

ĀVAŚYAKA-TALES FROM THE NAMASKĀRA-VYĀKHYĀ

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Preface

A voluminous collection of Jain tales, written in Prakrit and in part dating back to the first centuries AD, is recorded in the commentaries on the Āvaśyakas, the daily duties of Jain monks. Each narration is recorded in the context of a certain term drawn from the Jain religious system with the purpose of instructing Jain novices in such terms.

All the illustrative stories are written in short sentences, which we can describe as "a telegram style". They contain a wide variety of themes presented as more or less colourful descriptions of early Indian society; they have been derived as much from the sphere of worldly as of spiritual concerns. They include tales whose themes and specific terminology indicate that they have doubtlessly been composed by Jain authors. Moreover, we encounter names and motifs that are well known to us from the parallel Buddhist or Brahmanic records, or which at least originated there. In addition, there are examples that are deeply rooted in common belief.

I have selected the tales dealt with in this paper with the intention in each case of presenting an impressive example of the representative type. It is also my hope that this will focus the interest of a larger audience upon a field

of Indological research that in my opinion has not received the attention it deserves.¹

The first example illustrates the accumulation, realisation and destruction of *karman* according to the Jain belief. The reader is given insight into the Jain awareness of a life (in this case that of the girl Dhanaśrī) as manifested in several existences and is made aware of how the false accusations levelled during the existence here described will affect her future life.

The description of a magic ritual for healing a sick lady contained in the following story is surely without parallel. The author has moreover incorporated a list of the traditional *brahmacārya-gupti*² into a polemical passage that is critical of Brahmanic sectarians.

A rich source for all those interested in motif research is provided by the next story, the famous tale featuring the clever Rohaka, to whom the king sends a list of riddles in the form of a catchword verse (infra pp. 250-259).

The final example is a semi-historical record dealing with the strategies employed by the notorious Cāṇakya, who is also known by the name Kauṭilya

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- 1 Regarding the proper names mentioned in this paper compare M. L. MEHTA, K. R. CHANDRA, *Prakrit Proper Names*, 2 vols., compiled by Mohanlal Mehta and K. Rishabh Chandra, in »L. D. Series«, 28, 37 (Ahmedabad, 1970/72) = PrPN. Further information for each of the stories included in this paper can be gained from R. H. KOCH, *Die Namaskāra-vyākhyā der Āvaśyaka-Tradition*, diss. (München, 1990), pp. 106-13 (Dhanaśrī and the lost necklace); pp. 118-33 (A wealthy tradesman seeks the love of a queen); pp. 172-87 (The clever Rohaka); pp. 304-21 (Cāṇakya).
 - 2 The *brahmacārya-guptis* or "the rules for a life of chastity" are described in chapter 16 of the Uttarādhyayana-sūtra (Śrī-Ātma Devendra-śrīman-Nemicandrasūri-vihita-sukhabodhākhya-vṛtti-yutāni śrī-Uttarādhyayanāni, 2 vols., Śrī-Ātma-Vallabha-Granthāṅka, 12 – Bombay, 1937 –, fols. 159-65). A probably earlier version of this chapter is to be found in the Āvaśyaka-cūrṇi (supra n. 6), 2.113.14-116.5), where nine rules are explained in prose and again in Śloka stanzas. Nemicandra, the author of the commentary on the Uttarādhyayanāni in contrast teaches altogether ten rules for a life of chastity. For a commented text of Uttarādhyayana 16 compare J. CHARPENTIER, *The Uttarādhyayanāsūtra* (Uppsala, 1922), pp. 128-34 (text) and p. 339f. (notes). For an English translation see H. JACOBI, *Jain Sūtras translated from Prākṛit, Part II: The Uttarādhyayana Sūtra, The Sūtrakṛtāṅga Sūtra*, SBE, 45 (Oxford, 1895), pp. 73-7. Regarding JACOBI's translation of the first six *brahmacārya-gupti* compare L. ALSDORF, *Itihāpariṇṇā*, III, 2 (1958), p. 265. In Haribhadra's commentary only a short passage deals with this topic (see supra n. 7 [1984]), 2.104b.10-5. Compare also SCHUBRING (supra n. 10), p. 191f. § 173.

because of what are termed his “crooked tactics” (*kuṭīla-nīti*), used in order to enable Candragupta to seize power.³

There now follows a general introduction to the commentary literature on the *Āvaśyakas* containing some remarks on the various commentaries at our disposal. This is followed by a review on the section of the commentaries that deals with the first prayer of the Jains, the *namaskāra*,⁴ and in which the narrations presented in this paper are recorded. Here the location of our examples is in each case shown by the *Āvaśyaka-niryukti* stanzas⁵ providing the terms that are illustrated by means of the tales dealt with in this paper. There then follow the Prakrit texts giving the parallel accounts as recorded in the *Āvaśyaka-cūrṇi* of Jinadāsa (6th century AD)⁶ and the *Āvaśyaka-ṭīkā*s of Haribhadra (8th century AD),⁷ and Malayagiri (11th century AD)⁸. In each case, the Prakrit texts have been provided in each case with a critical translation on the facing page.

I have presented both versions (Jinadāsa's *Āv.-cūrṇi*/Haribhadra's *Āv.-ṭīkā*) in contrast for the purpose to show that the version as cited by Haribhadra seems to be less authentic to me.⁹

3 For the main outlines of this story see J. JAIN, *Life in Ancient India as Depicted in the Jain Canon and Commentaries* (New Delhi, 1984), p. 453f..

4 *namo arihantāṇaṃ namo siddhāṇaṃ namo āyariyāṇaṃ namo uvajjhāyāṇaṃ namo savvasāhūṇaṃ.*

5 According to the version of the *Āvaśyaka-niryukti* as cited by the commentator Haribhadra (infra n. 7).

6 *Śrīmaj-Jinadāsa-gaṇimahattara-kṛtayā sūtra-cūrṇyā sametaṃ śrīmad-Āvaśyakasūtram*, 2 vols., ed. Ānandasāgara sūri, Ṛṣabha-devaḥ Keśarīmalajī Śvetāmbara Saṃsthā (Ratlām, 1928-29) = *Āv.-cū.*

7 *Śrīmad-bhavaviraha-Haribhadra-sūri-sūtrita-vṛtṭy-alamkṛtaṃ śrīmad-Āvaśyakasūtram*, 2 vols., Āgamodaya Samiti (Bombay, 1916-17) = *Āv.-ṭīkā (H)* [repr. *Śrīmad-Haribhadrasūri-viracita-ṭīkā-alamkṛtā Śrī-Āvaśyakasūtram*, 2 vols., Śrī Bherulāl Kanaiyālāl Koṭhārī Dhārmika Ōraṣṭ (Bombay, 1982)].

8 *Śrīman-Malayagiryācārya-kṛta-vivāraṇa-yutaṃ śrī-Āvaśyakasūtram*, 3 vols., Āgamodaya-Samiti, 56.60.85 (Bombay, 1928.32.36) = *Āv.-ṭīkā (M)*.

9 Compare for example the erroneous interpretation of the term *poyaya* (Skt. *pautava*) by Haribhadra: R. H. KOCH, *poyaya*, IJ, 41 (1998), p. 155f..

The Āvaśyaka commentaries

The Āvaśyaka commentaries¹⁰ are based to a lesser degree on the Āvaśyaka-sūtra (*Āvassaya-sutta*) than on the Āvaśyaka-niryukti (*Āvassaya-*

- 10 A survey on the contents of the Āvassaya-nijjutti, that appears to be a commentary-like treatise on the Āvassaya-sutta, at the beginning of the 19th century provides W. SCHUBRING, *Die Lehre der Jainas nach den alten Quellen dargestellt*, GIAPhA, III, 7 (Berlin, 1935), p. 81f. [= W. SCHUBRING, *The Doctrine of the Jainas*, Motilal Banarsidass (1962/78)]. More detailed the stanzas of the Āvassaya-nijjutti are described by K. K. DIXIT, *Jaina Ontology* (Ahmedabad, 1971), pp. 75-78. About the original parts of the Āvassaya-sutta and the different layers of the Āvassaya-nijjutti: E. LEUMANN, *Übersicht über die Āvaśyaka-Literatur*, ANIS, 4 (Hamburg, 1934). The first part of the Āvassaya-*tales* (which are probable borrowed from the Kappa-tradition for the purpose of illustrating certain terms from the Āvassaya-nijjutti-stanzas) are published by E. LEUMANN, *Die Āvaśyaka-Erzählungen*, AKM, 10, 2 (Leipzig, 1897), translated to a certain part: J. HERTEL, *Die Erzählliteratur der Jainas*, Geist des Ostens (Leipzig, 1913) [according to the version in HARIBHADRAS *Upadeśapada*, ed. Pratāpa Vijaya Gaṇi, Śrīman Mukti Kamal Jain Mohan Mālā, puṣpa 19 (Baroda, 1923)]. A critical edition of all narrations, which are recorded in the part called *Namaskāra-vyākhyā* are published and translated by R. H. KOCH (supra n. 1) [for a survey on these tales see A. METTE, *The Tales belonging to the Namaskāra-vyākhyā of the Āvaśyaka-nirṇi. A survey*, IT, 11 (1983), pp. 129-44]. References to various Āvaśyaka-stories are to be found in the treatises of N. BALBIR, *The Micro-Genre of Dāna-Stories in Jain Literature: Problems of Interrelation and Diffusion*, IT, 11 (1983), pp. 145-61; K. VERCLAS, *Die Āvaśyaka-Erzählungen über die Upasargas des Mahāvīra im Vergleich mit den Versuchungen des Bodhisattva in der buddhistischen Literatur*, diss. (Hamburg, 1978); R. H. KOCH, *Udayana and Vāsavadattā according to the Āvaśyaka-tradition*, IT (1998); R. H. KOCH (supra n. 9). For the comparison of certain Āvassaya-*tales* with similar accounts as recorded in Saṅghadāsa's *Vasudevahiṇḍi*: F.-R. HAMM, *Jaina-Versionen der Sodāsa-Sage* (Hamburg, 1951); R. H. KOCH, *Jaina-Versionen der Paraśurāma-Erzählung*, BIS (1998). References to certain individuals mentioned in the Āvassaya-sources are to be find within PrPN (supra n. 1). A comprehensive research for aspects of the cultural history on the Āvassaya-sources etc. is provided by J. JAIN, (supra n. 3). References to certain Āvassaya-*tales* are further to be find in the commentaries on the *Dasaveyāliya-nijjutti* — E. LEUMANN, *Daśavaikālika-sūtra und -niryukti, nach dem Erzählungsgehalt untersucht und herausgegeben*, ZDMG, 46 (1892), pp. 592-95; in the *Pariśiṣṭaparvan* — HEMACANDRA, *Sthavirāvalīcarita or Pariśiṣṭaparvan - Being An Appendix Of The Triṣaṣṭi-śalākāpuruṣacarita*, ed. H. Jacobi, BI, 96 (1932), pp. VIII-X (Intr.); in the *Manipaticarita* — R. WILLIAMS, *Two Prakrit Versions of the Manipati-carita* (London, 1959), pp. 17-45; HARIBHADRAS *Samarāicca Kahā. A Jaina Prakṛta Work*, ed. H. Jacobi (Calcutta, 1926). PRADYUMNASŪRIS *Mūlaśud-dhiprakaraṇa*, ed. PT. A. M. BHOJAK, PTSS, 15, Vol. I (Varansasi, Ahmedabad, 1971). etc.. For a late Sanskrit-version of the Āvassaya-*tales*: HEMACANDRA, *Triṣaṣṭiśalākāpuruṣacaritra*, 10 vols. (Bhāvnagar, 1904-1908), transl. by H. M. JOHNSON, *Hema-*

nijjutti). The latter provides us with an idea of the original components of the Āvaśyaka-sūtra insofar as the Āvaśyaka-niryukti reflects the protocol of the instruction of young Jain monks in the content of the Āvaśyaka-sūtra. Despite the strict precept of the Jains that a sūtra always has validity for all time and can never be changed, the actual Āvaśyaka-sūtra as published in the Jain Āgama Series¹¹ would appear not to be identical with the Āvaśyaka-sūtra as suggested in the Āvaśyaka-niryukti.

In contrast to the Āvaśyaka-sūtra, the words of the Āvaśyaka-niryukti were never fixed and finalised as a separate work. With the development of the Jain religious system, the way of explanation likewise changed in the course of time. Similarly the Āvaśyaka-niryukti, that is to say the curriculum for the instruction of Jain novices, also underwent gradual change.

Since the Āvaśyaka-niryukti consists merely of a list of single Prakrit terms versified in the Āryā-metre, their interpretation became increasingly difficult as knowledge of the Prakrit language diminished and as the religious system — especially the methodology of scholastic exposition — became more extensive. For this reason, the commentaries are of indispensable assistance in understanding the Āvaśyaka-niryukti.

The scholar Jinadāsa composed the earliest known Prakrit commentary on a Āvaśyaka-niryukti. This Āvaśyaka-niryukti in its entirety has, however, not survived. Jinadāsa cites only the pratīkas of the Āvaśyaka-niryukti stanzas upon which he is commenting. Some hundred years later, the commentator Haribhadra was the first to write a Sanskrit commentary, thereby launching the Āvaśyaka-ṭīkā tradition.⁷ He in contrast to Jinadāsa cites all Āvaśyaka-niryukti stanzas. A comparison of these Āvaśyaka-niryukti stanzas with the pratīkas as recorded by Jinadāsa helps us to reconstruct the stanzas of the Āvaśyaka-niryukti upon which Jinadāsa had commented. The latter must have consisted of significantly fewer stanzas. A third commentary is written by Malayagiri⁸, who comments — as does Haribhadra — in Sanskrit. He too cites the complete Āvaśyaka-niryukti, which is again more extensive than the Āvaśyaka-niryukti as cited by Haribhadra.

candra's Triṣaṣṭīśālākāpuruṣacaritra, 6 vols. (Baroda 1931-62) = Gaekwad Or. Ser. 51, 77, 108, 125, 139, 140).

11 *Dasaveyāliyasuttaṃ, Uttarajjhayaṇāṃ and Āvassayasuttaṃ*, ed. Shri Puṇyavijayaji and Pt. Amritlāl Mohanlāl Bhojak, JĀS, 15 (1977), pp. 331-58.

This makes it evident that we should never speak of "the Āvaśyaka-niryukti" since each of the three commentaries, which we may use for investigative purposes, is based on a different version of the Āvaśyaka-niryukti. Further support for this theses regarding the course of the development of the Āvaśyaka-niryukti is furnished by a consideration of the few stanzas that comprise the early Digambara Āvaśyaka-niryukti.¹²

Although the Āvaśyaka-niryukti and the commentaries changed in the course of time, the narrative parts included in the commentaries for the illustration of those terms as provided by the Āvaśyaka-niryukti stanzas never altered. Consequently, the three above-mentioned commentators have in each case provided us with a parallel version that remains untouched in its original Prakrit idiom.

We can therefore consider ourselves fortunate in having three parallel sources that facilitate a better understanding of the tales. In some cases, it is moreover of assistance to consult a *chāyā*, as added only to Haribhadra's commentary, which provides a translation of the words of the stories into Jain Sanskrit.

The Namaskāra-vyākhyā

The part of the Āvaśyaka commentaries that deals with the prayer *namaskāra* explains the various components of this formula, the terms *arhat*, *siddha*, *upādhyaya*, *ācārya* and *sādhu*. With the exception of few examples the narrations are concentrated round the two terms *arhat* and *siddha* only.

Explanation of the term arhat

In the section dealing with the term arhat we come across a Śloka (Āvaśyaka-niryukti 918 as recorded in Haribhadra's Āvaśyaka-ṭīkā) that gives a list of evil aspects roused by strong emotions, meaning, that only those are worthy to be venerated by the *namaskāra*, who has bend *rāga* "love", *dveṣa*

12 *Mūlācāra*, Anantakīrti Digambar Jain Granthamālā (Bombay, 1919). Compare LEUMANN (supra n. 10 [1934]), pp. 16-17a.

"hatred", *kāṣaya* "passions", *indriya* "sense organs", *pārīsaha* "troubles" and *upasarga* "obstacle".

Āv.-ṭīkā (H): 1.fol. 1.387b, 6

rāga-ddosa-kasāe indiāṇi a pañcavi !
parīsahē uvassagge, nāmayantā namo 'rihā [918]

Jinadāsa mentions in his Āvaśyaka-cūrṇi only the pratīka of Āvaśyaka-niryukti 918:

Āv.-cū. 1.513,14

rāga-ddosa-kasāe° [9-32/918]

Among the four passions (*kaṣāya*) the term *māyā* "supernatural power" is illustrated by means of the example about the girl Dhanaśrī (infra: 230-237). Another example is provided for demonstrating the power of the sense of seeing (*cakṣus*, infra: 238-249), one of the five organs (*indriya*).

Explanation of the term *siddha*

Two further narrations included in this paper are incorporated in the section dealing with the term *siddha*. The catch-words for this part are provided by the Śloka Āvaśyaka-niryukti 927 (according to Haribhadra's commentary). This stanza specifies eleven modifications of the meaning of the term *siddha* ("perfect"): *karma* "labour", *śilpa* "trained profession", *vidyā* "knowledge of magic", *mantra* "knowledge of reciting formulas", *yoga* "mixing substances", *āgama* "knowledge of the canonical scripts", *artha* "accumulating treasure", *yātrā* "organizing journeys", *abhiprāya* "realizing intentions", *tāpas* "asceticism" and *karma-kṣaya* "destruction of *karma*":

Āv.-ṭīkā (H): 1.fol. 1.408a,5f.

kamme 1 sippe a 2 vijjāya 3, mante 4 joge a 5 āgame 6 !
attha 7 jattā 8 abhippāe 9, tave 10 kamma-kkhae 11 iya [927]

In this case Jinadāsa, the author of the Āv.-cū., provides the eleven different kinds of a *siddha* in the form of a so-called *nikṣepa*:

Āv.-cū. 1.539,4-6

idāṇiṃ siddhāṇa ṇamokkāro, rāgha sāgha saṃsiddhau siddhaḥ prāpta-ṇiṣṭha ity-anarthāntareṇa, jo jassa pāraṃ gato so siddho bhavati, tassa siddhassa imo ṇikkhevo coddasadhā — nāma-siddho ṭhavaṇa° davva° kamma° sippa° vijjā° manta° joga° āgama° artha° jattā° abhippāe tave kammakkhayetti ya.

