *havaī kalam* | *kāi* 19 *saṃ-*  
*taram* 20 *aviraham* 21 *bhavā* 22-<sup>2</sup> *garisa* 23-*phāsaṇa* 24 *nirutti*<sup>1</sup>) 25 || *se 'ttam ura(g)gho game;*  
*se kiṃ tam suttaphāome? suttam uccāreavam<sup>2</sup>). akhaliyam<sup>3</sup>), amiham, acittā*(*avaccā* P,  
*aviccā* C, *avivā* B)*melham*(*li* CBP), *paḍipunnam paḍipunnaghosam, kamthottuvippa-*  
*mukkam vāyano*(*guruvā*<sup>o</sup> P)*vagayam, to* (*tao* C, *taū* P) *tuttha nājivetti* (<sup>o</sup>*hitti* C, *nijji-*  
*hiti* P), *sasamayapayam vā, parasamayapayam vā* (*p. vā* f. A!), *bandhapayam vā,*  
*mokkhapayam vā, sāmāiapayam vā, nosāmāiapayam vā: to* (*tā* C<sup>1</sup>, *tāo* C<sup>2</sup>, *taū* P)  
*tammi uccārite* (*occāritte* A, *uccāre* P) *samāne, kesim vi* (*ca nam* P) *bhagavanāntānam,*  
*kei atthāhigāro* (<sup>o</sup>*rā* P) *ahigayā bhavanti, kesim vi a* (*k. vi a* f. P) *kei* (*kei atthāhi-*  
*gārā* P) *anahigayā bhavanti, tao tesim anahigayānam abhigamanatthāe padena padam*  
*vattāissāmi<sup>4</sup>); saṃhitā ya* (*ca* P) *padam ceva | payattho payavigruho | cālamā ya pa-*  
*siddhi* (<sup>o</sup>*ṇā payo*<sup>o</sup> P) *a | chavvham viddhi lakkhaṇam || se 'ttam anugame* (*se 'ttam*  
*nijjutti anugame se 't. a.* P).

IV. viertes *dvāram*, *naye*, lautet (A 56<sup>b</sup>, B 142<sup>a</sup>-147<sup>a</sup>, C 133<sup>b</sup> Text, 130<sup>a</sup>-134<sup>b</sup>  
 Comm., P 625-659): *se kiṃ tam nae? satta* (s. p. 710) *mūlanayā pannattā, tam: ne-*  
*game, saṃyāhe, vavahāre, ujjusue, sadde, samabhirūḍhe, evambhūte; tatha:*  
*negehim mānehim | miṇṇū (t)ti negamassa<sup>5</sup>) nirutti | sesānam pi nayānam | lakkhaṇam*  
*īnam-o suṇaha boccham || 1 saṃgahā(samahā A)piṇḍiattham | saṃgahavayaṇam*  
*saṃsāo beṃti | vaccaṃ viṇicchiattham* (<sup>o</sup>*i iṇḍiatthā*<sup>o</sup> A) | *vavahāro savvudavvesu || 2*  
*paccuppannaggāhī | ujjusuo nayavihī mūṇeavvo | icchāṃ viṣesiataram | paccuppannam*  
*nayo saddo || 3 ratthūo saṃkamaṇam | hoi avatthū naya*(*nae* CBP) *saṃabhirūḍhe*  
 (<sup>o</sup>*dho* BC) | *vaṇṇa-attha-tadubhayaṃ*(*bhāe* B) | *evambhūo*(*cuo* A, *bhūe* C) *viṣesei || 4*  
*nāyammi giṇḍhiavvo | aṇḍhiavvammi ceva* (*yavvo a ittha* CB) *atthammi | jāivam eva* ṇi  
 (ṇi BC, ṇi me P) | *jo waeso so nao nāma || 5 savvesim pi nayānam | bahuviharattavayam*

<sup>1</sup>) *sahāntoreṇa vartata iti sāmāntaram: avirahiyam nirāntaram kiyaṇtam kalam*  
*sāmāyikapratipattāro labhyaṇte: ākarshaṇam ākarsha ekasmān nānābhaveshu ca punaḥpunaḥ*  
*sāmāyikasya grahaṇāni: . . phāsaṇa tti kiyatketraṇam sāmāyikavaṇṭaḥ spriṣaṇti 'ti: . .*  
*esha tāvadgāthādvayasamkshepārtho, vistarārthah tv āvaṣyakaniryuktiṭikābhyāṃ (! BCP,*  
 Dual!) *avaseya iti.*

<sup>2</sup>) *tataḥ pratyavāyasūtravyākhyānarūpāyāḥ sūtrasparṣika-*  
*niryukter avasarah saṇpadyate, sūtram ca sūtrānugame saty eva bhavati, so 'py avasara-*  
*prāpta evā 'tas tam abhidhīsur āha: suttam uccā<sup>o</sup>.*

<sup>3</sup>) *tatrā 'skhalitādīpadānāṃ vyākhyā yathe 'hai 'ra dravyāvaṣyukuvicāre kṛitā tathai*  
*'va drashtavyā, ayaṃ ca sūtradoshaparihārah ṣeṣasūtralakṣaṇasyo 'palakṣyaṇam, tac ce*  
*'dom: appagramtha mahattham battisa(d)dosavirahiyam jaṃ ca | lakkhaṇajuttam suttam aṭṭhahi*  
*ya guṇehim ucaveyam || Hem. zählt diese 32 dosu und 8 guṇa nicht nur der Reihe nach*  
*auf, sondern erklärt sie auch einzeln (B 140<sup>a</sup>-141<sup>b</sup>, C 127<sup>b</sup>-129<sup>b</sup>, P 614-618); anyais tu kaiṣcit*  
*shudguṇāḥ sūtrasya paṭhyaṇte . . . . evam sūtrānugame samastadoshavipramuktalakṣaṇayukte*  
*sūtre uccārite tato jnāsyate: yad utai 'tat svasamayagatājivādījarthapratipādakaṃ padam sv-*  
*samayapadam. parasamayagataprudhāneṣvarādījarthapratipādakaṃ parasamayapadam.*

<sup>4</sup>) *vartayishyāmi vyākhyāsyāmi.*

<sup>5</sup>) <sup>o</sup>*massa ya* P; *metri c.* (*upagiti*) *lies: negama sa.*



(vattavvayaṃ bahuviham P) nisâmettâ | taṃ savvanayavisuddham | jaṃ caraṇaḡuṇa-  
tthio sâhû || 6 se 'ttaṃ nae aṇuogutârâ sammattâ<sup>1)</sup> |

Aus dem Comm. hierzu entnehme ich Folgendes: *atha ko 'yam pûrvokta-  
çabdârtho nayas? tatro 'ttarottarabhedâpekshayâ saptai 'va mûlabhûtâ nayâ mûla-  
nayâh; na ekaṃ naikaṃ prabhûtânû 'ty a. naikair mânair mahâsattâsâmânyaviçeshâ-  
dijnânair mimîte manoti vâ rastûni parichinattî 'ti naigamaḥ, — v. 2 nirâdhikyè  
cayanaṃ cayaḥ piṃḍîbhavanaṃ, adhikaç cayo niçcayaḥ sâmanyam, vigato niçcayo v-  
niçcayo visâmanyabhâvas, tadartham tannimittam, vrajati pravartate sûmânyâbhâvâyai  
'va sarradâ yatate vyavahâro nayaḥ, kva? sarradravyavishaye, — v. 3 utpannam  
pratyutpannam ucyate vartamânakûlabhâvî 'ty a., tad grahîtuṃ çlam asye 'ti pratyut-  
pannagrâhi: atîtânâgatâbhyupagamakuṭilatâparihâreṇa řijv akutiḷam vartamânakûla-  
bhâvî vastu sûtroyati 'ti řijusûtraḥ, atîtânâgatayor vinçânutpattibhyâm usattvâd  
asadabhyupagamaç ca kuṭila iti bhâvaḥ; athavâ, řijv avakraṇ çrutam asye 'ti řiju-  
çrutaḥ çeshajnânair mukhyatuyâ tathâvidhuparopakârasâdhanâ(c) chrutajnânam evai  
'kam ichati 'ty a.: — atra çabda ucyate, çapa âkroçe çapyate 'bhâdhiyate vastv anene 'ti  
çabdas, tam eva guṇâbhûtârtham mukhyatayâ yo manyate sa nayo 'py upacârâ(c) çab-  
dah, ayam ca pratyutpannam vartamânam tad api řijusûtrâbhyupagamâpekshayâ  
viçeshîtataram ichati . . . — v. 4 vastuna iṃdrâdeḥ saṃkramaṇam anyatra ç-  
akrâdâr iti dñçyam bhavaty avaçyam (? so C<sup>2</sup>, unklar C<sup>1</sup>, avastvam B, avastva P)  
saṃbhavati 'ty a., kva? naye samabhirûdhe samabhirûdhanayamatene 'ty a., tatra  
vâcakabhedenâ 'parât(°rân) vâcyaviçeshân<sup>2)</sup> samabhirohati samabhiçhati pratipadyata iti  
samabhirûdhaḥ, — yat kriyâviçishṭam çabdeno 'cyate tâm eva kriyâm kurvâd vastv  
evambhûtam ucyate, evam yah çabdeno 'cyate ceshîâkriyâdikaparakâras tam evam-  
bhûtam prâptam iti kñivâ tataç cai 'vamabhûtavastupratipâdako nayo 'py upacârâd  
evambhûtaḥ. . . vyajyate 'rtho 'nene 'ti vyaṃjanaṃ çabdaḥ, arthas tu tadabhi-  
dheyavasturûpo. vyaṃjanaṃ câ 'rthaç ca vyaṃjanârthau tau ca tau tadubhayaṃ ce 'ti  
samâsaḥ, vyaṃjanârthaçabdayor vyastanirdeçah prâkñritatvât, tud vyaṃjôbhayaṃ  
viçeshayati naiyatye sthûpayati, idam atra hñidayam çabdam arthenâ 'rtham çabdena  
viçeshayati, — v. 5 uktâ mûlanayâh, eshâm co 'ttarabhedaprâbheda âvaçyakâdibhyo  
'raseyâh. ete ca sâvadhâraṇâḥ saṃto durṇayâ, avadhâraṇavirahîtâs tu sunayâh,  
surraic ca sunayair mîhitaiḥ syâdvâdah; atrâ "ha kaçcit: nanû 'ktâ ete nayâh, kevala-  
prastutaiḥ kiṃ etaiḥ prayojanam iti nâ 'vagachâma, ucyate, upakrameno 'pakrâṃtasya  
nikshepeṇa ca yathâsaṃbhavam nikshiptasyâ 'nugamenâ 'nugatasya ca prakrâṃta-  
sâmâyikâdhyayanasya vicâraṇâ 'mîshâm prayojanam; — punar apy âha: nanv  
eshâ nayair vicâraṇâ kiṃ pratîsûtram ubhipretâ, sarvâdhyayanasya vâ? yady âdyah  
pakshaḥ sa na yuktaḥ, pratîsûtram nayavicârasya »na nayâ samoyaraṃti iha-m« ity*

1) so APC; in BR fehlen beide Wörter.

2) so P, 'parâparât vâcyaviçeshât C, arthaḥ | sûtra o denâ 'parâvât B.

*anena nishiddhatvād, athā parāḥ pakṣhaḥ, so 'pi na yuktāḥ samastādhyayanavishayasya nayavicārasya prāg upodghātaniryuktau* (Āv. 2, 62, s. p. 713) »*nae samoyāraṇānumae*«  
*ity atro 'panyastatrān, na ca sūtravyatīriktam adhyayanam asti yan naya ir ricāryate: atro 'cyate, yas tāvat pratīsūtraṃ nayavicāranishedhaḥ preriyate tatrā 'vipratipattir eva . . . .*

Schluss (P 655): *solasa sayāṇi caūruttarāṇi hoṃti u imāṃmi gāhāṇam | du-  
 sahassam aṇuttḥubhachamūdavittapari*(ttuppa P)*māṇuo bhaṇio || 1 || nagaramahādārāi va*  
*(ca P) | kammaddābhaṇuoga*(uvakkamadārāṇuvvaga P)*varadārā | akkharavimḍū*(du P)-  
*mattā | lhiā dukkhakkhayuttḥāe || 2 || aṇuogaddārusūtre* (f. P) *gāhā* 1600 (1604 P).  
*graṇthāgraṇtha* (anushṭupagra<sup>o</sup> P) 2005 || so in AP: C bricht im ersten Verse, mit  
*caūttarā* ab; in BR fehlen die beiden Verse gänzlich: in B lautet der Schluss bloß:  
*anuyogadvārāṇi samāptāni | anuyogasūtraṃ, graṇthāgraṇ* 1399. und in R gar bloß:  
*anuyogadvārāṇi samāptuḥ, graṇthāgraṇ* 1400 |

## 6. Die vier mūlasūtra<sup>1)</sup>.

### 1901. Ms. or. fol. 644.

Das erste *mūlasūtram*, *uttarajjhayaṇam*, resp. der *uttarajjhayaṇasuyakhaṇḍha* (= A): in **36** *ajjhayaṇa*. metrisch bis auf einige wenige in Prosa abgefaßte Stellen; — s. **17**, 43-50. — Herausgegeben in Calcutta, *saṃvat* 1936 (1109 pagg., indisches Format, = P), mit der *ṭikā* des *Lukshmīvallabha*<sup>2)</sup> und einer Glosse in *bhāshā*.

39 foll. (15 Z.. à 65 *aksh.*): ohne Datum (am Schluss nur: *graṇthāgraṇ* 2095), ältlich: mit Verszählung und mit mehrfach am Rande oder zwischen den Zeilen zugefügten Glossen.

1 2<sup>b</sup>. 2 (59) 3<sup>b</sup>. 3 4<sup>a</sup>. 4 *ibid.*, 5 5<sup>a</sup>. 6 *ibid.*, 7 5<sup>b</sup>. 8 6<sup>a</sup>. 9 7<sup>b</sup>. 10 8<sup>a</sup>. 11 8<sup>b</sup>.  
 12 10<sup>a</sup>. 13 10<sup>b</sup>. 14 12<sup>a</sup>. 15 12<sup>b</sup>. 16 13<sup>b</sup>. 17 14<sup>a</sup>. 18 15<sup>a</sup>. 19 (98) 17<sup>a</sup>. 20 18<sup>a</sup>. 21 18<sup>b</sup>.  
 22 19<sup>b</sup>. 23 (85) 21<sup>a</sup>. 24 22<sup>a</sup>. 25 22<sup>b</sup>. 26 23<sup>b</sup>. 27 24<sup>a</sup>. 28 24<sup>b</sup>. 29 28<sup>a</sup>. 30 29<sup>a</sup>.  
 31 29<sup>b</sup>. 32 (97) 32<sup>a</sup>. 33 32<sup>b</sup>. 34 (61) 34<sup>a</sup>. 35 34<sup>b</sup>. 36 (267) 39<sup>a</sup>.

### 1902. Ms. or. fol. 645.

Dasselbe Werk (= B), mit einem anonymen Commentar, *ṣrīmaduttarādhyayanāvācārī*.

100 foll. (3-6 Z. Text, à 50-55 *aksh.* in der Mitte, und 16-18 Z. Comm., à 75-100 *aksh.* darüber und darunter): ohne directes Datum, doch heißt es am Schluss

<sup>1)</sup> s. **17**, 41-81.      <sup>2)</sup> beg.: *arhaṇto juānabhājah suravaramahitāḥ siddhisaudha-  
 sthasiddhāḥ paṃcācārapravāṇāḥ praṇaṇagaṇadhārāḥ pāthakāḥ cā 'gamānām | . . || 1 || ṣrīVīraṇ  
 kshīrasimḍhū . . || 2 || uttarādhyayanavṛittayāḥ saṃti yad api jagaty . . || 3 || prāptacāru . . || 4 ||  
 ṣreyase stād . . || 5 || sūtraṇ: saṃyogacippamukkassa . .*

des Textes: *iti çrî 36 uttarâdhyayanâni samâptâni likhâtâni | puttânurâstavya çre o - Kujhâsutâ Dharmâi likhâpitâni çrî uttarâdhyayanâni paṃ o Mânîkyaçesharaganîkrite.* und am Schlufs des Comm.'s: *çrîmaduttarâdhyayanâvacûriḥ samâptâ likhitâ . . .* (3 *aksh.* unsicher) *gache paramaguruguchanâyaka çrî çrî çrî Hemarimulasûrirâyye<sup>3</sup>) mahopâdhyâyâdhîrâju çrî Anantahaṇṣagaṇi çishya paṃ o Mânîkyaçesharaganîkrite likhâpitâ . . .* (8 *aksh.* verwischt) *vâstavya . . .* (11 *aksh.* verwischt) *paṃgi Devarâjabhaginîçrî Dharmâi likhâpitâṃ . . .* (verwischt).

Comm. beg.: *namo 'rhadbhyuḥ | saṃyogâ vip̄pâ<sup>o</sup> saṃyogân mâtrâvîshayâd bâhyât kashayâdivîshayâd abhyaṃtarâṇ vîvidhaiḥ jñânabhâvanâdîbhîr vîvidhaiḥ prakâraiḥ prakarshêṇa parîshahâdisahîshṇutâlakshaṇena muktaiḥ saṃyogavîpramuktas, tasya . . .*

1 4<sup>b</sup>, 2 10<sup>a</sup>, 3 11<sup>b</sup>, 4 13<sup>a</sup>, 5 15<sup>a</sup>, 6 16<sup>a</sup>, 7 18<sup>a</sup>, 8 19<sup>b</sup>, 9 22<sup>b</sup>, 10 24<sup>b</sup>, 11 27<sup>a</sup>, 12 31<sup>a</sup>, 13 34<sup>a</sup>, 14 38<sup>a</sup>, 15 39<sup>a</sup>, 16 41<sup>b</sup>, 17 42<sup>b</sup>, 18 45<sup>a</sup>, 19 50<sup>a</sup>, 20 52<sup>b</sup>, 21 54<sup>a</sup>, 22 56<sup>a</sup>, 23 59<sup>b</sup>, 24 61<sup>a</sup>, 25 63<sup>b</sup>, 26 66<sup>b</sup>, 27 67<sup>b</sup>, 28 70<sup>a</sup>, 29 77<sup>a</sup>, 30 79<sup>b</sup>, 31 80<sup>b</sup>, 32 85<sup>a</sup>, 33 86<sup>b</sup>, 34 90<sup>a</sup>, 35 91<sup>a</sup>, 36 100<sup>b</sup>.

### 1903. Ms. or. fol. 994.

Dasselbe Werk (= C), mit wesentlich derselben, aber verkürzten *avacûri*.

48 foll. (12-16 Z. Text, à 48 *aksh.*, und 3-9 Z. Comm., à 60-66 *aksh.* über und unter dem Texte, resp. 27 Z., à 13-15 *aksh.* rechts und links vom Texte); rothe Verszählung: — am Schlufs: *çriḥ | çriḥ | eso guṇagahanîjjo | sîsapasîsâna hoi karâñijjo | sâhujañayaparîbhujjo | niccaṃ a corarahañijjo || 1 || akkhu . . .* (3 *aksh.* verwischt) *vîṃdû | jaṃ na vîlîhîyaṃ ayûṇamâñeṇa | tuṃ sarvaṃ khamaha maham | tîthayara-vîṇiggayâ râñî || 2 || çubhaṇ bhavatu, çrîr astu, 1496 varshe vaîçâshe su di 3 saladhâri-gañâdhîça Sarrasundarasûrer upadeçât | saṃ o Mâmi devâtmajena saṃ o saravane no 'ttarâdhyayanam lekhîtam.*

Comm. beg.: *namah çrisarvajñâya | saṃjo<sup>o</sup> saṃyogân mâtrâdikashâyâdivâhyâ-bhyaṃtarabhedât | vîvidhaiḥ prakâraiḥ jñânabhâvanâdîbhîḥ | prakarshêṇa parîshahâdisahîshṇutâlakshaṇena muktasya, vîṇayamûlatvâd varmasyâ 'dâv adhyayanam | sâdhv-ûcârurṇ | abhyutthânâdîkaṃ vâ vîṇayam prâduḥka<sup>o</sup>: — für die *adhyâya*-Grenzen s. p. 719 fg.*

### 1904. Ms. or. fol. 1066.

Derselbe Commentar (= D) wie in C, aber ohne Text.

38 foll. (22 Z., à 63 *aksh.*): ohne Datum: die Verszahlen roth angestrichen.

1 2<sup>b</sup>, 2 4<sup>b</sup>, 3 5<sup>b</sup>, 4 6<sup>a</sup>, 5 6<sup>b</sup>, 6 7<sup>b</sup>, 7 8<sup>b</sup>, 8 9<sup>a</sup>, 9 10<sup>b</sup>, 10 11<sup>a</sup>, 11 12<sup>a</sup>, 12 13<sup>b</sup>, 13 14<sup>b</sup>, 14 16<sup>a</sup>, 15 17<sup>a</sup>, 16 17<sup>b</sup>, 17 18<sup>a</sup>, 18 19<sup>a</sup>, 19 20<sup>b</sup>, 20 21<sup>a</sup>, 21 21<sup>b</sup>, 22 22<sup>b</sup>, 23 24<sup>a</sup>, 24 24<sup>b</sup>, 25 25<sup>a</sup>, 26 26<sup>a</sup>, 27 26<sup>b</sup>, 28 27<sup>b</sup>, 29 30<sup>b</sup>, 30 und 31 32<sup>a</sup>, 32 34<sup>a</sup>, 33 34<sup>b</sup>, 34 35<sup>b</sup>, 35 36<sup>a</sup>, 36 38<sup>b</sup>.

1) d. i. *saṃvat* 1562-72, s. Klatt Ind. Ant. 11, 256<sup>a</sup>.



**1905.** Ms. or. fol. 1341.

Dasselbe Werk (= E), mit anonymer *dîpikâ*.

187 foll. (18-20 Z., à 52-54 *aksh.*): der Text im Commentar voll aufgeführt; foll. 115, 116 fehlen: — *çrîjñaprasâdât lishitam astiḥ çrî Acalagacheḥ çrîpñija çrî çrî 5-Dharmamûrttisûrîçvaravijayarâjyeh tatsikshyavâcakavarah | vâcakapradhânah vâcakasiromani vâ<sup>o</sup> çrî çrî çrî 4 Râjamûrttigayâbhîḥ prasâdât çashya pishi Mânasiṅghamañi lishittanḥ | samvat 1643 (sara)m ârabhya bhâdrapada va di 5 dñem ârabhya samvat 1644 çu di phâ(!)gûṇa çu di 13 dñe çrî uttarâdhyayanasûtra tathâ dîpikâ sampûrnâ lishitâ sti Hâlâradeçamadhya Yûdavakule çrî Nonânmagaramadhya idan pustaka lishittam astiḥ | yâdriçan pustake dñishvâ . . diyate || 1 || yâvan Merumahâtârûcamcasûra vijayatân (!) tâvad dviran jîva (!) pustikâḥ || leshakasya . . . çrî Pârçvanâtha namas tubhyaṁ | vighnavidh(v)ansakârane | nirmalam | suprabhâtyaṁ te | parimânaṁdadâyane || 1 || çubham bhvaḥ (!) | çrîḥ |*

Beg.: *çrî Pârçranâthâya n. | çrî uttarâdhyayanasya kiñcid-arthaḥ | kathâç ca likhyañte, iha uttarâdhyayanasabdârthaḥ: uttarâni pradhâni pûrvaṁ çrî Çayyañbhavañ yâva(c) cuturdaçapûrvikâle âcârâṁgâd anuvyañgya(unsicher)mânatvenah | tato daçaraikâlikordvañ yaṭhyannânatvena çreshṭi(?) adhyayanâni | nûrvânakâle çrî Vireṇa kânicit sûtrataḥ, kânicid arthataḥ uktâni tatrâ 'dhyañteḥ | adhigamyañteḥ | jñâyañte vicârâyair (?), adhikañ vâ 'yañm mârgrau mukter yebhyas tâny adhyayanâni vinayaçrutâdini . . , — âdau vinayaçrutam adhyayanam âha | sûtram: samyogâ ripp<sup>o</sup>: — auf 1<sup>b</sup> ein Bild des Mahâvîra, auf 2<sup>a</sup> ein dgl. des Gautama.*

1 9<sup>a</sup>, 2 23<sup>b</sup>, 3 29<sup>b</sup>, 4 25<sup>a</sup>, 5 40<sup>a</sup>, 6 43<sup>b</sup>, 7 47<sup>b</sup>, 8 50<sup>b</sup>, 9 58<sup>a</sup>, 10 63<sup>a</sup>, 11 66<sup>b</sup>, 12 72<sup>b</sup>, 13 78<sup>b</sup>, 14 84<sup>a</sup>, 15 86<sup>a</sup>, 16 89<sup>a</sup>, 17 90<sup>b</sup>, 18 100<sup>b</sup>, 19 106<sup>a</sup>, 20 112<sup>b</sup>, 21 114<sup>b</sup>, 22 117<sup>b</sup>, 23 123<sup>a</sup>, 24 125<sup>b</sup>, 25 129<sup>b</sup>, 26 132<sup>b</sup>, 27 134<sup>a</sup>, 28 138<sup>b</sup>, 29 146<sup>b</sup>, 30 150<sup>a</sup>, 31 154<sup>a</sup>, 32 163<sup>a</sup>, 33 166<sup>b</sup>, 34 171<sup>a</sup>, 35 173<sup>a</sup>, 36 (269) 187<sup>a</sup>.

**1906.** Ms. or. fol. 636.

Dasselbe Werk (= F), nebst einer anderweiten, mit *bhâshâ*-Glossen untermischten *vṛitti*, die im Uebrigen auf 34<sup>b</sup>-37<sup>a</sup> sehr dünn ist, u. mit fol. 52 (bei 22, 21) abbricht. Auch der Text selbst ist unvollständig, bricht im Beginn von *adhy.* 29 ab.

67 foll. (7-11 Z. Text, à 36 *aksh.*, und 8-12 Z. Comm., à 48 *aksh.*, über und unter dem Text, resp. 23 Z., à 14 *aksh.*, zu beiden Seiten desselben); die Verszählung nur auf foll. 1-32 roth angestrichen.

1 2<sup>b</sup>, 2 (45) 4<sup>b</sup>, 3 7<sup>a</sup>, 4 8<sup>a</sup>, 5 10<sup>a</sup>, 6 11<sup>a</sup>, 7 13<sup>a</sup>, 8 14<sup>a</sup>, 9 17<sup>b</sup>, 10 20<sup>a</sup>, 11 22<sup>a</sup>, 12 26<sup>a</sup>, 13 28<sup>b</sup>, 14 32<sup>b</sup>, 15 33<sup>b</sup>, 16 38<sup>b</sup>, 17 39<sup>b</sup>, 18 42<sup>b</sup>, 19 47<sup>b</sup>, 20 50<sup>b</sup>, 21 51<sup>b</sup>, 22 (51) 54<sup>a</sup>, 23 58<sup>b</sup>, 24 59<sup>b</sup>, 25 61<sup>b</sup>, 26 64<sup>a</sup>, 27 65<sup>a</sup>, 28 (35) 66<sup>b</sup>.

Der Comm. beg.: *bhikshoḥ vinayañ prâduḥkarishyâmi, ânupûrvyâ me mama kathayataḥ çrîvuta | bhikshu mahât mânâni vinayamârğa prakata karisu | ânupûrvî anu-*

*kramāṃ | majhauṃ kahatāṃ huṃtāṃ sām̐bhatu | kiṃ viçiçhṭam bhikshoh? sam-  
yogād vipramuktasya.*

Das Folgende beruht, speciell bei den Commentar-Anszügen, auf C (und P).

1 (48) C 2<sup>b</sup> (P 46): *viṇayasuyajjhayanam; samjogā vip̐pamukkassa | anu-  
gārassa bhikkhuṇo | viṇayam pāukarissāmi | āṇupuvvīṃ suṇeha me || 1 (cf. 11, 1) || āṇāmidde-  
sayare | gurīṇam uwarāyakārae | iṅgiyāgārassan̐panne | se viṇī ti vuccāi || 2 || āṇā anidde-  
sakare | gurīṇam anuvvāyakārae | paḍiṇīe asambuddhe | avīṇī ti vuccāi || 3 || jahā suṇī  
piṇkannū | nikkusijjāi savvaso | evaṃ dussīlapaḍiṇīe | muharī nikkasijjāi || 4 || kaṇakum-  
dagam caṭṭānam<sup>1)</sup> | vitṭham bhūṃjāi sūyare | evaṃ sīlam caṭṭānam | dussīle ramāi  
mie || 5 || suṇiyā<sup>2)</sup> bhāraṇ sāṇassa<sup>3)</sup> | siurassa narassa ya | ṇae thavijjā appānam |  
icchaṃto hiyam appaṇo || 6 || tamhā viṇayam esijjā | sīlam paḍilabhejja o | buddha-  
puttan̐yoguttā<sup>4)</sup> | na nikkusijjāi kaṇhu ī || 7 || nisam̐te siā muharī | buddhānam aṇṭie  
sayā | atṭhajuttāṃ sikkhijjā | niratṭhāṇi u vajjāe || 8 || aṇusāsū na kuppijjā | kham̐tiṃ  
serijja paṇḍie | khuddehiṃ saha saṃsagrīṃ | hāsam̐ kīdam̐ ca vajjāe || 9 || mā ya caṇ-  
ḍāham̐ kāsī | bahum̐ mā ya ālave | kālena ya ahij(j)ittā | tao jhāijja egago || 10 || āhuccu  
caṇḍāham̐ kattū | na niṇhavijja kayāi vi | kaḍam̐ kaḍi ti bhāsijjā | akudam̐ no kaḍi  
tti ya || 11 || mā galiassa iva kassam̐<sup>5)</sup> | vayanam̐ icche puṇo puṇo | kasaṃ va datṭhum  
āinne | pāvayaṃ parivajjāe || 12 ||, — schl.: sadevagam̐dhavamaṇussa piṇie | caṭṭu-  
deham̐ malupaṃkapavayam̐ | siddhe vā bhavaī sāsae | dere vā apparae<sup>6)</sup> mahad̐dhiya  
tti bemi || 48 ||*

2 (46)<sup>7)</sup> 4<sup>b</sup> (P 126): *parīśahajjhayanam* (der Eingang in Prosa): *anam̐tarā-  
dhyayane (in 1) vinaya uktah, sa ca kiṃ svasthānasthair eva kārya uta parīśahā-  
kūṭitair apy. ubhayāvusthair apī 'ti brūmah, nanu tarhi ke 'mī parīśahā ity anena  
sambandhenā 'yātasyā 'syā 'dhyāyanasyā 'disūtram āha: suyam̐' erutam̐ me mayā  
'yushmann itī Sudharmasvāmī Jambūsvāminam̐ praty āha: kiṃ tachrutam̐ ity āha:  
tena bhuvanapratītena . .*

*suyam̐ me āsam̐. teṇam̐ bhagavuyā evam̐ akkhāyam̐, iha khalu bāvīsam̐ parī-  
śahā sam̐neṇam̐ bhagavuyā Mahāvīreṇam̐ Kāsavenam̐<sup>8)</sup> paveiyā, je bhikkhū succā naccā  
jiccā abhībhiya bhikkhāvariyāe parivvayaṃto puttḥo no viham̐ijjā; kayare te khalu bā-  
vīsam̐ parīśahā sam. bh. M. K. paveiyā? je bhikkhū o | ime te khalu o sam̐neṇam̐ o. tam̐  
jahā: digiṃchā parīśahe 1, pivāsā parīśahe 2, sīyapa<sup>o</sup> 3, usm̐apa<sup>o</sup> 4, dam̐samasayapa<sup>o</sup> 5,  
ucelapa<sup>o</sup> 6, arāipa<sup>o</sup> 7, itthīpa<sup>o</sup> 8, cariyā<sup>o</sup> 9, nisīhiyā<sup>o</sup> 10, sijjā<sup>o</sup> 11, akkosa<sup>o</sup> 12, raha<sup>o</sup> 13,  
jāyāṇā<sup>o</sup> 14, alābha<sup>o</sup> 15, roga<sup>o</sup> 16, tam̐aphāsa<sup>o</sup> 17, jalla<sup>o</sup> 18, sakkārapurakkāra<sup>o</sup> 19, panna<sup>o</sup> 20,  
ammāṇā<sup>o</sup> 21, dam̐saṇā<sup>o</sup> 22 || parīśahāṇam̐ pavibhattī | Kāsavenam̐ paveiyā | tam̐ bhe*

1) tyaktā P.

2) crutrā P.

3) ṣṇaḥ P.

4) *buddhānām ācāryādīnām putra iva putrah, niyogo mokshas tadarthi san, kutaçcit;*  
— zu *buddha* s. 16, 263. 265. 17, 44. 45. 50.

5) *galyaṇvo 'vinītaṇvaḥ, kasa(ṣā)prahāraṇ.*

6) *alparato lava-saptamīdir (!) alparajā vā.*

7) 45 in PF, 59 A.

8) zu der hier so speciellen Bezeichnung des *Mahāvīra* als *Kāçyapa* s. 17, 461 (13, 34).



*udāharissāmi | ānupurvīm suṇeha me || 1 ||*, — schl.: *ee parīsahā sarve | Kāsavenaṃ paveiyā | je bhikkhū na rihannijjā | puttḥo keṇāi kaṇhu i tti bemi || 46 ||*

3 (20) 5<sup>a</sup> (P 174): *caṭṭaramgaṃ: kim ālambya parīshahāḥ soḍhavyā iti praçne mānushatrūdicaturamgudurllabhatvaṃ tadālambanam, anena sambandhenū "yātam idam adhyayanam āha.*

*cattiri paramaṅgāni | dullahāṇi 'ha jaṃtuṇo | mānusattem suī saḍḍhā | saṃjamāmi ya vīriyaṃ || 1 ||*; — zu v. 9 (P 159 fg.) Bericht über die 7 niḥava (cf. Lenmann 17, 97 fg.); — schl.: *caṭṭaramgaṃ dullahaṃ naccā | saṃjamaṃ paḍivajjīyā | tvasā dhuakanamam se | siddhe hucā sāsā tti bemi || 20 ||*

4 (13) 5<sup>b</sup> (P 199): *asaṃkhayaajjhayaṇam: durlabhacaturamgīm labdhvā pramādāpramādou heyopādeyatuyā "hā, 'nena sambandhenā o sūtram: asaṃ<sup>o</sup> asaṃskṛitam . .*

*asaṃkhayaṃ jīviya mā pamāyae | jarovaṇīyassa hu na tthi tāṇam<sup>1)</sup> | evaṃ viyāyāhi jaṇe pamatte | kattum (kaṇ nu B, kaṇ nu P) rihimsā ajayā gahimh<sup>2)</sup> || 1 ||*, — schl.: *je saṃkhayā tucchaparappavāi | te piḍadosāṇugayā parajjhā<sup>3)</sup> | ee ahaṇmu tti dugamchamāṇo | kaṃkhe guṇe jāva sarīrabheu tti bemi || 13 ||*

5 (32) 6<sup>b</sup> (P 215): *akāmamarañiyyaṃ; yāva(c) charīrasya bheda iti bruvatā maraṇakāle 'py apramāduḥ kūrya ity uktam, sa ca maraṇavibhāgaparijñānata eva syāt.*

*annavaṃsi mahohaṃsi ege tinne durattare | tattha ege mahāpanne<sup>4)</sup> | imaṃ paṇham udāhare || 1 ||*. — schl.: *aha kālammi saṃpatte | āghāyāya samussayaṃ | sakāmarāṇam marāi | tinham<sup>5)</sup> annayaraṃ muṇi tti bemi || 32 ||*

6 (18) 7<sup>a</sup> (P 226): *khuddāganīyaṃḥijjā<sup>6)</sup>; anantaṛādhyayanāṃte (in 5) paṇḍitamaraṇam uktam tac ca viratānām eva, na ca 'te vidyācaraṇavikulā iti tut-svarūpam aneno 'cyate.*

*jāvaṃt' avijjūpurisā | sarve te dukkhasambharā | huppaṃti bahuso mūdhā<sup>7)</sup> | saṃsārammi aṇuṃtue || 1 ||*, — schl.: *evaṃ se udāhu<sup>8)</sup> aṇuttaranāṇi | aṇuttaradaṃsī | aṇuttaranāṇudamaṇuadhare | araha Nāyaputte<sup>9)</sup> | bhagavaṃ Vesālīe viyāhie tti bemi || 18 ||*

7 (30) 8<sup>a</sup> (P 240): *etaṃjjā<sup>10)</sup>; iha nirgaṃdhatvam uktam, tac ca rasagriddhiparihārād eva, saṃ ca vipakshe 'pāyadarṇanāt, tac ca dṛiṣṭāṃtair eva pari-sphuṭam syād ity urabhrādīdṛiṣṭāṃtapratipādakam idam adhyayanam āha.*

1) trāṇam.  
ayatā grahīṣhyaṃti.

2) ka m arthaprakramā(t) trāṇam, nu vitarke, vīvidham hiṃsvā  
3) premadveshānugatāḥ, paravaçā rāgādigrastatvāt.

4) arṇare . . arṇavāt mahaughāt duruttarāt tīṇa iva tīṇa eko ghāti(!)karmasāhityarahitas, tatra deranaraparvadi (?) eko 'dvitīyah . ., mahatī prajñā . .

5) ārshateād āghātayan saṃlekhanādibhīḥ samuchrayaṃ aṃtaḥ kārmaṇaṣarīraṃ bahir audārikaṃ, trayānām bhaktaparijñādinām (s. p. 613).

6) purīsavījyam in aṅga 4 (= S).

7) yāvaṃto 'vidyā kutsīta(j)nūnātmikā tatpradhānāḥ puruṣhāḥ avidyāpuruṣhāḥ, lup-yaṃte dāridryādibhir vādhyāṃte.

8) udāhṛitarān.

9) s. oben p. 374. 375. 16, 261.

10) ura(b)bhīyaṃ S.



*jah' áesaṃ samuddissa | koi posijja elayaṃ | uañam<sup>1)</sup> javaṣaṃ dijjá | posijjá vi  
sayaṃgaṇe<sup>2)</sup> || 1 ||, — schl.: *tuláṇa<sup>3)</sup> bálubhávaṃ | abólaṃ c' eva paṃḍie | cañña<sup>4)</sup> bála-  
bhávaṃ abálaṃ sevai muni tti bemi || 30 ||**

**8** (20) 9<sup>a</sup> (P 253): *Kávilīyaṃ<sup>5)</sup>; anaṃtare rasagriddhityágu uktaḥ, sa ca nir-  
lobhasyai 've 'ti nirlobhatvam iho 'cyate.*

*adhuve asásayaṇmá | saṃsáraṇmi dukkhapañrae | kiṃ náma huja taṃ kamma-  
yaṃ | jeṇá 'haṃ duggayaṃ (°gáim P) na gachijjá || 1 ||, — schl.: *ii esa dhamme akkháe |  
Kavileṇaṃ ca visuddhapaññaṇaṃ | tarihaṃti je u káhiṃti | tehiṃ áráhiyá duve loga  
tti bemi || 20 ||**

**9** (62) 10<sup>b</sup> (P 304): *Namipavvajjá; anaṃtaraṃ nirlobhatvam uktaṃ, iha  
tu tad anutishṭhata ihai 've 'ndradīpijo 'pajáyataḥ ity anena sambandhenúyá°.*

*cañña<sup>6)</sup> devalogá uvavanno múnusammi logammi | uvaṣaṇtamohuñño saraí porá-  
ñiyaṃ jáim<sup>7)</sup> || 1 || *jái sarittu bhayavaṃ saḥassaṃbuddho<sup>8)</sup> uṇuttare dhamme | puttaṃ  
ṭhavittu (°ijja sec. m.) rajje abhinikkhamaí Namí ráyá || 2 ||, — schl.: *evaṃ karaṇti saṃ-  
buddhá paṃḍiyá paviyakkhañá | viñiyattaṃti bhogesu jahá se Namí ráyarisi tti bemi || 62 ||***

**10** (37) 11<sup>b</sup> (P 327): *dumapattēyaṃ; anaṃtaraṃ (in 9) curaṇaṃ prati niḥ-  
kumṇatvam uktaṃ, tac cá 'nuçásanân, na ca tad upamâṃ viná spashṭam ity upaná-  
dváreṇá 'nuçásanâbhidháyakam idam adhyayanam, asya drumapattrakam iti náma.*

*dumapatt(a)e paṃḍuae jahá niraḍái ráyagañña accae<sup>9)</sup> | evaṃ maññañá jivīyaṃ  
samayaṃ Goyama má pamáyae<sup>10)</sup> || 1 ||, — schl.: *buddhassa nisamma bhásiyaṃ su-  
kahiam aṭṭhapahopasohiyaṃ | rágaṃ dosaṃ ca chinḍiyá siddhigayaṃ gae Goamu tti  
bemi || 37 ||**

**11** (32) 12<sup>b</sup> (P 345): *bahussuyapujjaṃ; anaṃtara[m a]pramádárthaṃ anu-  
çásanam uktaṃ, tac ca vivekinai 'va bhāvayitoṇ çakyaṃ, vivekaç ca bahuçrutapijâtáḥ.*

*saṃjogá vippamukkassu aṇagárasa bhikkhuṇo | áyáraṃ páukarissámi áñupuvvīṃ  
suneha me || 1 (cf. 1, 1) || jo á 'vi (je yá 'vi P)<sup>11)</sup> hoi nivvije thaddhe luddhe añiggahe |  
abhikkhaṇaṃ ullavaí ariñte yabahussue (°ñte abahu° P) || 2 ||, — schl.: *tamhá suyaṃ  
ahitthijjá uttimatthagavesue | jeṇa 'ppáñaṃ paraṃ c' eva siddhiṃ saṃpáññijjá si (nejjá  
se P)<sup>12)</sup> tti bemi || 32 ||**

**12** (47) 14<sup>b</sup> (P 378): *Harikesijjūṃ; anaṃtaraṃ bahuçrutapijo 'ktá, 'ca (tra!)  
tu bahuçrutená 'pi tapaḥ káryam iti khyápanárthaṃ tapaḥsamṛiddhir upavarīyate,  
'sya Harikeçīyaṃ náma; Mathuráyáṃ Çamkko yuvarájá pravrajya viharan Gaja-  
puraṃ gatas, tatra bhikshāṃ hiṃḍann ekāṇ rathyāṃ práptaḥ, sá 'tyuṣṇatveno 'shna-*

1) odanaṃ.

2) *svakāṃgaṇe* P.3) *tuliyá iti totayitrá, nakáro rákyálaṃkára* P.4) *tyaktvá.*5) von *ñlāṅka* im Eingang des *Comm.* zu *aṅga* 2 als *geyaṃ* be-  
zeichnet, resp. von *Kapila* nach der *dhruvaka*-Weise gesungen (Leum.).6) *cyutvá* P.7) *smarati pūrvajanma* P.8) *jātim smṛitvá svayaṃsambuddhaḥ* P.9) *rātrigaññám atyaye* P.10) *má pramádik* P.11) *yaç ca api* P.12) *saṃprápayed eva.*

kâle kenâ `pi na çakyate `tikramîtuṃ, yo `jānaṃs tatrâ `yāti sa mriyate, tasyâ nâma hutava(ha)rathye `ti, eshû rathyâ nirvahati? `ti sâdhutâ (°nâ?) p̄r̄iṣṭe purohitaputro vidriṣṭo `vadan: nirvahati, sâdhor gachatas tapahprabhâvâ(c) chîtîbhûtâ sâ, drishṭvâ bud-dhaḥ sa pravrajito, jâtîrûpanamda (°madam?) k̄ritvâ svargus, tataç cyutvâ `m̄rita-Gaṃ-gâtire bulakoṭṭanâmânô Harikeçâs teshâm patir api Balakoṭṭas tasya Gaurî Gâṃdhârî bhâryâ Gaurîkukshau sa utpede, sâ srupne vasuṃtamâsam tatra cûtam pushpitaṃ câ `paçyut, putraphalaṃ, jâtaḥ saḥ p̄rvakarmanâ kâlo virûpaḥ, Balanâma k̄ritaṃ, sa kulahapriyo `sahano, `nyadâ takshane (°nâih?) saṃbhûya mân̄sam aṇuṃti surâm ca pibanti sâ(sa!) tanmadhye praveçam̄ na lubhate yâvat tâvad ihir (ahir sec.) úgât tair mârîtaç ca, kshanena bheruṃðasarppa ágât, tair jnâtvâ mukto. Balo `c̄imtayad: aho svadosheṇa jivâḥ kliçyam̄te, evaṃ c̄imtayam̄ buddha(h) pravrajito, guto Vâñarasyâm̄ timdukodyâne Gaṃḍîyakshâyatane `mujnâpya tasthau; sa yaksha upaçânto, `nyaranyakshano `ce: muma vane `pi `dr̄içâ munayaḥ sam̄ti ehi paçyâvas tûn, gatau tatra dvâv api, vikathûvarân drishṭvâ svasthâne; `thâ `nyadâ yakshâyatanam̄ Kausalikarâjna(h) sutâ pushpâdîny âdâyâ `rcitum̄ nirgatâ, pradakshinam̄ kurratî tam̄ kâlam̄ vikarâlam̄ drishṭvâ nishṭubhati sma, yaksheṇa rushtena vivaçî cakre, griham̄ nîtam̄ `reçitâ, `vâdit: tudâ muñcâmi cet tasyai `va dadatha, manîtuṃ râjnâ: pratimâsthuh̄ sa ne `chati, paççâ(t) yajne dikshîtukâmena purohitena yajnaputri `ti k̄ritvâ sâ jagrihe<sup>1)</sup>, sûtram̄: sovâ<sup>o</sup>.

sorâgakulasambhûva guṇuttarudharo muñi | Harîesabalo nânam̄ âsi bhikkhû jiyam̄dio || 1 ||, — schl.: eyam̄ siññanam̄ kusalehiṃ dittham̄ mahâsiññanam̄ isñnam̄ passattham̄<sup>2)</sup> | jahim̄ siññâyâ vimalâ visuddhâ mahârisî uttamam̄ thânam̄ patta tti bemi || 47 ||

**13** (35) 15<sup>b</sup> (P 419): Cittasambhûijjam̄: tapahsam̄ridhiprâptâr api nidânam̄ tyâjyam̄ iti darçayitu(m̄) yuthâ tadapâyas tathâ Citrasambhûtajnâtenâ `tro `cyate, `sya citrasambhûtîyam̄ nâma.

jâi parâjio khalu kâsi<sup>3)</sup> niyânam̄ tu Hatthîṇapurammî | Culaññu<sup>4)</sup> Baṃbhadatto wavanno Nalinigummâo (Pâimago P) || 1 || Kâmpille Sambhûio<sup>5)</sup> Cîtte puṇa jâo Purimatâlam̄mi<sup>6)</sup> | siññigharam̄mi visâle dhammam̄ soñña pavârû || 2 ||, — schl.: Cîtto vi kâmehiṃ virattakâmo udatt(gg P)acûrittatvô mahesî | aṇuttaram̄ sam̄jama pûlaittâ aṇuttaram̄ siddhigâim̄ gaü tti bemi || 35 ||

**14** (53) 17<sup>b</sup> (P 452): Usuâriyam̄yam̄: anaṃtaram̄ (in **13**) mukhyato nidânadoshu uktah̄, prasam̄gato nirnidânatâgūnaç câ, `tra tu mukhyataḥ sa eva `cyate, Ishukâriyam̄ iti nâma.

1) ähnlich, wenn auch nicht ganz so lakonisch-anführlich, erzählt der Comm. in C die zu den folgenden Capp. gehörigen Geschichten. 2) mahâsnânam̄, rishinâm̄ praçastam̄ P.

3) jâtyâ cāṇḍâlâkhyayâ, parâbhûtah̄, grihitadikshaḥ Sañbhûtâç Citrasya laghubhrâtâ . . cakravartîpadaprârthanârûpani nidânam̄ akârshî P.

4) Culanyam̄, utpannah̄.

5) Kâmpilyapure Sañbhûtanamâ cakrî jâtaḥ.

6) Puolanagare P.



*devā bhavittāna pare (pure P)<sup>1)</sup> bhavaṇṇi keī cūā egavimāṇavāsī | pure purāṇe Isu (Usu P) yā ranāme<sup>2)</sup> khāe samiddhe suralogaraṇṇe || 1 ||, — schl.: rāyā saha devīe | māhaṇo u purohīo | māhaṇī dāragā c' eva | savve te parinivvuddi tti bemi || 53 ||*

**15** (16) 18<sup>a</sup> (P 463): *sabhikkhu; anaṇṭaram nirnidānatāgūṇa uktāḥ, sa ca mukhyato bhikṣor era, bhikṣuḥ ca guṇata, iti tadguṇā aneno 'cyante, 'sya sabhikkhu nāma* (nach dem Refrain, cf. *Dasavedālia* 10).

*moṇaṇ carissāmi samicca dhammaṇ sahe ujjukade niyāṇachinne | saṇṭhavaṇ jahijja yakāmakāme amāyaesi<sup>3)</sup> parivrae sa bhikkhū || 1 ||, — schl.: asippajīvi agihe amitte jūṇḍie savvaū vip̄pamukke | aṇukkasāī lahuyappabhakkhī ciccā<sup>4)</sup> ghaṇaṇ egacare sa bhikkhu tti bemi || 16 ||*

**16** 19<sup>b</sup> (P 488): *baṇbhacerasamāhitthāṇaṇ<sup>5)</sup>, Prosa, u. 17 vv.; anaṇṭaram bhikkhugūṇā uktās, te ca tat(t)vato brahmacaryasthasya, tad api ca brahmagupti-pariṇānātu iti tā atro 'cyante. 'sya daḥabrahmacaryasamādhisthāṇaṇ iti nāma.*

*suyaṇ me āusaṇ, teṇaṇ bhagavayā evaṇ akkhāyaṇ: iha khalu there(hiṇ P) bhagavaṇtehiṇ dasa baṇbhacerasamāhitthāṇā paṇṇattā je bhikkhū succā nisamma saṇjamabahule saṇvaraba<sup>6)</sup> samāhība<sup>6)</sup> gutte guttīṇḍie guttabaṇbhayāri sayā appamatto viharijjā; kayare khalu therehiṇ jāva viharijjā? ime khalu te jāva viharijjā tti, taṇ jahā: vivittāim sayāṇāsaṇḍiṇ sevijjā se niggaṇthe, no itthī-pasu-paṇḍagasamsattāim sayāṇāsaṇḍiṇ sevittā havaī se niggaṇthe (se n. f. P), taṇ kaham iti ce . . || 1 || no itthiṇaṇ kaham kahittā havaī se nigj., taṇ k. . . || 2 || no itthiṇaṇ (<sup>o</sup>hiṇ P) saddhiṇ saṇṇisijjāgae viharittā<sup>6)</sup> havaī . . || 3 || no i. iṇḍiyāim maṇoharāim maṇoramāim āloittā niḥhāittā<sup>7)</sup> ha<sup>o</sup> . . || 4 || no niggaṇthe itthiṇaṇ kuḍḍaṇṭaramsi vā dūsaṇṭa<sup>o</sup> vā bhitt(iy P)am̄t<sup>o</sup> vā kīiya-saddaṇ vā rūiya<sup>o</sup> gīya<sup>o</sup> hasiya<sup>o</sup> ghu(tha P)ṇiya<sup>o</sup> kaṇḍiya<sup>o</sup> vilaviya<sup>o</sup> suṇittā havaī . . || 5 || no ni<sup>o</sup> puṇvarayaṇ puṇvakīiyaṇ aṇusarittā ha<sup>o</sup> . . || 6 || no paṇiyaṇ<sup>9)</sup> āhāraṇ āhārittā se ni<sup>o</sup> . . || 7 || no āimāyāe<sup>10)</sup> paṇabhoyaṇaṇ āhārittā havaī . . || 8 || no vibhūsaṇuvā<sup>11)</sup> havaī . . || 9 || no saddarūvarasagaṇdhaphāsāṇuvāi havaī . . || 10 || . . ittha siḷogā, taṇ jahā: jṇaṇ vivittam aṇāṇṇaṇ rahiyaṇ itthiyaṇeṇa ya | baṇbhacerasa rakkaṭṭhā ālayaṇ tu nisevae || 1 ||, — schl.: esa dhamme dhuve niyae sāsaie jṇadesie | siddhā sijjhanti cā 'neṇaṇ sijjhissanti tahā pari (vare P) tti bemi || 17 ||*

**17** (21) 20<sup>a</sup> (P 498): *pāvasamaṇijjaṇ; anaṇṭaram brahmacaryagupta-(ya) uktās, tāḥ ca pāpasthānavarjanād eve 'ti pāpaḥramāṇasvarūpoktyā tad eva kākvo 'cyate, 'sya pāpaḥramaṇīyaṇ nāma.*

1) pūrvasmīn bhavē P.

2) Ishukāranāṇṇi pure P.

3) jahyāt, aṇḍātaishī P.

4) aṇukashāyī, laghvalpabhakkhī, tyaktvā P.

5) samāhitthāṇāṇi S, s. p. 407.

6) saṇṇisādyā pīthādy āsaṇaṇ, tasyāṇ gataḥ

sthītaḥ san vihartā (!) 'vasthātā (v. na bhavati P).

7) ālokītā (!) samaṇṭā(d) drashṭā,

niddhyātā (!) darḥaṇāṇṇaṇ am̄tāyena cintayītā.

8) stanīta<sup>o</sup> P.

9) praṇītaṇ.

10) atimātrayā mātrātikrameṇa.

11) vibhūsaṇupātī.



je kei u parvaie niyaṃthe dhammaṃ suñittā viṇaovavanne | sudullabhaṃ lahiṃ  
bodhīlābhaṃ viharijja pacchā ya jahāsuham tu || 1 || — v. 3 bis 19 mit dem Refrain: pára-  
samāni tti vuccāi; — schl.: je rajjae eu sadā u dosam (ee sayā o dose P) | se suvae hoi  
mūñña majjhe | ayaṃsi loe amayaṃ va piṭṭe<sup>1)</sup> | ārūhae duhaū logam iṇam ti<sup>2)</sup> bemi || 21 ||

18 (54) 21<sup>b</sup> (P 569): Saṃja(ṛ)jjaṃ; anaṃtaraṃ pāpavarjanaṃ uktaṃ, tac  
ca saṃyatasyai 'ra, sa ca bhogārdhityāgata eve 'ti sa era Saṃjayodāharaṇata ucyate  
'trā, 'sya Saṃjayīyaṃ nāma.

Kaṃpille nayare rāyā udinnabalarāhaṇe | nāmeṇa Saṃjao nīma migavaddhaṃ  
uvanigjāe<sup>3)</sup> || 1 ||, — schl.: kahaṃ dhīro yaheūhim<sup>4)</sup> attūṇaṃ pariyāvase<sup>5)</sup>? | savvasaṃga-  
rinim(m)ukke sidlthe bhurāi niraī ('rae P) tti bemi || 54 ||

19 (97)<sup>6)</sup> 23<sup>b</sup> (P 611): Miyaṃputtiyaṃ<sup>7)</sup>; anaṃtaraṃ bhogārdhityāga  
uktas, tasmāc ca cṛāmaṇyaṃ, tac cā 'pratikarmatayā praçasyaṃ syād ity atra so 'cyate,  
'sya mṛigāputrīyaṃ nāma.

Suggīre nayare ramme | kāṇaṇijjāṇasohie | rāyā Balabhaddu tti | Miyaṃ  
tassa 'gjamahisi || 1 || tesim putte Balasiri | Miyaṃputti 'tti vissue | ammāpiṇṇa dāie  
juvarāyā damīsare<sup>8)</sup> || 2 ||, — schl.: viyāñiyā dukkharividdhaṇaṃ dhaṇaṃ | mamatta-  
baṇḍhaṃ ca mahābhayāvahaṃ | suhāvahaṃ dhammadhaṇaṃ anuttaraṃ | dhārei ni-  
vāṇaṇaṇāvahaṃ ti bemi || 97 ||

20 (60) 25<sup>a</sup> (P 640): mahāniyaṃthijjaṃ<sup>9)</sup>; niḥpratikarmatā 'nāthapari-  
bhāraṇenai 'ra pālayitūṇ çakye 'ti mahānirgrāṃthahūtam abhūdhātum anāthatai 'rā  
'nekadhā 'neno 'cyate, 'sya mahānirgrāṃthīyaṃ nāma.

siddhāṇaṃ namo kiccā | saṃjayāṇaṃ ca bhārao | atthadhammagayaṃ tacchaṃ |  
anusutthim<sup>10)</sup> suṇha me || 1 || pabhūyaraṇo rāyā | Senio Magahāhivo | viharājattaṃ  
nijjāo Maṃḍikucchinmi(ṃsi P) cēie<sup>11)</sup> || 2 ||, — schl.: iyaro vi gūṇasamūldho | tiguttigutto  
tidamāvirao ya | vihaya ira vippamukkā | viharāi vasahaṃ<sup>12)</sup> vigāimohu tti bemi || 60 ||

21 (24) 26<sup>a</sup> (P 652): samuddapālijaṃ; anaṃtaraṃ anāthatvam ane-  
kadho 'ktaṃ, iha tu tadālocanūid viriktacaryāyāi 'ra caritryam ity abhiprāyeṇa sai  
'vo 'cyate, 'sya samudrapāliyaṃ nāma.

Cūppāe Pālie nāma | sāvāe āsi rāñie | Mahāvīrassa bhagarao | siso so u maha-  
ppaṇo || 1 || niggaṃthe pāvayaṇe | sāvāe se vi kovie | poeṇa<sup>13)</sup> varaharaṃte | Pihūṇḍaṃ  
nayaram āgae || 2 ||, — schl.: durīhaṃ khareūṇa ya pūnnapāvaṃ | niraṇṇaṇe<sup>14)</sup> savvāi

1) etān doṣhān sarradā, etasmīn loke amṛitam iva pūjito . . P.

2) ārāthae logam iṇam taha pari tti P (im Schol.).

3) mṛigayāṇ mṛigayāṇ prati upanirgataḥ.

4) ahetubhīḥ . . mithyāteasya kāraṇaiḥ P.

5) paryācāsayet P.

6) 98 AD, 99 P. 7) migacaritta (miyācārītā) S, s. p. 407. 8) daminām iṣvaraḥ.

9) anāhapaṇṇayā S. 10) sutthim P: tathiyāṃ anuṣiṣṭim.

11) Maṃḍitakukshināṇni caitye, yātrām P.

12) vasahaṃ P.

13) kovido viditajivādātattvaḥ, potena.

14) aṅgaṇaṃ calanaṃ, niṣcalaḥ P.

*vippamukke tarittā samuddaṃ va mahābhavohaṃ | samuddapāle yapuṇāgamaṃ gaṃṃ  
gaṃ tti bemi || 24 ||*

**22** (49)<sup>1)</sup> 27<sup>a</sup> (P 681): *rahanemijjaṃ; anantaṃ viviktacārya 'ktā, sā  
ca dhṛitimatā caṇe eva cākyate kartum, anorathanemivac caṇaṃ, tatra ca  
kathameid utpannaviçrotasikenā 'pi dhṛitiç cā 'dheye 'ty aneno 'cyate.*

*Soriyapurammi nayare | āsi rāyā mahiddhīe | Vasudevū tti nāmeṇaṃ | rāya-  
lakkhaṇasaṃjue || 1 || tassa bhajjā dve āsi | Rohiṇī Devāi tahā | tāsīṃ dūhaṃ pi do  
puttā | itthā Rāma-Kesavā || 2 || 1<sup>a</sup> | Samuddavijāe nāmaṃ | 1<sup>a</sup> || 3 || tassa bhajjā  
Sivā nāma | tise putte mahāyase | bhayavaṃ Ariçṭhanemi tti | loganāhe damāsare || 4 ||,  
— schl.: *oggaṃ tavaṃ carittānaṃ | jāyā dūni vi kevali<sup>2)</sup> | savvaṃ kammaṃ khavittā-  
naṃ | siddhīṃ pattā aṇuttaraṃ || 48 || evaṃ karimti sambuddhā<sup>3)</sup> | paṇḍiā pavakkhaṇā |  
vinīyattānti bhogesu | jahā se purisuttamu tti bemi || 49 ||**

**23** (89)<sup>4)</sup> 28<sup>b</sup> (P 723): *Kesi-Goyamijjaṃ<sup>5)</sup>; anantaṃ utpannaviçrota-  
sikenā 'pi caṇe dhṛitih kārye tu (ti?) pareshāṃ api cittavipplutim upalabhya Keçi-  
Gautamavat tadapanodāya yutitavyam iti Keçi-Gautamīyaṃ nāma.*

*jīṇe Pāsi tti nāmeṇaṃ | arahā logapūie | sambuddhappā ya savvaṇṇū | dhamma-  
titthayare jīṇe || 1 || tassa logapūivassa āsi sīse mahāyase | Kesi kumārasamaṇe vijjā-  
cānaṇapāraṇe || 2 ||, — schl.: *tosiyā parisā savvā | sammaggaṃ samavattihīyā<sup>6)</sup> | saṃthūyā  
te pasīyāntu | bhayavaṃ Kesi-Goyama tti bemi || 89 ||**

**24** (27) 29<sup>b</sup> (P 740): *sami; anantaṃ cittavipplutih pareshāṃ api Keçi-  
Gautamavad apameye 'ty uktam, iha tu tadapanayanaṃ samyagrāgyogata eva, sa ca  
pravacanamātrīsvarīpaparijñānata iti tutsvarīpam ucyate, 'sya nāma pravamātrī.*

*aṭṭhu parayaṇamāyāo | samīi gutti tah' eva ya | paṇc' eva ya samīto | tao gutti  
āhiyā || 1 || iriyābhāsesaṇādāṇe uccāre samīi iya | maṇagutti vāyagutti kāyagutti<sup>7)</sup> ya  
aṭṭhamā || 2 || eyāṇ aṭṭhu samīto | samāseṇa vihā(yā P)hiyā | dūvālasaṃgaṃ Jīṇa-  
kkhāyaṃ | māyaṃ jattha<sup>8)</sup> u parayaṇaṃ || 3 ||, — schl.: *eyā pavayaṇamāyā | je sam-  
maṃ āyare muṇi | se khippaṃ savvasāsarā | vippamuccāi paṇḍi tti bemi || 27 ||**

**25** (45)<sup>9)</sup> 30<sup>b</sup> (P 759): *jannañjjaṃ; anantaṃ pravacanamātara uktih,  
tiç ca brahmaguṇusthitasyai 'va tattvata(h) syur iti Jayaghoshacaritavarṇanadvāreṇa  
brahmaguṇā iho 'cya(ṇ)te.*

*māhaṇakulasambhūo | āsi vippo mahājaso | jāyāi jamaṇaṃ<sup>10)</sup> | Jayaghosū  
tti nāmao || 1 || iṇḍiyagjāmanigjāhi magjagāmī mahāmuṇi | gāmāṇugāmaṃ rīyaṇte |  
patto Bānārasīṃ purīṃ || 2 ||, — schl.: *khavittā pūvakammūiṃ | saṃjūneṇa taveṇa  
ya | Jayaghosa-Vijayaghosā siddhīṃ pattā aṇuttaraṃ (aṇ. ti bemi B) || 45 ||**

1) 51 P.F.

2) *dvau api kevalinau jātau P.*

3) in C blos der erste pāda.

4) 85 A.

5) *Gotamakesīyyaṃ S, s. oben p. 407.*6) *samyak mārga samupasthitā P.*

7) s. p. 516. 611. 633. 727.

8) *yatra yāsu aṣṭāsu mātrīshu, mātāṃ saṃpūrṇatvena saṃsthitāṃ P.*

9) 43 D.

10) *yāyājīty evaṃçlo yāyājī; yamāh' ahīnsā<sup>o</sup> paṃca, ta eva yajno yamayajnaḥ P.*



**26** (53)<sup>1)</sup> 31<sup>b</sup> (P 786): *sāmāyāri; anaṃtaraṃ brahmaguṇā uktās, tadvāṃṣ ca yatir eva, tena cā vaçyaṃ sāmācāri vidheye 'ty asmīn ucyate, 'sya sārī nāma.*

*sāmāyāriṃ pavakkhāmi savvadukkhavimukkhaṇṇiṃ | jaṃ carittāna niggaṇṭhā tinnā saṃsārasāgaraṃ || 1 || paḍhamā<sup>2)</sup> āvassiyā nāmaṃ, nisīhiyā<sup>3)</sup> 2, āpuchanā 3, paḍipuchanā 4, chaṃḍanā 5, icchākāro 6, micchākāro 7, tahakkāro 8, ubbha(abbhu<sup>o</sup>)tṭhāṇaṃ 9, uvasaṃpayā 10, — schl.: esā sāmāyāri | samāseṇaṃ vīyāhiyā | jaṃ carittā bahū jīvā | tinnā saṃsārasāgaraṃ ti bemi || 53 ||*

**27** (17) 32<sup>a</sup> (P 794): *khaluṃkiḷḷaṃ; anaṃtaraṃ sāmācāry uktā. sū cā 'caṭṭhatayāi 'ra kartuṃ çakye 'ti tadvipakshabhūtaçatṭhatāsvarūpanirūpaṇadrāreṇā 'caṭṭhatai 'vā 'neno 'cyate, 'sya khalukīyaṃ<sup>4)</sup> nāma.*

*there gaṇahare Gagje | muṇṭ ūsi visārae | āinne gaṇibhāraṃmi samāhiṃ paḍisamphāe || 1 ||, — schl.: mūmadduvasaṃpanne | gaṃbhīresu samāhie | viharāi mahiṃ mahappā | sīlaṃ bhūeṇa appaṇa tti bemi || 17 ||*

**28** (36) 33<sup>a</sup> (P 815): *mukkhamaḡgagāi; anaṃtaraṃ açaṭṭhato 'kta vyavasthāta-mokshamārgagatiprāptir iti tadabhidhyāyakam idam adhyayanam ārabhyate.*

*mukkhamaḡgagāiṃ taccāṃ | suṇeha jīṇabhāsiyaṃ | caūkāraṇasaṃjuttāṃ | nāṇadaṃsaṇalakkhaṇaṃ || 1 ||, — schl.: khavittā purvakammāiṃ | saṃjameṇa taveṇa ya | savvadukkhappahāṇatṭhā | pakkamaṇti mahesiṇu tti bemi || 36 ||*

**29** 36<sup>b</sup> (P 883): *sammattaparakkamaṃ<sup>5)</sup>, in Prosa; anaṃtaraṃ jñānādini muktimārgatveno 'ktāni, tāni ca saṃvegādīmūlāny akarmatāvasānāni ca bhvaṃṭi 'ti tīni 'ho 'cyante, yadvā mokshamārgagater apramāda eva pradhānopāya iti sa eva varṇane ('rṇyate?), 'thavā mokshamārgagatir vītarāgatrapūrvike 'ti yathā syāt tathā 'neno 'cyate.*

*suyaṃ me āusaṃ, teṇaṃ bhagavayā evaṃ akkhāyaṃ: iha khalu saṃmatta-parakkame nāma 'jjhayaṇe | samameṇaṃ bhagavayā Mahāvīreṇaṃ | Kāsavenaṃ paveie | jaṃ sammaṃ saddahittā pattiattā<sup>6)</sup> | roittā pāsāittā | pālaittā tirāittā | kiṭṭāittā | sohaittā | ārahaittā | āṇāe aṇṇpālaittā | bahure jīvā sijaṇṭi | bujjaṇṭi muccaṇṭi parinivāyaṇṭi savvadukkhāṇaṃ aṇṭaṃ karaṇṭi | tassa ṇaṃ ayaṃ atṭhe evaṃ āhijjāi | taṃ jahā: saṃvege 1 nivvee<sup>7)</sup> 2 dhammasaddhā 3 gurusāhammīyasussūsaṇayā 4 āloaṇayā 5 niṃḍaṇayā 6 garuṇayā 7 sāmāie 8 caūvisutthae 9 vaṇḍaṇae 10 paḍikkamaṇe 11 kāussagge 12 paccakkhāṇe 13 thaṭṭhūmaṇḡale 14 kālapaḍīlehaṇayā<sup>8)</sup> 15 pāyaccchitta-kāraṇe 16 khamāvaṇayā 17 sajjhūe 18 vāyaṇayā<sup>9)</sup> 19 paḍipuchāṇayā 20 pariyaṭṭāṇayā 21*

1) 52 D. 2) die Aufzählung in āv. 7, 1 hat eine andere Reihenfolge, stellt icchā an die Spitze; s. 17, 62. 3) *naishedhī.*

4) cf. bei v. 3 *khaluṃke jo u joi (khaluṃkāṇ galivṛishabhān yo yojayati).*

5) *appamāu S.* 6) *pattiyāittā P; pratīya, viçeshata ittham ere 'ti niçcīya.*

7) *nirvedaḥ saṃsārāt viraktatā P.*

8) *stavastutimaṇḡalaṃ, kālapratyapekshaṇā.* 9) *vācanā.*



anuppehā<sup>1)</sup> 22 dhammakahā 23 suttassa<sup>2)</sup> ūrāhaṇayā 24 egagāmaṇa<sup>3)</sup>saṇṇivesaṇayā 25 saṇjame 26 tare 27 vodāne<sup>4)</sup> 28 suhasū<sup>5)</sup> 29 appaḍibaddhayā 30 virittasayaṇāsāṇaseva-  
 ṇayā 31 viṇivattaṇayā 32 saṇbhogapaccakkhāne 33 uvahī<sup>6)</sup>pa° 34 āhārapa° 35 kasāyapa° 36  
 jōyapa° 37 sarīrapa° 38 saḥāyapa° 39 bhattapa° 40 sajjhāyapa°<sup>7)</sup> 41 paḍirīva(ṇa)yyā 42 veyā-  
 vacce<sup>8)</sup> 43 savvaṇṇasampannayā 44 vīyarāgayā 45 khamṭi 46 mutti 47 maddave 48 ajjave 49  
 bhāvasacce 50 karaṇasacce 51 jōgasacce 52 maṇaguttayā<sup>9)</sup> 53 vāyaguttayā 54 kāya-  
 guttayā 55 maṇasamādhāraṇayā 56 vāyasamū° 57 kāyasamā° 58 nāṇasampannayā 59  
 daṇṣaṇasam° 60 carittasam° 61 soṇḍiyaniṇṇaḥe 62 cakkhīṇḍiya° 63 ghāṇīṇḍiya° 64 jibbh-  
 īṇḍiya° 65 phāsīṇḍiya° 66 koharīḥe 67 māṇavīḥe 68 mūyā° 69 lobha° 70 piṇṇadosa<sup>10)</sup>micchā-  
 daṇṣaṇavīḥe 71 selesi<sup>11)</sup> 72 ukammayā 73: saṇvegeṇaṇ bhante jīve kiṇ jaṇāi (°na-  
 yāi P)? saṇvegeṇaṇ anuttaraṇ dhammasaddhaṇ jaṇāi (°ayāi P) . . ., nivveeṇaṇ  
 bhante jīve kiṇ jaṇāi? und so weiter alle 73 Stufen hindurch; — schl.: esa khaḥi  
 sammattaparakkamaṇsa ajjhayaṇassa aṭṭhe samaṇeṇaṇ bhagavayā Mahāvīreṇaṇ  
 āgharīe paṇṇavīe daṇṣīe nīdaṇṣīe vadaṇṣīe tti bemi || 73 ||

30 (37) 37<sup>b</sup> (P 901): tavamaḡgijjaṇ; anaṇṭaram apramāda uktaḥ, iha  
 tu tadvatā tapo vidheya(m) iti tatsvarūpam ucyate, 'sya tapomārgagatir iti nāma.

jaḥā u parāgaṇi kuṇṇaṇ rīgaddosasaṇṇijjaṇ | khaḥeī tavaṇā bhikkhū | tam  
 egag(g)amaṇo suṇā || 1 ||, — schl.: eyaṇ tavaṇ tu dvīhaṇ | je saṇṇaṇ āyare muṇi |  
 se khīppaṇ savvaṇṇasāra | vīppamuccaī paṇḍīe tti bemi || 37 ||

31 (21) 38<sup>a</sup> (P 910): caraṇavīhī; anaṇṭaram tapa uktaṇ, iha tu tac caraṇa-  
 rata ere 'ti caraṇam ucyate, 'sya nāma caraṇavidhir iti.

va(ra)ṇavīhīṇ parakkhāmi | jīraṇsa u suhāvahaṇ | jaṇ caritā bhā jīvā | tīnīā  
 saṇsārasāgaram || 1 ||, — schl.: ī eesu ṭhāṇesu | je bhikkhū sayā<sup>12)</sup> sayā | khīppaṇ se  
 savvaṇṇasāra | vīppamuccaī piṇḍīya tti bemi || 21 ||

32 (111)<sup>13)</sup> 40<sup>b</sup> (P 965): paṇāyatṭhāṇaṇ; anaṇṭaram caraṇam uktaṇ,  
 tac ca pramādashānaparihārata evā "sevītuṇ cakyam, tatparihāraḥ ca tatparīṇānata  
 itī tadartham idam ārabhyate.

accaṇṭakālassa saṇḍīlayassa | savvaṇṇa dukkhassa u jō paṇukkho | taṇ bhāsaṇ  
 me paḍīpuṇacittā | suṇeha eguṇṭahīyaṇ hīyatthaṇ || 1 ||, — schl.: aṇāikāle ppabha-  
 vassa eso | savvaṇṇa dukkhassu paṇukkhamaggo | vīyāhīo jaṇ saṇuvicca sattā | kam-  
 meṇa<sup>14)</sup> accaṇṭasuhī bhavaṇṭi tti bemi.