By means of identification the term *abhiprāya* (Āv.-niry. 927.9) "intention" has been replaced with *buddhi* "cognition".¹³ This enabled the author of the Āvaśyaka-niryukti to insert a comprehensive and finalized investigation about the *buddhi* in the plan of the Āvaśyaka-niryukti, that is probably borrowed from the Nandī-sūtra. The Jaina scholars specify the four kinds of *buddhi* as *utpattikā* "spontaneous cognition", *vainayikī* "cognition relating to good behaviour", *karmajā* "cognition resulting from practise" and *pāriṇāmikī buddhi* "cognition resulting from right deduction". After the theoretical definition of each kind of *buddhi* a list of catch-words is provided for the purpose of illustrating the various terms.

For the explanation of *utpattikā buddhi* Haribhadra cites the stanza Āvaśyaka-niryukti 940f. with a list of altogether 27 catch-words. For instant indicates the phrase *Bharahasila* (Āv.-niry. 940.1) the famous story about the clever Rohaka, which is part of this paper (infra: 250-259):

13 Āv.-cū. (supra n. 6), 1.543,13: *idāṇiṃ abhippāya-siddho, abhippāo nāma buddhīe pajjāo, "abhippāyo" tti vā "buddhi" tti vā eg'aṭṭhaṃ sa ca abhiprāyaścaturvidhāḥ*; Āv.-tikā (supra n. 7 [1984]), 1.414a,6 = Āv.-niry. 936: *jo nicca-siddha-jatto laddha-varo jo va Tuṇḍiy'āi vva so kira jattā-siddho 'bhippāo buddhi-pajjāo*

Āv.-ṭikā (H): fol. 1.415b,1-6

Bharahasila 1 paṇia 2 rukkhe 3 khuddaga 4 paḍa 5 saraḍa 6 kāga 7 uccāre 8 /
gaya 9 ghayaṇa 10 gola 11 khaṃbhe 12 khuddaga 13 magga 14 itthi 15 pai 16
putte 17 /940/

Bharahasila 1 miṇḍha 2 kukkuḍa 3 tila 4 vālua 5 hatthi 6 agaḍa 7vaṇa-saṇḍe 8/
pāyasa 9 aiā 10 patte 11 khāḍahilā 12 pañcapiaro a 13 /941/

mahu-sittha 18 muddi 19 aṅke 20 a nāṇae 21 bhikkhu 22 ceḍaga-nihāṇe 23 /
sikkhā ya 24 atthasatthe 25 icchā ya maha 26 sayasahassee 27 /942/

Āv.-cū. 1.544,4.14

Bharaha-sila-paṇa° /9-58/940/

sila-miṇḍha-kukkuḍa-tila-vālua-hatthi agaḍa-vaṇasaṇḍe /
paramanna-patta-leṇḍaga-khāilā pañca piyaro ya /941/

There follow the stanzas Āvaśyaka-niryukti 949-951: a list of 22 catch-words for the illustration of *pāriṇāmikī buddhi*. The name *Cāṇakka* (Āv.-niry. 949.12) refers to the last example included in this paper, that deals with the crooked *Cāṇakya* (infra: 260-271).

Āv.-ṭikā (H): 1.fol. 1.428a,5-10

Abhae 1 siṭṭhi 2 kumāre 3 devī 4 *Udiidae* havai rāyā 5 /
sāhū a *Nandiseṇe* 6 *Dhaṇadatte* 7 sāvaga 8 amacce 9 /949/

khavage 10 amacca-putte 11 *Cāṇakke ceva* 12 *Thūlabhadde a* 13 /
Nāsikka-Sundarīnande 14 *Vaire* 15 *pariṇāmiā buddhī* /950/

calaṇ'āhaya 16 āmaṇḍe 17 maṇī a 18 sappe a 19 khaggi 20 thūbh' 21 inde 22 /
pariṇāmia-buddhīe evam-āi udāharaṇā /951/

Āv.-cū. 1.557,10

Abhae° /9-63/949/ *khamae*° /9-64/950/ *calaṇ'āhaṇa*° /9-65/951/

Text and Translation¹⁴

ahavā "Savv' aṅgasundari" tti Āv.-cū., 1.526,3-528,8 = Āv.-ṭīkā (H), 1.393b,6-396a,1
 Āv.-cū. 1.526,3-10

Vasantapuram ṇagaram Jiyasattū rāyā. Jiyavatti-Dhaṇāvahā bhātaro seṭṭhī. Dhaṇasirī ya tesim bhaginī. sā ya bāla-ṇaṇḍā para-loga-ratā ya. pacchā kapp'āgaya-Dhammaghos'āyariya-sagāse paḍibuddhā. bhātaro vi siṇheṇa saha pavvatitum icchanti. te saṃsāra-ṇeṇa ṇa denti. sā ya dhamma-vayaṃ khaddham khaddham kareti. bhātu-jātāo ya kurakurāyanti. tīe cintiyam "pecchāmi tāva bhātu-gāṇa cittaṃ. kiṃ me etāhim" ti? pacchā ṇiyaḍḍīe āloiūṇa sovaṇaga-pavesa-kāle vīsattam vīsattam bahum dhamma-gayaṃ jampitūṇa tato ṇaṭṭha-tuṇḍeṇa jahā se bhātā suṇeti tah'egā bhāo-jjātiyā bhaṇitā: kiṃ bahuṇā? sāḍiyam rakkhejjāsī. teṇa cintiyam "ṇūṇam esā duccāriṇi" tti. "vāriyam ca bhagavatā asatī-pposaṇam" ti. "tato ṇam pariṭṭhavemi" tti. pallaṅke uvavisantī nivāriyā. sā cinteti "hā kim etaṃ" ti? pacchā teṇa bhaṇiyam "gharāto me ṇīhi." sā cinteti "kiṃ mae dukkaḍam kataṃ" ti? ṇa kiṅci pāsati. tato tatth'eva bhūmi-gayāe kiccheṇa ṇitā rataṇī. pabhāte olugg'aṅgī¹⁵ ṇiggatā.

Āv.-ṭīkā (H): 1.393b,6-394a,5

Vasantapuram ṇayaram Jiyasattū rāyā. Dhaṇavaī-Dhaṇāvahā bhāyaro seṭṭhī. Dhaṇasirī ya se bhaginī. sā ya bāla-ṇaṇḍā para-loga-rayā ya. pacchā māsa-kapp'āgaya-Dhammaghos'āyariya-sagāse paḍibuddhā. bhāyaro vi siṇheṇam tah'eva. sā pavvaium icchāi. te taṃ saṃsāra-ṇeṇam ṇa denti. sā ya dhamma-vvayaṃ khaddham khaddham karei. bhāu-jjāyāo se kurukurāyanti. tīe vi cintiyam "pecchāmi tāva bhāu-gāṇa-cittaṃ. kim eyāhim" ti? pacchā ṇiyaḍḍīe āloiūṇa sovaṇaya-pavesa-kāle vīsattam vīsattam bahum dhamma-gayaṃ jampīūṇa tao ṇaṭṭha-khiḍḍeṇam jahā se bhattā suṇei tah'egā bhāu-jjāyā bhaṇiyā: kiṃ bahuṇā? sāḍiyam rakkhejjāsī. teṇa cintiyam "ṇūṇam esā duccāriṇi" tti. "vāriyam ca bhagavayā asāi-posaṇam" ti. "tao ṇam pariṭṭhavemi" tti pallaṅke uvavisantī vāriyā. sā cinteī "hā! kiṃ eyam" ti. pacchā teṇa bhaṇiyam: gharāo me ṇīhi. sā cinteī "kiṃ mae dukkaḍam kayam?" ti. ṇa kiṅci pāsai. tao tatth'eva bhūmi-gayāe kiccheṇa ṇiyā rayaṇī. pabhāe ulugg'aṅgī niggayā.

14 The following Prakrit text is in accordance with the wording as recorded in the commentaries Āv.-cū. (supra n. 6) and Āv.-ṭīkā (H, supra n. 7). In case the version as recorded in Āv.-ṭīkā (M, supra n. 8) assists a better understanding, this text is to be found always in the context of the translation.

15 *olagg'* Ed..

Dhanaśrī and the lost necklace

The city: Vasantapura. The king: Jitaśatru. The Shets: the brothers Jitavartin and Dhanavati, Dhanaśrī being their sister. Already in childhood, however, she had become a widow and was looking forward to the other world. Later, she was instructed in the Jain creed¹⁶ by Dharmaghoṣa, the principal of the monks.¹⁷ By affection (for her sister) the brothers too wished to enter the order. She wished to become a nun. The (brothers) did not give her free because they adhered to the worldly life.¹⁸ However, (Dhanaśrī) had gradually taken the vows of the Jain creed. Her sisters-in-law were exceedingly talkative. She thought, "I will now examine the mind of my brother. I do not care for those (sisters-in-law)." Later, when all the others were already asleep, pretending to confess, she discoursed in privacy about religious matters. Then, speaking in a whisper yet loud enough for her brother to hear, she said, "What use are many words? Take care of your Sārī!"¹⁹ He thought, "On account of this, she is an evil-doer. However, the Noble One has prohibited the feeding of unfaithful wives. For that reason I shall reject her." When she came to bed, he repulsed her. She thought, "O Heaven, what is wrong?" Afterwards he said, "Leave my house." She pondered, "What evil I have done?" She could think of nothing. Then, greatly troubled in her mind, she spent the night lying upon the earth. Early at dawn, she left (the house) in great distress. Dhanaśrī asked her, "What distresses you?" With tears in her eyes, she answered, "I know of no transgression and yet was turned out of doors." (Dhanaśrī) said, "Be confident, I will look after you." She said to the husband, "What has happened?" He informed (her), saying, "I am sick for her; she has an evil nature." She asked, "How do you know that?" He continued, "I heard how you yourself were instructing her about the Dharma and how you restrained her (from committing an intended transgression)."

16 *paḍibuddhā* "she awoke".

17 *kapp'āgaya-Dh°*. Āv.-ṭīkā (H) has *māsa-kapp'āgaya-Dh°* "staying one month as the principal of the monks (?)".

18 According to Haribhadra's reading, the brothers too were instructed in the Jain creed (*tah'eva*) by affection (for the sister). When Dhanaśrī wished to become a nun, the (brothers) did not give her free because they adhered to the worldly life.

19 *kiṃ bahuṇā! saḍiyam rakkhejjāsi*: evidently a phrase intended to restrain the sister-in-law from committing adultery. Indicating that she had intercourse with someone other than her husband.

Āv.-cū. 1.526,12-527,8

*Dhaṇasirīte*²⁰ *bhaṇiyā* "kīsa olugg'aṅgi" *tti?* *sā ruyantī bhaṇati:* *ṇa yāṇāmo avarāhaṃ gehāo ya dhāḍiyā. tīe bhaṇṇati:* *vīsathā acchāhi. ahaṃ te bhalissāmi. bhātā bhaṇito "kim eyaṃ evaṃ" ti?* *teṇa bhaṇiyaṃ:* *alaṃ me duṭṭha-silāe. tīe bhaṇitaṃ:* *kahaṃ jāṇāsi? teṇa bhaṇiyaṃ:* *tubbha ceva sagāsāo. sutā me desaṇā nivāraṇaṃ ca. tīe bhaṇiyaṃ:* *aho te paṇḍiy'attaṇaṃ viyāra-kkhamayaṃ dhammayā-pariṇāmo. mae sāmāṇeṇa bahu-dosam etaṃ bhagavayā bhaṇitaṃ tīse uvadiṭṭhaṃ vāriyā ya. kim etāvata eva duccāriṇī hoti. tato so lajjito micchā-dukkadaṃ se davāvīo. cintiyaṃ ca ṇāe esa tāva me kasiṇa-dhavaḷa-paḍivajjago. bitio vi evaṃ evaṃ ceva viṇṇāsīto. navaraṃ sā bhaṇitā "kim bahuṇā! hatthaṃ rakkhejjasi" tti. sesa-vibhāsā tah'eva jāva "eso vi me kasiṇa-dhavaḷa-paḍivajjago" ti. ettha puṇa imāe ṇiyaḍi-abbhakkhāṇa-dosato tivvaṃ kammaṃ uvaṇibaddhaṃ. pacchā etassa apaḍikkamita-bhāvato pavvaiyā. bhātaro vi se saha jātāhiṃ pavvaiyā. ah'āyugaṃ pālittā sura-logaṃ gayāṇi. tattha vi tā ah'ātugaṃ pālittā bhātaro se paḍhamam cutā. Sākete ṇagare Asogadattassa ibbhassa Samuddadatta-Sāgaradattābhīdhāṇā puttā jātā. itarī vi caviṭṭha Gayapure ṇagare Saṅkhassa ibbha-sāvagassa dhūtā āyātā. "aṭṭva sundari" tti "Savv'aṅgasundari" tti se ṇāmaṃ kataṃ. itarīo vi bhātu-jjāyāo caviṭṭha Kosalāure Nandaṇābhīdhāṇassa ibbhassa Sirimati-Kāntimati-dhūtāo āātāo. jovaṇaṃ pattāṇi. Savv'aṅgasundarī kahaṇci Sākeyāo gata-puram āgateṇaṃ Asogadatta-seṭṭhiṇā diṭṭhā. "kass'esā kaṇṇaga?" tti. "Saṅkhassa" tti siṭṭhe sabahumāṇaṃ Samuddadattassa maggitā. laddhā vivāho ya kato. kāl'antareṇa so visajjāyago āyao. uvayāro se kato. vāsa-haraṃ sajjiyaṃ.*

Āv.-ṭikā (H): 1.394a,5-395a,2

Dhaṇasirīte bhaṇiyā "kīsa ulugg'aṅgi" *tti. sā ruyantī bhaṇai:* *ṇa yāṇāmo avarāhaṃ gehāo ya dhāḍiyā. tīe bhaṇiyaṃ:* *vīsathā acchaha ahaṃ te bhalissāmi. bhāyā bhaṇio "kim eyaṃ evaṃ?" ti. teṇa bhaṇiyaṃ:* *alaṃ me duṭṭha-silāe. tīe bhaṇiyaṃ:* *kahaṃ jāṇāsi? teṇa bhaṇiyaṃ:* *tujjha ceva sagāsāo. suyā se dhamma-desaṇā nivāraṇaṃ ca. tīe bhaṇiyaṃ:* *aho te paṇḍiy'attaṇaṃ viyāra-kkhamattaṃ ca dhamme ya pariṇāmo. mae sāmāṇeṇa bahu-dosam eyaṃ bhagavayā bhaṇiyaṃ tīse uvaiṭṭhaṃ vāriyā ya. kim etāvataiva duccāriṇī hoi? tao so lajjio "micchā-dukkadaṃ" se davāvīo. cintiyaṃ ca ṇāe esa tāva me kasiṇa-dhavaḷa-paḍivajjago. biio vi evaṃ evaṃ ceva viṇṇāsīo. navaraṃ sā bhaṇiyā "kim bahuṇā! hatthaṃ rakkhijjāsi" tti. sesa-vibhāsā tah'eva jāva "eso'vi me kasiṇa-dhavaḷa-paḍivajjago" tti. ettha puṇa imāe niyaḍie abbhakkhāṇa-dosao tivvaṃ kammaṃ uvaṇibaddhaṃ. pacchā eyassa apaḍikkamiya bhāvao pavvaiyā. bhāyaro vi se saha jāyāhiṃ pavvaiyā ah'āyugaṃ pālittā savvāṇi sura-logaṃ gayāṇi. tattha vi ah'āyugaṃ pālittā bhāyaro se paḍhamam cuyā Sāgee ṇayare Asogadattassa ibbhassa Samuddadatta-Sāyaradattābhīdhāṇā puttā jāyā. iyarī vi caviṭṭha Gayapure ṇayare Saṅkhassa ibbha-sāvagassa dhūyā āyāyā. "aṭṭva-sundari" tti Savv'aṅgasundarī se ṇāmaṃ kayaṃ. iyarīo vi bhāu-jjāyāo caviṭṭha Kosalāure Nandaṇābhīdhāṇassa ibbhassa Sirimati-Kāntimati-ṇāmāo dhūyāo āyāo. jovaṇaṃ pattāṇi. "kass'esā kaṇṇaga?" tti. Saṅkhassa siṭṭhissa sabahumāṇaṃ Samuddadattassa maggiyā. laddhā vivāho ya kao. kāl'antareṇa so visajjāyago āyao. uvayāro se kao. vāsa-gharaṃ sajjiyaṃ.*

She exclaimed, "Alas, how intelligent you are, how ready to forgive a transgression, and how well informed about the Dharma! It was in general that I instructed her as to how the Noble One objects to that and restrained her from doing that. In what way has she become an evil-doer?" Then he felt ashamed and confessed his error to his wife. (Dhanaśrī) meanwhile reflected, thinking, "He trusts everything I say."²¹ Likewise, the second (brother) was examined in the same way, except that (Dhanaśrī) said (to the other sister-in-law), "What use are many words; keep your fingers away!"²² That portion of the story (about examining the mind of the second brother) is to be delivered orally up to "he trusts me, whatever I may say.") On this occasion, (Dhanaśrī) acquired violent karma through the offense of making a false accusation. Afterwards, she became a nun in the condition not having confessed (her false accusation).²³ Her brothers likewise entered the order at the same time as their wives. Having faithfully observed (their vows) throughout their lives, they were all reborn in the world of the gods. Throughout their existence there, they once again faithfully observed (their vows, and) firstly it was her brothers who descended (from the world of the gods). In the city of Sāketa they were reborn as the sons, named Samudradatta and Sāgaradatta, of the wealthy tradesman Aśokadatta. The one (sister Dhanaśrī) also descended (and) was reborn in the city of Gajapura as the daughter of the wealthy tradesman and layman Śaṅkha. Being exceedingly beautiful, she was called "Sarvāṅgasundarī". Likewise, the other two sisters-in-law descended and were reborn in Kosalāpura as the daughters, named Śrīmatī and Kāntimatī, of the wealthy tradesman Nandana. All reached the prime of their youth. No sooner had the Shreṭh Aśokadatta come from Sāketa to Gajapura than he noticed Sarvāṅgasundarī²⁴ and asked someone standing near, "Whose daughter is this (girl)?" When he learned that she was (the daughter) of Śaṅkha, he respectfully asked for her (as wife) for (his son) Samudradatta. (Upon payment of a dowry,) she was presented to him and the date for the wedding ceremony was arranged.