1) parāvartana, anuprekshā.

2) cṛutasya.

3) egaggamaṇa P, ekāgramanaḥ°.

4) vyavadānaṇ karmaṇāṇ nījara P.

5) sukhaḥātāṇ, vīshayasukhasya ḥātānaṇ sprihā P.

6) upadhi.

7) sabbhāva P, sabbhāvapra°.

8) vāyāvṛittyaṇ sādhnāṇ āhārādyaṇayanasaḥāyyaṇ.

9) manoguptatā.

10) premadvesha°.

11) ḥaīleḥī caturdaḥagaṇaṇasthānasthāyītvāṇ, akarmatā karmaṇāṇ abhāvah P.

12) jayāi, yatnaṇ kurute P.

13) 97 A.

14) krameṇa P.



*nivvuc | chuttisaṃ uttarajjhāe | bhavasiddhiasaṃmaṃ tti bemi (siddhiya saṃvudē*  
 || 267 || A) || 268 (272 P) ||

Hierauf folgen in C noch 7 vv., von denen die 5 ersten eine Aufzählung der Namen der 36 *ajjh.* enthalten (mit einigen Varianten, die ich gesperrt gebe)<sup>1)</sup>. B und P haben im Text nur die beiden letzten dieser 7 Verse, und zwar als vv. 3. 4. hinter zwei anderen, die sie als 1. 2 aufführen. In E stehen nach dem Schlusse der Erklärung drei Verse<sup>2)</sup>, nämlich die beiden in BP als 1. 2 aufgeführt, nebst einem dazwischen geschobenen dritten, und dann nach nochmaligem Schlusse die vv. 6. 7 von C, neu gezählt als 1. 2. A hat nach dem Schlufs nur: *graṇṭhāgraṇ* 2095.

*vinaya parisaḥa caīraṇṅijja `saṅkhaa `kāma khuddaṇigraṇṭhaṃ | urabbhā*  
*Kāvaliyaṃ | Namipparajjā ya dumaputtaṃ || 1 || bahusūya-Harīesijjaṃ | Cīttayasambhū-*  
*jhayāṇa Usayāraṇ | mabbhikkhu baṇbhaguttī | pāvasamaṇijja Saṃjājjjaṃ || 2 || Miya-*  
*putta-niyaṇṭhaṃ | samuddapāliya nāma rahanemī | Kesī-Goyama parayaṇamāyāra*  
*(<sup>o</sup>yarō) jaṇṇāijja dasasamāyārī || 3 || khalloṅkiyaṃ sivaṃvagaṃ | saṃmatta parakka-*  
*maṇ sugamaṇ | taraṃvagaṇ caraṇavihī | paṃāyathāṇaṇ cu kaṃ(n)apayaḍī || 4 || lesā*  
*`ṇagāramagaṇ | jivājīvevibhatti chuttisaṃ | jīṇagaṇvahaṃvavutte | uttarajjh-*  
*ayaṇe paṇivayāmi || 5 || jogavivhī<sup>3)</sup> vihittā<sup>4)</sup> ee jo bhāi (so BC. lahāi P. lahī E)*  
*sutta atthaṃ vā (dā B) | bhāsei ya (f. P) bhavīyajaṇo | so pāvāi (so BC, <sup>o</sup>rei P, <sup>o</sup>ri E)*  
*nijjaṇa (so auch E, <sup>o</sup>vā PB) viulāṃ<sup>5)</sup> || 6 (3 BP) || jassā `dhattā ee | kaha vi sam-*  
*appaṇṭi riggharahiyassa | so lakkhijjāi bhavvo | purvarisī eva bhāsaṇṭi || 7 (4 BP) || uttar-*  
*ajjhayaṇa suyaḥkhaṃdho sammatto<sup>6)</sup> ||*

Die beiden in BPE vor vv. 6. 7 vorhergehenden Verse lauten: *je kira bhava-*  
*siddhiā(dddhiyā PE) | parittasaṃsāriā a je bhavā (jivā P. <sup>o</sup>riyā ya bhavīyā ya E) | te*  
*kira paḍhaṇṭi ee (dhīrā E) | chuttisaṃ uttarajjhāe || 1 (BPE) || taṃhā jīṇa-*  
*paṇṭatte | aṇṇṭagaṇapayyavehī saṃjutte (<sup>o</sup>tto P) | ajjhāe jahajogaṇ guruppasāyā aha-*  
*jjīyā (ahi<sup>o</sup> PE) || 2 (BP, 3 E) ||* und der in E dazwischen geschobene Vers lautet:  
*je huṇṭi ābhavasiddhi gaṇṭhīyasattā aṇṇṭasaṃsāriā | te sikilīṭṭheka(m)mā abhavaṇṭi*  
*uttarajjhāe ||*

Von den 7 am Schlufs des Textes in C aufgeführten Versen nimmt der Commentar daselbst keine Notiz<sup>7)</sup>, dagegen schließt sich darin (resp. auch in D

1) s. 17, 50. 2) eingeleitet durch: *atha niryuktīḥ*; s. hierzu unten pag. 739.

3) so BC, *hū* E, *hē* P.

4) so C, *vahittā* BE, *vahīyā* P.

5) so auch E, *bahulā* P, *viulā* B.

6) *iti evī uttarādhyāyanasūtra niryukti*

*saṃpūrṇaṃ P. iti evī uttarādhyāyanāni samāptāni B.*

7) im Comm. von P stehen nach dem Schlufs zunächst die fünf ersten dieser 7 Verse, eingeleitet durch: *atha niryuktikāra eteshāṃ adhyāyanānāṃ nāmāṇy āha* (die *niryukti* selbst aber, zum Wenigsten soweit sie *Ġantisūri* uns mittheilt, s. unten p. 739, enthält diese Verse nicht) *gāthābhīḥ* (bei jedem *ajjh.* ist die Verszahl zugefügt), und schließend mit: *iti evī*



und wesentlich identisch auch in B) an die Erklärung von v. 267 (268 bleibt in BCD unerklärt) unmittelbar folgende Erklärung der zwei, resp. drei soeben aus BPE angeführten Verse an<sup>1)</sup>.

*niryuktikâro 'py etanmûhâtmyam âha: je<sup>o</sup> je ye ity anuddishṭânârdeḥ, kile 'ti sambhârane, bhavasiddhikâ bhavyâ(h) parittasamsârikâh<sup>2)</sup> pratyâsuttî ('mî D) bhûtamuktayo, bhavyâh samyadarçanâdiguṇayogyâ bhîmagraṁthaya ity arthah, ubhayatra caḥ samu<sup>o</sup> (so CD, samuccaye B) vyarachedaphalatvâd rakhyasya, ta eva, kile 'ti parokshâpûrvâda(so C, parâda DB)sicakah, paṭhamti 36<sup>3)</sup> uttarâdhyayanâni, bhavasiddhikâdinâm etatpâthaphalasya samyagnânâdeḥ sadbhârena niçcayatas tatpâthasambhavo 'nyeshâm vyarahârata eve 'ty evam abhâdhânâṁ || 1 ||*

*uktârtham eva vyatirekenâ 'ha: ye bharamty abhavyâ<sup>4)</sup> graṁthikasat(t)râ abhinna(satvâ 'bhi<sup>o</sup> D)graṁthaya ity arthahs, tathâ 'namtasamsârâ ye na kadâcin muktim arâpsyamti abhavyâ, bharrâ vi te anamte tyâdiracanâd, bhavyâ râ te samklishṭukarmâṇah<sup>5)</sup>, sûtratvâd abhavyâ ayogyâ, vacanaryatyayâd uttarâdhyâyeshû 'ttarâdhyâyârishaye 'dhyayana itî gamyate (blos: ga<sup>o</sup> D) vidheyam âha || 2 ||<sup>6)</sup>*

*taojinaih çrutajinâdibhiḥ prajnuptâh prarûpitâs tân, anamtaç ca te gamiç çâ 'rthaparichittiprakârâ paryarâç ca çabdapuryarârthaparyavarûpâs taiḥ samyuktân, adhyâyân prakramâ(d B) uttarâdhyâyân, yoga upadhânâdir ucitaryâpâras tadanatikrameṇa yathâyogam || 3 || jîrâjîravibhaktih<sup>7)</sup>, itî shaṭtriṇçad uttarâdhyayanânâm aracûriḥ samâptam itî bhâdraṁ.*

In B steht hinter: *yathâyogam* noch eine weitere (am Schluß mit || 4 || markierte!) Erklärung: *guruprasâdâd gurucittaprasannatârûpâd dhetoḥ, (a)dhîyeta paṭhen, na tu pramâdaṁ kuryât guruprasâdâd itî (a)dhyayanârthinaḥ guruvus oshyâ eva, tad adhînatvât tasye 'ti || 4 || itî çrîmaduttarâdhyayanâracûriḥ samâptâ.*

*uttarâdhyayanânâmasambaddhau gâthâpançakam, atha niryuktikâra eva asya graṁthasya mâhâtmyam âha: je kira . . .* und nun folgt eine eigene Erklärung der vier Verse, die P in Gemeinschaft mit B im Texte aufführt (die *Niry.* selbst kennt aber hiervon, s. unten p. 739, nur die beiden ersten, resp. nebst dem in E dazwischen geschobenen dritten Verse).

<sup>1)</sup> in E selbst lautet die betreffende Erklärung: . . || 65 || *itî samâptau bravîmi ji Sudharmâ gaṇî Jaṁbû pratyâha | ukto 'nugamuh nayanâm anamattam (!) atrai 'va pray uktah uktam shaṭtriṇçâdhyayanam, jîrâjîravibhaktiyâkhyayah || 30 || 'tha niryuktih: je kira . . uttara,jjhâe || 1 || je humti . . uttara,jjhâe || 2 || spashṭam gâthâdroyam, kiṁ tu bhavyâ itî . . . . abhavyâh ayogyâh || 2 || tamhâ jinâ<sup>o</sup> . . ahîyyijjâ || tasmâj jinaih . . 'caçyam gurucah prasâdyah ity a, | itî samâptâh çrî uttarâdhyayanâdîpikâh ||* und nun folgen noch die beiden Verse 6. 7 in C: *jogarihiâ und: jassu 'dhattâ*, gezählt als 1. 2. ohne Erklärung.

<sup>2)</sup> *parit(t)ah parimitah samsâro yeshâm te paokâh B.*

<sup>3)</sup> *dhîriḥ shaṭtriṇçad B.*

<sup>4)</sup> *ye bharamti, vacanaryatyayâd abhavasiddhîyo 'bhavyâh B.*

<sup>5)</sup> *samklishṭânay açubhânî karmâny eshâm itî samklishṭukarmâṇah B.*

<sup>6)</sup> *itî gamyam || 2 || yataç çai 'ram atimâhâtmyaranta uttarâdhyâyâs tato yad vidheyam tad âha B.*

<sup>7)</sup> *'kthiḥ || 36 || D, nichts weiter.*

## 1907—10. Ms. or. fol. 703—706.

Die ṣishyahitā genannte *ṭikā* des Çāntisūri (oder Çāntyācārya) zum *uttarādhyayanāsūtra*, resp. speciell zu der dazu gehörigen *nīryukti*: dieser Comm. ist anscheinend älter als, resp. die Quelle für, die im Vorhergehenden aufgeführten Commentare; vom Text ist, auch bei der *nīry.*, leider stets nur das erste Wort eines *sūtra*, resp. einer *gāthā*, aufgeführt.

418 Palmblätter: jede Seite ist in drei Columnen getheilt (3-7 Z., à 42-47 *aksh.*): der Text geht, Zeile für Zeile, über die Columnen fort: zwischen jeder Columne ist in der Mitte ein Loch, wohl zum Durchziehen einer Sehmur, um die Blätter zusammen zu halten: — *saṃvat 1307 varshe āshādha su di 3 dine gurau*<sup>1)</sup>: — die Pagination geschieht rechts unten durch die üblichen Ziffern, links durch die den Palmblatt-Mss. eigenen Buchstaben-Zahlzeichen (s. p. 670).

In vier Bände gebunden: **703** Blatt 1-100, **704** Blatt 101-204, **705** Blatt 205-308, **706** Blatt 309-418.

Die ersten beiden Blätter sind gänzlich verwischt, und auch sonst sind noch viele Blätter, resp. Zeilen, besonders je die untersten und obersten Zeilen, von dem gleichen Schicksale betroffen. Die Handschrift ist trefflich geschrieben, aber wegen ihrer Breite (78 Centim., die Columne zu 21 C.: bei 4-6 C. Höhe) sehr unbequem zu benutzen.

1 (43<sup>b</sup>) Anfang verwischt. — schl.: *tkacit (! kva<sup>o</sup>) sautryā ṣaihyā tkacid adhi-kṛitaprākṛitabhurā (?) tkacic cā rthāpattiyā tkacid api ca samāropavidhinā tkacic cā 'dhyāhārāt kucid a | rikalaprakramavalād iyaṃ vyākhyā jneyā tkacid api tathā "mnā-yaraçataḥ || cha | cha | 43<sup>b</sup> iti çrī (Çāntisūri) rācītāyām ṣishyahitāyām uttarādhyayanatīkāyām vinayaçrutākhyāṃ prathamam adhyayanam samāptam |*

2 (74<sup>a</sup>): *namah sarvavide | vyākhyātam vinayaçrutākhyāṃ prathamam adhyayanam, idānīm drīṭiyāṃ vyākhyāyate. asya cā 'yam abhisambandhaḥ. ihā 'nam-tarā dhyayane vinayaḥ saprapañcaḥ pañcaprakāra uktaḥ, sa ca kiṃ svasthānasthair era samācaritavya uta parīshahamahāsainyasamarasamākulita*

Zeile 2: *manobhir apy, ubhayāvasthair apī 'ti brūmaḥ, nanu tarhi ke 'mā parīshahāḥ? kiṃrūpāḥ? kiṃ cā 'laṃvanam urarīkrītyā 'teshu satsr api na vinayalaṃghana | m ity āçamkāpohāya parīshahā's tatsvarūpādi cā 'bhidheyam, ity anena sambandhenā 'yātasyā 'sya mahārthasya mahāpurasye 'va caturanyo | gadvārasvarūpam upavarṇanāyāṃ, tatra ca nāmanishpannikshepe 'sya parīshahā iti nāmā 'tas tannikshepapradarçanāyā 'ha bhagavān nīryuktikā*

<sup>1)</sup> diese Datumsangabe tritt, nach Jacobi's freundlicher Mittheilung, für die Richtigkeit der Jahreszahl ein, bei welcher es sonst nahe liegen würde, die 3 als aus einer 5 corrigirt anzusehen, so daß die Jahreszahl 1507 wäre.

Zeile 3 *rah: nâso, gâhâ, niyataṃ niçcitanṃ vâ asanaṃ nâmadîracanâtmakam kshepaṃ nyâso nîkshepa ity a.: ayaṃ ca keshâm ity âha: | parî 'ti samaṃtât svahetubhîr udirîti mârggacyarananîrjarârtham sâdhvâdibhîḥ sahyamte iti parîshahâs teshâm, catvâro vidhâḥ prakârâ a|syê 'ti caturvidho. — schl.: kutracîḥ deçe kâle vâ iti sûtrârthah | itih parisamâptau | vravîmî 'ti Sudharmmascâmî Jamrûsvâminam âha | nayâḥ pûrrvat |*

3 (100<sup>b</sup>): *uktam parîshahâdhyayanam, samprati caturamgîyam ârabhyate, asya câ 'yam abhisambandhah: ihâ 'naoyare parîshahasahamam uktam, tac ca kim â|lamvanam uravîkrîtya kartavyam iti praçnasambhava mânushyatvâdi caturamgâdurlabhatvam tadâlamruneno 'cyate, iti anena samvandhenâ 'yâ tam idam adhyayanam, asya catvâry anyogadvârâni vyâvarṇanîyâni, târad yâvan nâmanishpannanîkshepatra ca caturamgîyam i|ti dripadam nâma, ataç catvâro nîksheptaryâ aṅgaṃ cana câ 'kaṃ vîmî catvâra ity eka eva tâvan nîkshepam arhatî 'ti manvâna â|ha nîryuktikrîḥ: nâmam, gâhâ, — der Bericht über die 7 *nîhnava*, s. Leumann 17, 97 fg., beginnt auf 79<sup>b</sup>. — schl.: pratihateshv îha moharâyyam iti sûtrârthah | itih parisamâptau | vravîmî 'ti prâgrad ity ukto 'nugamah, samprati nayâs, te 'pi prâgrad eve 'ti || itî çrî ('ântisûrî'°.*

4 121<sup>b</sup>: *uktam trîṭiyam adhyayanam, adhunâ caturthâvasaras, tasya câ 'yam abh., ihâ 'nam|toyane catvâri mânushyatvâdîny aṅgâni durlabhâny uktâni, îha tu tatprâptâr api mahate doshâya pramâdo mahate ca guṇâya 'pramâda|iti manyamânâḥ pramâdâpramâdau heyopâdeyatayâ 'ha: ity an. s. 'yâtasyâ 'syâ 'dhyayanasya catvâry anyogadvârâni prâ|grad vyâvarṇanîyâni târad yâvan uâmanishpannanîkshepe pramâdâpramâdam iti nâma . . ubhayanîkshepapratîpîpâdayîshayâ 'ha nîryuktikrîḥ: nâma, gâhâ: nâmam thavaṇa pamâe tî, — schl.: . . (verwischt) itih parisamâptau, vravîmî 'ti pûrrvat, ukto 'nugamah, samprati nayâs te ca pûrrvat | itî çrî°.*

5 (135<sup>b</sup>): *uktam caturtham adhy., sampratam pañcamam ârabhya|te asya câ 'yam abh., namtarâdhyayane kâmkshet guṇân yâva(e) charîrasya bheda ity abhîdadhatî maraṇam yâvad apramâdânu . . . (3 aksh. verwischt) | s tato maraṇakâle 'py apramâdo vidheyah, sa ca maraṇarîbhâgaparîjnânata eva bhavati, tato hi râlamaraṇâdî heyam hîyate, pañçita|maraṇâdî co 'pâdeyam upâdîyate, tathâ ca tatrato 'pramattatî jâyate, ity an. s. 'yâtasyâ 'syâ 'dhyayanasyâ 'nyogadvârâcuti|shṭayam upavarṇyam târad yâvan nâmanishpannanîkshepe | 'kâmamaraṇîyam iti nâma, tatra ca kâmamaraṇapratîpaksho 'kâmamaraṇam ataḥ kâmnânâṃ maraṇasya ca nîkshe|pah kâryas, tatra kâmamaraṇayor nîkshepaṃ pratîpâdayîtm âha nîryuktikrîḥ: kâmâya, gâhâ, 122<sup>a</sup>*

*kânyamta iti kâmâs. — schl.: sâbhilâshasya maraṇam sakânamaraṇam, tena nriyate trayânâm bhaktaparîjnemgînpâdapopagamanâdam anyâ|tareṇa, sûtratvât saratra vîbhaktîryatyayo munîs tapasvî 'ti sûtrârthah | itî(h) paoptau, vravîmî 'ti prâgrad, sampratam nayâs te 'pi pûrrvat || itî çrî°.*

6 (144<sup>a</sup>): *uktam pañcamam adhy., s. shushṭham âr., asya câ 'yam abh., 'naoy-*



yane maraṇavibhaktir uktā. tatra 'pū|cā 'nanītaruṃ paṇḍitamaraṇam, tae ca vīrayāya paṇḍīyā reṇṭi tī vacanād vīratānām eva. na caī 'te vidyācaravārikalā itī tatsvarūpam aneno | 'cyate. ity an. s. 'y. 'syā 'dhy. mahāpurasye 'ra catrāry anniyogadrācārāṇi bhavaṇṭi 'tyādi carcas tīrad yāvan nāmanīshpāmanīkshepe kshullakanīrgjāṇṭhīyam itī nāma, tataḥ kshullakasya nīrgjāṇṭhasya ca nīkshepaḥ kāryaḥ tatra ca kshullakasya vipakṣho mahāṃs tadapekshatvāt. — schl.: puruṣhair vā ādānīya ādānīyajūānādīguṇatayā puruṣhādānīya itī sūtrārthaḥ. itī(h) poptau. vravīmī 'tī pūrravat. ukto 'nugamaḥ, saṃprati nayās. te ca pūrravad vācyāḥ || çrī°.

7 (153<sup>b</sup>): vyākhyātaṃ kshullakanīrgjāṇṭhīyaṃ shashṭham adhy., saṃpratam saptamam ār., asya cā 'yam abh., ihā 'naoyane nīrgjāṇṭhatram uktam, tae ca rasa-grīddhīparihārād eva jāyate. sa ca vipakṣhe apāyadarṣanāt, tae ca dṛiṣṭāṇṭopanyāsa-dvāreṇai 'ra pariṣphuṭam bhavati 'tī rasa-grīddhīdoshadarṣanorabhrādi dṛiṣṭāṇṭa-pratīpādakam idam adhy. ār., ity an. s. 'y. 'syā | 'dhyayanasyo 'pakramādi dvāra-catusṭayam upavarṇyaṃ tīrad yāvan nāmanīshpāmanīkshepe urabhrīyam itī nāma 'ta urabhranīkshepam āha: nīkkhero, gāhā . . itī gāthārthaḥ, trairīdhyam evā 'ha: jānaga, gāhā. — schl.: avālatram serate anutīṣṭhātī māvīr yatīr itī sūtratrayārthaḥ | itīḥ p., vr. 'tī pūrravat. ukto 'nugamaḥ |, saṃprati nayās, te 'pī prāgvad eva 'tī sūtrārthaḥ || çrī°.

8 (160<sup>a</sup>): vyākhyātaṃ urabhrīvyākhyāṃ s. a., saṃpr. aṣṭamam ār., asya cā 'yam s., 'nanīoyane rasagrīddher apāyarahulatram abhi 154<sup>a</sup> dhāya tattayāga uktāḥ, sa ca nīrlobhasyaī 'ra bhavati 'tī 'ha nīrlobhatram ucyata, ity a. s. 'y. 'syā 'dhyayana-syā 'nīyogadrāracarēā | prāgvad yāvan nāmanīshpāmanīkshepe kāpīlīyam itī nāma, atāḥ kapīlanīkshepam āha: nīkkhero, gāhā . . itī gāthārthaḥ, trairīdhyam evā 'ha: jānaga, gāhā. — schl.: ihā mahājānapūyīyatayā paratra ca nīḥreyasābhyudaya-prūptye 'tī sūtrārthaḥ. itī(h) poptau. vravīmī 'tī nayāc ca prāgvad itī. çrī°.

9 (171<sup>a</sup>): uktam a. adhy., saṃpratam naca|mam ār., asya cā 'yam abh., 'naoyane nīrlobhatram uktam. ihā tu tad anutīṣṭhātī ihai 'ra dereṇḍrādīpājō 'pājāyate itī darṣyate. ity a. s. 'y. 'syā 'dhy. 'nīyogadrāracatusṭayavarṇanam pūrravad yāvan nāmanīshpāmanīkshepe 'nvarthānūgataṃ Namīpravraye | 'tī nāma, ato Namēḥ pravrayāc ca nīkshepo vācyā ity ubhayanīkshepābhīdhā(nā)yā 'ha nīryuktīkṛit: nīkkhero ityādi gāthācatusṭayam, — schl.: nīvartamṭe bhogebhyo yathā sa Namināmā rājarshīs tato bhavadbhīr apy evaṃvīdhair ittham eva vīdheyam itī sūtrārthaḥ, itī vravīmī 'tī pūrra(va)n nayāc ca prāgvad itī.

10 (183<sup>a</sup>): vyākhyātaṃ Namīpravrayīvyākhyāṃ n. adhy., adhvānū daṣamam ār., asya cā 'yam abh., ihā 'naoyane dharmacaraṇam prati nīshkāmpatram uktam, tae cā 'nu-çāsanād eva prāyo bhavati. na ca tad upānām vīnū spāṣṭam itī prathamataḥ upānā-dvāreṇā 'nuçāsanābhīdhāyukam idam adhya(ya)nam. an. s. 'y. 'dhy. 'nīyogadrāracatusṭayam upadarṣyate yāvan nāmanīshpāmanīkshepe drumapa(t)trakam itī dvīpa-dam nāma, ato drumasya pa(t)trasya ca nīkshepam āha: nīkkhero, gāhā. — schl.: mukti-

gatim gatah prâpta Gautama Indrabhûtinâmâ bhagavatprathamaganadhara iti sûtrârthah, itih poptau rravîmî ti pûrvarat, ity ukto mugamah, samprati nayâs te ca pûrvarad iti.

11 (189<sup>b</sup>): uktañ d. a., sâmpṛ. ekâdaçam âr., asya câ `y. abh., ihâ `noyane `pramâdârtham anuçâsanam uktañ. tac ca rivekinâi `va bhâvayituñ çakyam. rivekaç ca rahuçrutapûjâta upajâyata iti rahuçrutapûjo `cyate, ity anena s. `y. `syâ `dhy. caturâry aco`râni prarûpâyitavyâni yâvan nâma`pe rahuçrutapûjâ rahuçrutapûje `ti câ nâma, `tas tannikshepapratipipâdayishaye `dam âha niryuktikṛit: rahu, gâhâ, — schl.: siddhim muktim gatim sampânuṅgyâ si tti samyak prâpayed eva, ne `ha kaçcit samdeha iti sûtrârthah, itih poptau, rravîmî ti pûrvarat, ukto `mugamah, samprati nayâs te `pi pûrvarad eva.

12 (203<sup>a</sup>): vy. ek. adhy., adhmâ drâdaçam âr., asya câ `yam a., `naoyane rahuçrutapûjo `ktâ, iha tu rahuçrutenâ `pi tapasy yatno vidheya iti khyâpanârtham tapahsamṛiddhir upararûyata ity a. s. `y. `syâ `dhy. caturamuyogadrâracarcâ prâgvat tâvad yâvan nâ`pe asya Harikeçâyam iti nâma, ato Harikeçanikshepam âha niryuktikṛit: Harikese, gâhâ. — schl.: maharshuyo mahâmatnaya uttamasthânâñ muktikalakshañam prâptâ gatâ iti sûtrârthah, itih poptau, vr. `ti pûr., gato `mugamah, samprati nayâs te ca prâg vad eva.

13 (214<sup>a</sup>): vy. Harikeçâyam n. dr. adhy., adhmâ trayodaçam âr., a. câ `yam a., ihâ `noyane çrutavat(°tâ!) tapasy api yatno vidheya iti khyâpayituñ tapahsamṛiddhir abhikûte. `ha tu tatprâptâr api nidânañ parihartavyam iti darçayituñ yathâ tan mahâ pâyahetus tathâ Citra Sañbhûtodâharayena nidarçyata ity a. s. `y. `syâ `dhy. `muyoga-drâracatushtayacarcâ prâgrad yâvan nâ`pe Citrasañbhûtâyam iti nâma 203<sup>b</sup> . ataç Citrasañbhûtanikshepâbhîdhânâçâ `ha niryuktikṛit, Cîte `tyâdi gâthâtrayam, spashtam eva nararam . . . — schl.: siddhigatim muktinâmnuñ gatim gatah prâpta iti sûtrârthah, itih poptau, vr. `ti pû`o. t, ukto `mugamah, samprati nayâs, te ca pû`o. t.

14 (226<sup>a</sup>): vy. tr. a. Citrasañbhûtâyam, adhmâ caturdaçam ârabhyate, a. câ `y. a., ihâ `noyane mukhyato nidânadosha uktañ, prasamgato nîrnidânâtâgûṇo, `tra mukhyatañ sa eva `cyata, ity a. s. `yâtam 214<sup>b</sup> idam adhy`o. m, asya câ `muyoga-drâracatushtayacarcâh prâgrat tâvat y. nâ`pe Ishukârâyam iti nâma, atra Ishukâranikshepam abhîdhâtum âha niry`o. t: Usa ityâdi gâthâtrayam, spashtam eva, nararam . . . — schl.: sarvâni tâni parinirvîñtâni karmâgny upa`osamatañ çîtibhûtâni muktigatâni `ti yâvad iti sûtratrayârthah, itih . . .

15 231<sup>a</sup>: . . ihâ `noyane nîrnidânâtâgûṇa uktañ, sa ca mukhyato bhikshor eva bhikshuç ca guṇata iti tadguṇâ aneno `cyante, ity anena . . . `nikshepe sabhikshukam iti nâma, tatra caçarâo bhikshuçardaç ca daçarâikâlika eva vikshiptas tathâ `pi sthânâstanyârtham(sthânâsattiyartham?) bhikshunikshepam âha niry`o. t. ñikkhero, gâthâdçayam. — schl.: tathâvidhayogyatâvâstâr asahâyo vâ carati viharaty ekacaro yañ sa bhikshur anekâikâkîrihâra upalakshita iti sûtrârthah, itih . . .

16 (235<sup>b</sup>): . . ihâ `noyane bhikshugûṇâ uktâs te ca ta(t)trato rrahmacuryacçya-



*caśhitasya bhavaṃti. tad api ca vrahma guptiparijnānata iti tā ihā bhidhīyaṃta, ity an. °kshepe daça vrahmacaryasa mādhīsthānam iti nāma to daçādi padānām pañcānām nīkshepaḥ kartavyaḥ, tatra ca nai kakādyabhāve daçasambhava ity ekakanīkshepam āha nīryōt: nāmam. gāhā. — schl.: iti vrahmacaryalakṣaṇena dharmena setsyaṃti tathā pare nye nāntāyām anūgatādrāyām(dhv) iti sūtrārthaḥ, itih . .*

17 (238<sup>b</sup>): . . ihā nōne daça vrahmacaryaguptaya uktās tāç ca pāpasthanā-rarjanād evā sevītuṃ çakyante iti pāpaçramañsararūpābhidhānatas tad evā tra kākro cyate. ity an. °kshepe pāpaçramañṣyam iti nāma. ataḥ pāpasya çramañsya ca nīkshepam āha nīryōt: pāve tyādi gāthātrayaṃ. — schl.: iha loka sakalalokapūṣyatayā paraloke ca sugatyarāptes tataḥ pāpararjanam eva vidheyam iti bhāva. iti sūtrudrayārthaḥ, itih p. . .

18 (245<sup>a</sup>): ihā nōne pāpararjanam uktam. tac ca saṃjatasyaiva bhogarddhītyāgata evē ti. sa eva Saṃjayodāharoṇata iho cyate, ity anena °kshepe Saṃjayīyam iti nāma. tataḥ Saṃjayaçarīdanīkshepāyā ha nīryōt: nīkhere tyādi gāthātrayaṃ. — schl.: . . āha nīryōt: kāṃna. gāhā. sugame va. navaram dhutā apanitā. kṣīyaṃty eshu satsu jaṃtara iti kleçā rogādayo yena sādhitā kleço (?) yat saṃprāptā na çocante çokahetuçārīramānasadūḥkhābhārād iti gāthārthaḥ, itih p. . .

19 (252<sup>b</sup>): ihā nōne bhogarddhītyāga uktā. tasmāc ca çramānyam upajāyate tac ca pratikarmatayā praçasyataram bhurati ty apratikarmato cyate. ity an. °kshepe Mṛigāputriyam iti nāma, ato Mṛigāyāḥ putrasya ca nīkshepam āha nīryōt: nīkhero tyādi gāthātrayaṃ. — schl.: iha ca nīrāyugāyāvuhatram sukhārahatre hetuḥ, maham ti aparīmitamāhātmyatayā mahatīṃ sūtratrāc, cui va nīrdeça iti sūtradrāyārthaḥ, itih p. . .

20 (260<sup>b</sup>): anōyane nīhpratikarmato ktā. iyam cā nāthatraparībhāvanenai va pāyayitum çakye ti mahānīrgrāṃthahātam abhidhātum anāthatai va nekadhā neno cyatu ity anena °kshepe mahānīrgrāṃthīyam iti nāma kshullakapratīpakṣaç ca mahān iti kshullakasya nīrgrāṃthasya ca nīkshepam āha nīryōt: nāmam ityādi gāthātrayaṃ. — schl.: kvaciḥ api pratīvaṃdhavīrahitaḥ vīharati ti vartamānanīrdeçāḥ prāgrat, vīgatamoho vīgatavāçī(t)yaḥ çesham sugamam iti sūtratrāyārthaḥ, itih p. . .

21 (263<sup>b</sup>): anōyane anāthatram anekadhō ktam iha tu tadālocanād vīrīktacarya 261<sup>a</sup> yaiva carītavyam ity abhīprāyeṇa sau (sai!) ro cyate ity an., — schl.: samudram ivā tīdustaratayā, mahāñç cā sau bhavañghaç ca derādībhavasamūhas tam, çesham spashtam iti sūtrārthaḥ, amum evā rtham spashtayitum āha nīryōt: kāṃna, gāhā sugamā va, itih p. . . samudrapātīyam nāmāi kavīçam adhy.

22 (267<sup>b</sup>): anōyane vīrīktacaryo ktā. sā ca caraṇasahitena dhīritimatā ca caraṇa (!) eva çakyate kartum. ato rathanemīvac caraṇam, tatra kathameid utpannā-rīçrotasikenū pi dhīritiç cā dھے ty aneno cyate, ity amunā saṃbhaṇṭhenā yūtam idam adhyayanam, asyā pi caturamīyogavāracarcām prāgrad rīdhāya nāmanīshpannā-nīkshepa evā bhīdheya iti cetasi vyavasthāpyā ha nīryōt: rahanemī tyādi gāthātrayaṃ. idam ca prāgrad vyākhyeyaṃ, nararam . . . — schl.: tato bhogavīrīvartanāsaṃruddhādi-



*viśeṣaṇānṛitatrena katham ayam arajñāspadam bhaved iti bhāraḥ, upadeśaparatayā vā prāgrad vyākhyam iti sūtr., itih p. . .*

**23** (275<sup>a</sup>): *anoyane kathameid utpamaviçrotasikenā pi rathanemirad dhṛitiḥ caruṇe vidheye 'ty abhīhātam, iha tu pareshām api cittaviplutim upalabhya Keçi-Gautamarat tadapanayanāya yatitaryam ity abhīprāyena yathā çishyasamçayotpattau Keçi-prishṭena Gautamena dharmas tadupayogi ca kṛṅgādi carṇitam tathā 'nenā 'bhīdhūyata ity amunā samvṛandhena prāptasyā 'dhyayanasya prāgrad upakramādi pratipādyam yāvan nā'kshepe KeçiGotamīyam iti nāma, atah KeçiGautamaçardayor nikshepo 'bhīdheyaḥ, tatra ca vartamānutīrthādhipaparthmagayudharatayai 'tattīrthāpekshayā Gautamasya çyeshṭhateādau tudubhīdhānasya tadannu Keçiçardasya nikshepam āha niryot: nikkhero, gāthūdrayam, pragrau, navaram . . itī gāthūdrayārthah, nāmāncartha 268<sup>a</sup> māhu: Gothama, gāhā, Gothama tī Gotamāt Keçitaç ca samvādah, — schl.: samsvutau samyag abhīvṛanditau tār uktarūpau prasūdatūṃ prasūdaparan (? Loch) bhavātāṃ bhūgarat Kesi-Gotamār itī sūtr., itih p.*

**24** (278<sup>b</sup>): *anoyane pareshām api cittaviplutim upalabhya tadapanayanāya Keçi-Gotamarat yatitaryam ity uktam, iha tu tadapanayanam . . . . . (so Cod.! aber keine Lücke!) samyag rāpyogata eva, sa ca pravacanamātrīsvarūpaparījñānata itī tatsvarūpam ucyate, ity anena samv. 'yātām idam adhyayanam, asya co 'pakramādicaturavijogadrācarcā prāgrad sukaraī va yāvan nā'kshepe pravacanamātrī pravacanamātām itī vā dripadam nāma, tatra tīvat pravacanānikshepābhīdhānāyā 'ha niryot: nikkhere 'tyādi gāthāç catasro. — schl.: sampraty adhyayanārtham upasamharann etadācarayaphalam āha: eyā, sūtram, spushṭam eva, navaram samyag avāparītyena na tu dambhādīnā, itī sūtr., itih p. . .*

**25** (285<sup>a</sup>): *anoyane pravacanamātaro 'bhīhitā iha tu tā vrahmaguṇasthītasyai 'rata(t)trato bharamīti 'ti Jayaghoshacaritararṇanādrāreṇa vrahmaguṇā ucyante, ity anena . . nikshepe yajñīyam itī nāmā, 'to yajñānikshepāyā 'ha niryot: nikkhero, gāthūdrayam, — schl.: saha manasā cittaena vartata itī samanāḥ 285<sup>a</sup> kim uktam bhavati bhārato na tu rahīrṛit(t)iyai 'va tasya çramāṇasyā 'ṇṭika itī gamyata itī niryukti gāthānarakārthah, itih p. . .*

**26** (292<sup>b</sup>): *anoyane vrahmaguṇā uktās, tadrāṇç ca yatur eva bhavati, tena cā 'raçyam sāmācārī vidheye 'ti sū 'smim abhīdhūyata ity abhīsamvṛandhāgatasyā 'syo 'pakramādi prāgrad prarūpyam yāvan nā'kshepe sāmācārī 'ti nāma, atah sāma ācāru itī ca niksheptaryam ity abhīprāyena 'ha niryot: nikkhere 'tyādi gāthāḥ śat prāyāḥ pratītārthāḥ, sūtravyākhyāne ca kāçcid vyākhyāsyante, navaram . . , — schl.: yām sāmācārīṃ caritrā ūserya rahuro 'neke jīvās tīrṇāḥ saṃsārasāgaram prāgrad itī sūtr., itih p. . .*

**27** (296<sup>a</sup>): *anoyane sāmācārī pratipādītā, sā cā 'çāṭhavayai 'va pālayitūṃ çakyā tadrīpakshabhūtaçāṭhatājñāna eva tadrīvekenā 'sau jñāyata ity āçayena dṛiṣṭāntataḥ çāṭhatāscarīpanīrūpanādrāreṇā 'çāṭhatāi 'vā 'nenā 'bhīdhūyata ity an. s. 'yātām idam*

*adhyom, asya ca caturanuyogadvâraprarûpanâ prâgvad yâvan nûkshepe khulumkiyam iti nâmâ, 'taḥ khulumkanikshepâyû "ha niryot: nikkhe 293<sup>a</sup> ro, gâthûdvayan, vyâkhyâtaprâyam eva, navaram, — schl.: guror api khulumkatyâgatu eva mârdavâdisumpannate 'ti khulumkatâyâ ihai 'vâ "tmano gurûnâṃ ca doshahetutvena tattiyâgato 'çathatai 'va sevitye 'ty adhyayanatâtparyârthah, itih . . .*

**28** (305<sup>b</sup>): *anoyane 'çathatayai 'va sâmacâri pâlayitum çakyata iti tum ubhihitavân, iha tu tadvyavasthitasya nyâyaprâptai 'va mokshamârgagatiprâptir iti tadubhidhâyakam idam adhyayanam ârabhyate, asya câ 'nyogadvâracatusṭayan prâgvat prarûpyam yâvan nûkshepe asya mokshamârgagatir iti nâmato mokshasya mârgasyu gateç ca nikshepam abhidhâtum âha niryot: nikkheve 'tyâdi gâthâḥ shaṭ, pratitârthâ eva, navaram, — schl.: yeshâṃ te tathâvidhâḥ prakrâmatî siddhim iti çesho, mahesiṇo 'tî maharshayo muhaishiṇo vâ prâgvan mahâmunaya iti sûtr., itih p. . .*

**29** (321<sup>b</sup>): *anoyane jûânâdini muktimârgatveno 'ktâni, tûni ca saṃvegâdimûlânî akarmatâvasânânî ca tuthâ bhavanti 'ti tûni 'ho 'cyante; yadvâ 'noyane mokshamârgagatir ukte, 'ha punar apramûda eva tatpradhânopâyo jûânâdinâm api tutpûrrakatvât sa eva varṇyate; athavâ 'noyane mokshamârgagatir uktâ, sâ ca vîtarâgatrapûrrike 'ti yathâ tad bhavati tathâ 'nenâ 'bhidhâyata ity anenâ 'bhisaṃvamaṇdhatrayeṇâ "yâtam idam adhy., asya ca mahâpurasye 'va c. anuorâṇi vyâvarṇya nûkshepo 'bhidheyah sa ca pûrvanûmaka ity etannâmanirdeçâyâ "ha niryot: âyâṇa, gâhâ, âdîyata ity âdânam âdiḥ prathamam ity arthah, — schl.: prarûpitaḥ svarûpakathanena darçito nânâvidhabhedadarçanena nidarçito drishtâṃtopanyâsena upadarçita upasaṃhâradvâreṇa, idam api cûrṇyâ nâ "çritam eva | itih p. . .*

**30** (329<sup>b</sup>): *anoyane apramûda uktaḥ, iha tu tadvatâ tapo vidheyam iti tutsvurûpam ucyata, ity anena 'kshepe tapomârgagatir iti tripadam nâma, ata eva tatpadatrayanikshepâyû "ha niryot: nikkhevo, gâthâcatuṣṭayan, prâgvan, navaram, — schl.: atitanirdeçaç ca bhûtabhavishyator apy upalakṣaṇam, kûlatraye 'pi tulyamâhâtmyatvâd asyai 'tatkshetrâpeksho ve 'ti sûtr., itih p. . .*

**31** (334<sup>b</sup>): *anoyane tapa uktaṃ iha tu tac caraṇavata eva samyag bhavati 'ti curaṇam ucyate, ity anena 'kshepe caraṇavidhir iti nâma, ataç caraṇavidhiçardanikshepâyû "ha niryot: nikkhevo, gâthâcatuṣṭayan, spashṭam eva, navaram, — schl.: teshv ananîtarokturûpeshu sthâneshu saṃyamâdishu sthâneshu yo bhikshur yatate uktunâyâena yatnavân bhavati sadâ kshîpraṃ sa sarvasaṃsârûd vipramucyate, paṇḍita iti sûtr., itih p. . .*

**32** (354<sup>a</sup>): *anoyane 'nekadhâ caraṇam abhikṣam, tac ca pramâdasthânâparihâratu evâ "sevityum çakyam tatparihâraç ca tatparijñânupûrvaku iti tudartham idam ârabhyate, ity anena . . yâvan nâmanishpannanikshepâs tâvat pûrvavad ere 'ti manusy âdhâya nâmanishpannanikshepâbhidhânâyâ "ha niryot: nikkhere 'tyâdi gâthâs tiçraḥ sugamâ eva, navaram, — Col. 3 von 336 fehlt zum grôfsten Theil, — schl.: yan*



*duḥkhapramokṣhamârgraṃ samupetya samyak pratîpadya satvâḥ prâṇinâḥ krameno 'ttarottaraḡaṇapratîpattîrûpenâ 'tyaṃta 354<sup>a</sup> 'sukhino bhavaṃtî 'ti sûtr., itih p. . .*

**33** (363<sup>a</sup>): *anoyane pramâdasthânâny uktânî, taiç ca mithyâtaviratîpra-  
mâdakashâyayogâ baṃdhahetava iti vacanât karma badhyate, tasya ca kâḥ prakritayah  
kiyatî vâ sthitîr ityâdisaṃdehâpanodâye 'dam âr., asya ca caturanuyogadvârâvayavâḥ  
prâgvat yâvan nâope karmapratikritir iti nâma, atah karmaṇaḥ prakritiç ca ni-  
kshepâbhâdhâ(nâ)yâ "ha nîryot: kammaṃmî nikkhevo caüviho<sup>1)</sup> duviho ya hoi davvaṃmi |  
âgama no-âgamau no âgamau ya taṃ tivhaṃ || . . . ityâdi<sup>2)</sup> gâthâḥ shaṭ sugamâḥ,  
navaraṃ, — schl.: amum evâ 'rtham anuwâdadvâreṇa vyaktikartum âha nîryuktikrit<sup>3)</sup>:  
pagaññhi-m-anubhâgo paesakammaṃ ca suññhu nâññaṃ | eesim saṃvare khalu khavaṇe  
ya sayâ u jāyavvaṃ || gâthâ spashṭai 'va, itih p. . .*

**34** (373<sup>b</sup>): *anoyane karmaparakritaya uktâs tatsthitîç ca leçyâvasata iti atas  
tad abhidhânârtham idam ârabhyate, asya cai 'ram abhisambamdhâgatasyo 'pakramâdi*

363<sup>b</sup> *dvârâprarûpaṇâ prâgvat sukarai 'va yâvan nâokshepas, tatra câ 'sya leçyâ-  
dhyayanam iti nâma, ato leçyâdhyayanaçavdayor nikshepam âha nîryot: lesâṇaṃ ni-  
kkhevo caüviho<sup>1)</sup> duviho ya hoi davvaṃmi | . . . ityâdi<sup>4)</sup> gâthâ ekâdaça, tatra lesâṇaṃ ti  
sûtratrat leçyâyâḥ ko 'rthaḥ, — schl.: apraçastâḥ kṛishṇâdyâs tiçro varjayitvâ pra-  
çastâs taijasyâdyâs tiçro 'dhitishṭhet, bhavapratîpattiyâ "çrayen muur iti çeshah, itî  
sûtr. itih p. . .*

**35** (376<sup>b</sup>): *anoyane lesyâ abhihitâs tadabhidhâne câ 'yam âçayo: açubhânu-  
bhâvalesyatyâgataḥ çubhânu(bhâ)vâ eva leçyâ adhishṭhâtavyâ, etac ca bhikshuguaavyavasthâ-  
teua samyag vidhâtum çakyam, tadvyavasthânaṃ ca tatparijñânata iti tadartham idam  
ârabhyate, etasamvramdhâgatasya câ 'syâ 'nuyogadvârâcatuṣṭayaṃ prâgrad varṇanâyaṃ  
yâvan nâope 'nagâramârgjagatir iti nâma, ato 'nagâramârgjagatînâṃ trayâṇâṃ api  
padânâṃ nikshepâyâ "ha nîryot: anagâre ityâdi gâthâtrayaṃ spashṭam eva, navaraṃ, —  
schl.: saṃprâptaṃ kevalaṃ jñânam uktarûpaṃ sâsvataṃ kadâcid avyavachedât parinir-  
vṛito 'svâsthyahetukarmâbhâvaḥ sarvathâ svasthîbhûta itî viñçatisûtrabhâvârthaḥ, itih p. . .*

**36** (418<sup>b</sup>): *anoyane hiṃsâparivarjanâdayo bhikshuguaṇâ uktâḥ, te ca jîvâjîva-  
svarûpaparijñânata evâ "sevitum çakyamta itî tajjñâpanârtham idam ârabhyate, 377<sup>a</sup>*

*asya co 'pakramâdîvâ catvâry anuyogadvârâni, tatra ca bhâshyagâthâḥ: tassa  
anogadârâ cattâri wakkame ya tattho hoa viçeso ajjhayaṇassa vi ya so caüha || 14 ||  
vashṇeu jahâ vihîṇâ tayaṇaṃteram ittha nâmañipphashṇo | tattha ya nâmam assa u  
jîvâjîvaṇa ya vibhatti || 15 || atra ca jîvâjîvavibhaktir itî padatrayaṃ varttatu ity etan-  
nikshepâyâ "ha nîryot: nikkheve 'tyâdi gâthâ asṭa vyâkhyâtaprâya eva, navaraṃ, —  
schl.: jatiyavvaṃ || 7 || lesâṇaṃ nikkhevo caükkao duviho<sup>5)</sup> hoi davvaṃmi | âgama no-*

1) eine Kürze zu viel! wohl *caüviha*? 2) dieselben sind hier aber sämtlich  
im vollen Wortlaut aufgeführt! 3) ebenfalls voller Wortlaut.

4) desgl., alle 11 *gâthâs* im vollen Wortlaut. 5) wohl *duviha*? metri c.



-âgamau no âgamau ya so tivihô || 1 || jânagasarîrabhave 418<sup>a</sup> tavvatiritto ya sâ  
(Rest verwischt, wäre aber lesbar, wenn anderweit vorliegend) vibhattie caūvviho  
duvihô . . || 3 || jânagasarîrabhave tavrâirittâ ya tâ (?) bhave duvihâ | jîvâṇa ajîvâṇa ya  
jîvari 418<sup>b</sup> bhatti tahim duvihâ || 4 || saddhâṇam asaddhâṇa ya ajîvâṇa (Metr.!) tu hoi  
duvihâ u | rûvîṇam arûvîṇa ya vibhâsiyavvaṃ jahâ sutte || 5 || bhâvammi vibhatti khalu  
nâyavvâ chavvihammi bhâvammi | ahikâro . . (verwischt) ajîvâṇam || 6 || je kira<sup>1</sup>)  
bhavasiddhîyâ parittasaṃsâriyâ ya bhaviyâ ya | te kira paḍhamti dhîrâ chattûsam uttar a-  
jjhayaṇe || 7 || je homti abhavasiddhî gaṃthiyasattâ anantaṃsârâ | te saṃkilittâ-  
kammâ abhaviyâ uttarajjhâe || 8 || tamhâ jîṇapannatte . . (wie oben p. 729) ahi-  
yyamti || 9 || uttarajjhayaṇanijjutti sammattâ | . . . gâthâ 420 (?) pratyekâksharagaṇa-  
nayâ (?) çlokamânena (?) 5074 (?) || samvat 1307<sup>2</sup>) varshe âshâḍha su di 9 dine gurau  
uttarâdhyayanavrihadvritti, uttarâdhyayananiryuktipustakaṃ.

### 1911. Ms. or. fol. 1323.

Das zweite mûlasûtram, resp. das *shadâvaçyaka*<sup>3</sup>)sûtram; só wenigstens  
am Schlufs bezeichnet (s. auch Randmarke); in der That aber nur das dem  
vierten *âvaçyaka* entsprechende<sup>4</sup>) *pratikramaṇasûtraṃ*, s. 17, 54. 68-75; —  
der Angabe am Schlufs zufolge anscheinend 50 vv. enthaltend; doch sind nur  
einzelne Stellen metrisch herstellbar; — mit Interlinear-Glosse in *bhâshâ*.

5 foll. (7 Z. Text, à 40 *aksh.*); ohne Datum, modern; Randmarke: *shad-  
âvaçya*. — Ich theile den ganzen Text wie folgt mit:

çrîvîtarâgâya namaḥ | namo arihaṃtâṇam<sup>o</sup> 1, karemi bhaṃte sâmaiaṃ 2,  
cattâri maṃgalaṃ, arihaṃtâ maṃgalaṃ, siddhâ m., sâhû m. kevalipannattaï dhammo  
m.; cattâri loguttamâṇam<sup>o</sup>, cattâri saraṇa pavajjâmi<sup>o</sup>; ichâmi paḍikamîu(ṃ) jo me  
devasiu aïaro kaû kâiu vâiu mâṇasio<sup>5</sup>) usatto amagge akappo akariṇajo dujjhau  
duvicimti anâyaro aṇacchiyavvo asamaṇapâvago nâṇe daṃsane caritte sue sâmaie tin-  
haṃ guttîṇhaṃ, caṇhaṃ kasâyâṇam, paṃcaṇhaṃ mahavvayâi, chaṇhaṃ jîvanikâyâ-  
ṇam, sattahaṃ piṇḍesaṇâṇam, aṭṭhaṇhaṃ pavayaṇamâṇam, navahaṃ baṃbhacera-  
gutteṇam, dasavihe samaṇadhamme, samaṇâṇam jogâṇam jaṃ khaṇḍiyaṃ jaṃ virâhi-

1) zwischen diesem Verse und v. 6 finden sich somit hier die fünf Verse nicht ein-  
geschoben, von denen, s. oben p. 729<sup>a</sup>, der Comm. in P angiebt, daß sie der *niryuktikâra*  
hier habe. Auch finden sich hier nur zwei der vier Verse, die ebendas., s. p. 730, dem  
*niry.* für das *mâhâtmyam asya graṃthasya* zugetheilt werden.

2) die 3 ist schwärzer als die anderen Zahlen, sieht wie aufgefrischt (resp. neu) aus.

3) über die sechs *âvaçyaka* als Nros. 8-13 in der Liste der Mittel, zum *samyakva*  
zu gelangen, s. oben p. 726; — weiter s. darüber auch noch p. 609. 696 fg.

4) während beim ersten *mûlasûtram* der *sûtra*-Text selbst vorliegt, dagegen die  
*niryukti*, abgesehen von den in der *çishyahitâ* enthaltenen Fragmente, fehlt, liegt hier  
(s. Nros. 1912. 1913) der umgekehrte Fall vor.

5) s. p. 516. 725. 740.

*yaṃ tassa-m-i dukkaḍaṃ 1<sup>b</sup> ichâmi<sup>1)</sup> paḍikami(ṃ) paggamisīyāe nigga-*  
*sīyāe uvattaṇāe pariyaṭṭaṇāe āuṭ(ṭ)āṇāe pasāraṇāe chappaīsaṃghaṭṭaṇāe kūtī kakkāe*  
*chīṭjambhāe āmose sasarakkhāṃmose āulamāulāe soṇarattīāe, icchī<sup>2)</sup>vipariśīāe dīṭṭhi-*  
*pariyāśīyāe maṇavipparīśīyāe pāṇabhoyaṇavipariśīāe, jo me devasiu aīāro kaū*  
*tassa-m ichāma dukkaḍaṃ paḍikamāṃmi<sup>3)</sup> goaracariyāe bhikshāyariyāe nghāḍa-*  
*kavāḍa uḡghāḍaṇāe sāṇāvachādārāsamghaṭṭaṇāe maṃjipāhuḍīāe vatipāhuḍīāe ṭhāraṇā-*  
*pāhuḍīāe saṃkie saḥassāgārie āṇesaṇāe pāṇabhoyaṇāe bīyabhoyaṇāe hariabhoyaṇāe*  
*puṭhekaṃmiāe purekaṃmiāe] (┌ bis ┐ marg.) adīṭṭhahaḍāe dagasaṃsatṭhahaḍāe rāya-*  
*saṃsatṭhahaḍāe pārasādīṇīāe pārīṭṭhāvaṇi 2<sup>a</sup> āe vāsaṇasikkhāe cha-ugvameṇaṃ*  
*uppāyaṇesaṇāe aparisuddhaṃ pariggahāṃ paribhuttaṃ vā jaṃ na paraṭṭhaviṃ,*  
*tassa-m ichāmi dukkaḍaṃ paḍikamāṃmi<sup>3)</sup> cāukūlaṃ sajjhāyassa akaraṇāe ubhaū-*  
*kālaṃ bhaṃḍāvaraṇassa upaḍīheṇāe dupaḍīheṇāe appamaṃyaṇāe dappamaṃyaṇāe*  
*āikame vaikkame āyāre aṇāyāro jo me devasiu āyāro kao tassa-m ichāmi*  
*dukkāḍaṃ paḍikkamāṃmi<sup>3)</sup> ega<sup>4)</sup>rihe asa(ṃ)jame; paḍikkamāṃmi dohi baṃdhaṇ-*  
*hūṃ: rūgabhaṃdhaṇeṇaṃ dosabaṃdhaṇeṇaṃ; paḍikkamāṃmi tihī daṃḍehi: maṇa<sup>5)</sup>-*  
*daṃḍeṇa vāyud. kāyud., p. tihī guttīhūṃ: maṇaguttīe vāyag. kāyag., p. tihī sallehūṃ:*  
*māyāsa 2<sup>b</sup> Hehi(ṇaṃ!) niyāṇasalleṇaṃ miḥādaṃsaṇasalleṇaṃ, p. tihī gāravehūṃ:*  
*uddhūgāraveṇaṃ rasag. sāyāg., p. tihī virāhaṇāe(ṇāhūṃ!): nāṇavirāhaṇāe daṃsaṇav.*  
*carittav.: paḍikkamāṃmi caūhūṃ kasāehūṃ: kohakasāeṇa māṇak. māyāk. lobhak.,*  
*p. caūhūṃ sannāhūṃ: āhārasamāe bhayas. mehuṇas. pariggahas., p. caūhī vi kkaḥāhi:*  
*icchī<sup>6)</sup>kaḥāe bhattak. deṇak. rāyak., p. caūhūṃ jhāṇehūṃ: aṭṭeṇaṃ<sup>7)</sup> jhāṇeṇaṃ ruddaṇe*  
*jh. dhammeṇa jh. sukeṇaṃ jh.; paḍikkamāṃmi paṃcahiṃ kiriyāhūṃ: kāūe u*  
*3<sup>a</sup> hīgaraṇīyāe pāśīāe pārīṭṭāvāṇīyāe pāṇāyavāyakarīyāe, p. paṃcahiṃ guṇehi:*  
*saddenāṃ rweṇaṃ rasenaṃ gaṇḍheṇaṃ phāseṇaṃ, p. p. mahavvechi: pāṇāyavāyāu*  
*veramaṇaṃ mūsāvāyāu v. adīṃmādāṇāu v. mehuṇāu v. pariggahāu v., p. p. samāhi:*  
*iriyāsamāe bhāsās. esaṇās. āyāṇabhaṃḍamataniḥkhevaṇās. uccārapāsavaṇakhelajallu-*  
*saṃghāyaṇapārīṭṭhāvaṇis., paḍikkamāṃmi chahi jīvaṇikāehi: puḍhaviḥkāeṇaṃ āuk.*  
*teuk. vāuk. vaṇassaik. tassak.<sup>8)</sup>, p. ch. lesāe(lesāhūṃ!): kīnhalesāe nīlal. kāul. teul. pam-*  
*hal. su(k)kal.: paḍikka 3<sup>b</sup> māṃmi sattaḥi<sup>9)</sup> bhayaṭṭhāṇehi, aṭṭhahūṃ maya-*  
*ṭṭhāṇehi, narahi vaṃbhaceraguttīhi, dasarihe samaṇudhamme, igārasahi uvāsaga-*  
*puḍimāṃhi, bārasahi bhikkhūpaḍamāmi, terasahi kiriyāṭṭhāṇehi, caūdasahi bhūa-*  
*gāmehi, paṇ(n)arasahiṃ paramāhammīehi, solasahiṃ gāhāsolasāehūṃ, sattarasa-*  
*vihe asaṃjame, aḍhārasavihe abam̐bhe, eḡṇavāśīāe nāyājḡhāṇehi, vīsāe asaṃm̐hīṭhā-*  
*ṇehi, ekavīsāe sabalehi, bāvīsāe parīsa(h)ehi, tevīsāe ti(!)suagadajḡhayāṇehi, caūvīsāe*

1) lies: *tassa-m ichāmi dukkaḍaṃ.* 2) *strī sevāikarī* Glosse, also *itthī* zu lesen.

3) fehlt hier etwa davor: *paḍikamiṃ?* 4) die folgenden 33 Gruppen finden sich schon im *aṅga* 10 so vor, s. oben p. 519 (u. 636), resp. 17, 70. 72. 5) s. p. 516. 725. 739.

6) *strī*, also *itthī* zu lesen. 7) *ārta*. 8) *trasakāya* . . 9) fortab ohne specielle Aufführung der einzelnen Glieder, die sich erst bei 33 wieder findet.



devêhi. pañcavîsâe bhâvanûhi, chavvîsâe dasâkappavarahârânam uddesañakâlehiñ, sattâvîsâe anagûraguñehi, atthâvîsâe âyârapakkappêhi, eguñattîsâe pâvasuappasamgehîñ, tîsâe mohañyattthâne 4<sup>a</sup> hi, igatîsâe siddhâigunehi, battîsâe jogasamgalihîñ, tittîsâe âsâyanâe (°nâhîñ!): arihamtânam âsâyanâe siddhânam âs. âyavîyânam âs. uvujjhâyanânam âs. sâhûnam âs. sâhûñnam âs. sâvayânam âs. sâvîyânam âs. devânam âs. devînam âs. ihalogassa âs. paralogassa âs. kecalipannattassa dhammassa âs. sadevamañûsurassa logassa âs. sarvapânabhûyajivassattânam âs. kâlassa âs. suassa âs. suaderayâe âs. râyanârîassa âs. jañ vâ ittham vaccâmeliam hîna(k)khariam occa(k)khariam payahînam vinaya 4<sup>b</sup> hînam ghosahînam jogahînam suddhadînam dutthapadîchiam akâle kaü sajjhâu kâle na kaü sajjhâu asajjhâe sajjhâiyam sajjhâe na sajjhâiyam tassa-m ichâma dukkaḍam<sup>1)</sup>; namo caüvîsâe tittthayarânam Usabhâi-Mahâvirapayyavasânânam; inam<sup>2)</sup> eva nîgramtham pârayanam sarvam anuttaram keraliam paḍipunyañ neâuyam sañsuddhasallakattanam siddhimaggañ muttimaggañ niyyânâmaggañ nîrvânâmaggañ aritaham avîsidhi sarvadukkhapañnamaggañ iccham thiyâ jîvâ sîjhamti bujjhamti muccañti parinîvâyañti sarvadukkhânam amtam karantî, tam dhammam saddahâmi pattiyâmi roemi phâsemi pâlemi anupâlemi, tam dhammam saddahamto pattiyamto roamto phâsamto (pâlamto fehlt) anupâlanto. tassa dhammassa abhuttîhiim i(châmi?) ârâhanâe viranum (?) i(châmi?) virâhanâe, asañjamam parîñâmi (°riñâmi!) sañjamam uvasañ 5<sup>a</sup> payyâmi, abam̐bhun̐ pariyânâmi bam̐bhun̐ uvasañpayyâmi, akappañ p. kappam̐ uv.. annânam p. nânânam uv.. akîriam̐ p. kîriam̐ uv., nichattam̐ p. sañmattam̐ uv., abohîñ p. bohîñ uv., amaggam̐ p. maggam̐ uv.; jañ sañbharâñmi jañ ca na sañbharâmi jañ paḍikkamâñmi jañ ca na p. tassa sar(v)assa devasiassa âiyârassa paḍikkamâmi, samaño hañ sañjayarîyapadîhayapaccakkhâyapâvakamme amiyâño ditthisañpanno mâyâmosa-rîvayyîñ adhâiñjesu dîvasammuddesu pannarasasu kammabhûmîsî jârañti ke vi sâhû rayaharañagucchapaḍiggahadhârâ pañcamahavvayadhârâ adhârasasahasasîlâṅgadhârâ akkhu 5<sup>b</sup> yâyâracarîttâ te sarve sîrasâ mañasâ matthaena vañdâmi; khâmemi sarve jîvâ sarve jîvâ khamañtu me | mittî<sup>3)</sup> me sarvabhîesu reram̐ majjha na keña ya || evam aham̐ âloiya nîñdia garîhiya dugam̐chiya sammam̐ | tîvîheña paḍikkamâñto vañdâmi jîñe caü(v)vîsam̐ || 50 (!) || itî shadâvaçyakasûtram ||

Die Glosse beg.: çrîmudgurubhyo namaḥ, pahilâi namaskâra, pachai kareñi bhamañte, pachai cyâra mañgalapûru, — und schließt mit 7 Sanskrit-Versen, die wohl für die Abfassungszeit der Glosse maafsgebend sind:

sarvamangalamangalyam | sarvakalyânakârañam | pradhânam sarvadharmânâñam | Jainam̐ jayati sâsanam̐ || 1 || mañgalam̐ bhagavân Vîro mañgalam̐ Gotama(h) prabhe (°bhuh) | mañgalam̐ Sthûlabhadràdyâ | Jenô dharmo 'stu mañgalam̐ || 2 || çivam̐ astu sarvajagata(h) | parihîtanîratâ bhavañtu bhûtaguñâ(h) | doshâḥ prayañtu

1) fehlt hier: paḍikkamîñ? 2) s. p. 648. 3) s. oben p. 667 (bhagavatî jîvadayañ).



*nâsam | sarvatra sushî bhavatu lokah || 3 || dâsânudâsâ<sup>1)</sup> | wa sarvaderâ | yadiyapâdâbja-  
tâle luṭhamti | marusthali kalpatarusthali syât | yugapradhâno Jinadattasûriḥ || 4 ||  
cîmtâmaṇah kalpatarusarbarâkau (?) | kurvanti bhavyâ kin akîma (?) gavyâ (?) | pra-  
sîdattah çrî Jinadattasûriḥ | sarve padû hastipade pravishṭa || 5 || yah sârvabhau-  
mâbakarâbhîdhena<sup>2)</sup> çrî sâhinâ'kâri yugâbhîmukhya | sa kâmitam me satatam karotu |  
yugapradhâno Jinacandra<sup>3)</sup>sûriḥ || 6 || yeshâm viçishṭâtîçayena dehe | dagdhe 'py adhâ-  
kshîn na hi vaktravâsa (?) | prodyatprabhâvaprathitâ jayantu | yugapradhânâ Jina-  
candra<sup>4)</sup>pûjyâ(h) || 7 || iti maṅgalam.*

Die Liste des *Kharaturagacha*, s. Klatt Ind. Antiqu. 11, 250 fg. (1882), hat unter ihren 70 Gliedern 8 *Jinacandra*, von denen der zweite, *saṃvat* 1197—1223 son of *Sâha Râsala*, darin als Nro. 45 auf den einzigen *Jinadatta* der Liste (*saṃvat* 1132—1211) folgt. Das wäre denn nun theils ein sehr frühes Datum, theils läßt es sich natürlich mit der Ersetzung von: *sârvabhaumâbakara* in v. 6 durch *°mâkubara* nicht in Einklang bringen! Zum Kaiser Akbar (1556—1605) dagegen würde *Jinucandra* der sechste (*saṃvat* 1595—1670, AD 1539—1614) vortrefflich passen, von dem es heisst, dafs er »converted the emperor Akbar to the *Jaina* religion«: ihm geht jedoch in der Liste eben kein *Jinadatta* direct vorher!

### 1912. Ms. or. fol. 665.

Das *âvaçyakam* (= A), resp. *âvaçyakasûtram* (sô B); ist aber vielmehr nur die angeblich von *Bhadrabâhu* verfafste *âvaçyakaniryukti*; in 20 *ajjhayana* mit ca. 2500 *gâthâ*; — s. 17, 50-76.

46 foll. (20-21 Z., à 54-56 *aksh.*); ohne Datum; — schl.: *sarvesim pi nu-  
yânam*<sup>o</sup> || 74 || *paccakkhâṇaniyyuttî sammattâ* || *çrîmadâvaçyakam saṃpûrṇam* ||

### 1913. Ms. or. fol. 692.

Dasselbe Werk (= B).

66 foll. (15 Z., à 50 *aksh.*); ohne Datum; — schl.: *sarvesim pi n... sâhû* || 95 || *pacca-  
kkhâṇaniyyuttî sammattâ* || *çrîâvaçyakasûtram samâptam* || *granthâgram* 2550 ||

Das Folgende basirt auf A, unter entsprechender Zuziehung von B<sup>3)</sup>.

1 (131) 3<sup>a</sup> A, 4<sup>b</sup> B: *pedhiâ*<sup>4)</sup>; beg. mit derselben *therâvaliâ* (50 vv.), die

1) cf. *sâhânusâha*, *devânuppiya*.

2) wohl *°âkabarâ*, Akbar.

3) A und B differiren sowohl in der Verszählung, resp. Verszahl, der einzelnen *ajjh.*, wie in den Lesarten. Hierin liegen resp. noch weitere, oft sehr starke Differenzen in den Commentaren (H = *Haribhadra*) vor, sowohl wenn sie einen Vers je suo loco erklären, als wenn sie ihn anderweit citiren. Wo nun der Text selbst, was häufig geschieht, so zu sagen nur aus Stichwörtern besteht, da ist unter diesen Umständen, zu denen noch die grosse Incorreetheit der Mss. hinzutritt, ein sicherer Wortlaut desselben mehrfach überhaupt wohl nicht mehr herzustellen.

4) d. i. *pîthikâ*.

den Beginn des *Nandîsutta* bildet<sup>1</sup>); in A sind die folgenden 81 vv. neu gezählt, in B dagegen nur die nächsten elf, während v. 12 ff. als 62 ff. bezeichnet sind. Auf den Schlufs der *therâvalî* (*te pañamiñña sîrasâ | nâñassa parivañam vucchañ* || 50 ||) folgt unmittelbar die in N. (s. oben p. 675. 676) davon durch allerhand Zwischenschübe getrennte Aufzählung der fünf verschiedenen Formen des *nâña*, die dann im weiteren Verlauf je einzeln erörtert werden: *âbhiñibohianâñam | suanâñam c'eva ohinâñam ca | taha mañapayyavanâñam | kevalanâñam ca pañcamayañ* || 1 (51) || *uggaha îhâ vâo a | dhârañâ eva huñti cattâri | âbhiñibohianâñassa bhevatthû samâseñam* || 2 (52) || *atthâñam uggahañammi | uggaho taha viâlâne îhâ | vasasiyañmi a vâo | dharañam puña dhârañam biñti* || 3 (53) || *uggaha*  
 2<sup>a</sup> *ikkañ samayañ | îhâvâyû muhuttam addhañ ca | kâlam asañkhañ sañkhañ ca | dhârañâ hoi nâyavâ* || 4 (54) || *puññam suñeî saddam | rûvañ puña pâsâî apuññam tu | gañdhañ rasan ca phâsam ca | buddhapuññam vi âgare* || 5 (55) ||, — || 13 (63) || *gaî 1 inñie 2 a kâe 3 joe 4 vee 5 kasâya 6 lesâsu 7 | sammatta 8 nâña 9 dâmsaña 10 sanjaya 11 uvaoga 12 dhâre 13* || 14 (64 B) || *bhâsaga 14 paritta 15 payyatta 16 suhuma 17 sannî a 18 hoi bhava 19 carime 20 | âbhiñibohianâñam maggiyyâ esu thânesu* || 15 (65 B) || *âbhiñibohianâñe atthâvisam havanti payadîo | suanâñe payadîo vittharao âvi buchâmi* || 16 (66) || *patteam akkharâim akkharasamjoga jattîâ loe | evâîâ payadîo suanâñe huñti nâyavâ* || 17 (67) ||, . . || 20 (70) || *âgamasatthaggahañam | jam buddhigunehim atthahim vidittham | biñti suanâñalambham | tam puñnavisârayâ dhîrâ* || 21 (71 B) ||, . . || 26 (76) || *ohî 1 khittaparimâne 2 samñthâne 3 âñugâmie 4 | avatthie 5 cale 6 tivvamanda 7 pañivâu uppayâi 8 a* || 27 (77) || *nâña 9 dâmsaña 10 vibbhamge 11 dese 12 khitte 13 gaî 14 ia | iddhi pattânuoge a | em eâ pañivattîo* || 28 (78 B) || (*dvâragâthâdvayam B*) || *nâman 1 thavañâ 2 darie 3 | khitte 4 kâlê 5 bhave 6 a bhâve 7 a | eso khalu ohissa | nikkhevo hoi sattariho* || 29 (79) || *dâram*, — . . || 77 (127) || *mañapayyavanâñam puña | janamañaparicimñiatthapâgadanañ | mañusakhittanibaddham | guñapaccâim carittavao* || 78 (128) || . . *egaviham kevalam nâñam* || 79 (129) ||, — schl.: *ittham puña ahigâro | suanâñeñam jao suñam tu | sesâñam appaño via | ajuogapâvâditthamto* || 81 (131) || *peñhiâ sammatâ* || *gâthâ* 131 ||

2 (173 A, 179 B) 6<sup>b</sup> A, 8<sup>b</sup> B<sup>1</sup>): *pañhamâ varacariâ; titthayare bhagavañte | anuttaraparakkame amianâñî | tinne sugaigâigae | siddhipahapaesae vañde* || 1 || *vañdâmi mahâbhâgam | mahâmuñim mahâyasam Mahâvîram | amaranararâyamahiam | titthayaram imassa titthassa* || 2 || *ikkâ 3<sup>b</sup> rasa vi gañahare | pavâyae pavayañassa vañdâmi | savvañ gañaharavañsam | vâyagavañsam pavayañam ca* || 3 || *te vañdiñña sîrasâ | atthapuhuttassa tehim kahiassa | suanâñassa bhagavao | niyyuttim kittiñssâmi* || 4 || *âvassayassa dasakâ-liassa | taha uttarajjha-m-âyâre | suagude*

<sup>1</sup>) s. oben p. 672-75.