21 *esa tāva me kaṣiṇa-dhavalā-paḍivajjago* "so far he has accepted black and white (= good and evil)": i.e. he trusts me, whatever I may say."

22 Indicating that she had committed a theft.

23 Haribhadra has "Afterwards, without confessing the (false accusation) she became a nun according to here condition", which gives no sense to me.

24 This sentence is missing in Haribhadra's version.

Āv.-cū. 1.527,8-528,1

etth'antarammi ya Savv'aṅgasundarīe udinnaṃ taṃ ṇiyaḍi-vañcaṇaṃ paḍhamakammaṃ. tato²⁵ bhattāreṇa se vāsa-giha-tṭhiṇa volentī devagī purisa-cchāyā diṭṭhā. tato ṇeṇa cintitaṃ "duṭṭha-sīlā me mahilā. ko vi avaloetūṇa gato" tti. pacchā sā āgatā ṇa teṇa bollāviyā. tato aṭṭa-duh'aṭṭa-hiyāe dharaṇīe ceva rataṇī gamitā. pabhāte se bhattāro anāpucchiya sayāna-vaggaṃ egassa dhij-jātiyassa kahettā gato Sākeyaṃ ṇagaraṃ. pariṇītā ya'ṇeṇa Kosalāure Nandassa dhūtā "Sirimati" tti bhātuṇā ya bhagiṇī Kantimatī. sutama ca ṇehiṃ. tato gāḍhatamam addhiṭ jātā. visesato tīse. pacchā tāṇaṃ gam'āgama-saṃvavahāro vocchiṇṇo. sā dhamma-parā jātā. pacchā pavvaiyā. kāleṇa viharantī pavattiṇīe²⁶ samaṃ Sāketamaṃ gayā. puvva-bhāu-jjāo se uvasantāo. bhattārā ya tāsimaṃ ṇa sutṭhu. etth'antarammi ya tīse uditamaṃ ṇiyaḍi-ṇibandhanaṃ bitiya-kammaṃ. pāraṇage bhikkh'aṭṭamaṃ pavittṭhā. Sirimatī ya vāsa-gharaṃ gatā hāraṃ poyati. tīe abbhuṭṭhitā. sā hāraṃ mottūṇa bhikkh'aṭṭamaṃ utṭhiyā.

Āv.-ṭikā (H): 1.395a,2-b,1

etth'antarammi ya Savv'aṅgasundarīe uiyaṃ taṃ niyaḍi-ṇibandhanaṃ paḍhamakammaṃ. tao bhattāreṇa se vāsa-ghara-tṭhiṇa volentī devagī purisa-cchāyā diṭṭhā. tao'ṇeṇa cintiyamaṃ "duṭṭha-sīlā me mahilā. ko vi avaloeuṃ gao" tti. pacchā sā āgayā²⁷ ṇa teṇa bollāviyā. tao aṭṭa-duh'aṭṭayāe dharaṇīe ceva rayaṇī gamiyā. pahāe se bhattāro anāpucchiya sayāna-vaggaṃ egassa dhij-jātiyassa kahettā gao Sāgeyaṃ ṇayaraṃ. pariṇīyā ya'ṇeṇa Kosalāure Nandaṇassa dhūyā "Sirimati" tti bhātuṇā ya se tīse bhaiṇī Kantimā. suyaṃ ca ṇehiṃ. tao gāḍhamaṃ addhiṭ jāyā visesao tīse. pacchā tāṇaṃ gam'āgama-saṃvavahāro vocchinno. sā dhamma-parā jāyā. pacchā pavvaiyā. kāleṇa viharantī pavattiṇīe samaṃ Sākeyaṃ gayā. puvva-bhāu-jjāyāo uvasantāo bhattārā ya tāsimaṃ ṇa sutṭhu. etth'antarammi ya se udiyamaṃ niyaḍi-ṇibandhanaṃ bitiya-kammaṃ. pāraṇage bhikkh'aṭṭamaṃ pavittṭhā Sirimā ya vāsa-gharaṃ gayā hāraṃ poyati. tīe abbhuṭṭhiyā. sā hāraṃ mottūṇa bhikkh'atthamaṃ utṭhiyā.

25 *tayo* Ed..

26 °*vir*° Ed..

27 *sā'* *gayā* Ed..

After some time had passed, the bridegroom arrived. He was welcomed with great courtesy. A sleeping chamber was prepared (for the wedding). At that time the first karma that Sarvāṅgasundarī had acquired on account of the lie took effect in that while the husband was in the sleeping room he noticed a cloud passing by. Accordingly he thought, "My wife has an evil nature. Somebody has visited her and gone away." Afterwards she came. (Samudradatta) did not allow her to approach him. Thereafter (Sarvāṅgasundarī) spent a troubled night lying upon the earth.²⁸ On the next day, he took leave of her, informed a Brahmin about the number of family members (he had left behind and) returned to the city of Sāketa. In Kosalāpura he married "Śrīmatī", the daughter of Nandana, and his brother (married) her sister Kāntimatī. However, those (in the family of Sarvāṅgasundarī) came to know about this. Especially (Sarvāṅgasundarī) grew extremely discontented. Later on, in bringing an action against (Samudradatta), after much coming and going, the trial was concluded. She became a follower of the Jain creed. Afterwards she became a nun. In the course of time, she travelled around together with her head nun (and) she arrived in Sāketa. (The karma) of her previous sisters-in-law decreased,²⁹ those of the husbands not completely. Just at that time the second karma (Sarvāṅgasundarī) that had been acquired through a lie took effect. Breaking her fast, she started a begging-tour. Śrīmatī entered her sleeping chamber (and) threaded together a necklace. (The nun) greeted her. (Śrīmatī) laid down the necklace, and went to fetch alms.

28 That karma which Dhanaśrī acquired as a consequence of her deceit committed during the previous existence as Sarvāṅgasundarī took effect.

29 *upaśanta* "decrease (of karma)."

Āv.-cū. 1.528,1-8

etth'antarammi citta-kammôṇṇeṇaṃ mayūreṇaṃ so hāro oilio. tīe cintiyaṃ accharītaṃ iyaṃ. pacchā sādaga'addheṇa thaiyaṃ. bhikkhā paḍiggahitā. niggaṃyā ya. itarīe joiyaṃ jāva "n'atthi hāro" tti. tīe vicintiyaṃ kim eyaṃ vaṭṭa-kheḍaṃ? pariyaṇo pucchito. so bhaṇati: na koti ettha ajjaṃ mottūṇ'āgao. tīe ambāḍio. pacchā phutṭaṃ. itarīe vi pavattiṇīe siṭṭhaṃ. tīe bhaṇiyaṃ: vicitto kamma-pariṇāmo. pacchā uggatara-tava-ratā jātā. tesiṃ ca aṇattha-bhīyāṇa taṃ neḍḍaṃ na uggāheti. Sirimati-Kantimaṇḍo bhattārehiṃ hasijjanti na ya vipariṇamanti. tīe uggatara-tava-rayāe kamma-sesaṃ kayaṃ. etth'antarammi Sirimatī bhattāra-sahāyā vāsa-hare ciṭṭhati jāva moreṇaṃ cittā oyariūṇa nigilio hāro. tāṇi saṃvegama āvaṇṇāṇi. "aho se bhagavaṭīe mahatthata jāva na siṭṭhaṃ idaṃ" ti khāmituṃ payaṭṭāṇi. "etth'antarammi se kevalaṃ uppaṇṇaṃ" ti devehiṃ mahimā katā. tehiṃ pucchiyaṃ. tīe vi sāhito parabhava-vuttanta. tāṇi pavvaiyāṇi.

"erisā duh'āvahā māya" tti.

Āv.-ṭīkā (H): 1.395b,1-396a,1

etth'antarammi citta-kammôṇṇeṇaṃ mayūreṇaṃ so hāro gillio. tīe cintiyaṃ accharīyaṃ iṇaṃ. pacchā sādaga'addheṇa thaiyaṃ. bhikkhā paḍiggāhiyā niggaṃyā ya. iyarīe joiyaṃ jāva "n'atthi hāro" tti. tīe cintiyaṃ kim eyaṃ vadḍa-kheḍḍaṃ? pariyaṇo pucchio. so bhaṇai: na koi ettha ajjaṃ mottūṇa paviṭṭho anno. tīe ambāḍio. pacchā phutṭaṃ. iyarīe vi pavattiṇīe siṭṭhaṃ. tīe bhaṇiyaṃ: vicitto kamma-pariṇāmo. pacchā uggatara-tava-rayā jāyā. tesiṃ ca aṇattha-bhīyāṇa taṃ neḍḍaṃ na uggāhai. Sirimati Kantimaṇḍo bhattārehiṃ hasijjanti na ya vipariṇamanti. tīe vi ugga-tava-rayāe kamma-sesaṃ kayaṃ. etth'antarammi Sirimatī bhattāra-sahagayā vāsa-hare ciṭṭhai jāva moreṇa cittāo oyariūṇa nigilio hāro. tāṇi saṃvegama āvaṇṇāṇi "aho se bhayavaṭīe mahatthata jāva na siṭṭhaṃ idaṃ" ti khāmeuṃ payaṭṭāṇi. "etth'antarammi se kevalaṃ uppaṇṇaṃ" ti devehi ya mahimā kayā. tehiṃ pucchiyaṃ. tīe vi sāhio parabhava-vuttanta. tāṇi pavvaiyāṇi.

"erisī duh'āvahā māya" tti.

On this occasion, a peacock stepped out from a picture (and) swallowed the necklace. (Sarvāṅgasundarī) thought to herself, "This is a miracle!" Then she covered herself with half of her Sārī. She took the alms and went on her way. The other, however, noticed and said, "The necklace has disappeared." She thought, "Which hide-and-seek is this?"³⁰ By asking the servants, she learned that apart from the nun nobody else had been present. "She has taken the necklace away," (she thought). Later on, this was announced. (Sarvāṅgasundarī,) however, informed the head nun, who explained (the incident), saying that the effects of karma are many and varied. Afterwards she devoted herself to extreme asceticism. Since her (previous sisters-in-law) were afraid of some disaster (being caused by Sarvāṅgasundarī), she never visited that house. (Therefore) their husbands ridiculed Śrīmatī and Kāntimatī. They did not, however, change their mind (about Sarvāṅgasundarī). While (Sarvāṅgasundarī) was devoting herself to extreme asceticism, she redeemed herself from the remaining karma. At the time when Śrīmatī was together with her husband in the sleeping chamber, the peacock stepped down from the picture (and) spat out the necklace.³¹ At this, both of them became greatly moved, saying, "Alas, imposing this Noble One, she kept these (facts) secret." Both of them begged her to pardon them. Because (Sarvāṅgasundarī) had attained omniscience, the gods arranged a feast (and) they asked (Sarvāṅgasundarī). She, however, explained the events regarding the other existence (when she acquired the karma that had taken effect just before). Both entered the Saṅgha. So is delusion that causes suffering.

30 Āv.-ṭīkā (M) reads *kim eyaṃ? acchariyaṃ iṇaṃ* "What is this? A wonder." The term *vaṭṭa-kheḍa* (Āv.-cū.) : *vaḍḍa-kheḍḍa* (Āv.-ṭīkā [H]) : *vattha-kheḍḍa* (infra) : *camma-kheḍḍa* (infra) is mentioned among the list of the 72 kalā »arts« which we have come to know from several canonical sources of the Jains (Ovavāiyasutta § 107; Rāyapaseṇiyasutta § 39 etc.). Śāntīcandra, the commentator on the Jambudvīpaprajñapti, cites the kalā according to the Rāyapaseṇiyasutta and explains the phrases *sutta-kheḍḍa* and *vattha-kheḍḍa* as *sūtra-kṛīḍā*, *atra khela-śabdasya kheḍḍa ity-ādeśaḥ evaṃ vastra-kheḍḍam* = ŚĀNTICANDRA, *Jambūdvīpa-prajñapti* (Bombay, 1920), p. 139. For a linguistic explanation regarding the development of Pkt. *vaṭṭa* = Skt. *vastra* »garment« (for instance like Pkt. *puḍa*, *puṭa* = Skt. *putra*), vice R. PISCHEL, *Grammatik der Prakrit-Sprachen*, GI-APhA, I, 8 (1900), §§ 289-294. LEUMANN mentions in his edition of the Ovavāiyasutta the reading *camma-kheḍḍa*: E. LEUMANN, *Das Aupapātika Sūtra*, AKM, I (1882), § 107. The interpretation of *vaṭṭa-kheḍa* as "hiding in a garment" leads us to the Brahmanic list of 64 kalā as recorded in Vātsyāyana's Kāma-sūtra, where we come across the kalā *vastra-gopana*, that indicates a similar idea as expressed in *vaṭṭa-kheḍa*.

31 During her previous existence Sarvāṅgasundarī did not confess (*apaḍīkammita*) her deceit. Therefore she acquired karma that took effect during her following existence. The moment when the peacock spat out the necklace indicates the complete expiation of this karma.

cakkh'indie udāharaṇaṃ Āv.-cū., 1.530,9-533,12 = Āv.-ṭīkā (H), 1.398b,6-401b,5
 Āv.-cū. 1.530,9-14

Mathurā nagarī. Bhaṇḍira-vaḍeṃsiyaṃ cetiyaṃ jaṇo jattāe jāti. tattha ya egammi vāhaṇe egāe itthiyāe saṇepūro sālattaṃ pādo niggato. tattha ya ego vāṇiya-putto taṃ pecchati. so cinteti "jīse esa avayavo sā saccaṃ devīṇa vi atirega-rūvā hojja" tti. teṇa gaviṭṭhā ṇātā ya. tattha samāsiyagaṃ āvaṇaṃ geṇhati. tīse dāsa-ceḍḍiṇaṃ du-guṇaṃ deti. tāo teṇaṃ hata-hitatāo katāo. tīse vi sāhanti: erisa-rūvo vāṇiyāo. aṇṇadā so bhaṇati: ko etāo puḍiyāo ugghāḍeti? tāhiṃ bhaṇiyaṃ "amhaṃ sāmīṇi" tti. teṇaṃ ekkāe puḍiyāte leho bhujja-patte lihitūṇa chūḍho imeṇa artheṇa:

*kāle prasuptasya Janārdanasya
 meghāndhakārāṣu ca śarvarīṣu
 mithyā na bhāṣāmi Viśālanetre!
 te pratyayā ya prathamākṣareṣu* |1|

Āv.-ṭīkā (H): 1.398b,6-399a,5

Mahurāe ṇayarīe Jiyasattū rāyā Dhāriṇī devī. sā payāe dhamma-saddhā. tattha Bhaṇḍira-vaṇaṃ ceiyaṃ. tassa jattā. rāyā saha devīe ṇayara-jaṇe ya mahā-vibhūe niggao. tath'egeṇaṃ ibbha-putteṇa " jāṇa-saṃthiyāe devīe javaṇiy'antara-viṇiggao sālattaṃ saneuro aīva sundaro diṭṭho calaṇo" tti cintiyaṃ ca'ṇeṇaṃ jīe eriso calaṇo sā rūveṇa tiyasa-sundarīṇa vi abbhahiya. ajjhovavanno. pacchā gaviṭṭhā "kā esa" tti? ṇāyā. tag-ghara-paccāsanne vīhī gahiya. tīse dāsa-ceḍḍiṇaṃ du-guṇaṃ dei mahā-maṇussattaṇaṃ ca dāei. tāo haya-hiyayāo kayāo. devīe vi sāhanti. saṃvavahāro laggo. devīe vi gandh'āi tao ceva giṇhanti. aṇṇayā teṇa bhaṇiyaṃ: ko eyāo mahā-mollā gandh'āi-puḍiyāo ucchoḍei? ceḍḍe siṭṭhaṃ "amhāṇaṃ sāmīṇi" tti. teṇa egāe puḍiyāe bhujja-patte leho lihiūṇa chūḍho jahā

*kāle prasuptasya Janārdanasya
 meghāndhakārāṣu ca śarvarīṣu
 mithyā na bhāṣāmi Viśālanetre!
 te pratyayā ya prathamākṣareṣu* |1|

A wealthy tradesman seeks the love of a queen³²

The city: Mathurā. The king: Jitaśatru. Dhāriṇī was the royal consort. She was from the beginning a follower of the Jain creed. The people made a pilgrimage to the sanctuary of Bhandiravaḍeṃsiya. The monarch together with his royal consort, the queen, and the citizens processed out in great pomp. A member of the tradesmen's guild caught sight of the foot of the queen, who was being carried borne in a sedan chair., Extending out from behind a curtain, it was exceedingly beautiful with lacquer (and) rings extending out from behind a curtain.

This (tradesman) thought, "The lady to whom this limb belongs must doubtless exceed the beauty of goddesses." He fell in love with her.

In his search for her, he came to know who she was. He acquired a market stand in the vicinity of her house. To her slaves and maids he (always) gave the double (quantity) and he presented the nature of a gentleman. For this reason, they became enthusiastic about him. The queen too was informed that he was: a tradesman of such and such a kind. His business prospered. For the queen also they bought perfumes, etc. there.

On one occasion he asked, "Who opens these expensive parcels with perfumes, etc.?" The maids replied "Our mistress." He scratched a message on a page made of birch bark (and) brought it in one of the parcels. It read as follows:

1 The time when Viṣṇu has fallen asleep, and the
nights are darkened by clouds, I do not speak in vain, my
dear! whose eyes are wide. These are my thoughts expressed
by the first letters.³³

32 This example illustrates the sense of seeing *cakkh'indiya*. The author used two original separate stories and composed one story consisting of a link-and-frame (which differs widely in the versions of Āv.-cū. and Āv.-ṭikā [H]) and a variant (almost similar in the commentaries of Āv.-cū. and Āv.-ṭikā [H]). In this case it seems that the authors of Āv.-cū. and Āv.-ṭikā (H) used more sources with one common to both traditions. Vice PrPN (supra n. 1), 2, p. 880 s. v. *Hārappabhā*.

33 This stanza 1 (Indravajrā) the son of the merchant sent to queen (Āv.-cū.: mistress) advises the reader in pāda ^a how to read the secret message (in Āv.-cū. Śloka 2 additionally informs the reader how to read the message): the first letters of each pāda have to be noted: *kāmeme te* "I love you".