<sup>2</sup>) am Schlufs in A: *gâthâgrañ* 307 (sollten [131 + 173] 304 sein!); B dagegen hat (für sich richtig): || 310 ||

*niyyuttim | buccāmi taḥā dasāṇaṃ ca || 5 || kappassa ya niyyuttim | vara-*  
*hārasse va paramaniṇṇassa | sūriapannattie | buccaṃ isibhāsiṇṇaṃ ca || 6 ||*  
*eesim niyyuttim | buccāmi ahaṃ jīṇovaeseṇaṃ | āharaṇaheukāraṇa | payanivuham*  
*inaṃ samāseṇaṃ || 7 || sāmāianiyuttim | buccaṃ uvaesiaṃ gurujāṇeṇaṃ | āyaria-*  
*paraṃparae-ṇa | āgayaṃ āṇupuvvīe || 8 || niyyuttā te atthā | jaṃ baddhā tena hoi ni-*  
*yyuttī | taḥā vi a icchāveī | vibhāsiṃ suttaparivādī || 9 || Im Verlauf werden wieder-*  
*holt, leider aber nicht regelmäsig, Unterabschnitte markiert, einzelne Verse nämlich*  
*als dāra, dāragāhā, paḍidāragāhā bezeichnet; auch wird hier und da ein*  
*pāṭhāntaraṃ angegeben: — . . || 12 || atthaṃ bhāsāi urahū | suttaṃ gaṇṭhaṃti gaṇa-*  
*harā niṇṇaṃ | sāsāṇassa hi atthāe | tao suttaṃ pavattaī || 13 || sāmāia-m-āiaṃ | sua-*  
*nāṇaṃ jāva biṃḍusārāo | tassa vi sāro caraṇaṃ | sāro caraṇassa nivvāṇaṃ || 14 ||*  
*. . bārasavihe kasāe | khavīe uvasāmie va jogehim | labbhāi carittalaṃbho | tassa vi sesū*  
*ime paṃca || 34 || sāmāia `tha paṭṭhamāṃ | chevatthāvaṇaṃ bhavē bīaṃ | purihāra-*  
*suddhāṃ | suhumaṃ taḥā saṃparāyaṃ ca || 35 ||, — jīṇaparayaṇa uppattī | purayaṇa*  
*egatthūvibhāgo a | dāravihī ya nayavihī | vakkhānarihī a aṇuogo || 50 ||*

*uddese<sup>1)</sup> 1 niddese 2 a niggame 3 khetta 4 kāla 5 purise 6 a | kāraṇa 7 paccaya 8*  
*lakkhaṇa 9 nae 10 samōaraṇā 11 `numue 12 || 62 || kiṃ 13 kāvīhaṃ 14 kassa 15 kaḥim 16 |*  
*kesu 17 kahaṃ 18 kiccaraṃ 19 havāi kālaṃ | kāi 20 saṃtaram 21 arirahiaṃ 22 | bhavā 23*  
*`garisā 24 phāsāṇa 25 niruttī 26 || 63 ||, — paṇṭhaṃ kira desittā | sāhūṇaṃ adavivippa-*  
*ṇatthāṇaṃ | saṃmattapudhamalaṃbho bodhavvo Vaddhamāṇassa || 69 || Avuravidehe*  
*gāmassu | ciṇṭao rāyadāruvaṇagamaṇaṃ<sup>2)</sup> | sāhū bhikkhanimittaṃ | satthā hūje tayaṃ<sup>3)</sup>*  
*phāse<sup>4)</sup> || 70 || . . Sohamme uvavanno . . || 71<sup>5)</sup> || . . devo vemāṇio jāo || 72 || caūṇa deva-*  
*logāu<sup>6)</sup> iha c' eva<sup>7)</sup> Bhāraṇammi rāsammi | Ikkhāgakule jāo | Usabhusuasuo Mirī<sup>8)</sup>*  
*tti || 73 || purvabhavakulagarāṇaṃ Usabha jīṇindassa Bharaharanno a | Ikkhāgu-*  
*kuluppattī neuvā āṇupuvvīe<sup>9)</sup> || 74 ||, — . . sāhūṃ tigicchiṇṇaṃ | sāmannaṃ devuloga-*  
*gamaṇaṃ ca | puṇḍarigīṇū cūā | tao<sup>10)</sup> suā Vāiruseṇassa || 101 (105 B) || paḍha-*  
*mittha Vāiraṇāho | Bāhu Subāhū a Piḍha Mahāpīḍhā | tesī piā tithayarā | nikkhaṃti*  
*te vi tatth<sup>1)</sup> eva || 102 || paḍhamo caūdasapuvvī | sesā ikkūrasaṃgavī caūro | bīo veū-*  
*vaccam<sup>11)</sup> | kīkammaṃ tāiao kāsī || 103 (107 B) || bhogaphalaṃ bāhubalaṃ pasamsaṇā*  
*jīṭṭha itara-aciattam<sup>12)</sup> | paḍhamo tithayarattam | risuhim thāṇehim kāsī a || 104 || arahanta 1*

<sup>1)</sup> diese Verse geben die Inhaltsgegenstände für die weitere Darstellung des *sāmāiam*, resp. die Titel der einzelnen Abschnitte derselben an; s. das dritte *dvāram* des *anuyogadr.* oben p. 713. Die 26 Zahlen habe ich selbst zugefügt; A hat nur die Zahlen 1, 2, 3, B gar keine dgl.; *anumata* ist von *samavātāraṇa* abzutrennen; im *anuy.* werden dieselben l. c. in P zusammengefaßt.

<sup>2)</sup> *nimittaṣabdaloṇo drashṭavyaḥ, rājadārunimittaṃ vanagamaṇaṃ H.*

<sup>3)</sup> *tahim P.* <sup>4)</sup> *pāse B.* <sup>5)</sup> in B 72! die Zahl 71 bei der Zählung ausgelassen.

<sup>6)</sup> *°gā B.*

<sup>7)</sup> *ceva ya B.*

<sup>8)</sup> *Mirīa B.*

<sup>9)</sup> in B lautet dieser Vers: *Ikkhāgakule jāo | Ikkhāgukulassa hoi uppattī | kulagara-*  
*vomse iē | Bharahassa suō Mirīu tti || 75 ||* und so liest auch *Haribh.*: *iē = tīe, atīe.*

<sup>10)</sup> *tataḥ.*

<sup>11)</sup> *vaiyāvṛittyam.*

<sup>12)</sup> *praṣaṇsanām jyeshṭhaḥ itarayor ariyattam.*



*siddha* 2 *paravayana* 3 *guru* 4 *thera* 5 *bahussue* 6 *tavassisu* 7 | *vacchallayā ya esim* | *abhikkha nānoraoge a* 8 || 105 || *daṃsaṇa* 9 *viṇae* 10 *āvassue a* 11 | *śilavrae* 12 *nirāiāro* | *khaṇa-lava* 13 *tava* 14 *vviāe* 15 | *veāracce* 16 *samāhī a* 17 || 106 || *appurvanānagahune* 18 *sua-bhattipavayane* (19) 5<sup>a</sup> *pabhāvaṇayā* 20 | *eehim kārānehim titthayarattam lahai jivo* || 107 (111 B) ||, — *kiṃcie ca Bharabakāle* | *kulagarakāle vi kiṃci uppaṇṇam* | 6<sup>b</sup> *pahuṇā udesiāim* | *sarvakalāsippakammāim* || 160 || *Usabhacariāhigāre* | *savvesim jīṇa-rarāṇa sāmannaṃ* | *sambhaṇḍi vuttum* | *buccham patteam Usabhassa* || 161 (167 B) ||, — schl.: *varavariā ghosiyyā* | *kim icchiam diyyae bahuvihāim* | *suraasuradevadānara* | *narimdamahidā nikkhamāne* || 172 (178 B) || *tim eva ya koḍisayā* | *aṭṭhāsīm ca huṃti koḍio* | *usim ca sayasahassā* | *eam samvacchare dinnam* || 173 (179 B) ||

3 (349 A, 359 B) 12<sup>b</sup> A<sup>1</sup>), 17<sup>b</sup> B: *bīā varacariā; Viram Ariṭṭhanemim* | *Pāsam Mallim ca Vāsupuyyaṃ ca* | *ee muttina jīne* | *avasesā āsi rāyāṇo* || 1 || *rāya-kulesu vijāyā* | *visuddharaṃsesu khattiakulesu* | *nijācchiābhiseā* | *kumāravāsammī pav-rāyā* || 2 || *Samti Kumthū a Aro* | *arahaṃtā c' era cakkavattī a* | *avasesā titthayarā* | *maṇḍaliā āsi rāyāṇo* || 3 ||, — *sumiṇam avahāra bhiggaha* 3 | *jaṇmaṇa* 4 *m abhiseya* 5 *vuddhi* 6 *saraṇam ca* | *bhesaṇa vivāha vacce* | *dāne sambodha nikkhamāne* || 280 (290 B) || *gaya*<sup>2</sup>) 1 *vasaha* 2 *śiha* 3 *abhisea* 4 *dāma* 5 *sasi* 6 *diṇayaram* 7 *jhayam* 8 *kumbham* 9 | *paūmasaru* 10 *sāgara* 11 *vināṇabhavaṇa* 12 *rayanuccaya* 13 *sihim* 14 *ca* || 281 (291 B) || *ee caūdasa sumiṇe* | *pāsāi sā māhaṇḍi suhapasuttā* | *jaṇ rayamim uvavanno* | *kucchimsi mahāyaso Vīro* || 282 ||, — *kāiṇa namukkāram* | *siddhānam abhiggaham tu so giṇhe* | *sarvam me akarāṇiyyam pāvati carittam ārūḍho* || 346 || *tihim nānehim samaggā* | *titthaya-rā jāva huṃti giḥavāse* | *paḍivannammī caritte* | *caūnāṇi jāva chaūmattho* || 347 ||, — schl.: *bahiā ya nāyasaṇḍe* | *āpucchittāna nāyae sarve* | *divase muhuttasese* | *kammāra-ggānam aṇupatto* || 348 (358 B) || *govanimittam sakkassa* | *āgamo vāgareḍi devimḍe* | *kullāgabahulachattḥassa* | *pāraṇe payasavasuhārā* || 349 (359 B) ||

4 (69) 14<sup>a</sup> A<sup>3</sup>), 19<sup>a</sup> B: *uvasaggā; diiyyamtagapūṇo* | *vayamsa*<sup>4</sup>) *tivā abhiggahā paṃca* | *aciatt'uggahanivasaṇa*<sup>5</sup>) 1 | *niccam rosattha* 2 *moṇeṇam* 3 || 1 || *pāṇiputtam* 4 *gihivāṇḍaṇam* 5 *ca taha Vuddhamāṇa Vegarā* | *Dhaṇadera mūlapāṇim dasammarāsattḥi-ggāme* || 2 || . . ., — schl.: *jaṃbhia bahi Ujvāliatiri viāvattasāmamāla ahe* | *chattḥe nu-kkuḍuassa u* | *uppannam keralam nānam* || 69 ||

5 (69) 15<sup>a</sup> A<sup>6</sup>), 21<sup>a</sup> B: *samavasaraṇam; jo a tuvo aṇucimno*<sup>7</sup>) | *Viravareṇam mahānubhāgeṇam* | *chaūmatthakūliāe* | *ahakkamam kittāssāmi* || 1 || *nava kira cāum-*

1) am Schluß in A: *gāthā* 657; statt: (304 + 349) 653! in B keine Gesammtzahl.

2) dies ist der von Jacobi *Katpas.* p. 100. 104 als »taken from the *āvaçyaka sūtra* 2, 276« bezeichnete Vers (auch das Citat ibid. p. 101: *Āvaçyaka* 2, 332 ist vielmehr 3, 332, resp. 342).

3) am Schluß || 726 ||, was zu der irrigen (!) Angabe (657) am Schluß von 3 stimmt; in B keine Gesammtzahl.

4) *diiyyamtagabhiddhānapāshaṇḍakāh, piṇṇo Siddhārthasya vayasya siddhakāh* (?) H.

5) *ariyatta desācānam prītyabhiddhājakaṃ* H.

6) am Schluß

in A || 795 ||, s. soeben not.<sup>3</sup>, auch in Bezug auf B.

7) *yac ca tapa ācaritaṃ.*

*mûse* | *chak kira domâsie uvâsî a* | *bârâsa i(ya B) mâsiâm* | *bâbattari addhamâsâm* || 2 ||  
*egam kira chammâsam* . . , — schl.: *saṃkhâtê vi bhavê* | *sâhâi jam vâ paro u pucchâyâ* |  
*na ya nam ayâna(ânâi B)sesî<sup>1)</sup>* | *viânai esu chaïmattho* || 69 ||

6 (88 A, 90 B)<sup>2)</sup> 16<sup>b</sup> A, 22<sup>b</sup> B: *gaṇaharavâo; tam dirva devaghosam* | *soi-*  
*nam mûhanâ tahim tutthâ* | *aho janniena jattam* | *devâ kira âgayâ ihâm* || 1 || *ikkâ-*  
*rasa vi gaṇaharâ* | *sarve unnayavisâlakulavânâsâ* | *Pîrvâi majjhîmâe* | *sumosadhâ janna-*  
*vâdummi* || 2 || *paḍham' ittha Im dabhûi<sup>3)</sup>* || 3 || *Maṇḍia Moria<sup>3)</sup>* || 4 || *jamkârâna ni-*  
*kkhamanam* | *buccham eesi âṇupurvîe* | *tittam ca Suhammâo* | *niravaccâ gaṇaharâ*  
*sesâ* || 5 || *jîve* 1 *kamme* 2 *tajjîva* 3 *bhîya* 4 *târisaya* 5 *bandhamukkhe* 6 | *devâ* 7 *nerâiâ*  
*vâ* 8 | *punne* 9 *paraloe* 10 *nivvânê* 11 || 6 || *pañcañham pañcasayâ* | *addhutthasayâ ya*  
*humi dūha gaṇâ* | *du* 15<sup>b</sup> *ñham ca juvalayānam<sup>4)</sup>* | *tisoe* 2 *huvâi gaccho* || 7 ||. — *tam*  
*pavvâiam soum* (im weiteren Verlauf: *te pavvâie soum*) *bio âgachai amarisenam* | *vaccâmi*  
*nam ânemî<sup>5)</sup>* *parâjñittâna tam samânam* || 19 ||, — *gaṇadhara* 2 v. 19-25, 3 v. 26-32,  
 3 v. 33. 34, 5 v. 36-40, 6 v. 41. 44, 7 v. 45-48, 8 v. 49-52, 9 v. 53-56, 10 v. 57-60,  
 11 v. 61-64, — *khitte* 1 *kâlê* 2 *jamme* 3 *gutta* 4 *m agâra* 5 *chaïmattha* 6 *pariâe* 7 | *keva-*  
*liu* 8 *âu* 9 *âgama* 10 *parinivvânê* 11 *tave* 12 *c' eva* || 65 || *dâragâhâ* || *Magahâguccharagâme* |  
*jâyâ tinn' eva Goamasaguttâ* | *Kullâgasamnivese jâu Viatto Suhummo a* || 66 ||, — schl.:  
*duvihovakkamakâlo<sup>6)</sup>* | *sâmâyârî a hânam c' eva* (? <sup>0</sup>*rîvîhi u jam c' eva H*) | *sâmâyârî*  
*tivîhâ* | *ohe dasahâ payuvibhâge* || 88 ||

7 (64: 65 B)<sup>7)</sup> 17<sup>b</sup> A, 24<sup>a</sup> B: *dasavihasâmâyârî; arihamte ramdittâ* | *caü-*  
*dasapuvvî tah' eva dasapuvvî* | *ikkârasamgasuttatthadhârae suvrasâhû a* || 1 ||  
*atthau 'ghaniryuktir vaktavyâ<sup>8)</sup>*: so in A: in B gehört: *ari<sup>0</sup>* noch zum vorigen Ab-  
 schnitt, als v. 89, und der Zusatz lautet: *itth' amtare ohanijjuttî<sup>8)</sup>* *bhâñiavvâ* || 90 ||

*icchâ* 1 *micchâ* 2 *tahakkâro* 3 | *âvasiyâ ya* 4 *nisîhî<sup>9)</sup>* 5 | *âpucchânâ ya* 6 *paḍi-*  
*pucchâ* 7 *chamdanâ ya* 8 *nimamtanâ* 9 || 1<sup>10)</sup> || *vasam payâ ya kâlê* 10 *sâmâyârî bhavê*  
*dasavihâ<sup>11)</sup>* *u* | *eesim tu payânânam* | *puttea parivânam buccham* || 2 ||. — *vâyana paḍisuna-*  
*ñâe* | *uraese suttaatthakahañâe* | *avituham eam ti tahâ* | *paḍisunañâe tahakkâro* || 27 ||  
 . . *âvassiam ca ninto* | *jam ca ayamto nisîhiam kuñâ* | *eam iccham nâam* | *gañivara*  
*tubha 'ntie nimam<sup>12)</sup>* || 29 ||, — || 32 || *siyyam<sup>13)</sup>* *thânam ca jahim* | *ceei<sup>14)</sup>* *tuhim nisîhiâ*

1) *saṃkhyâtîtan api bhavân; anâsese ti anatiçayâvadhyaḍye 'tiçayarahite H.*

2) am Schlufs in A || 883 ||, s. p. 745 not.<sup>6)</sup>

3) in B voller Text.

4) *yugalakkayo.*

5) *nayâmi.*

6) *dvididhaç câ 'sâv upakramakâlaç ce 'ti samâsah.*

7) am Schlufs in A || 949 || statt: 947 (883 + 64)! es ist resp. hierbei wohl der erste Vers in seiner doppelten Form gezählt, und außerdem sind eben wohl (cf. v. 35) wie in B 65, nicht 64 vv. in Anrechnung gebracht.

8) s. 17, 61. 62; über die *ohanijjuttî*

s. unten Nros. 1922 ff. 9) *nishedhena ni(r)erittâ naiشهدhiki.*

10) also ein neuer Anfang, zwei Verse in A als 1 gezählt.

11) im *uttarajjh.* 26 steht *âvassiyâ* an der Spitze; s. 17, 48. 62. oben p. 726.

12) *nirgachan; âgachan; etad âvaçyakî-naiشهدhikîdvayam, ichâmi jnâtuṃ he gañivara yushmadantike sâksham.*

13) *çayyâṃ.*

14) *jânâti, athavâ karoti.*



hoi | jamhâ tattha nisiddho | tejaṃ nisîhiâ hoi || 33 || âvassiaṃ ca niṇto | jaṃ ca ayaṃto  
nisîhiaṃ kuṇāi<sup>1</sup> | siyyâ nisîhiâe | nisîhiâ abhîmuho hoi || 34 || jo hoi nisiddhappâ | ni-  
sîhiâ tassa bhâvao hoi | avisuddhassa (aṇisi<sup>o</sup> B) nisîhia | keralamittam havâ saddo<sup>1</sup>)  
|| 35 || âvassayammi niamâ (âv. jutto BH) | niamanissiddhu tti hoi nâyarvo | ahavâ vini-  
siddhappâ | niyamâ âvassae jutto || 35 (! 36 B) ||, — schl.: eam sâmayâriṃ | jūṃ-  
jūṃtâ caraṇakarāṇa-m-âuttâ | sâhû khavaṃti kammaṃ | aṇegabharasamciam aṇamtaṃ  
|| 64 (65 B) ||

8 (211, 214 B)<sup>2</sup>) 21<sup>b</sup> A, 29<sup>b</sup> B: uragghâyaniiyyuttî; ajjhavasâṇa 1 ni-  
mitte 2 âhâre 3 reaṇâ 4 parâghâe 5 | phâse 6 âṇâpâṇû 7 sattaviham jhiiyyae<sup>3</sup>) âuṃ || 1 ||  
daṃḍakasasattharajjû | aggî udagapadanam viṣam valâ | sîuṇham arâi bhaam | khuhâ  
pivâsâ ya râhî a || 2 || muttapurîsanîrohe | jinnâjîṇne abhouṇe bahuso | ghaṃsaṇgholana-  
pîlana | âussa uvakkamâ ee || 3 || devâ neraû vâ | asaṃkharâsâvâ ya tiri maṇuâ |  
huṃti niruvakkamâ û | duhâ viṣesû muṇeavvâ || 4 || jēṇi âuṇi uvakkamiiyyâi | appasama-  
tthēna iaragenâ 'ri | so ajjharasâṇâi | uvakkamaṇuvakkamo iro || 5 || kâleṇa kao kâlo  
. . || 6 || niddhūmayam ca gâmaṃ . . || 4<sup>4</sup>) ||. — titthayaro kiṃkâraṇam bhâsâ sâ-  
mâiam tu ajjhayanam | titthayanamaguttaṃ kammaṃ me veivvam ti || 19 || tam ca  
kham veiiyâi | agilâe dhammadesanâhîṃ | bajjhai<sup>o 5</sup>) || 20 || niamâ maṇuagâe<sup>o 5</sup>) || 21 ||  
Goama-m-âi sâmiam tu | kiṃkâraṇe nisâmiṇti | nâṇassa, tam tu suṇdara | maṇ-  
gulabhâvâṇa<sup>6</sup>) uvaladdhî || 21 (! 22 B) || hoi parittivittî | saṇjama tara pâvakanmaagga-  
haṇam | kammarivego a tahâ | kâraṇam asarîrayâ c' eva || 22 (23 B) || — paccaya-  
nikkhevo . . || 26 || — vîriabhâve a tuhâ lakkhaṇam eam . . || 29 || — ikkikko a sayarîho |  
satta nayasayâ haraṃti eam tu<sup>7</sup>) | anno vi a âeso | paṃc' eva sayâ nayâṇam  
tu || 36 || eehiṃ diṭṭhivâe | parivâṇâ suttaatthakahaṇâ ya | îha puṇa aṇabbhuvagamo |  
ahigâro tîhiṃ osammaṃ<sup>8</sup>) || 37 || u' atthi naehiṃ vihîṇam | suttaṃ attho a jîṇamae  
kiṃci | âsayya u soâraṃ<sup>9</sup>) | nae nayavisârao bûâ || 38 ||

mûḍhanaṇam<sup>10</sup>) suam kâliam tu | na nayâ samoaraṃti îham | apahutti<sup>11</sup>)  
samoâro | u' atthi pahutte<sup>12</sup>) samoâro || 39 || jâvaṃti ayya Vaîrâ<sup>13</sup>) | apahutte<sup>11</sup>) kâliâ-  
ṇuogassa | teṇi âreṇa pahuttaṃ<sup>12</sup>) | kâliasua diṭṭhivâe a || 40 || Tuṇbaravaṇasaṇu-  
vesâu niggayam piṇ<sup>14</sup>) sagâsa-m-allîṇam | chammâsiam chasu jayam | mâû samanniam<sup>15</sup>)

1) keralaçabdamaâtram eva bhârati. 2) am Schlufs in A || 1162 || statt: 1160 (949 + 211)!

3) jhibbhae B, khiiyyae H: bhidyate. 4) die vorhergehenden 3 Verse fehlen in BH, sind resp. auch in A nicht mitgezâhlt. da dieser Vers darin wie in B als (zweiter) v. 4 gezâhlt ist. 5) in B vollstândig. 6) jûânâya: tat tu suṇdaram, çubhetarapadârthânâm.

7) em eva B.

8) uss<sup>o</sup> B.

9) vihîṇam, âçritya puṇaḥ çrotâraṇ.

10) nach H (s. unten) beginnt von den in 2, 62, 63 aufgefûhrten Abschnitten (s. p. 744) das samavataraṇam mit v. 39, anumataṃ v. 100, kiṃ 104, katiridham 107. kasya 109, kva 116, keshu 156, katham 157, kijaceivam 179, kati 180, sâmtaraṇi 183, avirahitam 184, bhava 186, âkarsha 187, sparçanâ 189, nirukti 191.

11) apuha<sup>o</sup> BH: aprihaktam; s. 17, 63.

12) puh<sup>o</sup> BH.

13) Vayara B, ârya Vaîrâh; zu Vajra s. Bhaṇḍarkar Rep. 1887

p. 136. 137.

14) piṇ B; pituh.

15) yatam prayatnavamtaṃ; mâtrâ ca samavritam.



*vaṇḍe* || 41 || *jo gujjhagehim bâlo | nimantio bhoṇṇunmi*<sup>1)</sup> *vāsante | n' icchāi viṇṇā*<sup>2)</sup>-  
*viṇṇo | taṃ Vāṛarisiṃ namaṇsāmi* || 42 || *Uyyeṇīe jo jaṃbhagehim | āṇakkhiṇṇa*<sup>3)</sup>  
*thua*<sup>4)</sup> *māho | akkhīṇamahāṇasiṃ | Sīhagiripasamsiṇṇa vaṇḍe* || 43 || *jassa aṇṇuṃṇāe*  
*vāyagattāṇe Dasapurammi nayarammi | derehim kayā mahimā | payāṇusāriṇṇa namaṇ-*  
*sāmi* || 44 || *jo kaṇṇāi dhaṇeṇa ya | nimantio juvvaṇammi gihivāṇā | nayarammi Ku-*  
*sumanāme*<sup>5)</sup> | *taṃ Vayara*<sup>6)</sup> *risiṇṇa namaṇsāmi* || 45 || *jeṇu 'dharid'*<sup>7)</sup> *viyyā | āgāsa-*  
*gamā mahāparinudāya*<sup>8)</sup> | *vaṇḍāmi ayya Vayaram*<sup>9)</sup> | *apacchimo jo sucharāṇṇa*<sup>10)</sup>  
 || 46 || *bhaṇāi a dhāṇḍiyyā | Jambuddivaṇṇa imāi viyyāte | gaṇṇiṇṇa Māṇasaṇagaṇṇa*<sup>11)</sup> |  
*viyyāe esa me visao* || 47 || *bhaṇāi a dhāreavā | na hu dāyavā mae imā viyyā | appi-*  
*ḍḍhiā ya maṇṇā | hohiṇṇi*<sup>12)</sup> *au*<sup>13)</sup> *paraṇ aṇṇe* || 48 || *Māhesuri*<sup>14)</sup> *sesā | puriṇṇa niā*  
*huāsaṇagihāo | gayanaṇyulam āraṇṇā | Vayureṇa*<sup>15)</sup> *mahāṇubhāgeṇa* || 49 || *apuhutte*<sup>16)</sup>  
*aṇṇogo | cuttūri duvāra*<sup>17)</sup> *bhāsā ege | puhuttā*<sup>18)</sup> *ṇuogukaraṇe | te attha tao n*<sup>19)</sup> *vi-*  
*cchinnā*<sup>20)</sup> || 50 || *deviṇḍaravāṇḍehiṇṇa | mahāṇubhāgehiṇṇa*<sup>21)</sup> *Rakkhiayyehiṇṇa | jugam*  
*āsayya vihatto | aṇṇogo to kao caihā* || 51 || *māyā ya Ruddasomā | piyā ya nāme(ṇa)*<sup>22)</sup>  
*Somadevu tti | bhāyā ya Phaggurakkhiā | Tosuliputtā ya āyariā* || 52 || *viyya-*  
*vaṇṇa*<sup>23)</sup> *Bhaddagutte | Visuṇṇa Puḍhaṇṇa ca tussa puṇṇagayam | puṇṇavā*<sup>24)</sup> *a bhāyā |*  
*Rakkhiakhaṇṇehi jaṇṇo u* || 53 || *kālasuṇṇa ca isibhāsiyāṇṇa | tāo a sūru-*  
*pannattā | sarro a diṭṭhivāo | caṭṭhāo hoi aṇṇogo* || 54 || *jaṇṇa ca mahākappasuṇṇa |*  
*jaṇṇi a sesāni cheasuttāni | caruṇṇakaraṇāṇṇuoga tti | kāliatthe uvagayāni*<sup>25)</sup> || 55 ||

*bahuraya*<sup>26)</sup> 1 *paesa* 2 *uvvatta* 3 | *sāṇuccheyā*<sup>27)</sup> 4 *dugu* 5 *tiga* 6 *aba-*  
*ddhiā* 7 *c' eva* | *satt' ee niṇṇaya*<sup>28)</sup> *khalu | titthanmi u Vaddhamāṇussa* || 56 || *ba-*  
*huraya Jamātipabharā | jīrapaesa u Tīsaṇuttā*<sup>29)</sup> | *avvatt' Asādhāo | sāṇucche*<sup>30)</sup>  
*ṇsamittā*<sup>31)</sup> || 57 || *Gaṇḍāu dokiriā | Chalugā*<sup>32)</sup> *terisiṇṇa uppattā*<sup>33)</sup> | *therā ya*  
*Gotṭhā*<sup>34)</sup> *māhila | puḍṭham*<sup>35)</sup> *abaddham parivimti* || 58 || *Sāvatthi* 1 *Usabhūṇṇam* 2  
*Sebiā*<sup>36)</sup> 3 *Mahilā*<sup>37)</sup> 4 *Ullagātīraṇṇa*<sup>38)</sup> 5 | *para-m-Amṭaraṇṇi*<sup>39)</sup> 6 *Dasapura* 7 *Rahavīra-*  
*puram*<sup>40)</sup> *ca nayarāṇṇa* || 59 || *caṇḍasa* 1 *solasa* 2 *vāsā* | *caṇḍasa* 3 *visuttarā ya dunnī*  
*sayā* 4 | *aṭṭhāvāsā ya duve* 5 | *paṇc' era sayā ya coḷā* 6 || 60 || *puṇṇa sayā culasā*<sup>7</sup> |  
*chac c' eva sayā navuttarā* 8 *huṇṇi | nāṇuppattāi duve | uppannā, nirvve sesā* || 61 ||

1) °ṇeṇa B. 2) viṇṇā B. 3) āṇi° B. 4) thūa B. 5) Pātaliṇṇaputre.

6) Vāira B. 7) s. 16, 251. 479. 17, 63. oben p. 664. 8) °ṇṇāo B II. 9) Vāiraṇṇa B.

10) dhar° B. 11) s. 16, 391. 12) °haṇṇi B. 13) ao B.

14) °ri° B; Māheṇ. varyā nagaryāḥ. 15) Vāi° B. 16) °hatte B.

17) °ri B. 18) puḥa° B. 19) ya B. 20) bu° B.

21) bhāve° B. 22) °meṇa B. 23) °maṇṇa B. 24) paṇḍāo B. 25) °yāiṇṇa B.

26) zu den 7 *nihava* s. Leumann 17, 91-135. Peterson Report 1884/6 p. 7. 286-288.

27) *samucchā* B. 28) °gā B. 29) °ttāo B. 30) *sāma*° B. 31) *Su*° B.

32) *Shataḥiṇṇā* H. 33) s. die *therāvali* § 6 bei Jacobi *Kalpas*. p. 79.

34) *Gu*° B. 35) *sprishṭaṇṇa*. 36) *Seā*° H, *Ḷvetarika*.

37) *Mi*° H, °la B. 38) *Ullu*° BH; *Ullukā*°. 39) *purim*° B II.

40) *Rathā*°; *Paṇṭikaprabhavasthānam*.

*caüdasā* (14) *vāsāni tayā* | *Jiṇeṇa uppāḍiassa*<sup>1)</sup> *nāṇassa* | *to Bahurayāna ditthi* | *Sāvattthi samuppannā* || 62 || *jiṭṭhā Sudamsaṇa Jamāli Nuyya Sāvattthi Tmdu-guyyāne* | *pañcasayā ya saḥassaṇ* | *Dhamkeṇa Jamāli muttiṇaṇ* || 63 ||

*solasā* (16) *vāsāni tayā* | *Jiṇeṇa uppāḍiassa nāṇassa* | *jīrapaesīaditthi* | *Usa-bhapurāmmi samuppannā* || 64 || *Rāyagihe Guṇasilāe* | *Vusu caüdasapuvvi Tisaguttio* | *Āmalakappā nayarī* | *Mittasirī kīra piḍḍā*<sup>2)</sup> || 65 ||

*caüdasā do vāsasayā* (214) | *tāā siddhiṃ gayassa Vīrassa* | *avvattagāṇa*<sup>3)</sup> *ditthi* | *Seubiāe samuppannā* || 66 || *Seabi-Polī-*“*sāḍhe* | *joge taddivasa*<sup>4)</sup> *hiyasūle u* | *So-hammī*<sup>5)</sup> *Nahīṇagumme* | *Rāyagihe Murīa-Balabhadde*<sup>6)</sup> || 67 ||

*vīsā do vāsasayā* (220) | *tāā siddhiṃ gayassa Vīrassa* | *sāmuccheīaditthi* | *Mihīlapurīe*<sup>7)</sup> *samuppannā* || 68 || *Mahīlāe*<sup>8)</sup> *Lacchihare*<sup>9)</sup> | *Mahagiri Koḍinna Āsamitte a* | *neunīa ṇupparāe* | *Rāyagihe Khaṇḍarukkā ya* || 69 ||

*aṭṭhāvīsā do vāsasayā* (228; Metr.!) | *tāā siddhiṃ gayassa Vīrassa* | *dokiriā-ṇaṇ ditthi* | *Ullama*<sup>10)</sup> *tīre samuppannā* || 70 || *nāi khedājanava ollaga*<sup>11)</sup> | *Mahagiri Dhaṇa*<sup>12)</sup> *gutta ayyaGaṅge a* | *kiriā do Rāyagihe* | *Mahātavotīra Maṇiṇiḅe* || 71 ||

*pañcasayā coālā* (544) | *tāā siddhiṃ gayassa Vīrassa* | *puri-m-Āṇṭaraṇ-jiāe*<sup>13)</sup> | *terāsīaditthi samuppannā* || 72 || *pura-m-Āṇṭaraṇji*<sup>14)</sup> *Bhuagihū*<sup>15)</sup> | *Balasirī Siriguttu Rohagutte a* | *parivāya puttāsūle*<sup>16)</sup> | *ghosaṇapaḍisehaṇā vāe* || 73 || *vicchua* 1 *sappe* 2 *mūsaga* 3 *niḅi* 4 *varāhi* 5 *a kāgi* 6 *poḍā* 7 | *eāhiṃ viyyāhiṃ so u parivāyago ku-salo* || 74 || *moriā*<sup>17)</sup> 1 *nāūli* 2 *birāli* 3 | *ragghī* 4 *sīhi a* 5 *ulugi* 6 *ovā* 7 | *eāo viyyāo* | *giṇha parivāyamahaṇṭo* || 75 || *Siriguttēna*<sup>18)</sup> *vi Chalugo* | *chāmmāsa vikuddhiṇṇa rāya-jio*<sup>19)</sup> | *āharaṇa kuttīāvāna* | *coālā*<sup>20)</sup> *sayaṇ tu pucchāṇaṇ* || 76 || *nava dāvva guṇā sattarasa kamma sattāiṇi ya*<sup>21)</sup> *do paṇayā* | *savve vi caūhiṃ guṇiā* | *coālasayaṇ tu pucchāṇaṇ* || 77 || *bhāmī* 1 *jaluṇā* 2 *ṇila* 3 *naha* 4 *kāla* 5 *disā* 6 *maṇo* 7 *ya appā ya*<sup>22)</sup> | *bhannaṇṭi nav' eāiṇ* | *sattarasa guṇā ime huṇṭi*<sup>23)</sup> || 78 || *rūva* 1 *rasa* 2 *gaṇḍha* 3 *phāsā* 4 *saṅkhā* 5 *purimūṇa* 6 *maha puhuttāṇ* 7 *cu* | *saṇjoga* 8 *vioga* 9 *parā* 10 *paratta* 11 *buddhī* 12 *suhāṇ* 13 *dukkhāṇ* 14 || 79 || *icchā* 15 *dosa* 16 *payattā* 17 | *itto kammaṇ tayaṇ ca paṇcavihaṇ* | *ukkhevaṇu* 1 *rakkhe-vaṇa*<sup>24)</sup> 2 *pasāraṇā* 3 *kumcaṇaṇ* 4 *gamaṇaṇ* 5 || 80 || *sattā* 1 *sāmmaṇaṇ* 2 *ciā*<sup>25)</sup> | *sāma-nna*<sup>26)</sup> *vīsayaāvīseso a* 4 | *samavāo a payatthā*<sup>27)</sup> 5 *savve vi a huṇṭi chattiṣaṇ* || 81 || *payāe agāreṇa*<sup>28)</sup> *no kīro bhaya nisehuo savve* | *guṇiā coālā*<sup>29)</sup> *sayaṇ* | *pucchāṇaṇ pucchio devo*<sup>30)</sup>

1) *utpāditasya*.2) *piḍḍagāi* H.3) *ava*° B.4) *tadi*° B.5) °*ma* B.6) *Maurya-Balabhadro rājā*.7) *Mahi*° B, *Mithilāpurīyām* H.8) *Mihī*° B.9) °*ghare* B.10) °*ga* B, *Ulluga* H; *Ullukā*°.11) *Ulluga* B, *Ullugā* H.12) *dhaṇu* B.13) °*raji* B.14) *puri*° B.15) *bhūaguha* BH. 16) *po*° H; Bauch, nicht: Kleid (Leum. 17, 116), s. *Hāla*<sup>2</sup> p. 29.17) *mori* B.18) *sira*° B.19) *vājji* B.20) *caü*° B.21) *sattāiāi* B.22) s. Leumann 17, 121<sup>n.6</sup>.23) *anne* B.24) *ṇi*° B.25) *pi a* B.26) *sāva*° B.27) *ottho* B.28) *a* fehlt B.29) *caü*° B.30) °*vā* B.



|| 82 || *ikkikko caüguñu*<sup>1)</sup> | *coâlasayañ hariyya pucchâñañ* | *sarvesu jâiesuñ* | *puñar ari do c' eva râsio*<sup>2)</sup> || 83 || *puñhavi tti dei liññhuñ* | *deso vi samaññajññimgu tti* | *puñdhavi tti no apuñdhavi* | *dehi tti u dei toññ*<sup>3)</sup> || 84 || *jîvâ* 1 *jîvañ* 2 *no jîva* 3 *eva tatto a no ajîvañ tu* | 4 *puñdhavâisu vi evañ* | *caïro caïro a nûyavâ*<sup>4)</sup> || 85 || *jîvam ajîvañ dâññ* | *no jîvañ jâio*<sup>5)</sup> *puñar ajîvañ* | *dei carimunnñi jîvañ* | *na u*<sup>6)</sup> *no jîvañ sajîva-dalañ* || 86 || *vâe parâjio so* | *nivrisuo kârio narimñeña*<sup>7)</sup> | *ghosâriañ ca nayare* | *jayai jino Vaddhamâññu tti* || 87 ||

*pañcasuyâ culasîû* (584) | *taïâ siddhiñ gayassa Vîrassa* | *abbaddhiñña*<sup>8)</sup> *diññhi* | *Dasapuranayare samuppanñâ* || 88 || *Dasapuranayar' Utthu*<sup>9)</sup> *ghare* | *ayya-Rakkhia Pîsamitta*<sup>10)</sup> *tiagañ ca* | *Gutthâ*<sup>11)</sup> *mâhila navama tthamesu*<sup>12)</sup> *pucchâ ya Vinñjhassa* || 89 || *puñño jahâ abaddho* | *kañcuññañ ka(ñ)cuo*<sup>13)</sup> *samunnei* | *evañ puññham abaddhañ* | *jîvañ*<sup>14)</sup> *kammañ samunnei* || 90 || *paccakkhâññañ seañ* | *aparimâññeña hoi kâyañvañ* | *jesiñ tu parimâññañ* | *tañ datthunñ*<sup>15)</sup> *âsasâ hoi* || 91 ||

*chavvasasayâññi nuruttarâññi* (609, Metr.!) | *taïâ siddhiñ gayassa Vîrassa* | *to Boñiñña diññhi* | *Rahavîrapure samuppanñâ*<sup>16)</sup> || 92 || *Rahavîrapurañ nayarañ* | *Dîra-gam uyyâñam ayyaKaññhe a* | *Sivabhûiss' wahiññi u* | *pucchâ*<sup>17)</sup> *theriñña kohañña ya* || 93 || *uhâe pañnuttanñ* | *Boñiya Sivabhûi uttarâhi imañ* | *micchâdamsaññam inam o* | *Rahavîrapure samuppanñañ* || 94 || *Boñia Sivabhûio* | *Boñialimngassa hoi uppattî* | *Koñiñña Kuttavîrâ* | *paramparâphâsam*<sup>18)</sup> *uppanñâ* || 95 ||

*evañ ee kahiâ* | *osappiññe u niññhagâ satta* | *vîravarassa parayañe* | *sesâññam*<sup>19)</sup> *parayañe na tthi* || 96 (nochmals 95 A!) || *mutthiññam esiñ ikkam* | *sesâññam jâvajivâ diññhi* | *ikkikkassa ya itto* | *do do dosâ muññeavâ* || 97 (96 A) || *satt' eâ diññhi* | *jâi-jarâmaraññagabbhavasahâññañ* | *nûlañ samsâvassa u* | *havaññi niggaññthariveneññam* || 98 (97 A) || *parayañaññiññiyâññañ* | *jañ tesiñ kâriañ jahiñ jattha* | *bhayaññ parihavaññe* | *mûle taha uttaragunñe a* || 99 (98 A) || *micchâdiññhiññañ* | *jañ tesiñ k. j. j.* | *savvaññ pi tayañ suddhañ* | *m. t. u. a* || 100 (99 A) ||

*tavasaññamo aññumao* | *niggaññthaññ parayaññañ ca varahâro* | *sadduyyasû-ññam*<sup>20)</sup> *puña* | *nivvâññam saññjamo c' eva* || 101 (100 A) || *âyâ khahu sâmaññam* | *paccakkhâ-yaññ tao havaññ âyâ* | *tañ khahu paccakkhâññañ* | *âvâe sarvadavvâññañ* || 102 (1 A) || *sûva-yyajogavira* | *tigutto chasu saññjao* | *wañitto jayamañño* | *âyâ sâmaññam hoi* || 103 (2 A) || *padhamannñi survajivâ* | *bîe carime a sarvudavvâññi* | *sesâ mahavvayâ khahu* | *tadegadesena davvâññañ* || 104 (3 A) || — *sâmaññam ca tivhañ* | *sammatta-suaññ tahâ*

1) °o B. 2) °sio B. 3) yâi B. 4) nea° B. 5) jîio B. 6) 3) ya B.

7) °ñañ B. 8) aba° B. 9) nagarucchu B. 10) °tti B<sup>1</sup>, °tte B<sup>2</sup>.

11) unklar B. 12) ma fehlt B. 13) kañcuu B. 14) °vo B.

15) *duññham* BH. 16) so auch H, in B lautet das zweite Hemistich: *Rahavîrapure nayare khamaññâ pîsamññiyâ jâiyâ*; s. meine Abh. über den *Kupakshakauçikâditya* Sitzungsber. Berl. Ak. 1882 p. 797. 17) *puvva* H. 18) *sarçaññi*.

19) *arhatâññ*. 20) *saddujusî°* B, *çabda-ññisûtrayoh*.



*carittam ca | duriham e' eva carittam | agaram anagaram ceva || 107 ||, — ajjhayanam  
pi a tivham | sutte atthe a tadubhae e' eva | sesesu vi ajjhayanesu<sup>1)</sup> hoi es' eva ni-  
yyutti || 108 || jassa samâno appâ | sanjame nîame tare | tassa samâiam hoi | ù  
kevalibhâsiam<sup>2)</sup> || 109 ||, — jo samo sarvabhûesu | tasesum thâvaresu a | tassa samâiam  
hoi | ù kevalibhâsiam<sup>2)</sup> || 110 || sâvayyajogam parivayyanatthâ | samâiam kevaliam pa-  
sattham | gihatthadhammâ paramam ti naccâ | kuyyâ buho âyahiam paratthâ || 111 ||  
sarram ti bhânûnam | rirai khali jassa sarvâ n' atthi | so sarvavirûvâi | cukkai desam  
ca sarram ca || 112 || samâiammi u kae | samano ùva sâvao havai jamhâ | eena kârane-  
nam | bahuso samâiam kuyyâ || 113 (114 B) ||*

*mânussakhittajâi | kularivârugga âvam buddhi | savaṇṇuggaha saddhâ sanjamo a  
logammi dulahâ || 157 (59 B) || imdialaddhi nirvattanâ ya | payyatti nirvahanayakhemam |  
dhâyarogum saddhâ | gâhaga vaoga attho a || 158 || cullaga 1 pāsaga 2 dhanne 3 | jûe 4  
rayane a 5 sumiṇa 6 cakke 7 a | camma 8 jue 9 paramânu 10 | dasa diṭṭham tã maṇua-  
lambhe || 159 ||, — anukampa 1 kâmaniyyara 2 bâlâtave 3 dâna 4 viṇaya 5 vibbhanṇe 6 |  
samjoga 7 vipphaoge 8 | vasaṇi 9 ùsava 10 iddhisakkare 11 || 75 (77 B) || viyye 1 minṭhe 2 taha  
imdanâga 3 kayapunna 4 Puppasâlasue 5 | Siva 6 du Mahuravani bhâna | Âbhira Da-  
sann-Ilâputte 11 || 76<sup>3)</sup> || so rânarajûhavi | kamtare surihânukampâe | bhâsuravara-  
bumdidharo | devoremâno jûo || 77 || abhuttâne viṇae | parakkame sâhusevaṇâe a |  
sammaddamṣanalambo | virayâ virai virai a || 78 ||, — sammattassa suassa ya | bâva-  
tthi sâgaroramâim thii | sesâna purvakodi | desinâ hoi ukkosâ || 79 ||, — sammaddiṭṭhia-  
moho . . || 191 ||*

*Damadaṇṭe 1 Meayye 2 Kâlagapuchâ 3 Cûlâi 4 Attea 5 | Dhammarui 6 Ilâ 7 Teali 8  
samâie atthi udâharanâ || 195 || dâragâhâ, — || 204 || dhîro Cûlâiputto | muṇṇgalâ-  
him<sup>4)</sup> câlani vva kao | so taha vi khayyamâno | paḍivanno uttamam attham || 205 ||  
addhâyyehim râmdiehim | puttam<sup>5)</sup> 21<sup>b</sup> Cûlâiputtenam | devindâmarabhavanam |  
acharagṇasamkulam rammam || 6 || dâ(ram) 4, — sayasâhassâ gamthâ | sahassa puṇca  
ya divaddham egam ca | thaviâ egasiloge | samkhevo esa nâyarvo || 7 || jinṇe bhoṇam  
Attea<sup>6)</sup> | Kavilo pâninam dayâ | vihassai avissâso | Paṇcâlo thîsu maddavanam || 8 ||  
dâ(ram) 5 ||, — soṇa anâuttim | anabhîo vayyûna<sup>7)</sup> anagam tu | anavayyayanam va-  
gao | Dhammarui nâma anagâro || 9 ||, — parijânûna jîve | ajjive jânâ parimâe |  
sâvayyajogakaranam | parijânai se Ilâputte || 10 || dâ(ram) 7 ||, — schl.: paccakkhe  
datthimam | jivâjîve a punnapâvam ca | paccakkâyâ jogâ | sâvayyâ Tealisuenam || 11  
(214 B) || dâram 8 (f. B) ||*

1) s. 17, 67<sup>n</sup>.

2) s. oben p. 713.

3) *anukampâpravâṇacitto jivah samâ-  
yikam labhate, vaidyavat . ., Pushpaçâlasutavat, Çivarâjarishivat, Madhurâdvayavâsivanig-  
drayavat, bhrâtrîdvayavat, Âbhiravat, Daçârṇa-Bhadrarâjavat, Ilâputravat.*4) *kâtikâbhih.*5) *pattam BH, prâptam.*6) *Âtreya evam âha: jîṇabhôjanam  
âsevanîyam ârogyârthinâ; — zu Âtreya als Arzt s. Vorl. ind. Lit.-G.<sup>2</sup> p. 288.*7) *âkuttiç chedanam himsâ, anam pâpam tad bhîtaḥ varjayitvâ.*

9 (139; 144 B)<sup>1)</sup> 23<sup>b</sup> A. 33<sup>b</sup> B: *namukkâranîyyutti; uppattî* 1 *nikkhero* 2 *payam* 3 *payattho* 4 *parivaṇā* 5 *vattū* 6 | *akkheva* 7 *pasiddhi* 8 *kame* 9 *paouṇa* 10 *phalaṇ* 11 *namukkâre* || 1 || *dâragâhâ* | *uppannâṇuppanno* | *itthu nayâi negamassa* *uppanno* | *sesâṇam uppanno* | *jaṁ katto rivihāsâmittâ* || 2 || *savuttāna vāyaṇâ laddhio* *a* | *padhame nayattie tiviham* | *uyyusuapadhamarayan* | *sesanuyâ laddhim icchamti* || 3 || *niṇhâi*<sup>2)</sup> *davabhâroravūttojam kuyyasammadittio* | *nevâiam payam davabhâra-* *samkoṣa payattho* || 4 || *dâ*<sup>o</sup> 4 || *caūro vi negamunao* | *vavahâro samguho thavaṇu-* *vayyam* | *uyyusuapadhamacarime* | *icchâ bhâvam ca saddamao* || 5 || *duvihâ parivaṇâ* *chappayâ ya* | *navahâ yu chappayâ ñam o* | *kiṇ*<sup>3)</sup> *kassa keṇa va kaham* | *keraciram kai-* *riho va bhava* || 6 || *dâram* || — *kiṇ jâro tappariṇao* | *purvapadivannao u jîrâṇam* | *jîrassa* *va jîrâna va* | *paḍucca paḍivayyamâṇam tu* || 7 || . . . *samsârâduvî* | *micchattomnâṇa-* *mohiapuhâe* | *jehim kaya desiattam* | *te arihamte paṇivayûmi* || 23 || . . . || 32 || *ṇḍia-* *visayakasâe* | *parisâhe veṇâ wassagge* | *ee ariṇo hamtâ* | *arihamtâ teṇa vuccamti* || 33 (38 B) ||, — *arahamtanamukkâro* | *jîvam moei bhava(saha)ssâo* | *bhâveṇa kîramâṇo* | *hoi puṇo bohilâbhâe* || 37 || *arihamtanamukkâro* | *dhannâṇa bhavakkhayan* *kurimtâ-* *ṇam* | *hiyuyam aṇummutamto* | *visuttiâ vârao hoi* || 38 (43 B) || *arahamtanamukkâro* | *eram khahu vannio mahatthu tti* | *jo maraṇammi wagae* | *abhiikkhayan kîrâi bahuso* || 39 || *arahamtanamukkâro* | *savapâvappanâsaṇo* | *maṅgalâṇam ca sarvesim* | *padha-* *mam harâi maṅgalam* || 40 || *dâ* 1 ||

*kamme* 1 *sippe* 2 *a riyyâ* 3 *ya* | *maṇṭa* 4 *joge* 5 *a âgame* 6 | *attha* 7 *jattâ* 8 *abhi-* *ppâe* 9 | *tave* 10 *kammakkhae* 11 *ia* || 41 || *dâragâhâ* || *kummam jam aṇâyarîo* | *-vaesiaṇ si-* *ppam annahâ-bhîhiam* | *kisi-vâṇiyyâiam* | *ghaḍalohârâbheam ca* || 42 || . . . || 48 || *âgama-* *siddho savvaṇṇapârao Goamu vva guṇarâsî* | *paūrattho atthapuruvva* | *mammaṇo* *atthasiddho a* || 49 || *dâra* 7 ||, — *jo niccasiddhajatto laddhavarao jo a tumḍiâi vva* | *so* *kira jattâsiddho* | *abhippâu buddhipayyâo* || 50 || *viulâ vimalâ suhumâ* | *jussa māi jā* *caūrvihâ erâ* | *buddhie sampanno subuddhisiddho imâ sâ ya* || 51 || — *ia siddhâṇam* *sukkham* | *aṇoramam na'tthi tassa ovammaṇ* | *kiṇci risesen' itto* | *sûrikkham ñam su-* *naha buccam* || 98<sup>4)</sup> ||, . . . || 102 || *siddhâṇa namukkâro jîvam moei*<sup>o</sup> || 103 || . . . *biiam hoi* *maṅgalam* || 106 || *dâ* 2 ||

*âyarīyanamukkâro jîvam moei*<sup>o</sup> || 110 || . . . *taiam hoi maṅgalam* || 113 || *dâ* 3 ||

*bârasaṅgo jîṇakkhâo* | *sajjhâo kahio buhehim* | *tam uvaṣamti jamhâ uvajjh-* *âyâ teṇa vuccamti* | 115 || . . . *uvajjhâyanamukkâro jîvam*<sup>o</sup> || 118 || *uvaoro dhannâṇa*<sup>o</sup> || 119 || *uvaoro evam khahu*<sup>o</sup> || 120 || *uvaoro savrapâra*<sup>o</sup> | *maṅgalâṇam caūttham havuī* *maṅgalam* || 121 || *dâ* 4 ||, — *sâhûṇa namukkâro* | *jîvam moei bhavasahassâo* | *bhâveṇa* *kîramâṇo hoi puṇo bohilâbhâe* || 128 || *sâhûṇa namukkâro* | *dhannâṇa*<sup>o</sup> || 129 || <sup>o</sup> | *eram* *khahu*<sup>o</sup> || 130 || <sup>o</sup> | *maṅgalâṇam ca sarvesim paṇcamam harâi maṅgalam* || 131 || *dâra* 5 ||

1) am Schlufs in A || *gâthâ* 1301 ||, statt: (1160 + 139) 1299!

2) *nihnavâdih*.

3) s. oben p. 713. 744.

4) zu v. 72. 73. 83-102 s. *Aupap.* § 168-188.



eso pañcanamukkâro savvapâvapañsaño | mañgalânam ca savvesiṃ pa-  
dhamam havai<sup>1)</sup> mañgalam || 132 || dâram 6 || .., — schl.: iha loi (loe B) atthakâmâ |  
âruggaam abhiruî a nishpattî | siddhî a saggasukule | paccâvâi(°yâi B)<sup>2)</sup> a paraloē || 138  
(43 B) || iha logammi tidaṇḍî | sâdivvam(?) mâulim̃gavanam eva | paraloi(loe B) caṇḍa  
piṅgala | huṇḍia jâkkho a ditthamâ || 139 (44 B) ||

10 (100, 112 B)<sup>3)</sup> 25<sup>b</sup> A, 36<sup>b</sup> B: sâmaïaniyyuttî; naṇḍi aṇuogadâram |  
vihivad (!) uvagghâiam ca nâūnam | kâūṇa pañcamam̃gala | -m ârambho hoi suttassa  
|| 1 || ahavâ | kayapañcanamukkâro | karei sâmaïiam ti so 'bhihio | sâmaïiamgam eva  
ya | jam so sesam ao buccam || 2 || sūtram<sup>4)</sup> | akkhaliâ<sup>5)</sup> saṇhiâi | vakkhâṇacaikkæ  
darisiammi | suttapphâsianiyyutti | vittharattho imo hoi || 3 ||, — karaṇe bhae a aṃte |  
sâmaïa savvae a vayye a<sup>6)</sup> | joge paccakkhâṇe | jâvajjivâi tivihenam || 4 || dâragâhâ;  
nâmam thavanâ darie | khitte kâlē tah' eva bhâve a | eso khalu karaṇassa u | ni-  
kkhevo chavviho hoi || 5 ||, — khittassa na'tthi karaṇam | âgâsam jam a kittimo bhâvo |  
.. || 29 || kâlē vi na'tthi karaṇam | tahâ vi puṇa vaṃjaṇappamâṇenam | bava-bâlavâi-  
karaṇehiṃ negahâ hoi vavahâro || 30 (31 B) || jam vattaṇâirūvo | kâlo dāvvaṇa c' eva payyâo |  
to teṇa tassa tammi ca | na viruddham savvahâ karaṇam || 31 (32 B) || ahave 'ha kâlakara-  
ṇam | bavâi joisia gâvîsesenam | sattaviham tattha ciram | caūvviham thirasamuggâ-  
yam || 31 (! 33 B) || bavam ca 1 bâlavam 2 c' eva | kolavam 3 thiviloṇam 4 | garâi 5 va-  
ṇiam 6 c' eva | vitthî havai sattamâ 7 || 32 (34 B) || saūṇi 1 caūppaya 2 nâgam 3 kinthu-  
ggham ca 4 karaṇam thiram caūhâ | bahulacaūddasirattî saūṇi sesam tiam<sup>7)</sup> kamaso || 32  
(! 35 B) || pakkha tihio duguṇâ | durūvahinâ ya sukkapakkhammi | sattahie devasiam |  
tam cia rûvâhiam rattim || 33 (36 B) || kaṇha nisi taia dasamî | sattami caūddasîsu aha  
vitthî | sukkacâutthikkârasî | nisi atthami punnimâ ya divâ || 34 (37 B) || suddhassa paḍi-  
vaya nisim | pañcamidina atthamâ râimmi | divasassa bârasî punnimâi | rattim bavam  
hoi || (Zahl f. A, 38 B) || bahulassa caūthie divâ ya taha sattamî râimmi | ikkârasie  
divâ | bavakaraṇam hoi nâyavvam || 36 (39 B) || jivam ajive bhâve | ayyivakaraṇam tu  
tattha vannaî | jivakaraṇam tu diviam | suakaraṇam no a suakaraṇam || 37 (40 B) ||  
baddham abaddham tu suam | baddham tu divâlasamganiddittham | tattivariam aba-  
ddham | nisîham anisîha baddham tu || 38 (41 B) || bhûe parinayavigae | saddakara-  
ṇam tah' eva anisîham | pachannam tu nisîham | nisîhanâmam jaha 'jjhayanam  
|| 39 (42 B) || aggeṇiammi<sup>8)</sup> jahâ | Divâyamu jattha ega tattha sayam | jattha sayam  
tutth' ego | hammaî râ bhunjae râ vi || 40 (43 B) ||, — jumjanakaraṇam tiviam | maṇa-  
-raya-kâehim maṇasi savvâi | satthâni tesi bheo | caū caūhâ sattahâ c' eva || 43 (46 B) ||

1) zu havai, resp: hoi s. Kupakshakauc. l. c. p. 811 (17, 68).

2) abhiratîh, pratyâyâtîh. 3) am Schlufs in A: || gâ° 1402 ||, statt: (1301 + 100) 1401!

4) atrâ 'ntare sūtram vâcyam B; — Sanskrit im Text!

5) s. 17, 69: oben p. 714.

6) bhayam, sarvam ca varjam ca.

7) ? rattim saūṇi sese saṇtiam B.

8) zweites puva, s. 16, 354.



*câuddasipannarasim* | *vajjiyyâ atthamim ca navamim ca* | *chatthim ca cauttim*  
*bârasim ca* | *dunham pi pakkhânam* || 57 || *niasira addâ pusso* | *tiuni a puvvâim mûlam*  
*assesâ* | *hattho cittâ ya tahâ* | *dasa vuddhikarâim nûnassa* || 58 (61 B) || 25<sup>a</sup> *saṃjhâga-*  
*yam* 1 *ravigayam* 2 *vidderam* (*vu*<sup>o</sup> B) 3 *saggaham* 4 *vilumbim* 5 *ca* | *râhuhayam* 6 *gaha-*  
*bhinnam* 7 | *cu* (f. A) *vayyae satta nakkhatte* || 58 (162 B) ||, — *sâlânam bhaṅgasayam* | *tivham*  
*tivheṇa samûguttim* | *suttapphâsianiyutti* | *vittharatho gao evam* || 89 (102 B) ||  
*sâmâiam karemi* | *paccakkhâmi padikkamâmi tti* | *paccuppannam unâgaya* | *aiakûlûna*  
*gahanam tu* || 90 || *tivhenam ti na juttam* | *paḍivayavihinâ sanâhiam jenu* | *atthaviga-*  
*ppanayâe* | *gunabhâraṇa ya tti ko doso* || 91 || *davvammî niṇhagâi* | *kulûlamiccha tti*  
*tatth' udâharanam* | *bhârammi tad waiutto* | *Mûvâi tatth' udâharanam* || 92 ||, — schl.:  
*sâvayyajogavirao* | *tivham tivheṇa vosirûpâvo*<sup>1)</sup> | *sâmâia-m-âie* | *eso ñugamo pari-*  
*samatto* || 96 (109 B) || *viyyâcaranamaesum* | *sesasamoâranam tu kâyavvam* | *sâmâia-*  
*niyyutti* | *subhâsîatthâ parisamattâ* || 97 || . . *sarvesim pi nayânam* | *bahuviharattavrayam*  
*nisâmittâ* | *tam savvanayavisuddham* | *jam caranugunatthio sâhû* || 100 (212 B) ||

11 (62, 61 B)<sup>2)</sup> 26<sup>b</sup> A, 38<sup>a</sup> B: *caûvisatthaû*<sup>3)</sup>; *caûvisa(ga)tthayassa o* | *nikkhevo*  
*hoi nâmanishphanno* | *caûvisaga(ssa) chakko* | *thayassa u caûkkao hoi* || 1 || *nâmam tha-*  
*vanaḍ davie* | *khitte kâlê tah' eva bhâve a* | *caûvisagussa eso* | *nikkhevo charviho hoi* || 2 ||

*caûvisam ti a saṃkhâ* | *Usabhâiû bhannamâiû* | *avisaddaggahanâ*<sup>4)</sup> *puna* |  
*Eravaya Mahâvidehesu* || 37 || *kasimam kevalakappam* | *logam jânamti tuha ya pâ-*  
*santi* | *kevala caritânâi* | *tamhâ te kevali huṃti* || 38 || *dâram* || *ûrusu*<sup>5)</sup> *usabhalam-*  
*chana* | *usabham suminammi*<sup>6)</sup> *teṇa Usabhajim* | *akkhesu jenu ajîa janaûi Ajio jim*  
*tamhâ* || 39 || *abhisambhûâ sâsa*<sup>7)</sup> *tti* | *Sambhavo teṇa ruccai bhuyavam* | *abhinamdaî a*  
*bhikkham* | *sakko Abhinamdaño teṇa* || 40 ||, — 26<sup>b</sup> *sappam sayane janaûi* | *jam pâsâi*  
*tamasi teṇa Pâsajim* | *vuddhâi Nâyakulam ti a* | *teṇa jim Vaddhamânu tti* || 50 ||  
*dâ*<sup>o</sup> ||, — schl.: *ceiakulaganasamghe* | *âyariânânam ca pavayanâsue a* | *sarvesu vi teṇa*  
*kayam* | *tvasanjamam uyyamamteṇa* || 61 (60 B) || *caṇḍâiccagahânam* | *pubhâ payâsei*  
*parimiam khittam* | *kevalianinâlambo* | *logâlogam payâsei* || 62 (61 B) ||

12 (191, 189 B)<sup>8)</sup> 30<sup>a</sup> A, 43<sup>a</sup> B: *vamdanayaniiyutti*; *vamdanucikikamnam*<sup>9)</sup> |  
*pûâkammam ca vinayakammam ca* | *kâyavvam kassa va keṇa vâ vi* | *kâhe va kâi*  
*khutto* || 1 || *kâi-onayam kâi-siram* | *kâhim va âvassaehim parisuddham* | *kâidos-*  
*vippamukkam* | *kikamnam kisu kirâi vâ* || 2 || *dâragâhâ* || *Sîale* 1 *khuddae* 2 *Kaṇhe* 3  
*sevae* 4 *pâlâe* 5 *tahâ* | *paṃc' ee ditthamta* | *kikamme huṃti nâyavvâ* || 3 || *assamjayam*  
*na vamdiyyâ* | *mâyarum piaram gurum* | *seḍvaim pasatthâram* | *râyûiam devayâni*

1) *vyutsriyya*, *pâpam*; *vosir* ist aber *Vçar* mit *vyava*. 2) am Schlufs in A || 1464 || (stimmt zu der Angabe am Schlufs von 10). 3) *caûvisatthayanijjuttî* B.

4) *apiçabdagrahanât*. 5) *kurusu* B pr. m.; *jenu bhagavato dosu vi urusu* . .

6) *jenu ca Marudevâe bhagavatie dasanham mahâsuminânânam* (s. 3, 281) *usabho sumim*  
*dittho*. 7) *sâsa* B. 8) am Schlufs in A || *gâthâ* 1656 || statt: (1464 + 191) 1655.

9) *vamdanam ca citiç ca kritiç ca, karmaçabdah pratyekam abhisambadhyate*.

a || 4 || *samaṇaṃ vaṃdīya mehāvī | saṃjayaṃ susamāhīyaṃ | pañcasamīyaṃ tiguttaṃ | assaṃjamaṃdugumchagaṃ* || 5 ||, — *asūttāṇe paḍiā | caṃpagamālā na kīraī sīse | pāsattāṭṭhāṇe-su | vaṭṭamaṇā taha apuyyā* || 35 || *pakkaṇakule vasaṃto | saūñipāro<sup>1)</sup> vi garahio hoi | ia garahiā suvhiā | majjhī vasaṃto kusilāṇaṃ* || 36 ||

Von v. 37 ab Dialog zwischen Schülern (*coaga, co<sup>o</sup>*) und Lehrern (*guruh, gurur āha* (!), *gu<sup>o</sup>*): *coaga | suciraṇ pi acchamaṇo<sup>2)</sup> | veruḷio kāyamaṇi a ummīso | na uvei kāyabhāvaṃ | pāhuṇṇa<sup>3)</sup>guṇeṇa nīaṇa* || 37 || *guruh | bhāvuga abhāvugāni ca | loe duvhiāni huṃti davvāim | veruḷio tattha muṇi | abhāvugo annadavvehim* || 38 ||, — *gurur āha* (!) | *Dasārasīhassa ya Senīassa | Pedhālaputtassa ca Saccaīssa | aṇuttarā dāsaṇasaṃpayā tayā | viṇā caritteṇa haraṇ gaṃṇ gayā* || 91 (90 B) ||, — *āvassaesu jaha jaha | kuṇāi payattaṃ ahūna-m-āritto | tivihakaraṇovaiitto | taha taha se niyyarā hoi* || (1)73 (171 B) || *dāraṃ | viṇaovayāra māṇassa | bhaṃjaṇā<sup>4)</sup> pūaṇā gurujaṇassa | titthayarāṇa ya āṇā | suadhammārāhaṇā kīriā* || 74 || *viṇao sāsane mūlaṃ | viṇīo saṃjao bhare | viṇayāu vippamukkassa | kao dhammo kao tavo* || 75 || *jamhā viṇayāi kammaṃ | atthavihaṃ cāvraṇtamukkhaē | tamhā u vayanṇti viū | viṇāū tti viḷiṇasaṃsārā<sup>5)</sup>* || 76 || *atra sūtraṃ* (!) || *icchā ya aṇunnavaṇā 2 | avvābāhaṃ<sup>6)</sup> ca 3 jattajavaṇā 4 ya | avarāha 5 khāmaṇā vi a 6 | chaṭ ṭhāṇā huṃti vaṃḍaṇae* || 77 ||

schl.: *co<sup>o</sup> 7) sīso paḍhamapavese | vaṃḍāi-m<sup>8)</sup> āvassīāi paḍikkamaṇiṃ | biṇapa-vesaṃmi puṇo | kiṃ va(ṇ)ḍāi<sup>9)</sup> cālaṇā ahavā* || 189 (87 B) || *gu<sup>o</sup> 7) jaha dūo rāyāṇaṃ | namīṃ kayyaṃ niveiṃ pacchā | vīsayyio vi vaṃḍiā | gacchāi em eva sāhū vi* || 190 (88 B) || *eam kīkkammaṇiṃ | jūṇjaṇṭā caraṇakaraṇaṃ āuttā | sāhū khavaṇṭi kammaṃ | aṇegabhavasamciāṃ aṇaṃtaṃ* || 191 (89 B) ||

13 (54, 52 B)<sup>10)</sup> 31<sup>a</sup> A. 44<sup>b</sup> B: *paḍikkamaṇāniyyutti; paḍikamaṇaṃ paḍikkamao | paḍikamiavvaṃ ca āṇupurvīe | tīe paccuppanne | aṇāgae c' eva kālaṇmi* || 1 || *jīvo u paḍikkamao | asuhāṇaṃ pāvakammajogāṇaṃ | jjhāṇapasatthā jogā | je te na paḍikkame sāhū* || 2 || *paḍikamaṇaṃ 1 paḍiaraṇā 2 | parihaṇā 3 vāraṇā 4 niṭṭi (niattī B) 5 a | niṇḍā 6 garihā 7 solū 8 | paḍikamaṇaṃ atthahā hoi* || 3 || *nāmaṃ ṭhavaṇā davīe | khitte kāle taḥ' eva bhāve a | eso paḍikamaṇassa u | nikkhevo chavviho hoi* || 4 ||, — 30<sup>b</sup> ... *eso khahu soḥīe | nikkhevo chavviho hoi* || 11 || *dāraṃ | addhāṇe 1 pāsāe 2 | duddha(k)kāya 3 visabhoṇa 4 talāe 5 | do kannāu 6 paṃmāriā ya 7 | vatthe a aḡae a 8* || 12 ||

*sapaḍikkamaṇo dhammo | purimassa ya pacchimassa ya jīṇassa | majjhīmayāṇa jīṇāṇaṃ | kāraṇajāe paḍikkamaṇaṃ* || 18 (16 B) || *jō jāhe āvayyāi | sāhū ammayoragaṃmi ṭhāṇaṃmi | so tāhe paḍikkamaī | majjhīmayāṇaṃ jīṇavarāṇaṃ* || 19 || *bāvīsaṇ titthayarā | sāmāviassaṃjamaṃ uvāisaṇṭi | chevattthavaṇaṃ puṇa | vayanṭi Usabho a Vīro a* || 20 ||,

1) s. 17, 9.

2) *tisṭhan.*3) *pāhaṇna B, prādhānya<sup>o</sup>.*4) *ahaṃkārasya vināçah.*5) *nāçayati; mokshāya; vadaṇṭi vidvāṃsah; vinīta-saṃsārāḥ nashṭasaṃgāḥ.*6) *avyābādhaṃ yātrā yāpanā ca, aparādhakshāmaṇā 'pi ca.*

7) fehlt B.

8) *°diam B, °ditum H.*9) *vaṃḍāi kiṃ B.*10) am Schluß in A || *evaṃ* 1710 || (stimmt zu der Angabe am Schluß von 12).



— pañca ya mahavayâim | râichatthâim câujâmo a | bhattaparinnâ ya tahâ | duñ-  
ham pi hu âvakahiâim<sup>1)</sup> || 23 || uccâre pāsavaṇe | khele siṃghāṇae a paḍikamaṇaṃ |  
âbhoga-m-añâbhoge | sahasakkâre a paḍikamaṇaṃ || 24 || uccâraṃ pāsavaṇaṃ | bhûmîe  
vosirittu uraûtto | vosirûṇa<sup>2)</sup> ya tatto | iriâ vahiam paḍikkamaï || 25 || vosiraï mattage jâi |  
to na paḍikkanaï mattagaṃ jo u | sâhû paritthaveï | niameṇa paḍikkame so u || 26 || —  
eehîm aham khaïo | caühîm vi âsîrisehîm pâvehîm | visañḡghâyaṇaheum | carâmi rivi-  
ham tavokammaṃ || 47 || sevâmi selakâṇaṇu | susâṇasunnagharaṇarukkhamûlâim | pâvâ-  
hînam tesim | khaṇam avi na uremî vîsaṇbham || 48 ||, — schl.: thovâhâro thovabhaṇio  
a | jo hoi thovaniddo u | thovovihûwagaraṇo | tassa hu devâ vi paṇamaṇti || 51 || siddhe  
namamsiûṇaṃ | saṃsârathâya je mahâviyyâ | bucchûmi daṃḍakiriṇaṃ | savvavisani-  
vâraṇaṃ viyyaṇ || 52 || savvaṃ pânâraṃbham | paccakkhâi esa aliaravaṇaṃ ca | savvaṃ  
adinnâdânaṃ | abbhambha pariggahaṃ svâhâ<sup>3)</sup> || 53 || paḍisiddhâṇaṃ karuṇe | kiccâṇam  
akarane a paḍikkumaṇaṃ | a(s)saddahaṇe u tahâ | vivarîaparûvaṇâe a || 54 (52 B) ||

14 (106)<sup>4)</sup> 33<sup>a</sup> A, 47<sup>b</sup> B: jjhâṇasayaṇ; Vîraṃ sukkajjhâṇaggi<sup>5)</sup>- | daḍḍhakam-  
miṃdhaṇaṃ paṇamiûṇaṃ | joîsaraṃ sarannaṃ | jhâṇajjhayaṇaṃ pavakkhâmi || 1 ||  
jaṃ thiraṃ ajjhasâṇaṃ | taṃ jhâṇaṃ jaṃ calaṃtayaṃ cittaṃ | taṃ huyya bhâvaṇâ  
vâ | 'ṇuppehâ vâ ahava ciṃtâ || 2 || aṃtomuhuttamittaṃ | cittâvatthâṇam egavatthummi |  
chuiṃmatthâṇa(ṇ) jhâṇaṃ | joganîroho jîṇâṇaṃ tu || 3 ||, — || 18 || aṭṭaṃ jjhâṇaṃ sam-  
mattaṃ 1, — || 27 || ruddaṃ jjh. s. 2, — ûlambaṇâi vâyaṇa | pucchâṇa pariattaṇâ 'ṇu-  
ciṃtâo | sâmaîâiâim | saddhamm' âvassayâim ca || 42 ||, — || 68 || dhanmajjhâṇaṃ  
samattaṃ, — schl.: paṃcuttareṇa gâhâsaṇa jjhâṇasayaṇaṃ samuddiṭṭhaṃ | Jîṇa-  
bhadda<sup>6)</sup>khamâsamaṇe-him | kammâsohîkaraṃ jâiṇo || 106 ||

15 (151, 153 B)<sup>7)</sup> 35<sup>b</sup> A, 51<sup>b</sup> B: pâriṭṭhâvaṇiâ; pâriṭṭhâvaṇiâvihim | bu-  
cchâmi dhîrapurisapaṇnattaṃ | jaṃ nâiṇa suvihâ | paravaṇasâraṃ uvalahaṇti || 1 ||  
egimḍia no egimḍiehîm<sup>8)</sup> | pâriṭṭhâvaṇiâ<sup>8)</sup> samâsao dūvihâ | eesim tu payânaṃ | pattea  
parûvaṇaṃ bucchaṃ || 2 || pudhavi âukkâe | tei vâu vaṇassaî c' eva | egimḍia paṃcavihâ |  
tâjjâ ya tahâ atâjjâ ya || 3 || dūviham ca hoi gahaṇaṃ | âyasamutthaṃ ca parasamutthaṃ  
ca | ikkekkaṃ pi a dūviham | âbhoge taha aṇâbhoge || 4 || âyasamutthaṃ gahaṇaṃ | jaṃ  
sayam eve 'ha giṇhâi sâhû | jaṃ puṇa dei paro se | taṃ bhannaï parasamutthaṃ  
ti || 5 || âyasamutthaṃ âbho-gao u | iha huyya pudhaviikâyassa | gahaṇa mahimâi datthe<sup>9)</sup> |  
sâhummi tahim imâ jayanaṃ || 6 || maggiyyâi accitto | paḍhamaṃ âṇiyyae sayam pacchâ |  
evaṃ mîso vi duhâ | saccitto c' eva nâyavvo || 7 ||, — kâvâlie sarakkhe | tavanniava-  
sahaliṃgarîveṇaṃ | vedḍhumbagapavvâe<sup>10)</sup> | kâyavva vihâ vosiraṇaṃ || 75 ||, — schl.:

1) yâvatkathikâni. 2) osir° B, îsar° H. 3) sic! Sanskrit im Texte!