2 The first letters of each of the four Pādas will inform you about my thoughts.³⁴

3 As this time is delightful for the peacocks and the darkness of clouds has covered the world completely, I do not speak in vain, my dear!, whose eyes are wide. These are my thoughts expressed by the first letters.³⁵

Then he tied up (the parcels and) sent them away. The queen opened them. She read the message (and) thought, "Shame on sensual pleasures!" Afterwards she scratched for him this reply:

1 By hurrying you cannot gain goals that are difficult to reach: both a completely beautiful wife as well as absolute victory over enemies.³⁶

2 In this world there is no comfort for someone greatly covered by sins. The lifetime of human beings is short.

Therefore exercise your mind on the Dharma.³⁷

"(These) perfumes are not good", and she sent the maid away. She returned the parcels saying, "The queen has ordered (them to be returned) because these are not good perfumes." The happy (tradesman) untied (the parcels). He saw the message. When he had understood the idea indicating "I do not like (you)" he fell into despair, tore (his) clothes (and) moved away. He thought, "How can I continue living without having won this wife?" During his wanderings, he reached a foreign country. There he met magicians. They explained clever behaviour, and in this connection they also explained the Śloka,

34 Āv.-ṭīkā (H) gives the same advice in prose: "As in the Śloka before, find out the meaning by arranging the first letter of each pāda side by side."

35 This stanza 3 (Indravajrā) is missing in Āv.-ṭīkā (H). Stanza 3 pāda ^{a-c} is a variant reading of stanza 1 pāda ^{a-c} and belonged probably originally to the variant story mentioned in n. 32).

36 Āv.-cū. interpolates Śloka 1. Again this stanza is positioned at the beginning of the built-in second story and lastly the son of the merchant cites this stanza as a motto while he strives for the favour of the lady. This stanza is further mentioned in the Jambucariyam for the explanation of the term *rāya-nīti*: *Jambucariyam, A narrative of the life of Jambūsvāmin, The first patriarch of Jain church of the last Tīrthaṅkar Mahāvīra*, SJGrM, 44 (1947), p. 127,7ff.

37 The queen (Āv.-cū.: mistress) answers with a message encoded in the same way as the son of the merchant had done before (supra n. 33). Here the first letters of each pāda (*nec-chāmi te*) express "I do not want you".

Āv.-cū. 1.531,5-13

"Vasantapure ṇagare Jīnadatto ṇāma satthavāhaputto. so ya samaṇa-saddho. ito Campāe parama-māhesaro Dhaṇo ṇāma satthavāho. tassa ya duve accheragāṇi: causamuddasārabhūtā muttāvalī dhūtā ya kaṇṇā "Hārappabha" tti. Jīnadatteṇa sutāṇi. bahu-ppagāraṃ maggito ṇa deti. tato ṇeṇa vaṇṭha-veso kato. egāgī sayam ceva Campaṃ gato. añcitaṃ ca vaṭṭati. tath'eko uvajjhāyago. tassa uvaṭṭhito "padhāmi" tti. so bhaṇati "bhattaṃ me ṇ'atthi. jadi ṇavaraṃ kaḥiṃ pi labhisi" tti. Dhaṇo ya sarakkhāṇaṃ deti. tassa uvaṭṭhito "bhattaṃ me dehi tā vijjaṃ geṇhāmi. jaṃ kiṃci demi" tti paḍisutaṃ. dhūtā saṃdiṭṭhā. teṇa cintiyaṃ

"sohāṇaṃ saṃvuttaṃ. vallūreṇa dāmito birālo" tti.

so taṃ phal'ādigeḥiṃ uvacarati. sā ṇa giṇḥati uvagāraṃ. so ya aturito ṇīyaḍi-ggāhī thakke thakke uvacarati. sarakkhā ya ṇaṃ kharāṇṭenti. teṇa sā kāleṇa āvajjiyā. ajjhovavaṇṇā bhaṇati: palāyamha. teṇa bhaṇitaṃ: ajuttam eyaṃ. ato vīsathā hohi.

na śakyaṃ tvaramāṇeṇ° ślokaḥ.

kiṃ tu tumāṃ ummattiyā hohi. vijjeḥiṃ mā paṇijjihisi. tahā kayāṃ. vejjehiṃ paḍisiddhā. pitā se addhiṭṭiṃ gato.

Āv.-ṭīkā (H): 1.399b,3-400a,3

ettha udāharaṇaṃ:

"Vasantapure ṇayare Jīnadatto ṇāma satthavāhaputto. so ya samaṇa-saddho. io ya Campāe parama-māhesaro Dhaṇo ṇāma satthavāho. tassa ya duve accheragāṇi: causamuddasārabhūyā muttāvalī dhūyā ya kannā "Hārappabha" tti. Jīnadatteṇa suyāṇi. bahu-ppagāraṃ maggio ṇa dei. tao'ṇeṇa caṭṭa-veso kao. egāgī sayam ceva Campaṃ gao. añciyaṃ ca vaṭṭati. tath'ego ajjhāyago. tassa uvaṭṭhio "padhāmi" tti. so bhaṇati "bhattaṃ me ṇ'atthi. jai navaraṃ kaḥiṃ pi labhasi" tti. Dhaṇo ya bhoyaṇaṃ sasarakkhāṇaṃ dei. tassa uvaṭṭhio "bhattaṃ me dehi jā vijjaṃ geṇhāmi. jaṃ kiṃci demi" tti paḍisuyaṃ. dhūyā saṃdiṭṭhā "jaṃ kiṃci se dijjāhi" tti. teṇa cintiyaṃ

"sohāṇaṃ saṃvuttaṃ. vallūrṇa dāmio virālo" tti.

so taṃ phal'āigeḥiṃ uvacarai. sā ṇa geṇhai uvayāraṃ. so ya aturio ṇī-gāhī thakke thakke sammaṃ uvacarai. sasarakkhā ya taṃ kharāṇṭei. teṇa sā kāleṇ'āvajjiyā ajjhovavannā bhaṇai: palāyamha. teṇa bhaṇiyaṃ: ajuttam eyaṃ. kiṃ tu tumāṃ ummattigā hohi. vejjā vi akkosejjāhi. tahā kayāṃ. vejjehiṃ paḍisiddhā. piyā se addhiṭṭiṃ gao.

1 By hurrying you cannot gain goals that are difficult to reach: both a completely beautiful wife as well as absolute victory over enemies,

with the following story:)³⁸

In the city of Vasantapura there lived a man called Jinadatta, one of the travelling merchants, who was a follower of Jain monks. At that time the travelling merchant and Śaiva Dhana were staying in Campā. He owned two wonderful things: a necklace of pearls, which was the best created by the four oceans, and a daughter, the girl "Hāraprabhā." Jinadatta learned of this. Asked many times (for those two things, Dhana) refused to give them away. Therefore Jinadatta changed his appearance to that of a servant. He went alone to Campā. There was famine. A scholar was staying there too. (Jinadatta) approached, (and said to him,) "I would like to learn (a charm)." The (scholar) replied, "I have no food, I wonder whether you can get some somewhere?" Meanwhile, Dhana was feeding the Brahmanic ascetics. (Jinadatta) approached and said to him, "Provide me with food while I learn a charm; afterwards it shall benefit you greatly." (Dhana) agreed. The daughter was told, "Provide some for him!" (Jinadatta) thought

"The lucky chance happened. By dry meat the cat got tamed"

He approached (her), offering fruit, etc. She rejected his advances. He, however, was tricky and discreet. He approached her whenever the opportunity arose. The Brahmanic ascetics, however, reviled him. In the course of time, she felt affection for him. Being in love with him, she said, "Let us run away." He answered, "That is not clever, therefore be confident because

By hurrying you cannot gain goals that are difficult to reach: both a completely beautiful wife as well as absolute victory over enemies.

You, however, (act as though) mad. The doctors shall not cure you. Accordingly was acted. The doctors rejected her. Her father went away unsatisfied.

38 Here the built-in story starts that originally figured as a variant to our frame-story as mentioned before (vice supra n. 32).

Āv.-cū. 1.531,13-532,11

caṭṭeṇa bhaṇitaṃ: mama paraṃpar'āgatā vijjā atthi. dukkaro ya se uvayāro. teṇa bhaṇiyaṃ: ahaṃ karemi. so bhaṇati: payuñjāmo. kiṃ tu baṃbhayārīhiṃ kajjaṃ. teṇa bhaṇiyaṃ: jadi kaha vi abambhacārīṇo bhavanti to kajjaṃ ṇa sijjhati. te ya pariyaṅvijjanti. je sundarā te āṇemi. katihim kajjaṃ? catuhim. āṇitā. saddavehiṇo ya disā-pālā. maṇḍalaṃ kayam. disā-pālā bhaṇiyā: jatto sivā-saddo taṃ maṇāgaṃ vindhejjaha. sarakkhā ya bhaṇiyā "huṃ phadu" tti kate sivā-rutaṃ karejjaha. dikkariyā bhaṇiyā: tumaṃ taha ceva acchejja. tahā kataṃ. viddhā sarakkhā. ṇa pauṇā ceḍī. vipariṇao Dhaṇo. caṭṭeṇa vuttaṃ: bhaṇiyaṃ mae "jadi kaha vi abambhacārīṇo bhavanti to kajjaṃ na sijjhati" ity-ādi. Dhaṇeṇa bhaṇiyaṃ: ko uvāo? caṭṭeṇa bhaṇiyaṃ: erisā bambhacārīṇo bhavanti. guttīo kahehi. dagasoyar'ādisu gavesiyā. ṇ'atthi. sāhūṇa ḍhukko. tehiṃ siṭṭhāo:

*vasahi-kaha-nisejj'indiya kudd'antara-puvva-kīlita-paṇīte
atimāt'āhāra-vibhūsaṇāim ṇava bambha-guttīo. |1/*

*etāsu vaṭṭamāno suddhamāno jo ya baṃbhayārī so
jamhā tu baṃbhaceraṃ maṇo-ṇiroho jiṇ'ābhihitam. |2/*

uvagate bhaṇitā: bambhacārīhiṃ me kajjaṃ. sāhū bhaṇanti: ṇa kappai ṇigganthāṇam etaṃ. caṭṭassa kahitaṃ: laddhā baṃbhacārī. na puṇa icchanti. teṇa bhaṇiyaṃ: erisā ceva paricatta-loga-vāvārā muṇayo bhavanti. kiṃ tu pūitehiṃ pi tehiṃ sakajja-siddhī hoti. taṅ-ṇāmāni likhanti. ṇa tāiṃ khuddavantarī akkamati. pūiyā. maṇḍalaṃ kataṃ. sāhū-ṇāmāni lihitāni. sā vālā ṭhaviyā. ṇa kuvitaṃ sivāe. pauṇā ceḍī.

Āv.-ṭīkā (H): 1.400a,3-b,7

caṭṭeṇa bhaṇiyaṃ: paraṃpar'āgayā me atthi vijjā. dukkaro ya se uvayāro. teṇa bhaṇiyaṃ: ahaṃ karemi. caṭṭeṇa bhaṇiyaṃ: pauñjāmo. kiṃ tu baṃbhayārīhiṃ kajjaṃ. teṇa bhaṇiyaṃ: atthi bhagavanto sarakkhā te āṇemi. caṭṭeṇa bhaṇiyaṃ: jai kaha vi abambhacārīṇo honti to kajjaṃ na sijjhai. te ya pariyaṅvijjanti. teṇa bhaṇiyaṃ: je sundarā te āṇemi. katihim kajjaṃ? cauhiṃ. āṇiyā saddavehiṇo ya disā-pālā. kayam maṇḍalaṃ. disā-pālā bhaṇiyā: jao sivā-saddo taṃ maṇāgaṃ vindhejjaha. sa sarakkhā ya bhaṇiyā "huṃ phadu" tti kae sivā-rūyaṃ karejjaha. dikkariyā bhaṇiyā: tumaṃ taha ceva acchejjaha. tahā kayam. viddhā sarakkhāṇa. pauṇā ceḍī. vipariṇao Dhaṇo. caṭṭeṇa vuttaṃ: bhaṇiyaṃ mae "jai kaha vi abambhacārīṇo honti kajjaṃ na sijjhai" tti ity-ādi. Dhaṇeṇa bhaṇiyaṃ: ko uvāo? caṭṭeṇa bhaṇiyaṃ: erisā baṃbhayārīṇo bhavanti. guttīo kahehi. dagasokar'ādisu gavesio. ṇ'atthi. sāhūṇa ḍhukko. tehiṃ siṭṭhāo:

*vasahi-kaha-nisijj'indiya-kudd'antara-puvva-kīliya-paṇīte
aimāy'āhāra-vibhūsaṇā ya ṇava bambha-guttīo. |1/*

*eyāsu vaṭṭamāno suddhamāno jo ya baṃbhayārī so
jamhā u baṃbhaceraṃ maṇo-ṇiroho jiṇ'ābhihiyam. |2/*

uvagao bhaṇiyā: baṃbhayārīhiṃ me kajjaṃ. sāhū bhaṇai: na kappai ṇigganthāṇam eyam. caṭṭassa kahiyam: laddhā baṃbhayārī ṇa puṇa icchanti. teṇa bhaṇiyaṃ: erisā ceva paricatta-loga-vāvārā muṇao bhavanti. kiṃ tu pūjitehiṃ vi tehiṃ kajja-siddhī hoi. taṅ-ṇāmāni likkhanti. na tāiṃ khuddavantarī akkamai. pūiyā. maṇḍalaṃ kayam. sāhū-ṇāmāni lihiyāni. disā-pālā ṭhaviyā. na kūviyam sivāe. pauṇā ceḍī.

The servant said, "I possess a charm transmitted by tradition from teacher to pupil. The application is, however, difficult. (Dhana) said: I shall exercise (the charm). The servant replied, "Let us start. However, chaste (ascetics) are required." (Dhana:) "There are honourable Brahmanic ascetics. I will bring them here." The servant: "If they are for any reason unchaste, (the charm) will not succeed. Furthermore they will suffer great torment." (Dhana:) "I shall bring those that are suitable. How many are necessary?" "Four." Those who were able to hit a target by hearing were placed as watchman in all four directions. A circle was drawn. The watchmen were told, "From whom you hear the noise of the jackal, that one you have to hit instantly." The Brahmanic ascetics were, however, advised, "You have to imitate the cry of the jackal by making the sound 'phuṭa'." And the virgin was advised, "You stay as you are." Accordingly they did so. The Brahmanic ascetics were pierced, and the girl was not cured.³⁹ Dhana became adverse (to the Brahmanic ascetics). The servant said, "I told you, in case they are not chaste for any reason, (the charm) will not succeed." Dhana: "Who else is suited?" The servant answered, "They are chaste (who live as a brahmacārin). He explained the rules for chastity. Then he looked (for chaste boys) by going to the *Dakaśaukarika* ascetics,⁴⁰ etc. but could not find any. He went to the Jain ascetics. They taught these rules for chastity:⁴¹

1 (The brahmacārin should take up a detached) lodging (free from wives), (He should avoid) the conversation and the company (of wives). (He should avoid thinking about female) limbs and (hearing the speech of) hidden (wives). (Further he should not recall) the previous pleasures (he has had together with wives) (nor eat fat) food. (He has to avoid) excessive eating (and should not be dressed according the) fashion.⁴²

2 He who follows these (rules) with a pure mind is a brahmacārin because the conquering of the inner mind is known as brahmacārya by the Jaina.

(Dhana) approached and said (to the Jain ascetics), "I need brahmacārins." The ascetics answered, "That is not right for Jain ascetics to do." (Dhana) told the servant, "We found brahmacārins; they are not willing to participate in the charm." (The servant) "For the success of your plan those who have left the worldly life and who are silent have to be revered." Their names were scratched. The Kṣudravyantarī⁴³ could not cause any trouble (to the Jaina brahmacārins).⁴⁴ Then the brahmacārins were honoured. A circle was drawn and the names of the Jain ascetics were scratched. The watchmen of the directions were placed. The jackal was silent. The girl was cured.

39 Haribhadra's reading *viddhā sasarakkhāṇa. paunā cedī* seems erroneous, since the girl was not cured (*na paunā cedī!*). Moreover Haribhadra changes between *sasarakkhā* and *sarakkhā*.

40 PrPN (supra n. 1), 1, p. 354 s. v. *Dagasoyaria*: Brahmanic ascetics following the Sāṃkhya philosophy.

41 Vice supra n. 2.

42 The terms *āhāra* and *vibhūsaṇa* occur also in a Prakrit-Śloka about the different foundations of Rṣabha. Vide KOCH (supra n. 9).

43 A Brahmanic goddess.

44 With a similar intention the phrase *aṇaikkamaṇija* is recorded in the Sūtrakṛtāṅga-sūtra: gods, asuras, nāgas etc. cannot induce Jaina laymen in acting against the laws of the Nirgranthas: W. SCHUBRING, *Worte Mahāvīras* (Göttingen-Leipzig, 1926), p. 61.

Āv.-cū. 1.532,11-533,6

Dhaṇo sāhūṇaṃ alliyanto saḍḍho jāto. "dhammôvagārī imo" tti ceḍī muttāvalī ya diṇṇā. evaṃ aturanteṇaṃ sā teṇaṃ bodhita" tti silog'attho.

kiṃ ca: aḍavīe bhūto kappādiena ārāhito. eso mora-rūveṇa ṇaccitūṃ sovaṇṇaṃ picchaṃ paḍeti dine dine. tassa cittaṃ jātaṃ "kecciraṃ acchihāmi" tti "savvāṇi picchāṇi geṇhāmi" tti paḍijaggito. teṇa kalāvo gahito. kāko jāto. "ṇa kiñci deti" tti. atah:

*"atvarā sarva-kāryeṣu. tvarā kārya-vināśinī
tvaramāṇena mūrkhēṇa, mayūro vāyasi-kṛtaḥ" |1|*

iti so esa suṇitūṇa pariṇāmeti "ahaṃ pi sa-desam gantum aturanto tatth'eva kiñci uvāyaṃ cintissāmi" tti gato sa-desam. tattha vijjā-siddhā pāṇā daṇḍarakkhā. teṇa te olaggiyā. bhaṇanti: kiṃ te amhehiṃ kajjaṃ? siṭṭhaṃ. amhaṃ taṃ ghaḍeḥa. tehiṃ māri viuvviyā. logo maritum āradḍho. rannā pāṇā samādiṭṭhā. teṇa bhaṇiyaṃ "jāṇāmo tāva kiṃ ādeṣā vatthavva" tti uddāvaṇiyā. teṇaṃ sāhissāmo. tehiṃ (paḍhama) rattim esā sā bāhiriyam pavitṭhā. bitiyāe rattiyāe ṇagaraṃ pavitṭhā esā sā. taṭiyāe rattie gharam esā sā. cautthie rattie māṇusa-hattha-sīsa-pādā ya sayañijje dīsanti. te hattha-pād'ādīṇa sāharaṇaṃ karenti. raṇṇo kathitaṃ. bhaṇati: sa-vidhīe vivādeḥa. to khāim maṇḍale majjha-rattammi appa-sāgārike vāvāejjā. "taha" tti paḍissutaṃ ṇītā sa-gihaṃ. rattim maṇḍalam.

Āv.-ṭīkā (H): 1.400b,7-401a,5

Dhaṇo sāhūṇaṃ alliyanto saḍḍho jāo. "dhammôvagārī" tti ceḍī muttāphala-mālāya tass'eva dinnā. evaṃ aturanteṇa sā teṇaṃ pāvīya" tti silog'attho.

so eyaṃ suṇiūṇa pariṇāmei "ahaṃ pi sa-desam gantum aturanto tatth'eva kiñci uvāyaṃ cintissāmi" tti gao sa-desam. tattha ya vijjā-siddhā pāṇā daṇḍarakkhā. teṇa te olaggiyā. bhaṇanti: kiṃ te amhehiṃ kajjaṃ? siṭṭhaṃ. devim ghaḍeḥa. tehiṃ cintiyaṃ: ucchobhaṃ demo jeṇa rāyā paricayaī. tehiṃ māri viuvviyā. logo marium āradḍho. ranno pāṇā samāiṭṭhā: labheḥa māriṃ. tehiṃ bhaṇiyaṃ: gavesāmo vijjāe. devī-vāsa-ghare māṇusā hattha-pāyā viuvviyā. muhaṃ ca se ruhira-littaṃ kayam. raṇṇo nīveiyam: vatthavvā ceva māri. niya-ghare gavesāhi. raṇṇā gaviṭṭhā diṭṭhā ya. pāṇā samāiṭṭhā: sa-vihīe vivādeḥa. to khāim maṇḍale majjha-rattammi appa-sāgārie vāvāeyavvā. "taha" tti paḍisue ṇīyā sa-gihaṃ. rattim maṇḍalam.

Dhaṇa, while staying together with the Jain ascetics, became a follower of the Jain creed. (Thinking,) "This (Jiṇadatta) is a benefactor for the religion of the Jaina" (Dhaṇa) gave him his daughter and the necklace. "In this manner, without hurry, he gained her", thus the meaning of the stanza.

Further: >In the jungle a rogue took care of a Bhūta. Appearing as a peacock dancing, this one let drop each day a golden feather. The (rogue) thought "How much longer will I have to wait?" Urged (by the thought) "I will take all of the feathers", he seized the tail of the peacock. The (peacock) changed into a crow.< Therefore

1 "No hurry by all intentions. Hurry baffles an intention. By a blockhead who was in hurry a peacock changed into a crow."⁴⁵

After he heard this he decided, "I will go home and without hurry I will think about a way." (Then) he went home. People (*pāṇa*) called Daṇḍarakṣas lived there who were perfect in the art of magic. He served them. They asked (him), "For what purpose do you need our help?" He explained to them that he sought the meeting with (the royal consort).⁴⁶ By magic they produced a Mārī.⁴⁷ The population started to die. The monarch ordered the people. He said: "We find out - Where is the place (of the Mārī); is (the Mārī) an inhabitant (of our city)". (The place) must be cleaned. With this we will have success.⁴⁸ [(Shouting the words,) "Here she may be", they entered the outer circle (of the city) during the first night. During the second night, they entered the city, (shouting,) "Here she may be". During the third night, they entered the house (again shouting,) "Here she may be". During the fourth night in the sleeping-chamber there appeared the feet, head and the hands of a human being. They collected these human limbs and reported this to the monarch.]⁴⁹ He said, "Kill her in her way. At midnight, however, when no residents are present, she is to be brought to the magic circle."⁵⁰ They agreed and led her to (her) own house into the magic circle.

45 This second example is missing in Haribhadra's version.

46 *amhaṃ taṃ ghaḍeḥa* Āv.-cū. : *deviṃ ghaḍeḥa. tehiṃ cintiyaṃ ucchobhaṃ demo jeṇa rāyā paricayai* Āv.-ṭīkā (H) = "Meet the royal consort (?). They considered and said, "We shall start a rumour about her; then the monarch will let her go."

47 A demon that causes pestilence and death.

48 *teṇa bhaṇiyaṃ "jānāmo tāva kiṃ ādeśā vatthavva" tti uddāvāniyā. teṇaṃ sāhissāmo* Āv.-cū. is not clear to me. In Haribhadra's Āv.-ṭīkā we read *labheḥa māriṃ. tehiṃ bhaṇiyaṃ: gavesāmo vijiāe* "You must find the Mārī." They replied, "We search for her by magic". For *uddāvāniya* see also E. LEUMANN, (supra n. 30), s. v. "das Ausbrennen (burning out)" etc..

49 According to Haribhadra's Āv.-ṭīkā: *devī-vāsa-ghare mānusā hattha-pāyā viuvviyā. muhaṃ ca se rihira-littaṃ kayam. raṇṇo vibeiyaṃ: vatthavvā ceva mārī. niya-ghare gavesāhi. raṇṇā gaviṭṭhā diṭṭhā ya* "the pāṇa produced by magic human hands and feet in the sleeping-chamber of the royal consort. They besmeared the head with blood and informed the king: The Mārī is an inhabitant. Search for her in your own house. The king searched and saw her".

50 The Sanskrit-chāyā reads: *sva-vidhinā vyāpādayata tadā'vaśyaṃ maṇḍale madhya-rātre'lpā-sāgārike vyāpādayitavyā*. The reading *to khāiṃ* is not clear. LEUMANN interprets the term *khāi(m)* in the sense of a particle of support. By mistake LEUMANN associates this term in the glossary to § 161: LEUMANN (supra n. 30), § 163. According to the PSM *khāiṃ* could also be understood as a magic spell: D. T. SHETH, *Pāia-sadda-mahaṇṇavo*, PTSS, 7 (1928 – repr. 1963 = PSM), p. 274.

Āv.-cū. 1.533,6-12

so ya tattha puvv'ālocita-kata-kavaḍo gato. sā khaliyāreum āraddhā. teṇa bhaṇiyam "kiṃ etāe kayam" ti? tehiṃ bhaṇitam "mārī esa" tti mārijjati. so bhaṇati "kim etāe āgiṭe mārī havai" tti? keṇa vi avasaddo vā se diṇṇo. tā mā māreha. muyaha etaṃ. te necchanti. gāḍhataram laggo. aham bhe koḍi-mullaṃ alaṅkāraṃ demi. suppaha me taṃ. bal'āmoḍīe alaṅkāro uvaṇīto. tīe vi tassa "nikkāraṇa-vacchalo" tti paḍibandho jāto. pāṇehiṃ bhaṇiyam: jadi te ṇibbandho to ṇa māremo. kiṃ tu ṇivvisayāe gantavvaṃ. paḍisuyam. mukkā. so taṃ gahāya palāto. pāṇa-ppado "vacchallago" tti daḍhataram paḍibaddhā. ālāv'ādīhiṃ ghaḍiyā. des'antarammi bhoge bhuñjante acchanti. aṇṇadā so pecchaṇage payaṭṭo. sā neheṇa gantum ṇa deti. teṇa hasiyam. tīe pucchiyam: kim etaṃ? ṇibandhane siṭṭham. nivvinnā. tahā-rūvāṇam ajjāṇam antie dhammaṃ soccā pavvaiyā. itaro'vi aṭṭa-duh'aṭṭo mariūṇa tad-dosā ceva ṇarage uvautto.

evam dukkhāya "cakkh'indiyam" ti .

Āv.-ṭīkā (H): 1.401a,5-401b,5

so ya tattha puvv'āloiya-kavaḍo gao. sakhaliyāram māreum āraddhā. teṇa bhaṇiyam "kiṃ eyāe kayam" ti te bhaṇanti "mārī esa" tti mārijjai. teṇa bhaṇiyam "kaham eyāe āgiṭe mārī havai" tti? "keṇa" ti avasaddo se diṇṇo. mā māreha. muyaha eyam. te necchanti. gāḍhataram laggo. "aham bhe koḍi-mollaṃ alaṅkāraṃ demi. muyaha eyam. mā mārehi" tti. bal'āmoḍīe alaṅkāro uvaṇīto. tīe cintiyam "nikkāraṇa-vacchallo" tti tammi paḍibando jāo. pāṇehiṃ bhaṇiyam: jai te ṇibbandho eyam pi na māremo. kiṃ tu ṇivvisayāe gantavvaṃ. paḍisue mukkā. so taṃ gahāya palāo. to pāṇa-ppao "vacchallago" tti dadharam paḍibaddhā. ālāv'āhiṃ ghaḍiyā. des'antarammi bhoge bhuñjantā acchanti. aṇṇayā so pecchaṇage gantum payaṭṭo. sā neheṇa gantum na dei. teṇa hasiyam. tīe pucchio "kim eyam" ti? ṇibbandhe siṭṭham. nivvinnā. tahā-rūvāṇam ajjāṇam antie dhammaṃ soccā pavvaiyā. iyaro'vi aṭṭa-duh'aṭṭo mariūṇa tad-divasaṃ ceva narage uvavaṇṇo.

evam dukkhāya "cakkh'indiyam" ti.

After confessing the transgression of deceit, he too arrived there. The people started to torture her.⁵¹ He said, "What has she done?" They replied, "Because she is a Mārī, she will be killed." He "How can a Mārī be shaped like this? No matter whom has slandered her, that is no reason to kill her. Let her go free." The (people) refused. He urged them, saying, "I will give you jewellery of great value. You must let her go free."⁵² You must not kill her." When (their resistance) had been broken,⁵³ the jewellery was brought. Meanwhile she (reflected) "Unfounded he is worthy of love" and she fell in love with him. The people said, "Since you insist, we shall not kill her. However, you must go into exile." He agreed and she was set free. He seized her. They escaped. (She thought,) "Life-saver, worthy one of love", and her love grew even stronger. By means of conversation, etc., he sought her favour. In a foreign region they lived and enjoyed the pleasures of love. Once he was leaving to visit a theatre performance. For love, she refused to let him go. He laughed (about her). She asked him, "What does this mean?" He did not tell her. She still insisted and found it out. She became disgusted with him. Not far off Jain nuns who were pleasing to the eye too she heard the Dharma and entered the Saṅgha. The other one, losing his free will, suffered death and was reborn on the same day in hell.

Such conditioned turning out badly is delusion.

51 *sā khaliyāreum āraddhā* Āv.-cū.: *sakhaliyāraṃ māreum āraddhā* Āv.-ṭīkā (H).

52 *muyaha eyaṃ* Āv.-ṭīkā (H) : *suppaha (?) me tam* Āv.-cū..

53 *bal'āmoḍiya* abs., vice PISCHEL (supra n. 30), p. 167ff. § 238.

uppattiyā buddhi (Rohaga) Āv.-cū., 1.544,4-546,7 = Āv.-ṭīkā (H), 1.415b,5-417b,3
 Āv.-cū. 1.544,4-9

Ujjeṇī nayarī jaṇa-vae Avantīe. tattha naḍāṇaṃ gāmo. tattha egassa naḍassa bhajjā matā. tassa ya putto ḍaharao. teṇa annā āṇitā. sā tassa dāragassa ṇa vaṭṭati. teṇa dāraeṇa bhaṇiyam "mamaṃ laṭṭhaṃ na vaṭṭasi tahā te karemi jahā mama pādesu paḍisi" tti. teṇa rattim piṭā sahasā bhaṇito "esa goho" tti. teṇa ṇāyam "mahilā viṇaṭṭha" tti siḍhilo rāgo jāto. sā bhaṇati "mā Putta! evaṃ karehi." teṇa bhaṇitam: ṇa laṭṭhaṃ vaṭṭasi. bhaṇati: vaṭṭehāmi. ahaṃ pi laṭṭhaṃ karīhāmi. sā vaṭṭitum āraddhā. aṇṇadā chāhā ceva ("esa gohe" tti "esa gohe" tti)⁵⁴ bhaṇittā "kahe?" ti. puṭṭho chāhiṃ dariseti. tato piyā se lajjito "so vi evaṃ-vidho" tti. tīse ghaṇaṃ rāgo jāto. so vi avisambhito piṭāe samaṃ jemeti.

Āv.-ṭīkā (H): 1.415b,5-10

Ujjeṇīe nayarīe āsanno gāmo naḍāṇaṃ. tatth'egassa naḍassa bhajjā mayā. tassa ya putto ḍaharao. teṇa annā āṇiyā. sā tassa dāragassa na vaṭṭai. teṇa dāraeṇa bhaṇiyam "mama laṭṭhaṃ na vaṭṭasi tahā te karemi jahā me pāesu paḍisi" tti. teṇa rattim piyā sahasā bhaṇito "esa goho esa goho" tti. teṇa nāyam "mama mahilā viṇaṭṭha" tti siḍhilo rāgo jāo. sā bhaṇai: mā Putta! evaṃ karehi. so bhaṇai: mama laṭṭhaṃ na vaṭṭasi. bhaṇai: vaṭṭihāmi. tā laṭṭhaṃ karemi. sā vaṭṭium āraddhā. annayā chāhīe ceva "esa goho" tti bhaṇittā "kahim?" ti puṭṭho ya chāhiṃ daṃsei. tao se piyā lajjio. "so'vi evaṃ-viho" tti. tīse ghaṇa-rāgo jāo. so'vi visa-bhīo piyāe samaṃ jemei.

54 "esa gohe" tti 2 Ed..

The clever Rohaka

The city of Ujjayinī, in the district of Avanti, there lived a colony of actors. It happened that the wife of an actor died. He had a small son. The actor married another wife. But she did not take care of the boy's education and nourishment. The boy threatened, "If you do not take care of me, I will treat you in such a manner as will make you fall down at my feet." At night he suddenly exclaimed to his father, "A man!" The (father) thought, "My wife has become unfaithful." His attachment became reserved (towards his wife). She rebuked (the boy), "Son, you should not act in such a manner." He replied, "You do not take care of me." She answered, "I will care (for you)." (The boy,) "Then I will also be friendly." She set about to care (for him). On one occasion, Rohaka exclaimed, pointing at a shadow, "A man, a man, a man!" Upon being asked by his father, "Where?", (the boy) pointed at the shadow. The father became ashamed and thought, "That (other man) too was of such a kind." His attachment (towards his wife) grew strong. The (boy), however, ate together with his father fearing no more poison (in the food).⁵⁵ Once he went together with his father to Ujjayinī. Father and son left the town after they had looked around there. Later the father, having forgotten something, returned (to the city), while (Rohaka waited) near the river Śiprā and there he drew the complete city in the sand. He drew the city with all its quarters, palaces and temples. It was just at this place that the monarch passed by. (Rohaka) stopped him (and) said, "Do not step into the midst of the palace." On being asked by the curious monarch, "What you have drawn here?", (Rohaka) explained the complete city with all its quarters, palaces and temples. Being asked by the monarch, "Where do you live?", (Rohaka) replied, "(I live) in a (colony)." Meanwhile his father had come back (and) they returned (home).

55 For *avisambhito* Āv.-ṭīkā (H) reads *visa-bhīo* "The (boy) ate only together with his father, fearing poison (in his food)." Because the stepmother meanwhile takes care for Rohaka I can not find any reason what for Rohaka could be afraid to get poisoned. Therefore Haribhadra's reading seems to be erroneous.

Āv.-cū. 1.544,9-545,4

aṇṇadā pitāe samaṃ Ujjeṇiṃ gato. diṭṭhā ṇagari. ṇiggatā pitā puttā. pitā puṇo vi atigato "kiṃ pi ṭhāvitaṃ viṣṣariyaṃ" ti. so Sippāe ṇadīe puliṇe ṇagariṃ savvaṃ ālihati. teṇa ṇagariṃ sacaccarā lihiyā. tato rāyā eti. teṇa rāyā vārito. bhaṇito "mā rāula-majjheṇaṃ ehi" tti. raṇṇā kotuhalleṇaṃ pucchito. sacaccarā savvā kahiyā. raṇṇā bhaṇito "kahiṃ vasasi" tti? teṇa bhaṇitaṃ: amuga-gāme. piyā se āgato. te gatā." rāyāe ya eg'ūṇagāṇi pañca manti-satāṇi. egaṃ maggati. jo ya savva-ppahāṇo hojja" tti. tassa parikkhaṇa-ṇimittaṃ imāṇi pesati

*silā-miṇḍha-kukkuḍa-tila-vāluva-hatthi aḡaḍa-vaṇa-saṇḍe,
paramanna-patta-leṇḍaga-khāilā pañca piyaro ya*

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lehaṃ visajjeti jathā tujjha gāmassa bahiṃ mahillī silā. tīe maṇḍavaṃ kareha. te ādaṇṇā. so dārao Rohao chuhātito. pitā se gāmeṇa samaṃ acchati. ussūre āgato. so roṇiti: amhe chuhāiyā acchāmo. so bhaṇati: tumāṃ suhito'si. kiha? teṇa se kahiyāṃ. bhaṇati: vīsathā acchaha. heṭṭhā khaṇaha khaṃbhe ṭhavettā thova-thovanteṇa bhūmī kayā. uvalevaṇa-katōvatāre raṇṇo niveditaṃ. keṇa kataṃ? Rohaṇaṃ Bharahaga-dāraeṇaṃ. 1

Āv.-ṭīkā (H): 1.415b,10-416a,8

annayā piyareṇa samaṃ Ujjeṇiṃ gao. diṭṭhā ṇayarī. ṇiggayā piyā-puttā. piyā se puṇo'vi aigao ṭhaviyagassa kassai. so vi Sippā-ṇāe puliṇe Ujjeṇi-ṇayarīṃ ālihai. teṇa ṇayarī sacacarā lihiyā. tao rāyā ei. rāyā vārio. bhaṇai: mā rāula-gharassa majjheṇaṃ jāhi. teṇa kouhalleṇa pucchio. sacaccarā kahiyā. kahiṃ vasasi? "gāme" tti. piyā se āgao. "rāṇo ya eg'ūṇagāṇi pañca-manti-sayāṇi. ekkāṃ maggai. jo ya savva-ppahāṇo hojja" tti. tassa parikkhaṇa-ṇimittaṃ taṃ gāmaṃ bhaṇāveī jāhā tubbhaṃ gāmassa bahiyā mahallī silā. tīe maṇḍavaṃ kareha. te addaṇṇā. so dārao Rohao chuhāio. piyā se acchai gāmeṇa samaṃ. osūre āgao. royai: amhe chuh'āiyā acchāmo. so bhaṇai: suhio'si. kiha? kahiyāṃ. bhaṇai: vīsathā acchaha. heṭṭhao khaṇaha khaṃbhe ya deha thovaṃ thovaṃ bhūmī kayā. tao uvalevaṇa-kaōvayāre maṇḍave kae raṇṇo niveiyāṃ. keṇa kayāṃ? Rohaṇa Bharaha-dāraeṇaṃ. esā eyassa uppattiyā buddhī. evaṃ savvesu joejjā.