4) am Schluß in A || gâthâ 1816 || (stimmt zu der Angabe bei 13).

5) çuktadhyânâgni. 6) s. 17, 70; in Nro. 1915 erscheint Jinabhadra als bhâshya-  
kâra zur Âv. Nijjuttî.

7) am Schluß in A || gâthâgram 1967 || (stimmt zu 14); auch  
in B liegt wieder einmal eine dgl. Angabe vor: || gramthâgram gâthâ 1970 ||

8) Metrum! wohl pâriṭṭhâv°? 9) diṭṭhe B. 10) vedam° B, vadumva° H.



*gurumûla*<sup>1)</sup> *vi vasam̐tâ* | *aṇukûlâ je na huṃti nu gurin̐am̐* | *eesim̐ nu payāṇam̐* | *dûram̐ dûreṇa tam̐*<sup>2)</sup> *huṃti* || 151 (53 B) ||

16 (133, 80<sup>3)</sup> B)<sup>4)</sup> 38<sup>a</sup> A, 53<sup>b</sup> B: *paḍikkamaṇâsamghayaṇâ*<sup>5)</sup>; *jaha jambu-pâyaṇ' ego* | *supakkaphalabharianamiasûhaggo* | *diṭṭho chahiṃ purisehiṃ* | *te biṃti: jambu bhakkhemo* || 1 || *kaha puṇa te biṃt' ego* | *âruhamâṇassa jîvasam̐deho* | *to chim̐diṇa mûlâ-o* | *pâḍiṃ tâiṃ bhakkhemo* || 2 || *bî' âha: kim amhâṇam̐* | *taruṇâ chinneṇa aïmaham̐tenam̐* | *sûhâ mahalla*<sup>6)</sup> *chim̐daha* | *taïo beî: pasâhâo* || 3 || *gucche caṭṭhâo puṇa* | *paṃcamao beî: giṇhaha phalâiṃ* | *chatṭho a beî: paḍiâ* | *ea ccia khâyahâ ghittuṃ* || 4 || *diṭṭham̐tasso vaṇao* | *jo chei taruṃ tu chinnamûlâo* | *so vattâi kin̐hâe* | *sâhamahallâu nîlâe* || 5 ||

In v. 14 ff. Aufzählungen von allerlei Reihen von 7 bis zu 31 Gliedern<sup>7)</sup>; — *aṃbe* 1 *aṃbarisî* 2 *c' eva* | *sîme â* 3 *sabale* 4 *vi a* | *ruddo* 5 *varudda* 6 *kâle* 7 *a* | *mahakâli* 8 *tî â vare* || 48 || *asipatte* 9 *dhanu kumbhe* 11 | *vâlû* 12 *vearaṇû a* 13 | *gharassare* 14 *mahâghose* 15 | *ee pannarasâ* <sup>hiâ</sup> || 49 || *dhâdam̐ti pahâdam̐ti a* (einzeln erkl. in 50-64).

*samao veâlham̐ uvasaggaparinna thîparinnâ ya* | *narayavibhattî Vîratthao a* | *ku-sîlûna paribhâsâ* || 65 || *vîria dhamma samâhî* | *magga samosaraṇam̐ avitaham̐ gaṃtho* | *jam-âiam̐ taha gâhâ* | *solasamam̐ hoi ajjhayaṇam̐*<sup>8)</sup> || 66 ||

*ukkhitta*<sup>9)</sup> *nâṇa* 1 *saṃkhâdo* 2 | *aṇḍe* 3 *kumme* 4 *a Selae* 5 | *tumbe* 6 *a Rohinî* 7 *Mallî* 8 | *Mâim̐di* 9 *caṃdamâi* 10 *â* || 82 || *dâvaddage* 11 *udaganâe* 12 | *Maṃḍukke* 13 *Teulî* 14 *i a* | *naṃḍiphale* 15 *Avarakaṇkâ* 16 | *âinne* 17 *Suṃsa* 18 *puṃḍarie* 19 || 83 ||

*puṃḍaria*<sup>10)</sup> *kiriathânam̐* | *âhâraparinna paccakkhâṇakiriâ a* | *aṇagâra Adda Nâlam̐da* | *solasâiṃ ca tevîsam̐* || 102 ||

*dasa*<sup>11)</sup> *uddesaṇakâlâ* | *dasâṇa kappassa huṃti chac c' eva* | *dasa c' eva ya vavahârassa* | *huṃti savve vi charvîsam̐* || 109 ||

*sathaparinnâ*<sup>12)</sup> *logaviṇjao a* | *sîosaṇiyya sammattam̐* | *âvam̐ti dhua vimoho* | *uwa-hâṇasuam̐ mahaparinnâ* || 112 || *pim̐desaṇa siyy' iriâ* | *bhâsaiyyâyâ ya vattha-pâesâ* | *uggahapaḍimâ sattikkasattayam̐ bhâvaṇa-vimuttî* || 113 (50 B) || *ugghâyam̐ aṇugghâyam̐* | *âruvaṇâ tiviham̐ o nisiham̐ tu* | *ia atṭhâvîsaviho* | *âyârapakappanâmo 'am̐* || 114 ||

*aṭṭha nimittam̐gâiṃ* | *divv' uppâya 'ṃtalikkha bhomam̐ ca* 4 | *aṃgam̐* 5 *saram̐* 6 *lakkhaṇam̐* 7 *vaṃjaṇam̐* 8 *ca* | *tiviham̐ puṇ' ikkikkam̐* (24) || 115 (62 B) || *suttam̐ vittî taha vat-tiam̐ ca* | *pâvasuam̐*<sup>13)</sup> *a uṇatisaviham̐* | *gaṃdhavva* 25 *nattâ* 26 *vatthum̐* 27 | *âum̐* 28 *dhaṇwea* 29 *saṃjuttam̐* || 116 (63 B) ||

1) °le B.

2) te B.

3) es entsprechen sich die Verse B 18 A 31, B 19 A 44, B 25 A 65, B 28 A 81; es fehlen somit in B die Verse: A 18-30. 32-43. 50-64. 68-80.

4) die *gâthâ*-Gesamtzahl fehlt hier auch in A.

5) °samgra° B.

6) *sâlamahallam̐* H; *chim̐daha mahallasâhâ* B. 7) s. oben p. 740. 8) es sind dies die 16 Titel der *ajjh.* des ersten Theiles des zweiten *aṅga*. 9) die 19 Titel der *ajjh.* des ersten Theiles des sechsten *aṅga*.10) die 7 Titel der *ajjh.* des zweiten Theiles des zweiten *aṅga*. 11) Umfang der *chedasutta* 3-5. 12) Titel der 28 *ajjh.* des ersten *aṅga*.13) cf. *michasuam* oben p. 677. 697.

schl.: *paḍisehaṇasaṃthāṇe | vaṇṇarasagaṃdhaphāsavee a | paṇa paṇa du paṇa 'tṭha tīhā | igatīsama kāyaṣaṃgaruhā || (1)32 || ahavā kaṃme | nava darisaṇammi 9 cattūri āue 13 paṃca āime 18 aṃte 23 | sese do do bheā 31 | khīṇabhilāveṇa igatisaṃ || 33 (80 B) ||*

17 (64, aber weiter gezählt als 34-97, d. i. 134-197)<sup>1)</sup> 39<sup>b)</sup>: *jogasaṃgaha-āsāyaṇā*; dies Cap. ist in B in zwei Theile getheilt: *jogasaṃgahā* mit 60 vv., und *āsāyaṇā* mit 5 vv., bis 55<sup>a)</sup> 2); — *āloaṇā 1 niruvalāve 2 āvaṣu daḍhadhammayā 3 | anissio-vahāṇe a | sikkhā nippaḍḍikammayā || 34 (134; 1 B) || annānāyā alābhe a | titikkhā ayyave sūi | sammadiṭṭhī sanāhī a | āyāre viṇuovae || 35 || dhūi māi asaṃvege | paṇihī suvhi saṃvare | attudosāvasaṃhāre | savvakāma virattayā || 36 || paccakkhāṇe viussagge | appamūe lavālavē | jhāṇasaṃvarajoge a | udae māraṇaṃtīe || 37 || saṃgāṇaṃ ca purimāyā | pāyaccittakaraṇāi a | ārohaṇā ya māraṇaṃte 32 battīsaṃ jogasaṃgahā || 38 || dāragāhā ||, — *Uyyeṇi Atṭaṇe khalu | Sihagiri Sopārayaṃmi 38<sup>b)</sup> puhavivāi | Macchiamalle Kīrullakīviyā<sup>3)</sup> Phalīhamalle a || 39 || dāraṃ 1 || Daṃtapura Daṃtavacce<sup>4)</sup> | Saccavāi dohale a vaṇayarae | Dhaṇamitta Dhaṇasirīā | Paūmasirī c' eva Daḍhamitte || 40 || dāraṃ 2 || Uyyeṇīe Dhaṇavasū | anagāre Dhammaghosa Caṃpāe | aḍavūi sathavibbhama | vosiraṇaṃ sijjhaṇā c' eva || 41 || Mahurāi Jaiṇarāyā<sup>5)</sup> | Jaiṇāvaṃke<sup>5)</sup> a Daṃḍa-m anagāre | vahaṇaṃ ca kālakaraṇaṃ | sikkhā gamanaṃ ca pavvayyā || 42 || dā<sup>o</sup> || Pāḍaliputta Mahāgiri | ayya-Suhatthī a siddhi Vasubhūi | vāḍisi Uyyeṇīe | jīṇa<sup>6)</sup> paḍimā elagacchaṃ ca || 43 || khīi caṇa usabha kusaggaṃ | Rāyagahaṃ Caṃpa Pāḍaliputtaṃ | Naṃde Sagaḍāle Thūlabhadda Sirīe Vararuī a || 44 || dāraṃ 5 || Puṭṭhāṇe Nāgavasū | Nāgasirī Nāgadatta pavvayyā | egavihārutthāṇe | devaya sāhū a Billagire || 45 || Kosāmbia Jiasene<sup>7)</sup> Dhamnavasū Dhammaghosa Dhammajase | viḡayabhayā viṇayuvāi | iḍḍhivibhūsa ya parikaṃme || 46 || Uyyeṇi vaṃtivaddhaṇa | Pālayasua Rīṭṭhavaddhaṇe<sup>8)</sup> c' eva | Dhāraṇi Avāṃtisene | Maṇippabhe Vatthagātīe || 47 || dāraṃ || Sāgee Puṇḍarie | Kaṃḍarie c' eva devī Jasabhaddū | Sāvatti Ajiaseṇo | Kīṭtimaī Khudḍagakumāre || 48 || Jasabhadde Sirīkaṃṭā | Jayasaṃdhī c' eva Kannapāle a | natṭavivhi paritosa | dāṇaṃ pucchā ya pavvayyā || 49 || sutṭhu gāiaṃ sutṭhu vāiaṃ sutṭhu nacciaṃ Sāmasuṇḍari | aṃpālia diharāiḍo sumiṇaṃte mā pamāyae<sup>9)</sup> || 50 || dā<sup>o</sup> || Iṃḍapura Iṃḍudatte | bāvīsa suā Surīṃdadatte a | Mahurāe Jiasattū | sayamaṃvaro nivvūte u || 51 || agḡiae<sup>10)</sup> pavvayae | bahulī saha<sup>11)</sup> sāḡare a bodhavve | egadivasena jāyā | tatth' eva Surīṃdadatte a || 52 || Caṃpāi Kosīayyo | Aṃgarisī Ruddae a āṇattī | paṃthaga Joijasū 'ri a | abbhakkhāṇe a saṃbohī || 53 || Sorīa Surāmbare vi a | siṭṭhī a Dhaṇaṃjāe Subhuddā ya | vīre a Dhamma-**

1) am Schluß in A || *gāthā* 2164 || (stimmt zu der Angabe bei 15). 2) vor dem *āsāyaṇā*-Cap. steht in B die Angabe: || *graṃthāgraṃ* 2110 ||, was zu der Angabe ibid. bei 15 stimmt. — Die angeführten Geschichten enthalten Beispiele zu den 32 Arten des *yogasaṃgraha*: *ālocaṇā* etc., und II. giebt die *kathānaka* dazu. 3) *dūralla*<sup>o</sup> B, *pūrulla*<sup>o</sup> H. 4) <sup>o</sup>*cakke* BH.

5) wohl nicht: *Yavana*, sondern zu *Yamunā* (Hem. 1, 178) gehörig? 6) *jīa* B.

7) *Jaya*<sup>o</sup> H. 8) *Raṭṭha* BH. 9) *māe māyae* B. 10) *agḡiyae* B. 11) *bahallī taha* B.



ghose | *Dhammajase sogapucchâ ya* || 54 || *Soria Samuddavijae | Jannajase c' eva Jannadutte a | Somittâ Somajasâ | Uṇbavihî Nârâṃpattî* || 55 || *aṇukampâ Veaddho | Maṇikaṃcaṇa Vâsudevapucchâ ya | Sîmaṃdhara Jugabâhû | Jugamdhare c' eva Mahabâhû* || 56 || *dâram* || *Sâgeammi Mahâbalu | Vimlapahâ se a cittaparikamme | nîpphatti chatthamâse | bhûmi kammassa karaṇam ca* || 57 || *dâram* || *nugaram Sudamṣaṇapuram | Sisunâe<sup>1)</sup> Sujasa Survae c' eva | pavvayyasikkha-m-âi | egavihâre a phâsanaṇayâ* || 58 || *Pâḍaliputta Hûâsaṇa<sup>2)</sup> | Jalaṇasihâ c' eva Jalaṇaḍaṇe u | sohamma paliapanagam | Âmalakappâ ya nattavihi* || 59 || *dâram* || *Uyyeṇî Ambarisî | Mâhiga taha Nimbâe a pavvayyâ | samkamaṇam ca paragane | avinayavinâe a paḍivattî* || 60 || *dâ<sup>o</sup>* || *nagarî Pamḍu-Mahurâ | Pamḍaravamse Maî a Sumaî a | vârivasabhârûhane | uppâiasutthiâ<sup>3)</sup> ppabhâse* || 61 || *Campâe Mittapabhe | Dhaṇamitte Dhaṇasirî Sujâe a | Piṃgû a Dhammaghose | Aṇakkhuri<sup>4)</sup> c' eva Camḍujhae* || 62 || *Cumḍajasâ Râyagihe | Vârattapure Abhayaseṇa vâratte<sup>5)</sup> | Susumâram Dhumdhumâre | Aṇagâravâi<sup>6)</sup> a Payyoe* || 63 || *Bharuucche Jîṇadeve | Bhadaṃtamitte Kuṇâlabhikkhû a | Paîṭhâṇa Sâluvâhûṇa | Guggulabhagavam ca Nabhavâṇe<sup>7)</sup>* || 64 || *Bâravâi vearanî | Dhamaṃtari Bhaviâ Abhaviē viyye | kahaṇâ ya pucchiammî | gai niddese a sambohî* || 65 || *so vâṇarajûhavaî [kaṃtâre suvhiâṇukampâe | bhâsura varabumdidharo | devo vemâṇo jâo] aus B (s. 8, 77)* || 66 || *Bânârasî Kutthaya | Pâse Govâti Bhaddasene a | Naṇdasirî Puimâsiri | Râyagihe Siṇie Vîre* || 67 || *dâram* || *Bâ 39<sup>a</sup> ravaî Arihamitte | Aṇuddharî<sup>8)</sup> c' eva taha ya Jîṇadeve | rogassa ya uppattî | paḍiseho attasamhâro* || 15 (168; 35 B) || *Uyyeṇi Devîlâsua<sup>9)</sup> | Aṇurattoloane<sup>10)</sup> a Paîmarahe | Saṃgayao<sup>11)</sup> Aṇumâiâ | Asiagirî addhasamkâsâ* || 69 || *Koḍivarisa Cûlâe | Jîṇadeve rayanaṇapucchakahaṇâ ya | Sâgee Sattumjaya | Vîre kahaṇâ ya sambohî* || 70 || *Bânârasî nayarî | aṇagâre Dhammaghosa Dhammajase | mâsassa ya pâraṇae | goula Gaṃgûya<sup>12)</sup> aṇukampâ* || 71 || *dâram* || *Karakamḍu<sup>13)</sup> Kalîṃgesum | Pamcâlesu a Dummuho | Namî râyâ Videhesu | Gaṇdhâresu a Nuggaî* || 72 || *vasabhe a iṃdakeû 2 | valae 3 ambe a pushpie 4 bohî | Karakamḍu 1 Dummuḥassâ 2 | Namissa 3 Gaṃdhâraranno a 4* || 73 || *seam<sup>14)</sup> sujâyam suvibhattasiṃgam | jo pâsiâ<sup>15)</sup> vasabham gutthamajjhe | riddhiṃ ariddhiṃ samupehiâṇam<sup>16)</sup> | Kalîṃgarâyâ vi samikkha dhammam* || 74 || *gutthamgaṇassa majjhe | dhikkiasaddena<sup>17)</sup> jassa bhayyaṃti | ditta vi dariavasabhâ | sutikkhasiṃgâ samatthâ vi* || 75 || *porâṇayagayadappo | galaṃtanayoṇo calaṃtawasabhutto | so c' eva imo vasabho | paḍḍaga parighutthanaṃ sahâi* || 76 || *jo iṃdakeum sualamkiam tu | datthum pademtam paviluppamânam | riddhiṃ ariddhiṃ<sup>o</sup> | Pamcâlarâyâ vi<sup>o</sup>* || 77 || *bahuâṇa saddayam succâ |*

1) *Susu*<sup>o</sup> B. 2) *Hu*<sup>o</sup> B. 3) auch B; <sup>o</sup>yaṇ utthiyam H. 4) *Avakkharî* B, *Arakhurî* H.

5) Metrum! 6) *Aṃgâ*<sup>o</sup> BH. 7) *Nahavâṇo* B, *Nahavâṇo* H. 8) *Aṇurattî* H.

9) *Devîlasuu* H. 10) <sup>o</sup>ttâloane B, <sup>o</sup>ttaloyanâ H. 11) *saṃgammao* B. 12) *Gaṃgâi* B.

13) zu v. 72-84 (B 39-51), als in *Devendra's Comm. zum Uttarâdhy. citirt*, s. H. Jacobi: ausgew. Erzähl. in *Mâhârâshṭrî* p. 34-55 (158). 14) *çvetam*. 15) *râjâ, dṛishtvâ*.

16) *saṃprekshya*. 17) *ḍhamk*<sup>o</sup> B, *ḍhakk*<sup>o</sup> H, *ḍhekk*<sup>o</sup> H<sup>2</sup>.



egassa ya asaddayaṃ | valayāṇa Namī rāyā | nikkamto Mihilāhivo || 78 || jō cūa-  
 rukkhaṃ nu maṇābhirāmaṃ | samaṃjaripallavapushpācittaṃ | riddhiṃ ° | Gaṃ-  
 dhār arāyā ° || 79 || jayā rayyaṃ ca rattham ca | puram aṃteuraṃ tahā | savvam eam  
 paric(c)a-yya | saṃcayaṃ kiṃ kares' imam || 80 || jayā te peie rayye | kayā kiccakarā bahū |  
 tesim kiccaṃ paric(c)ayya | ayya kiccakaro bhavaṃ || 81 || jayā savvam paric(c)ayya | mu-  
 kkhāya ghaḍasī bhavaṃ | paraṃ garahisī kīsa | attanīsesakārae || 82 || mukkhamaḡgaṃ  
 pavannesu | sāhūsu baṃbhayārisu | ahiatthaṃ nivāriṃto | na dosaṃ vattum arihasi || 83 ||  
 rūsaō vā paro mā vā | viṣam vā pariattao | bhāsiavvā hūā bhāsā | sapakkhagūṇakāriā || 84 ||  
 jāhā jalantāim katthāim | uwehā<sup>1)</sup> na ciram jāle | ghattiā ghattiā jhatti | tamhā sahaha  
 ghattānaṃ || 85 || suciraṃ pi vaṃkuḍāim | hohiṃti aṇuyya iyyamāndāim | karamaṃdi-  
 dāruāim | gayam kusāgāru<sup>2)</sup>biṃtāim || 86 || dāram || Rāyagīha Magahasūmdari | Ma-  
 gahasiri paosasatthapukkhevo | puriharia appamattā | nattham giṃṃ na vi a cukkā || 87 ||  
 patte vasaṃtamāse | āmoapamoae pavattammi | muttānaṃ kaṇiārāe | bhamarā sevaṃti  
 cūakusumāim<sup>3)</sup> || 88 || Bharuacchammi Vijae | Naḍapiḍae<sup>4)</sup> vāsavāsa Nāyahare | tha-  
 vanā āyariassa | sāmāyārīpaiṃṇajāyā || 89 || nagaram ca Saṃbavaddhaṇu | Muḍiṃ-  
 bago ayya-Pussabhūā a | āṇavaṇa Pūsamitte | suhime jhāṇe vivāo a || 90 || Rohīda-  
 gam ca nayaram | laliā gutthī a Rohiṇi gaṇiā | Dhammarui kaḍuaduddhiā<sup>5)</sup> | dāṇiā  
 aṇeakamudae || 91 || nayarī Campa nāmā | Jīṇadeve satthavāha Ahichattā | aḍavū  
 tena a gaṇi | sāvayasamgāṇa vosiraṇam || 92 || pāyucchittaparivāṇa | āharaṇam tattha  
 huṃti Dhaṇaguttā | āraḥaṇi Marudevā | usappiṇe paḍhamasiddho || 93<sup>6)</sup> || dāram<sup>32</sup> || —  
 purao<sup>7)</sup> gamtā (! pakkhā B) ”saṃne | gamtā<sup>3</sup> ciṭṭhaṇu<sup>6</sup> nisāṇā<sup>9</sup> ”yamaṇe<sup>10</sup> | .. || 94 || .. |  
 samthārapāyaghattāna<sup>30</sup> | ciṭṭh<sup>31</sup> ucca<sup>32</sup> samāsaṇe<sup>33</sup> ā vi || 96 || ahavā | arahamānaṃ<sup>8)</sup>  
 āsā-yaṇāi sajjhā<sup>9)</sup> kiṃci nā hā<sup>10)</sup> | jā kamthasamuddiṭṭhā<sup>11)</sup> | tittisā ”sāyāṇāo a<sup>12)</sup> || 97 ||

18 (111; 110 B)<sup>13)</sup> 41<sup>a</sup> A, 58<sup>a</sup> B: asajjhāianiyuttī; asajjhāianiyu-  
 ttiṃ | buccānā dhārapurisapannattam | jaṃ nāṇa svihā | pavayaṇasāram uvala-  
 bhanti || 1 || asajjhāiam tu duriam | āyasamuttham ca parasamuttham ca | jaṃ tattha  
 parasamuttham | tam paṇcaviham tu nāyavvam || 2 || — nisīhiā namukkāre | kū-  
 ssagge a paṇcamāṅgalae | kiikammaṃ ca karittā | biio kālam tu paḍiarāi || 66 || — jō  
 gacchamāmmi vihi | āgacchamāmmi hoi so c' eva | jaṃ ittham nāṇattam | tam aham  
 buccam samāseṇam || 70 || nisīhiā ya<sup>14)</sup> āsayya | kāraṇe<sup>15)</sup> khaliā paḍiā vāghāe | apama-  
 yyie a bhie | chie<sup>16)</sup> chime va kālavaho || 71 || — co agamaṇesa<sup>17)</sup> ’niṭṭhe | kālavaho sesagāṇa  
 upahāre<sup>18)</sup> | pāvāsūyapuvvī<sup>19)</sup> | pannavaṇam aṇicchaogghāde<sup>20)</sup> || 91 (90 B) || — pattha-

1) uhaie B. 2) °kāra B. 3) s. 16, 158, 159. 4) gāme H. 5) puṭṭhiyaṃ H. 6) hier hat  
 B: || 60 || samattā jogasaṃgahā. 7) akāraṇe ācāryādeh cikshikena ”cātunābhīruṇā sāmān-  
 yena purato gamanādi na kāryam. 8) ari° B. 9) sajjhāya B, sajjhāe II. 10) hīyam B,  
 ’dhīyam H, adhītam. 11) yavat .. etāh kamthasamuddiṭṭhāḥ nigadasiddhāḥ; cf. kaṇṭhya  
 16, 317. 12) °nā eo B. 13) am Schluf in A: || gōthā 2275 ||, in B: || gram 2226 ||; Beides  
 stimmt zu 17. 14) °hiā B. 15) akarāṇe B. 16) bhie vā | bie B. 17) mānusa B, mānussa H.  
 18) °ho sasamāṇa(°gāṇa sec. m.)uva° B. 19) °suūpuvvam B. 20) aṇitthaogādho B.

*viammi siloge | bîe paðileha tinni ammattha | soñiamuttapurîse | ghânâloam pariharamti*  
(<sup>0</sup>rijjâ B) || 94 ||, — schl.: *asajjhâianiyuttî | kahiâ bhe dhîrapurisapannattâ | samjamata-*  
*vaddhagânam | niggaṃhânam maharisînam* || 110 || *asajjhâianiyuttim | jumjamtâ<sup>0</sup>* || 111 ||

19 (172)<sup>1)</sup> 44<sup>a</sup> A, 62<sup>b</sup> B: *kâussagganiyyuttî; ðloaṇa* 1 *paçikkamaṇe* 2 *mîsa* 3  
*vîrege tak' eva ussage (tahâ vii<sup>0</sup> B)* 5 | *tava* 6 *chea* 7 *mûla* 8 *aṇavatthayâ ya* 9 *pâraṇcie<sup>2)</sup>* 10  
*c' eva* || 1 || *duvho kâyammi vaṇo | tadubbhav' âgaṃtugo a nâyavvo | âgaṃtugassa kîrâi*  
*salluddharanam na iarassa* || 2 ||, — schl.: *tamhâ u nimmameṇam | muṇinâ uvaladdha-*  
*suttasareṇam | kâussaggo uggo | kammakhayaṭṭhâi kâyavvo* || 172 ||

20 22 (26 B) vv., Prosa, u. 74 (70 B, gezählt als 24-94) vv.<sup>3)</sup> 46<sup>b</sup> A, 66<sup>b</sup> B: *pacca-*  
*kkhâṇaniyyuttî; paccakkhânam paccakkhâo* (Metr.) | *paccakkheavvaṇ ca ârupuvvîe |*  
*parisâ kahanavihi â<sup>4)</sup>* | *phalam ca âi chab bheâ* || 1 || *dâragâhâ | nâmaṇ thavaṇâ davie |*  
*âiccha<sup>5)</sup>* *paðiseham eva bhâve a | ee khalu chab bheâ | paccakkhânammi nâyavvâ* || 2 || *davva-*  
*nimittam da* 44<sup>a</sup> *vve | davvabbhûo a tattha râyasûâ | âicchâ paccakkhânam | baṃbhaṇa-*  
*samaṇâ na icchamti* || 3 || *dâ<sup>0</sup>* | *amugam diyyaï majjham | n' atthi mamaṇ tam tu hoi*  
*paðiseho | sesapayâna ya gâhâe | paccakkhâṇassa bhâvamti* || 4 || *tam duvham sua no-*  
*sua | suuṇ duhâ purvam eva no-purvaṇ | purvasua navama purvaṇ<sup>6)</sup>* | *no-purva-*  
*suaṇ imam c' eva* || 5 || *no-sua paccakkhânam | mûlaguṇe c' eva uttaraguṇe a | mûle*  
*savvaṇ dese | ittariam âvakahiṇ ca* || 6 || *mûlaguṇâ vi a duvhiâ | samaṇâṇam c' eva*  
*sâvayâṇam ca | te puṇa vibhayaṇâṇâ | paṃcavihâ huṇti nâyavvâ* || 7 || *pâṇivaha*  
*musârâe | adatta-mehuṇa-pariggâhe c' eva | samaṇâṇam mûlaguṇâ | tiviham tivi-*  
*heṇa nâyavvâ* || 8 || *sâvayadhammassa vihîṇ | bucchâmî dhîrapurisapannattaṇ | jam*  
*carivva surihâ | gihîṇo vi suhâim pâvamti* || 9 ||, — || 13 || *nissamkiâ nikkamkhiâ | nivvi-*  
*tigicchâ amuḍhaditthî a | Vîravayaṇammi ee | battisaṇ sâvagâ bhaviyâ* || 14 || *sîlaṇ*  
*bhaṃgasayaṇ | paccakkhânammi jassa uvaladdham | so khalu paccakkhâṇe | ku-*  
*salo, sesâ akusalâ ya* || 15 || *tinni tiâ tinni duâ tinn' ikkikkâ ya huṇti jogesu | ti du*  
*egaṇ ti du egaṇ | ti du egaṇ c' eva karaṇâṇ* || 16 || *paðhame labbhâi ego | sesesu paesu*  
*tia tia tiṇ ti | do nava tia do navagâ | tiguvva sîlabhaṃgasayaṇ* || 17 || *paṃcaṇham*  
*aṇvayâṇam | ikkaga duga tiga caukka paṇagehiṇ | paṃcaga dasa dasa paṇa ikkagaṇ*  
*ca saṇjoga nâyavvâ* || 18 || *vaya ikkaga saṇjogâ-ṇa huṇti paṃcaṇha tisâi bhaṇgâ |*  
*dugasamjogâna dasaṇ-ha tinni satthîsayâ huṇti* || 19 || *tigasamjogâna dasaṇham | bhaṇ-*  
*gasayâ ikkarîsâi satthâ | caṇsamjogâṇam puṇa caṇsatthi sayâni asîâni* || 20 || *sattuttariṇ*  
*sayâim | chasattarâim tu paṃcasamjoge | uttaraguṇa aviraya mehiâṇa jâṇâhi savva-*  
*ggam* || 21 || *tam puṇa imam | solasa c' eva saḥassâ | satthâ(atthâ B)sayâ c' eva huṇti atthâ-*

1) am Schluß in A || 2447 ||, in B || *graṃthâgram* 2398 || (stimmt zu der Angabe bei 18).

2) *anavasthâpyatâ* (!), *pâraṇ prâyaçcittâṇtam amcati gachati 'ti pâraṇcikaṇ, na*  
*tata ûrdhvaṇ prâyaçcittam asti.* 3) die *gâthâ*-Zahl fehlt A; B hat (pr. m.: 22250, sec. m.):  
2550, rechnet somit (cf. die Angabe bei 19) dies Cap. zu 152 *gâthâ.* 4) ? *hîyâ* B, *vidhiç ca.*

5) *dâtum ichâ, na dichâ adichâ.*

6) s. 16, 356 (*paccakkhâṇappavâyam*).







*paññāṇaṃ parimāṇakaraṇaṃ desāvagāsiyaṃ nāma, desāvagāsiassa samaṇovāsaṇaṃ ime<sup>o</sup>; — posahovavāse caūvvihe paṃ<sup>o</sup> . .; — atihisaṃvibhūgo nāma nāyāgayāṇa kappāṇiyyāṇaṃ, annapāṇāṇaṃ dāvāṇaṃ . . .; — itthaṃ puṇa samaṇovāsagadhamme paṃca aṇuvvayāṃ tinṇi guṇavvayāṃ āvakahāṃ, cattāri sikkhāvayāṃ ittaridāṃ; eassa puṇo duvālasavihassa samaṇovāsagadhammassa mūlavatthūṃ sammatāṃ, taṃ nisaggeṇa vā, abhigameṇa vā, paṃcaāravisuddhaṃ aṇuvvayaguṇavvayāṃ ca | abhiggahā anne a paḍimādao viśesakaraṇajogū | apacchīṃā māraṇaṃtiā samlehaṇājjhosāṇā<sup>2</sup> rāhaṇā ya | imāse samaṇovāsaṇaṃ ime paṃc<sup>o</sup> āūrā paṃ<sup>o</sup>, taṃ: ihalogāsaṃsappaoge 1 paralogāsaṃ<sup>o</sup> ge 2 jīriāsaṃ<sup>o</sup> ge 3 maraṇāsaṃ<sup>o</sup> ge 4 kāmabhogāsaṃsappaoge 5. — Hiermit schließt der prosaische Theil, und beginnen nun wieder die Verse:*

*paṇḍakkhāṇaṃ uttaragūṇesu | khaṃāṇāṃ aṇegavihaṃ | teṇa ya iha iṃ pa-gayaṃ | taṃ pi a iṇam-o dasavihaṃ tu || 1 || aṇāgaya 1 m āikkamātaṃ 2 koḍḍisaṃ niam-ṭiāṃ 4 c' eva | sūgāra 5 m aṇāgāraṃ 6 parimāṇukaḍḍaṃ 7 niravasesaṃ 8 || 2 || samkeāṃ 9 c' eva atthāe 10 paṇḍakkhāṇaṃ tu dasavihaṃ | sayam ev' aṇupālaṇāṃ | dāṇuwaese jaha samāhī || 3 || dāragāhā ||, — || 10 || caūdasapuvvī jīṇakappiesu | paḍhamammi c' eva saṃghayaṇe | eāṃ vucchinnaṃ khalu | therā vi tahā karesī a || 11 || — 46<sup>a</sup> . . || 17 || dāraṃ 10 || bhāṇāṃ dasavihaṃ eāṃ | paṇḍakkhāṇaṃ gurūvaeseṇaṃ | kaya-paṇḍakkhāṇavihiṃ | itto buccaṃ samāseṇaṃ || 18 ||, — || 24 || sohi paṇḍakkhāṇassa | chavvihā samaṇusamayaakeūhiṃ | paṇṇattā tittayarehiṃ | taṃ ahaṃ buccaṃ samāseṇaṃ || 25 || sā puṇa saddhaṇā 1 jāṇāṇā ya 2 viṇayaṇubhāsaṇā 4 c' eva | aṇupālaṇā-visoḥī 5 bhāvavisohī 6 bhava chaṭṭhā || 26 || dāraṃ ||, — || 32 || dāraṃ 6 || eehiṃ chahiṃ thāṇehiṃ paṇḍakkhāṇaṃ na dūsiyaṃ jaṃ tu | taṃ khalu paṇḍakkhāṇaṃ | sappāḍivakkhe asuddhaṃ tu || 33 ||, — schl.: . . || 70 || paṇḍakkhāṇassa phalaṃ | iha paraloge a hoi du-rihaṃ tu | ihaloe dhammīlā | dāmannagam-āi paraloe || 71 || paṇḍakkhāṇaṃ iṇaṃ se-viṇa | bhāveṇa jīṇavaruddittāṃ | pattā aṇaṇṭajivā | sāsayasukkaṃ lahuṃ mukkaṃ || 72 || nāyaṃmi giṇhiavve | aḡiṇhiavvaṃ<sup>o</sup> 1) || 73 || savvesiṃ pi nāyāṇaṃ<sup>o</sup> 2) || 74 || paṇḍakkhāṇaniyyutti sammattā || çrīmadāvaçyakaṃ saṃpūrṇaṃ.*

### 1914. Ms. or. fol. 763.

Ein in der Schlufsunterschrift (im Innern findet sich nichts der Art) dem *Haribhadra*<sup>3)</sup> zugeschriebener Commentar (*tīkā*, resp. *vṛitti*) zum *âvaçyaka*, Namens *çishyahitā*. Der Text zerfällt hier, den sechs *âvaçyaka* entsprechend,

1) s. *ajjh.* 10, 99; — in B vollständig: *aḡiṇhiavvaṃmi c' eva atthaṃmi | jāāvvaṃ eva ia jo | uvaeso so nao nāma* || 93 ||

2) s. *ajjh.* 10, 100; — in B vollständig: . . . *bahuvihavattavvayaṃ nisāmittā | taṃ savva-nayavisuddhaṃ | jaṃ caraṇaguṇatthio sāhū* || 94 ||

3) die Zeit des *Haribhadra* reicht sehr hoch hinauf, angeblich bis 1055 *Vira* (*saṃvat* 585, AD 529), so daß man wohl stutzig werden kann, ob der vorliegende Comm. so hoch hinauf zu setzen ist. Ihn dem *Abhayadeva* zuzuschreiben, wie Hörnle (s. das hier

in sechs *adhyuyana*, und besteht resp. theils aus den darin, ob auch nicht ganz vollständig, aufgenommenen 20 *ajh.* der *Nijjuttî*, theils aus anderweiten, im Wesentlichen prosaischen Stücken (cf. 1911), ist resp. nur theilweise im vollen Wortlaut, meist nur mit den *pratîka* aufgeführt. Der von *Har.* sehr häufig citirte *bhâshya-kâra* ist wohl *Jinabhadra* (s. 1915); — s. im Uebrigen 17, 51-55.

342 foll. (17 Z., à 58-63 *aksh.*); — *saṃvat* 1640 *varshe asâdha se de lasham-tah* | 11 | *guru* | *Jomâṃkânâṃ karalakhîtaṃ* | es könnte dies eventual. nicht sowohl das Datum der Handschrift selbst, als vielmehr das ihres Originals sein: sie ist zwar sehr regelmâssig geschrieben, aber sehr incorrect.

*pîṭhikâ* (*Nijj.* 1, 51-131) 23<sup>a</sup>; — *namo jinâya* | *praṇipatyâ jinuvureṃdraṃ* | *Vîraṃ ṣrutadevatâṃ gurûn sâdhûn* | *âvaçyakasya vṛittim*<sup>1)</sup> *gurûpadeçâd ahaṃ vakshye* || 1 || *yady api mayâ tathâ 'nyaiḥ kṛitâ 'sya vivṛittis*<sup>2)</sup> *tathâ 'pi saṃkshepât* | *tad-rucisatvânugrahaheṭoḥ kriyate prayâso 'yaṃ* || 2 || *ihâ 'vaçyakaprâraṃbhaprayâso 'yuktaḥ prayojanâdirahitavât kaṃṭakaçâkhûmurddanavad ity evamâdyâçamkâpanodâya prayojanâdi pûrvaṃ pradurçyata ity, uktaṃ ca: prekshâvatân*<sup>3)</sup> *pravṛit(t)yarthaṃ phalâdi tritayam sphuṭam* | *maṅgalaṃ ca 'va çâstrâdau vâcyam ishṭârthasiddhaye* || *ity atah prayojanam abhidheyam saṃbandho maṅgalaṃ ca yathâvasaram pradurçyata iti; tatra prayojanam tâvat, . . . ity atah prayojanavân âvaçyakaprâraṃbhaprayâsa iti; abhidheyam tu sâmâyikâdi; saṃbandhas tu 'pâyopeyabhâvalakshanas tarkânusârîṇaḥ prati kathum su* (?), *upeyam sâmâyikâdi pariñûnam muktîpadaṃ vâ, upâyas tv âvaçyukam evacana(?)rûpâpannam iti* | *yasyât tataḥ sâmâyikâdyartha-niçcayo bhavati, sati ca tasmîn samyagdarçunâdivuimalyam kriyâprayatnuç ca, tasmâc ca muktîpadaprâptir iti; . . . alar prasamgenu, sâṃprataṃ maṅgalaṃ ucyate . . . tac ca çâstrasyâ 'dau madhye 'vasîne ce 'shyata iti sarvam eve 'daṃ çâstram maṅgalaṃ ity etâvad evâ 's(t)u maṅgala 2<sup>a</sup> trayâbhyupagamas tv ayuktaḥ prayojanâbhûvâd iti cet . . .*

3<sup>b</sup> .. *bhâvamâṅgalaparîṇâmo jâyata ity, alaṃ prasamgena, prakṛitaṃ prastu-maḥ, tatra no-âgamato 'rhamnamaskârâdibhâvamâṅgalaṃ uktam, athavâ no-âgamato*

am Schluss Bemerkte) zu wollen scheint, liegt jedoch meiner Meinung nach kein Grund vor. Die Tradition (im *ganadharasârdhaçata*, Anfang des 12. Jahrh.) theilt dem *Haribh.* ausdrücklich eine *âvaçyavṛitti* zu, s. 16, 458. — Peterson Report 1884/86 verzeichnet p. 118 anscheinend eine Handschrift des hier vorliegenden Commentars (wenigstens stimmen die dort aufgeführten beiden ersten Verse), aber ohne daß dabei *Haribhadra's* Name genannt wäre; dieselbe besteht zudem nur aus *granthâgra* 14940 (366 foll.; datirt resp. aus *saṃvat* 1294). Da nun die hiesige Handschrift 22000 *granthâgra* umfaßt, so ergiebt sich hiernach eine sehr erhebliche Umfangsdifferenz, und es erscheint somit die Identität der betreffenden beiden Werke zunächst als zweifelhaft. Dagegen liegt *ibid.* p. 154 wohl ein Fragment (227 foll.) und p. 202. 203 entschieden unser Werk hier selbst vor (219 foll., zu 20 Z., à 34 *aksh.*, *saṃvat* 1492); und zwar ist dem von Peterson mitgetheilten Schlusse zufolge diese letztere Handschrift weit correcter als die hiesige.

<sup>1)</sup> *vivṛittim* P (Pet.).

<sup>2)</sup> *vivṛitis* P.

<sup>3)</sup> s. p. 569. 362. 397. 455.



*bhâvumangalam namdî, tatra namda(nam) namdî, namdamty anaye 'ti vâ bhavyâ(h) prâ-  
nina iti namdî, asmâcapi (?) ca mangalavan nâmâdicaturbhedabhinnâ avagamtavye 'ti,  
tatra nâmasthâpane pûrvavat, dravya namdî dvidhâ âgamato no-âgamataḥcâ, "gamato  
jnânânupayuktaḥ, no-âgamatas tu jñaçarîrabhavyaçarîrobhayavyatirikâ ca dravya-  
namdâ, . . tathâ bhâvanamdy api dvidhâ, âgamato no-âgamataç ca, âgamato jnâtâ  
tadanupayuktaḥ, no-âgamataḥ pañcaprakâraṇ jnâmaṇ, tac ce 'dam: âbhinibohîya  
1, 51<sup>1)</sup> gâhâ, vyâkhyâ: arthâbhîmukho niyato bodho abhinibodhaḥ, abhinibodha eva  
âbhinibodhikaṇ . . .*

4<sup>b</sup> *pratijnânasvarûpapradarçunâyâ "ha: ugraha 1, 52, gâhâ, vyâkhyâ: tatra  
sâmânyârthasyâ 'çeshaviçeshanirapekshânirdeçyatyâ rûpâder avagrahaṇam avagrahaḥ . .*

5<sup>a</sup> . . *iti gâthârthaḥ || 51<sup>2)</sup> || idânîm anaṃtaropanyastânâm avagrahâdînâm  
svarûpampratipipâdayishaye 'dam âha: atthâṇam 1, 53, gâhâ, vyâkhyâ tatra: aryamta  
ity arthaḥ, — 5<sup>b</sup> . . iti gâthârthaḥ || 53 || idânîm abhîhitasvarûpânâm avagrahâdînâm  
kûlapramâṇam abhidhîsur âha: ugraho 1, 54, gâhâ, vyâkhyâ:, — 6<sup>a</sup> . . gâthârthaḥ  
|| 54 || ittham avagrahâdînâm svarûpam abhidhâye 'dânîm çrotremdriyâdînâm prâptâ-  
praptavishayatâm pratipipâdayishur âha: puṭṭhaṇi suṇeti 1, 55, gâhâ, vyâkhyâ: . .,  
und so fort bis zum Schlufs (v. 131) des ersten *ajjhayaṇa*'s der *nijjuttî*, in der  
Reihenfolge derselben; dabei heifst es 13<sup>a</sup>: *sâmarthyam âtmano 'patrapann âha  
sûtrakâraḥ<sup>3)</sup>: katto me 1, 76, gâhâ, vyâkhyâ: . ., — schl.: iti gâthârthaḥ; âvaçyaka-  
pîṭhikâviraraṇam samâptam.**

1. (N. 1—10) 23<sup>a</sup>-196<sup>b</sup>: *sâmâyikaṇ; — sâmpratam mangalasâdhyah prak-  
krito 'nyogah pradarçyata iti, sa ca svaparaprakâçakatvâd gurvâyattatvâc ca çruta-  
jnânasye 'ti, tathâ co 'ktam: atra punar adhikârah çrutajnânene 'tyâdî; âha: natv  
(°nr) âvaçyakasyâ 'nyogah prakṛita eva punah çrutajnânasye 'ty ayuktam?, itro  
(a°) 'cyate: âvaçyakasya çrutâmtargatutvapradarçanârthatvâd adoshah; âha: yady  
âvaçyakasyâ 'nyogah tadâ "vaçyakaṇ kiṃ aṅgaṇ aṅgâni çrutaskandhaḥ çruta-  
skandhâḥ adhyayanam adhyayanâni uddeçaka uddeçakâ ity, atro 'cyate: âvaçyakaṇ  
çrutaskandhas, tathâ 'dhyayanâni ca, çeshâs tv anâdeçâ rikalpâ iti; âha: natu namdî-  
vyâkhyâne aṅgânaṅgapravishṭaçrutanirûpaṇâyâm anaṅgutâ 'syâ 'bhîhitai 'va<sup>4)</sup>? tataç  
ca kiṃ aṅgam aṅgânî 'ty-âdyâçamkânupapattir ity, atro 'cyate: tadvyâkhyâtâniyama-  
pradarçanârthatvâd adoshah, nâ 'vaçyam çâstrâdau namdyadhyayanârtham kathanam  
kartavyam akṛite câ "çamkâ sambhavati; âha: mangalârtham çâstrâdâv ava namdy-  
abhidhânât katham aniyama? ity, atro 'cyate: jnânâbhidhânâmatrasye 'va mangalatvân  
nâ 'vaçyam avayavârthâbhidhânaṇ kartavyam iti tadakaraṇe ca çamkâ sambhavati; kiṃ  
ca, âvaçyakavyâkhyânârambhe çâstrâmtaravyâkhyâprârambho 'yukta, evam çâstrâm-*

1) v. 1-50 gar nicht behandelt.  
haupt nur sehr selten angegeben.

2) statt 52! solche Zahlen sind hier über-  
3) hier ist der Verf. der *Nijjuttî* somit geradezu

als *sûtrakâra* bezeichnet!

4) s. p. 678.



*taraṃ ca na mîdî prîthak çrutaskamdhânuyogârâmbhe kim iti tada(nuyoga)tvât (?) ; âha: yady evam ihâ "vaçyakaçrutaskamdhânuyogârâmbhe kim iti tadanuyoga ity, ucyate: çishyânugrahârtham, na tv ayaṇi niyama iti, apavâdapradarçanârtham vâ; etad uktam bhavati: kadâcit purushâdyapekshayâ utkramenâ`pi atyârûmbhe`pi câranyad (?) vyâkhyâyate ity; alam prasamgena, tatra çâstrâbhîdhânânam âvaçyaka 23<sup>b</sup> çrutaskamdhâ(h), tadbhedaç câ`dhyayanâni yatas tasmâd âvaçyakam niksheptavyam çrutaskamdhâç ce`ti; kim ca, kim idam çâstrâbhîdhânânam pradîpâbhîdhânânavad yathârtham aho vit palâçâbhîdhânânavad ayathârtham? uta di(ṃ)bâdyabhîdhânânavad anarthakam eve`ti . . . tatrâ"vaçyakam iti kaḥ çabdârthah? avaçyaṇi kartavyam âvaçyakam, athavâ guṇânânam âvaçyam âtmânânam karotî`ty . .*

24<sup>a</sup> . . uktam âvaçyakam, asya câ`mîni avyamohârtham ekârthikâni drashṭavyânî<sup>1</sup>): âvassayaṇi avassamkaruṇâni dhvaṇiggaho virohî ya | ajjhayaṇachakkavâgrâ(vaggo) ṇoto ârâhaṇâ maggo || samaṇeṇa sâvaṇe ya avassakâyarayaṇi havati jaṃhâ | aṃto (aho)ṇississa ya tamhâ âvassayaṇi ṇâma ||, evaṇi çrutaskamdhayor api nikshepaç caturvidha eva drashṭavyah, . . athavâ jñânakriyâguṇâsamûhâtmakah sâ mâyikâdînâm adhyayanânâni samâveçât, jñânadarçanakriyopayoga ity arthah, . . sâ mâyikâdiçrutaviçeshânâni shaṇṇâni skamdhah, âvaçyakam ca tachrutaskamdhâç ce`ti samâsah; âha: kim punar idam âvaçyakam shaḍadhyayanâtmakam ity, atro`cyate: shaḍarthâdhikârâtmakatvât, te câ`mî sâ mâyikâdînâni yathâyogam araseyû iti, sâvayyayogaviraî 1 ukkittanâ 2 guṇavato paḍivattî 3 | khalîyassa ṇimduṇû 4 vaṇatikiccha 5 guṇadhâraṇâ 6 c`eva ||<sup>2</sup>) asya vyâkhyâ . . .

ibid. idânîm adhyayananyâsaprastâvah, tam câ`nuyogadvârakramâyâtu(ṃ) ughatishpannanikshepa(ṃ)<sup>3</sup>lûghavârtham rakshyâmah, esha âvaçyakasya samudâyârthah, idânîm awayavârthapradarçanârtham ekaikam adhyayanam rakshyâmah; tatra prathamam adhyayanam sâ mâyikam samabhâvalakṣaṇatvâc caturviṇçatistavâdînâni ca tadbhedatvât prâthamyam asye`ti; asya ca mahâpurasye`va catvâry anuyogadvârâni<sup>4</sup>) bhavanti, — 25<sup>b</sup> tâni câ`mîni: upakramo nikshepo`nugamo naya iti, . . anugamah sûtrosyâ`nukûlah parichedah . . , — 26<sup>a</sup> . . evam ukta upakrama, idânîm nikshepah . . . âha: yadi prâptâvasaro`py asâr iha na nikshipyata kim ity upanysyata iti, ucyate: nikshepasyamânyât (sâ<sup>o</sup>?) iha pradarçyata eva na tu pra(tanya)ta(?) eva, idânîm anugamâvasara(h) sa ca dvîdhâ<sup>5</sup>), nîryuktyanugamah sûtrânugamaç ca, nîryuktyanugamas triprakâras, tad yathâ<sup>5</sup>): nikshe(pa)nîryuktyanugamah, upodghâtanîryuktyanugamah sûtrasparçikanîryuktyanugamaç ce`ti, tatra nikshepanîryuktyanugamo`vagata eva yadi 26<sup>b</sup> dho(?) nâmâdînyâsâtrâkhyânânam uktam iti, idânîm upodghâtanîryuktyanugamuprastâvah, sa ca uddeçâdîdvâralakṣaṇa iti, asya ca mahârthatvân mû bhîd vighna iti prârâmbhe maṃgalam ucyate . . . iha yad âlau maṃgalam

1) s. Eingang des *anuyogadvâras.*, oben p. 696. 2) ebendasselbst, s. p. 698. 711, sowie p. 608. 3) s. p. 712. 4) s. p. 362. 398. 466. 590. 641. 5) s. p. 713.

pratīpāditaṃ tad āvaçyakādimaṃgalaṃ, idaṃ tu nā"vaçyakamātrasya sarvānuuyogopodghātanīryuktivāt prakrāntopodghātasya, vakshyati ca: āvassagassa . . dasūnaṃ ce 'ty ādi 2, 4, tathā: sesesu vi ajjhayaṇesu hoti es' eva nijjutti | caturviṇṇatistavādishv iti vakshyaty, ato mahārthatvāt kathaṃcicchāstrāṃtaratvāc cā'syā "raṃbhe maṃgalopanyāso yukta eva, — . . tac ce 'daṃ maṃgalaṃ: titthayare 2, 1, — 27<sup>a</sup> idānīṃ . . Varddhamānasvāmīno vaṃdanam āha: vaṃdāmi 2, 2, — 27<sup>b</sup> idānīm prakṛitam upadarçayam āha: te vaṃdiūṇa 2, 4, gāhā, vyākhyā: tān anaṃtaroktāṃs tīrthakarādīn, . . sūtrārthayoḥ parasparam nīryojanaṃ nīryuktīḥ, — āha: kim aṇeshasya çrutajñānasya? no, kim tarhi? çrutaviṇṇeshānām āvaçyakādīnām ity ata evā "ha: āvassa 2, 5 gāhā, kappassa 2, 6 gāhā, etesiṃ 2, 7 gāhā, . . uttarādhyayanācārayoḥ, samudāyaçabdānām avayave vṛttidarçanād yathā Bhīmasena Sena iti uttarādhyaya ity uttarādhyayanam avaseyam, . . ṛishibhāshītānām<sup>1)</sup> deveṃdrastavādīnām, — 28<sup>a</sup> ādāv adhikṛitāvaçyakādhyayana-sāmāyikākhyopodghātanīryuktīm abhidhīsur āha: sāmāyī<sup>o</sup> 2, 8 gāhā, vyākhyā: . ., atra vā'saṃmohārthaṃ kathānakaṃ gāthāvivarāna-samāptau vakshyāmaḥ, und vier Zeilen weiter: alaṃ vistareṇa davaparamparae imaṃ udāharāṇaṃ: Sāketam nagaram tassa uttarapuratthīme . . ., und nun folgt eine drei Seiten lange Erzählung in Prakṛit, Prosa und metrisch<sup>2)</sup>, — 29<sup>b</sup> saṃprati nīryuktiçabdavarūpabhīdhānāye 'dam āha: nīyyuttā 2, 9, gāhā, vyākhyā: . ., — 30<sup>b</sup> tat punaḥ sūtram kim-ādi? kim-paryamtaṃ? kiyatparimāṇaṃ? ko vā'sya sāra? ity ucyate: sāmāyī<sup>o</sup> 2, 14 gāhā, vyākhyā: sāmāyikam ādau yasya tat sāmāyikādi, çrutam ca tat jñānam ca çrutajñānam, yāvad viṃḍusārādī (!), viṃḍusāraṃ yāvat, viṃḍusāraparyamtaṃ<sup>3)</sup>, — 31<sup>a</sup> tathā cā "ha nīryuktikāraḥ: sutaṇāṇammi vi 2, 15 gāhā, — ibid. tathā ce 'ho 'padeçikaṃ gāthāsūtram āha nīryuktikāraḥ: saṃsāra<sup>o</sup> 2, 18 gāhā, — 35<sup>b</sup> paṃcaçāritrabhedapradarçanāyā "ha: sāmāyī<sup>o</sup> 2, 35 gāhā . . samānām jñānadarçanacāritrāṇām āyah samāyah, samāya eva sāmāyīkaṃ . . sāva-dyayogavīratīrūpaṃ, tataç ca sarvam apy etac cāritram ariṇeshataḥ sāmāyīkaṃ chedā-diviṇeshais tu viṇṇeshyamāṇam arthataḥ çabdāṃtarataç ca nānātraṃ bhajate, tatra prathamam viṇṇeshāṃbhāvāt sāmānyāçabdaparam vā 'vatishṭhāt sāmāyīkaṃ iti, tac ca dvidhā: itvaram yāvatkathikaṃ ca, tatra svalpakūlam itvaram . . yāvatkathikaṃ tu yāvat kathām ātmānaḥ tāvatkālam, yāvatkatham eva yāvatkathikaṃ ābhavarartī 'ti yāvat . . ., — 36<sup>a</sup> uktaṃ chedopasthānam, idānīṃ parihāraviçuddhikaṃ . ., —

1) s. 17, 43. 87; Peterson Rep. 1884/86 p. 253 führt einen offenbar secundären Text dieser Namen auf, mit 816 gr. 2) dgl. Prakṛit-Stellen liegen im Verlaufe vielfach vor,

und könnten etwa auf die Vermuthung führen, daß der ganze Commentar ursprünglich in Prakṛit abgefaßt war? Wenn sie sich blos auf die kathānaka beschränkten, genügte freilich auch einfach die Annahme, daß der Verf. diese ebenso aufführt, wie er sie vorfand. Es finden sich aber doch auch außerhalb der kathānaka in Prakṛit abgefaßte Stellen vor. Beruhen diese denn etwa, soweit sie metrisch sind, auf Herübernahme aus dem vom Verf. so oft erwähnten, selbst in Prakṛit(-gāthās) abgefaßten bhāshya (cf. 1915)? — s. 17, 52. 3) s. 16, 245. 342.



39<sup>a</sup> *tatra jînapravacanotpattih niryuktisamutthânaprasaṅgato bhikhitâ arhadva-  
tvât(?) pravaca(na)sya; idânîm pravacanaikârthikâni tudvibhâgam ca pratipâdayann âha:  
egatthitâni*<sup>o</sup> 2, 51 *gâthâ, sua*<sup>o</sup> 2, 52 *gâthâ, anuyoga*<sup>o</sup> 2, 53 *gâthâ, — 40<sup>a</sup> sâṃprataṃ  
tatpratipâdakadrishṭântapratipâdanâyâ ha: vatthu*<sup>o</sup> 2, 55, *gâhâ, vyâkhyâ: tatra pra-  
thumam uddharaṇam . . ; die im Verse nur mit ihren Titeln aufgeführten Geschichten  
werden nun ausführlich, und zwar in Prâkrit, erzählt; . . so 42<sup>b</sup> Çreṇikarishaye  
kopodâharaṇam, — 44<sup>b</sup> idânîm prakârântareṇa çishyaparîkshâm pratipâdayann  
âha: sela*<sup>o</sup> 2, 61.

45<sup>b</sup> *idânîm kṛitamaṅgalopacâro vyâvurninaprasaṅgaristarapradarçitavyâkhyâ-  
navidhir upodghâtapradarçakrâyâ ha: uddeça* 2, 62 *gâthâ, kiṃ* 2, 63 *gâthâ, dvâra-  
gâthâdvayam*<sup>1)</sup>, *vyâkhyâ: uddeço vaktavya evaṃ sarveshu kriyâ yogyâ, udde(ça)nam  
uddeçaḥ, sâmnâyâbbhidhyânâṃ adhyayanam iti; ni(r)ddeçanam nirddeçaḥ viçeshâbhi-  
dhânâṃ sâmnâyikam iti; tathâ nirgramanaṃ nirgramah, kuto sya nirgramanam iti;  
kshetram vaktavyam, kasmin kshetre; kâlâḥ, kasmin kâlê; puruṣaḥ ca vaktavyaḥ,  
kutaḥ puruṣât; kâraṇam vaktavyam, kiṃ kâraṇam Gotamâdayaḥ çriṇvaṃti; tathâ  
pratyâyayati ti pratyayaḥ sa ca vaktavyam, kena pratyayena bhagavate dam upo-  
ddishṭam ko vâ gaṇadharâṇâm çravane iti; tathâ lakshanaṃ vaktavyam, çradhdhânâdi;  
tathâ nayâ naigamâdayaḥ; tathâ teshâm eva samavataranaṃ vaktavyam yatra saṃ-  
bhavati, vakshyati ca: mûdhanâyam mutam kâlitaṃ tv ityâdi* 8, 39; *aṇumatam iti  
kesya vyavahârâdihkam aṇumatam sâmnâyikam iti, vakshyati: evaṃ saṃjamo aṇu-  
mato ityâdi* 8, 100; *kiṃ sâmnâyikam: jîvo gaṇapadivanna ityâdi* 8, 104 *vakshyati; kati-  
vidham: sâmnâyam ca tividham sammatta sutam tahâ carittam ce tyâdi* 8, 107 *prati-  
pâdayishyati; kasya sâmnâyikam iti, vakshyati: jassa sâmnâni appâ ityâdi* 8, 109; *kva  
sâmnâyikam kshetrâdâv iti, vakshyati: khettudisakâlagatibhaviya ityâdi* 8, 116; *keshu  
sâmnâyikam iti sarvadravyeshu, vakshyati: savagatanu saṃmattam sutte caritteṇa pa-  
yyavâ savve ityâdi* 8, 156; *katham avâpyate, vakshyati: mānussakhettujâ ityâdi* 8, 157; *ki-  
yacciraṃ bhavati, kalam iti, vakshyati: sammattassa suttassa ya bâvatthi sâgaro-  
vamâim thiti tyâdi* 8, 179; *kati ti, kiyataḥ pratipadyate pûrvapratipannâ ve ti vakt-  
avyam, 46<sup>a</sup> vakshyati ca: sammatta desavirayâ paliyasya asaṃkhabhâgamittâu ityâdi*  
8, 180; *sâṃtaram iti sahâ ṃtareṇa vartata iti sâṃtaram, kiṃ sâṃtaram nirâṃtaram  
vâ, yadi sâṃtaram kim attaram bhavati, vakshyati: kalam aṇanta ca sute addhâ pari-  
yatthi ya desûṇo ityâdi* 8, 183; *avirahitam ity avirahitam kiyantaṃ kalam prati-  
padyanto iti, vakshyati: sutasamma agârîna(m) âvaliyâ saṃkhabhâgam*<sup>2)</sup> *ityâdi* 8, 184; *tathâ ca bhavâ iti, kiyato bhavân utkrishṭataḥ khaḥ avâpyate, sammattadesavirata  
palitassa asaṃkhabhâgamettâtu atthabhavâni*<sup>3)</sup> *caritte ityâdi* 8, 186; *âkarshaṇam  
âkarshâḥ, ekânekabhaveshu grahaṇâni ti bhâvûrthaḥ iti, sahasapuhuttaṃ satta pu-*

<sup>1)</sup> s. oben p. 744. 747 (713).

<sup>2)</sup> *sammasuam ag*<sup>o</sup> | *âvalia asaṃkhabhâgamittâu* Text.

<sup>3)</sup> *°bhavâu* Text.



dhatta va<sup>1)</sup>) hoi viratî egabhava âgarisâ ityâdi 8, 187; sparçanâ vaktavyâ, kiyat kshe-  
 tram sâmâjyikarantah sprîçantî<sup>2)</sup>ti, vakshyati: sammattacarâṇasahitâ ni (!) savvam logam  
 phuse niravasesam ityâdi 8, 189; niçcitâ uktîr niruktiḥ vaktavyâ, sammaddittî amoho  
 sodhî subbhâvudâṇsane bodhî ityâdi 8, 191 vakshyati; ayaṇ tavad gâthâdvayusamud-  
 ayârthah, arayavârtham tu pratidvâram prapañcena vakshyâmah, — 47<sup>a</sup>) iti gâthâ  
 samâsârthah, vyâsârthas tu viçeshavivarâṇâd avagaṇṭavya iti, — 47<sup>b</sup>) etâni ca  
 dravyâdhânîni yataḥ, atah prathamajinasyai<sup>3)</sup> va mithyâtrâdibhyo nirgama-  
 nam abhidhîsur âha: pañtham 2, 69, gâhâ, gamanikâ<sup>4)</sup>): . . . iti gâthârthah, araya-  
 vârthah kathânakâd avaseyah, tac ce `dam . . . — 48<sup>a</sup>) asyai `vâ `rthasyo `papradarçakam  
 idam gâthâdvayam âha bhâshyakârah<sup>3)</sup>): avaram 2, 70 gâhâ, doṇam 2, 71 gâhâ,  
 gamanikâ: . . . . iti niryukti<sup>3)</sup>)gâthârthah, — 52<sup>b</sup>) bhâvârthas tu kathânakâd avaseyas,  
 tac ce `dam . . . — 56<sup>a</sup>) iti caturthadvâragâthâsamâsârthah, idânîm prathamadvâragâthâ-  
 dyadvâravayavârthâbhidhîsayâ mûlabhâshyakṛid<sup>4)</sup>) âha: âsî ya 2, 135 gâhâ, gama-  
 nikâ: . . . — ibid. amon evâ `rtham pratipâdayam âha mûlabhâshyakṛit<sup>4)</sup>): umam  
 2, 136 gâthâ, gamanikâ: . . . — 57<sup>a</sup>) sâmpratam çeshadvâravayavârtham pratipâdayam  
 âha bhâshyakârah<sup>3)</sup>): kamma 2, 142 . . . (die pratîka von 143 bis) kimcic ca 160  
 gâhâ, etâc ca spashṭatrât prâyo dvâragâthâvyâkhyâta (°na?) eva vyâkhyâtatvân na pra-  
 tanyate, Usabha 161 gâhâ, vyâkhyâ: Rishabhacaritâdhikâre sarveshâm up[y A]jîtâdi-  
 nâm jinâvarâṇâm sâmânyam sâdhâraṇam sambodhanâdi . . vakshyati niryuktikârah  
 pratyekam kevalasya Rishabhasya vaktavyatâm iti gâthârthah, sambohana 2, 162 gâhâ,  
 — 58<sup>a</sup>) idânîm ekaikena tîrthakṛitâ kija(d) dravyajâtam samvatsareṇa dattam iti  
 pratipâdayam âha: tinni 2, 172, gâhâ . .

58<sup>a</sup>) iti prathamavaravarikâḥ, sâmpratam adhikṛitadvâvârthânupâty eva  
 vastu pratipâdayam âha: Viram 3, 1 gâhâ . . die nächsten Verse werden sehr kurz  
 expedirt, fast nur die pratîka (so auf 58<sup>b</sup>) v. 16-85) aufgeführt, und die gâhâ als  
 nigadasiddhâ bezeichnet, — 59<sup>b</sup>) iti gâthâksharârthah (3, 98), bhâvârthah kathâna-  
 kâd avaseyah, tac ce `dam: . . . — 65<sup>a</sup>) sâmpratam cakravarttivarṇapramâṇapratî-  
 pâdanâtyâ `ha: savve `pi egavarttâ (°mâ) 3, 188 gâhâ, — 66<sup>a</sup>) sâmpratam adhi-

1) tîḥam sahasapuhuttam sayap(p)uhuttam ca Text.

2) dies Wort, eigentlich wohl: Gang, Weg, des Textes nämlich, wird hier da ge-  
 braucht, wo nicht sowohl eine specielle Erklärung, vyâkhyâ, als vielmehr nur eine wörtliche,  
 dem Gange des Textes nachgehende Uebersetzung folgt, s. 17, 55. Hier und da steht auch:  
 aksharagamanikâ, so bei 2, 101 fol. 51<sup>b</sup>, 3, 98 fol. 59<sup>b</sup>.

3) sic! hier ist also der niryuktikâra selbst als bhâshyakâra bezeichnet!

4) auch hier erscheint der Verf. der Nijj. selbst als mûlabhâshyakṛit! ist dies etwa  
 darauf beruhend, daß Jinabhadra (s. 1915) die Verse der Nijj. direct seinem bhâshya einver-  
 leibt hat, so daß sie mit den eigenen Versen desselben fortlaufend gezählt, somit, freilich in-  
 correcter Weise, auch als ihm zugehörig betrachtet werden können? (In dem in 1915 vor-  
 liegenden Theil des viçeshâvaçyakabhâshya des Jinabhadra, der freilich auch seinerseits  
 wieder auf ein mûlâvaçyaka und dessen Comm. sich bezieht, fehlt leider dieser Abschnitt).

*kṛitajīnaronṃ* (°nāntarāṇy?) *eva pratipādyante, tatra: Usabhe* 3, 235 *gāhā*, — 72<sup>a</sup> *sāṃprataṃ Varddhamānasvāmīraktavyatānībaddhadvāragāthām āha niryuktikārah: sumiṇa* 3, 280 *gāhā*. — *ibid. tatra svapnadvārāvayavārtham abhidhīsur āha: gaya* 3, 281 *gāthā, gamanikā: . .*

Von 73<sup>b</sup>—153<sup>b</sup> erscheinen die Citate aus *N.* (3, 315—9, 3) in ihrem vollen Wortlaute (resp. mit allerhand Varianten): *apatyadcārāvayavārtham vyācīkhyāsūr āha: paṃcaviheṇa . . dhūyam* 3, 315. *dāraṃ, gamanikā: paṃcavihena . .*, — *ibid. amum evā`rtham saṃkshepataḥ pratipādayam āha niryuktikṛit: hatthuttara . .* 3, 316, — 76<sup>a</sup> *āha ca bhāshyakārah*<sup>1)</sup>: *bahiyā . . aṃupatto* 3, 348.

76<sup>a</sup> Auf die Erklärung von 3, 349 folgt ein *kathānakam*, und danach geht *Har.* ohne irgend welche Abschnitts-marke zu *ajjh.* 4 über:

*abhīhārthopasaṃhārāya da (!) gāthāvayam āha: dūiyyaṃtaya ppiṇṇo . .* 4, 1, 2, — 77<sup>a</sup> *evam anyāsām api gāthānām aksharagamanikā svabuddhyā kārye`ti kathānakaṣeṣam*, — 78<sup>a</sup> *amum evā`rtham samāsāū* (°sato!) *bhidhīsur āha: roddā ya . .* 4, 3, — *ity aksharārthah, iyaṃ niryuktigāthā, etās tu mūlabhāshyakāragāthā*<sup>1 u. 2)</sup>: *bhīmaṭṭahāsa . .* 4, 4-6: — die Geschichte *Vira*'s wird fast ganz in *Prākṛit*, unter gelegentlicher Einstreuung der Verse von *Nijj.* 4, erzählt, bis 89<sup>b</sup>, wo *Har.* wieder unmittelbar von 4, 69 auf 5, 1 übergeht: *kevalam uppaṇṇam itī kṛitvā yad bhagavātī tapa āsiveyaṃ tad abhidhīsur āha:*

*joyatavo . . kittāssāmi* 5, 1: — und ganz ebenso geht er dann, nach Absolvierung von 5, ohne irgend welche Abschnitts-marke zu *Nijj.* 6 über (95<sup>b</sup>): *itī gāthārthah, evaṃ tāvat samavasaraṇavaktavyatī(ṇ) sāmānyeno`kt(r)ā prakṛitam idānīm prastūyate, tatra bhagavataḥ samavasaraṇe nishpanne saty atrā`ntare devajayaçabdasaṃmīçradīvyaduṇḍubhi . . vighrahavattaṃ khalu de* 96<sup>a</sup> *vī āgatī ity āha:*

*taṃ dirvo* 6, 1: — die Geschichte der elf *gaṇadhara* schließt speciell an die *Nijj.* an; 1 97<sup>b</sup>, 2 98<sup>b</sup>, 3 99<sup>a</sup>, 4, 5 100<sup>a</sup>, 6 101<sup>a</sup>, 7 101<sup>b</sup>, 8 102<sup>a</sup>, 9, 10 103<sup>a</sup>, 11 103<sup>b</sup>, — der Rest von *ajjh.* 6 wird bis 105<sup>a</sup> einzeln aufgeführt, die Verse B 89, 90 fehlen, und geht *Haribh.* unmittelbar nach Erledigung von 6, 88 zu 7 über: *sāṃprataṃ upakrama phaladevāram āha: duvīhorakkamakālo sāmāyārī vihūyaṃ*<sup>3)</sup> *c`eva . .* 6, 88 . . *samācāraṇam samācārah viśhṭācarītakṛiyākālāpah . . yathāyushkopakramaç cā`sau kālaç ce`ti samāsah . . tatra sāmācārī trividhā: uhi dasah padarībhāge`ti* 6, 88<sup>a</sup> *ugha sāmānya ughāsāmācārī sāmānyataḥ saṃkshepābhīdhānarūpā, sū vau`ya (cau`gha)-niryuktī itī, daçavīdhasāmācārī ichākārādīlakshaṇo, padarībhāgasāmācārī cheda-sūtrāṇī`ti, tatrau`ghasāmācārī* 105<sup>b</sup> *navamāt pūrvāt, trītyād vastuna ācārābhīdhānā(t) tatrā`pi viṇçatīmāt prābhṛitāt, tatrā`py oghaprābhṛitān nīrvyūḍhe*<sup>4)</sup>

1) s. pag. 769 nott.<sup>3, 4</sup>. 2) *Haribh.* unterscheidet somit hier im Text der *Nijj.* direct zweierlei Bestandtheile!; — s. 17, 54.

3) ! *ahūyaṃ* Text, s. p. 746; *yathāyushkam*.

4) s. 16, 357. 449. 17, 48, 61.