The monarch had 499 ministers and was seeking one more. He thought, "This one shall be the foremost of all of all my ministers" He reflected, "It could be this (Rohaka)." In order to test him, the monarch ordered (these catchwords) to be sent (to Rohaka's colony):

941 Rock, ram, cock, sesame, sand, elephant, well, part of the forest, boiled rice, leaf, mud, squirrel and five fathers.⁵⁶

(and he) ordered this letter to be sent: outside your colony, there is a huge rock where you shall establish a banqueting-hall without moving (the rock). The dwellers of the colony were in great distress.

The boy Rohaka became hungry (and returned home). His father stayed together with the inhabitants (and) returned at dawn. (Rohaka) said, weeping, "We waited for you and were hungry." (His father) answered, "You are lucky in that you know nothing." (Rohaka) asked why this was so. (His father) told to him about the royal order. (Rohaka) said, "Be confident; dig below (the rock) and set up posts there." In this manner the place was slowly dug out and the posts were set in place. When the plastering was finished and the banqueting-hall was completed, the monarch was informed. The monarch asked, "Who has done this?" The people informed (him) that it was Rohaka, the son of Bharata. 1⁵⁷

56 In Haribhadra's Āv.-ṭīkā this stanza is recorded at the beginning of the story.

57 Āv.-ṭīkā (M) 1.517a,2-6: *so Rohaga-dārago chuhāito. piyā se gāmeṇa samaṃ acchai. ussūre āgato. royai: amhe chuhāiyā acchāmoo. so bhaṇai: suhito'si. taṃ na yānasi. tena bhaṇiyam: kahaṃ? tato kahiyam. bhaṇai: viśattha acchaha. heṭṭhāto khaṇa. thambhe ya deha. tato thova-thova-bhūmī khāyā. thambhā ya antarā kayā. to uvalevaṇe katōvayāre maṇḍave kae raṇṇo niveditaṃ. rāiṇā pucchiyaṃ: keṇa ayaṃ? purisehiṃ kahiyam: Rohaṇa Bharaha-dāraṇa. eṣā eyassa uppattiyā buddhī. evaṃ savvesu joejjā. 1*

Āv.-cū. 1.545,4-545,9

tato meṇḍhao pesito. esa pakkheṇa ettio ceva paccappiṇetavvo. tehiṃ Bharaho pucchito. teṇa vi virūveṇa samaṃ bandhāvito. jivasam dinnam. taṃ carantassa ṇa hāyati balaṃ. "virūvaṃ ca peccantassa bhaeṇa ṇa vaḍḍhati" tti 2

evaṃ kukkuḍo addāeṇa samaṃ jujjhāvito. 3

"tila-samaṃ tellaṃ dātavvaṃ" ti tillam-addāeṇa paṇāmiyaṃ. 4

vālyāe varaḍḍae paḍihatthaṃ deha. 5

hatthimmi junṇa-hatthī gāme chūḍho. "hatthī app'āuo marihiti" tti appito. "mato" tti ṇa ṇiveditavvaṃ. hatthī mato. tehiṃ ṇivediyaṃ jathā ṇa carati ṇa ṇihāreti ṇa ūsasati ṇa ṇīsasati. raṇṇā bhaṇitaṃ: mato? tehiṃ bhaṇitaṃ "tubbhe bhaṇaha" tti. 6

agaḍe āraṇṇao ṇa tīrati ekkallato nāgaram agaḍaṃ deha. 7

vaṇa-saṇḍe puvvāvāse gato gāmo. 8

paramaṇṇam "kārisa-uṇhāe palāl'uṇhāe ya" tti. 9

Āv.-ṭīkā (H): 1.416a,8-b,7

tao tesim raṇṇā meḍhao pesio bhaṇiyā ya "esa pakkheṇa ettio deva paccappiṇeyavvo ṇa duvvalayaro nāvi valigaro" tti. tehiṃ Bharaho pucchio. teṇa virūveṇa samaṃ bandhāvito jivasam dinnam. taṃ carantassa ṇa hāyai balaṃ virūvaṃ ca peccantassa bhaeṇa ṇa vaḍḍhai.

evaṃ kukkuḍao addāeṇa samaṃ jujjhāvito.

"tila-samaṃ tellaṃ dāyavvaṃ" ti tilā addāeṇa maviyā.

vālugā-varahao: paḍicchandaṃ deha.

hatthimmi junna-hatthī gāme chūḍho. "hatthī app'āuo marihiti" tti appio mauttiṇa niveiyavvaṃ "divasa-devasiyā ya se pauttī dāyavva" tti. adāne'vi niggaho. so mao. te addaṇṇā. Bharaha-suya-vayaṇeṇa niveiyaṃ jahā so ajja hatthī ṇa uṭṭhei ṇa ṇisīyai ṇa āhārei ṇa ṇihārei ṇa ūasai ṇa nīsamai evam'āi. raṇṇā bhaṇiyaṃ: kiṃ mao? "tubbhe bhaṇaha" tti.

agaḍe āraṇṇao āgantu ṇa tīrai nāgaram deha.

vaṇa-saṇḍe puvvaṃ pāsam gao gāmo.

paramannaṃ "kārisaōṇhāe palāl'uṇhāe ya" tti.

The monarch then ordered a ram to be sent, saying, "This (ram) shall be returned after half a month in the same condition, neither lighter nor heavier." When Rohaka was asked, he instructed them to bind the (ram) together with another that was deformed. (The ram) was fed with grass because, "Eating (grass, the ram) will not lose its strength, (but) seeing the deformed (ram), it will not increase (in weight) because of its fear."⁵⁸

(Regarding the catchword "cock":) the monarch then ordered a cock to be sent, saying, "This cock has to fight without a second cock." When Rohaka again was asked, he instructed them to let (that cock) fight against its reflected image.⁵⁹

Regarding the catchword "sesame":) then the monarch ordered grains of sesame to be sent, saying, "Oil of sesame equal in measure to the grains of sesame is to be returned."

(Rohaka) measured well the grains of sesame by means of a mirror.⁶⁰

(Regarding the catchword "sand":) the monarch sent a messenger to the colony, saying, "There is light-coloured sand around you. Therefore send me cords made of sand."

Rohaka was asked for his counsel. He said to (the messenger), "Bring hither a model and then we shall send (you the cords)."⁶¹

(Regarding the catchword "elephant":) the monarch ordered that an old elephant that was near to death and longing to die should be brought to the colony, saying, "The message '(The elephant) has died' is not to be uttered to me. Each day, a report about (the elephant) has to be dispatched to me. If a report should not be dispatched, there shall be punishment." The (elephant), however, died. The dwellers of the colony were in great distress. (They) asked Rohaka, (who) informed (the monarch) in this manner: "Your Majesty! Today the elephant neither stands nor lies, neither eats nor discharges, neither inhales nor exhales, etc." Thereupon the monarch asked whether (the elephant) had died? They answered, "It is you that have pronounced this."⁶²

(Regarding the catchword "well":) again the monarch sent messengers to them, saying, "Inside your colony there is a well that contains delicious water; this well is to be sent to me." Therefore Rohaka was asked for his counsel. He said, "Tell the monarch that our well is from the forest, and is not courageous enough to come alone without a companion. For this reason, send a well from the city for company."

58 Āv.-tīkā (M) 1.517a,6-8: "meḍha" tti. tato tesim raṇṇā meḍhago pesito. bhaṇiyā: esa pakkha-mitteṇa kāleṇa ettio ceva paccappiṇeyavvo. na dubbalataro nāvi baliyataro" tti. tato tehiṃ Rohato pucchito. teṇa virūveṇa samaṃ baddhāvito. jivasam dinnam. tam carantassa na hāyai balaṃ. virūvaṃ pecchantassa bhaeṇa na vaddhae. 2

59 Āv.-tīkā (M) 1.517a,8-10: "kukkuḍo" tti. tato tesim rāiṇā kukkuḍo pesito. bhaṇiyā: esa kukkuḍo bīya-kukkuḍeṇa viṇā jujjhāveyavvo. tato puṇo'vi tehiṃ Rohato pucchito. teṇa addāeṇa samaṃ jujjhāvito. 3

60 Āv.-tīkā (M) 1.517a,10f.: "tila" tti. tato raṇṇā tilā pesiyā "tila-samaṃ tillam dāyavvaṃ" ti. Roha(addā)eṇa maviyā. tellam pi teṇa dinnam. 4

61 Āv.-tīkā (M) 1.517a,11ff.: "vāluga" tti. raṇṇā tesim maṇussā pesiyā. tattha subbhā vāluyā atthi. tato vāluyā-varahae pesaha. tehiṃ Rohao pucchio. teṇa bhaṇiyam: paḍicchande deha jeṇa pesāmo. 5

62 Āv.-tīkā (M) 1.517a,12-b,2: "hatthi" tti. tato kaivaya-divasāikkame raṇṇā tesim juṇṇu hatthi app'āuo mariu-kāmo pesio. bhaṇiyā ya: mato na niveiyavvo. divasa-divasiyā se pauttī kaheyavvā. akahaṇe niggaho. so mato. te gāmellayā addaṇṇā. Rohao pucchio: tassa vayaṇeṇa niveditaṃ. jahā: so Deva! ajja hatthi na uṭṭhai na nisīyai na āhārei na nīhārai na ūsasai na nīsatī evam-ādī. tato raṇṇā bhaṇiyam: kiṃ mao? te bhaṇanti: tujjhe eyaṃ bhaṇaha. na amhe vayāmo. devo bhaṇai. 6

Āv.-cū. 1.545,9-546,1

evaṃ parikkhiūṇaṃ samādiṭṭhaṃ: Rohageṇaṃ āgantavvaṃ. taṃ puṇa ṇa sukka-pakkhe ṇa kaṇha-pakkhe ṇo rāti ṇa divā ṇa chāyāe ṇa uṇheṇaṃ ṇa chatteṇa ṇa āgāseṇaṃ ṇa pādehiṃ ṇa jāṇeṇaṃ ṇa pantheṇaṃ ṇa uppahēṇaṃ ṇa ṇhāeṇaṃ ṇa maliṇeṇaṃ. pacchā aṅgholiṃ kātūṇa cakka-majjha-bhūmīe paḍikkameṇaṃ egaṃ paḍaṃ kātūṇa cālaṇī-ṇimmit'uttim'aṅgo. 10

anne bhaṇanti: samuda-laṭṭaṇī-padesa-baddhao chāiya-paḍageṇaṃ samjhā-samayamsi amāvāsāe āgato.

raṇṇā pūjito. āsaṇṇe ya se ṭhito. yāma-viuddheṇa raṇṇā saddāvio: sutto? jaggasi? bhaṇati: jaggāmi. so sutto vibuddho uṭṭhito. raṇṇā bhaṇito "jaggasi" tti jaha āṇaveha: kiṃ tuṇhakkō acchasi? teṇa bhaṇiyaṃ: cintemi. kiṃ cintesi? bhaṇai: asotta-pattāṇaṃ kiṃ viṇṭo-mahallo udāhu chihā? kiha te cintiyaṃ? bhaṇai: do vi samāṇi. 11

Āv.-ṭīkā (H): 1.416b,7-417a,5

tao raṇṇā evaṃ parikkhiūṇa pacchā samādiṭṭaṃ jahā "teṇ'eva dāraeṇ'āgantavvaṃ taṃ puṇa ṇa sukka-pakkhe ṇa kaṇha-pakkhe ṇa rāiṃ ṇa divase ṇa chāyāe ṇa uṇheṇaṃ ṇa chatteṇaṃ ṇa āgāseṇaṃ ṇa pāiḥiṃ ṇa jāṇeṇaṃ ṇa pantheṇaṃ ṇa uppahēṇaṃ ṇa ṇhāeṇaṃ ṇa maliṇeṇaṃ" ti. tao tassa niveiyaṃ. pacchā aṅgholiṃ kātūṇa cakka-majjha-bhūmīe eḍag'ārūḍho cālaṇī-nimi'uttim'aṅgo. 10

aṇṇe bhaṇanti: sagaḍa-laṭṭaṇī-paesa-baddhao chāiya-paḍageṇaṃ samjhā-samayammi amāvāsāe sandhīe āgao narinda-pāsaṃ.

raṇṇā pūio. āsanno ya so ṭhio. paḍhama-jāma-vibuddheṇa ya raṇṇā saddāvio bhaṇio ya sutto? jaggasi? bhaṇai: Sāmi! jaggāmi. kiṃ cintesi? bhaṇai "asotta-pattāṇaṃ kiṃ daṇḍo mahallo uyāhu se siha" tti? raṇṇā cintiyaṃ sāhu. evaṃ pacchā pucchio bhaṇai: do vi samāṇi. 11

The (monarch's) men were dumbfounded. The monarch was informed. He asked, "Who gave this reply?" "Rohaka, the son of Bharata." 7⁶³

(Regarding the catchword "part of the forest":) again (the monarch) ordered his men to send these words to them: "In the eastern part of the colony there is a section of forest that is to be moved to the western part." Rohaka was asked for his advice. According to his instructions, they moved the colony to the region lying east of the forest well. The people informed the monarch as follows: "The section of the forest has been moved in the western part." "How is this possible?" "The colony has been moved to the eastern part." 8⁶⁴

(Regarding the catchword "boiled rice":) again the monarch sent messengers, saying, "Milk rice is to be prepared without fire." Rohaka was asked for his counsel. According to his instructions, they prepared (the milk rice) using the heat of cow dung. 9⁶⁵

As (the monarch) had tested (Rohaka) in this way, he thereafter gave the order: "This boy is to come here, but neither during the bright nor during the dark half of the month, neither in the night-time nor in the daytime, neither in the shadow nor in the sun, neither with cover protecting his head, nor through the air, nor on foot, nor on a cart, neither along the path nor beside it, neither washed clean nor dirty." Then Rohaka was informed. Thereupon he cleaned the front of his body only, put one foot on the axle-tree that forms the middle of the wheel, riding on a ram (and) wearing a sieve on his head. 10

Other traditions report: joined to the short part of the axle-tree, covered with woven clothes, he arrived during dusk of the night of the new moon, just as the one half of the month was changing into the next.

The monarch received him with honours. (Rohaka) remained in the vicinity (of the monarch). During the first night watch, he was awoken by the monarch, who called his name and said (to Rohaka), "Are you sleeping? Are you awake?" (Rohaka) answered, "Majesty! I am awake." "What are you thinking?" (Rohaka) answered, "Whether the stalk or the spike (of the leaves) of the Aśoka-tree is longer." Later, when asked about this, (Rohaka) said, "Both of them are the same in length." 11⁶⁶

63 *Āv.-ṭīkā* (M) 1.517b,2-5: "agaḍa" *tī. tato puṇar avi raṇṇā tesim maṇūsā pesiyā. bhaṇiyā: jahā tujjhaṃ gāme atīva āsāya-nijjodago kūvo atthi. so pesiyavvo. tato Rohao pucchito. teṇa bhaṇiyam: tujjhe bhaṇaha: esa amhaccao agaḍo āraṇṇo. na tīrai sahāyam-antareṇa egāgī āgantum. tato nāgaragaṃ kūvaṃ pesaha jeṇa teṇa samaṃ jāi. maṇussā tuṇhikkā ṭhiyā. raṇṇo niveiyam. pucchiyaṃ keṇ'eyam-uttaram kayam? "Bharaha-putteṇam Rohagenam" tī. 7*

64 *Āv.-ṭīkā* (M) 1.517b,5-7: "vaṇa-saṇḍa" *tī. tato puṇar avi purisā pesiyā. bhaṇiyā ya: jahā gāmassa puvva-disā-bhāge vaṇa-saṇḍo atthi. so pacchima-disā-bhāge kāyavvo. te addaṇṇā. Rohago pucchito. tav-vayaṇeṇa gāmo vaṇa-saṇḍassa puvva-pāsam gato. purisehiṃ raṇṇo niveiyam tam: kato pacchima-disī-bhāge vaṇa-saṇḍo. kahaṃ? gāmo puvva-pāsam gato. 8*

65 *Āv.-ṭīkā* (M) 1.517b,8ff.: "pāyaso" *tī: puṇar avi raṇṇā maṇūsā pesiyā. aggiṃ viṇā paramannaṃ nipphādetavvaṃ. Rohago pucchito. tav-vayaṇeṇa karisa-uṇhāe nipphāiyam. 9*

66 In *Āv.-ṭīkā* (M) the conversations that took place during the first and second night watch are interchanged.

Āv.-cū. 1.546,1-7

bīe jāme chāliyā-liṅḍiyāo. vāteṇaṃ. tatīe khāḍailā jattiyā paṇḍaragā tattiyā kālagā. jattiyam puccham tattiyam sarīram pi āyāmeṇaṃ. cauttha-jāme saddāvīo vāyam na deti. teṇa kaṅṭhiyāe pacchinno uṭṭhito. bhaṇati: kiṃ jaggasi suyasi? bhaṇati: jaggāmi. kiṃ karesi? cintemi. kiṃ cintesi? katihiṃ si jāto? to katihi? teṇa bhaṇiyam: pañcahiṃ. keṇa keṇa? raṇṇā Vesamaṇeṇaṃ caṇḍāleṇaṃ rayaeṇaṃ viñchieṇaṃ. teṇa māyā pucchitā. ṇibbandhe kaḥitaṃ. so pucchati "kiha te ṇāyam" ti? so bhaṇati "yena yathā nyāyena rājjam pālayasi teṇa ṇajjasi rāyaputto" tti. "Vesamaṇo dāṇeṇaṃ. roseṇaṃ caṇḍāleṇaṃ. savvassa haraṇeṇaṃ rayayo puṇa. jeṇa mamaṃ ucchumpase teṇa viñchito" tti. tuṭṭho rāyā. savvesiṃ uvaṃ ṭhavito bhogā ya se diṇṇā.