'ti, etad uktaṃ bhavati, sâṃpratam kâlapravṛjîtânâṃ tâvabuta(tâvacchruta?)parijñânaçaktivikalânâṃ âyushkâdihṛâsam apekshya pratyâsannîkṛite 'ti, dasavidhasâmâcârî punaḥ shadṛiṅçatimâduttarâdhyayanât') svalpatarakâlapravṛjîtânâṃ parijuânârtham nirvyûdhe 'ti, padaribhâgasâmâcârya api chedasûtralakṣhaṇân navamapûrvâd eva nirvyûdhe 'ti gâthârthah; sâṃpratam oghaniryuktir vâcyâ, sâ ca prapañcitatvâd eva<sup>2)</sup> na rivriyate; sâṃpratam daçavidhasâmâcârîsvarûpapradarçanâyâ "ha: ichâ . . . 7, 1, — 108<sup>b</sup> sâṃpratam âvaçyaki-naîshedhikîdvûradvayâvayârtham abhidhîtsuḥ pâṭhanikâ(?)gâthâm âha: âvassaya . . . 7, 29.

111<sup>b</sup> uktâ daçavidhasâmâcârî, sâṃpratam upasañharam âha: evaṃ sâmâ<sup>o</sup> . . . 7, 63 nigadasiddhâ, sââmâcâryâsevâkânâṃ phalaprâdarçanâyâ "ha: eyaṃ sâmâ<sup>o</sup> . . . 7, 64 nigudasiddha eva; idânâṃ padavibhâgasâmâcâryâḥ prastâvaḥ, sâ ca kalpavyavahârarûpâ bahuvistarâ svasthânâd avaseyâ<sup>3)</sup>: ity uktah sââmâcâryupakramakâlâḥ, sâṃpratam (wieder ohne irgend welche weitere Abschnittsmarke) yathâyukto(shko)pakramakâlâḥ pratîpadyate, sa ca saptadhâ, tad yathâ: ajjharasâṇa . . . 8, 1,

117<sup>b</sup> uktaṃ nayadvâram, adhunâ samaratâradvâram<sup>4)</sup> ucyate (bis 132<sup>b</sup>), krai teshâ(ṇ)nayânâṃ samaratâra iti sañçayâpohâyâ "ha: mûḍhanaya . . . 8, 39, — 118<sup>a</sup> âha: kiyamtaṃ kâlam aprithaktram âsît kuto vâ samârabhya pṛithaktvam jâtuṃ ity, ucyate: jâvamti . . . 8, 40, yâvad âryaVairâ<sup>5)</sup> guravo mahâmatayaḥ tâvad aprithaktraṃ kâlikânyogasyâ "sît, tata ûrataḥ pṛithaktraṃ kâlikaçrute dṛiṣṭivâde ca, . . . tatra ta(d)dvâreṇa teshâm utpannem (<sup>o</sup>ttim) abhidhîtsur âha: Tuṃbarañâ . . . 8, 41 . . . ayaṃ sanudâyârthah, avayavârthas tu kathânakâd avaseyas, tuc ce 'dam: Vaîrasâmî puvvabhare Sakkassu devaraṇṇo Vesamaṇassa sâṇiu<sup>6)</sup> âsi, iti ya bhayavam Vaddhamâṇo sâmi pitthi Campâe nayarië subhûmibhâge uyyâṇe samosudho, tattha ya Sâlo râyâ . . . (so in Prâkrîṭ, bis 119<sup>b</sup>). — 120<sup>a</sup> amum evâ rtham cetasy âropyâ "ha gramthakṛit<sup>7)</sup>: jassa . . . 8, 44, — 120<sup>b</sup> amum evâ rtham hṛidi vyavasthâpyâ "ha: jo kaṇâ . . . 8, 45, tam Vâiraṛishim (bei v. 46 wieder âryaVairam) . . . — 121<sup>b</sup> sâṃpratam ârya-Rakshitâsvâminah prasûtiḥpratîpîpâdayishayâ "ha: mâyâ ya Ruddasomâ . . . 8, 52, — 125<sup>b</sup> tatrâ nuyogacaturvidha(tva)m upadarçayann âha mûlabhâshyakârah<sup>8)</sup>: kâlâyasuyam . . . 8, 54. kâlikaçrutam<sup>9)</sup> cai kâdaçâṅgarûpaṃ, tathâ rishibhâshitâny uttarâdhyayanâdîni, tṛitîyaç câ nuyogaḥ sa ca sûryaprajnaptir ity upalakṣhaṇât kâlikaçrutam caraṇakaraṇânyogaḥ, rishibhâshitâni dharmakathânyoga itî gamyate, sarvaç ca dṛiṣṭivâdaç caturtha bhavaty anuyoga(h) dravyânuyoga itî; tatra rishibhâshitâni dharmakathânyoga ity uktaṃ, tataç ca mahâkalpaçrutâdînâm api rishibhâshitaṃtrâ (<sup>o</sup>tatvâd?) dṛiṣṭivâdâd uddhṛitya teshâm pratîpâditatvât

1) s. 17, 47. 48.

2) s. 17, 62<sup>n</sup>.

3) s. 16, 449. 17, 62.

4) s. p. 768.

5) ai! nicht âi; s. oben p. 240, cf. 16, 3<sup>n-1</sup>.

6) ! ob sâmaniu?

7) hier nennt Haribh. also den Verf. der Nirvyukti geradezu: gramthakṛit!

8) s. p. 769<sup>n-1</sup>.

9) s. 17, 64. 16. 258; oben p. 588.



*dharmakathânuyogavarrâ(tra?)prasamya ity atas tad-apohadrâracikî(rsha)yâ`ha: jaṃ ca . . 8, 55. . . yāni ca çeshāṇi chedasûtrāṇi kalpādini . . iti gāthārthaḥ.*

126<sup>a</sup> *anena prastāvena ke ete nihnârâ ity âçamkâpanodāya tñ pratipipādayishur āha: bahuraya . . 8, 56, . . 126<sup>b</sup> ekasamayena kriyādhyâsitarūpeṇa vastumo`nutpatteḥ prabhûtasamayaçcetsater (°yâc co`tpatter?) bahushu samayeshu ratâḥ çaktâḥ bahuratâḥ dirghakâladravyaprasûtîprarûpiṇa ity a.: das Folgende ebenfalls sehr verderbt . . jîvapradeçâḥ; avyaktamatâḥ . . samyatâdhyaragame samdigdhabuddhayaḥ; . . samuchedo vinâçâḥ . . kṣaṇakṣayabhâvaprarûpakâḥ; kriyâdvayânubhavaprarûpiṇâḥ; traivâçikâḥ raçitrayakhyâpakâḥ: abuddhikâḥ sprishṭakarmavipâkaprarûpakâḥ . . anye tu dravyalîṅgato`pi bhinnâ Boṭikâkhyâḥ, — 126<sup>b</sup> 8, 57 avyaktâ Āshâdhât. sâmuçhedâḥ Açramîtrât, — ibid. 8, 59 Pauṭikâprabhavarasthâna-Ratharûpuropanyaśahlâghavartham, — 127<sup>a</sup> 8, 61 jñânotpatter ūrabhya caturdaça shodaça varshāṇi yâvad atikrântāni tâvad atrâ`ntare drâr âdyâv utpannau, nîrvrîvtti bhagarati yathoktakâle câ`tikrânte çeshâḥ khalv avyaktâdaya iti, Voṭikâprabhavakâlâbhîdhânam lâghavartham ere`ti.*

*nihnava* 1 (8, 62, 63) bis 127<sup>b</sup>, 2 (64, 65) 128<sup>a</sup>, 3 (66, 67) 128<sup>b</sup>, 4 (68, 69) 129<sup>a</sup>, 5 (70, 71) ibid., 6 (72-87) 130<sup>a</sup>, 7 (88-91) 131<sup>a</sup>, und die *Boḍiâ* (92-95) 131<sup>b</sup>.

127<sup>a</sup> v. 63 *Kuṃḍapuram nagaram, tattha Jamâlî sâmissa bhâṇiyyo, so sâmissa mûle pañcaçataparivâro parvaṇu, tassa bhayyâ sâmiṇo duhatâ, tise nâmanî Jitṭha tti vâ Aṇojja tti vâ, sâ ri sahasaparivâra añuparvâjyâ, jahâ paṇṇattie tahâ bhâṇiyavvam, ekkârasamgâi ahijjijyâ sâmiṇi apucchiṇṇa . ., — 127<sup>b</sup> anye tr eram vyâcakshate: jottṭhâ mahuttarigâ Sudamsanâbhîhâṇâ bhagarato bhaginî tise Jamâlî putto, tassa Aṇoyyâ nâma bhagarato duhitâ bhâriyâ, çesham pûrvarat, — 128<sup>a</sup> v. 65 teṇa kirupurragâdidṭṭhamtehiṃ paḍibohi tti, — 128<sup>b</sup> amum evâ`rtham upasamharann āha: Seya° . . 8, 67 Çretavyâṃ nagaryâṃ Polâse vyjâṇe Ākhâdhâkhyu âcâryaḥ yoga utpâṭite satî taddivasa eva hîdayaçûle co`tpanne, mṛita iti vâkyaçeshâḥ, sa ca Saudharme kalpe Nalîṅgulme vinâne samutpadyâ`radhîâ (°nâ!) pûrvarvîttâṃtam aragamya rineyânâṃ yogân a(mi)sârîtarân iti vâkyaçeshâḥ, suraloka(m) gate tasmîm avakramatâs(?) tudvineyâ riharamto Râjagrîhe nagare Maurya-Balabhadro râjâ tena sambodhitâ iti vâkyaçeshâḥ, eram anyatrá`pi samgrahagâthâ(h) svabuddhyâ<sup>1)</sup> vyâkhyâyâ iti, — ibid. v. 69 so añupparâdapurre neṃṇiyam cacham (vatthum!)<sup>2)</sup> padhati; . . ayam gâthârthaḥ, aksharâṇi tu kriyâdhyâhâratuḥ svadhîyâ<sup>1)</sup> jneyâni, — 129<sup>a</sup> (v. 73) samgrahagâthâ, asyâc ca kathânakâd artho`vaseyâḥ<sup>1)</sup>, tac ce`dam: Aṃtarañjijyâ nâma purî, tattha Bhîjyaguham nâma cetiyam, tattha Sîrigutto nâma âyarijyâ`tṭhitâ, tattha Balasîri nâma (bhâ)riyâ, tesîm Sîriguttâṇam therâṇam Rohaitto nâma sîso, — 130<sup>b</sup> (v. 89) iyam arthataḥ prâg a vyâkhyâta ve`ti (te`ti) na rivriyate, — v. 91 pratyâkhyâ-*

<sup>1)</sup> diese Angabe kehrt hier mehrfach wieder: da alle diese dergl. Verse nur je die Stichwörter enthalten, zudem auch in ihrem Wortlaut zum Theil unsicher und daher sehr dunkel sind, so weiß *Har.* meist nicht viel dazu zu sagen. <sup>2)</sup> s. 16, 358, 17, 112.

nam çrayaḥ (prā<sup>1)</sup>) aparimāṇena kālāvadhūṃ vihāya kartavyam, — 131<sup>a</sup> jaṇ tassa avasesaṃ navaṇapurvassa<sup>1</sup>) taṃ sammattaṃ. tato so abhiniveseṇa Pūsa mittasayāsaṃ c' eva gaṇṭṭiṇa bhāṇā. — 131<sup>a</sup> bhāṇitāç ca deçarisaṃvādino nihnavāḥ, sāṃpratam aneva<sup>1</sup> va pra-stāreṇa prabhūtarisaṃvādino Boḍikā bhāṇyaṃte tatra kadai<sup>1</sup> te samjātū iti (prati)pādāyann āha: charrāsa . . 8, 92, — 131<sup>b</sup> (v. 94) ūhayā svatarkabuddhyā prajñaptaṃ praṇītaṃ, — 132<sup>a</sup> (v. 97) ekaṃ Goshtāmāhilaṃ, çeshānāṃ Janātiprabhīrīnāṃ pratyākhyānam āṅgākṛitya yāçajjīrikī dṛishtiḥ, nā<sup>1</sup> parimāṇaṃ pratyākhyānam ichaṃtī<sup>1</sup> ti bhāvanā, — ibid. āha: Voṭikānāṃ yat kārītaṃ tatra kā vārttā<sup>2</sup> ucyaṇe: micchā . . 8, 100 Boṭikānāṃ yad açaṇādi kārītaṃ yasminṃ eva kule yatra kshetre sarvaṃ api tat çuddham ka 132<sup>b</sup> ḥam (kaḥam) iti bhāvanā.

132<sup>b</sup> uktaṃ sama(va)tāraṇadrāraṃ, adhunā<sup>1</sup> numa(ta)dvāraṃ<sup>2</sup>) vyākhyāyate, tatra yad yasya nayasya sāmāyikam mokshamārgatrenā<sup>1</sup> numataṃ tad upadarçayann eva<sup>1</sup> ha: tara . . . 8, 101.

134<sup>a</sup> sāṃpratam mūlabhāshyakārah<sup>3</sup>) çrutasāmāyikam vyāçikhyāsus tasyā<sup>1</sup> dhyayanarīpatvād āha: ajjhayaṇaṃ . . 8, 108, vyākhyā: adhyayanam api trīvidham: sūtravishayam arthavishayam tadubhayavishayam ca<sup>1</sup> va, . . prakrāntopodghātaniryuktir (°kter) açeshādhyayanavyāpitām pradareçayann āha: çesheshv api caturvīṇçati-stavādīshu (a)nyeshū<sup>1</sup> (!) adhyayaneṣu bhavati esha<sup>1</sup> va niryuktir uddeçanirdeçādīkā<sup>2</sup>) niryuktīparvasāne<sup>1</sup> ti. — 140<sup>a</sup> (bei 8, 159) pāsagarivāṇakassa suraṇṇaṃ n<sup>1</sup> atthi . . . tato ego dārako puriso sikkhāvīto dīṇāra<sup>4</sup>) thālaṃ bhariyaṃ, so bhāṇati: jīti mamaṃ koi jīṇati sā(so)thālaṃ gaṇhatu, aha ahaṃ jīṇāmi to egadīṇāraṃ<sup>4</sup>) jīṇāmi . . — 142<sup>a</sup> sāṃpratam udāharaṇāni prudareçyaṃte: Bārvatīe Kaṇhassa Vāsuderassa doreyyā: Dhannaṃtari<sup>5</sup>) abhaviṃ, Vetaraṇī bhaviṃ.

151<sup>b</sup> gataṃ niryuktīdvāraṃ<sup>2</sup>), samūptā co<sup>1</sup> podghātaniryuktir iti<sup>6</sup>): samkudiyā<sup>6</sup>) juhaṇ kuppayaivā | karacaraṃbhaṃdharāvayavā, aṇabhamaū tunha vaīraṃ jaṇ pāmaī tai haū mukkaṃḥ || 1 || atra sūtrasparçakaṃ niryuktyavasaraḥ, sū ca prāptāvasarā<sup>1</sup> pi no<sup>1</sup> cyate, yasmād asati sūtre kasyā<sup>1</sup> sāv<sup>1</sup> iti<sup>7</sup>): tataç ca sūtrānugame rakshyāmah: āha: yyetaṃ(?) kim iti tasmā | (!) khalv iho<sup>1</sup> panyāsa, ucyaṇe: niryukti-mātrasāmānyāt | evaṃ sūtrānugamo<sup>1</sup> py avasara<sup>1</sup>prāpta eva, tatra sūtram uccāraṇīyaṃ, tac ca kiṃbhūtaṃ?, tatra lakṣaṇagāthā<sup>8</sup>): appaggaṃtha-mahattham rattisā dosavīrahīyaṃ jaṃ ca | lakkaṇajuttaṃ suttaṃ | atthahi ya guṇehiṃ uvaveyaṃ || alpagaṃtham ca mahārtham ce<sup>1</sup> ti vīgrahaḥ, utpādavyayadhrauvayayuktaṃ sad ity-ādivat, adhīkṛitasāmāyikasūtravad vā, dvātrīṇçaldoshavīrahītaṃ yac ca, ete dvātrīṇçad doshā ucyaṃte: alīyaṃ<sup>8</sup>) uvaghātajaṇyaṃ . . . — 152<sup>b</sup> . . evaṃbhūtaṃ sūtraṃ sarva-

1) s. 16, 356.

2) s. p. 768.

3) s. p. 769<sup>n.4</sup>.

4) dīṇāra!

5) s. p. 530.

6) hier liegt einmal eine directe Abschnittsmarke vor, ja sogar ein Eingangsvers (sehr verderbt!) für den neuen Abschnitt (ajjh. 9).

7) s. 17 55. 68.

8) s. pag. 714. 775; — 17, 38.



*jnabhāshitam itī. tataḥ ca sūtrānugamāt sūtre 'nugante anavadyam itī niḥcite pada-  
chedānantaram sūtrapadanikshepalakṣhaṇaḥ sūtrālapakanyāsah, tataḥ sūtrasparṇa-  
niryuktiḥ caramāṇyogadvārāvitā nayaḥ ca bharaṇti, samakam ca 'tad anugachati  
'ty āha bhāshyakārah: suttam suttānugamam suttālavaya kav ya nikkhevo | sutta-  
pphāsiyanijuttī nayaḥ ya samagam nu ravva(ṇ) ti. sūtrānugamādīnam ca 'yam  
vishayaḥ . . ity alaṇ prasamgena. . . adhamā prakṛitam prastuṇaḥ, tatra sūtram sūtrānu-  
gamaḥ, tuc ca pañcanamaskārapūrvakam tasyā 'ṣeṣaḥ crutaskam dhāmtargatatvāt,  
ato 'sar eva sūtrādan vyākhyeyah sarrasūtrādītvāt, sarrasammatasūtrādīvat,  
sūtrādītram ca 'sya sūtrādan vyākhyāyamāntrāt niryuktikṛito 'panyastatrād, anye  
tu vyācakshate: maṅgalatrād evā 'yam sūtrādan vyākhyāyata itī, tathā hi: trividham  
maṅgalam: ādan madhye 'vasāne ca, tatrā 'dimāṅgalārtham namdī vyākhyātā (!),  
madhyamaṅgalārtham tu tīrthakarādiguṇābhidhāyikāḥ tittthayar' ityādi 2, 1 gāthāsamū-  
haḥ, namaskāras tv avasānamāṅgalārtham ity, etac ca 'yuktam ṣāstrasya 'parisamāpta-  
tvād avasānatrānupapattē . . alaṇ ca 'parabuddhīmāṇdyapradarṇanenai, 'sha satām  
nyāyah sarrathā gururacanād yathāradhāritam, tatrā 'rtham eva pratīpādayāmas, tatrā  
'diḥ ca namaskāro 'tas tam eva prāg vyākhyāya sūtram vyākhyāsyāmaḥ, su co  
'tpattyā 'nyogadvārānusārato vyākhyeyas, tatra namaskāraniryukti-prastāvanam  
imam āha gāthām niryuktikārah:*

*uppattī . . . namukkāro 9, 1 vyākhyā: utpādanam u 153<sup>a</sup> tpattih. — von  
v. 4 ab werden die gāthā wiederum nur durch ihr pratīka aufgeführt; der Comm.  
ist hier sehr reich an zum Theil sehr langen Prākṛit-kathānaka, zu den udāharāṇa,  
dittḥanta, des Textes gehörig. — 164<sup>b</sup> uktas tavad arhannamaskārah, sāmpratam  
siddhanamaskāra ucyate (v. 41-106), — 175<sup>b</sup> uktas tapahsiddhaḥ, sāmpratam karma-  
kshayasiddham eva prapañcato niruktavidhinā pratīpādayann āha: dīha 9, 67, —  
179<sup>b</sup> uktah siddhanamaskārah, sāmpratam ācāryanamaskārādhikāras, tatra ca  
'cārya itī kah ṣabdārtha? ucyate: . . — ibid. sāmpratam upādhyāyanamaskārā-  
dhikārah . . vārasaṅgo 9, 116, . . dvādaḥ ṅgaḥ ācārādibhedah jīnākhyātah arhat-  
pranūtah, — 181<sup>a</sup> sāmpratam yathākramam evā 'rthādīn adhikṛityo 'dāharāṇāni prati-  
pādayann āha: ihalogammi 9, 139 gāthā, aksharagamanikā sujneyā, bhāvārthah kathā-  
nakebhyo 'raseyas, tāni ca 'mūni: (in Prākṛit).*

*182<sup>a</sup> uktā namaskāraniryuktiḥ, sāmpratam sūtropanyāsa ttiyogattthesuta | (?)  
sūtrasparṇaniryukti-gatām eva gāthām āha: namdī 'tyādi 10, 1, vyākhyā, namdiḥ  
ca 'nyogadvārāni ce 'ty ekasadbhārān namdyanuyogadvāram, vidhivad yathā-  
vad, upodghātam ca uddese niddese 'tyādi (2, 62) lakṣhaṇam jnātva vijnāya, bhaṇīya  
bhaṇīyatre 'ti vā pāthāntaram, kṛitrā pañcamāṅgalātinamaskāram ity a., kim  
ārambho bhavati sūtrasya? iha capunar namdy ādy upanyāsam kīṇla(?) vidhinīyama-  
khyāpanārtham, namdyādi jnātre 'va bhaṇītre 'va vā, nā 'nyathe 'ti, upodghāte bhedopa-  
nyāso 'pi sakalaprovacanūsādhāraṇātrena tasya pradhānatvāt. . . ; sambandhāntarapra-  
pādanāyāi vā 'ha: kayapañca 10, 2, gāthā, . . ṣeṣam sūtram tatas tasmād rakshya*



iti gâthârthaḥ, tac<sup>1)</sup>. ce `dam: karemi bhante sâmaïam ityâdi<sup>1)</sup>, iha ca sûtrânuḡamâ eva ahînâksharâdiguṇâ | patam<sup>(o guṇope<sup>o</sup>)</sup> uccâraṇîyam, tad yathâ: ahînaksharam abhyaksheram avyâriddhâksharam askhalitam amilitam avyatyânveditâṃ pratipûrṇaḡhoṣam . . ity amûni prûḡ vyâkhyâtatvân na vyâkhyâyante: tatas-tasmîni uccarite sati keshûmçid bhagavatâṃ sâdhinûṃ kecanâ `rthâdhikârâḡ adhigatâ bhavanti, kecana sr (tv) anudhigatas, tatas vâ<sup>(o ç câ?)</sup> `nadhigatâdhigamanâya vyâkhyâ pravartata itî. tallakshuṇam ce `dam<sup>2)</sup>: saṃhitâ ca padaṃ caï `raṃ padârtha(h) padarîgraha(h) | câlanâ pratyavasthânâṃ vyâkhyâ namtrasya (ma<sup>o</sup>) shadhrîthe `ti, tatrâ `skhalitapadocâraṇam tite (?) saṃhitâ, athavâ: paraḡ saṃnikarshaḡ saṃhitâ<sup>3)</sup>, yathâ: karemi bhante sâmaïyam<sup>m<sup>1</sup></sup>) i(tyâ)di jâva vosirâmi<sup>4)</sup>; padaṃ pañcadhâ, tad yathâ: nâmikam<sup>5)</sup> uipâtikam aupasargikam âkhyâtikam miçram . . , athavâ subaṇtam tîṇamtam ca `suptîṇamtam padaṃ itî rucanât tatra: karomi bhayaṇte sâmaïyikam sarvaṃ sâvadyaṃyogam pratyâkhyâmi yâvajjivayâ trividham trividhena manasâ vâcâ kâyena na karomi na kârayâmi kurvaṃtam api anyam na samanujâ<sup>o</sup> to tâsya bhayâtxa (!) pratikramâmi niṃdâmi garhâmi âtmânâṃ vyutsrjâmi<sup>6)</sup> `ti padâni: adhunâ padârthaḡ, sa ca caturvidhas . . . ity ayam eva padarîgrahaḡ padarîthakkarâṇam, — 182<sup>b</sup> adhunâ câlanâ-pratyavasthâne vaktavye, tad atrâ `ntare sûtrasparçanîryuktîr ucyate, srasthânatevâd, âha ca nîryuktikârâḡ: akkhaliya 10, 3. gâhâ, — itî gâthârthaḡ, kârâṇe 10, 4 gâhâ . . itî padâni, padârthas tu bhâshyagâthâbhîr nyakshena<sup>6)</sup> pratipâduyishyati `ti gâthârthaḡ, samâsârthamḡ, sâṃpratam kârâṇanîkshepaṃ pradarçayann âha: nâmam `thavaṇâ 10, 5<sup>7)</sup>, gâhâ, — 184<sup>a</sup> itî gâthâksharârthaḡ 10, 19, bhâvârthas tu bhâshyagâthâbhyo `raseyas, tûç ce `mâḡ) . . — 184<sup>b</sup> itî gâthâksharârthaḡ 10, 20, bhâvârthas tu bhâshyagâthâbhyâm avaseyas, te ce `me<sup>8)</sup> . . — ibid. uktaudârikam adhikrîtya sarvasaṃghâtâdiraktavyatâ sânta (?) vaikrîyam adhikrîtyo `cyate tatra `yam gâthâ: veurvîya 10, 21 ityâdi, asya vyâkhyâ . . . — 185<sup>b</sup> uktaṃ kshetrakarâṇam, idânîṃ kûlakarâṇasyâ `vasaras, tatre `yam gâthâ: kâle vî `tyâdi 10, 30, asyâ vyâkhyâ . . — 186<sup>a</sup> tatra 10, 38 padyaḡadyabamḡdhanâd baddham çâstropadîçarad ata evâ `ha: baddham tu dvâdaçâṃḡam âcârâdi gaṇipîtakam . . lokottaram, . . tadviparîtam abaddham laukikam . . iha baddhaçrutam viçhîdham<sup>10)</sup> anîshîdham anîshedham<sup>11)</sup> ca, tatra rahasyapâthâd rahasyopadeçâc ca prachannaṃ nîshîdham ucyate, prakâçapâthât prakâçopadeçâc câ `nîshîdham itî gâthârthaḡ: sâṃpratam nîshîdhâ-nîshîtthayor (!) eva svarûpaṃ pratipâduyann âha: bhûte 10, 39 gâhâ, . . nîshîdham na bhavati, . . 186<sup>b</sup> athavâ nîshîdham guptârtham ucyate, jahâ agrîṇîṇie virîe atthi-

1) das sûtram nâmlich.; cf. p. 739; der hiesige Text differirt aber, s. n.<sup>4</sup>.

2) s. p. 714. 753; 17, 38. 69. 3) 17, 69 (4, 84. 10, 426). 4) anderer Text in dem sûtra oben p. 739-741. 5) s. p. 700. 6) nyakshena = pratyaksham!

7) über die Unächtheit von 10, 5 fg. s. Hemac. (1915). 8) saṃghâyaṃtarakâlo . . ; aus Jinabhadra, s. 1915 fol. 1615<sup>a</sup> 5. 9) ubhayaṃtaram jahannaṃ . . ; ibid. fol. 1615<sup>a</sup> 16.

10) s. 17, 69.

11) del.? Deuterologie.

*natthipavāyapurve<sup>1)</sup> yā pādho: jatti egā Divāyaṇo bhūṃjāi tattha Divāyaṇasayaṃ bhūṃjāi jāttha Divāyaṇasayaṃ bhūṃjāi tattha ego Divāyaṇo bhūṃjāi, evaṃ: hammai jāva tatth' ego Divāyaṇa hammai, tathā cā 'mum evā 'rtham abhidhātukāma āha: agre-  
 ṇāyaṃmi 10, 40, gāhā, — 187<sup>a</sup> sāmpratam sāmāyikakarayaṃ eva . . saptabhir  
 avuyogadvāraḥ kṛitākṛitādībhīḥ nirūpayam āha: kayākayaṃ 10, 45 gāhā, — 187<sup>b</sup>  
 uktaṃ ca bhāshyakareṇa<sup>2)</sup> . . . sāmpratam keshu dravyeshu kriyate ity etad viriṇvamu  
 āha: tam kesu 10, 47, gāhā, vyā<sup>o</sup> tat sāmāyikaṃ keshu dravyeshu avasthitasya sataḥ  
 kriyate . . — ibid. bhāshyakareṇā 'bhyadhāyi<sup>3)</sup> . . , — ibid. sāmpratam kadā kareko  
 'sya bhavatī 'ty etau nayair bhīrūpayam āha: kāhuddiṭṭhe 10, 48 gāhā vyā<sup>o</sup>, kadā  
 'sau sāmāyikasya kārako bhavatī 'ti praṇaḥ, — 188<sup>a</sup> evaṃ tāvad grihasthasya  
 'sāmāyikasya sāmāyikārtham ālocano 'ktā, sāmpratam kṛitasāmāyikasya yateḥ  
 pratipādayam āha: . . , — 188<sup>b</sup> uktaṃ ca: cāuddasi . . . 10, 57 in vollem Wortlaut;  
 diese Einleitung durch: *uktaṃ ca* ist eine bisher nicht gebrauchte Art, Verse  
 der *Nijjuttī* aufzuführen, findet sich resp. sofort auch noch für 10, 58 und 61 (beide  
 ebenfalls in vollem Wortlaut) angewendet: bei 10, 62 dagegen heisst es wie bisher:  
*sāmpratam caramadvāram vyācikyāsū āha: abhivvāhāre 10, 62, gāhā, — 193<sup>a</sup>  
 kiṃcī(t) tu sūtrasparṇaniryuktam vaksh(y)āma ity evaṃ tāvad idam etāvat sūtrasya  
 vyācikyāne, iha ca sarraṃ sārjjanjogam pratyākhyāmī 'ty atra pratyākhyānam griha-  
 sthān sādhuṃcā cā 'dhikṛitya bhedaparivāmato nirūpayam āha: sīyālam bhāṃga-  
 sayam 10, 89, gāhā: gururas tu vyācakshate: tad idam etāvat sūtrasya vyā-  
 khyānam, sāmpratam trividhene 'ty etad eva laki (??) vyācushṭe, tatra trividham sāva-  
 dyayogam pratyākhyeyam kṛitakāritā ('trāt?) tu matibhedabhinnam trividhena manasā  
 vācā kāyene 'ti karaṇena . . , — 193<sup>b</sup> evaṃ tāvad grihasthapratyākhyānabhadāḥ prati-  
 pādītīḥ, sāmpratam sādhuṃpratyākhyānabhedān yūpayam āha: tivīham tivīheṇam  
 10, 89<sup>b</sup>, — ibid. sāmpratam sūtra evā 'tītādīkūlagrahaṇam trividham uktaṃ iti darṇa-  
 yam āha: sāmāyīya 10, 90 gāhā, — 195<sup>a</sup> sāmpratam vyutsarga(ṇ) pratipādayam āha  
 graṃthakārah<sup>4)</sup>: dāvāreṇssaṃge khalu 10, 95 gāhā, — 196<sup>b</sup> iti gāthārthāḥ 10, 100:  
 ācārya Haribhadrakṛite śishyahitāyām āvaṇyakaṭīkāyām sāmāyikādhyā-  
 yanam samāptam || sāmāyikasya viriṭṭim kṛitvā yad avāptam idam mayā kuṇa-  
 lam | tena khalu sarvaloko labhatām sāmāyikaṃ paramam || 1 || yasmāj jagade bha-  
 gavān sāmāyikam eva nirūpamopāyaṃ | cārīrumānasānekaduḥkhanācāsya moksha-  
 sya || 2 || graṃthāgraṃ 12383 || cha ||**

2. (N. 11) 204<sup>b</sup>: *caturviṃṣatistava: — namah sarvajnāya, sāmpratam sāmāyikādhyayanānamtarāṃ caturviṃṣatistavādhyayanam ārabhyate, iha cā 'dhyayane deṇastatrā 197<sup>a</sup> "raṃbhesu | (!) sarvesh eva kāraṇābhisaṃbandho vāvariv (?) iti viri-  
 ddhavādāḥ . . prathamādhyayanam ca sāmāyikam upadarṇita(m, i)dānīm . . divi-*

1) s. 16, 354.

2) *naṇu nigraṃo . .*, s. 1915 fol. 1618<sup>b</sup> 21.

3) *visaū ca uvagghāe kesu . .*, ibid. fol. 1619<sup>a</sup> 18.

4) s. p. 765<sup>n.3</sup>.



*tîyam upadarçyate, . . caürîsa 11, 1, . . iti gâthâsamâsârthaḥ avayavârthaḥ tu bhâshya-kâra eva vakshyati, — 198<sup>a</sup> (bei 11, 7) ukto nâmanihpanno nikshepaḥ<sup>1)</sup>, idânîm sûtrâlâ-pakanishpannasyu nikshepasyâ 'vasarah, sa ca sûtire bhavati, sûtram ca 'nugame, sa ca dvîdhâ: sûtrânugamo niryuktyanugamaç ca, tatra niryuktyanu(gama)s tu tri-vidhas. tad yathâ<sup>1)</sup>: nikshepaniryuktyânugamaḥ upadeghâteniryuktyanugamaḥ sûtra-sparçikaniryuktyanugamaç ce 'ti, tatra niryuktyanugamo (nikshepaniry<sup>o</sup>?) 'nugato (°to 'to na?) vakshyati, upodghoktyanugamas (t)v âbhyâṃ dvâragâthâbhyâṃ avagaṇ-tavyas, tad yathâ: upadeçe 'ty âda kiṃ kâitiham 2, 62. 63 ityâdi. sûtrasparçikaniryukty-anugamaç ca sûtire sati bhavati, sûtram ca sûtrânugama iti, sa câ 'vasaraprâpta eva, yugapac ca sûtrâdayo jayanti (?), tathâ co 'ktaṃ<sup>2)</sup>: suttam suttânugamo suttâlāvaya katha ya nikkhero | suttaphâsiyanijjuttî ñayâ ya samayaṃ tu vuccanti, vishaya-vibhâgaḥ punar amîshâm ayaṃ veditaryah: hoi kayattho vo(t)tuṃ sapadatthedaṃ (cch) suttam suttânugamo | suttalāvamaṃsô ñâmâdi (n)ñasavinîyoyam ||, — ibid. alaṃ vistareṇa, tâvad yâva(t), tuc ce 'daṃ sûtram<sup>3)</sup>: logassa '(j)jyagare ityâdi, tallaksha-ṇam ce 'daṃ<sup>4)</sup>: saṃhitâ ce 'tyâdi pûrvarat, tatrâ 'skhalîtapadocçarâṇâ saṃhitâ . . , adhunâ padâni: lokasya uddyotakarân dharmatîrthakarân arhataḥ kîrtayishyâmi, caturviṅcatîr apa kevalinah, udhunâ padârthah: . . , — 201<sup>b</sup> (zwischen 11, 38 und 39) tatra yad uktaṃ: kîrtayishyâmî 'ti tatkîrtanam kurvaṃn âha: sa ubha<sup>5)</sup> gâhâ, Su-vihîṃ ca gâhâ, Kumthum gâhâ, etâs tisro 'pi sûtragâthâ<sup>3)</sup> ity âsâm vyâkhyâ: iha arhatâṃ nâmâni . . , viçeshahetupratipâdanâyâ 'ha: úrusu 11, 39 ityâdi gâthâpuva-ddham . . , — 204<sup>b</sup> saṃpratam (nach 11, 61) caṃdesu nimmalayare 'tyâdi<sup>3)</sup> mûla-sûtragâthâ. asyâ vyâkhyâ . . vakshyati ca niryuktikârah<sup>3)</sup>: caṃdâicçagahâṇam ityâdi 11, 62 . . iti sûtragâthârthah<sup>3)</sup>; saṃpratam sûtrasparçaniryuktyai 'tâm eva gâthâṃ leçato vyâkhyâyann (!) âha: caṃdâicca<sup>o</sup> gâhâ 11, 62 vyâ<sup>o</sup> . . , iti gâthârthah, ukto 'nugamaḥ<sup>6)</sup>, nayâḥ<sup>6)</sup> sâmyâkava(d) drashtavyâ iti. âcârya Haribhadropayâtâ-yâṃ<sup>7)</sup> sikshahitâyâṃ âvaçyakaîkâyâṃ caturviṅcatistarâîkâ samâptâ.*

3. (N. 12) 221<sup>a</sup>: vaṃdanam; saṃpratam caturviṅcatistarânamtaram vaṃdanâdhyayanam, tasya câ 'yam abhisambandho, 'naṃtarâdhyayane sūvadyayogaviratī-lakṣṇasâmyâyikopadeshtîrṇâm arha 205<sup>a</sup> -tâm utkîrtanam kîrtam, iha tv arhad-upadishṭasâmyâyikagaṇarata eva vaṃdanalakṣhâṇâ pratîpatti(h) kârye 'ti pratîpâdyate, — ibid. vaṃdanasya adhunâ paryâyaçabdân pratîpâdayann idaṃ gâthâçakalam âha niryuktikârah: vaṃdaṇa ityâdi 12, 1, — 205<sup>b</sup> drishṭâmtân pratîpâdayann âha: Sîyale<sup>o</sup> 12, 3 gâhâ, . . kaḥ punah Çîtalas? tatra kathânakam, — 208<sup>a</sup> (v. 35) pârçva-sthâdinâṃ sthânâni vasatinîrgramabhîmyâdîni puregrîhyaṃte, anye tu çayyâ(ṇ)tara-

1) s. p. 712. 714. 766. 775    2) s. p. 774. 792.    3) nicht in der Nijjuttî; auch hier wie p. 775 steht somit neben der Nijj. ein (und zwar hier auch metrisches) sūtram, resp. mûlasûtram. Nach einer Mittheilung Leumann's liegt dasselbe, als caürîsathaya, auch in separater Form vor (im British Museum etc.).    4) s. p. 753. 775.    5) Usabha (Leum.).

6) s. p. 732 fg.    7) upajñâtâ<sup>o</sup>?



pâmḍ(r)âdyipubhogalakṣhaṇâni vyâcakshate, — adhikrîtârthaprasâdhanâya drishṭâṁ-  
tâṁtaram âha: pakkakakule 12, 36 gâhâ, pōlam garhitakulam . . çakuvîçabdena<sup>1)</sup>  
caturdaça vidyâsthânâni parigrihyaṁte, aṅgâni catvoro vedâ mîmânsâ 208<sup>b</sup> nyâya-  
vistarah | purâṇam dharmaçâstram ca sthânâny âhu(ç) caturdaça || tatrâ ṅgâni śat,  
tad yathâ: çikshâ vyâkaraṇam kalpaçhamdo niruktam jyotisham iti, — kuçilînâm  
pârçvasthâdinâm kathânakam, — vyâkhyâtam dvâragâthâsakalam, adhunâ vaiçûrya-  
padavyâkhyâ, asya câ 'yam abhisambandhaḥ: pârçvasthâdisamsargadoshâd aramda-  
nyâh sâdhavo 'py uktâs, tatrâ "ha codukaḥ: pârçvasthâdisamsargamâtrâd gūṇavuto  
doshas, tathâ câ "ha: sucîram pi 12, 37, gâhâ, — atrâ "hâ "cârya(h): yat kimcid etat,  
na hi drishṭâṁtamâtrâd eva abhilashitârthasiddhîḥ samjâyate, yataḥ: bhâvu 12, 38 gâhâ,  
— 213<sup>b</sup> anye 'pi evamridhâh Dasârasîhâduyah narakam eva gatâh ity âha: Dasâra  
12, 91, gâhâ, vyâ<sup>o</sup> Dasârasîhâsya Arishṭanemipîtrivryaputrasya, Prasenaçitputrasya<sup>2)</sup>  
ca Çrenikasya, Podhâlaputrasya ca Satyakinâh unuttarâ pradhânâ . . adharâṁ gatim nara-  
kagatim prâptâh, — 219<sup>a</sup> vinaya iti kaḥ çabdârthah ity ucyate: jamhâ 12, 176, gâhâ,  
— atrâ ṁtare 'dhyayanaçabdârtho nirûpanîyah, sa câ 'nyatra nyakshena nirûpi-  
tatvân ne 'hâ 'dhikrîtaḥ: gato nâmanishpannanikshepah<sup>3)</sup>, sâṁpratam sûtrâlâpakanish-  
pannasya nikshepasyâ 'vasarah, sa ca sûtre sati bhavati, sûtram ca sûtrânugame ity-  
âdi prapaṁco vaktaryah, yâva(t) tac ce 'dam sûtram<sup>4)</sup>: icchâmi khamâsamâṇo vaṁdîum  
jûvanîjjâe nisîhiyâe anujânah me mitogahaṁ nissîhâ . . vosirûmi, adhunâ padavi-  
bhâgah: ichâmi khamâçramâṇâ vaṁditum yâpanîyayâ naishedhikyâ anujânîta mama mitâ-  
vagraha(m) naishedhikâ . . — 220<sup>a</sup> ityâdi sarvasûtram âraçyâkâvirahitam (?), pâda-  
panîta (?) eva bhaṇati çishyâsaminohârtham sûtrasparçikagâthâ, . . sâṁpratam sûtra-  
sparçikagâthayâ nidarçayam âha: itthâ 12, 177 gâhâ, — 220<sup>b</sup> ittham sûtre prâ-  
yasâ vaṁcamânasya vidhîr uktah, niryuktikrîta pi sa eva vyâkhyâtaḥ, adhunâ  
vaṁdyagataridhipratipâdanâyâ "ha niryuktikârah: chaṁdeṇa 12, 185, gâhâ, —  
ibid. ittham sûtrasparçaniryuktyâ vyâkhyâtam sûtram, uktah padarigrahaç ca 'ti,  
sâṁpratam câlanâ, tathâ câ "ha: arvattâisu 12, 187 gâhâ, — 221<sup>a</sup> ukto 'nugamah,  
nayâh sârnâyikaniryuktâr îva drashṭavyâh, vaṁdanâdhyayanam samâptam iti.

Ī. (N. 13-18) 298<sup>b</sup>: pratikramaṇam; namo sûtaderatâe bhagaratîe, vyâ-  
khyâtam vaṁdanâdhyayanam, adhunâ pratikramaṇâdhyayanam ârabhyate, asya  
câ 'yam abhisambandhaḥ, anantârâdhyayane arhadupadiṣṭasârnâyikagūṇavatu  
eva vaṁdanalakṣhaṇâ pratipatti(h) kârye 'ti pratipâditam, îha punas tadakaraṇâ-  
dinâi 'va skhalitasyai 'va niṁdâ pratipâdyate, . . tasyâ 'sya pratikramaṇâdhyayana-  
sya catrâry anuyogadvârâni saprapameca(m) vaktavyûni, tatra nâmanishpannenikshepah:  
. . pratîpam pratikûlyena vâ kramaṇam . . çubhayogebhyah açubhayogâṁtaram kramtasya  
çubheshv eva pratîpam pratikûlam vâ kramaṇam, — evam pratikramaṇâd u 221<sup>b</sup> pi prati-  
kramakapratikramtavayasiddhîr ity atah trinayam apy a(bhî)dhîsur âha niryuktikârah:

1) 17, 9. 2) 16, 383. 3) p. 777. 779. 4) auch dies sûtram liegt nach Leum. separat vor.

*paḍikkamaṇaṃ* 13, 1, *gāhā*, — 222<sup>b</sup> *sāṃpratamaṃ viṇeyānugrahāya pratikramaṇādīpadānāṃ yathākramaṃ dṛṣhṭāntān pratipādayann āha: addhāṇe* 13, 12 *gāhā*, . . die Erzählungen in *Prākṛit*, — 228<sup>a</sup> (bei 13, 53) *uktaṃ saprasaṅgaṃ pratikramaṇam, atrā 'ntare 'dhyayanaçabdārtho nirūpanīyaḥ, sa cā 'nyatra nyakṣheṇa prarūpitatvān ne 'hā 'dhikṛīyate, gato*<sup>1)</sup> *nūmanishpannonīkshepaḥ, sāṃpratamaṃ sūtrā-lāpakanishpannasya nīkshep(asy)ā 'vasaraḥ, sa ca sūtre sati bhavati, sūtramaṃ ca sūtrānugamo ityādīprapaṃco raktavyaḥ yāv at tac ce 'dam sūtramaṃ*<sup>2)</sup>: *karemi bhaṃte sāmūyam ityādi jāva vosīrāmi tti, asya vyākhyālakṣhaṇaṃ ce 'dam: saṃhitā ca padamaṃ cai 've 'tyādi, adhikṛitasūtrasya vyākhyālakṣhaṇajojanā sāmūyikavad drashṭaryā, . . maṅgalapīrakaṃ pratikrāntaryam atah sūtrakāra eva tad abhidhīsur āha: cattāri, maṅgalaṃ prāgnirūpitaçabdārtham, tatra catvāraḥ padārthāḥ maṅgalaṃ iti, ka ete catvāras? tān upapradarçayam āha: ar(a)haṃto maṅgalaṃ ityādi, — 228<sup>b</sup> āha ca: cattāri loguttamā . . , tān upadarçayann āha: arahaṃtā loguttamā ityādi, . . ārayapagayam (!) upadarçayann āha: cattāri savaṇaṃ pavajjāmi . . , bhedenā tān upadarça 229<sup>a</sup> yann āha: ar(a)haṃte 'tyādi, . . prakṛitamaṃ pratikramaṇasūtram āha: ichāmi paḍikkamān ityādi yāv at tassa-m itthāmi dukkaḍam, . . ity evaṃ padāni raktavyāni, adhunā padārthāḥ: . . . , — 231<sup>a</sup> evaṃ gocarāticārapratikramaṇam abhidhāya adhunā svādhyāyāticārapratikramaṇapratipādanāyā "ha: paḍikkamāmi cāu-kālam sajjhāyasse 'tyādi, — 231<sup>b</sup> paḍikkamāmi egaviṇe asaṃjame, — p. dohiṃ bam-dhaṇehiṃ. — p. tihīṃ damdehiṃ, — 232<sup>b</sup> (unter allerhand *kathānaka* auch:) *Goshṭā-māhila Yamāli*<sup>3)</sup> *kathānakadvayam sāmūyika uktaṃ, — 233<sup>b</sup> paḍikkamāmi caūhiṃ jjhāṇehiṃ atṭajjhāṇeṇa ṭke*<sup>4)</sup>, *pratikramaṃ catvrbhir dhyānāiḥ karaṇabhūtaiḥ çraddheyādīnā prakāreṇa yo 'ticāra(h) kṛista* (!), *tad yathā, ārttena dhyānena ṭkā*<sup>4)</sup> *tatra dhyānir dhyānam iti bhāvasādhanā . . ayaṃ dhyānasamāsārthaḥ, vyāsārtheshu (°rthas tu!) dhyānaçatakād avaseyas:**

*tac ce 'dam dhyānaçatakamaṃ* (N. 14). *āsyu mahārthatvād ras(t)unah çāstrāṃ-taratvāt*<sup>5)</sup> *prārambha eva vighnavināyakopaçāmtaye maṅgalārtham ishṭadevatānamas-kāram āha: Vīraṃ* 14, 1 *gāhā*; — die Erklärung von 14 schl. (246<sup>a</sup>): *iti gāthār-thaḥ* 14, 105<sup>6)</sup> | *samāptaṃ dhyānaçatakamaṃ*.

Der Comm. geht nun wieder in der Erklärung des *pratikramaṇasūtra* fort: *paḍikkamāmi paṃcahiṃ kiriyāhiṃ kāyāe* . . , dieselbe ist hier schließlich fast ganz in *Prākṛit* abgefaßt und gelangt 249<sup>a</sup> behufs Erläuterung der fünf *samiti* (s. p. 740) zu *Nijj. 15: teṇaṃ pāriṭṭhāvaṇitaṇiyuttī (ā)yātū:*

*pāriṭṭhāvaṇiyavihiṃ* 15, 1, *gāhā, pari sarvaḥ prakāraḥ sthāpanaṃ apuna(r)-grahaṇānāyā nyāsa ity arthaḥ, — v. 7-40 nicht behandelt, — 250<sup>b</sup> tatra jātā tayyā-*

1) s. p. 777. 778. 2) dies ist nun erst wirklich das oben p. 739-741 mitgeteilte *sūtram*, wozu *Nijj. 13-17* als Comm. gehören. 3) *Jamāli* aus *Jāvāli?* (Leum.)

4) hierzu, als Bezeichnung von 4, s. oben p. 359<sup>n.4</sup>. 5) s. 17, 71.

6) v. 106 mit der Angabe der Verfasserschaft des *Jiṇabhadda* wird ignoriert.



*panikî* (! *tajjâtaparisthâpanikâ*) *pratyekam pṛithivyâdinam pradarçitai 'va, bhâshya-kârah'*<sup>1)</sup> *punaḥ sâmanyena tallakṣaṇapratipâdanâyâ 'ha: tayyâyâ pariṭṭhavaṇâ* 15, 41 . . ., — *ibid. iti gâthârthaḥ* (15, 44) *bhâvârthas tv ayaṃ: betimdiyânam . . . in Prâkṛit'*<sup>2)</sup>, — v. 45-51 nicht besonders erklärt, — 251<sup>b</sup> *evamâdi jâhâsambhavam'*<sup>2)</sup> *bhâsâ kâyaravâ, gayâ'*<sup>2)</sup> *vikaleṇdriyatrasârî(trasapârî)sthâpanikâ, adhunâ pañceṇdriyatrasa-paristhâpanikâṃ viriṇvann âha: pañceṇdie* 15, 52 . . ., — die Verse 56-61. 63-74. 76-78. 80-93 werden nicht besonders erklärt, und so finden auch im weiteren Verlaufe von 15 erhebliche Auslassungen statt, — 252<sup>b</sup> *kâvâliya* 15, 75 *gâhâ, vyâ° kâvâliya tti vṛishabho gîtârthaḥ kâpâlikâliṅgarûpeṇa tena saha vavvati* (?), *sarakkhe 'tti sarajaskaliṅgarûpeṇa bhautaliṅgarûpeṇe 'ty a., tavvaṇṇiye tti bhikkhuliṅgarûpeṇa, ittham vaduṇvaga paravvâe, nareṇdrâdiviçishṭakulodgato vaduṇvago bhanyate, tasmîṇ pravajite sati kartavyam vidhino 'ktalukṣaṇena vyutsarjanam parityâga iti gâthârthaḥ, bhâvârthas tv ayaṃ: nîvavallahabahuṇpakkaṇṇi . . .*, der Comm. auch hier wieder mehrfach in *Prâkṛit'*<sup>2)</sup>, — 254<sup>b</sup> *kâlê tti dâram'*<sup>2)</sup> *sappasamgam gayam, idâṇiṇ kusapaḍima tti dâram tattha gâhâ: doṇṇi* 15, 107 *ityâdi, vyâ° . . . iti gâthârthaḥ, eram anyâsâm api svabuddhyâ'*<sup>3)</sup> *'ksharagamunikâ kâryâ, bhâvârtham tu vakshyâmah, — ibid. kusapaḍima tti dâram'*<sup>2)</sup> *gayam, iyâni pânage tti dâram su* (!), *tattha gâhâ: suttattha* 15, 112 *ityâdi, imîe'*<sup>2)</sup> *rakkhânam: . . .*, — 256<sup>a</sup> *esâ'*<sup>2)</sup> *acittasamjayaparitṭhâvaniyâ bhanyâ, idâṇiṇ assamjayamaṇussânam bhannati, tattha gâhâ: assamjayamaṇu . . .* 15, 133, — 257<sup>b</sup> . . . *iti gâthârthaḥ* 15, 151, *pâristhâpanikâ samâpte 'ti.*

Nummehr fährt *Har.* wieder weiter fort in der Aufführung und Erklärung des *pratikramaṇasûtra*, mit: *paḍikkamâmi chahiṃ jîvanikâchhiṃ*. Während *Nijj.* 14. 15 je als ein Ganzes in die Erklärung desselben eingefügt sind, werden die Verse von *Nijj.* 16, von 257<sup>a</sup> an, soweit sie überhaupt erklärt werden. je einzeln direct darein verflochten, und zwar werden v. 1-12. 18-30. 32-43. 50-64. 65-80 (18 etc. fehlen in B) sogar als ein Theil der Erklärung selbst, und daher in vollem Wortlaut, aufgeführt, resp. nicht erklärt<sup>4)</sup>, während die erklärten Verse durch: *âha saṅgrahaṇikârah* eingeleitet, resp. nur durch ihre *pratîka* aufgeführt werden: — 258<sup>a</sup> *âsâm cu svarûpam jambûkkhâdanadrishṭâṃtena grâmughânakadrishṭâṃtena ca pratipadyate: jaha jaṃvu* 16, 1; — 260<sup>a</sup> *paṇṇarasahiṃ'*<sup>5)</sup> *paramâhammihiṃ . . . saṅkhiṣṭa-pariṇâmatvât paramâdharmikâs, tîṇ abhidhûsur âha saṅgrahaṇikârah: ambe am-*

1) s. p. 769<sup>n.3.4</sup>. 2) es fragt sich eben, s. oben p. 767<sup>n.2</sup>, ob dies auf Herübernahme aus älteren Vorlagen *Haribh.*'s (cf. die *mûlatikkâ* p. 784, die *anye* p. 777) beruht, oder ob sein Comm. selbst etwa ursprünglich in *Prâkṛit* abgefaßt war?

3) s. p. 772<sup>n.1</sup>.

4) s. 17, 72.

5) die vorhergehenden Formeln sind (s. p. 740): *sattahiṃ bhayattṭhâṇehiṃ* (v. 14<sup>a</sup>), *aṭṭha-hiṃ mayattṭhâṇehiṃ* (14<sup>b</sup>; 258<sup>a</sup>), 9 *baṇbhaceraguttîhiṃ* (15), *dasavihe samaṇadhamme*, 11 *uvâsagapaḍimâhiṃ* (15; 258<sup>b</sup>), 12 *bhikkhupaḍimâhiṃ* (13), 13 *kiriyaṭṭhâṇehiṃ* (44; 259<sup>a</sup>), 14 *bhûyagâmehiṃ* (45; 259<sup>b</sup>).



*barisi* 16, 48, *gâhâ, asipatte dhanu* 49, *gâhâ, idaṃ gâthâdvayaṃ sūtrakṛin niryukti-gâthâbhir*<sup>1)</sup> *eva prakatârthâbhir vyākhyâyate*<sup>2)</sup> *dhâḍamti padhâḍamti* . . bis *mahûghosâ tattha neraie* (16, 50-64 voller Wortlaut): — *solasahi gâhâ, solasahiṃ shoḍaçabhir gâthâshoḍaçaṃ sūtrakṛitâṃgâdyaçrutaskandhâdhyayanair ity a., kriyâ*<sup>0</sup> *pûrvaravat. tâni punar amûny adhyayanâni: samau veyâliyaṃ* . . . 16, 65 *virîya* . . . 66 *gâthâdvayam api nigadasiddham eva: — sattarasavihe samjame, saptadaçavidhe saptadaçaprakâre samjame sati tad vi* 260<sup>b</sup> *dhâya vâ pratishiddhakarunâdinâ prakâreṇa yo`ticûrush kṛitah iti. kriyâyojanâ pûrvarat: saptadaçavidhasamjamaṃpratiḍâdanâyâ`ha: puḍhavi* 16, 67, *gâhâ, vyâ*<sup>0</sup> *in Prâkṛit, dann der Text von 68-80: puḍhavâyâṇa* . . , — *ibid. aṭṭhârasavihe abam̐bhe, — 261<sup>a</sup> egûṇarîsâe ṇâyajjhayaṇehiṃ* 16, 82. 83. — *risâe asanâhitthânehiṃ* . . , *tâni cû`mîni:* . . 16, 84-86 *gâthâtrayam, asya vyākhyâ* . . , — 261<sup>b</sup> *ekarîsâe sabalehiṃ* . . *tâni cai`kaviṇçatisabalasthânâni darçayann âha: taṃ jaha tu hattha* . . bis *nâyavro* 16, 87-96 (voller Wortlaut), *âsâṃ vyākhyâ: hatthakammaṃ* . . in *Prâkṛit* . . . , — 262<sup>a</sup> *ayaṃ ca samâsârthah, vyâsârthas tu daçâkhyâḍ graṃthâṃtarâd*<sup>3)</sup> *avaseya evam asam̐mohârtham daçânusâreṇa sabulasvarûpam abhihitam. samgrahaṇikâras tv evam âha: varisaṃ* 16, 97 *gâhâ, ṇisi* 98 g., *sacitta* 99 g. — *ibid. bâvîsâe parîsahehiṃ, tâṃ svarûpato`bhîdhîsur âha samgrahaṇikârah: khuhâ* 100 *gâhâ, — 263<sup>a</sup> terîsâe sutagaḍajjhayaṇehiṃ* . . *tâni punar amûni: poṃḍariya* . . . 16, 102 (voller Wortlaut), *gâthâ nigadasiddhai`va, — ibid. caûrîsâe derehiṃ* . . *bharaṇa* 16, 103 (voller W.), — *paṃcavîsâe bhâvaṇâhiṃ* . . *iriyâ* . . *je sadda* 16, 104-8 (blos *pratika*), — 263<sup>b</sup> *uktâḥ paṃcamahâvratabhâvanâḥ, atha cû`sam̐mohârtham yathâkramam̐ prakatârthâbhir eva bhâshyagâthâbhiḥ*<sup>4)</sup> *procyante: paṃvîsa bhâvanâ* . . (voller Wortlaut), — *ibid. chavvîsue dasâkappavavahârâṇu uddesaṇakûlehiṃ* . . *tân eva`ddeçanakâlân çrutopacûrân darçayann âha samgrahaṇikârah: dusa* 109 *gâhâ, nigadasiddhâ, — ibid. sattavîsâirihe aṇagâracaritte* . . 264<sup>a</sup> . . *samgrahaṇikârah: ratachakka g. kûyâṇa g.* 16, 110. 111, — *ibid. aṭṭhûrîsâirihe âyârappakappe* . . *samgrahaṇikârah satthaparimûâ gûhâ, ugghâta g., piṃḍesaṇâ g.* 16, 112. 114. 113 *gâthâtrayam nigadasiddham eva, — ibid. egûṇatîsâe pûvasutapasamgehiṃ* . . *pâpaçrutâni darçayann âha samgrahaṇikârah: aṭṭha ni* 16, 115-6 *gâhâ, gâthâdvayam, asya vyākhyâ, ashta nimittâṃgâni: divyaṃ vyaṃtarâttahâsâdivishayam, utpâta(m) saha jarudhîravriṣtyâdivishayam, aṃtarikshaṃ grahabhedâdivishayam, bhau-mam̐ bhûmivikâradarçanâd etasmâ(d) idaṃ bhavati`tyâdivishayam, aṃgam̐ aṃgavishayam. svaram̐ svaravishayam, vyaṃjanum̐m ashâdi(aksharâdi?) tadvishayam, lakshanaṃ lâṃchanâdi tudvishayam, . . . trivîdham̐ punar ekaikaṃ divyâdi: sûtram̐ vṛittih tuthâ vârttikam̐ ce`ty . . . ashta mûlâbhedâḥ sûtrâdîbhedenâ triguṇitâç caturvîṇçatih*

<sup>1)</sup> ! also: 16, 48. 49 sind Verse des *samgrahaṇikâra* und werden von dem *sûtrakṛit* durch die *niryukti*-Verse 50-64 erklärt! s. 17, 54. 72.      <sup>2)</sup> *vyākhyâ* nach Cl. 4 flectirt!

<sup>3)</sup> d. i. *chedasûtra* 4 (*adhy.* 2).

<sup>4)</sup> nicht in der *Nijjuttî*.

*gamdharrvâdisamjukatâh ekonatrinçad bhavañti, vatthum ti vâsturidyâ. âum ti vaidyakam, çesham prakatârtham, — tîsâe mohaniyyatthâñehim, . . tâny abhidhîtsur âha samgrahanîkârah: vâri° . . (pratîka bis) appa, gâthâ(h) pañcadaça 16, 117-131, âsam vyâkhyâ: vârimajjhe pâñiyamajjhe . . (in Prâkrît), — 265<sup>a</sup> egatîsâe siddhâi-guñehim, . . âdu guñâh âdiguñâh, siddhasya âdiguñâh, . . , tân ero pudarçayam âha samgrahanîkârah: pañi gâhâ 132, asya vyâ°, — prakârâmtareña siddhâdiguñân pradarçayam âha: aharâ . . 16, 133 (voller Wortlaut), ryâ°.*

265<sup>b</sup> *battîsâe jogasamgahehim, . . tad upadarçayam âha niriyuktikârah* (mit dem Schluß von *Nijj.* 16 tritt nun wieder dieser Name ein! s. jedoch die Angaben bei v. 172. 194. 197) *âloyaṇa . . (pratîka bis) samgâṇam gâthâh pañca 17, 1-5 (resp. 16, 134-8) vyâ°, praçastamokshasâdhanayogasamgrahâya çishyenâ "câr-yâya samyag âlocanâ dâtavyâ, âcâryo 'pi praçastamokshasâdhakâh yogasamgrahâyai 'va pradattâyâm âlocanâyâm nirâlâpah syât, nâ 'nyasmai kathayet; âpatsu dñidhadharmatâ kâryâ; çikshâ âseritâryâ; praçastayogasamgrahâyai 'va nishpattikarmaçarâ-ratâ "sevanâyâ . . , — 266<sup>a</sup> âdyadvârâbhudhîtsayâ "ha: Ujjeni° 139 gâhâ, . . evam aksharagamanikâ 'nyâsâm api svabuddhyâ<sup>1</sup>) kâryâ, kathânakâny eva kathayish-yâmah, adhikrîtayâthâpratibaddhakathânakam api gramthâgram 17000 vineya-janahitâyo 'cyate: (in Prâkrît) . . , — 266<sup>b</sup> eram âloyaṇam prati<sup>2</sup>) yogasamgraho bhavati, ee sîsagunâ, iyâñi kerisagassa mûle âloeyavram? niravalâvassa, jo annassa na kaheti erisam eena padiseriyam ti, ettha udâharanagâhâ: Dañtapura 140 ity-âdi asya vyâkhyâ kathânakâd avaseyâ<sup>1</sup>), tac ce 'dam: . . , — 268<sup>a</sup> (in dem kathânika zu 143) eyam uttaracûliyâe bhâñiyam Pûdalîputtam ti sammattam, añissitavo Mahâ-girînam . . . , — 268<sup>b</sup> dîñârâ<sup>3</sup>) lohasamghâduesu, — 271<sup>a</sup> esâ Koñiassa uppattî parikahiyâ, Seniyassa kira rañño jâvâiyam rajjassu mollam tâvâiyam Devadîñassa hârassâ "seyanagassa gamdhahatthigassa, — 272<sup>b</sup> ettha do samgâmâ mahâsilâkamtaü rahamusalo ya bhâñiyarvo jahâ Pannattî (7, 9), — 275<sup>b</sup> tassa Kappagassa hânda(?)-vamseña saman añuyattâ, ñavamae Nañde kappavamse suto Saga ðâlo kumârâmayyo tassa do pu° Thûlabhaddo Sirîu ya satta dhuyâ Jakkhâ Jakkhadîñnâ (Bhûtâ) Bhûtadîñnâ Senâ Venâ Renâ ito ya Vararûñ dhiiyyâ in Nañdam atthasae 276<sup>a</sup> ña silogâṇam so lagrati, so râjâ Sagaðâlamuham paboi, so mitthattam ti kâñña pasam-sati . . , — 277<sup>a</sup> coddasa purvâñi, . . atthâsîti suttâñi<sup>4</sup>), . . ñava purvâñi . . , — 277<sup>b</sup> tatra vaidharmodâharanagâhâ: Paññhâñe ityâdi 145, asyâç câ 'rthah kathânakâd avaseyas<sup>1</sup>), tac ce 'dam Paññhâñe nagare Nâgarasû setthî Nâgasirî bhajjâ, . . tesim putto Nâga-datto ñivvîñnakâmbhogo parvâyo . . , — 281<sup>a</sup> (bei 161) vâriivasabhe ñâma vahanam, teña samuddena eti, — 282<sup>a</sup> (bei 164) Bharuacchê nagare Nahavâhaño ñâma râjâ kosasamiddho, in Paññhâñe Sâlavâhañe râjâ balasamiddho, — 282<sup>b</sup> udâharanam jahâ sâmañiyaniyyuttîe añukampâe akkhâñagam: Vâravatî 165 gâhâ so râñara 166 gâhâ*

1) s. p. 772<sup>n.1</sup>. 2) halb Prâkrît, halb Sanskrit! 3) dîñârâ! s. p. 773. 4) s. 17, 352.



jâva sâdhuyâ hariyo sâdhûna samûvaṃ suvihitti gayam. idâniṃ samvare 'ti samvaraṇa-jogâ saṅgiyyamti, tattha paḍirakkheṇaṃ udâharaṇagâhâ: Vâṇârasî 167, — 283<sup>b</sup> udâharaṇaṃ yathâ "ha bhâshyakârah<sup>1)</sup>: Karakaṃḍu 172 gâhâ rasabhe 173 gâhâ, imiṇaṃ rakkhânaṃ: Campâe<sup>2)</sup> Dahirâhaṇo râyâ Cedagadhûyâ Puṃmâvatî devî, tâse dohalo: kiha 'ha(ṇ) râyaṇerattḥanevacchiyâ ujjanakânaṇâni viharejjâ, — 284<sup>b</sup> Râyagihe nagare Jarâsindhu<sup>3)</sup> râyâ, tassa saddhaṃ vva ppahânâu do gaṇiyâu Magahasundarî Magahasirî ya. Magahasirî cîntâi: juâ esâ ṇa hojjâ tâ mama aṇṇo mâṇaṃ ṇa khaṇ-dejjâ râyâ karatalattho hojja tti je<sup>4)</sup> so ya tise chiddâni magrati, tâhe Magahasirîe natṭa-viṇ(?)divasaṃmi kaṇiyâre musora 285<sup>a</sup> ṇiyâu visa-dhûriyâu sîvâu (°cû) kesarasari-bhiyâu khittâu nâtâu (nî°?), tâu puṇa tise Magahasundarîe mahariyâe uhiyâe: »kahaṃ bhamarâ kaṇiyârâni ṇa alliyamti bhûtesu ṇeṃti. ṇiṇaṃ saṭṭosâni (sado<sup>o</sup>) pupphâni, jaddha bhaṇihâmi eyehiṃ pushpḥehiṃ arviṇiyâ, avokkhâ vi sa(ṇ)bhâriyâni vâ. to gâme-llagattaṇaṃ hohiti, to urâṇa râremi«, sâ ya raṇgaṃ gaṇtu uṇṇâ, aṇṇayâ maṇḡalaṃ gijjâ. taddirasam sâ ya imam pagiyâ: pattae vasaṃtamâsae 188 gîtikâ nigada-siddhai 'va, sâ vi cînteti: apuvvâ gîtikâ, tie ṇâyaṃ: sadosâ kaṇiyâra tti, pariharaṇtie giyaṃ ṇacciyam ca sarilâsam, taya tattha bahiyâ parihariya appamattâ naṇṭṭam giyaṃ na kaṇvi vuk(k)â, evaṃ sâdhu ṇa vi jahâ paṇcavihe paṇde rakkhanteṇa jogâ saṅ-gihiyâ bhavaṃti, apamâe . ., — ibid. (bei 189) Muṇḍivago râyâ, tattha Pûsumetti âyariyâ bahusutâ, — 286<sup>a</sup> tittisâe âsâyaṇâhiṃ, âyah samyagdarçanâdyarâpti-lakshanas, tasyâ "çâtanâh khaṇḍanâ âçâtanâs, tadupadarçanâyâ "ha saṃgra-haṇikârah: puraü 194, gâhâ, — 287<sup>a</sup> sûtrokâtâçâtanâsambaṇdhâbhîdhitsayâ "ha saṃgrahaṇikârah: ahavâ 197 . . trayastrîṇçad âçâtanâ iti gâthârthah:

pratikramaṇasaṃgrahaṇî samâptâ, sâṃpratam sûtrokâtâ<sup>5)</sup> eva trayas-trîṇçad vyâkhyâyamte, tatra: arahamtanâṃ âsâyaṇâe<sup>5)</sup> arhatâṃ prâṇnirûpita-çabdârthânâṃ saṃbaṇdhiniyâ âçâtanâyâ yo mayâ daiwasiko 'ticârah kritas tasya mithyâ dushkrîtam iti kriyâ, evaṃ siddhâdîpadeshv api yoyye 'ti. — 288<sup>a</sup> anena prastâvenâ "yâtû asvâdhyâyikaniryuktir asyâṃ ce 'yaṃ âdya dvûragâthâ: asajjhâiyam ca duriham 18, 2 . . — 296<sup>b</sup> asvâdhyâyakaniryu(ktiḥ) samâpte 'ti, — 297<sup>a</sup> namo<sup>5)</sup> caürisâe fitthagaraṇaṃ Usabhâi-Mahâvîrapayyavasânâṇaṃ, — ibid. itthaṃ nama-skṛitya prastutasya guṇavyâvarṇanâyâ "ha: inam eve<sup>5)</sup> nigraṃtham pâvayaṇaṃ savvaṃ aṇuttaram ityâdi, idam eve 'ti sâmayikâdi pratyâkhyânaparyamtaṃ, drâ-daçamgaṃ vâ gaṇipîṭakam, ni(r)graṃthâh bhûyâbhyaṃtaragraṃthanirgatâh sâdhavaḥ, nirgraṃthânâṃ idam nairgraṃtham, — ṇeâuam, naiyâyikam, — 298<sup>b</sup> ichâmi paḍi-kkamium goyaracariyâe ityâdi sûtram, . . ity ukto 'nugamaḥ, nayâh prâgvat, çishya-hitâyâṃ pratikramaṇâdhyayanaṃ samâptam.

1) s. p. 769<sup>n.3.4</sup>.

2) s. Jacobi Ausg. Erz. in Mâh. p. 34.

3) statt: Jarâsandha! (die Jaina können nun einmal keinen Namen ungeschoren lassen!); — s. 16, 158, 159.

4) ? s. Hem. 2, 217.

5) s. p. 741.



5. (N. 19) 315<sup>a</sup>: *kāyotsarga*; — *vyākhyātaṃ pratikramaṇādhyayanam, adhunā kāyotsargādhyayanam ārabhyate, asya cā 'yam abhisambandhaḥ, ananta-rādhyayane vaṇḍanādyakaraṇādīnā skhalitasya nīṇḍā pratipādītā, iha tu skhalita-riçeshato 'parādhavraṇaviçеше sambhavād etāvātā 'çuddhasya sataḥ prāyaçcittabheshajenā 'parādhavraṇacikitsā pratipadyate, . . . tat prāyaçcittabhūshajyam eva tāthad (tūvad) vicitraṃ (pra)tipādayann ōha: āloyaṇa ti 19, 1 gāhā, vyā°, . . . pāraṇ prāyaçcittāṇ- taṃ aṃcati gachati iti pāraṃcikaṃ<sup>1)</sup>, na tata ūrdhvaṃ prāyaçcittam asti 'ti, — 299<sup>a</sup> sāmpratam vraṇaḥ pratipādyate, sa ca drībhedaḥ: dravyavraṇo bhāvavraṇaç ca, dra- vyavraṇaḥ çarīrakṛitalakṣaṇaḥ, asāv api drīvidha eva tathā cā 'ha: dūriho 19, 2 ityādi gāhā, — 312<sup>b</sup> esā<sup>2)</sup> parikaya-paḍikkamaṇarīhā mūlaṭikkānusāreṇa bhāṇiyā; anne puṇa āyaraṇānusāreṇa bhāṇ(ṇ)anti, . . . upasaṇharann ōha bhāshyakārah<sup>3)</sup>: cāu° 19. 123, — 314<sup>a</sup> gataṃ vidhidvāraṇ, adhunā doṣadvārāsararas, tatre 'daṃ gāthādvayam: ghodaga 19, 149-50 gāhā, vyā° (als vyā° folgen resp. die vv. 151-64, im vollen Wortlaut, bis) kāttaṇam, dvāraṃ, ṇābhī karatalu koppara ussāre pāri- tammi thuti tti niryuktigāthāsakalaṃ(ç°), — 315<sup>a</sup> iti gāthārthaḥ (19, 172), ukto 'nu- gamaḥ, nayāḥ pīravarat, çishyahitāyāṃ kāyotsargādhyayanam samāptaṃ.*

6. (N. 20) 342<sup>a</sup>: *pratyākhyānaṃ*; — *namo Varddhamaṇasvāmīne, kāyotsarga- rivaraṇaṃ kṛtvā yad avāptam iha mayā puṇyaṃ | tena khalu sarvasat(ṭ)rāḥ paṃca- vidham kāyam ijjhaṃtu || vyākhyātaṃ kāyotsargādhyayanam, adhunā pratyāk- khyānādhyayanam ārabhyate, asya cā 'yam abhisambandhaḥ, ananta-rādhyayane skha- litaviçeshato 'parādhavraṇaviçeshasambhavaṇ mīḍāmātreṇā 'çuddhasyo 'ghataḥ prāya- çcittabheshajenā 'parādhavraṇacikitsā 'ktā, iha tu guṇadhāraṇā pratipādyate, bhūyo 'pi mūlaguṇāttara-guṇadhāraṇā kārye 'ti, sa ce (sā ca) mūlaguṇapratyākhyāno- 'ttara-guṇapratyākhyānarīpe 'ti, tad atra nīrūpyate, — 315<sup>b</sup> asya pratyākhyānādhyā- yanasya catvāry anyogadvārāṇi. . . dvāragāthām ōha: niryuktikārah: paccā° ity- ādi 20, 1 . . . — pratyākhyāyate nīdhīdyate 'nena manovākkāyakriyājālena kiṃcid anī- shṭam iti pratyākhyānaṃ, — 319<sup>b</sup> ity abhīhātam ānuṣaṃgikaṃ, prakṛitaṃ prastumaḥ, tatra yac chrāvakadharmasya mīṭāvan mūlaṃ samyaktvaṃ tasmāt tadgatam eva vidhim abhīdhātukāma ōha: samaṇovāsaū purvam eva mīchattāo . . . rittikaṃ- tāreṇam, sūtram<sup>4)</sup>, asya vyā°, — 320<sup>a</sup> na se tasya kalpate yujyate. adyaprabhṛiti sam- yaktva pratipattikūlād ārabhya, . . . anya tīrthikāṇ caraku-parīvrājaka-bhikṣu-bhautā- dīn, anyatīrthikadāvatāni va(ca) Rudra-Viṣṇu-Suga tādīn, anyatīrthikapariḡrīhī- tāni vā caityāni arhatpratimūlakṣaṇāni yathā bhautaparīḡrīhītāni Virabhadra-Mahā- kālādīni Voṭīkapariḡrīhītāni vā namaskartuṃ, — 322<sup>a</sup> parapāsaṃdāṇam sarvajnapra- ṇītapāshāṇḍavyatīrīktānām, . . . trīṇi çatāni trīshasṭyadhīkāni bhavaṃti<sup>5)</sup>, yatu uktaṃ:*

<sup>1)</sup> cf. *Pāli pārājika* (Leumann).

<sup>2)</sup> zum *Prākṛit* und zur *mūlaṭikkā* (!) s. oben

p. 767<sup>n.2</sup>, 780<sup>n.2</sup>, 782.

<sup>3)</sup> s. p. 769<sup>n.3.4</sup>.

<sup>4)</sup> hier ist das *sūtraṃ* (in Prosa, s. oben

p. 762) direct in die *Nijj.* aufgenommen; s. 17, 75.

<sup>5)</sup> s. 16, 259, 17, 75. 76.

asitasataṃ kiriyānaṃ a(k)kiriyānaṃ ca hoṃti culasīti | aṇṇāṇiṃya sattatṭhī veṇāyāna(m)  
 va battisā || iyaṃ api gāthā vīneyajanaūgruhārthaṃ graṃthāṃtarapratibaddhā 'pi  
 leçato vyākhyāyate: . . bis 322<sup>b</sup> 15: . . eteshāṃ praçaṅsā na kāryā . . eteshāṃ mithyā-  
 dṛiṣṭītrād iti. atro 'dāharaṇa(m), Pāḍaliputte Cāṇṅikko Caṃdagutteṇa vittugāṇu  
 (? oder tinnu<sup>o</sup>?) vitti hāritā, te tassa dharmmaṃ kahaṃti, rājā ttassati, Cāṇakkam paḷyo-  
 pattīṇeraṃ (?) pasamsā . . — 323<sup>a</sup> sakulaçalyarahita(h) samyaktvaṃ ṇeṣhāṇu-  
 rratādipratīpattiyogyo bhavati, tāni ca 'ṇurratāni<sup>1)</sup> sthūlapraṇṇātipātādīnīṇṇīṇṇī  
 rūpāṇi prāg leçataḥ sūcitāny eva . . . adhunā svarīpataḥ tāny eva pradarçayann āha:  
 thūlagapāṇā<sup>o</sup>. — 324<sup>a</sup> uktaṃ sūticāraṃ prathamāṇurratam, adhunā dvitīyam  
 ucyate, tatre 'daṃ sūtraṃ: thūlagamusāvādam, — 324<sup>b</sup> adhunā tṛitīyam prati-  
 pādayann āha: thūlagadattā . . . sūtraṃ, — 325<sup>a</sup> idānīṃ caturtham . . . — 326<sup>a</sup>  
 adhunā pañcamam, tatre 'daṃ sūtraṃ, — 326<sup>b</sup> uktāny auurratāni. sāmpratam  
 teshāṃ evā 'murratānāṃ parīpālānāya bhāvanābhūtāni guṇaurratāny abhīdhiyaṃte,  
 tāni punaḥ trīṇi bhavaṃti, tad yathā: digvratam (bis 327<sup>a</sup>) upabhogaparibhogapari-  
 māṇam (bis 328<sup>a</sup>) anarthadaṇḍaparivarjanam iti, — 328<sup>b</sup> kaṃdarpaḥ kāmas  
 taddhetur tadçīṣṭo rāḍkprayogaḥ kaṃdarpa ucyate. . . kaukucyaṃ kutsitasamkoca-  
 nādikriyāyuktaḥ kukucaḥ tadbhāva(h) kaukucyaṃ<sup>2)</sup>, — ibid. adhunā çikshāpada-  
 rratāny ucyante. tāni catvāri bhavaṃti, tad yathā: sāmāyikaṃ (bis 330<sup>a</sup>) deçā-  
 vakāsikaṃ (bis 330<sup>b</sup>) paushadhopavāsah (bis 331<sup>b</sup>) utithisaṃribhāgaç (bis 332<sup>a</sup>)  
 ce 'ti. tatra 'dyaçikshāpadavratapratīpādanāyā 'ha: sāmāyiyam nāma . . serāṇam  
 ce 'ti. sūtraṃ. asya vyākhyā: . . samo rāgadveshaviyukto yaḥ sarvabhūtāny ātmavat  
 paçyati<sup>3)</sup> āyo lābhaḥ prāptir iti paryāyah, samasyā 'yah . . sa eva samāyah prayojanam  
 asya kriyānushṭhānasye 'ti sāmāyikaṃ, samaya eva vā sāmāyikaṃ, — 329<sup>a</sup> tathā  
 cā 'ha graṃthakārah: sikkhā du 329<sup>b</sup> rihā . . pañca 'tī gāthāsūtraṃ<sup>4)</sup>, asya vyā-  
 khyā . . — sūtrapramāṇyāc ca viçeṣas, tathā co 'ktaṃ: sāmāyiammi tu kate . . ku-  
 ryyā 'ti gāthāsūtraṃ<sup>4)</sup>, — 330<sup>a</sup> sa(v)vaṃ vi bhāṇūṇam . . savraṃ va tī gāthā-  
 sūtraṃ<sup>4)</sup>, — 332<sup>a</sup> vyākhyātam sūticāraṃ caturtham çikshāpadarratam, ity eva çra-  
 maṇopāsakaḥ dhurmaḥ, āha: kāni punar auurratādīnām itvāṇi yāvatkathikāni 're  
 'ty. atro 'cyate: ettha puna . . iti sūtraṃ, — 332<sup>b</sup> āhā: 'sya çramaṇopāsakadhurma-  
 sya kīṇ punar mūlarastū? (ta)tro 'cyate: samyaktvaṃ, tathā cā 'ha graṃtha-  
 kārah: etassa puṇo . . . iti sūtraṃ, — 333<sup>a</sup> vyākhyātam suprabhedam doçāttara-  
 guṇapratyākhyānam. adhunā sarvottaraguṇapratyākhyānam ucyate. tatre 'yam  
 gāthā: paccakkhāṇam ityādi 20, 3, 1, — 342<sup>a</sup> schl.: yasmāt sarvanayā eva bhāvanīkshepaṃ  
 ichaṃti 'ti gāthārthaḥ (74); çishyahitāyāṃ pratyākhyānarīvarāṇaṃ samāptam.

vyākhyāyā dhyāyanam idaṃ yad avāptam (<sup>o</sup>ptam?) iha çubha(m) mayā puṇyam |  
 çuddham pratyākhyānam labhatam bhavyo janas tena || samāptā<sup>5)</sup> ce 'yam çishya-

1) zu den 5 auurrata, 3 guṇaurrata, 4 çikshāpadavrata s. 17, 75. Hem. Yogaç. 2, 1.

2) ! s. 17, 208.

3) s. p. 667, 741.

4) »ein metrisches sūtraṃ«, s. p. 762.

5) von samāptā ab s. Peterson's Report 1884/86 p. 202, 203 (= P; viel correcter).

*hitâ namâ "vaçyakaîikâ kritih" ||<sup>1)</sup> Çitâmbarâcûrya Jinabhañanigudânusârîno<sup>2)</sup> vidyâdharakulatilakûcûrya Jinadattaçikshyasya dharmato<sup>3)</sup> joiñîmahattarâsnânâr alpamânar<sup>4)</sup> âcûrya Haribhadrasya: yad iho 'tsûtram ajnânâd ryâkhyâtañ tad vahriçrutaiñ | kshâmtaryañ, kasya sammohâ<sup>5)</sup> chadmasya<sup>6)</sup> na yâyato<sup>7)</sup> || yad ârcitañ viraçayatâ<sup>8)</sup> subodhyâñ puñyam<sup>9)</sup> âvaçyukaçâstraîikâ(m) | bhâro<sup>10)</sup> bhare jona<sup>11)</sup> memai 'râs aruñ<sup>12)</sup> bhûyâj jinoktonugamena<sup>13)</sup> prayâsah || anyac cañ samtyadya<sup>14)</sup> samastattâ<sup>15)</sup> mâtsaryaduhkhañ bhurabîjabbûta(m) P | sukhâtmukañ<sup>16)</sup> muktipadârahañ<sup>17)</sup> surratra mâdhyastham athâstûva(m)tu<sup>18)</sup> || grañthâgram sarvasimkshâh<sup>19)</sup> 22000<sup>20)</sup> || yâdriçam pustake drishtëvâ tâdriçam lashitañ mayâ | yadi suddham asuddham vâ mama dosho na diyate || 1 || bhagnapushîkaîigrîrà . . || 2 || tailâd ra(k)she(j) jalâd . . || 3 ||.*

<sup>1)</sup> so Cod.: in P steht || vôr *kritih*, und in der That gehört dies Wort zum Fôlgenden, das sonst ohne jeden Zusammenhang dastehen würde. Hörnle, Vorwort zum *Upâsaka* p. x, schlägt freilich vor, *kritih* (er will resp. dafür: *çritih* lesen, wozu ich aber keinen Anlaß sehe; auch am Schluß der *anekârthajayapatâkâ* bei Peterson l. c. p. 191 findet sich dieselbe Formel: *kritir iyañ çvetabhikshuçri Haribhadràcûryasye 'ti*) von *âvaçyakaîikâ* zu trennen, da der mit *kritih* (resp. *çritih*) beginnende Satz sich nicht auf diese *îikâ* beziehe (the remark about the *âvaçyakaîikâ* is to be separated and of this *îikâ* no author is mentioned). Was sollte denn aber dann dieser ganze mit *kritih* beginnende Schlusssatz hier bezwecken? (Beiläufig, *Haribhadra's* Name wird in dem Comm. zu *Upâsuk.* § 56 nicht erwähnt, wie Hörnle angiebt (he also refers to the Prâkrit Com. of his early predecessor *Haribhadra*): es ist darin nur von einer *âvaçyakaîikâ* des Verf.'s und von einer *âvaçyaka-cirni* die Rede, aber für letztere wird kein Verf. genannt, s. oben p. 491.

<sup>2)</sup> *bhañanigabhañanigadâ°* P.      <sup>3)</sup> *çishyasâdharmato* P.

<sup>4)</sup> *jâiñîmahattarâsnânâr alpamater* P; zu *yâkinî* s. 17, 51, resp. Peterson am a. O. p. 165: *mahattarâyâ yâkinyâ dharmaputrena cintitâ | âcûrya-Haricamdreña* (sic! vorher richtig: *Haribhadra*) *îike 'yam çishyabodhinî* ||, sowie *ibid.* p. 293: *jâkinî mahattarâsnânâr çri Haribhadràcûryaiñ*. — Ist *alpamater* auf die Bescheidenheit des Verf.'s zurückzuführen, somit unmittelbar charakteristisch für die Authentitât der ganzen Angabe? oder ist darin etwa der Tadel eines Gegners versteckt? cf. 16, 457.      <sup>5)</sup> !°*moho* P.

<sup>6)</sup> *chadmasthusya* P.      <sup>7)</sup> *jâyate* P.      <sup>8)</sup> so auch P, ob *arjitañ?* oder *âcitañ?* statt *cira* sollte eine Länge stehen!      <sup>9)</sup> *puñyârtham* P.

<sup>10)</sup> *bhave* P.      <sup>11)</sup> *tena* P.      <sup>12)</sup> *mamai 'vam eva* P.      <sup>13)</sup> °*ktau nu manane* P; Peterson conjicirt: *jinoktânunate*, nach oben eher: *jinoktânugame*.

<sup>14)</sup> so auch P, wohl °*tyajya*.      <sup>15)</sup> °*ttvâ* P.      <sup>16)</sup> °*tmâkañ* P.      <sup>17)</sup> °*hañ ca* P.

<sup>18)</sup> *avâpnuvantu* P; das «test-word» *vîraha*, welches nach Peterson l. c. p. 34 am Schlusse der dem *Haribhadra* wirklich zugehörigen Werke stehen soll, fehlt hier also (ebenso resp. auch oben p. 596). Auch hat es sicher, wie mehr als einen *Hemacandra* und *Abhaya-deva* (s. 17, 40), so auch mehr als einen *Haribhadra* gegeben. Indessen, dafs hier der alte *Haribhadra* gemeint ist, erhellt doch wohl ziemlich sicher aus den bei diesem (s. not. 1 u. 4) solennen Schlußwendungen: *kritih* . . , *yâkinî* . . Doch ist damit freilich für die durchgängige Authentitât des vorliegenden Textes dieses Commentars nichts bewiesen, cf. das p. 764 über den verschiedenen Umfang der denselben angeblich enthaltenden Handschriften Bemerkte.

<sup>19)</sup> *sa°* fehlt P.

<sup>20)</sup> só weit P p. 203.



## 1915. Ms. or. fol. 1322.

*Hemacandrasuri's*<sup>1)</sup> Commentar (*çṛitti*), ebenfalls *çishyahitâ*<sup>2)</sup> genannt, zu *Jinabhadra's*<sup>3)</sup> in *Prâkṛit-gâthâs* abgefaßtem *bhâshya* zum ersten *ajjhayana* des *âvaçyakagrantha*, dem *sâmâyikam* (*Nijj.* 1-10); verfaßt *saṃvat* 1175. unter König *Jayasinha*<sup>4)</sup>. Es liegen hier aber nur 3622 *gâthâs* des *bhâshya* vor; nach 1631<sup>b</sup> gehören dazu noch 714 vv., die hier aber, nur durch Hinweis darauf erledigt, nicht mit erklärt, resp. nicht mit gezählt sind. Es werden resp. factisch hier nur *ajjh.* 1, 51 fg. 2, 1-69. 6. 8-10 der *Nijj.* behandelt. — Das Werk selbst wird im Uebrigen in der Randmarke bloß als: *viçeshâvaçyaka(çṛitti)*<sup>5)</sup> bezeichnet; und es weist ferner *Hem.* in seinem Commentar mehrfach auf das: *mûlâvaçyakam* und dessen *vivaraṇa*, resp. *ṭikâ* hin (z. B. 1463<sup>b</sup>. 1583<sup>a</sup>. 1596<sup>a</sup>. 1598<sup>b</sup>. 1599<sup>a</sup>). — Die im *bhâshya* commentirten Verse der *Niry.* sind stets unmittelbar darin aufgenommen und werden zusammen mit den *gâthâ* des *bhâshya* selbst fortlaufend gezählt, beide resp. im vollen Wortlaute<sup>6)</sup> aufgeführt. Bemerkenswerth sind einige Text-kritische Angaben (z. B. bei *N.* 1. 16. 10, 5).

296 foll. (21 Z., à *s1 aksh.*); doppelt paginirt, und zwar theils von zweiter Hand an der üblichen Stelle, rechts unten, als 1-150 und 1-144, wozu am Schluß noch zwei moderne Blätter, signirt 144 (nochmals!) und 145, hinzutreten, theils *ibid.*, aber etwas höher, von erster Hand als 1305 – 1632, wobei resp. sonderbarer Weise die Zahlen 1322. 1355. 1514. 1515. 1523-52 übersprungen sind<sup>7)</sup>. Außerdem sind die Blätter noch von erster Hand nach Art der Palmblatt-Handschriften, mit den Buchstabenzahlen derselben, auf der linken Seite, unten, als 1305 fg. numerirt<sup>8)</sup>, und es steht endlich noch ebenda, oben, die Randmarke: *viçeshâva(çyaka) vṛi(had) vṛi(tti)*. Das sehr sorgsam geschriebene Manu-

1) cf. *Hemasiri* oben p. 664, *Hemamuni* p. 665, resp. *Siddha Haiman* und *Jaya-Haiman* p. 660, sowie 16, 475. 17, 40 und Peterson Rep. 1884/86 p. 28. 29. 31.

2) ein Mspt. davon (*saṃvat* 1194), aber ohne Nennung des Autors, s. bei Kielhorn Rep. 1881 p. 37-40.

3) dem *Jinabhadra* wird das vierzehnte *ajjh.* der *Av. Nijj.* direct zugeschrieben, s. 17. 70, oben p. 756; — der Name selbst kommt mehrfach vor, z. B. auch als der eines Mitschülers des *Abhayadeva*, s. Peterson Rep. 1884/86 p. 14 fg. 38, sowie oben p. 463.

4) s. oben p. 210. 221. 275. 665. 5) s. 17, 84. 100; bezieht sich dieser Name, cf. das hier in der Einleitung (p. 788) Gesagte, etwa darauf, daß dieser Theil der *niryukti*: *viçeshata evâ tibahwicâradurcijneyârtha* ist? 6) der Text derselben zeigt dabei mehrfache Differenzen zu AB; — zur Sache selbst s. noch das oben p. 769<sup>n.3.4</sup> Bemerkte.

7) bei 1523-1552 wenigstens ist es sicher, daß die Zählung einfach von 1522 auf 1553 springt, denn *granthâgra* 20,000 schließt 1518<sup>a</sup> und 22,000 auf 1569 (= 1539)<sup>b</sup>; es fehlt somit nichts, da jedes *granthâgra*-Tausend 10-11 foll. umfaßt (*granthâgram* 28,000 schließt auf 1630<sup>a</sup>). Auch bei 1322 und 1355 scheint nur ein Ueberspringen der Zahl vorzuliegen.

8) und zwar werden auch hierbei die Zahlen 1322 etc. übersprungen.

script ist hiernach wohl der vierte Band einer Sammelhandschrift, deren drei erste Bände die vorhergehenden 1304 foll. umfassten. — Die beiden modernen Blätter 144. 145 enthalten das erste eine Copie von fol. 1632, das zweite eine dergl. von fol. 1456, welche beiden Blätter, wie auch sonst noch einige, etwas brüchig sind. — *saṃvat* 1490 *varshe śrāvāṇa va di caturthyaṃ ravau | adye 'ha Śrīpattane śrīśrī Jinabhadrasūriṣvarāṇāṃ bhāṃḍāgāre<sup>1)</sup> viṣeṣhāvaṣyakaṛṣṭir likhāpitā | śubham bhavatu śrīsaṃghasya* ||. — statt dessen hat die moderne Copie von fol. 1632 (auf fol. 144<sup>b</sup>) folgendes Datum: *saṃvat* 1942 (also: AD 1886) *rā vaīṣaṣa su da 7 tīthau kī ri | Ratnacāṃḍa nā gorī luṃkā Jesalamera ma 4*, und auch am Schlufs von 145<sup>a</sup> steht: *ri | Ratnacāṃḍa vṛṣṭamāgarī luṃkāgachai | śrī Cīntāmaṇojī praśādāt |*

Das Werk zerfällt in fünf Abschnitte: **1** (1549 vv.) 1305<sup>a</sup>-1461<sup>b</sup>, *N.* 1, 2, — **2** (476) 1496<sup>b</sup> *N.* 6, 1-64; — **3** (603) 1570<sup>b</sup> *N.* 6, 65-8, 92; — **4** (195) 1585<sup>b</sup> *N.* 8, 96 fg.; — **5** (799) 1632<sup>b</sup> *N.* 9, 10; dieselben werden resp. je von einander nicht sowohl durch eine unmittelbar dies markirende Unterschrift, sondern im Wesentlichen nur durch den stets sehr eingehend markirten Abschluß der Verszählung, resp. den Neubeginn derselben geschieden. Diese letztere ist im Uebrigen leider nur im Anfang ziemlich regelmäfsig, im weiteren Verlaufe dagegen nur sporadisch markirt. Es fehlt resp. im Innern des Werkes gänzlich an Angaben über den Namen desselben, resp. den des Verf.'s, doch kommen die Einleitung und der Schlufs durch ihre Ausführlichkeit für diesen Defect vollständig auf.

1. *oṃ namaḥ śrīsarvajñāya | śrī Siddhārthanareṃdraviṣrutakulavyomapravṛttodayaḥ sadbodhāñṣurustadustaramahāmohāṃḍhakārasthūtiḥ | drīptāṣeshakuvādikauṣīkikulapṛitipraṇodakshamo jīyāś askhalitapratāpataraṇiḥ śrī Varddhamaṇo jinaḥ || 1 || yena krameṇa kṛpāyā śrutadharmā esha ānīya mādrīṣajane 'pi hi saṃpraṇītaḥ | śrīmat-Sudharmagaṇabhṛitpramukhaṃ nato 'smi taṃ sūrisaṃgham anughaṃ svagurūṇṣ ca bhaktyā || 2 || āvaṣyaka pratītibaddhagabhīrabhāshya -pīyūshajanmajaladhir gaṇaratnaraṣiḥ | khyātaḥ kshamācramanātāgūṇataḥ kshītau yaḥ so 'yaṃ gaṇīr vijayate Jinabhadranāmā || 3 || yasyāḥ prasādoparivarddhītaṣuddhabodhāḥ pāraṇi vrajanti sudhīyaḥ śrutatoyarāṣeḥ | sānugrahā mayi samīhitasiddhaye 'stu sarvajñaṣāsanaratā śrutadevatā 'sau || 4 || iha caraṇakuruṇakṛiyākālapatarumūlakalpaṃ sāmāyikādiśuḍadhyayanātmakaśrutaskuṃḍharūpaṃ āvaṣyakaṃ tāvad arthataḥ tīrthakaraṇiḥ sūtratas tu gaṇadharaṇīr viracitaṃ | asya cā 'tīva gaṇbhīrārthatāṃ sakalasādhuṣrāvakarvargasya nityopayogitāṃ ca vijñāya caturdaṣapārvadhareṇa śrīmad Bhadrabāhusvāmīnā etadvyākhyānarūpā »ābhīñībohīyaruṇāṇaṃ suyānāṇaṃ c' eva ohīnāṇaṃ ce« 'tyādī prasiddhagraṇthasvarūpā niryuktiḥ kṛitā, tanmadhye ca sāmāyikādhyayanāniryuktiṃ viṣeṣhata eva 'tibahuvicāradurvijneyārthāṃ atīṣayopakāriṇiṃ cā 'rugāmya kevalāṃṛitarasasyaṃdivāgvilāsaḥ śrīmaj Jinabhadraṇīkshamācramanau-*

<sup>1)</sup> hiernach scheint die Handschrift einer auf *Jinabhadra* selbst zurückgehenden Bibliotheksstiftung (*bhāṃḍāgāra*) zu entstammen; sie ist stark mit Moschus durchduftet.

*pijyas tadarthavyâkhyâtmakam eva »kayaparayanappanâmo« ityâti gâthâsamihavarûpam bhâshyam akâri | tasya ca yady api çri Jinabhadraguñkshanâçramanapijyau çri Koṭyâcâryaic<sup>1)</sup> ca çrîttir vihitâ vartate, tathâ 'py atigambhîravâkyâtmakatvât kimcit samksheparûpatec ca duhshamânubhâvataḥ prajñâdîbhîr apacîyamânânâm kim api ristarâbhîdhânarucînâm çishyânâm na 'sau tathûridhopakârami sâmpratam âdhâtum kshamati ('<sup>o</sup>ti 'ti?) vicîntyam utkalataravâkyaprabañdhurûpâ kim api risturavati ca mañdamatinâ 'pi mayâ mañdataramatiçishyârabodhârtham çrutâbhyâsasampâdanârtham ca çrîttir iyam ârabhyate.*

*tatra câ "dau târad vîghnavinâyakopaçamhetor mañgalârtham çishyapravçittimittam abhîdheyâdyabhîdhânârtham câ "ha bhâshyakârah:*

*kayaparayanappanâmo roccham caranaguṇasaṅgaham sayalam | ârassayânuogam gurûraesânusâreṇam || (1 ||) vyâkhyâ: roccham iti kriyâ rakshye bhîdhâsye ity arthaḥ: kam ity âha: ârassayânuogam ti, avacyam kartavyam âvacyakam sâmyâkâdirûpam: kvacid ârassayânuogam iti pâthas. tatrâ 'py â samantato jñânâdiguṇâiḥ çnyam jvam râsayati tair yuktam karotî 'ty âvâsakaṁ sâmyâkâdirûpam eva, tasya rakshyamânaçabdârtho 'nyogo vyâkhyânâñ vidhipratishedhâbhyâm arthapravçayam ity arthas tañ: kimviçîstah sann ity âha: kayaparayanappanâmo ti . . pravaçanam dvâdaçâṅgam gañipîṭakam . . : kimsvarûpam âvacyakânyogam ity âha: caranaguṇasaṅgaham ti . .*

1306<sup>b</sup> || 2 || *ristarârtham tu bhâshyakâra eva didarçayîshur yathoddeçam nirdeça iti<sup>2)</sup> kṛtvâ prekshâvatâm pravçittyartham<sup>3)</sup> âvacyakânyogaphalapratiçâdikâm târad gâthâm âha: nânakîriyâhiñ mokkho tammayam ârassayam jao teja | tarrakkhânârambho kârâṇuo kajjasiddhi ti || (3 ||)*

1310<sup>b</sup> . . || 21 || *tad evam mañgalâbhîdhânâmatpattibhîr vyavasthâpya mañgalâçabdârtham nirûpayitum âha: mañgûjyae 'dhigammi jena hiyam teja mañgalam hoi | ahavâ mañgo dhammo tañ lîi tayañ samâdatte || agi ragi lagi ragi magi<sup>4)</sup> 'tyâdau magîr gatyârtho dhâtur ., — 1311<sup>a</sup> . . || 26 || atha bhâshyakârah svayam eva nâmasthâpanâmañgalayor udâharanâñ upadarçayanâ âha: jahamañgalam iha nâmam jîvâjîvobhayâṇa desû | ., — 1312<sup>b</sup> . . || 39 || atha 'rjusûtramayematena dravyamañgalam vicârâjitum âha, — 1313<sup>b</sup> . . || 46 || atha prakârâmtareṇâ 'pi prastutamâñgalam âha. — 1318<sup>a</sup> || 77 || tad evam avasitam prâsaṅgikam, prakçitam ucyate, . . jñânapaṁca karûpâ nam dy api bhavati 'ti darçayanâ âha: mañgalam ahavâ namdî caûrvihâ mañgalam ca sâneyâ | davre nûrusamudaü(?) bhâvammi ya paṁca nânâiñ ||, — 1318<sup>b</sup> || 78 || kâñi punar tâñi paṁca jñânânî 'ty âha Nijj. 1, 1 (51): âbhîñibohiyânânâñ suyanânâñ c' eva ohîñânâñ ca | taha mañapajjanânâñ kevalânânâñ ca paṁcamam || . . . || 79 || atrô 'bhîñibodhikajñânâçabdârtham darçayanâ âha:*

<sup>1)</sup> s. p. 800. 17, 84. Kielhorn Report 1880/81 p. 37 (Handschrift aus *sumv.* 1138).

<sup>2)</sup> cf. N. 2, 62. <sup>3)</sup> s. p. 764. <sup>4)</sup> ragi lagi agi ragi magi Pân.'s dhât. 5, 36-40.



*atthābhirmuho nāgo roho ja so maḥ abhinivoho | so c' evā bhinivohiyam dhava  
jahājogjam āvajjam || . . || 80 || etad evam ābhiniḥbodhikaṣabdarācyam jñānam uktam,  
athavā jñānam kshayopācāme itnā vā tadvācyā iti darśayam āha: tam teṇa tao tammi  
va so vā bhiniḥvijhae tao vā tam | tam teṇa tao tammi va suṇeī so vā suyam teṇam ||, —  
1321<sup>a</sup> || 95 || tad evam jñānapāṃcāke gat pratyakṣam yac ca parokṣam tad dar-  
śitam. — 1327<sup>a</sup> . . . iti gāthārthaḥ || 122 || mūlayāthāyāḥ vyākhyātaveśam vyākhyāna-  
yam āha: pattāyayam sayakāramam ti saddo eva teṇa darśasayam | bhārasnyam  
akkharānam labho. sesam māyānam || mūlayāthāyāḥ crotarāgrahādāyāḥ ṣeshakam  
ca matijñānam ity ukte . . . — 1333<sup>b</sup> iti gāthārthaḥ || 176 || tatra crotanīritān ara-  
grahādīs tāraṇ niryuktikārah prāho 1, 2 (52): agraho ihā a vāu ya dhāraṇā eva  
hoṃti cattāri | ābhiniḥvohiyānāyassa bhejavatthā samāseṇam || . . . evam etāny ābhini-  
bodhikajñānasya catvāry eva bhedarastūni samāseṇa samkṣhepeṇa bhavaṃti. vistarato  
te ashtāvīṇṇatyaḍibhedabhinānam itam vakshyate iti bhārah, tatra bhidyante paraspāram  
iti bheda vīṇṇas ta eva vastūni bhedarastūni ti samāsa iti gāthārthaḥ || 177 || atha  
niryuktikāra evā vāgrahādīn vyākhyānāyam āha 1, 3 (53): atthānam uggahaṇam  
aragraham taha vijāṇam itam | varasāyam ca arāyam (°yammi a rāo N.) dharmam  
pūṇa dhāraṇam veṃti || arthādīnām rūpādīnām prathamam darśanānamtarām evā va-  
grahaṇam aragraham bravata iti sambandhaḥ | tathā vīcāraṇam paryālocanam,  
arthānām iti cartate. itānam ihā tam bravata. — 1334<sup>a</sup> . . . || 178 || atha tad eva ara-  
grahādīsarūpam bhāshyakāro cūripāram āha: . . . — 1345<sup>b</sup> || 257 || athe hāyāḥ pūrva-  
sāmānyagrāhāne pareṇe shyamāne sūriḥ svasamīhitasiddhim upadarśayam āha: attho-  
grahāo pūvam hoyavāṇ tassa gahaṇakāleṇam | pūvam ca tassa raṃjanakālo so ya  
'ithaparisaṇṇo ||. — 1365<sup>a</sup> tāny eva satpadāni gatyādivārāṇi darśayati 1, 14, 15: gā i  
'āpāyāc 2 ya kāc . . . — 1369<sup>a</sup> || 442 || tad evam ābhiniḥvohikam jñānam samāptam  
iti: atha crotajñānam ārabhyate. atra cā ṇṭare ābhiniḥvohiyānāne aṭṭhāvīsam  
ityādi 1, 16 gāthā niryuktāu dīcayate. tam ca suyamam uktārtham vā manyamāno ti-  
kramya vīhitasambandham evā crotanagātham āha 1, 17: patteyam akkharāṇi akkha-  
rasamjōya jattiyā loe | evāyā sayanāye payadīn hoṃti nāyoreā ||. — 1375<sup>a</sup> || 499 || ity  
akṣharaṣrutam samāptam. atha tatpratipakṣabhūtam anakṣharaṣrutam āha  
1, 20: āsasiyam nisassiyam . . . — 1381<sup>a</sup> || 551 || ity amgānāmgapruvishṭaṣruta-  
drāvaṇi: tad evam nirūpitam caturdaṣarīdham apī crotam arthato . . . — 1381<sup>b</sup>  
|| 556 || kaḥ punar grahaṇopāya ity āha 1, 21: āyamasatthaggahaṇam . . . — 1382<sup>a</sup> iti  
niryuktigāthādrayārthaḥ || 565 || . . . crotajñānam samāptam. . . avadhijñānam ābhīdītsuḥ  
prastāvānam āha: . . . — 1383<sup>a</sup> || 575 || atha yad uktam caturdaṣarīdhiṅkṣhepam vaksh-  
yāmi ti tad āha 1, 27: ohī i khetta 2 . . . — 1384<sup>a</sup> || 586 || yathāpratijñātam evā ha 1, 30:  
jāvaīyā tisamayā . . . — 1392<sup>a</sup> tad evam bhāṇito manushyasambandhā kshāyopācāmikō  
vadhīr. ādānām tīraṇcām amam vakshyāmi ti gāthācutushṭayārthaḥ || 688 || yathāprati-  
jñātam evā ha 1, 46: āhārateyatambho . . . — 1392<sup>b</sup> eṣi ma 1, 52 . . . samkhijja 1, 53,  
— niryuktigāthāpāṃcākārthaḥ || 698 ||. — 1397<sup>a</sup> || 761 || atha jñānadarśanavīhāmya-*

*lakṣhaṇadvāratrayaṃ yugapad abhidhīsur āha* 1, 67: *sāgāram aṇḍāgārā olivibhaṃgā* . . . — 1398<sup>b</sup> || 774 || *avasitaṃ kṣhetradvāraṃ, gatīdvāraṃ vibhaṃṣhur āha* 1, 70: *gāñnerūyāyā* . . . . || 777 || *avasitaṃ gatyādivāraṃ, atha ceshadvīr* (<sup>o</sup>*rddhīm*) *varṇayitum āha* 1, 71, 72: *āmosahī* . . *cāraṇa* . . . — 1400<sup>a</sup> || 792 || *atho Vāsuderādīnāṃ balavarṇanād riddhyatiçayanāṃ niryuktikāra eva prakāṣayati* 1, 73-77: *solasa* . . *ghettūṇa* . . *do solā* . . *ghettūṇa* . . *jaṃ Kesarassa* . . . — 1401<sup>a</sup> || 808 || *tad eva pratījnātaṃ manohpariyāya-jñānam āha* 1, 78: *maṇapaṇḍava* . . . — 1402<sup>b</sup> || 821 || . . *atha* . . *keralajñānam ucyate* 1, 79: *aha sarva* . . . — 1403<sup>a</sup> || 828 || . . *tad evaṃ keralajñānam samāptaṃ, samāptau ca jñānapaṃcakaṃ samāptam iti; tad evaṃ tassa phalajogamaṅgalasamudāyātāt (!) tāhī eva dārāṇāṃ ity ādikāyāṃ dhurī nīrdiśṭadvitīyagāthāyāṃ maṅgalarūpaṃ tṛtīyadvāraṃ parisamāpya caturthaṃ ca samudāyārthaṃ dvāraṃ abhidhānīyam itī cetasi nīdhāya tūrad idam āha: keralandānaṃ nāṃdī maṅgalam itī ce 'ha parisamattāim | ahāṇā sa maṅgalattho bhāṇṇāṇī pagaṇū 'ṇuoga tī || keralajñānam iha samāptaṃ, tatsamāptau ca nāmadibhedabhinnā nāṃdī samāptā, tatsamāptau maṅgalaṃ ca parisamāptaṃ, adhūnā sa eva maṅgalārthah prakṛito 'nuyogo bhāṇṇate: maṅgalenā rthyate prāptum sādhyitum ishyate itī maṅgalārtho maṇī* 1403<sup>b</sup> *galasādhyah* . . . *āvacayakānuyogo 'dhikṛita evā 'stī* . . . — 1405<sup>a</sup> *iha evā 'dhikahīnakshoraçrutapāthe 'pāyadarçanārthāṃ udāharāṇāny āha: ahīe Kuṇḍāta-karīṇo hīṇe vijjāharādīṭṭhamāṇā | rāhīo rātibhoyanablesajjarivajjāṇī ubhāṇī || . . . atha ko 'yaṃ Kuṇḍātanāṇā rājaputra udāharāṇam itī tatkathānakasūcanāya çlokaṃ āha: Caṇḍagutte tī 'tyādī, . . Pātaliputranagare Mauryarāṇeçasambhavo 'çokaçrīr nāma bhūpālas . . (sehr ausführlich) . . Cāṇakya pratishṭhīto Mauryah prathamam kīla Caṇḍragupto rājā rabhūva, tata(s) tatputro Bīmduśārāḥ samabhūt, tadamaṅtaram tu tatputro 'çokaçrīr jātas, tasya evā 'ṃdho 'sau Kuṇḍālah putrah . . . — 1409<sup>a</sup> *śhaḍudhyayanāsamudāyātma-kahī skāṃdha āvacayakaçrutaskāṃdhaḥ, ity uktam çāstrābhīdhānam, atha sāmāyikādhyayanānām arthādhīkāravarçanārtham prastāvanām āha: kīṃ puṇa çakkajjhayanāṃ jeṇa çhalatthāhīgāravinīntam | sāmāyīyāyāṇam te ya ime çajjāhāsāṅkham || . . — atho 'ktam upasaṃhāraṇ vakshyamāṇam ca saṃbandhayam āha: āvassuyassa eso piṇḍattho varṇīo samāseṇa 'atho ekkekkaṃ puṇa ajjhayanāṃ varṇāssāṇī || ity evaṃ pīrvoktaprakāreṇa āvacayakaçrutaskāṃdha itī sūnvarthaçāstrānāmāpratipādanād evā 'vacayakaçya' sha pīrvoktahī piṇḍārthahī samudāyārthahī samāseṇa saṃkshepēṇa varṇīto 'thā 'vayavārthakathananīmittam ekaikaṃ sāmāyikādhyayanāṃ varṇayīshyāṇī 'tī | itī samudāyārthakathanalakṣhaṇe caturthadvāre prasāṅgānuprasāṅgāyātā 'shṭashashṭīgāthādirūpakārthahī || 903 || tad evaṃ abhīhitaṃ samudāyārthakathanalakṣhaṇam caturthadvāraṃ; atha . . kramāyātaṃ upakramādyanuyogadvārabhaṇānarūpaṃ paṃcamaḍvāraṃ abhidhīsuḥ prathamam tāvat sāmāyikādhyayanam varṇayam āha: tattha 'jjhayanāṃ sāmāyīyam tī saṃabhāvalakkhaṇam paḍhamam | jaṃ sarvagāṇāhāro vomam pīva sarvadavvāṇam ||, — 1409<sup>b</sup> *tasya evā sāmāyikādhyayanasya mahāpurasya dvārāṇī 'va catvāry anuyogadvā-***





mae 12 || *kiṃ* 13 *kāvīhaṃ* 14 *kaha* 15 *kahiṃ* 16 *kesu* 17 *kahaṃ* 18 *kecciraṃ* 19 *harāi*  
*kālaṃ* | *kāi* 20 *saṃtaraṃ* 21 *avīrahiyaṃ* 22 *bharā* 23 *garisa* 24 *phosaṇa* 25 *nīrutī* 26 ||  
 . . 1456<sup>a</sup> *ity upodghātanīryuktīdvāragāthāsamkshepārthaḥ* || 487 ||

1. 2. *atha vistarārtham abhidhīsur bhāshyakāra uddeçā-nirdeçavishayaṃ ākshepaṃ cetasy āçamkya pariharaṃs tāvad āha: gramthāgram 14000 uddi-  
 tthum nīdissāi pāyaṃ sāmannaō vīseō tī* — hiermit bricht 1456<sup>a</sup> mitten in Zeile 7  
 ab; der Rest der Seite, sowie die ganze Rückseite ist leer. Das nächste Blatt 1457  
 (von zweiter Hand neu als 1 paginirt, und so fortab stets weiter) beginnt mit  
 einem neuen Heilgrufs: *oṃ namaḥ çrīsarvajñāya*, fährt aber, unter Wiederholung  
 der letzten Worte, nimmittelbar da fort, wo 1456<sup>a</sup> abbricht: *uddetthum nīdissāi pā-  
 yaṃ sāmannaō vīseō tī | uddeso to paḍhamaṃ nīddeso 'ṇantaṃ tassa || nana  
 kasmāt prathamam uddeças 1 tuto nirdeçā 2 ity . . itī nīryuktīgāthāsamkshepārthaḥ*  
 || 489 ||, *tatra nāmoddeçam 1 ryākhyātum āha bhāshyakāraḥ: nāmaṃ jass' uddeso . . ,*  
 — 1461<sup>a</sup> *itī saptaviṅçatīgāthārthaḥ* || 534 ||

3. *kathaṃ punar nīrgamaḥ*<sup>1)</sup> *shāḍvidha ity āha 2, 67: nāmaṃ ṭharaṇā darīe khette*  
*kāle taḥ eva bhāve ya . . çarvīho hoi* ||, — 1461<sup>b</sup> *itī gāthāpaṃçadaçakārthaḥ* || 1550<sup>2)</sup> ||

2. *itā ūrdhvaṃ: paṃthaṃ kira desittā ityādīkā 2, 69 sarvā 'pi nīrgama-  
 vaktaryatā sūtrasiddhai 'ra*<sup>3)</sup>, *tac (yac?) ce 'ha duravagamam tan mûlāvaçyaka-  
 vivaraṇād avagaṃtavyaṃ*<sup>3)</sup> *tāvad v yāvāt prathamagaṇadhara vaktaryatāyāṃ  
 bhāshyaṃ: jīve tuha saṃdeho paccakkhaṃ jaṃ ca na gheppāi ghaḍo vva | accaṃta(m)  
 paccakkhaṃ va na 'tthi loe kkhapupphaṃ ca || āyushmann Imbrabhāte tavai 'sha saṃ-  
 dehaḥ, kiṃ ayam ātmā 'sti nā 'sti va*, — 1462<sup>a</sup> *na cā 'sau ātmā 'numānagamyo yasmāt  
 tad apy anumānaṃ pratyakshapūrvakaṃ pravartate, kuta ity āha: purvovatuddhe  
 'tyādi*, — 1462<sup>b</sup> *itī pūrvapakshaḥ, athai 'tat pratīvidhānam āha: Goyama paccakkho  
 vīya jīvo jaṃ saṃsayādivinnāṇam | paccakkhaṃ va na sajjhaṃ jaha suhadukkhā sade-  
 hammi* ||, — 1466<sup>b</sup> *itī saptapaṃçadgāthārthaḥ* || 57<sup>4)</sup> || *itī prathamagaṇadhara-  
 vādah samāptaḥ*, — *atha dvitīyagaṇadhara vaktaryatām abhidhīsur āha 6, 19: taṃ  
 paccānum souṃ . . ,* — 1470<sup>b</sup> *ekonacatraviṅçadgāthārthaḥ* || 96 || *itī dvitīyagaṇa-  
 dhara vādah s.*, — und so dann weiter *gaṇadh.* 3 (6, 26) mit 42 vv.<sup>5)</sup> bis 1479<sup>b</sup>, —  
 4 (6, 33) 83<sup>6)</sup> 1480<sup>a</sup>, — 5 (6, 37) 32<sup>6)</sup> 1481<sup>b</sup>, — 6 (6, 41) 61<sup>7)</sup> 1485<sup>a</sup>, — 7 (6, 45) 21<sup>8)</sup>  
 1486<sup>b</sup>, — 8 (6, 49) 20<sup>9)</sup> 1487<sup>b</sup>, — 9 (6, 53) 44<sup>10)</sup> 1491<sup>a</sup>, — 10 (6, 57) 23<sup>11)</sup> 1492<sup>b</sup>, —

1) dieser *nīrgama*-Abschnitt reicht bis 1502<sup>b</sup>. 2) dies ist die letzte derartige  
 Verszahl in diesem Abschnitt; sollte resp. (1534 + 15) 1549 sein! s. Schluß von 2 und 3.

3) es liegt hier also eine directe, resp. absichtliche Auslassung vor, die sich auf den  
 Rest von N. 2 und auf N. 3—5 erstreckt; cf. p. 796<sup>n.4</sup>. 797<sup>n.3.4</sup>. 799<sup>n.3</sup>.

4) erste Zahl in der neuen Verszählung. 5) v. 42 ist richtig als 138 numerirt.

6) die Gesamtzahlen (221. 253) fehlen. 7) v. 61 ist irrig: 1314 gezählt, statt: 314;  
 — cf. im Uebrigen das im Verlauf auf 1602<sup>a</sup> Angegebene (resp. auch 1607<sup>b</sup>).

8) richtig als 335 numerirt. 9) desgl. (als 355). 10) ebenso (399). 11) desgl. (422).

11 (6, 61) 53 1496<sup>b</sup> . . *iti tripañcâçadgâthârthah* || 476<sup>1</sup>), *gañadharepyas ru parata* (°*rebhyus tu purata?*) *ekonapançâçadadhikâni pañcadaçu çatâmi gâthânûm vyâkhyâtûni, añkato 'pi* 1549<sup>2</sup>), *ubhayagâthâ* 2024, *ity ekâdaçe gañadhurah samâptas, tutsamâptau ca survâ 'pi gañadharavaktavyatâ samâptâ* ||

3. *tad evaṃ bhagavatâ kevalajñâne sumutpame yathai 'kadaçu gañadharâḥ pravṛ-  
jîtâs tathâ pratipâditam, athai 'shâm eva gañadharânâm utpatikâraṇabhûtakshetra-  
kâlâdîny ekâdaçu sthânâni pratipadyante, tatra ce 'yaṃ dvârugâthâ: khette kâle* 6, 65  
. . *mâsam pâṃṃvagayâ* 6, 82 *ity-âdinâ punar nîrvâṇasamayavihitam tapo 'bhîdhânîyam  
iti, ity evam etâḥ ushâdaçu nîryuktigâthâḥ proktâḥ, tad evaṃ: »uddesa niddese ya  
nîrgrame« ityâdy* 2, 62 *upodghâtoktatṛitîyudvâre yo nâmâdibhedât shoḍhâ nîr-  
gamo 'bhîhîtas, tatra Jînagañadharalakṣhaṇadravyanîrgama bhāṇanenâ 'vasito dra-  
vyanîrgamaḥ; idânîm kshetranîrgamaṃ prastutam api atikramya*<sup>3</sup>) *aṅtaraṃgatvât  
kâlânîrgamaṃ abhîdhîsur âha | bhâshyakâraḥ prastâvanâm âha: jînagañadhara-  
nigjamaṇaṇ bhāṇîyam aû khettanîgjamâvasaro | kâlantaṅgudarîsaṇaheṃ tu virayyaû  
taha vi* ||, — 1497<sup>a</sup> *iti nîryuktîdvârugâthâsamkshepârthah* || 23<sup>4</sup>) || *atha pratîdvâraṃ  
vistarârtham abhîdhîsur âha: ceyaṇam aceyaṇassa ya* 6, 84, — 1497<sup>b</sup> *iti gâthârthah* || 30 ||  
*iti vihitasambandham eva yathâyushkâkâlâṃ nîryuktîkâraḥ prâha: neraîya* 6, 87 . . ,  
— 1498<sup>a</sup> || 32 || *ayaṃ ca dvîvidho bhavati katham ity âha nîryuktîkâraḥ: dvîho-  
vakkama* 6, 88, *yathokta upakramakâlo dvîvidhas . . : sâmacâryupakr°lo yathâyushko-  
pakr°luç ca, — atha yathâyushkopakramakâlam âha* 8, 1<sup>5</sup>): *ajjharasâṇa . . , daṇḍakasa*  
8, 2 . . , *muttaparîsa* 8, 3 . . , — 1498<sup>b</sup> *iti nîryuktîgâthâcatuṣṭayârthah*<sup>5</sup>) || 36 || *atha  
sâmacâryâ upakramakâlatvaṃ samarthayann âha: jeṇo 'varîmasuyâu sâmayârî-  
suyam âñîyaṃ heṭṭhâ | ohâ ya tîriha eso urukkamo samayacayyâe* || . . *ohâ ogha-  
nîryuktis, tathâ: icchâ micchâ tahakkâro ity-âdir* 7, 1 *daçadhâ sâmacârîpratîpâdako  
graṃthuç cedasûtrâṇi (ch°) ce 'ti trîvidhah, samayacaryayâ samayaparîbhâ-  
shayâ upakramaḥ sâmacâryupakramakâlo bhāṇiyate ity a., — 1500<sup>b</sup> niçcayopâya-  
garbhaṃ prastâvanîtam âha* 8, 4: *nîddhîmayam ca, — athâ 'praçastasya kâryasya  
niçcayopâyapûrvakaṃ prastâvakâlam âha* 8, 5: *nîmmachiya . . , — iti nîryuktîgâthâr-  
thah* || 58 || *atha kâlakâlam abhîdhîsu(r) bhâshyakâras tadvyâkhyânâṃ âha, — ibid.  
iti gâthârthah* || 59 || *annam eva kûlam lokoktîdvâreṇa darçayan nîryuktîkâraḥ prâha* 8, 6:  
*kâlâna kao kâlo . . , — 1501<sup>a</sup> pramâṇakûlu iti gâthârthah* || 61 || *iti kîmçid vyâkhyâta-  
svârîpam eva pramâṇakûlam nîry°rah prâha* 8, 7: *dvîho pamâṇakâlo . . , — uktah pra-  
mâ* 1501<sup>b</sup> *ṇakâlo 'thu nîry°krîd varṇakâlam âha* 8, 8: *pañcanhaṃ vaṇṇânûm jo  
khalu . . , — atha bhâvakûlum âha* 8, 9: *sâsapayyavasîo . . , — 1502<sup>a</sup> abhîhîta eva*

1) irrig, statt 475.

2) auf 1461<sup>b</sup> steht dafür, wohl irrig, 1550! (in der Nummerung, resp. Zusammenzählung, liegen hier auch sonst noch hie und da Versehen vor.

3) »auslassend«, cf. p. 795<sup>a-1</sup>.

4) erste Zahl in der neuen, dritten, Verszählung.

5) N. 7 ist hierbei übergangen; es wird davon resp., s. sogleich, nur v. 1 erwähnt.

*bhâvakâlah, iti gâthâshatkârthah* || 74 ||, — 1502<sup>b</sup> *paramparanirgamas tasya sâmâyika-*  
*kasye 'ti gâthapañcakârthah* || 82 ||

4-6. *tad evam uktah shaḍvidho 'pi nirgamas, tadbhāṣane ca »uddesa 1 . . «*  
*ityādy upodghātāniryuktigāthāgatam vyākhyātam tṛitīyam nirgamadvāram; kshetra-*  
*kālalakṣhaṇam tu caturthapañcamadvāradvayaṁ sâmāyikanirgamāṅgatvād eva*  
*nirgamāṅtargatakshetrakālabhāṣanenai<sup>1)</sup> 'ra vyākhyātam, atha shashṭham pu-*  
*rushalakṣhaṇam upodghātadvāram vyācikyāsur āha 8, 13: savvābhūlavavidhe (dāv<sup>o</sup>) . .*

7. 1503<sup>a</sup> *iti gâthāsaptakârthah* || 90 || *tad evam vyākhyātam purushadvāram 6,*  
*atha kâraṇadvāram 7 abhidhīsur āha 8, 14: nikkhevo kâraṇaṁnā caivriho.*

8. 1505<sup>b</sup> *iti gâthârthah* || 123 || *uktaṁ kâraṇadvāram 7, atha pratyayadvāram 8*  
*āha 8, 26: paccayanikkhevo khalu.*

9. 1506<sup>b</sup> *iti trayodaçaçagâthârthah* || 138 || *atha lakṣhaṇadvāram 9 āha 8, 28:*  
*nāmaṁ ṭhavanā davie sarise sāmānalakkhaṇāḡgāre.*

10. 1509<sup>a</sup> *vyākhyātās tisro niryuktigāthāḥ dvātrīṅcaḥ ca bhāshyagāthā ity ubha-*  
*yam pañcatrīṅcaḥ gāthāḥ* || 137 (! 173) || *ke punas te sapta naya 10 prakūrad ity āha 8, 31:*  
*naigama<sup>2)</sup> saṅgama varahāra uyyusu 1509<sup>b</sup> e c' eva hoi bodharro | sadde ya sam-*  
*abhīrūḍhe evambhūe ya mūlanayā ||, — 1516<sup>b</sup> ity evam vyākhyātāḥ pañca niryukti-*  
*gāthāḥ, aṣṭasaptatiç ca bhāshyagāthā ity ubhayaṁ tryaçṭigāthârthah* || 256 || *ke punas*  
*te prabhedā ity āha 8, 36: ekkikko ya sayaviho satta nayasayā haraṁti em eva | anno*  
*vi ya āeso paṁc' eva sayā nayāṇam tu.*

11. 1517<sup>b</sup> || 271 || *evam uktaṁ nayadvāram 10, atha samavatāradvāram 11*  
*ucyate, kvai 'teshām nayānām samavatārah kva vā 'navatāra iti saṁçayāpanodārtham*  
*āha 8, 39: miḍhanāyiyam suyam kāliyam tu na naya samoyaraṁti iham | avuhatte*  
*samo 1518<sup>a</sup> yāro na 'tthi puhatte samoyāro ||, — prasāṅgataḥ ārya Vāirāṅām<sup>3)</sup>*  
*utpattir ucyate iti gâthârthah* || 278 ||, — *iti niryuktigāthāḥ* || 279 || *atha yair anuyogāḥ*  
*pārthakyaena vyavasthāpitās teshām ārya Rakshitasūrinām utpattim abhidhīsur bhā-*  
*shyakārah saṁbandhagāthām āha: kiṁ Vāirehiṁ vuhattaṁ kayam . . iti gâthârthah*  
*|| 280 || punar api kathambhūtāḥ kiṁnāmakaiç ca tair ity āha 8, 51: Devīṁdaraṇ-*  
*diehiṁ, — 1518<sup>b</sup> || 286 || kaḥ punar ayaṁ karaṇacaraṇādyanuyogānām çrutavibhāga*  
*ity āha 8, 54. 55: kāliyasuyam ca, . . jaṁ ca mahākappasuyam, — 1519<sup>a</sup> || iti niryukti-*  
*gāthādvayârthah* || 288 || *atha Bahuraya-Puesa-ityādivakshyamāna niryukti gāthāyāḥ*  
*(8. 56) prastāvanām kartum āha: evam vihiya bahutte, — ity ete sapta nihnavāḥ, teshām*  
*nī(r)gamam utpattim ānupūrvyā yathākramam vakshya iti gâthapañcakârthah* || 29 (299?) ||  
*atha yebhyo nihnavāḥ samutpannās tad etad āha 8, 57 Vahuraya Jamālipabharā, —*  
*1521<sup>b</sup> pañcaviṅçatigāthârthah* || 325 || *Bahuratakhyah prathamō Jamālinihnavah sam-*  
*āptaḥ || atha dvitīyanihnavaraktavyatim āha 8, 64. 65: solasa . ., Rāyagihe . ., —*

1) aber den *kshetranirgama* hat er ja daselbst nur *atikramya* behandelt! s. p. 794<sup>n.3</sup>.

2) s. oben p. 714.

3) *Vajra (Vāira)*! cf. p. 771<sup>n.5</sup>.



1553<sup>a1</sup>) *samyagmârgam prapanno gurvaṅtike vijahâre 'ti trayorinçatigâthârthaḥ* || 348 || *iti jîvapradeçarâdi Tishyagurunâmâ dvitîyo nihnavah samâptaḥ; atha tṛitîya-nihnavavaktavyatâm âha: coddâ (!) do vâsasayâ* 8, 66, — 1554<sup>a</sup> *iti trayastrinçadgâthârthaḥ* || 381 || *iti tṛitîyo 'vyaktâbbhidhânanihnavarâdaḥ samâptaḥ; atha caturthavaktavyatâm âha* 8, 68: *vîsâ*, — 1556<sup>b</sup> *iti pañcatrinçadgâthârthaḥ* || 41 (416!) || *ity Açra-mîtranâmâ caturthaḥ samuchedikanihnavah s.: atha pañcamavaktavyatâm abhidhîsur âha* 8, 70: *aṭṭhâ°*, — 1558<sup>b</sup> *iti saptavinçatigâthârthaḥ* || 44 (443!) || *iti Ga(ṇ)gâkhyah p. n. s., atha shashṭhavakt. abh. âha* 8, 72: *pañca . .*, — 1562<sup>b</sup> *ity aṣṭapañcâçadgâthârthaḥ* || 501 || *iti Rohaguptanâmâ sh. n. s., atha saptamam abh. âha* 8, 88: *pañca*, — 1566<sup>b</sup> *ity ekacatrârinçadgâthârthaḥ* || 542 || *iti Goshṭ(h)âmâhîlanâmâ s. n. s.: tad evam uktâ deçavisamvâdinah sapta nihnavah, atha sarvavisamvâdino »Bahura(ya) Paesa Arvatta Samutthâ(!) Duga Tiga Avaddhiyâ c' eve« 'tyâdigâthâyâm* 8, 56 *caçabdasaṃgrihîtân aṣṭamân Voṭikanihnavân abhidhîsur âha* 8, 92: *charrâsa*, — 1570<sup>b</sup> *asti ca tathâridhast(r)îshu mukteḥ kâraṇâ-raikalyam na câ 'yam asiddho hetur ity âtinâ viracitum strîrîrvân arishayam api vâdasthânakam, tatrai 'va shaṭtrinçattamâdhyayame drashṭvuyam iti gâthârthaḥ* || 603 || *tathâ gaṇadhara vâdaparyamptaryâkhyâtagâthânâṃ çatâni* 2024, *ubhayamryâkhyâta°* 2626<sup>2</sup>) 1571<sup>a</sup> *iti Voṭikâbbhidhânânâṃ aṣṭamanihnavânâṃ vâdah parisamâptaḥ.*

4. 12-26. *sâṃpratam nihnavavaktavyatâm nigamayam âha* 8, 96: *evam ee*, — 1571<sup>b</sup> *tad akulpyam ity a. || 9<sup>3</sup> ||*, — 1572<sup>b</sup> *iti dvâdaçagâthârthaḥ, ananta-roktâçamkâsambhava saty âha* 8, 101: *âyâ khalu*, — 1573<sup>a</sup> || 28 || *. . cârîtrasâmayike niryuktikâra eva sâkshât sarvadavyopayogam darçayati* 8, 104: *padhamammi*. — 1575<sup>a</sup> || 57 || *. . jam jam je je* 8, 106, — 1576<sup>b</sup> || 74 || *. . sarva tti bhânîṃṇa* 8, 112, — 1578<sup>a</sup> || 91 || *. . jesim jatto* 8, 128, — 1579<sup>a</sup> || 104 || *ûsâsaya* 8, 140, — 1581<sup>a</sup> || 128 || *. . sarvesu vi* 8, 147, — 1583<sup>a</sup> *iti gâthânâvakârthaḥ* || 151 || *sâṃpratam katham sâmayikam labhyata iti dvâre* 18 *mahâkashṭalabhyam tallâbhakranam darçayam âha: mânusse 'tyâdikâḥ* 8, 157 *abhuṭṭhâṇe viṇae* 8, 178 *iti-paryanta aṣṭâ(? dvâ!)vinçati gâthâḥ, etâç ca pâṭhasiddhâ<sup>4</sup>) eva kracid vaishamyasambhava ca mûlâraçyakaṭikâto boddhavyâ iti dvâram, katham* 18 *iti dvâram gatam, sâṃpratam tad ittham labdham sat kiyac ciram* 19 *kâlâṃ bhavati 'ti kâludvâre jaghanyotkrîṣṭam sâmayikakâlam abhidhîsur âha* 8, 179: *sammattassa suyassa ya chûvatṭhî . . iti niryuktigâthârthaḥ* || 152 || *bhâshyakâravyâkhyâ: vijayâm*, — 1584<sup>b</sup> *sarva(j)jîvehîṃ suyam* 8, 190 *. . || 174 ||*, — 1585<sup>a</sup> || 178 || *. . sâmayiam samâim ityâdi* 8, 194 *cârîtranîruktes tu vyâkhyânâṃ sâkshâd eva 'ha:*, — 1585<sup>b</sup> || 189 || *. . ity arasitam nîrukti<sup>2</sup>dvâram tadavasâne »uddesaya-nîddesaya-nijjame« ityâdi* 2, 62. 63 *gâthâdvayokta<sup>5</sup>) dvârakulâpâtmikâ upodghâtaniryuktiḥ samâptaḥ* || *cha* ||

1) die Pagination springt von 1522 auf 1553.

2) sollte [2024 + 603] 2627 sein; cf. 1585<sup>b</sup>. 3) erste Zahl in der neuen Verszählung.

4) werden hier auch nicht mitgerechnet, die nächste Verszahl ist 152! cf. p. 793<sup>n.3</sup>.

797<sup>n.3.4</sup>.

5) s. 1455<sup>b</sup>, resp. p. 744. 747. 768. 792-93.

*atha sûtrasparçikâ niriyuktîr vaktavyâ, tataç pûrvoktam upasaṃharann uttaravaktaryasaṃbandhanârtham bhâshyakâraç prâha . . — . . ityâdi sâmayika-sûtrâvayavarad iti, ataç paramârthena sâmayikasûtratvân na punar maṃgalârthatvât tam eva namaskâraṃ pûrvam âdau vyâkhyâya paççât sâmayikârtham vakshyâmî 'ti gâthâpaṃcakârthaç || 195 || tathâ nihnavarâdaparyam(ta)vyâkhyâtagâthânîm 2628<sup>1)</sup>, ubhayavyâkhyâtagâthânîm 2823<sup>2)</sup>.*

5. *namaskâravâkhyânâṃ co 'tpattiyâdyanuyogadvâre vijñeyam, tâni câ 'mîni 9, 1: uppattî. — 1586<sup>a</sup> atha niriyuktikâra evo 'tpattidvâraṃ vistareṇâ 'ha 9, 2: uppannâ, — 1588<sup>b</sup> itî drâtriṇçadgâthârthaç || 35<sup>3)</sup> ||, — 1595<sup>b</sup> || 154 || evaṃ tâvat samâsenâ 'rhad-âdinâm namaskârârhatrvâreṇa mârgvadeçakatvâdayo guṇâ uktâç, sâṃprataṃ saṃsârâtâvîmârgvadeçakatva-bhavasamudranîrgâmakatva-shaḍvidhajîvanîkâyagopatvaprarûpanâdinâ prapaṃcenâ 'rhatâṃ guṇân upadarçayann âha 9, 18: adarîe . . 1596<sup>a</sup> . . itî niriyuktigâthâsaṃkshepârthaç || 155 || atha jahe nirvûipuramugjîm ity-âdikâ vistarârthapratipâdanaparâç saptadaça gâthâç sugamâç, satî ca vaishamyê mûlâvaçyakatîkâyâṃ (a)nusârato bhâvanîyâ<sup>4)</sup> itî: tud evaṃ uktaprakâreṇâ 'rhatâṃ namaskârârhatrahetavo guṇâç pratipâditûç. sâṃprataṃ tu prakârâṃtareṇa taddhetubhûtân eva guṇân pratipâduyann âha 9, 32: râgâddosa . . || itî niriyuktigâthâsaṃkshepârthaç || 156 || atha vistarârtham abhidhîsus tâvad râgasvarîpaṃ viriṇîoti: rayyati teṇa(m) tammi ca. — 1598<sup>b</sup> itî saptacatrîṇçadgâthârthaç || 203 || atha râgâdinâm yathâkramam udâharaṇâny âha: tatra ca: râme rahadattâ ityâdi shaḍ gâthâç, âsâm câ 'rthaç sakathânako mûlâvaçyakâd avaseyaç, atha: nâmayamâtâ namorihâ ity etad vyâcikhyâsur âha: pahavîkaraṇam . ., — || 210 || athâ 'rhamamaskârasyaî 'va mahârthatâṃ darçayati 9, 39: arahaṃtanamokkâro evaṃ. — 1599<sup>a</sup> || 222 || ity arhannamaskâraç samûptaç, atha siddhanamaskâraṃ vyâcikhyâsur âha: siddho jo nishpanno . . || 223 || çeshân ekâdaça siddhabhedûn âha 9, 41: kamme sippe ya viyyâ ya . . || 224 || eteshân ca karmâdisiddhânâm svarûpapratipâdanaparâ(h) kammajammaṇḍîo ity-âdikâ na kilammaî jo tavase 'ti gâthâparyamâtâ ekacatrîṇçad gâthâç sakathânakabhâvârthâ mûlâvaçyakatîkâto 'vaseyâç<sup>5)</sup>, — 1599<sup>b</sup> itî niriyuktiçlokaṃkshepârthaç || 225 || âha: nanu . ., — 1602<sup>a</sup> itî paṃcapaṃcâçadgâthârthaç || 283 || nanv audârîkarikâdiçarîrâṇâṃ katham sarvathâ tyâgaç . . âha: naṇu saṃtâṇṇâ ityâdi dvârîṇçatîr gâthâ etâç ca pûrvam shashṭ(h)agaṇadhare prâyo lîkhitâ vyâkhyâtâç ce 'ti ne 'ha lîkhyamta<sup>6)</sup> itî: kiyatâ kâlêna punar asau siddhyatî 'ty âha: rîu-sedhîpaḍivanno, — 1606<sup>a</sup> itî saptatigâthârthaç || 253 (! 353) || ke 'yam punaç pñiche 'ty âha 9, 72: kaḥim paḍihayâ siddhâ. — 1607<sup>b</sup> itî gâthâshatkârthaç || 384 || na hi nâraga ityâdikâs tu kayagâi bhâvaü ity-âdigâthâparyamâtâ ekona triṇçad gâthâç pûrvam ekâdaçâdigâṇadhara vâde vyâkhyâtâç<sup>6)</sup>, siddha tti ye 'ty-âdikâs tu shaḍ niriyuktigâthâç*

1) sollte 2627 sein, s. 1570<sup>b</sup>. 2) sollte, s. soeben, 2822 sein! 3) erste Zahl in der neuen Verszählung. 4) s. p. 793<sup>n.3</sup>. 796<sup>n.4</sup>. 5) werden daher hier auch nicht mitgezählt (die nächste Verszahl ist 225); cf. p. 796<sup>n.4</sup>. 6) wie eben.



9, 101-106 *sugamāç ce 'ti* || *iti siddhanamaskāraḥ samāptaḥ* | *athā 'cāryanamaskāram abhidhīsur āha* 9, 107: *nāmaṃ ṭhavaṇā*, — 1608<sup>a</sup> || 391 || *āyariye 'tyādi catasro niryuktigāthāḥ* 9, 109-113 *prāguktānusāreṇa vyākhyātā ity ācāryanamaskāraḥ samāptaḥ*; *atho 'pādhyāyanamaskāram abhidhīsur āha* 9, 114: *nāmaṃ ṭhavaṇā*, — || 396 || *u(ru)-jḥhaye 'tyādi catasro* 9, 118-21 *gāthūḥ pīrvarad ity upādhyāyanamaskāraḥ s., sādhanamaskāre daça niryuktigāthā(ḥ)* 9, 122-131 *sugamā gatārthāç ce 'ti tad evam avasitam vastudvāraṃ, athā 'kshepadvāraṃ vaktavyaṃ, tatra paraḥ prāha* 9, 133: *na vi saṃkhevo*, — 1612<sup>b</sup> *iti saptatigāthārthaḥ* || 490 || *tad evam avasitaḥ pañcanamaskāraḥ, tadavasāne ca namaskāraniryuktiḥ samāptā*.

*atha sāmāyikasūtravishayā(ṃ) sūtrasparçikaniryuktim abhidhīsur āha* 10, 2: *kaya* 1613<sup>a</sup> *pañcanamokkūro kareḥ sāmāyiaṃ ti so 'bhūhio*, — . . *iti gāthātrayārthaḥ* || 494 || *tatra padāni vichidya darçayann āha* 10, 4: *karuṇe*, — 1616<sup>b</sup> . . *cā 'ṇitarakālasaṃbharād iti saṃghātapariçātavaktavyatā samāptā*, — 1617<sup>b</sup> *iti catuḥshashṭigāthārthaḥ* || 555 || *iha ca »karuṇe bhāve ya aṃte« ityādi* 10, 4 *gāthāyāḥ samanaṃtaraṃ nāmaṃ ṭhavaṇā darie ityādikā* 10, 5 *bahvyo gāthā<sup>1)</sup> niryuktau dṛiçyaṃte tāç ca bhāshyakāreṇa p(r)aksheparūpatvādīnā<sup>1)</sup> kenā 'pi karuṇeṇa prāyo na likhitāḥ<sup>1)</sup>, keralam tadartha eva bhāshyagāthābhīr likhitāḥ, tad atra kāraṇaṃ svadhīyā abhyūhyam itī; tad evaṃ vyākhyātaṃ: karuṇe bhāve ya aṃte ityādigāthāyāḥ, karuṇalakṣhaṇaṃ prathamapadaṃ, karuṇaṃ ce 'ha sāmāyikasya i 'va prastutaṃ »karomi bhadaṃta sāmāyikam<sup>2)</sup>« itī saṃbandhād, atas tad eva sāmāyikakarāṇaṃ avyutpannavīneyavargavyu* 1618<sup>a</sup> *tpādānārthaṃ saptabhīr anayogadvāraih kṛitākṛitādībhīr virūpayann āha* 10, 45: *kayākayaṃ keṇa kayam kesu (d) davvesu kīrāi . . . itī niryuktigāthāsaṃkshepārthaḥ* || 559 || *vistarārthaṃ tu bhāshyakāru āha: kiṃ kayam akayaṃ kīrāi*, — 1620<sup>a</sup> *sarvaṃ va vārasaṃgasuya sāmāyiaṃ ti tudubhayatthaṃ ti* |, — 1621<sup>b</sup> *tad evaṃ karuṇaṃ vyākhyātaṃ, tadvyākhyāne ca karomī 'ti sāmāyikasya prathamārayavo vyākhyūto. 'tha bhadaṃta itī dṛitīyārayavaṃ vyācīkhyāsur āha: bhadi kullāṇasuhatto dhāi tassa ya bhadaṃta sahoayaṃ* |, — 1623<sup>a</sup> *sāmāyikaṃ karomy ahaṃ nu punaḥ purapraṇātaṃ kutīrthīkaprārīpītam itī, tad evaṃ: karuṇe bhāve ya aṃte itī* 10, 4 *padutrayaṃ vyākhyātaṃ, atha sāmāyikam itī caturthapadaṃ vyācīkhyāsur āha: rāgaddosavīrahio samo tī ayaṇaṃ aū tī gamaṇaṃ ti*, — 1623<sup>b</sup> *ity ashtāçṭigāthārthaḥ* || 680 || *atha kutīvidhaṃ sarvaṃ itī praçnasyo 'ttaram āha: nāmaṃ ṭhavaṇā darie āeso c' eva nīravasesaṃ ca* |, — *itī niryuktigāthāsaṃkshepārthaḥ* || 681 || *tatra nīma sthāpanā sarvaṃ sugamaṃ*, — 1624<sup>b</sup> *iti gāthūshoḍaçaakārthaḥ* || 697 || *atha pratyākhyānam eva bheduto virūpayann āha<sup>3)</sup>: nāmaṃ ṭhavaṇā darie aūtthapaḍisehabhāvaū taṃ ca* | *nāmābhīhāṇam uttaṃ ṭhavaṇā gā rakkhanikkhero<sup>4)</sup>* || . . *itī nīryōkshepārthaḥ* || 698 ||

1) wie weit erstreckt sich wohl dieses Verdict? bis 10, 45? s. 1618<sup>a</sup>.

2) s. oben p. 792 (775).

3) cf. 20, 2, wo aber: . . *āicchapāḍiseham* [*aditsāpratiśhedha*] *eva bhāve a* | *ee khalu cha bhā paccakkhāṇammi nāyavā*.

4) *rakshādau nīkshepo vā sthāpanā pratyākhyānaṃ*.