Āv.-ṭīkā (H): 1.417a,5-417b,3

evaṃ bīya-jāme chagaliyāo leṅḍiyāo vāeṇa. tatīe khāḍahillāe jattiyā paṇḍarā-rehā tattiyā kālagā jattiyam puccham taddaha-mittam sarīram. cautthe jāme saddāvīo vāyam na dei. teṇa kaṃbiyāe chikko. uṭṭhio. rāyā bhaṇai: jaggasi suyasi? bhaṇai: jaggāmi. kiṃ karesi? cintemi. kiṃ? kaihiṃ si jāo. kaihiṃ? pañcahi. keṇa keṇa? raṇṇā Vesamaṇeṇaṃ caṇḍāleṇaṃ rayaeṇaṃ vicchueṇaṃ. māyāe nibandhaṇe pucchie kaḥiyam. so pucchio bhaṇai yathā "nyāyena rājjam pālayasi to ṇajjasi jahā rāyaputto" tti. "Vesamaṇo dāṇeṇaṃ. roseṇaṃ caṇḍālo. savva-ssaharaṇeṇaṃ rayao. jam ca vīsathā-suttaṃ pi kaṃbiyāe uṭṭhavesi teṇa vicchuo" tti. tuṭṭho rāyā. savvesiṃ uvaṃ ṭhavio. bhogā ya se diṇṇā. eyassa "uppattiyā buddhi" tti.

During the second night watch, the monarch was awoken again by the call of the night watchman.⁶⁷ (Again) he asked Rohaka, "Are you sleeping? Are you awake?" (Rohaka) answered, "Majesty! I am awake." He had, however, been asleep before and was awoken (by the monarch's words). He rose. The monarch addressed him, saying, "You are awake. Then tell me for what reason are you so silent?" "I am thinking." "What are you thinking about?" (Rohaka) answered, "For what reason is the excrement of goats round in shape? The monarch thought, "Well, this reflection is right." Later on, when asked for the reason, (Rohaka) said, "Majesty! It is the Saṃvartaka-wind, which comes into existence inside the stomach of the goats and which causes the excrement to be round in shape." Then he fell asleep.¹²⁶⁸

Also, during the third night watch, when asked, "What are you thinking?", (Rohaka) said, "Is the colour of a squirrel white? Is it black? Is the tail longer than the body?" The monarch considered, thinking "This reflection too is right." Later on, when asked about this, (Rohaka) said, "(The squirrel) is both white and black; the tail and body are of the same length." ¹³⁶⁹

67 Āv.-ṭīkā (M) 1.518a,2: *bīya-jāme 'vi jāma-saddeṇa rāyā vibuddho.*

68 Āv.-ṭīkā (M) 1.517b,13-518a,2: *jāma-vibuddheṇa raṇṇā saddāvīto, bhaṇito ya: sutto jag-gasi? bhaṇai: Deva! jaggāmi. kiṃ cintesi? bhaṇai: chagaliyā-liṅḍīto kahaṃ vaṭṭulīto bhavanti? raṇṇā cintiyam: sāhu evaṃ vimarisiyam. pacchā pucchito bhaṇati: Deva! tāsīm udara-majjhe saṃbhāvato saṃvaṭṭaga-vāto atthi teṇa vaṭṭulīto jāyante.*

69 Āv.-ṭīkā (M) 1.518a,3-6: *evaṃ taiya-jāme pucchito: kiṃ cintesi? bhaṇai: khāḍahillāe kattiyā paṇḍurā rehā? kittiyā kālagā? kiṃ mahallaṃ puccham? uyāhu sarīram? raṇṇā*

During the fourth night watch, (the monarch) called (Rohaka) by his name. (Rohaka) said nothing. Then pricked by the monarch with a thorn, (Rohaka) jumped up and was asked, "Are you sleeping? Are you awake?" (Rohaka) answered, "I am awake". "What are you doing?" "I am thinking." "What you are thinking?" (Rohaka) replied, "By how many (fathers) were you procreated?" The monarch insisted, saying, "Tell me!" (Rohaka) continued, saying, "By five." "Which five?" (Rohaka) said, "By the monarch, Kubera, a Caṇḍāla, a washerman and by a scorpion." Then the monarch jumped up and, reflecting upon the manner of his procreation, he went to the chamber of (his) mother. He fell down before her feet (and) asked (her), "How many procreated me?" His mother answered, "Only your father alone." Then, after he had insisted further, she told him, "The monarch is your real father. During that day when I had been prepared for sleeping (together with him), I went to honour the god Kubera. Seeing the decorated Kubera, I fell in love with him. Afterwards, on my way home, I noticed a Caṇḍāla whom I desired also, and then a washerman whom I also desired. Having returned home, with my hand I touched a scorpion, which produced a drop of ardour caused by this special festival day. Again my attachment was aroused towards him too. Now, if (just) because of (my) attachment (towards them) they shall be your fathers, then shall it be so. Different is the case regarding your father, namely the monarch." Then he bowed before (his) mother (and) returned to his palace. Secretly, he asked Rohaka, "How did you find out that I was procreated by five?" (Rohaka) answered, "As you rule the kingdom according to the rules, I recognised that you are the son of a monarch; on account of your wealth, I recognised Kubera; (your) anger indicates the Caṇḍāla; by the collection of all the property of others, the washerman; (and) because you pricked me with a thorn although I had fallen peacefully asleep, I recognised that you were procreated by a scorpion." 14⁷⁰

The monarch was satisfied. He gave (Rohaka) the position as his counsellor, as the foremost of all (his ministers), and conferred property on him. Thus the spontaneous cognition (of Rohaka).

cintiyam: sāhu eyam pi cintiyam. pacchā pucchito bhanai: jattiyā paṇḍarā tattiyā kālagā, jattiyam puccham taddaham sarīram.

- 70 *Āv.-ṭikā (M) 1.518a,6-519a,2: cautthe jāme saddāvito vāyam na die. tato raṇṇā kambiyāe chikko utthito. pucchito: sutto jaggasi? bhanai: jaggāmi. kiṃ karesi? cintemi. kiṃ cintasi? bhanai: katihi jāto si? raṇṇā pucchiyam: sāha. teṇa bhanīyam: pañcahiṃ. keṇa keṇa? bhanai: raṇṇā 1 Vesamaṇeṇa 2 caṇḍāleṇa 3 rayageṇa 4 vicchugeṇa 5. tato rāyā nibbandhe kae sāhai: rāyā tāva tava piyā ceva. jammi diṇe riunhāyā aham saṃvuttā tammi Vesamaṇa-jakkham piium gayā. Vesamaṇe alamkiya-vibhūsie diṭṭhe tass' uvarim me aṇurāgo jāto. tato gharam aintīe mae antarāle caṇḍālo diṭṭho. so'vi ahilasito. tato rajago. so'vi āsaṃsito. dharam āgayāe kaṇikkamato vicchuo ūsava-visesa-nimmittam kato. hattheṇa phamsito. tato tassa vi uvari me aṇurāgo jāto. evam jai aṇurāga-metteṇa te piyaro bhavanti tato havanti. annahā rāyā ceva tava piyā. tato māyam paṇamiūṇa sabhavaṇam āgato. Rohagam egante pucchati "kham jāṇasi jahā'ham pañcahiṃ jāto mi" tti? so bhanati "yathā nyāyam pratipālayanto najjasi jahā rāyaputto" tti. "Vesamaṇo dāṇeṇam. caṇḍālo roseṇam. rayago savvassa-haraṇeṇam. jam ca vīsathā-suttam pi kambiyāe cuṅkasi teṇa najjasi: viñchueṇa jāto si" tti.*

pāriṇāmiyā buddhi (Cāṇakka) Āv.-cū., 1.563,1-566,2 = Āv.-ṭīkā (H), 1.433a,4-435b,9
 Āv.-cū. 1.563,1-9

*Golla-visae Caṇiya-ggāmo. tattha Caṇio māhaṇo. so ya sāvao. tassa ghare sādḥū
 ʔhitā. putto se jāto saha dādhāhim. teṇa sādḥūṇa pāesu pāḍio. tehiṃ bhaṇitaṃ "rāyā
 hohiti" tti. teṇa cintiyaṃ "tao mā doggatiṃ jāissaha" tti dantā ghaṭṭhā. puṇo vi
 āyariyāṇaṃ kahitaṃ. tehiṃ bhaṇitaṃ "kiṃ kajjatu? ettāhe vi biṃb'antarito
 bhavissati" tti. ummukka-bāla-bhāveṇa coddasa vijjā-ṭhāṇāṇi āgamiyāṇi. so vi sāvao
 saṃtuṭṭho. egāo bhadda-māhaṇāo āṇiyā bhajjā se. aṇṇadā kamhī kotue bhajjā se
 māti-gharaṃ gatā.*

keti bhaṇanti: bhāti-vivāhe gatā.

*tīse ya bhainī aṇṇesiṃ khaddh'ādāṇiyāṇaṃ diṇṇelliyāo. tā alaṅkita-bhūsitāo āgatāo.
 savvo pariyaṇo tāhiṃ samaṃ lavati. sā egante acchati. tīse addhiti jātā. gharaṃ āgatā.
 addhiti-laddhā acchati. ṇibbandhe siṭṭhaṃ. teṇa cintiyaṃ: Nando Pāḍaliputte deti.
 tattha vaccāmi. gaṭo kattiya-puṇṇimāe. puṇva-ṇṇatthe āsane paḍhame ṇivīṭṭho. taṃ ca
 tassa salli-yātassa⁷¹ rāulassa satā ʔhavijjati. siddhaputto ya Nandeṇa samaṃ tattha
 āgato bhaṇati: esa baṃbhaṇo Nanda-vaṃsassa chāyaṃ akkamiṃṇa ʔhito. dāsīe
 bhaṇito "Bhagavaṃ! bitie āsaṇe ṇivesāhi" tti.*

Āv.-ṭīkā (H): 1.433a,4-433b,5

*Golla-visae Canaya-ggāmo. tattha ya Caṇage māhaṇo. so ya sāvao. tassa ghare sādḥū
 ʔhiyā. putto se jāo saha dādhāhim. sādḥūṇa pāesu pāḍio kahiyaṃ ca "rāyā bhavissai"
 tti. "mā duggaiṃ jāissai" tti dantā ghaṭṭhā. puṇo vi āyariyāṇaṃ kahiyaṃ. bhaṇai: kiṃ
 kajjau? ettāhe biṃb'antario bhavissai. ummukka-bāla-bhāveṇa coddasa vijjā-ṭṭhāṇāṇi
 āgamiyāṇi. so ya sāvao saṃtuṭṭho. egāo bhadda-māhaṇa-kulāo bhajjā se āṇiyā.
 aṇṇayā kamhiṃ vi houte māi-gharaṃ bhajjā se gayā.*

kei bhaṇanti: bhāi-vivāhe gayā.

*tīse ya bhagiṇīo aṇṇesiṃ khaddh'ādāṇiyāṇaṃ diṇṇelliyāo. tāo alamkiya-vihūsiyāo
 āgayāo. savvo vi pariyaṇo. tāhiṃ samaṃ saṃlavaeti. sā egante acchati. addhī jāyā.
 gharaṃ āgayā. sasogā. ṇibbandhe siṭṭhaṃ. teṇa cintiyaṃ Nando Pāḍaliputte die.
 tattha vaccāmi. gaṭo kattiya-puṇṇimāe puṇva-ṇṇatthe āsaṇe paḍhame ṇisaṇṇo. taṃ ca
 tassa salli-pativassa sayā ʔhavijjai. siddhaputto ya Nandeṇa samaṃ tattha āgao
 bhaṇai: esa baṃbhaṇo Nanda-vaṃsassa chāyaṃ akkamiṃṇa ʔhio. bhaṇio dāsīe
 Bhagavaṃ! bitie āsaṇe ṇivesāhi.*

71 salli-° Ed..

Cāṇakya

In the village of Caṇaka, in the district of Golla, there (lived) the Brahmin Caṇika, a follower of the Jain creed. Some ascetics were staying in his house (when) his son was born with teeth. The (child) was dropped by (Caṇika) to the feet of these ascetics. The ascetics said, "He will be a monarch." (Caṇika, more interested in religious than worldly affairs, and afraid that his son as monarch would come into conflict with the Jain law of ahiṃsā,) thought, "He shall never fall into a lower existence" (and) filed his teeth. Again the Jain teacher was informed. He said, "What is the use of this? Now he will become a monarch without an image." As he grew up, (Cāṇakya) became learned in all fourteen sciences. He likewise was a contented follower of the Jain creed. His wife had been born into the family of a wealthy Brahmin. In the course of time (her parents) died. Once his wife for some reason visited her mother's house.

Other traditions report: she went there to attend the marriage of her brother.

Her sisters already were married to various wealthy (men). Those (sisters) came in with ornaments. All neighbours spoke with them. She (however) stayed apart in a corner. She did not feel well there (and returned home). Asked by Canika, she gave him no explanation. After he insisted, she explained to him (the reason for her bad mood). (Caṇika) thought, "Nanda in Pāṭaliputra is generous. I will go there." He went on the day of full moon in the month of Kārtika. (Once he had arrived there,) he sat down on the first seat at the front, although this (seat) was usually reserved for the governor, the ruler of the settlement. Then Nanda arrived there together with a Siddhaputra (and) said, "This Brahmin, although he stepped in the shadow of Nanda, he does not move." A female slave spoke (to Canika): "Sir, please sit down on the second seat." "You are welcome,"

Āv.-cū. 1.563,9-564,1

"astv" iti bitie āsaṇe kuṇḍiyam ṭhaveli. evaṃ tatie daṇḍagaṃ. cauttthe gaṇettiyam. pañcame jaṇṇôvaiyam. "dhiṭṭho" tti nicchūḍho. pādo paḍhamo ukkhitto bhaṇati ya:

koṣena bhr̥tyaiś-ca nibaddha-mūlam,
putraiś-ca mitraiś-ca vivṛddha-śākham
utpāṭya Nandaṃ parivartayāmi,
haṭhād drumam vāyur ivôgra-vegah |1|

niggato. purisaṃ maggati sutam ca ṇeṇaṃ "bimb'antarito rāyā hohāmi" tti. Nandassa mora-posagā. tesim gāmaṃ gato parivvāya-liṅgeṇaṃ. tesim ca mahatarassa dhītāe canda-pīyaṇe dohalo jāto. so samudāṇento gato. tāṇi taṃ pucchanti. jadi imaṃ mamaṃ dāragam deha to ṇaṃ pāemi candaṃ. paḍisuṇenti. paḍa-maṇḍavo kato. tad-divasaṃ punṇimā majjhe chiddaṃ majjh'amhaṃ gate cande savva-rasālūhiṃ davvehim saṃjoettā āsaṇe thālam bharitam katam. saddāvitā pekkhati piyate ya. uvari puriso ucchāḍeti. avaṇite putto jāto. saṃvaḍḍhati. imo'vi dhātu-bilāṇi maggati.

Āv.-ṭīkā (H): 1.433b,5-434a,3

atthu bitie āsaṇe kuṇḍiyam ṭhavei. evaṃ tatie daṇḍayaṃ. cauttthe gaṇittiyam. pañcame jaṇṇôvaiyam. "dhiṭṭho" tti nicchūḍho. pāo ukkhitto. aṇṇayā ya bhaṇai:

koṣena bhr̥tyaiś-ca nibaddha-mūlam.
putraiś-ca mitraiś-ca vivṛddha-śākham
utpāṭya Nandaṃ parivartayāmi.
mahā-drumam vāyur ivôgra-vegah

niggao. maggai purisaṃ suyaṃ ca'ṇeṇa "bimb'antario rāo hohāmi" tti. Nandassa mora-posagā. tesim gāmaṃ gao parivvāyaga-liṅgeṇaṃ. tesim ca mahattara-dhūyāe canda-pīyaṇe dohalo. so samudāṇinto gao. pucchanti. so bhaṇai: jai imaṃ me dāragam deha to ṇaṃ pāemi candaṃ. paḍisuṇenti. paḍa-maṇḍave kae tad-divasaṃ punṇimā majjhe chiddaṃ kayaṃ. majjha-gae cande savva-rasālūhiṃ davvehim saṃjoettā duddhassa thālam bhariyam. saddāviyā pecchai pibai ya. uvariṃ puriso acchāḍei. avaṇe jāo putto. Candagutto se nāmaṃ kayaṃ. so'vi tāva saṃvaḍḍhai Cāṇakko ya dhātu-bilāṇi maggai.