*dravyapratyākhyānasvarūpaṃ bhāṣhyakāraḥ prāha:*, — 1628<sup>a</sup> *iti shashtigāthārthaḥ*  
 || 758 || *atha: tirihaṃ tiriheṇe 'ty atrā<sup>1)</sup>* "kshepaparihārde āha: *tiriheṇaṃ ti na juttam.*

1631<sup>b</sup> *atha prakṛitopasaṃhārārtham ātmana udvatya(auddhatya)parihārār-*  
*tha(ṃ) crīJinabhadragañikṣhamāçramanapūyyāḥ prāhuḥ: iya parisamāpiyam idaṃ*  
*sāmāiyam atthāñ samāseṇa | rittharañ kevaliṇo puvvaviñ vā pahāsaṃti || ity ukta-*  
*prakāreṇa sarveṇā 'pi bhāṣhyeṇā "vaçyakagramthasya prathamam adhyayanam*  
*sāmāyikaṃ samāseṇa saṃkshepeṇā 'rthataḥ parisamāpitaṃ, saṃkshepeṇā 'syā 'rthaḥ*  
*kathitā saṃkshepabhaṇanamātraçaktikatrān mama, vistaras tv açeshavistareṇā 'tigaṃ-*  
*bhîrārthatrād idaṃ kevalinaḥ pūrvavido vā prabhāsaṃta iti: athai 'tad bhāṣhyaṃ*  
*çrutvā vineyānāṃ yad ihai 'va phalaṃ bhavati tad upadarçayitum āha: savrānuoga-*  
*mūlaṃ bhāsaṃ sāmāiyassa soūṇa | hoi parikammīyamañ jogjo sesānuogassa || idaṃ*  
*ca savrānuogamūlaṃ savrānuogakāraṇam sāmāyikasya bhāṣhyaṃ vivaraṇam*  
*çrutvā niçamyā etatparikarmītanatīḥ sañ vineyaḥ çeṣaçāstrānuogasya योग्याḥ kuçala(h)*  
*kṣhamo bhavati 'ti catvāriṇiçadgāthārthaḥ || 799 || pūrvam ca 'dhyavasānaparyamṭasyā*  
*"khyātaṃ gāthānāṃ 2823<sup>2)</sup>. ubhayaṃvyākhyātabhāṣhyagāthānāṃ 3622, çeshāñi tu catur-*  
*daçā'dhikasaptaçatāny atideçenai 'va gatāni<sup>3)</sup>, na tu vyākhyātāny, ato ne 'ha*  
*gañitāni 'ty, eṣā çishyahitā nāma viçeṣhāvaçyakavṛittīḥ parisamāptā ||*

*namaḥ çṛīmadarhadbhyaḥ | iha gaṃbhîrapārajanmajarāmarāṇasañilasaṃcaya-*  
*sampūrne anavaratabhrāmyanmahāmohāvarttavivi(rīci)bhīme vividhaviçrotasikāvelūrya-*  
*tikaraduratikrame | niḥsaṃkhyakuvikalpakallolamālākule | prasarañjñānamahāmegha-*  
*durdināñdhakāranikuraṃvabhīṣhaṇe | anekāpadvidyannipātasampādītamahābhaye | rāga-*  
*dreshadurvātasaṃtisañjanītaḥṛidayotkampaḥ | .. saṃsāravārāṃ nidhau māñ nimaga-*  
*naṃ vihalaṃ .. dīnam avalokya ko 'pi karuṇāparītamānasah sadgūṇagurur mahāpuru-*  
*ṣhaḥ .. sūtrita sāmāyika chedopasthāpanīyabhedabhīmaramyabhīmīkādvayaṃ | tad-upary*  
*upakalpitasādhusamācāraṇaraṇamañdapaṃ . . mahāyānapātraṃ samarpayāñ*  
*āsa | bhañitavāñç ca . . | tatas tadvacanēñā "çrāsīto 'ham ārūḍhas tatra, samarpitaṃ ca mama*  
*tēna mahāpuruṣeṇa sadbhāvanāmañjūshāyāñ prakṣhipya çubhamāno nūmakam*  
*mahāratnaṃ, abhīhītaṃ ca māñ prati: . . | (Bericht über Kampf mit den dushtātakara,*  
*resp. den mohasainika, eines mithyādarçanamāntrīn), — 1632<sup>a</sup> tato mayā tasya*  
*paramapurushasyo 'padeçam smṛitvā viracayya jhaṭīti nīveçitam āvaçyakatippaṇakā-*  
*bhidhānaṃ sadbhāvanāmañjūshāyāñ tatana(nūtana)phalakaṃ | tato 'param api çata-*  
*kavivaraṇa<sup>4)</sup>nāmakaṃ | anyad apy anuyogadvāravṛittisañjñitaṃ | tato 'param apy*  
*upadeçamālāsūtrābhīdhānaṃ | aparaṃ tu tadvṛittināmakaṃ | anyac ca jīvisā-*  
*māsavivaraṇanāmadheyaṃ | anyac ca bhavabhāvanāsūtrasañjñitaṃ | aparaṃ ca*  
*tadvivaraṇanāmakaṃ | anyac ca jhaṭīti viracayya tasyāḥ sadbhāvanāmañjūshāyāḥ*  
*aṃgabhūtaṃ nīveçitaṃ Namdiṭippanakanāmadheya(ṃ) nūtataṃ dṛiḍhaphalakaṃ |*

1) cf. 10, 96.

2) s. p. 797<sup>n.2</sup>.

3) ? cf. p. 793<sup>n.3</sup>, 796<sup>n.4</sup>, 797<sup>n.4 u.5</sup>.

4) s. Kielhorn Report (1880/81) p. 41-44.

*etaiç ca nûtanaphalakair nîveçitair vrajramâyi 'va samjâtâ 'sau mañjûshâ | teshâm pâpânâm agamyâ | tatus tair atîva chalaghâtîtayâ saṅghûrṇayatum ârabdham ta(d)dvârakapâtasamputam | tuto mayâ sasambhramena nîpūṇam tatpradhanopâyaṃ cîṃtayatâ vicarayitum (virac<sup>o</sup>?) ârabdham tad(d)vâravidhâ(nu)hetor viçeshâvaçyaka vivaraṇâbhidhânâṃ vajramayam îva nûtanakopâtasamputam, tataç câ 'bhayakumâraganî-Dhana-devaganî-Jinabhadraganî-Lakshmanaganî-Vibudhacandra-dîmunîvîṇḍaçrîmad Anaṇḍa-çrîmahattarâ Viramataganînyâdisâhâyyâd »re re niçcitam idânîm, hatâ vayan, [yadyeta niçrayavanato] (aus 144<sup>a</sup>; neun aksh. schadhaft; ob: yathetum niçcaya<sup>o</sup>?) dhâvatu dhâvatu grîhṇîta lagata lagate<sup>a</sup> 'tyâdi pûtkurvâtâm sarvâtmaçaktyâ yugupat praharatâm [hâhâvayam kurvâtâm ca] (aus 144<sup>b</sup>; Loeh) mo 1632<sup>b</sup> hâdicaratânâm<sup>1</sup>)*  
*cîrât katham-katham api viracayya tudvârâi (tudvâre?) nîveçitâm anal (tum etud) îti (aus 144<sup>b</sup>); tataç çiro hridayam ca hastâbhyâm kutṭayan nishuṇṇo mohamahâ-carataḥ samastam api vilakshîbhûta(m)tatsainyam [nîlînam ca sanûyakam eva, tat kvacititate (?)] (aus 144<sup>b</sup>) kshemeṇa Çivaratnadvîpaṃ prati gaṃtuṃ pravṛittam tud yânapâtram îti ||*

*kva çrî Jinabhadraganêḥ pûyasyai 'tânî bhâshyavacanânî | tarkavyatîkaradurgrâny atigambhîrânî lalitânî || 1 || vivṛitânî svayam eva hi Koṭyâcâryaiç ca budhajanapravaraiḥ | saṅgacchate kva punar api mamâ 'pi vṛitteḥ prayâso 'tra || 2 || vijubhanîtim icchatâm îha tathâ 'pi matto 'pi maṇḍabuddhîmâm | upakâraḥ keshâmçit samîkshyate çîṣṭhalokânâm || 3 || tenâ 'tmaparopakṛitîṃ saṃbhârya mayâ 'pi bhâshyavivṛitîr iyam | vîhitâ çrute 'ti bhaktîṃ ca çubharinodaṃ ca cîṃtayatâ || 4 (fehlt) || yace 'ha kim api vitatham likhîtam anâbhogataḥ kubodhâd vâ | tat sarvam madhyasthair mayy anukampâparaiḥ çodhyam || 5 || kṛtvâ ca vivaraṇam idam yat puṇyam upârjîtam mayâ kiñcit | tenâ ' bhavakshuyâd astu jinamate prîtyavicchedaḥ || 6 ||*

*evam: çrî Praçnavâhanakulâmvuîdhîprasûtaḥ . . es folgen, in neuer Zählung (1-10), die zehu am Schlusse des von demselben Autor herrührenden Commentars zum Anuyogadvârasûtra stehenden, daselbst resp. als v. 5-14 gezählten Verse<sup>2</sup>), s. oben p. 693. 694, mit folgenden geringen Varianten: v. 1 (5) châyâçrîta, v. 3 (7) tasmîn, v. 4 (8) no manye, v. 5 (9) tudguṇakîrtane, v. 6 (10) prayo 'tidushtâ, v. 8 (12) amalarite 'va, v. 9 (13) mârgaḥ, v. 10 (14) anagîtârthâ; — am Schlufs steht hier aber noch ein elfter Vers mit dem Datum der Abfassung: çarudâm ca pañcasaptatyadhîkâkâikadaçaçateshv atîteshu [1175] | kârttikasîtapañcamyâm çrîmaj-Jayasîṅha nṛiparâjye || 11 || und nun folgt das Datum der Handschrift: saṃvat 1490 varsho çrâvaṇa va dî . . (s. oben p. 788).*

1) Genetivus absolutus, »während die . . .«

2) dieselben sind auch schon von Kielhorn Rep. 1881 p. 42. 43 am Schlusse der ebeufalls diesem Hemacandra zugehörigen çatakavṛitti (s. p. 799) mitgeteilt worden, s. resp. auch Peterson Report 1884/86 Palmb. p. 37 (saṃvat 1301).

1916. Ms. or. fol. 1094.

Kurzer Super-Commentar zu zwei Abschnitten einer von der *Âraçy. Nijj.* verschiedenen, ebenfalls metrischen, aber secundären Darstellung der sechs *âraçyaka*, zum dritten und sechsten *âraçy.* nämlich (= A); — vom Text liegen hier nur die *pratîka* vor (s. aber 1918), die nur sehr theilweise zu den betreffenden Abschnitten der *Nijjuttî* (12 und 20) stimmen.

4 foll. (24 Z., à 84-103 *aksh.*); ohne Datum.

1 (41 vv.) 2<sup>b</sup>: *vaṃdanakabhâshyâvacurniḥ*; — beg.: *guru° | athe'ty ânâṃtaryârthe, caityavaṃdanânâṃtaraṇi guruvaṃdanaṃ kathyata ity a. | tad guruvavaṃdanaṃ trividhaṃ bhavati: phittâvaṃdanaṃ 1 chobhavaṃdanaṃ<sup>1)</sup> 2 dvâdaçâvarttavaṃdanaṃ ce'ti; tatra prathamam phittâvaṃdanaṃ çironamanâdibhir bhavati, âdiçabdât karayojanâṃjalikaraṇâdi grihyate, prâkṛitatvâc ca tṛitîyârthe saptamî<sup>2)</sup>, evam vibhaktivyatyayaḥ sarvatra prâkṛitatvâj jneyaḥ: dritîyam chobhavaṃdanaṃ<sup>3)</sup> pûrṇakshamâçramaṇadvika<sup>4)</sup> dâne sati bhavati | atra çishya âha<sup>5)</sup> | atra chobha<sup>6)</sup> vaṃdane dvâdaçâvartta<sup>7)</sup> vaṃdane'pi ca prathamam ekaço vaṃditvâ punar dritîyavâraṃ vaṃdanaṃ (auch C, caṃd° B) kasmât kriyate ity âha || 1 ||:*

*jaha° (12, 190) yathâ duto rājānaṃ natrâ kâryaṃ nivedya ca paççâd visarjito'pi rājānaṃ vaṃditevai'va gachati, nâ'nyathâ, evam atrai'va vaṃdanakadvikaṃ jnâtavyaṃ || 2 || âyârâ° âcârasya tu<sup>8)</sup> sarvajnapranîtaçrîdharmasya mûlaṃ tâvad vinayaḥ | tuçabdo âcârasya sarvajnapranîtatvaṃ viçeshayati<sup>9)</sup>, sa ca vinayo guṇavato<sup>10)</sup> guroḥ pratipattir ucyate | caçabdo'tra vyavahîto bupdhâmulomyâj<sup>11)</sup> jneyaḥ | sâ ca guṇavatpratipattir vidhivaṃdanâd bhavati, vidhiç ce'mo'yaṃ<sup>12)</sup> vakshyamâno<sup>13)</sup> dvâdaçâvarttavaṃdane bhavati || 3 || vaṃdanadvayasvarîpaṃ prâg uktam, tṛitîyam âha: taïam° tṛitîyam tu dvâdaçâvarttavaṃdanaṃ chaṃdanadvika<sup>14)</sup> sati bhavati, chaṃdanaçabdena<sup>15)</sup> vaṃdanam<sup>16)</sup> ucyate . . . || 4 || atha<sup>17)</sup> graṃthakṛic<sup>15)</sup> çhrîsiddhâṃta<sup>19)</sup> bhaktyâ dvâdaçâvarttavaṃdanavidhipratîpâdakaṃ çrî âvaçyakanîryuktigatam<sup>18)</sup> eva dvâragâthâdrayaṃ âha: vaṃdane<sup>10)</sup> | kaïoṇayaṃ° (12, 1. 2): . . . . || 6 ||*

*athai'teshâm eva dvârânâṃ sarviçeshasvarîpapratîpâdakaṃ dvâragâthâtrayaṃ graṃthakṛid<sup>18)</sup> âha: paṇa° | âva° | paya° | vaṃdanasya paṃca nânâni vâcyânî'ti prathamam dvâram 1, vaṃdananâmuṃ paṃcânâṃ api dravyabhâvaviçeshitâni paṃco*

1) *bobhavaṃdhanam* B (1917). 2) *çirinamaṇâisu* nämlich und *dugi* (s. p. 806).

3) *bodhabhavam°* B. 4) *dvika* fehlt B. 5) *atra ç. â.* fehlt C (1918).

6) *atra bobha°* B, *nanu bobha°* C. 7) *varta* fehlt C. 8) *tu çrî* B, *blos çrî* C.

9) *çrî sarvajnokatvaṃ dyotayati* C. 10) fehlt C. 11) *eyathânulomyo* C.

12) ! so auch B, °ç câ'yaṃ C. 13) °mâna B, °mâne C. 14) so auch B, °varttavaṃdanadvika C. 15) *caṃdanaçabdena* BC. 16) *vaṃcanam* C. 17) *atra* BC.

18) hier wird also der Verf. des *graṃtha* von dem der *nîry°* direct unterschieden.

19) °*kṛitaḥ çrîsiddhâṃtaḥ* C.



'dâharanîni vâcyâni 'ti dvitîyam 2, pañcâ 'yogyâ vaṃdanasya vâcyâḥ 3, pañca yogyâḥ 4, catvâro 'dâtâro<sup>1)</sup> vaṃdanasya vaṃdanadâpanânarhâ vâcyâḥ 5, catuḥsamkhyâ dâtârah (°ro vaṃdanasya C) 6, pañca nishedhâ vaṃdanasya vâcyâḥ, pañcasthâneshr esha<sup>2)</sup> vaṃdanam na dâtavyam ity a. 7, catvâro nishedhâs, teshv avasareshu vaṃdanam dâtavyam ity a. 8, ashṭavaṃdanakâranîni vâcyâni 9, pañcaviñçaty-âraçyukâni vaṃdane kartavyâni 10, pañcaviñçatimukhânâmtakaprekshâ vâcyâḥ, mukhânâmtakaçubdena mukhavastriko 'cyate 11, tanuprekshâḥ çarîrapratilekhanîḥ 25 vâcyâḥ 12, dvâtriñçad vaṃdanakadoshâḥ kathanîyâḥ 13, vaṃdanadâne shaḍ guṇâ bhavaṃtî 'ti vâcyam 14, gurvabhâve gurusthâpanâsvarûpaṃ vâcyam 15, guror dvividhâvagraho vâcyâḥ 16, vaṃdanu(°naka BC)-sûtre<sup>3)</sup> 226 aksharîni, tatra 25 gurîni 'ti dvâram 17, padâni 58 vaṃdanakasûtre<sup>3)</sup> bhavaṃtî 18, shaḍ sthânâni adhikârâ vaṃdanake bhavaṃtî 19, shaḍ guruvacanâni çishyapraçnottararûpâni vâcyâni 20, trayastriñçad gurvâçûtanâ vâcyâḥ 21, râtrikadâivasikavishayo dvidhâ vaṃdanakadânavidhîr vâcyâḥ 22; iti 22 mukhadvâraiḥ kṛtvâ vâṃtarudrârâni 492 (49 B) bhavaṃtî, tâni ca prathamê dvâre 5, dvitîye 5, tṛtîye 5, pañcame catvâri, shushṭhe 'pi catvâri 'tyâdi-guṇanuyâ mîlanîyâni (ABC) || 9 ||

tatra prathamam vaṃdananâmarûpaṃ dvâram âha: vaṃdanu<sup>4)</sup>, resp.<sup>4)</sup>: vaṃdanuyam<sup>5)</sup> 1 cikammaṃ 2 kîkammaṃ 3 pûâkammaṃ 4 ca<sup>6)</sup> vinayakammaṃ 5 ca<sup>7)</sup> | guruvaṃdanu paṇa nâmâ durve bhâri duhi ohiṇâ<sup>8)</sup> || 10 || vaṃdanakaṃ 1 citikarma 2 kṛtikarma 3 pûjâkarma 4 vinayakarma 5 ce 'ty evaṃrûpâni guruvaṃdanasya pañca nâmâni bhavaṃtî 'ti yojyate, tâni ca dravyabhâvau adhikṛityau 'ghena sâmanîyena dvidhâ bhavaṃtî: dravyato-vaṃdanam bhâvato-v. dravyataç-citikarme 'tyâdi.

atha dvitîyam udâharanâdvâram âha: Sîala-yu<sup>9)</sup>khudḍae Virakaṃhe sevaga du pâlae Saṃbe | pañc' ee diṭṭhamtâ | kîkamme durvabhârehim || 11 || vaṃdanake (°talâcârîyo dṛishṭâmtas . . . citikarmopari kshullakadrishṭâmtas . . . kṛtikarmaṇi Kṛishṇavîrodâharanam . . . pûjâkarmaṇi sevakadvayodâharanam . . . vinayakarmaṇi (°ambu-Pâlassa dṛishṭâmtah . . . — vaṃdanakâ-'yogyapañcakarûpaṃ tṛtîyadvâram âha: pâsattho<sup>6)</sup> (N. 12, 7) . . . — und so denn weiter: dâra 4 v. 13 (12, 127), — 5 14<sup>abc)</sup> (135), — 6 14<sup>d)</sup> caü-sammai kammaṃti puṇo, catvârah çramaṇâdayah sâluhsâdhvîçrâvakaçrâvikârûpâ yathârtham kṛtikarma kurvanti || 14 ||, — 7 15 (138), — 8 16 (139), — 9 17 (140), — 10 18. 19 (142. 146), — 11 20 diṭṭhi-padileha egâ . . . — 12 21. 22

1) âdâtâro B, 'dâto C. 2) fehlt BC. 3) zu diesen sûtra s. oben p. 778.

4) ich vervollständige die pratika hier aus C.

5) zum ersten Hemistich cf. Nijj. 12, 1; N liest resp.: vaṃdanu cîi kîkammanam.

6) so aus N, C hat pûa° und es fehlt das ca.

7) ca aus N, fehlt C. 8) so pr. m. in C, duhâharanâ sec. m.

9) N. 12, 3 lautet (s. oben p. 754): Sîale 1 khudḍae 2 Kaṃhe 3 | sevae 4 pâlae 5 tuhâ | pañc' ee d. | kîkamme hanti nâyavâ || und so variirt auch im Folgenden der Text von N fast durchweg sehr bedeutend von dem in C vorliegenden, während für viele der Verse anscheinend in N überhaupt nichts Analoges sich vorfindet.

*pâyâ-hiṇeṇa tiakarane . . , âvassaesu jaha (173), — 13 23-26 dosa-aṇādiā . . , vei-a baddhabhayaṃ . . , diṭṭha-m aditthaṃ siṅgaṃ (150), battisa-dosasuddhaṃ (172), — 14 27 iha buddhagūṇā vīṇaorayāra . . , — 15 28-30 guru-guṇajutteṃ . . , akkhā-(akkhe C)-varāḍae vā . . , guru-viraṇṇammi a ṭhavaṇā . . , — 16 31 caü-disigurugraho . . , — saptadaçaṃ dvāraṃ sugamaṃ, navaraṃ gurvaksharāṇi . . , — 18 32 paṇa-tiga-bārasaduga . . , — 19 33 icchāi aṇṇṇavaṇā (177), — 20 34 chaṃḍeṇa ṇujāṇāmi (185), — 21 35-37 puraḡ-ya kkhāsatte . . , taḡa-uwadaṃsa nimaṇṭaṇa . . , no sa-rasi kahaṃ chittā . . , — 22 38. 39 iri-ā kusuminusaggo . . , iri-ā cūvaṃḍaṇaputti . . , — schl.: ayaṃ sāmḍhyavaṃḍanakavidhiḥ || 39 || eṃṃ (191), appa, sugame<sup>1)</sup> || 41 || itī vaṃḍanaka-bhâshyâvacûrṇiḥ, çrīâvaçyakaṃṛittitaḥ kṛitâḥ saṃkshiptâ ||*

2 (48) 4<sup>b</sup>: pratyâkhyânabhâshyâvacûriḥ; — beg.: aṭha pratyâkhyânabhâshye prathamam dvāragāthām āha: dasa<sup>o</sup> daça pratyâkhyānāni prathamadvāre vācyāni 1, tataḥ pratyâkhyānakaraṇe catvāro vidhayo vācyāḥ 2, āhārasvarīpaṃ vācyam 3, adviruktā apunaruktā dvāriṇçaty-ākārāḥ kathanīyāḥ 4. daça vikṛitayaḥ 5, trinçad vikṛitigatāni nirvikṛitikāni vācyāni 6, dvidhā prakāradvayena pratyâkhyānabhāṃgā vācyāḥ 7, shaṭ pratyâkhyānaçuddhayaḡ vācyāḥ 8, dvidhā iha-paralokāçṛitaṃ pratyâkhyānaphalam ca vācyam 9, evaṃ navadvārāṇi || 1 ||

tatrā<sup>o</sup> dyaadvāram āha: aṇā<sup>o</sup> (N. 20, 3, 2) anāgatakarāṇād anāgataṃ, paryuṣhaṇādāv ācāryādīvaiyāvṛittiyakarāṇāṃturāyasadbhāvād ārata eva tat tapaḥkarāṇam<sup>2)</sup> 1, evam atikrāṃtakaraṇād atikrāṃtaṃ 2, koṭibhyāṃ sahitaṃ . . ; — dvāra 2 v. 4-12, 3 13-15, 4 16-29, 5 30. 31, 6 32-41, 7 42. 43, 8 44-46, 9 47. 48. Von den pratīka stimmen nur noch zwei zu N. 20, die beiden Schlufsverse nämlich zu ibid. 3, 71. 72: — der Comm. schl.: aṭha navamaṃ phaladvāram āha: paccā<sup>o</sup> pratyâkhyānasya phalam ihalokaparalokasaṃbhaṃḍhitvena dvidhā bhavati, tatre ḥalokaphale Dharmillādaya udāharāṇam, paralokaphale tu Dāmaṇnakādayaḥ, tatkathā Vasudevahiṃḍi<sup>3)</sup>-çrīâvaçyakaṃṛittiyānīryuktīrṛitty-ādibhyo vāseyaḥ || 47 || pradhānaphalam āha: paccā<sup>o</sup> sugamaṃ || 48 || itī pratyâvacûriḥ çrīâvaçyakaṃṛittitaḥ saṃkshiptâ.

## 1917. Ms. or. fol. 670.

Dieselben beiden Abschnitte desselben Super-Commentars (= B); es geht ihnen hier aber noch ein anderer Abschnitt voraus, für den sich in der *Ār. niḥj.* nichts direct Entsprechendes findet. Als Verf. des Commentars wird hier am Schlufs des

<sup>1)</sup> C hat nach 12, 191 noch zwei Verse (beide ziemlich corrupt!) wie folgt: *mattū bahūtā paḍidāragāhā | dosāibhāsagāhāu vaṃḍaṇaniḥjuttī mīta dāragāha tti vihimittaṃ || 41 || appamañ bhavva bohattha | bhāsiaṃ vivariaṃ ca jam iha mae | taṃ sohaṃtu giatthā aṇabhīnivesi ama-ccariṇo || 42 || itī vaṃḍanaka-bhâshyaṃ samāptaṃ; — und das Schol. hierzu lautet in C: °vidhiḥ || 38 (!) || eyaṃ<sup>o</sup> 39 (!), muttā<sup>o</sup> 40 (!), appama<sup>o</sup> sugamāḥ || 41 (!) || itī vaṃḍanaka-bhâshyâvacûrṇi samāptā. <sup>2)</sup> eva tapaḥ<sup>o</sup> B (C anders, ausführlicher); — cf. *aṅga* 3, 10. 5, 7, 2 (Lenn.).*

<sup>3)</sup> hierzu s. Peterson Report 1882/83 p. 58 und 1884/86 p. 184. 196/7. 200. 303.



dritten Abschnittes *Somasuṃdarasūri*<sup>1)</sup>, als Verf. des Textes resp. dem Comm. zufolge in 1, 63 *Devendrasūri* genannt<sup>2)</sup>. Auch hier werden vom Text nur die *pratika* angeführt.

22 foll. (15 Z., à 48-50 aksh.); *saṃvat* 166. (die Einer-Zahl fehlt) *varshe kārṭṭikamāse kṛṣṇa pakshe 14 vāru thāvaraleshaka sārṅgapūra nemā paṭhanārthaṃ.*

1 (63 vv.) 11<sup>b</sup>: *caityavaṃdanabhāshyāvacūri*; — beg.: *vaṃdi*<sup>o</sup> *vaṃdanīyān sārvaṇa sarvajñān sarvān pañcā* 'pi *parameshṭ(h)ināḥ* || 1 || *daha*<sup>o</sup> *daṣa trikāṇi naishedhikītrayādīrīpāṇi yatra dvāre tad daṣatrikaṃ, abhigamanānāṃ caityādi-praveṣavidhīrīṣeshānāṃ pañcakaṃ abhigamapañcakaṃ, dve mūlabiṃbād vāmadakshīṇalakshāṇe diṣau kramataḥ strīpūṣayor yogyatayā vaṃdanam abhikṛitya varṇagate yatra tad dvīdīg, praṇipātaḥ praṇāmaḥ, varṇā atra caityavaṃdanādīhikāre namaskāraḥ kshamācramāṇādi*<sup>3)</sup> *navasu sthāneshu apunaruktā dhruvā*<sup>4)</sup> *bhaṇanīyāc ca* 1647 || 2 || *iga*<sup>o</sup> *ekācītyadhikaṃ ṣata(ṇ) padāni namaskārādīsthūnasuptake jneyaṃ, tur vīṣeṣe sa cā* 'yaṃ<sup>5)</sup>: *yady api kshamācramāṇa je aīā siddhā ityādīgatāny*<sup>6)</sup> *atīrīktāni*<sup>7)</sup> *padāny atra saṃtī*<sup>8)</sup> *tathā* 'pi *pūrvabahuṣrutaiḥ saṃpad-ādīkaṃ kīṃ api kāraṇāṃturam adhikṛityai* 'tāvāṃty *eva padāni svasvubhāshyādīshū* 'ktāni<sup>8)</sup> 'ty *asmābhir apy etāvāṃty eva tāny uktāni* | *evam anyatrā* 'pi *nyūnādīhikatve kāraṇaṃ vācyāṃ*<sup>8)</sup> . . || 3 || *caū*<sup>o</sup> . . 2<sup>a</sup> . . || 4 ||, *dasa*<sup>o</sup> *ādyaḍvāre* 30, *dvītye* 5, *trītye* 2, *caturthe* 3, *pañcāme* 4, *shashṭhe* 1, *saptāme* 1, *aṣṭāme* 1647, *navāme* 181, *daṣāme* 9 (97 C), *ekādaṣe* 5, *dvādaṣe* 12, *trayodaṣe* 4, *caturdaṣe* 10 (1 C), *pañcadaṣe* 4, *shoḍaṣe* 4, *saptadaṣe* 8, *aṣṭādaṣe* 12, *ekonaviṃṣatītāme* 16, *viṅṣā*<sup>o</sup> 19, *ekaviṅṣācā*<sup>o</sup> 1, *dvāvī*<sup>o</sup> 1, *trayorī*<sup>o</sup> 7, *caturvī*<sup>o</sup> 10, *sarvāni mīlītāni* 2074 || 5 || *tīnnī*<sup>o</sup> *tīdī*<sup>o</sup> . . *kuryāt* || 6. 7 || *gha* 20 *agradvāre jīnabhavanabulānakapraveṣe manovacaḥkāyair gṛihavyāpāro nīshedhya itī jñāpanārthaṃ naīshedhakaītrayaṃ kuryāt, param ekai* 'vā 'shā *ganyate* . . || 8 || *aṃjā*<sup>o</sup> 9, *aṃgā*<sup>o</sup> 10, *tāvī*<sup>o</sup> (*bh*<sup>o</sup> C) 11, *hava*<sup>o</sup> (*ṇhavaṇa* C) 12, *uṭṭā*<sup>o</sup> (*uḍḍhā* C) 13, *raṇṇā*<sup>o</sup> 14, *annū*<sup>o</sup> 15, *cattā*<sup>o</sup> 16, *muttā*<sup>o</sup> 17, *pañca*<sup>o</sup> 18, *paṇi*<sup>o</sup> 19, *savvī*<sup>o</sup> (*cc* C) 20, *iya*<sup>o</sup> 21, *vaṃda*<sup>o</sup> 22, *nava*<sup>o</sup> (*nama* C) 23, . . , — schl.: || 60 || *taṃbo*<sup>o</sup> *etā ācātāni* . . || 61 || *irī*<sup>o</sup> *caityavaṃdanāvidhī sugamā* || 62 || *satvo*<sup>o</sup> *sarvā sādhuṣrādīdhīrīshayā dravya* . . *athavā Devendrasūrināmana ācāryā vidā vicārakā viṇḍāi vicāraṇe itī vacanūt. vidhīsvārūpajñāpakā ity a., yatra tad Devendravāṃdam mayā tu bhāshyatayā pradarṣitam na pūnar nītamakṛitam itī bhāvah; etāvātā svanāmā* 'pi *jñāpitaṃ, kathaṃ darṣitam ity āha, adhīkaṃ jñānaṃ tena adhīgataṃ jñānaṃ adhīkaṃ yathā svabodhānumānenā* 'dhīgataṃ *tatho* 'panībadhya *darṣitam ity arthaḥ* || 63 || *itī caityavaṃdanābhāshyāvācūriḥ saṃpūrṇā.*

1) *Tapāgacha* Nro. 50 (*saṃvat* 1430-99), s. Klatt Ind. Ant. 11, 256<sup>a</sup>. 2) es giebt allerhand *Devendra*, cf. z. B. oben p. 535. 16, 348. 361. 478. Klatt l. c. p. 265 († *saṃvat* 1327), sowie über einen anderen *D.* († s. 1226) Jacobi »userw. Erz. in *Māh.*« p. VII. *Bhāṇḍārkar* Rep. 1883. 84 p. 129; — soll nun übrigens diese Angabe hier, daß *Dev.* der Verf. von **1** sei, etwa auch für **2** u. **3** gelten? 3) <sup>o</sup>*dīshu* C. 4) *dhruvaṃ* C. 5) statt: *jneyaṃ, tur vīṣeṣe, sa cā* 'yaṃ hat C: *namaskāra* 1 *īryāpattīkī* 2 *ṣakrastava* 3 *caityastava* 4 *nīmastava* 5 *ṣrutastava* 6 *siddhastava* 7 *rūpe*. 6) *aiye* 'tyādi C. 7) *ktāny api* C. 8) eine absonderliche text-kritische Angabe!



2 (41) 16<sup>b</sup>: *vaṃḍanakabhāshyāvacūriḥ*; beg. (wie A): *guru<sup>o</sup> athe`ty . . .*,  
— schl. (wie A): *vidhīḥ* || 39 || *evaṃ<sup>o</sup>, appa<sup>o</sup>, sugame* || 41 || *iti vaṃḍo riḥ, cīrāvaṇyaka-*  
*vrihadvṛittīḥ kṛitā* |

3 (48) 22<sup>b</sup>: *pratyākhyānabhāshyāvacūriḥ*; beg. (wie A): *atha pratyā<sup>o</sup>,*  
und schl. ebenso: *Dāsattakādayaḥ . . . pacca<sup>o</sup> sugamā* || 48 || *iti pra<sup>o</sup>riḥ* | *cīrāvaṇyaka-*  
*vṛittīḥ kṛitā gachanāyakabhāṭṭāraku pramushaṇṇī Somasuṃḍa(ra)sūribhīḥ* || *iti pra-*  
*ty<sup>o</sup>riḥ saṃpūrṇa samāptaḥ* ||

## 1918. Ms. or. fol. 990.

Dieselben drei Abschnitte des »*vaṇyaka*«, in derselben Bearbeitung (= C), resp. auch mit wesentlich demselben Commentar. Es liegt aber hier theils der Text selbst in vollem Wortlaut vor, theils ist hier der Comm. nur für 2. 3 als das Werk des *Somasundara*, für 1 dagegen als das des *Jnānasūgura* bezeichnet, welcher, der Tradition nach, ein Mitschüler des *Somasundara* war<sup>1)</sup>. Der Commentar zeigt denn auch in 1 mannichfache Differenzen zu B (freilich auch in 2. 3 zu A und B).

16 foll. (2-8 Z. Text, à 64 *aksh.*, und 12-17 Z. Comm., à 70 *aksh.*, darüber und darunter); ohne Datum, nur: *Lālaḥpaṭhanārthaṃ*.

1 (62) 8<sup>a</sup>: *caityavaṃḍana*; beg.: *ṇī namaḥ* | *vaṃḍittu vaṃḍaṇṇiḥ sarve cī-*  
*vaṃḍaṇṇāi sviāraṃ* | *bahuwittibhāsacunnī* | *suāṇusāreṇa buccāmi* || 1 || *dahatiga* 1 *ahi-*  
*gamapaṇayaṃ* 2 | *dudisi* 3 *tih<sup>1</sup> ugraha* 4 *tihā u vaṃḍaṇṇayā* 5 | *paṇḍirāya* 6 *namukkārā* 7  
*rannā solasa ya sīlā<sup>2)</sup>* || 2 || *īgasīsayaṃ tu payā* 9 *saganāi samṇpayāu* 14 *paṇa daṃḍā* 11 |  
*bāra ahigāra* 12 *caū vaṃḍaṇṇiyya* 13 | *saraṇiyya* 14 *caūha jīṇā* 15 || 3 || *caūro thu* 16 *nim-*  
*mitt<sup>1</sup> attha* 17 *bāra heu a* 18 *sola āgārā* 19 | *guṇa rīsa* 20 *dosa ussagga māṇu* 21 *thuttaṃ ca* 22  
*sagavelā* || 4 || *dasa āsāyaṇueāo* 24 | *sarve cīvaṃḍaṇṇāi thāṇāṇi* | *caūrīsadurāre-*  
*hiṃ dusahassā huṇṭi caūsayaṇā* (74) || 5 || *tinni uisīhī tinni u payāhiṇā tinni c<sup>1</sup> eva ya*  
*paṇāṇā* | . . || 6 || *tidisi nīrikkhāṇa* . . || 7 || *gharajīṇahara* . . || 8 || *aṇḍalibāṃḍho* . . || 9 ||

schl.: *taṃbolapaṇabhoṇu* | *vāṇaha mehīṇna suaṇu nīṭṭharaṇaṃ* | *muttāccāraṃ*  
*jīaṃ vayye jīṇāṇāha jagāe* || 60 || *īri namukāra namutthuyī arihaṇṭathui logasavvathui* |  
*pukkha<sup>3)</sup>thui siddhā veū thu* | *namu* 8<sup>a</sup> *thājāraṇa tīṭṭhayaḍayaṇī* . (Platz für ein *aksh.*)  
|| 61 || *sarvovāhīriṇuddhaṃ evaṃ jo vaṃḍae sayā deve* | *deviṇḍarivaṇḍā<sup>4)</sup>mahiya(m)<sup>5)</sup>*  
*paramapayaṇa pāvā lahuso* || *cha* || (nichts weiter!)

Comm. beg.: *namaḥ sarvajñāya* | *vaṃḍi<sup>o</sup> vaṃḍaṇṇān parameshṭhinaḥ sarvān*  
*paṇcā pi sarvātmā* (pr. m., *sārvān vā* sec. m.) | *ādiṇḍād gurvavaṃḍanā-pratyā-*

1) Beide waren danach Schüler des *Devasundara*, und zwar *Jnān.* (*saṃvat* 1405–1460) der erste, *Somas.* (1430–99) der fünfte Schüler desselben; s. Klatt l. c. 255<sup>b</sup>.

2) *sīlā* = 47! cf. p. 776.

3) dem Metr. nach gehört *pukkka* noch zum ersten Hemistich.

4) hierin soll nach dem Schol. in B, s. p. 804, eine Anspielung auf den Namen des Verf.'s, *Decendrasūri* nämlich, enthalten sein; s. p. 806<sup>n.1</sup>.

5) *mahītaṃ pūjitaṃ*.

*khyânûdipariḡrahah* || 1 || *daha tî, daça trikâni* . . zunächst ziemlich identisch mit B, ob auch etwas ausführlicher; gegen den Schlufs hin indessen gröfsere Differenz: schl. resp. (viel kürzer): || 60 || 8<sup>a</sup> *tambolapânabho(a)ṇa<sup>o</sup> pratijnâtam uktrâ caityavaṇdanâkaraṇaridhim âha: irinamukâra<sup>o</sup>* || 61 || *cha* || 62 || *sarvorâhi<sup>o</sup>* || *cha* || 1) *iti çri Jnânasâgarasûri kṛitâ caityavaṇdanâbhâshyâvacûrṇih samâptam iti.*

2 (42) 11<sup>b</sup>: *vaṇdanakabhâshyam*; beg.: *guruvaṇdanam aha tîvham | tam: phittâ-chobha-bârasavattam | siranamaṇâsu padhamam | punnakhamâsamâṇadugi bîam* || 1 || *jaha dîu râyânâṇam namîum kayyâṇam nivîum pacchâ | visayyio vi vaṇḍia gacchâ em eva ittha dugam<sup>2)</sup>* || 2 || *âyârassa u mûlam vîṇao so guṇavao a padivattî | sâ ya vihi-vaṇḍaṇao | vihi imo bârasavatte* || 3 || *taïam nu cham(bam sec. m.)daṇaduge tattha niho âmmam sayalasaṇḡhe | bîam nu dâṇsaṇḡya ya | payatthiṇam ca tûam nu* || 4 || *vaṇḍaṇa cîkûkammam . .* || 5 || *kaïṇayam kâsîram . .* || 6 || *mûladâragâhâ; paṇa nâma paṇâ<sup>3)</sup> haraṇâ | aḡga paṇa | jugga paṇa | (m) caï adâya | caï dâya paṇa nisehâ | caï aṇiseha ttha kâraṇayâ* || 7 || *âvassaya suha ṇam . .* || 8 || *paṇa aḡvama cha thâṇâ . .* || 9 || *padidâragâhâ; vaṇḍaṇayam cûkammam . .* || 10 ||, — Schlufs s. p. 803<sup>n-1</sup>.

3 (48) 16<sup>b</sup>: *paccakkhâṇam*; beg.: *dasa paccakkhâṇam 1 caï vihi 2 | âhâra 3 duvîsa ḡgâra aduruttâ 4 | dasa vigâi 5 tîsa vigâigaya 6 duha bhamaḡ 7 cha suddhi 8 phalam 9* || 1 || *dâragâhâ* || *aṇâḡyam 1 aïkkaṇtam 2 koḡisahim<sup>3)</sup> 3 niamṇia 4 ṇagâram<sup>4)</sup> 5 | sâgâra 6 niravasesam 7 parimâṇakaḡam 8 sakea 9 ddhâ 10* || 2 || *navakârasahiya 1 porisi 2 purimaddli 3 egâsan<sup>4)</sup> 4 egathâṇe 5 a | âyaṇbila 6 a bha(t)tatthe 7 | carime 8 a abhiḡrahe 9 vigâi<sup>5)</sup> 10* || 3 || *dâram*, — schl. mit 20. 3, 71. 72, doch lautet das Ende hier: *sâsayasukkham aṇâbâham* || 48 || *iti bhâshya samâptah* |

Comm. beg.: *atha pratyâkhyânabhâshye . .*, stimmt im Wesentlichen zu AB, und schl. resp. ebenso: . . *Dâmannakâdayah, tatkathâ Vasudevahimḡdi-çrîâracyakapratyâkhyânânyuktirrittyâdibhyo vaḡamṇaryâ* || 47 || *pradhânaphalam âha: paccakkhâṇam iṇam* || 48 || *iti çri(Caṇdraḡachagagatâṇḡaṇanabhomaṇi çri Somasumḡarasûrivitîyâh (°viracite ḡyam? oder °viracitayoh?) pratyâkhyânabhâshyavaṇdanakabhâshyayor avacûrih | çrîâracyakavrittîtaḡ kṛitâ samkshiptâ*; dieser Schlufs bezieht sich somit blofs auf 3. 2 [resp. 2. 3], nicht auf 1.

1) die in B vorliegende Beziehung auf *Devendrasûri* fehlt somit hier gänzlich.

2) *em eva sâhû vi* Âc. 12, 190.

3) *koḡisahitam, niyaṇtritam, anâkâram, sâkâram, niracaçesham, pariṇânakṛitam, sa-ketam, addhâ (kâlah).*

4) *niamṇiam c' eva* N. 20, 3, 2; weitere Varianten ibid. im zweiten Hemistich, s. p. 763, nämlich: *sâgâram 5 aṇâgâram 6 parimâṇakaḡam 7 niravasesam 8*, und daran schließt sich noch: *samkeam 9 c' eva atthâe 10 paccakkhâṇam tu dasaviham.*

5) *namaskârasahitam, paurushî, pûrvârtha, ekâçanam, ekasthânam, âcâmram (âcâmâmram, s. 16, 306), abhaktârthah uparâsah, caramam, abhiḡrahapratyâkhyânâṇam, vikṛitîpra<sup>o</sup>.*

## 1919. Ms. or. fol. 653.

Das dritte mūlasūtram, der *dasaveāliasuakhaṃdha*, 10 *ajjh.* in *çloka* und 2 als *cūlā* bezeichnete *ajjh.* in *gāthā:* dem *Sijjambhava* als Verf. zugetheilt<sup>1)</sup>: mit einer *uvacūri* der *vīhadvīriti* des *Haribhadra*<sup>2)</sup>; — s. 17, 77-80.

27 foll. (7-13 Z., à 34 *aksh.* Text, und 6-10 Z., à 43 *aksh.* Comm. darüber und darunter, resp. 24 Z., à 18-20 *aksh.* Comm. rechts und links vom Texte): — ohne Datum; incorrect.

1 (5 vv.) 1<sup>a</sup>: *dumapupphā-ajjhayaṇaṃ*; lautet: *oṃ namaḥ | dhammo maṅgalam ukkaṭṭhaṃ | ahiṃsā saṃjāmo tava | devā ri taṃ namāṃsaṃti | jassa dhamme sayā maṇo || 1 || jahā dumassa pupphesu bhamaro āriā<sup>3)</sup> rasam | na ya pupphaṃ kilāmei | so a pīnei appayaṃ || 2 || em ee samaṇā muttā | je loe saṃti sāhuṇo | vihaṅgamā va pupphesu dāpabhatesaṇe rayā || 3 || rayaṃ ca vittim labbhāmo na ya koī avahammaī | ahāgadesu riyanti pupphesu bhamarā jahā || 4 || mahakārasamā buddhā jī bhavaṃti aṇissā | nāṇāpimḍarayā daṇṭā | teṇa vuccanti sāhuṇo ti bemi || 5 || dum<sup>o</sup> saṃmattaṃ.*

Comm. beg.: *crīvīturāgāya namaḥ | crīVirakṛitasya sūtrato gaṇadhara-kṛitasya daçavaikālikasya vyākhyā | çāstrāny ādimadhyāntamaṅgalabhāṃji bhavaṃti | iha vā "dimāṅgalaṃ drumapushpikādhyayanādi dharmapraçaisāpratipādakatvāt tatsva-rīpād ity arthaḥ, madhyamaṅgalaṃ tu dharmārthakāmādhyayanādi (6) saprapaṃcā-cārakathādyabhīdhāyikatvāt, cara(ma)maṅgalaṃ tu sabhikshvadhyayanādi (10) bhikshu-ḡṇādyālaṃbanatrāt, ity evam adhyayanarībhāgato maṅgalatrayarībhāga uktaḥ, adhunā sūtravībhāgato darçyaṃte, tatra cā "dimāṅgalaṃ: dharmmo maṅgalam ityādi (1, 1) sūtraṃ, madhyaṃ tu: nāṇadaṃsaṇasaṃpannam ityādi (6, 1) sūtraṃ, caramaṃ tu: nikkhamamaṇā ityādi (10, 1): tatra "dya maṅgalasya vyākhyā, tallakṣaṇaṃ ce 'dam: saṃhitā<sup>4)</sup> ca padaṃ cai 'va padārthaḥ padavīgrahaḥ | cālunā pratyavasthānaṃ vyākhyā-tavyaṃ, tasya śaṭ vīdhā(h): cyākhyā tanvyāntsyā (! tantrasya) śaṭvīdhā: askhalīta-padocçāraṇaṃ saṃhitā, atha padāni: (es folgen die einzelnen Wörter von v. 1 in Sanskrit), padārthaḥ: . . . , padavīgrahas tu . . . | cālunā-pratyavasthāne yathā-rasaraṃ vaksh(y)ati (!) iti || 1 || jahā du<sup>o</sup>.*

2 (v. 6-16) 2<sup>a</sup>: *sāmannapurvaajjhayaṇaṃ; iha pīrvādhyayane dharmapra-çainso 'ktā. sā cai 'hai'ra Jīṇaçāsaṇe itī, iha tu tadabhyapagama mā bhūd ābhinava-pravrajitasyā dhṛiteḥ sāmāha ity ato dhṛitimatā bhavītyam etat çrāmaṇya-pūrvīkākhyam ucyate.*

1) in einigen am Schlusse hinzugefügten Versen; *Sijjambhava* ist der vierte Patriarch nach *Mahācāra*.

2) s. Peterson Report 1884/86 p. 37; *ibid.* p. 165 wird ein Mspt. der *ṭikā* des *Haribhadra* (im Textauszuge selbst steht irrig: *Haricāṃdrena*) erwähnt; *ibid.*, sowie in dem Report 1882/83 p. 97 (u. 51), findet sich resp. auch eine *nijjuttī* zum *dasaveāli* aufgeführt; beg.: *siddhigāṃ uvagayāṇaṃ kammaṃsuddhāṇaṃ saccasiddhāṇaṃ | namīṇa(m) da-sakāliā nijjuttīṃ kittaṃsāmi*, schl.: *taṃ saccanayavisuddhaṃ jaṃ caraṇaḡaṇa(m) ṭhio sāhū || 441 || cūtiyajjhayaṇanijjuttī samattā.*

3) *āpibati*.

4) s. oben p. 714. 753. 775.



*kahaṃ nu kujjā sāmannaṃ | jo kāmi na nivārae | pae-pae viśāṃte | saṃkappaṣṣa va saṅgaṃ || 6 ||* . . — schl.: *eraṃ karaṇṭi subuddhā paṇḍiā pariakkhaṇā | viṇiyattāṃti bhogesu | jahā se purisuttamu tti bemi || 16 ||*

3 (v. 17-31) 2<sup>b</sup>: *khuddiāyārajjhayaṇaṃ; idāniṃ kshullikācārākhyaṃ ārabhyate, asya cā 'yam abhisambandhaḥ, ihā 'naṃtarādhyayane dhṛitimatā bhavitasyaṃ ity uktāṃ, iha tu sā dhṛitir ācāre vidheyā, na tv anācāre, ayam evā 'tmasaṃnyamopāya ity etad ucyate . .*

*saṃjame suddhi appāṇaṃ | rippamukkāya tāṇaṃ | tes' em eam aṇāṇnaṃ<sup>1)</sup> ni-ggaṇṭhāya mahesiṇaṃ || 17 ||* . . — schl.: *khavittā puvrakammāṇi | saṃjameṇa taveṇa ya | siddhimaggam aṇpattā tāṇo parinivvuda tti bemi || 31 ||*

4 (Prosa und 29 śloka) 7<sup>a</sup>: *chajjivāṇi(ā)yaajjhayaṇaṃ; iha pūrvādhyayane (i)ty uktā: sādhuṇā 'cāre dhṛitih kāryā, 'nācāre na, iha punaḥ sa (ā)cāraḥ shaṭ-jīvanikāyagocaraprāyaḥ ity etad ucyate; . . kaḥ kam evam āha? Sudharṃo Jambūsvāmināṃ, tene 'ti bhuvanabhartaḥ parāmarṣaḥ.*

*suaṃ me yāusaṃ! teṇaṃ | bhagarayā evaṃ akkhāyaṃ. iha khalu chajjivāṇiā nāma 'jjhayaṇaṃ samaṇeṇaṃ bhagarayā Mahāvire(ṇaṃ) Kāsavenaṃ paveiā suakkhāyā supannattā, se aṇṇe aḷajjio<sup>2)</sup> ajjhayaṇaṃ dhammapannattā kayarā khalu sā cha(j)jivāṇiā nāma 'jjhayaṇaṃ samaṇeṇaṃ<sup>0</sup> | imā khalu sā chajjivāṇiāyā nāma 'jjhayaṇaṃ, taṃ jahā: puḍharikāū āukāū teukāū (vāṇ<sup>0</sup> fehlt) vaṇassaīkāū tassa-kāū | puḍharicittamaṇṭakkhāyā | aṇegajivā puḍhosattā annatthasatthaparivaṇaṇaṃ, āucittamaṇṭakkhāyā aṇegajivā<sup>0</sup>. (teu<sup>0</sup> fehlt) vāucittamaṇṭakkhāyā<sup>0</sup> vaṇassaīcittamaṇṭakkhāyā<sup>0</sup> taṃ<sup>0</sup> aggabā mūla 3<sup>b</sup> bū porabā khaṃdhubā bīaruhā, — 4<sup>a</sup> jāva-jjivāe tirihaṃ tiriheṇaṃ. maṇeṇaṃ vāyāe kāeṇaṃ na karemi na kīravemi tassa bhaṃte paḍikkamāmi uṇḍāmi girihāmi appāṇaṃ rosiṇāmi 1, paḍhame bhaṃte mahavvāe pāṇāvirāyāu veramaṇaṃ<sup>3)</sup>, savaṇaṃ bhaṃte pāṇāvirāyaṃ paccakkhāmi, se suhanaṃ vā bāyaraṃ vā, . . . veramaṇaṃ || 1 || āhā 'rare<sup>4)</sup> duce bhaṃte mahavvāe musāvirāyāu veramaṇaṃ . . 4<sup>b</sup> . . veramaṇaṃ || 2 || āhā 'rare tacce bhaṃte mahavvāe adinnādāṇāu veramaṇaṃ . . veramaṇaṃ || 3 || āhā 'rare caūtthe bh. m. mehuṇāu veramaṇaṃ . . veramaṇaṃ || 4 || āhā 'rare paṃcame bh. m. pariggahāu veramaṇaṃ . . ver. || 5 || āhā 'rare chaṭṭhe bh. m. rāībhoṇāu veramaṇaṃ . . 5<sup>a</sup> . . ver. || 6 || ice eūṃ paṃca mahavvayāṇiṃ rāībhoṇaveramaṇachattāṇiṃ attahattāyāe vasaṃpajjattāṇaṃ viharāmi, se bhikkhū vā bhikkhuṇī vā saṃjayavirayapaḍihayapaccakkhāyapāvakamme diā vā rāu vā egaṃ vā paṇisāgaṃ vā sutte vā jāgaruṃāṇe vā se puḍhaviṃ vā . . jāvajjivāe tirihaṃ<sup>0</sup> 1, se bhikkhū vā bhikkhuṇī vā<sup>0</sup> se uḍakaṃ vā . . tirihaṃ<sup>0</sup> 2, se bhikkhū vā<sup>0</sup> se aṇaṇiṃ vā iṇḍāṇaṃ vā . . 5<sup>b</sup> . . tirihaṃ<sup>0</sup> 3, se bhikkhū<sup>0</sup> se siṇa vā vihuapaṇa(ṇeṇa) vā tālīmaṇṭeṇa<sup>5)</sup> vā pattaṇa vā<sup>0</sup> tirihaṃ<sup>0</sup> 4, se bhikkhū<sup>0</sup> biesu vā*

1) anācaritaṃ. 2) od. 'jjiṇaṃ? 3) s. ob. p. 613. 740. 762 u. im Verl. das pākshikasūtram.

4) athā 'parasmin. 5) sitena vā cāmāreṇa vidhūnanena vyajane(na), tālavṛiṃta . .

biapattth(i)esu vâ rûdhesu vâ ° jâvujjî° 5, se bhikkhû vâ °, se kîdam tam (!) vâ payam-  
gam vâ ku(m)thum vâ ppûliam vâ . . 6° . . saṅghāyam āvajjijā 6; nun beginnen  
die *çloka* (Commentar: *ukto . . caturtho 'dhikārah, atho 'padeçākhyah pañcama  
ucyate*): *ajayam caramāno*<sup>1)</sup> a | *pānabhūti hīmsā* | *baṇḍhaī pāvuyam kammam* | *taṃ  
se hoi kaḍum phalam* || 1 || *ajayam eittamāno a* || 2 || *aj. āsamāno a* || 3 || *aj. sayamāno a* || 4 || *aj. bhujjāno a* || 5 || *aj. bhāsamāno a* || 6 || *kaham care kaha(m) eitthe  
kaham āse kaham sae* | *kaham bhujja(m)to bhāsamto pāvam kammam na baṇ-  
dhaī?* || 7 ||. — schl.: *icc eyam chajjivāniam* | *sammaddittthī sayi jae* | *dulham  
bhimm (labhittu?) sāmannaṃ kammunā na virāhijjā*<sup>2)</sup> *si tti bemi* || 29 ||

5 12<sup>a</sup>: *piṇḍesaṇā*, in 2 *uddesaga* (: zur *niryukti* dazu s. unten p. 815).

*udd. 1 (100) 10<sup>b</sup>*: *atha piṇḍesaṇākhyam ārabhyate, pūrvādhyayane sādhu-  
ācārah prāyah shatjūmīkāyagocara ity uktam, a* (Lücke? es geht am Rande rechts  
weiter) *o dharmakāye saty asau pāyate, sa cā 'hāram vinā 'mah (?)* | *sa ca sāva-  
dye(ta)ra(bheda) iti* | *'navadyom grāhyo, abha etad ucyate: saṃpatte bhikkhū*<sup>3)</sup>.

*saṃpatte bhikkhukālammi* | *asaṃbhamto amucchi* | *imeṇa kāmajogeaṃ* | *bhatta-  
pānam gavesae* || 1 || *se gāme vā nagare vā* | *goaraggagau muṇi* | *care muṇḍam an-  
urviggo* | *avakhittena ceasū* || 2 ||. — schl.: *dullahā u muhā dāi* | *muhā jīvi vi dullahā* |  
*muhā dāi muhā jīrā* | *vido gachanti sograti tti bemi* || 100 ||

2 (50) 12<sup>a</sup>: *iha prakrāntopayogi yan no 'ktaṃ tad āha: paḍiggahaṃ° . .* || 1 ||  
*vidhiviçesham āha: sijjā° vasatva naishedhekyam svādhyāyabhimmāu çayyui 'va vā asan-  
amjasanishedhān naishedhikī tasyam samāpanno vā . .*

*paḍiggahaṃ saṃlīhittāṇaṃ lovanāyāe*<sup>3)</sup> *saṃjāe* | *dugamdham vā sugamdham vā* |  
*savvaṃ bhujje na chaldae* || 1 || *siyyā nisīhiyā* (- ~ f.) | *samāpanno ya goyare* | *āyā-  
vāimhā bhocānaṃ*<sup>4)</sup> | *joī tena na saṃcare* || 2 || . . ., — schl.: *sakkhiṇṇaṃ bhisekkhem-  
saṇasohim*<sup>5)</sup> | *saṃjayānaṃ buddhānaṃ saṅgāse* | *tattha bhikkhū suppiṇihimvie tīvam-  
lapayyaṃ guṇamcaṃ*<sup>5)</sup> *vihamroyyā (vihari°) si tti bemi* || 50 ||

6 (69) 14<sup>b</sup>: *çrīdharmārthakāma°: adhunā mahācārukathākhyam āra-  
bhate; pūrvādhyayane sādhor bhikṣhāçodhīr uktā, 'tra tu gocaragatena svācāraṃ  
pīṣṭhena tadvidā 'pi nu mahājanasamakshaṃ tatre 'va vīsturato vācyah kiṃ tv ālaye  
guravaḥ kathayanti 'ti vācyam ity etad ucyate: nāna°.*

*nānadumśasasampanne* | *saṃjame ya nā 'varayam* | *gaṇim*<sup>6)</sup> *āgamaṃ saṃpannaṃ  
ujjāme samosaḍham* || 1 || *vāyāno vāyamavvā ya* | *māhaṇā aduvā khattiyā* | *pucchaṃti  
(ni)huya(p)pāno kaham bhe āvāragāyase*<sup>7)</sup> || 2 ||. — schl.: *savasamāta amunā ukimcaṇā*

1) *iryam ullamhiya caran, ayatan eva.* 2) *sudā yatnaparah saṇ durlabham labdhvā  
çrāmanyaṃ . . pramādena na virādhyat.* 3) *bhūjanam saṃlīhiya pradecīnyā, le(pa)maryā-  
dayā* [<sup>o</sup> *mātrayā?*]. 4) *gocare kshapa(na)kālichā(t)tramathādaṃ vā, 'yāvadartha[m a]saṃ-  
pīrṇaṃ bhuktvā.* 5) *bhikkhesaṇasohim, bhikṣhaisaṇāçuddhim; suppaṇihimdie, supraṇihitem-  
driyah; tīvalajjo guṇavam, tīvalajjah . . guṇavān.* 6) *ācāryam, samavasītam.* 7) *athavā  
kshatīryāḥ nibhīrātmano 'saṃbhrāntāḥ, bhe bhavatim (ā)cāragocarah kīryākatāpah.*

surij(j)arijjânugayâ jjanâmsine | uppasattavimali va vaṇḍimâ siddhiṃ vimânâṃ  
 uve(m)ti tâṇo<sup>1)</sup> tti bemi || 69 ||

7 (57) 17<sup>a</sup>: çrisaṃvakvasaddhî: sâṃprutaṃ vâkyaçuddh(y)âkhyam  
 ârabhyate; pûrvâdhyayane svâcâroktir âlaye kâryâ, 'tra tu sâ vacanadoshaguṇajñena  
 niravadyavacasâ râcyâ.

caūṇhaṃ khalu bhâsâṇaṃ | parisamkhhâya paṃṇavaṃ | doṇhaṃ tu viṇayaṃ  
 sikkhe vede<sup>2)</sup> na bhâsejja sarveso || 1 ||, — schl.: parikkhabhosâ sanâhâvie | caūkka-  
 sâyâvague aṇissie | sa ttidhune dhuttaṃ malaṃ purakkhadam<sup>3)</sup> | ârâhapâ lâgam<sup>4)</sup>  
 îna tahâ yaram<sup>5)</sup> tti bemi || 57 ||

8 (64) 19<sup>b</sup>: âyârapaṃṇih'-ajjhayaṇaṃ; vyâkhyâtaṃ vâkyaçuddhyâkhyam  
 adhyayanam, idânîm âcârapraṇidhyâkhyam ârabhyate; pûrvâdhyayane vâkyaçuddhir  
 uktâ, sâ câ 'câre praṇihitasya bhavati 'ti tatra yatnavati bhavitavyaṃ ity etad ucyate;  
 bhe bhavadbhyah; Gautamâdyah svaçishyân âhuh.

âyârapaṃṇiha<sup>6)</sup> laddhu | jahâ kâyaccha bhikkhuṇi<sup>7)</sup> | na ne uvâ<sup>8)</sup>hari(s)sâni |  
 âṇupurvin sâṇha me || 1 ||, — schl.: se târise dukkhasahe jûṃḍie | sueṇa jutte amame  
 akimcane | virâya' kammamghaṇaṃmi amvage kasinabbhapudâvage va vedami<sup>9)</sup>  
 tri bemi || 64 ||

9 (4 uddesa) 23<sup>a</sup>: viṇayasaṃhî.

udd. 1 (17) 20<sup>b</sup>: vyâkhyâtaṃ âcârapraṇidhi'-adhyayanam, atha viṇaya-  
 samâdhyâkhyam ârabhyate; pûrvâdhyayane âcârapraṇihitasya niravadyaṃ vaco bhav-  
 ati, iha tu (â)cârapraṇihito yathocitarivṇayayukta eva bhavati 'ty etad ucyate.

thambhâ va<sup>10)</sup> keha ve<sup>11)</sup> mayappamâyâ<sup>12)</sup> | gurussagâse viṇayaṃ sinukkhe<sup>13)</sup> |  
 so c' eva u tassa abbhivbhâro | phalaṃ u kiyassa vahâyâ hâṇi<sup>14)</sup> || 1 ||, — schl.: soccâna  
 mehârisubhâsiyâi | sussasae<sup>15)</sup> âyariyam appamatto | ârohaittâna gūṇe aṇege | sa pâra'â  
 siddhiṃ aṇuttareṃ ti bemi || 17 ||

udd. 2 (23) 21<sup>b</sup>: viṇayâdhikâravân eca dvitîya ucyate.

mûlân kkhâ(ṇ)dhapâbhovâ(pabhavo) dumassa | khamdhâu pacchâ samvremti sîhâ  
 (sâ<sup>0)</sup> | sâhapphâhâ(°ppahâvâ) viruhamti pattâ | tau se pupphaṃ ca phalaṃ raso ga ya || 1 ||  
 evaṃ dhammassa viṇâu (°ṇao) mûle paramo se mokkho | jeṇaṃ kittiṃ suyun<sup>16)</sup> sîe (?)  
 nissesaṃ vâ bhigamcha' || 2 ||. — schl.: niddesavattâ shuṇa je gurûṇaṃ | suyacchadhammâ

1) sado 'paçâṇtâh, svavidyâ paralokopukârini, tayâ anugatâ(h): yaçasvinah, řitau pra-  
 sanne çaratkâlûdau vimala eva caṇḍramâh, upayâṇti trâtârah. 2) dre!

3) pariksh(y)a-bhâshî, susamâhiteṇḍriyâh; apagatacatushkashâyâh; nirdhûya prasphoṇya  
 dhânnyuṃ malaṃ pâpamalaṃ purâkřitaṃ. 4) °hae togam iṇaṃ; ârâdhayati enaṃ řilokaṃ  
 vâkyasaṃyatatreṇa. 5) param, paralokaṃ nirvânalokaṃ. 6) paṇihim.

7) °raṇ bhikkhuṇâ. 8) taṃ bhe udâ°. 9) virâjate karmaghane juânâvaranâyâdi-  
 karmameghe 'pagate křitsnâbhrapuřâ(pa)gama eva caṇḍranâh. 10) mânâd vâ jâty-âdinimittât.

11) lies: kohâ vâ. 12) mâyâto nikiřitiripâyâh, pramûdân nidrâheṃ (°drâdeh).

13) lies: na sikkhe, na çikshati no 'pâdatte. 14) lies: vahâyâ hoi; abhâmibhâvo,  
 phalam eva kicukasya cañçasya vadhâyâ. 15) sussâ°. 16) kirtim, çrutam.



*vinayam mokâriyâ<sup>1)</sup> | tarit(t)u<sup>2)</sup> je ogham inam durutturam | kharit(t)u<sup>3)</sup> kamma gaïm  
uttamam gayam<sup>4)</sup> ti bemi || 23 ||*

udd. 3 (15) 22<sup>a</sup>: *iha ca vinîtaḥ pūjya ity upadarçayam āha: "yariya<sup>o</sup>.*

*āyariya ḡrim ivā "hiyagrā<sup>5)</sup> | sussûsamāno paḍjâgâreyyâ | ūlāiya(ṇ) iṅgiyam eva  
naccā<sup>6)</sup> | jo chaṇdam<sup>7)</sup> ārāhayaī ma puyyo<sup>8)</sup> || 1 ||, — gurum iḥu sâyaya<sup>9)</sup> paū-  
yuriya suṇī jīṇamsayasi niuṇe<sup>10)</sup> abhigamakusale dhūṇiya rayamale<sup>11)</sup> yukheja (?) bhā-  
suram āu<sup>12)</sup> tti bemi || 15 ||*

udd. 4 (Prosa) 23<sup>a</sup>: *sāmānyoktarīṇuyariçeshopalarçanārtham ūhu: suam . .*

*suam me āsam teṇam bhagarayā evam akkhāyam, iha khaḥu thereviṇ bhaga-  
vaṇtehiṇ cettūri viṇayamamāhiṇiṭṭhānā etattā (pamattā), kuyare khaḥu te therehi  
bhagavaṇtehiṇ cattūri viṇavasamāhāvānā pattāttā? ine khaḥu te therehiṇ bhagavaṇ-  
tehiṇ cattūri mamāhāvānā pattamā. tam jahā: viṇayasamāhā 1 suyasamāhā 2 tava-  
samāhā 3 āyārasamāhī, viṇae sue tave ya āyāre niccam paṇḍiyā abhivāmāyamti appā-  
ṇam je bhavaṇti jīṇvidiyā (!), cuūrihā khaḥu viṇayasamāhā harāi, tam jahā: aṇusā-  
sīyya(v)ro sussūsei . . (sehr incorrect), — schl.: savraso<sup>13)</sup> siddho cā harāi sāsae vedo  
va vā apparae mahie tti bemi.*

**10** (21) 24<sup>a</sup>: *bhikkhū-ajjhayanam; vyākhyātam vinayasamādhy-udhyayanam,  
atha sa-bhikshv-ākhyam<sup>14)</sup> ārabhyate; pūrvādhyayane pravāhito vinayī bhavatī 'dam  
uktam. atra tv eteshv aru ṇasv (eva ṇasv) adhyayaneshu yo ryavasthītaḥ sa samyag  
bhikshur ity etad ucyate: nikkha<sup>o</sup>; niḥkramya dravyābhāvagrīhāṇ pravrajyā(ṇ) grīhīte  
'ti. (ā)jñayā jīnagaṇadharopadeçena, nityam cittenā 'tiprasanno bhavet: samādhāno-  
pāyan ūha: strīṇām asatkārḥahetubhūtānām vaçam na cā 'pi gacchet, tadraçage  
hi niyamato vāṇtam pratyāpībati, 'to<sup>15)</sup> buddhavacanacittasamādhyeḥ strīvaçatyā-  
gāt. vāṇtam tyaktam yad viṣayajam bāṇam na pratyāpībati na manūg apy ūbho-  
gataç ca tat sevate yaḥ sa bhikshuh.*

*nikkhamam ānāe buddharayane niccam bittamsamāhiṇiṇ haveyyā | itthīṇu rāsu  
na yū 'vi ecche vaṇtam to paḍiyāhiyāi je sa likkha (bhikkhū) || 1 ||, — der Re-  
frain: sa bhikkhū geht durch alle Verse bis v. 20; — schl.: naṇ deharāsam asūi  
asāsayaṇ sayā vae niccam hiyaṭṭhiyāppā bidimū<sup>16)</sup> jāi-maraṇassa baṇdhaṇam uveī  
bhikkhū apuṇāgamam gaïm tti bemi || 21 || Comm.: bhikshubhāvaphalam āha: naṇ  
de<sup>o</sup>. eṇam deharāsam cārakarūpaṇ 'çuciṇ<sup>15)</sup> çukraçonitodbharādīnā 'çāsvatam*

1) lies: *vinayakoviyā* (<sup>o</sup>kovidāḥ) *yu.*

2) *tīrtvā.*

3) *kshapayitvā.*

4) *gatāḥ.*

5) <sup>o</sup>yam *aggim ivā "hiyaggi.*

6) *ālokitaṇ nirīkshitaṇ iṅgitam eva cā 'nyathāvrīttirūpaṇ jnātvā.*

7) *chaṇdo 'bhīprāyam.*

8) *pūjārḥaḥ, kalyāṇabhāk.*

9) *sayayaṇ* Text im Schol.

10) *paricarya, muṇir jīnapravacananiṇaḥ.*

11) *vidhūya rajomataṇ.*

12) ? *bhāsvarājñānatejomayatecāt atulāṇ gatim siddhirūpaṇ  
vrajati.*

13) *siddho vā bhavati çāsvato 'punar-āgāmī, sārāçeshadharmā devo vā 'patarah.*

14) cf. *uttarajjh.* 15, oben p. 723.

15) anlautendes *a* wird in der Handschrift

hier mehrfach nur durch ' angedeutet.

16) *chidittu.*

*pratikṣhaṇaparīṇatyā sadā tyajati mamatvatyāgena, nityaṃ hite mokṣasādhane samyaktrādanā sthītātmaṃ tyāṇtasusthītaḥ, sa evaṃbhūtaḥ chittrā jātimaraṇasya saṃsārasya baṃdhaṇaṃ kāraṇaṃ upaiti 'punarāgamāṃ<sup>1)</sup> nityaṃ gatiṃ siddhigatiṃ.*

II (Prosa und 18 vv.) 26<sup>a</sup>: *raivakkā cūlā paḍhamā; vyākhyātaṃ sabhikkhu 'dhyayaṇaṃ<sup>1)</sup>, 'tha<sup>1)</sup> cūle rabhyete (ār<sup>0)</sup><sup>1)</sup>, 'nayoṣ ca 'yaṃ abhisambāṃdhaḥ, pūrvā-dhyayane bhikkhugūṇayukta eva bhikkhur uktaḥ, sa cui 'vaṃbhūto 'pi kadācit karma-purata(ṇ)travāt karmaṇaṣ ca balavattvāt sūdetā, tatsthīrikaraṇārthaṃ āha: iha . .*

*iha khalu bho parvāṇaṃ uppannadukkheṇaṃ suṃjame arāṣamāraṇa(nna)citte-ṇaṃ, uhaṇuppehāṇā aṇāhāṇaṃ<sup>2)</sup> c' eva, hayarassi-gāṃkusa-poapadāgābhūyāṃ<sup>3)</sup> imāṃ aṭṭhārasa thāṇāṃ sammaṃ saṃpaḍāḍeḥārrāṃ<sup>4)</sup> bhavaṃti, taṃ jaḥā: ha<sup>5)</sup> bho du-ssamae<sup>6)</sup> duppajīvi<sup>7)</sup> 1. lahussagā itivīā<sup>8)</sup> gihāṇaṃ kāmabhogā 2. bhujjo a sāyabahulā<sup>9)</sup> maṇussa 3. ime ime 24<sup>b</sup> dukkhe. — schl.: pāvāṇaṃ ca khalu bho kadānaṃ kammā-ṇaṃ purvāṃ duvvin(n)āṇaṃ<sup>10)</sup> duppāḍikāṃtāṇaṃ vēttā<sup>11)</sup> mukkho n' atthi āraittā<sup>12)</sup>, tavaśā vā jhosāttā<sup>13)</sup> aṭṭhārasamaṃ payaṃ bhavaṃ acaḥā; — silogā: jayā i cayaḥ dhammaṃ aṇijjo bhogakāraṇā | se taccha mutthie bāle āyā<sup>14)</sup> nā 'rabujjhaḥ || 1 ||; — v. 2-8 schliessen mit dem Refrain: *sa pacchā paritappaḥ; — schl.: || 17 || icc eva saṃ-passia buddhiṃ nava āyaṃ uvāyaṃ vīrihaṃ vāṇā | kāṇa vāyā adu māṇasera-ṇaṃ | tiguttagutto jīṇarayaṇaṃ ahiṭṭhijjā si tti bemi || (18) ||* Comm.: *ity evaṃ adhya-yaṇoktaṃ duḥprajīvitvādi saṃprekṣhya dṛiṣṭvā samyagbuddhyupeto naraḥ āyaṃ jīṇādeḥ upāyaṃ tatsūdhanaṃ prakāraṃ kālavīṇayādikāṃ . . vīṇāya . . triguptigupto jīṇapravacanaṃ adhitishṭhet.**

12 (20) 27<sup>b</sup>: *dritīyācūlā: vyākhyātaṃ prathamacūlādhyayaṇaṃ, dritīyaṃ ārabhyate; . . pūrvādhyayane sūdataḥ sthīrikaraṇaṃ uktaṃ, atra tu vīriktacārya 'cyate: . . cūlānāmādiḥ śaṭṭvidhā: dra(vya)to kukkuṭamayīrādīcūlo, īrdhvādhasṭīryakṣiddhi-sīmanṭaka merucūlā, kālato 'dhikamāsādiḥ, bhāvataḥ kṣayopacāmikavāt, tāṃ api tuṣābdād bhāvācūlāṃ kathayāmi, iyaṃ cūlā ṣrutāṃ vartate kāraṇe kāryopacārit, tac ca keralibhāṣitaṃ 'naṃtaram<sup>1)</sup> eva kevalīno 'ktam iti saḥalaṃ viṣeṣaṇaṃ . .*

*cūlāṃ tu pacakkhāmi suvaṃ keralibhāṣitaṃ | jaṃ suṇṭtu supamaṇaṃ dhamme uppaḍḍae māḥ || 1 ||; — schl.: appā hu khalu sayayaṃ rakkhāro | sarrīṇḍīehiṇṇ susa-māhīehiṇṇ | arakkhāṃ jāpahaṃ vevī | surakkhāṃ savraduhāṇa muccā tti bemi || 16 ||*

1) s. p. 812<sup>n-15</sup>; auch *ā* wird gelegentlich so behandelt.

2) *ihe 'ti jīṇapravacane; aradhānotprekṣhīṇā, utprekṣhitakāmena; anavadhāritena, anut-pravrajitena.*

3) *hayarāṣmīgajāṃkusaḥ potapatākābhūtāni, yathā hayādīnāṃ unmārgapra-erīttikāmānāṃ raṣm(y)ādyā nīyamaṇahetavaś tathā 'tāny api saṃyamād unmārgapraerīttikāmā-nāṃ sādīhānāṃ.*

4) *samyag eva saṃpraty upreṣhitavyāni.*

5) *he: haṃ C (1921).*

6) *adhamakālākhyaṇāṃ.*

7) *prāṇīnaḥ iti gāmyaṃ.*

8) *laghavaś tuchāḥ, itevāḥ alpakālāḥ.*

9) ? *athavā sātābahulā bhukteshe api bhogeshu punar api sukhaishīṇaḥ.*

10) *pūrvāṃ anyabhavā duṣcaritānāṃ; — duṣcīrṇa C.*

11) *vedayitvā, phalaṃ iti gāmyaṃ.*

12) *nā 'sty aredayitvā.*

13) *kṣhapayitvā, anaṣānāprāyaṣcittādinā vā . . tapasā pralayaṃ nītvā.*

14) *tyajati; anārya iva; mūrchitaḥ; āyati āgāṃikāṃ C.*

*Sijjambhavam*<sup>1)</sup> gaṇaharam | jñapaḍimādamsaṇeṇa paḍibuddham | Maṇagappiaram  
 dasavaikāliassa nijjūhagam<sup>2)</sup> vande || 17 || Maṇaga(m) paḍuvva<sup>3)</sup> Sijjambhavaṇa  
 nij(j)ūhiā dasajjhayaṇā | veāliā ya chaviā<sup>4)</sup> tanhā dasakāliam nāma || 18 || chae<sup>5)</sup>  
 māsehūṇ ahiām<sup>6)</sup> | ajjhaya(ṇa)m iṇaṇ nu ajja Maṇageṇam<sup>7)</sup> | chammāsāeriāu<sup>8)</sup>  
 a kīlao gaū samāhīe || 19 || āṇandua(m)suppasam kāhī<sup>9)</sup> Sijjambhava tāhīm<sup>10)</sup> therā |  
 Jasabhaddassa<sup>11)</sup> ya pucchā kahaṇā ya viāraṇā sa(m)ghe || 20 || itī cīdasaveāliā-  
 suakkhamdho sammatto || graṇthāgram 700 śloka ||

Comm. schl.: itī cī Haribhadrasūriviracitārīhadṛitter arucūrīr iya(m)  
 kṛitā likhitā Hemamaṇ (diese 3 aksh. sind ausgestrichen) graṇthāgram samkhyā 1800.

## 1920. Ms. or. fol. 1017.

Ein von Rājahañsopādhyāya in bhāshā (die Eingangsverse in Saṃskṛit)  
 verfaßter Commentar zum daṇavaikālikasūtra. Namens bālārabodha: — der Text  
 des sūtra wird im Comm. verschieden, bald stückweise, bald ganz, aufgeführt.

46 foll. (17 Z., à 45-56 aksh.); liśhitam Vaṇahedāgrāmamadhye | saṇvat 1662  
 varshe bhādravā va dī 13 somavāre graṇthāgram 2250 ślokasaṅkhyā.

Comm. beg.: cījñāya namaḥ | natvā cī Vurddhamānāya | praṇamānṛitaḥāline |  
 daṇavaikālikasūtram cī Cāyyambhavaśūribhīḥ || 1 || sādhrācāravicārādhyam | yat  
 kṛitam putrakāmyayā | bālārabodham adhunā | kāmam tasya tanomy aham || 2 || yug-  
 mam || iha graṇthanāi ādāi sarvaviḡṇuopaḥāntīnimittu māṅgalīkyarūpa cī Cāyyam-  
 bhavācārya prathanagāthā bolāi: dhammo maṅgalam ukkiṭṭham | dharmarūpī u  
 māṅgalīkyā utkrīṣṭāi kahījāi | . .

1 2<sup>b</sup>: — schl.: itī cī Kharataragachīya piḡya cī Jinarājaśūri<sup>12)</sup> vijayī

1) hierzu im Comm. eine lange, leider sehr incorrect vorliegende Legende: cī Su-  
 dharmācīshyo hi cī Jambū, tasya cī Prabhavas, tasya kadācit . . vājagṛīhe Cāyyambhavaṇ tīpṛam  
 (vī<sup>o</sup>) yajamānaṇ dṛīṣṭvā tatrā ḡgatyā . . . 2) nīr(v)yūhakaṇ.

3) Manakam ācṛitya nīr(v)yūdhāni pūreagatād [s. 16, 353] uddhyīya viracitāni, drumā-  
 pushpikādīni sabhīksheaṇtāni, vīkalanāṇ vīkālō sakalokhamḡaḥ ce ti tasmād vīkālē parāhṇe tī-  
 krāntatṛitīyaporushīrūpe sthāpitāni tasmād daṇavaikālikam nāma, daṇaokam vā vīkālē  
 nīrevṛitam daḥādhyayanānīrmāṇam ca, tasmād vaikālikam; — cf. vaikālika Abendgottesdienst  
 im Campakakathān. Sitzungsber. der Berl. Akad. 1883 p. 570. 4) lies: ḡhaviā; auch C  
 hat: vīkālavelāyām aṇtyacaturghatīkāsamaye sthāpitāni ekatra kṛitāni.

5) chahīm im Comm. 6) shaḡblīr māsaīr adhītam.

7) āryaḥ cā sau Manakaḥ ca. 8) °yari°: C hat: ārya Maṇavakasya shaṇ māsa  
 eva pravrajyākālāh. 9) āṇandācṛupātām akārshuh.

10) tasmīn kāle. 11) Yaḥobhadrasya ca Cāyyambhavaṇpradhānasya cīshyasya (°bhava-  
 sya pradhānaḥ!) gurvaḥcṛupātadarḡaṇeṇa kīm etad ācāryam itī vīsmītasya sataḥ pṛīchā. — Zu  
 Cāyyambhava, Maṇagapītar und Yaḥobhadra s. Therāvalī 3 bei Jacobi Kalpas. p. 78,  
 sowie Nandī. v. 25. 26. oben p. 673.

12) gemeint ist wohl derselbe Jinarāja (No. 55 der Patriarchenliste des Kharataragacha),  
 wie oben p. 264, da dessen Zeit († saṇv. 1461 nach Klatt l. c. 249<sup>b</sup>) besser paßt, als die



*ṣrī Rājahan̄sopādhyāyavirucite | Vañharāgotramaṇḍana ṣrī Māṇḍarājasam-*  
*abhyarthanā 2<sup>b</sup> yā ṣrīdaṣṣarāikālikābālārabodha drumapupphikādhyayanam pr. s.*

**2** 3<sup>b</sup> *sāmānyapūrvikādhyayanam*, — **3** 5<sup>a</sup> *sāmānyapūrvikādhyayanam (!) tṛtī-*  
*yam*. — **4** 16<sup>a</sup> *śaḍajīranikāya caturthādhyayanam*, — **5** 24<sup>b</sup> *piṇḍesaṇā (udd. 1 21<sup>b</sup>),*  
— **6** 28<sup>b</sup> *ṣrīdharmaarthakāma ajjhayanam*, — **7** 32<sup>a</sup> *suva(k)asuddhī ajjhayanam*, —  
**8** 35<sup>b</sup> *āyārappañhī ajjh.*, — **9** 41<sup>a</sup> *riṇayasamāhī (udd. 1 37<sup>a</sup>, 2 38<sup>b</sup>, 3 39<sup>b</sup>),* — **10** 42<sup>b</sup>  
*bhishū adhyayanam*, — **11** 44<sup>b</sup> *rativakkā cūlā*, — **12** 46<sup>a</sup> *dvitīyacūlikā*.

Die vier Schluß-Verse sind hier separat gezählt, und treten erst hinter dem Schluß der zweiten *cūlā* ein: *Sijjambhavam gaṇaharam | jīṇapaḍimādamṣaṇeṇa paḍi-*  
*baddham | Maṇagaṇiyavam dasakāhīyas(s)a | nij(j)ūhagam vande || 1 || Maṇaga(m) pa-*  
*ḍue(c)a Sijjambhavaṇe | nij(j)ūhīā das' ajjhayanā | reyāhīyā thariyā | tamhā dasakāhīyam*  
*mu || 2 || chahi māsehīm ahīam | ajjhayanam ūyam tu aj(j)a Maṇageṇa | cha(m)māsāyari-*  
*yāo | aha kālao samāhīe || 3 || āṇaṇḍamsup(p)āyam | kāhī Sijjambhava jāhī(m) therā |*  
*Jasabha(d)dassa yu puchā kahaṇā ya viāḷaṇā saṇdhe || 4 ||*

## 1921. Ms. or. fol. 1023<sup>a</sup>.

Auszug aus einem Comm. d. *dasaveāliā*, wohl auch, wie 1919, aus *Haribhadra*.

Von den 20 foll. (auch gezählt als 402-421) der Handschrift (22-26 Z., à 66-80 *aksh.*) gehören nur 1<sup>a</sup>–14<sup>b</sup>s hierher; für den eine *pākshikāvacīri* enthaltenden Rest (1023<sup>b</sup>) s. unten p. 821; — ohne Angabe des Schlusses der einzelnen *adhy-*  
*ayana*, die vielmehr nur durch die je neue Verszählung, resp. durch die am Beginn eines jeden *adhy.* hierauf eben bezüglichen Bemerkungen geschieden sind.

**1** 1<sup>a</sup>: *jayati vijitānyatājāḥ svāsurūdhīcāsevitaḥ ṣrīmān<sup>1</sup>) | vinūlas trāsavirahitas*  
*trīlokacim̄tamañir Vīrah || 1 || saṇhitūdishadrūthā vyākhyā: durgutau prapatantam āt-*  
*mānam dhārayatī ti dharmah, maṇgyate hitam anene ti maṇgalaṇ [s. p. 789],*  
*saṇyama āṣṣraṇavīrodhah, tāpayaty anekabhāvopāttam asṭṭaparakāram karma itī ta-*  
*paḥ || 1 || asamastapadābhīdhānam anumeye gṛhīdrumāṇām ahārūdishu pushpāny adhi-*  
*kṛitya viṣiṣṭasambāṇḍhapratīpādanārtham itī | tathā cā nyāyopāttarittadāne grahaṇam*  
*pratīkhiddham eva | āpībati n' eca nai'va klāmaya ti prīṇātī turpayatī || 2 || evam*  
*anena prakāreṇa ete ṣrāmyantī ti ṣruta(m) pasyamti ty a., te ca tāpasūdayo pi syuh*  
*. . || 3 || rayam ca vṛittīṇ bhikshām lipsyāmaḥ prāpayāmaḥ . . || 5 ||*

**2** (v. 6-16) 1<sup>b</sup>: *amaṇtarādhyayane dharmapraṣaṇiso ktā, asmin vakshyamāṇe*  
*ṣrāmānyapūrvākhye dhyayane dhṛitir ucyate, — tasya vaṇ tyāginah . . || 9 || ābhy-*  
*am̄taramanonigraha uktah, bhāyamanonigraharidhīm āha . . || 10 || saṇyama-*  
*gehātmano nīrgamārtham idaṇ cim̄tayet.*

dem Datum der Abschrift (*saṇvat* 1662) zu nahe liegende Zeit des nächsten dgl. *Jinarāja*  
No. 63 (*saṇvat* 1647–1699), der das *sūripadam* überhaupt erst *saṇvat* 1674 erlangte.

<sup>1</sup>) so beginnt nach Peterson Rep. 1884/86 p. 165 der Comm. des *Haribhadra*.

3 (v. 17-31) 2<sup>a</sup>: hier fehlt zwar eine Eingangsmarke: 2 u. 3 sind aber doch nicht als ein *adhy.* gerechnet, s. *navasu* im Eingang zu *adhy.* 10.

4 (Prosa-Theil bis 3<sup>b</sup>) 4<sup>b</sup>: *anaṃtarādhyayane sādhanā dhṛitir ācāre kāryā na tv anācāre ity uktam, sa ācārah śhaṭṭjīvanikā(ya)gocara iti sa ucyate.*

5 7<sup>a</sup>; udd. 1 (100 vv.) 6<sup>b</sup>: *pūrvādhyayane sādhor ācārah śhaṭṭjīvanāgocaradh-prāyag ity etad uktam, sa ca dharmakāye sati, taṃ tā (sa nā) 'hāraṃ vinā, sa ca sāvadyetarabhedah . . . — udd. 2 (v. 101-150): prathamoddeṣake eva yan no 'ktam prakrāntopayoga ta(d) drīṭīye darṣayam āha: prati-grahaṃ samlīhyam lepamaryādayā ālepaṃ, gaṃdhagrahaṇaṃ rasādhyupalakṣaṇārtham.*

6 8<sup>a</sup>: *pūrvādhyayane bhikṣhāvīṣoḍhir uktā, iha tu gocarapraviṣṭena satā svācārapriṣṭena tadrīdā 'pi na tatrai 'va vistarataḥ kathayitavyaḥ, apī tu ālaye guravo cā kathayanti 'ti vaktavyam ity āha, gaṇo 'stī 'ti gaṇinam ācāryam.*

7 9<sup>b</sup>: *anaṃtarādhyayane sādhrācāra uktah, iha tu rākyaçuddhir ucyate.*

8 10<sup>b</sup>: *anaṃtarādhyayane sādhanā nīravadyavacasā vaktavyam ity uktam, nīravadyam vacas tu ācāre bhavati, atas tam āha.*

9 12<sup>a</sup>: *sādhanā 'cāre yatnaḥ kāryaḥ | 2 (!) uktam pūrvādhyayane, ācāraṅgān eva vinayasampānno bhavati, ato 'tra vinaya ucyate, — udd. 1 11<sup>a</sup>, 2 11<sup>b</sup>, 3 12<sup>a</sup>, 4 12<sup>a</sup>.*

10 12<sup>b</sup>: *pūrvādhyayane vinaya uktah, iha tu eteshv eva navasv adhyayanār-theshu yaḥ sthūtaḥ sa bhikṣhuḥ.*

11 (Prosa bis 13<sup>a</sup>) 13<sup>b</sup>: *evam bhūto 'pi bhikṣhuḥ kadācit karmaparataṃtratvāt adutas tatsthīrīkaraṇārtham cūlādrayaṃ āha.*

12 14<sup>b</sup>: *cūḍāṃ tuṣabdaviṣeshātāṃ bhāvavcūḍāṃ, iyaṃ hi cūḍa ṣruta jñānaṃ vartate kāraṇe kāryopacārāt: — schl.: prabhūta(t)tvānām idam eva 'pakārakam atas tv ishṭa(m) tv etad iti | ṣṛīdaṣavaikālikāvācūri(h) samūptā.*

Das vierte *mūlasūtram*, *piṇḍanijjuttī*, *piṇḍaniryuktī*, s. 17, 80, 81, fehlt in der hiesigen Sammlung. — Bei Peterson Report 1882/83 p. 97, Nro. 166 ist eine ziemlich umfangreiche Handschrift davon verzeichnet, nämlich mit 139 foll. (4 Z., à 50 *akṣh.*), datierend aus *saṃvat* 1209; beg.: *oṃ namaḥ siddhebhyaḥ | piṇḍa uggamaṃ uppāyānesanā suṃjoyaṇappamāṇeyam*, — schl.: *nījaraphalā ajjhatthavisohijuttassa.*

Ebenso in Pet.'s Report 1884/86 p. 24. Diese letztere Handschrift enthält aber wohl einen verschiedenen Text, da ihr Umfang nur auf 8 Blätter (136-143) resp. 103 *gāthās* angegeben wird. Nähere Angaben fehlen.

Bei Kielhorn Report 1880/81 p. 26-29 findet sich eine *ṣishyahitā* genannte *vṛittī* der *piṇḍaniryuktī*, verfasst (*Vikr.*) 1160 von *Vīraganī*, mit 7671 *gr.*, auf 226 foll.; beg.: *namrāmreṣvarakīṛṭa . .* Der Einleitung zufolge (p. 28) ist die *piṇḍaniryuktī* eigentlich kein selbstständiges Werk, sondern nur der separat gestellte fünfte Abschnitt von *Bhadrabāhu's daṣakālikaniryuktī*, s. p. 807<sup>n.2</sup> (809).

## 7. Anderweit zum Siddhânta gerechnete Texte<sup>1)</sup>.

**1922.** Ms. or. fol. 1075<sup>a</sup>.

Die *oghanîryukti*: — s. 17, 61. 62. 82-84, oben p. 746. 776.

Blos Anfangsblatt, irriger Weise als Anfangsblatt einer *pâinna*-Sammlung fungierend, bricht in v. 57 ab, s. oben p. 622.

**1923.** Ms. or. fol. 1067.

Dasselbe Werk (= A), in (dem Schlufsvers zufolge) 1160 *gâhâ*; die Verszählung der Handschrift geht aber nur<sup>2)</sup> anscheinend so weit, factisch fehlen einige Verse zu 1160.

18 foll. (19 Z., à 67 *aksh.*); ohne Datum, resp. aber mit folgenden Angaben am Schlufs: *gañi Hitasamudra oghanîryuktîh siddhânta | sampûrña bhlekhañam cakre.*

Ich schliesse hier mit dem Folgenden an das oben p. 622 Mitgetheilte an: *sâmâyârî ohe | nâyajjhayañâm dîttîvâo a | loiyakappâsâi | anukamâ<sup>3)</sup> kâragâ caûro || 14 || bâlîñ' anukampâ | sañkhaḍḍikarañammi hoi<sup>4)</sup> gârîñam | omea bîyabhattam | raññâ dîñnam jañavayassa || 15 || evam therehîñ imâ | apâramâñña payavibhâgam tu | sâhîñ' anukampatthâ | uwayatthâ<sup>5)</sup> ohanîyyuttî || 16 || paḍilehanam ca piñdam | uvahî pamâñam aññiyayañavayyam | paḍisevañam âloaṇa jaha ya visohî suvîhîyâñam || 17 || âbhogamagganagavesaṇâ ya iohâ<sup>6)</sup> apoha paḍilehâ | pikkhañanirakkhañâ vi ya | âloapaloyañegatthâ || 18 ||, — schl.: *eso ha samâyârî kahiyâ bhe dhîe purisapannattâ samjamatavaḍḍhayañam nigrañthîñam maharîsîñam || 56 (30 B!) || eso shva samâyârî | jañjantto carañakarañam âuttâ | sâhî khavañti kamma(ñ) | anegabhavasaññiyam a<sup>7)</sup> || 56 (! sollte 57 sein: 31 B) || eso hu<sup>8)</sup> anugrahatthâ<sup>9)</sup> phudavîyadavisuddhavaññamâ innâ<sup>10)</sup> | ikkârasahîñ saehîñ satthîe<sup>11)</sup> hiehîñ<sup>12)</sup> sañgahiyâ || 1160 (sollte 58 sein: 1132 B) || oghanîryuktîh samâptâ<sup>13)</sup>.**

<sup>1)</sup> s. 17, 81-84.

<sup>2)</sup> in B (1924) hat der Text nur 1132 vv., in C (1925) 1138; resp. nach dem Schlufsvers in einem von Peterson Report 1884/86 p. 52 angeführten Mspt. (*samvat* 1284) hat er gar nur 1108 vv.; ebenso in einem undatirten Mspt. Report 1882/83 p. 97 (wo aber hinter den Schlufs-Versen die Zahl 1156 steht!). Der Text beg. am letzten Orte nicht wie hier (s. p. 622): *arihañte vandittâ*, sondern: *duvîh'ovakkamakâlo sâmacârî ahâyañam e' eva*. Es ist dies ein als Anfangsvers etwas auffälliger Vers (Schlufsvers in *Âr.* 6, 88 s. oben p. 746. 770).

<sup>3)</sup> °*kkamâ* B.      <sup>4)</sup> *hoa* B.      <sup>5)</sup> *uvâ*° B.      <sup>6)</sup> das *o* ist unsicher; *ihâ a* B.

<sup>7)</sup> *eyam sâmayârîñ jañjantâ . . . °ciyam añañtam* B.      <sup>8)</sup> fehlt B, und bei Pet. beide Male.      <sup>9)</sup> °*tthâ* B.      <sup>10)</sup> *inam o* bei Pet. beide Male.      <sup>11)</sup> *satthia* B.

<sup>12)</sup> *ekkârasasahîñ* (resp. °*sahîñ saehîñ*) *aṭṭhahîñ ahiehîñ* Pet. 82 83 beide Male.

<sup>13)</sup> *ohanîyyuttî sammattâ* B.



## 1924. Ms. or. fol. 720.

Dasselbe Werk (= B), nebst einer *avacūri* zu einem anonymen Comm. (des *Droṇa*, nach C); der Text hat hier, der eigenen Verszählung nach, nur 1132 vv.

48 foll. (10-17 Z. Text, à 38 *aksh.*, und 1-8 Z. Comm., à 47 *aksh.* darüber und darunter, resp. 23-26 Z. Comm., à 15 *aksh.* zu beiden Seiten): — *graṃ 5050 sasūtram ṣri Somarimalasūri* (der Name ist weiß übertüncht, aber lesbar) *bhīr likhā-pitaṃ samvat 1598 varshe jyeshṭha va di 13 dine bhṛiguśare revatyām iti bhadrāṇ.*

Schol. beg.: *prakramto 'yam āvaṣyakānuyogas, tatra sāmāyikādhyayanam anavartate, tasya catvāry anuyogadvārāṇi: upakramo nīkshepo 'nugamo nayah; ādyau dvār uktau; anugamo drīdhā<sup>1)</sup>: niryuktyanugamaḥ sūtrānugamaḥ ca; ādyas trīdhā: nīkshepo-podghāta-sūtrasparṣiniryuktyanugamabhedāt, sūtrasparṣiniryuktyanugamo 'nugato vakshyamāṇaḥ ca, upodghātaniryuktyanugamas tv ābhyāṃ dvāragāthābhyāṃ anugamāryah<sup>2)</sup>: uddese<sup>3)</sup> nirdeṣe ityādi, asya gāthādravyasya samudāyārtho 'bhīhito, 'dhanā 'vayavārtho 'mwartate, tatrā 'pi kāladvārāvayavārthah, tatpratipādanārtham idam pratīdvāragāthāsūtram upanyastam: darve atṭha ahāuya<sup>4)</sup> ityādi, asyā 'pi samudāyārtho vyākhyāto, 'dhanā 'vayavārthah, tatrā 'py upakramakālābhīdhānārtham idam gāthāsūtram āha (Āv. N. 6, 88)<sup>5)</sup>: duriho 'rakkamakālo sāmāyārī ahāuam 'c'eva | sāmāyārī tivihā ohe dasahā payaribhāgo (ge C) || 1 || tatro 'pakrama iti upe 'ti sāmāpyena kramāṇam upakramo, dīrasthasya samāpānayanam ity a., tatro 'pakramakālo dvīdhā: sāmācāryupakramakālo yathāyushkopakramakālaḥ ca, tatrā 'dyas trīdhā: oghasāmācāry-upakramakālah daḍadhāsāmācāryupakramakālah padavibhāgasāmācāryupakramakālaḥ ca: tatra oghasāmācāry (rī C) oghaniryuktiḥ. daḍadhāsāmācārī: icchā micche 'tyādi (Āv. N. 7, 1), padavibhāgasāmācārī kalparvavahārau; tatrau 'ghasāmācārī padavibhāgasāmācārī ca navamapūrvāṃtarvartī trītiyaṃ sāmācārīvastv asti, tatrā 'pi viṇṇatitamāt prābhṛitāt sādhanugrahārtham<sup>6)</sup> Bhadrabāhusvāmīnā<sup>7)</sup> nīr(v)yūga<sup>8)</sup>: daḍadhā-sāmācārī punar uttarādhyayanebhyo nīr(v)yūdhā: icchā micche<sup>9)</sup> 'tyādikā; tatrai 'ra tad<sup>10)</sup> upakramāṇam viṇṇatīvarshaparyāyasya<sup>11)</sup> drīshṭivādo dīyate nā 'rata iti | iyaṃ tu prathamadīvasa eva dīyate prabhītatadīvasalabhyā satī svalpadīvasalabhyā kṛite 'ty a. | evaṃ padavibhāgasāmācārī daḍadhāsāmācāry apī 'ti; tatrau 'ghasāmācārī tāvad abhīdhīyate, 'syāḥ ca mahārthatrāt kathāṃcīc chāstrāṃ taratvā(c cā)<sup>12)</sup> 'cārya maṃgalam āha. tat tu<sup>13)</sup> nāmādībhedenā caturdhā nāmasthāpane sugame dravyamaṃgalam*

<sup>1)</sup> *de*° C (= 1925); — s. p. 713. 766. 777. <sup>2)</sup> *Āv. Nijj.* 2, 62. 63. <sup>3)</sup> s. p. 713. 744. 747. 768. 792. <sup>4)</sup> *atṭha hāhoa* C. <sup>5)</sup> s. p. 746. 770-1. 16, 48. 62. <sup>6)</sup> *sādhanām anu*° C.

<sup>7)</sup> da in v. 1 nicht nur die *caturdaṣapūrvīn*, deren Letzter *Bhadrab.* ist, sondern auch die *daṣapūrvīn*, die bis auf *Vajra* hinab gehen, verehrt werden, so kann die *oghaniryukti* erst geranne Zeit nach *Vajra* verfasst sein. <sup>8)</sup> °*dhā* C. <sup>9)</sup> s. p. 726. 17, 62. <sup>10)</sup> *tatrāitad* C.

<sup>11)</sup> *paryāyasya* C; — cf. 16, 224. <sup>12)</sup> °*c cā* aus C. <sup>13)</sup> *tat tu* bis *namaskāram āha* f. C.

*dadhyañi tac cá 'naikântikam anâtyamti(kam) ca, bhâramamgalañ arhadâdinamas-  
kârah, tac ca aikântikam âtyamtikam ca tad. anena sambandhena samâtyâtasyâ 'sya  
granthasya pûrvañ namaskâram âha: arihante 'ti, vyâkhyâ: sâ ca samhitâdibhedena  
shadvîdhâ bhavati [statt: sâ ca . . hat C. cf. p. 714. 753. 775. 807: samhitâ ca padam  
ca 'va padârthah padavîgrahah | câlanâ pratyavasthânâñ vyâkhyâ tamtra-  
sya shadvîdhâ || 1 || asyâ 'rthah: tatra samhitâ] askhalitapadoccarañam samhitâ: pada-  
vîbhâgah padâni [statt p. p. hat C: padam prakṛitipratyayanîshpamarîbhaktyamta-  
çabdarîpan]: padânâñ arthah padârthah [in C: padârthah padânâñ râkyârthâ-  
bhûtânâñ arthakathocan]; padavîgrahas tu samâsabhûñji padâni [in C: padavîgra-  
hah samârambhabhûñjâñ padânâñ ekavâkyakarañam: câlanâ pûrvapakshâçamkâ, pra-  
tyavasthânâñ nîrûkarañena svapakshasthâpanâñ: ity etâni sthânâny atra kramena  
darçyamte]: samhitâdîni svayam abhyûhyâni, câlanâ pratipâdyate: — evañ vyâ-  
khyâte saty âha parah [sati para âha C]: sarre 'yam gâthâ na ghatate, yud  
uta namaskâro 'pi samkshepenai 'vâ 'bhûdhâtaryâ<sup>1)</sup>, na cá 'sau samkshepena, api tv  
arhannamaskâra eva keralam<sup>2)</sup> samkshepena bhavati, sa eva kartavyo na catur-  
daçapûrvadhârâdinâñ<sup>3)</sup>, atha kriyate evañ tarhi ekaikasya vyakteh sa kartavyâ<sup>4)</sup>,  
kim daçapûrvâdinamaskâreñe 'ti, caturdaçapûrva<sup>5)</sup>namaskâreñai 'va çeshânâñ  
gatârthavât, atha bhedena kriyate evañ tarhi trayodaçapûrvyâdinâñ ekaikam-  
pûrvahânyâ<sup>6)</sup> tâvad yâvat pûrvadaçakedharânâñ<sup>7)</sup> ity: utro 'cyate: yud uktam  
tad ayuktam<sup>8)</sup>, samkshepagramtho 'yam, tenai 'va lakshunenai<sup>9)</sup> 'ttham sâmanyenâ  
'rhatâñ namaskâro 'bhûto na viçeshenai 'kaikasya tîrthakṛitah, tathâ hi (hi f. C)  
bhagavatâñ upakârîvân namaskârah kriyate, ye<sup>10)</sup> caturdaçapûrvîñas te 'py upa-  
kârakâ yate<sup>11)</sup>: 'rthas tîrthakârah sûtrataç caturdaçapûrvîñah<sup>12)</sup>, atharâ vyavahîto-  
pakâratrenâ 'rhatô 'syâ 'câryasyâ 'vyavahîtopakâratrena<sup>13)</sup> caturdaçapûrvîñâñ  
namaskârah kṛitah: yac co 'ktam: caturdaçapûrvâdinamaskâreñai 'va vi<sup>14)</sup> çeshânâñ  
(çeshânâñ C) bhavishyati kim daçapûrvîñâñ prathamabhedena<sup>15)</sup> tarhi trayodaça-  
pûrv(y)âdinâñ api tad asâdhu, yato daçapûrvadhârâ apy upakârakâ upâmgâdi<sup>16)</sup>-  
samgrahanyparacanenâ<sup>17)</sup> 'thâ<sup>18)</sup> 'syâñ arasarpînyâñ caturdaçapûrvy-enamtarâñ<sup>19)</sup>  
daçapûrvîñas eva jâtâh, na trayodaçapûrvîñas e(thâ C)vâ 'nyat prayojanâñ catur-  
daçapûrvîñas daçapûrvîñas ca nîyamena 'va samyugdṛishṭaya iti pradarçanârtham<sup>20)</sup> na-  
maskârah<sup>21)</sup>: punar apy âha: guñâdhikasya vañdanam da nva camasya<sup>22)</sup> Bhudra-*

1) °vyañ C. 2) °tañ C. 3) °râdinamaskârah C. 4) vakteh sa kartavyah C.

5) pûrvî C. 6) ekaika C. 7) pûrvaikadeçadhârîñâñ C.

8) utro 'cyate: nai 'vam, yenai 'va C. 9) °ñene C. 10) ye ca C. 11) yato C.

12) pûrvîçânâdhârâñ C. 13) 'rhatô 'vyavahîtenâ 'syâ 'câryasya C.

14) vi fehlt C. 15) daçapûrvyâdinamaskâreñas, athâ 'bhedena C.

16) dînâñ C. 17) °canena hetunâ C; — cf. 17, 84. 18) atharâ C.

19) an° C. 20) jnâpanâ° C. 21) na° fehlt C.

22) °danâñ kâryam, na tv (oder nanv) adhamasya C (adhama, moderu).

*bāhusvāmināç<sup>1)</sup> caturdaçapūrvitrā(d C, °rvibhyo?) daçapūrvyādayo nyūndāḥ, nai*  
*'va(m C), guṇādrikā era te, 'ryavachittigūṇakāratrād, ato<sup>2)</sup> na doshaḥ: kimartham*  
*ekādaçāṅgasūtrārthadhārukāṇām iti cet, ucyate. iha caraṇakaraṇātmikā (o)gha-*  
*niryuktir, ekādaçāṅgasūtrārthadhāriṇaç caraṇakaraṇavaṇto, 'ne na doshaḥ<sup>3)</sup> . . . —*  
 sehl.: esā° || 1130 || eam° || 31 || esā° || 1132 || *iti çrī oghaniryuktyavacūriḥ samāptā.*

### 1925. Ms. or. fol. 1068.

Dieselbe *avacūri* (= C) mit allerhand Differenzen jedoch, bald voller, bald kürzer: der Commentar (*vyūti*), zu dem sie gehört, wird hier am Schlufs bezeichnet als das Werk des *Droṇācārya*<sup>4)</sup>, und die *avacūri* selbst als das *saṃvat* 1439 (AD 1388) abgefafste Werk des *Jnānasāgara*, Schülers des *Devasuṇḍara*<sup>5)</sup>. Die Verszählung schließt hier mit 1138 ab: vom Text nur die *pratīka*.

29 foll. (23 Z., à 78 aksh.); — *saṃvat* 1493 *varshe kārṭti* (ausgestrichen) *āçrīna-*  
*çuklapūrvīmā-dīne sampūrvīkṛitā çrīmadūjamañjanavācanakṛite likhitā ciraṃ jayātāt |*  
*çivam astu çriçramaṇasaṃghasya ||*

Sehl.: *esā° spashṭā || 36 || evam° spashṭā || 37 || esā° spashṭā || 38 || çrī Droṇā-*  
*cāryakṛitavṛitteḥ kṛitā çrīmad oghaniryukti-avacūriḥ sampūrvā || çrīmat Tapā-*  
*gaṇanabhōṅgaṇabhāskarābha çrī Devasuṇḍarayugottamapādūkānām | çishyair jīnā-*  
*gamasudhāmbudhīlacittaiḥ çrī Jnānasāgaragurūttamanāmadheyaiḥ || 1 || nidhi-*  
*-rahni-manu 1439 mite 'bde 'vacūrvir eshā kṛitau 'ghaniryukteḥ | svaparopakṛiti-*  
*kṛite tad -vivṛiter upari sphuṭā jayātāt || 2 || ity aughaniryukti avacūrvīpra-*  
*çastir iyaṃ ||*

### 1926. Ms. or. fol. 730.

Das *pākshikasūtram*, in Prosa und Versen: ein Bekenntniß zu den fünf *mahāvratā* und ein *suakittāṇam*, resp. Aufzählung der einzelnen Bestandtheile des *çrutāṃ*: — s. 16, 223, 17, 85.

11 foll. (13 Z., à 36 aksh.); — *saṃvat* 1841 *mite | posha va di 2 dīne | sūrya-*  
*vāre çrīmacchrī vṛihat Kharataraga chādhiçvara | jaṃgamayugapradhāna | bhottā-*  
*raka | çrī105çriçrī Jinalābhasūrijikānām<sup>6)</sup> çishya vā | Rājadharmmagāṇi tatçishya*  
*paṃ | Amṛitakīrttimuni tatçishya Laghuciraṃjīvī | Devacaṇḍrapaṭhanahetare |*  
*çrī Pālinagarainadhye ||* Randbezeichnung: *pākshīsūtra*.

a. *mahāvratocçaraṇaṃ 9<sup>b)</sup>: titthamkare atitthe atitthasiddhe ya titthasiddhe ya |*  
*siddhe ya jīverisī maha-risī ya nāṇaṃ ca vaṇḍāmi || 1 || je ya imāṃ guṇarayaṇasāyaraṇaṃ*  
*iva rāhiṇa tinuasamsāra | te maṅgalaṃ karittā aham avi ārāhaṇābhimuho || 2 || mama*

<sup>1)</sup> s. oben p. 819<sup>n.7</sup>; hier liegt ein richtiges Gefühl zu Grunde. <sup>2)</sup> bloß °trāt C.

<sup>3)</sup> 'to 'doshaḥ C. <sup>4)</sup> lebte *saṃvat* 1120, s. 16, 277, 17, 83; oben p. 401. 463. 482.

<sup>5)</sup> s. oben p. 805: — nach Klatt l. c. 255<sup>b</sup> lebte *Devasuṇḍara saṃvat* 1396 fg., während *Jnānasāgara* 1405-60. <sup>6)</sup> nach Klatt l. c. 250<sup>b</sup> lebte *Jinalābh. saṃv.* 1784-1834.



*maṅgalam arihaṃtā siddhā sâhū suyaṃ ca dhammo ya | khamṭṭi gutṭi nutṭi aḷḷaraya māddavaṇ e' eva || 3 || logaṇṇi saṃjaya jāṃ karaṇṭi paramarisidesiyam uyāraṃ | aham avi vatṭhio taṃ mahavvaya-uccāraṇaṃ kâṃṃ || 4 || se kiṃ taṃ mahavvaya-uccāraṇaṃ<sup>1)</sup>?*  
*maṅṇā paṃcavihā paṇṇattā, rāibhoyaṇaveramaṇa chaṭṭhā, taṃ jahā: sarvāo pāṇāivāyāo veramaṇaṃ. s. musārayāo v., s. adinnādānāo v., s. mehuṇāo v., s. pariggahāo v., s. rāibhoyaṇāo v.: tattha khalu paḍhame bhaṇṭe mahavvāe: pāṇāivāyāo v., sarvaṃ bhaṇṭe pāṇāivāyaṃ paccakkhāmi, se suhumaṃ vā bhāyaṃ vā, tasmaṃ vā thāvāraṃ vā, — 2<sup>b</sup> ahā 'rare docce bhaṇṭe mahavvāe: musārayāo veṅṇaṃ. sarvaṃ bhaṇṭe musāvāyaṃ paccakkhāmi, se kohā vā lohā vā . . , — 3<sup>b</sup> ahā 'rare tacce mahavvāe: adinnādānāo v., sarvaṃ bh. adinnādānaṃ p., se gāme vā nagare vā, — 4<sup>b</sup> ahā 'rare caṭṭhe m.: mehuṇāo v., sarvaṃ bh. mehuṇaṃ p., se divvaṃ vā māṇusaṃ vā tirakkhājōyaṇiyaṃ vā, — 5<sup>b</sup> ahā 'rare paṃcame bh. m.: pariggahāo v., sarvaṃ bh. pariggahaṃ p., se appaṃ vā bahaṃ vā aṇṇaṃ vā thūlaṃ vā, — 6<sup>b</sup> ahā 'rare chaṭṭhe bhaṇṭe vāe: rāibhoyaṇāo v., sarvaṃ bh. rāibhoyaṇaṃ p., se asaṇaṃ vā pāṇaṃ vā, khāmaṃ vā sāmāṃ vā, — schliesst sich auf 7<sup>b</sup> – 9<sup>a</sup> 43 āryā hierüber, in drei Gruppen gezählt (13, 7 und 23 vv.), beg.: *ice eyāṃ paṃca mahavv. . . : āliyaṃvārasaṃ . . . und: sārājōjōgaṃ egaṃ . . . schl.: || 23 || ice eyaṃ mahavvaya-uccāraṇaṃ thirattaṃ sa-* (1) *luddharaṇaṃ dhābalaṃ vavasāo sāhaṇṭho pūvaivāraṇaṃ . . paramatṭho uttamatṭho, esa tittamaṃkarehiṃ rāirāgadosa-mahaṇehiṃ desio pavayaṇassa sāro cha(j)jīvaṇi-kāyaṃjamaṃ uvāsiyaṃ tilukkasukkayaṃ thānaṃ aḷḷhuvagayā, namo tṭhu te siddha buddha mutta nīraya nissama māṇamāraṇa (?) gūṇarayaṇasīyaram aṇṇantaṃ appame 9<sup>b</sup> ya namo tṭhu te mahā Mahāvīra Vaddhamāṇasāmiṃssa namo tṭhu te ariho namo tṭhu te bhagavao tṭi kattu.**

**b.** *ṣrutokīrtanaṃ 11<sup>b</sup>: esa khalu mahavvaya-uccāraṇā kayā, icchāno suttakittaṇaṃ kâṃṃ: namo tesiṃ khamāsamaṇāṇaṃ jehiṃ imāṃ vāiyaṃ chavviyaṃ āvassayaṃ bhagavaṃtaṃ, taṃ jahā: sāmāiyaṃ 1 caūvvisatthao 2 vaṃḍaṇayaṃ 3 paḍikkamaṇaṃ 4 kâṇṣaḷḷo 5 paccakkhāṇaṃ 6. sarvehiṃ pi eyaṃmi chavvihe āvassae bhagavaṃte sasutte sa-atthe sa-ggaṇṭthe sa-vaṇṇijjuttie sa-saṃghaṇṭie je guṇā vā bhāvā vā . . te bhāve saddahāmo . . aṇṭo pakkhassa<sup>2)</sup> jaṃ vāiyaṃ paḍḍhiyaṃ paritṭ(h)iyaṃ pucchīyaṃ . . tassa dukkhakkhayaie . . tṭi kattu . . tassa āloemo vasaṃpajjattāṇaṃ vīhāraṃmi: aṇṭo pakkhassa<sup>2)</sup> jaṃ na vāiyaṃ na paḍḍhiyaṃ . . tassa-micchāmi dukkaduṃ<sup>3)</sup>: — namo tesiṃ khamāsamaṇāṇaṃ jehiṃ imāṃ vāiyaṃ aṅga-bāhira(ṃ) kālīyaṃ (ukk<sup>o</sup>!) bhagavaṃtaṃ, taṃ jahā: dasaveyāliyaṃ<sup>4)</sup>, kappayā-kappiyaṃ, eullakappasuyaṃ, mahākappasuyaṃ uvāvāiyaṃ rāyapaseṇi 10<sup>a</sup> yaṃ jīvaḷḷhigamo paṇṇaraṇā mahāpaṇṇaraṇā naṇḍi aṇṇogadārāo devīṃ-*

1) cf. das vierte Capitel des *dasaveḷḷia*, oben p. 808. 443. 509; — **16**, 300<sup>n.3</sup>.

2) hiervon der Name *pākshika*? 3) s. p. 740.

4) s. die Parallelstelle in der *Nandi*, oben p. 678-79, resp. **17**, 11 fg. 87 fg.

dīthui taṃdulaveyāliyaṃ caṃdāvijjīyaṃ pamāyap(p)amāyaṃ porasaṃ maṃḍala(ṃ)  
maṃḍalappaveso gaṇivajjā vijjācāraṇavīṇacchao jhāṇaribhatti maraṇaribhatti āyavisohi  
saṃlehaṇāsuyaṃ viyārayasuyaṃ vihārakappo caraṇavisohi āurapaccakkhāṇaṃ mahā-  
paccakkhāṇaṃ. sarvehiṃ pi eyaṃmi aṃgubāhire ukkālīe bhagavaṃte sasutte saatthe  
saggaṃthe saṃvijjūtīe sasamgahaṇīe je gṃḍā vā bhāvā vā . . . tassa-m-icchāmi dukka-  
ḍaṃ: — namo tesiṃ khamāsamaṇāṇaṃ jehiṃ imaṃ vāyūṃ aṃgubāhirayaṃ kālīyaṃ  
bhagavaṃtaṃ, taṃ jahā: uttarajjhayaṇāṃ dasāo kappo varahāro isibhā-

10<sup>b</sup> siyāṃ nissīthaṃ mahānisīthaṃ jaṃbuddīrapaṇṇattī sūrapaṇṇattī  
caṃḍapaṇṇattī divasārapaṇṇattī khuddīyāvīmāṇapaṇṇattī mahā(ḷ)iyā vimāṇapaṇ-  
ṇattī aṃgacūliyā vaṃgacūliyā vivāhacūliyā aruṇoravāe varuṇoravāe garuḍoravāe resā-  
maṇoravāe velaṇḍharoravāe devīṇdoravāe utthāṇasue samutthāṇasue nāgapariyāvaliyāo  
nirayāvaliyāo kvappiyāo kappavaḍaṃsiyāo pupphiyāo pupphucūliyāo Vanhī-  
dasāo āsīvisabhāraṇāo dīthīvisabhāraṇāo cāraṇasamaṇabhāraṇāo mahāsurīabhāraṇāo  
teaginīsaggā ṇaṃ(!), sarvehiṃ pi eyaṃmi aṃgabāhirīe kālīe bhagavaṃte sasutte saatthe  
sagaṃthe saṃvijjūtīe sasamgahīṇīe je gṃḍā je bhāvā . . . 11<sup>a</sup> . . . tassa-m-icchāmi dukka-  
ḍaṃ: — namo tesiṃ khamāsamaṇāṇaṃ jehiṃ imaṃ vāyūṃ duvālasaṃgaṃ gaṇi-  
pīḍagaṃ taṃ jahā: āyāro sūyagaḍo thāṇaṃ samarāo vivāhapaṇṇattī nāyā-  
dhammakahāo urāsugadasāo aṃtagaḍadasāo aṇuttaroravādi(ya)dasāo paṇ-  
hāvāgaraṇaṃ vivāgasuo dīthīvāo, sarvehiṃ pi eyaṃmi duvālasaṃge gaṇipīḍage bhaga-  
vaṃte sasutte . . . tassa-m-icchāmi dukkaḍaṃ: — suḍevayā bhagavā nāṇāvaraṇī 11<sup>b</sup>  
yakammaṃghāyaṃ tesiṃ khaveo sayayaṃ jesiṃ suyasāyare bhattī, iti cṛīpākshika-  
sūtraṃ samāptaṃ ||

## 1927. Ms. or. fol. 1023<sup>b</sup>.

avacūri zu einer vṛitti des Yaçobhadra<sup>1)</sup> zum pākshikasūtra.

fol. 14<sup>b</sup> bis 20<sup>b</sup> (415—21), s. oben p. 814 bei 1921: vom Text nur die pratīka.

tīthaṃ | °caçabdād atīnāgatādīn | tīrthaṃ vībhaktīryatyayāt, pāthāṃtarato vā  
'tīthaṃ ti, atīthabuddhe ya ti, pāthāṃtaraṃ vā atīrthe buddhī jātīsmaraṇādīnā  
labdhamuktīmārgāḥ, siddhā vā jātīsmaraṇādīnāi'ra dagdhakarmāṇo tīrthasiddhāḥ,  
cṛīyate: Svīdhiprabhṛitīnāṃ tīrthakṛitāṃ saptasv aṃtareshu dharmavyavachedaḥ<sup>2)</sup>,  
Marudevyādayo vā tīrthasiddhāḥ, tīrthe sati siddhā nirvṛit(t)āḥ buddhā cā paramārthaṃ  
jñātavaṃtaḥ Jaṃbūsvāmyādīvat | siddhī tī, iha tīrthātīrthasiddhabhedavṛaye sarva-  
siddhānāṃ aṃtarbhāve pi ajñātājñāpanāya çeṣa 13 bhedusiddhasaṃgrahārthaṃ siddha-  
grahaṇaṃ, te ca 15: jīṇa 1 ajīṇa 2 thītītha 3 tītha 4 gīḥi 5 anna 6 salīṅga 7 thī 8 naru 9

<sup>1)</sup> so heißen u. A. der Bruder des Nemicandra, Zeitgenosse des Abhayadeva († sam-  
vat 1135), s. Klatt l. c. 253<sup>b</sup>, resp. der Verf. eines paccakkhāṇasāraṇaṃ, s. Peterson Re-  
port 1882/83 p. 76; — im Rep. 1884/86 p. 128—130 verzeichnet Pet. resp. die vṛitti eines  
Yaçodeva, verfaßt unter König Jayasīṃha samvat 1180 »Aṇahīlapāṭakanagare . . . Nemi-  
caṃdrasahitāyāṃ . . . çāḷāyāṃ«. <sup>2)</sup> s. 16, 211 fg. oben p. 443.

*napuṃsā* 10 *patteya* 11 *sayambuddhā* 12 *buddhabohi* 13 *kva* (!) 14 *nikkāya* 15<sup>1)</sup> ||, — *jāghonyato rajoharaṇamukharastrikārūpo dvivāḍha upadhīh, . . . tinn' eva payatthāgā rayaharaṇam c' eva hoi muhapattī | eso divālasaviho uvahī jīṇakappiyāṇam ||*

Die ersten 4 vv. werden bis 15<sup>a</sup> erklärt, die 6 §§ über die *mahāvratā* bis 16<sup>b</sup>, sodann v. 1-13, v. 14-20 (ganz kurz) *ibid.*, v. 21-43 bis 18<sup>b</sup>; — || 43 || *atha mahāvratocāraṇāṃ niigamayann āhu: icc eijaṃ ma<sup>o</sup>, — yathā mahāvratocāraṇam karmakshayāya tathā ṣruto* 19<sup>a</sup> *tkīrtanam api karmakshayāya, atah ṣrutotkīrtanam āhu: esā<sup>o</sup>, eshā khulu mahāvratocāraṇā, sāmpratam ichāmo bhilāshāmāḥ ṣrutotkīrtanam, tat ṣrutam dvivāḍha: aṃgapravishṭa(m a)ṃgabāhyam ca, — schl.: itī ṣrīpākshikāvacūriḥ, ṣrīCaṃdrasūriṣhyahṣrī Yaṣobhadrasūrikṛitavṛittito likhitā || ṣrī || cha . .*

### 1928. Ms. or. fol. 1078.

Fragment eines im *upāṅga*-Styl gehaltenen Prosa-Textes legendarischen Inhalts (die erste Legende betrifft neben dem *tithayara* auch dessen Mutter!).

7 foll. (15 Z., à 47 *aksh.*): bricht ab mit 7<sup>b</sup> 10; modern: — die 6 ersten foll. mit der Randmarke: *chapanakumārīpa<sup>o</sup>* oder <sup>o</sup>*mārīu<sup>2)</sup>*, das 7<sup>te</sup> Bl. mit: *īṃdra adhikāra* (daher auf dem Umschlag: *īṃdrādhikāra*); sehr incorrect.

*chapanakumārī adhikāra lishīya ichāi || teyaṃ kāleṇam, teyaṃ samaeṇam | ahologavaccarānya | atṭha disākumārīu mahattariyāu, saehim saehim, pāsahyaradaṃsachim, patteyaṃ 2 caūhim sāmāṇiyasāhassihim, caūhim mahattariyāhim, saparivārāhim, sattahim, anēhim 2, solasuehim, ātarakkhadevasāhassēhim, an(n)ehi ya bahuhim derehim devīhim, vāṃp,a-m-aṃttarehi ya siddhasamparivudā, mahayā 2 natṭu-gāyatamtitālarāyaraveṇam, jīrabhogabhogāim bhūṃjamāṇā viharāi. tam jahā: Bhogaṃkarā 1. Bhogaraū 2, Subhoga 3, Bhogamāhī 4 | Toyadhārā 5, Vicittā ya 6, Puppamālā 7, Aṇḍiyā 8 ||: tate ṇam tāsīm ahologavaccarānya | atṭha disākumārī | mahattariyāṇam jaṃmanāmahimam karatū ya, taṃ gachāmā ṇam, amhe vi bhagarāi jaṃmanāmahimam karemo ti kat(t)u, evaṃ rayāsī: patte(yaṃ) patteyaṃ ābhoge dere saddāvei sa(d)dūrī(t)tā evaṃ bayāsī: shippāim eva, bho derāṇampīyā aṇegakhambhae samniritthe, līlattṭhē vāṃ vimānavarāraū<sup>3)</sup> bhāniyavvo jāva jōyāvaricchī(ṇ)e divve jāṇavimāṇe viuvva-ha 2. eyam āṇat(t)iyāṃ ppacappīṇaha, tate ṇam te ābhūgī derā aṇegakhambha jāva paccap(p)piṇamti. tate ṇam tū ahologavattar(v)āu, atṭha disākumārī mahattariyāu, hatṭha tuttṭhā, patteyaṃ 2, caūhim sāmāṇiyasāhassihim, . . te divve jāṇavimāṇāu duruhamti 2 . . , jeṇ' eva bhagavaū tithayarassa jaṃmanagare, jeṇ' eva bh. jaṃmabhavaṇam, teṇ' eva uvāgachamti, . . jeṇ' eva bhagarāi tithayare tithayarāmūyā ya teṇ' eva uvāgachāi, . . evaṃ bayāsī: namo`thu ttate rāyaṇakṛitthi(kuchī?) 1<sup>b</sup> dhā(rā)e jagatta(ya)ppadivāe*

<sup>1)</sup> vgl. *Navatattva* v. 30.

<sup>2)</sup> gemeint sind die je 8 *disākumārī* der 7 Himmelsstriche: *ahologa*, *uḍḍhaloga*, *paratthima*, *dāhīna*, *paccatthima*, *uttaralla* und *vidisa* (2<sup>a</sup>).

<sup>3)</sup> s. *Rāyapp.* Calc. ed. p. 43. 46. 58–60 (Leumann).



sarvajagamangalassa cakkhuputtassa, — 4<sup>b</sup> jahâ Râjapaseñîe. — . . . jeñ' eva tîthayaram tîthayaramâyâ ten' eva tikhutto âyâhînam payâhînam karei karittâ bhagavañ tîthayaram tîthayaramâyâ âloe parañâma karei karittâ, evam bayâsî 5<sup>a</sup> namo tthu tuhe rayanakukhadhârâe . . ., — 7<sup>a</sup> tae ñam se sakke derimula devarâyâ bhagavañ tîthayarassa, caüdisam cattâri dharalavasashe rivv(r)âittâ, — 7<sup>b</sup> tae ñam se âbhinge deve pacap(p)inâti, tae ñam te bahave bhavañarâi rânavâmtarâ joesâyâ vemâñâyâ bhagavañ tîthayarassa ja(m)manam mahîmam karei karittâ jeñ' eva Na(m)dîssare ðive, ten' eva urâgachamti 2 atthâhîyâ mahâmâ karittâ jâm eva disam pâyabhîyâ tâm eva disam paðigayâ || chu || (bricht ab).

## 8. Der Siddhânta der Digambara.

Nach den in R. G. Bhândârkar's Report über 1883/84 (Bombay 1887) p. 106—110. 393—398 aus *Sakalakîrti's* (about 1520 *samvat*) *tattvârthasârâdîpikâ* Cap. 1<sup>1)</sup> mitgetheilten Angaben über die heiligen Schriften der *Digambara*<sup>2)</sup> zerfallen dieselben in die drei Gruppen: *añga*, *pûrva* und *añgabâhya*. Die erste Gruppe besteht aus 12 *añga*, doch so, daß das zwölfte derselben die zweite Gruppe mit in sich begreift<sup>3)</sup>. Die Namen der 12 *añga* sind identisch mit denen in dem *Siddhânta* der *Çvetâmbara*, mit Ausnahme des sechsten *añga*, welches, meiner Vermuthung (s. 16, 308. oben p. 465<sup>n.5</sup>) entsprechend, hier *Jnâtrîdharmakathâñga* genannt wird. Auch die Angaben über den Umfang sind im Wesentlichen identisch, resp. zum Wenigsten ebenso hyperbolisch (1 18,000 words, 2 36,000, 3 42,000 (!?), 4 164,000, 5 228,000, 6 556,000, 7 1,170,000, 8 2,328,000, 9 9,244,000, 10 9,316,000, 11 18,400,000; in summa 41,502,000 words) und daher mit dem etwaigen factischen Bestande wohl in ebenso grellem Widerspruch stehend. Auch das zwölfte *añgam*, *drîshîvâda*, zerfällt in dieselben fünf Abschnitte (jedoch unter Umstellung zweier derselben): *parikarman*, *sûtra*, *prathamânyûga* (oben p. 688 blos: *anyûga* und an vierter Stelle), *pûrvagata*, *cûlikâ*. Aber in der Aufzählung der einzelnen Bestandtheile liegt hierbei eine große Differenz zu den Angaben der *añgaparâvanâ* in der *Nandî* (oben p. 686. 413. 446) vor. Zu dem *parikarman* nämlich werden hier gerechnet: 1. *candraprajnapti* (*upâñga* 7) mit 3,605,000 words, 2. *sûryaprajnapti* (*up.* 5) mit 503,000 words, 3. *jambûdvîpaprâjnapti* (*up.* 6) mit 325,000 w., 4. *drîpavârdhîprâjnapti* mit 5,236,000 w., 5. *vyâkhyâprâjnapti*<sup>4)</sup>

1) s. auch bereits Peterson Rep. 1883/84 p. 79. 156—58.

2) die bisherigen Angaben darüber, s. Wilson Select Works 1, 279. 281 (nach Hamilton), werden hierdurch in willkommener Weise berichtet.

3) ebenso wie ja auch bei den *Çvetâmbara* die *pûrva* einen Theil von *añga* 12 bilden.

4) sic! so heißt ja schon das fünfte *añgam*, mit 228000 words!

mit 8.436,000 w. (in summa 18,105,000 w.). Den *sûtra* werden, ohne besondere Unterabtheilung, 8,800,000 words, dem *prathamânuyoga* aber, der von den 63 *çalâkâpurusha* handelt, nur 5000 zugetheilt. Die Namen der 14 *pûrragata* sowie die hyperbolischen Angaben über ihren Umfang stimmen im Wesentlichen zur *Nandi*<sup>1)</sup>. Als die 5 *cûlikâs*, jede zu 20,989,200 (!) words, werden aufgeführt: 1. *jalagatâ*, 2. *sthalagatâ*, 3. *mâyâgatâ*, 4. *ripâgatâ*, 5. *âkâçagatâ*. Der Gesamtumfang des letzten *aṅga* beträgt hiernach 1086,856,005 (!) words. — Die dritte Gruppe *aṅgabâhya*, oder *prakîrṇaka* (mit in summa 80,108,000 words), umfaßt 14 Texte: 1. *sâmâyika*, 2. *caturvîṅçatistara*, 3. *vandana*, 4. *pratikramaṇa*, 5. *vainayika*, 6. *kṛitakarman*, 7. *daçavaiikâlîka*, 8. *uttarâdhyayana*, 9. *kalpavyarahâra*<sup>2)</sup>, 10. *kalpâkalpurîdhânaka*, 11. *mahâkalpa*, 12. *puṇḍarîka*, 13. *mahâpuṇḍarîka*, 14. *açîtikasama*. Davon stimmen zunächst die ersten vier Namen zu den betreffenden Abschnitten des zweiten *mûlasûtra* in 7. 8 liegen die Namen von zwei weiteren *mûlasûtra* vor und in 9 sind die Namen zweier *chedasûtra* zusammengefaßt. Die übrigen fünf Namen finden sich nur hier. Der ganze Rest aber des *Siddhânta* der *Çvetâmbara*, also die *upâṅga* 1-4. 8-12, die *pâṇna*, die übrigen vier *chedasûtra* und das vierte *mûlasûtra*, sowie die *Nandi* und das *Anuyogadrârasûtra* werden von den *Digambara* nicht anerkannt, sind denselben event. überhaupt gar nicht bekannt. Das, was beide Secten gemeinschaftlich haben<sup>3)</sup>, resp. zu haben prä tendiren, repräsentirt a priori (und es stimmt dies auch zu dem, was wir sonst davon wissen) den ältesten Theil dieses gewaltigen Schriftenc omplexes. In wie weit dann aber die beiderseitigen, dem Namen nach gemeinschaftlichen Texte wirklich auch der Sache nach identisch sind<sup>4)</sup>, das könnte erst eine Vergleichung derselben<sup>5)</sup> herausstellen, wenn überhaupt die *Digambara* noch im Besitze selbstständiger Text-Ueberlieferungen sich befinden.

1) das 11. *pûrvag*. heißt hier, wie bei *Hemacandra* (s. 16, 358), *kalyâṇam*. In der Zahl der *vastu* (195, statt 225) und ihre Vertheilung auf die 14 *pûrva* ist einige Differenz; jedes *vastu* hat resp. 20 *prâbhṛita* (3900 in summa).

2) im Texte selbst (p. 398) steht *kalpâdivyavahâro*; sollten damit etwa die drei Texte der *chedasûtra* 3—5 gemeint sein?

3) nach Jacobi *Kalpas*. p. 30 (s. auch *Bhâṇḍârkar* l. c. p. 124-126) fand die schriftliche Codification der heiligen Texte der *Digambara* bereits 300 Jahr vor *Devarddhigaṇi* durch *Pushpadanta* im Jahre *Vîra*'s 633—83 statt.

4) Differenzen sind ja schon durch die verschiedenen Umfangs-Angaben, wie wenig Gewicht auch auf diese selbst zu legen ist, indicirt.

5) cf. das 16, 274. 275 über die chinesischen Uebersetzungen buddhist. Texte Bemerkte.

## 9. Nachträge und Verbesserungen<sup>1)</sup>.

359<sup>n.4</sup> zu dem Zeichen für vier s. Bühler *Indian Antiquary* 6, 42. 47. 48 (1877): — 361<sup>n.1</sup> die von Fleet ebendasselbst 15, 188 (1886) aus einer Handschrift der *ācārāṅgaṭikā* fol. 207<sup>b</sup>. 208<sup>a</sup> citirte Stelle<sup>2)</sup>, wonach dieselbe von Ālacārya im Jahre 772 der *Gupta* verfaßt sein soll (*drāsaptaty-adhikeshu hi çateshu saptasu gateshu Guptānām*), findet sich in unserem Mspt. nicht vor<sup>3)</sup>, während die in jener Handschrift am Schlufs fol. 256<sup>b</sup> vorliegende Angabe von der Abfassung des Werkes im Jahre der *Çaka*-Ära 798 auch hier bei uns vorliegt<sup>4)</sup>. Peterson im Report 1884/86 p. 90 hat noch ein drittes Datum: *Çake* 784 (s. noch *ibid.* p. 36. 37): — 370, 24. 25 die Angabe über das Datum *Çake* 798 ist in kein Metrum zu bringen, resp. somit wohl in Prosa abgefaßt: die Stelle lautet im Uebrigen bei Fleet am eben a. O.: *Çakanṛipakūlātīta samvatsaraçateshu saptasu | aṣṭānavatyadhikeshu . . kṛite 'ti*, während bei Peterson: *Çakanṛipakūlātītasamvatsaraçateshu saptasu caturaçītyadhikeshu raiçākhapaṃcamyām ācārāṅgaṭikā dṛiḃdhe 'ti*. Klatt's Zweifel an der Beweiskraft dieser Datums-Angaben wird durch die nunmehr vorliegende Dreizahl derselben entschieden verstärkt: — 383, 15 zu *jamaām*: *jamatītam* und *yamakīyam* s. Jacobi in ZDMG. 40, 101 (1886): — 401<sup>n.2</sup> zu *mayakā* s. Aufrecht in ZDMG. 34, 175 (1880). Jacobi 38, 9 (1884): — 404<sup>nemlit.</sup> zu *jamaā* s. soeben (zu 383, 15): — 413 der zweite Abschnitt führt in *aṅga* 5, 25, 3 speciell den Namen: *aṅgaparūvaṇā*, wird resp. daselbst aber als der *Nandī* angehörig aufgeführt, s. p. 446: — 417 die Nros. 1783. 1784. 1785 sind in 1784. 1785. 1786 zu ändern: — 425 von hier ab hat E. Leumann die Freundlichkeit gehabt, die dritte Correctur zu lesen, wobei ich ihm nicht nur für die Berichtigung mannichfacher Druckfehler und sonstiger Versehen, sondern auch für manchen speciellen Nachweis zu herzlichem Danke verpflichtet bin: — 430<sup>n.9</sup> lies: »sechste *upāṅgam* bis zum Schlufs des sechsten *vakshaskāra*«, und s. p. 584: — 465<sup>n.5</sup> die von mir vorgeschlagene Erklärung des Namens des sechsten *aṅga* als »Erzählungen zum *dharma* des *Jnāta* (*Jnātar*)« erhält eine ganz unerwartete Bestätigung durch die bei den *Digambara* vorliegende Namensform: *Jnātridharma*, s. p. 823: — 474<sup>n</sup> *Kacchulla* ist vielmehr, s. p. 530<sup>n.1</sup>, durch *kaṃḍimant* zu erklären; — 513<sup>n.3</sup> zu

1) hauptsächlich auf den während des Druckes erschienenen Werken beruhend.

2) offenbar daselbst am Schlusse des ersten *çrutaskandha* stehend.

3) s. p. 367, 8 (fol. 207<sup>a</sup>): — der ganze Vers macht einen etwas verdächtigen Eindruck: wenn unter: *Gambhūtāyām* darin: *Cambay* zu verstehen sein soll, so stimmt dies zum Wenigsten nicht eben besonders zu der von Bühler in meiner Abh. über den *Pañcandaṇḍachattraprabandha* (1877) p. 71<sup>n</sup> vorgeschlagenen Herleitung dieses Wortes aus: *Stambhatīrtha*.  
4) s. p. 370, 24 (fol. 258).



*Abhayadeva's* Bericht über diese Frauen s. jetzt Sitzungsberichte der Berl. Akad. 1887 Nov. p. 911 fg.; — 534 zum *siddhipāhuda* s. Peterson Rep. 1884/86 p. 143; — 573<sup>n.2</sup> zu *Malayagiri's* Comm. zur *Sūryaprajñapti* s. auch Peterson ibid. p. 173; — 574, 29 *Pādāhaptasūri* (*Pālittasūri*) ist nach Pet. ibid. p. 38, 91 u. A. auch Verfasser eines Dichtwerkes, Namens *Taraṅgavatī* (s. p. 706); — 588, 7 statt *nīja* ist *natvā* zu lesen, s. p. 640<sup>n.1</sup>, so daß die von mir vorgeschlagene Einfügung von *yuga* unnöthig wird; — 593, 10 zu *Haribhadra's Jambūdvīpasamgrahaṇī* s. Peterson l. c. p. 253, 276; — 596, 34 *ṣīlāmbu*<sup>o</sup> Pet., 35 *vidadhe cetomalakshālanam* Pet.; — 612, 613 bei Peterson l. c. p. 13 wird ein ganz anderer Text als *āturapratyākhyānam* aufgeführt; derselbe ist in *ṣloka*, beginnt: *arahaṅtā maṅgalam mabbha* (*majjha!*) *arahaṅtā mabbha* (!) *devayā* | *arahaṅte kittāttānam rosarāmi tti pāvagam* ||, und schl.: *saṅjogamūlā jīvānam pattā du(k)khaṇamparā* | *tanhā saṅjogasambandham savvam tivheṇa vosire* ||; — 623 zum *nisīhājhayama* cf. die *niṣīthasūtra-cūrṇi* bei Kielhorn Report 1880/81 p. 22, 23, ebenfalls in 20 *uddeṣaka*; — 640 die unter Nro. 1894 verzeichnete *kalpacūrṇi* gilt, dem Eingang zufolge, s. p. 671, 18, auch für das *vyavahārasūtram*; eine besondere *varuhāracūrṇi* s. bei Peterson l. c. p. 171; — 644 der bei Peterson l. c. p. 63 vorliegende Schlufs von *Malayagiri's* Comm. lautet anders; doch beruht dies wohl nur darauf, daß daselbst nicht sowohl er, sondern der Schlufs einer *praṣasti* der Familie des Schreibers vorliegt; — 667, 4 Bühler will (briefl. Mittheilung) in *mūlarājadhānī* keinen doppelsinnigen Bezug auf König *Mūla* annehmen, sondern das Wort nur einfach im Sinne von: *mukharāja*<sup>o</sup> fassen; — 668 die von Peterson l. c. p. 154 aufgeführte Handschrift des *kalpasūtra* beginnt anscheinend erst mit dem zweiten *uddeṣaka*; — 670 die bei Peterson l. c. p. 177 verzeichnete *kalpavṛihaccūrṇi* stimmt zu den Angaben bei Kielhorn l. c.; — 671 ein von *Samghadāsa* verfaßtes *bhāṣyam* zum *pañcakappa*, resp. eine *pañcakalpacūrṇi* (mit Comm.) s. bei Peterson l. c. p. 178 – 180; ersteres beginnt danach: *vaṇḍāmi Bhaddabāhuṃ pāṇam carimasagalasuyanāmi* | *suttassa kāragam isim dasāṇa kappa ya vavahāre* || *kappam ti nāma nishpaṇṇam mahattham vattukāmato* | *ṇijjhagassa bhāṭṭie maṅgalathāe saṅbhūtiṃ*; die *cūrṇi* beginnt resp., wie es scheint, ganz ebenso (*vaṇḍāmi Bhaddabāhuṃ* . . p. 180); es wird sich somit hierbei wohl beide Male um dasselbe Werk handeln; — 673 zur *therāvalī* s. Peterson l. c. p. 15 und *Bhāṇḍārkar* Report 1883/84 p. 127–129; — 692 eine *anyogacūrṇi* von *Jinādāsagami* s. bei Peterson l. c. p. 185; — 693, 694 diese *praṣasti* ist aus der ebenfalls dem *Hemacandrasūri* zugehörigen *ṣatakavṛitti* schon von Kielhorn l. c. p. 42 mitgetheilt worden; s. auch Peterson l. c. p. 37 (Handschrift von *saṃvat* 1301), sowie hier p. 799, 800; — 706, 7 unter dem *Taraṅgavaikāra* ist auf Grund der bei Peterson l. c. p. 38, 91 vorliegenden Angaben, wohl *Pālittasūri* zu verstehen, der im Uebrigen theils unter den für *Hāla's Saptāṣataka* überlieferten Dichtern, s. Ind. Stud. 16, 24, theils als astronomischer Schriftsteller erscheint,

s. p. 574 [826]. *Malayavatī* ist nach Peterson l. c. p. 349 der Name einer Gemahlinn des *Sātarāhana*; die Angabe befindet sich in dem sehr ausführlichen Kolophon einer Handschrift von *Hāla's Suptaṣāṭaka*, in welchem in gedrängter Kürze die in der Einleitung (*tar.* 6) des *Kathāsaritsāgara* vorliegenden Angaben zusammengezogen sind (: in v. 702 des Textes wird resp. *Hāla* geradezu als Fürst des *Kumtalajānava* bezeichnet, und so denn auch im Kolophon eben mit *Sātarāhana* identificirt); — 716, 5 zu den beiden Schlufsversen s. Peterson l. c. p. 187; — 738 der Comm. zu 36 schließt bereits auf 400<sup>b</sup>, und zwar mit einer *praṣasti* (in 7 Versen), s. Jacobi »auserw. Erz. in *Māh.*« p. VII. VIII und *Bhāṇḍārkar* Report 1883/84 p. 129 u. 440, in welcher *Çāntisūri* von seinen Lehrern und sich selbst berichtet. Danach gehörte er dem *Kācakarṇānvayottha*<sup>1)</sup>-*Thārāpadragacha*<sup>2)</sup>, sowie dem *Candrakula* und der dem *Koṭikagaṇa* entsprossenen *Vairāçākḥā*<sup>3)</sup> an, verfaßte sein Werk in einem von *Çāṃtyamātya*, einem *çekhara* des *çrī Bhillamālakula*, in *Aṇahilapāṭaka* erbauten *caitya*, und war ein Schüler<sup>4)</sup> des *Guṇasenasūri*, resp. des *Sarvadeva* (*āgame*) und des »*avanikhyāta*« *Abhayadevasūri* (*pramāṇe*). Auf 401<sup>a</sup> folgt dann der Text der *nijjuttī*, und zwar zunächst 520 fortlaufend gezählte Verse, und danach noch einige 60 in kleineren Abtheilungen (zu 7. 9. 3 etc.) gezählte Verse; beg.: *namaḥ sarvajñāya | nāmaṃ ṭhavaṇā davie khettadisā bhūva khettapaṇṇavae | payakālasaṃcayapahāna nāma kamagaṇaṇao bhāvi || 1 ||*, . . . *Viyabhae Deva* 405<sup>a</sup> *dattā Gaṃdhāraṃ sāvagaṃ paḍiyarittā | lahaṇṇi sayamaṅguliyāṇaṃ Payyotenaṇṇi miṇṇyāṇe || 100 ||*, . . . 407<sup>a</sup> *hoṃṭi uvaṃgā kannā ṇāsa-ḥcī hatthajamaṅghapāyāo | aṃgovamaṅgā aṃguli-ṇaha-kesā maṃjue māda || 200 ||*, . . . 415<sup>b</sup> *samsārapāragamaṇe samassa ya viḥāyaṇe | ṭhāṇā ru saṃpayā c' eva evaṃ vārasasūkamo || 500 ||*, . . . 416<sup>b</sup> *so samaṇo parvaṇo dhummaṃ soṇṇa tassa samaṇassa | jayaghosavijayaghosā siddhī gayā khīṇasaṃsāra || 20 ||*, . . . schl. wie angegeben; — 746, 18 zu *ahāuṃ* (só zu lesen), *yathāyushkaṃ*, s. 770<sup>n.3</sup>; — 763, 29 lies: Ein in der Schlufsunterschrift und zweimal im Innern (s. p. 776. 777) dem: — 775, 8 lies: *naṃtrasya* (*ta*<sup>0</sup>); — 781<sup>n.1n.2</sup> es empfiehlt sich doch wohl mehr, wie ich dies bereits 17, 54<sup>n.3</sup> gethan habe, *sūtrakṛin* mit *viryuktigāthābhīr* zu componiren: dann ist not.<sup>2</sup> hinfällig; — 807, 24. 25 die Worte: *vyākhyā* bis *vidhā(h)*: sind irriger Weise stehen geblieben, obwohl sie als zu tilgen bezeichnet waren.

Berlin, Juni 1888.

1) *Kāthaka Bhāṇḍ.* (p. 440). Zu dem dortigen Text der *praṣasti* liegen hier noch folgende Varianten vor: v. 3 *udagiraḍ vāṇmadhu*; — v. 4 [5] *bhrāṭṛivyasaṃpaka* (?), *sauvarṇa*; — v. 5 [6] *tadguṇa Sarvadeva | satsūriṇā ṇaṇṇuṇe kariçishyavarge*; — v. 6 [7] *vyasanitayā*; — v. 7 *sūriṇ avanikhyātaḥ, adhigatasvalpātmaividyaṅguṇaprakhyānāya*.

2) cf. *Dadhīpadragrāma*, *Vaṭapadraka* bei Kielhorn Rep. 1880/81 p. 28.

3) d. i. wohl *Vajraçākḥā*, s. oben p. 240. 771<sup>n.5</sup>. 795<sup>n.3</sup>; cf. *Kalpas. Therāv.* 9 (13) ed. Jacobi p. 82, so wie Bühler im Almanach der Wiener Akad. 1887 p. 256. 267.

4) starb resp. *saṃv.* 1096, nach Klatt l. c. 255<sup>b</sup>; führte auch den Beinamen: *Vādīvetāla*.

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