(Caṇika) replied and he put a bowl on the second seat, a walking-stick on the third, a rosary on the fourth (and) a Brahmanic cord on the fifth. Afterwards on account of his insolence, he was removed. Thereupon he became angry (and) recited a vow:⁷²

I will destroy Nanda like a terrible blowing wind (destroys) a huge tree, while I remove (his) roots that depend upon his treasury and soldiers as well as the growing branches that are his sons and allies.⁷³

Thereupon he left (the town). Remembering (the words) "I will become a monarch without an image", he looked for the right man to help him fulfil his vow. Equipped with the utensils of a monk, he went to the village of peacock-tamers, who were Nanda's men. At that time, the daughter of the village-chief had a longing to drink the moon. (Cāṇakya) begged for alms. The (daughter's family) asked him (to help satisfy the daughter's longing). He answered, "If you give the (new-born) boy to me, I shall let her drink the moon." They agreed. A tent was set up. It was the day of the full moon. A hole was cut in the middle (of the tent roof). As the moon passed the middle, a bowl was filled with milk flavoured by different ingredients. They called for (the daughter). She saw the moon in the middle of the bowl. Addressed with the words, "Drink!", she drank (the moon as it shone through the hole in the tent into the bowl, appearing like the moon itself). Above (the tent) someone closed (the hole). After her longing had been satisfied in this way, the usual time passed until a child was born. He was called Candragupta. As he was growing up, Cāṇakya went seeking mineral mines (to acquire wealth with which to hire soldiers). The boy Candragupta, however, played with other boys, acting out the clever behaviour of a monarch. (Now continues the verbal discussion:) Cāṇakya returned and observed (the boys). (Candragupta) was acting the monarch and behaving in a befitting manner; some of the other children were acting as advisers and allies and others acted as foot-soldiers. During this game (Candragupta) always delegated command to those who were best suited etc.. At that time Cāṇakya said, "Give something to me." (Candragupta) answered, "Take the cows with you." Cāṇakya (asked): "Will no one slay me?" (Candragupta replied,) "The (treasures) of earth are destined for the benefit of heroes." At this, (Cāṇakya) realised:

72 Āv.-ṭīkā (M) 1.530b,13: *tato kuvīto. painnā-purassaram paḍhati. Sanskrit-chāyā: pādaḥ (pratijñā) utkṣiptaḥ (manasi sthāpitā).*

73 JAIN (supra n. 3), p. 453, interprets this passage as if it were Cāṇakya who has been insulted by the Nanda king and appears therefore erroneous.

Āv.-cū. 1.564,5-565,1

so ya dāraehiṃ samaṃ ramati rāya-ñīti. vibhāsā. Cāṇakko ya paḍiei. peccati. teṇa vimaggito. amha vi dijjatu. bhaṇati: gāvīo lahehi. mā mārejja koti bhaṇati: vīra-bhojjā puhavī. nātaṃ jathā viṇṇānaṃ se atthi. to "kassa" ti dāraehiṃ kahitaṃ: parivāyaga-putto esa. ahaṃ parivvāo. jāmu jā te rāyānaṃ karemi. caliyā. logo milito. Pāḍaliputtaṃ rohitā. Nandaṇaṃ bhaggo parivvāyago. āsehiṃ puṭṭhito laggo. Candagutto⁷⁴ ya pauma-sare nibuddo. imo upaspr̥sati. saṇṇāe bhaṇati "boliya" tti. uttiṇṇā ṇāsanti.

anne bhaṇanti: Candaguttaṃ⁷⁴ paumiṇī-saṇḍe chubhattā rayao jāto. pacchā egeṇa jacca-kisoraga-gateṇa āsa-vāreṇa pucchito: esa pauma-sare pavīṭṭho. tato teṇa diṭṭho. tato ghoḍago Cāṇakkassa allivio. tatth'eva khaggaṃ mukkaṃ. jale pavesaṇa-ṭṭhayāe kañcuyāṃ muyati tāva khaggaṇa duhā-kato. Candagutto vāhittā caḍāvito. palāyā. pucchito "taṃ velaṃ kiṃ tume cintitaṃ?" ti. bhaṇati "dhruvam etaṃ eva sobhaṇaṃ ajjo ceva jāṇatti" tti. ṇāto "jogo ṇa esa vipariṇamati" tti.

pacchā chuhāio. Cāṇakko taṃ thāvettā atigato bībheti "mā etthaṃ ṇajjejjāmo" tti. māhaṇassa bāhiṃ niggayassa poṭṭaṃ phālitaṃ. dadhi-karambaṃ gahāya gato. jimito.

Āv.-ṭīkā (H): 1.434a,8-435a,2

so ya dāragehiṃ samaṃ ramai rāya-ñīte. vibhāsā. Cāṇakko paḍiei. peccai. teṇa vi maggio: amha vi dijjau. bhaṇai: gāvīo laehiṃ. mā mārejja koī. bhaṇai: vīra-bhojjā puhavī. nātaṃ jahā viṇṇānaṃ pi se atthi. pucchio "kassa" tti? dāraehiṃ kahiyāṃ: parivvāyaga-putto eso. ahaṃ so parivvāyago. jāmu jā te rāyānaṃ karemi. palāo. logo milio. Pāḍaliputtaṃ rohiyaṃ. Nandaṇa bhaggo parivvāyago. āsehiṃ piṭṭhio laggo. Candagutto pauma-sare nibbuddo. imo upaspr̥sati. saṇṇāe bhaṇai "volīṇo" tti.

anne bhaṇanti: Candaguttaṃ paumiṇī-sare chubhattā rayao jāo. pacchā egeṇa jacca-valhika-kisora-gaṇa āsa-vāreṇa pucchio bhaṇai: esa pauma-sare nivīṭṭho. tao āsa-vāreṇa diṭṭho. tao'neṇa ghoḍago Cāṇakkassa allito. khaggaṃ mukkaṃ. jāva nigūḍiṃ jal'oyaraṇ'atṭhayāe kañcugaṃ milla tāva'neṇa khaggaṃ ghetṭūna duhā-kaō. pacchā Candagutto hakkāriya caḍāvio. puṇo palāyā. pucchio'neṇa Candagutto: jaṃ velaṃ taṃsi siṭṭho taṃ velaṃ kiṃ tume cintiyaṃ? teṇa bhaṇiyaṃ "dhruvaṃ evam eva sohaṇaṃ bhavaī. ajjo ceva jāṇai" tti. tao'neṇa cintiyaṃ "jogo esa na vipariṇamai" tti.

pacchā Candagutto chuhāio. Cāṇakko taṃ thāvettā bhattassa aigao bīhei ya mā ettha ṇajjejjāmo. ḍoḍassa bāhiṃ niggayassa poṭṭaṃ phāliyaṃ. dahi-kūraṃ gahāya gao. jimio dārao.

74 Candautt° Ed..

"He also possesses wisdom," and he asked him, "Whose child are you?" The boys answered, "He is the son of a monk." "I am that monk," he replied. To Candragupta he said, "Let us go. For you, I shall acquire a kingdom." They went away. Ordinary people were hired. (Then) they marched against Pāṭaliputra. Nanda defeated (the hostile army of Cāṇakya and Candragupta). The monk (Cāṇakya) fled. Horsemen pursued him. Candragupta, however, hid in a lotus pond. There (Cāṇakya) carried out a ritual washing (to deceive his pursuers). He signalled to (Candragupta), "They have now passed". (Then) they climbed out (of the pond) and continued their escape.

Other traditions report: Cāṇakya pushed Candragupta into a lotus pond. He (himself pretended to be) a washerman. One (of the pursuers) riding a thoroughbred Valhika-horse asked (Cāṇakya): "Where is Candragupta?" Cāṇakya replied, "Look, Candragupta has climbed into the lotus pond." The horseman went to look. Then this (horseman) handed over (his) horse to Cāṇakya (and) took off his sword. While bowing down to take off his armour so that he could step into the water, (Cāṇakya) seized the sword (and) divided him in twain. Then he held out (his hand) for Candragupta (and) pulled him out of the pond. As they were continuing their escape, (Cāṇakya) asked Candragupta, "What did you think at that moment when I betrayed you?" The latter answered, "Certainly it is the best, a noble one knows what to do (in such a situation)." At this, (Cāṇakya) knew, "Because he did not deduce in a different way, he is truly the right one ."

(Cāṇakya) however, (disguised as the) Tridaṇḍin-ascetic said, "Do not keep her back: your dynasty will last for nine generations." They entered (the town). The kingdom was divided into two parts. (In the palace) there lived a girl whom Nanda had fed on poison. Parvataka fell in love with her (and) she became his consort. At the (wedding-ceremony) the poison penetrated (into Parvataka's skin) as (he touched her) during the ritual processing around the sacred fire. As he was dying, he said, "Friend, my end is near." Candragupta decided, "I will stop the poison." Cāṇakya, however, raised one eyebrow and restrained (Candragupta from helping the dying Parvataka). (Parvataka) died. (Now) both parts of the kingdom became his dominion.

Later on, Candragupta became hungry. Cāṇakya left him behind and went to find some food, but was (always) afraid of being recognised. Outside (a village) he saw the bloated belly of a Brahmin, who had just come out (of that village). (Cāṇakya) asked him, "Where can I get food?" "At such and such a place I just now ate rice grits (and) then I left." Thereupon, (Cāṇakya) ripped open the Brahmin's belly with a digger, extracted the rice grits (and) returned. The boy (Candragupta) ate the rice grits.

Āv.-cū. 1.564,10-565,3

aṇṇattha gāme rattim samudānanti. theriya putta-bhaṇḍānaṃ vilevitaṃ deti uṇhaṃ. ekkeṇa majjhe hattho chūḍho. daḍḍho rovati. tāe ya bhaṇṇati: Cāṇakka-maṅgalo'si. pucchiyāṃ. bhaṇati: pāsāṇi paḍhamāṃ gheppanti. gatā Himavanta-kūḍaṃ. pavvaio rāyā. teṇa samāṃ mittayā jātā. bhaṇati: samāṃ sameṇa vibhayāmo rajjaṃ. otaventānaṃ egattha ṇagaraṃ ṇa paḍati. pavitṭho tidaṇḍī. vatthūṇi joeti. Indakumāriyāo. tāsīm taṇaena ṇa paḍati. mātāe ṇiṇavitāo. paḍitaṃ ṇagaraṃ. Pāḍaliputtaṃ rohitāṃ. Nando dhamma-duvāraṃ maggati. egeṇa raheṇa jaṃ tasasi taṃ ṇiṇehi. do bhajjāto egā kaṇṇā davvaṃ ca ṇiṇeti. kaṇṇā Candaguttaṃ⁷⁵ paloeti. bhaṇitā "jāhi" tti. tāe vilaggantīe Candaguttassa rahe nava aragā bhaggā. tidaṇḍī bhaṇati "mā vārehi nava purisa-jugāṇi tujjhaṃ vaṃso hohiti" tti. atigatā. do bhāgā katā. egā kannagā visa-bhāviyā. tattha Pavvatagassa icchā. sā tassa diṇṇā. aggi-pariyaṇcaṇe visa-parigato maritum āradḍho. bhaṇati: Vayaṃsaga! marijjati. Candagutto "rumbhāmi" tti vavasito. Cāṇakkeṇa bhiguḍī ṇiyatto. do rajjāṇi tassa jātāṇi.

Āv.-ṭīkā (H): 1.434b,5-435a,5

aṇṇayā aṇṇattha gāme. rattim samuyāṇei. therīe puttaga-bhaṇḍānaṃ vilevī vaṭṭiyā. ekkeṇa majjhe hattho chūḍho. daḍḍho rovai. tāe bhaṇṇai: Cāṇakka-maṅgalayaṃ pucchiyāṃ. bhaṇai: pāsāṇi paḍhamāṃ gheppanti. gaā Himavanta-kūḍaṃ. pavvaio rāyā. teṇa samāṃ mittayā jāyā. bhaṇai: samāṃ sameṇa vibhajāmo rajjaṃ. upaventānaṃ egattha ṇayaraṃ ṇa paḍai. pavitṭho tidaṇḍī. vatthūṇi joei. Indakumāriyāo diṭṭhāo. tāsīm taṇaena ṇa paḍai. māyāe ṇiṇāviyāo. paḍiyaṃ ṇayaraṃ. Pāḍaliputtaṃ rohiyaṃ. Nando dhamma-vāraṃ maggai. egeṇa raheṇa jaṃ tarasi taṃ ṇiṇāhi. do bhajjāo egā kaṇṇā davvaṃ ca ṇiṇei. kaṇṇā Candaguttaṃ paloei. bhaṇiyā "jāhi" tti. tāe vilaggantīe Candagutta-rahe nava aragā bhaggā. tidaṇḍī bhaṇai "mā vārehi. nava-purisa-jugāṇi tujjha vaṃso hohi" tti. aiyaō. do-bhāgī-kayaṃ rajjaṃ. egā kaṇṇagā visa-bhāviyā. tattha Pavvayagassa icchā jāyā. sā tassa diṇṇā. aggi-pariyaṇcaṇe visa-parigao marium āradḍho bhaṇai: Vayaṃsa! marijjai. Candagutto "rumbhāmi" tti vavasio. Cāṇakkeṇa bhiuḍī kayā ṇiyatto. dovi rajjāṇi tassa jāyāṇi.

75 Vice supra n. 74.

Once in another village, he was begging for alms at nighttime. An old woman had just prepared rice-soup for her children. One of them brought his hand into the middle of (the soup), was scalded (and) cried. She, however, said, "You are a fool like Cāṇakya, first reaching out into the middle (of the rice-soup). First of all the outer parts must be taken."⁷⁶

He went up into the Himavatkūṭa mountains, where Parvataka reigned. A friendship arose between them. (Cāṇakya) said, "When we have defeated Nanda, we shall divide the kingdom into equal parts." Plundering they marched somewhere against the city. They could not capture (that town).⁷⁷ Cāṇakya entered (the town belonging to Nanda disguised) as a Tridaṇḍin ascetic and looked at the buildings. There he saw a temple consecrated to Indra's daughters (recognised as the tutelary goddesses of the town). Because of the power that they exercised, the town could not be captured. By means of a trick, he ordered (the statues of Indra's daughters) to be moved outside the town, whereupon the town was captured. They went (and) marched against Pāṭaliputra. Nanda demanded (the right to) retreat in accordance with custom. Cāṇakya said, "Bring out whatever you can load onto a cart." (Nanda) brought two woman, a girl (and some) property with him. The girl looked at Candragupta. (Nanda) addressed her, saying, "Go." Then, as she climbed onto Candragupta's cart, nine spokes of the wheel broke apart. Candragupta kept her back.

76 Because Cāṇakya started his first attack against Nanda at the centre of the latter's kingdom.

77 Āv.-ṭīkā (M) 1.531b,6ff.: *Nandaṃ oyavittā samaṃ sameṇa rajjaṃ vibhajāmo. caliyā. de-saṃ lūḍantā enti. Sanskrit-chāyā: sarvaṃ samena vibhajāvo rājyaṃ. upāgacchato (luṅṅato) rekatra nagaraṃ na patati.*

Āv.-cū. 1.565,3-10

Nanda-manūsā ya corigāe jīvanti. so cora-ggāhaṃ maggati. tidaṇḍī bāhiriyāe Naladāmaṃ muiṅga-māragaṃ daṭṭhuṃ āgato. raṇṇā saddāvito. diṇṇaṃ ārakkhaṃ. vīsathā katā. bhatta-dāṇe sakudumbā māriyā.

āṇāe: vamsiḥi ambagā parikkhittā. viparīte kate ruṭṭho. palīvito savva-gāmo. "tehi ya gāmallatehiṃ tassa kappāḍiy'attāṇe bhattaṃ ṇa diṇṇaṃ" ti kāuṃ. kosa-nimittaṃ pariṇāmitā buddhī. jūtaṃ ramati kūḍa-pāsaehiṃ. sovaṇṇaṃ thālaṃ dīṇāra-bharitaṃ jo jiṇati tassa. ahaṃ jiṇāmi ekko dāyavvo. aticiranti aṇṇaṃ uvāyaṃ cinteti. nāgarāṇaṃ bhattaṃ deti. majja-pāṇaṃ ca diṇṇaṃ.

mattesu paṇaccito bhaṇati gāyanto:

<i>do majjha dhātu-rattāo</i>	<i>kañcaṇa-kunḍiyā tidaṇḍaṃ ca</i>	
<i>rāyā me vasa-vattī.</i>	<i>ettha vi tā me holaṃ vāehi</i>	1/

aṇṇo asahamāṇo bhaṇati:

<i>gaya-poyagassa (bhaddassa mantharagaie u)</i>	<i>joyaṇa-sahassaṃ</i>	
<i>pade pade sata-sahassā.</i>	<i>ettha vi tā me holaṃ vāehi</i>	2/

Āv.-ṭīkā (H): 1.435a,5-435b,2

Nanda-manūsā coriyāe jīvanti. cora-ggāhaṃ maggai. tidaṇḍī bāhiriyāe Naladāmaṃ muiṅga-māraṇe daṭṭhuṃ āgao. raṇṇā saddāvio. ārakkhaṃ diṇṇaṃ. vīsatha kayā. bhatta-dāṇeṇa sakudumbā māriyā. āṇāe: vamsiḥiṃ ambagā parikkhittā. vivarīte ruṭṭho. palīvio savvo gāmo. tehiṃ gāmillaehiṃ kappāḍiy'atte bhattaṃ na diṇṇaṃ" ti kāuṃ. kosa-nimittaṃ pariṇāmiyā buddhī: jūyaṃ ramai kūḍa-pāsaehiṃ. sovaṇṇaṃ thālaṃ dīṇārāṇaṃ bhariyaṃ jo jiṇai tassa eyaṃ. ahaṃ jiṇāmi ego dīṇāro dāyavvo. aiciranti aṇṇaṃ uvāyaṃ cinteī. nāgarāṇa bhattaṃ dei majja-pāṇaṃ ca. mattesu paṇaccio. bhaṇai: do majjha dhāu-rattā kañcaṇa-kunḍiyā tidaṇḍaṃ ca rāyā vi ya vasa-vattī ettha vi tā me holaṃ vāehiṃ. aṇṇo asahamāṇo bhaṇati: gaya-poyayassa mattassa uppaiyassa joaṇa-sahassaṃ pae pae saya-sahassaṃ ettha vi tā me holaṃ vāehiṃ.

Nanda's adherents (were living in hiding) and committing robberies. Therefore Cāṇakya demanded that the thieves be seized. On one occasion, he went into the outer districts (of the town). There the son of Naladāma had been bitten by ants and was crying. Naladāma hurried there (and) noticed the ant-heap. Making a fire, he smoked out (the ant-heap) and destroyed it completely. Cāṇakya observed him.⁷⁸ He informed the monarch. The monarch ordered him to be called in (and) he employed him as a police officer. The thieves admitted him into their confidence. Once (Naladāma) gained their confidence by entertaining them, (whereupon he) killed them all, together with their families. In a certain village the Tridaṇḍin-ascetic (Cāṇakya) received no alms. There an order (which could be understand in two ways) was issued, namely to plant mango-trees around bamboo.⁷⁹ The (villagers) executed (this order) in the reverse manner: bamboo was planted around the mango-trees. At this, (Cāṇakya) became angry (and) the village was burnt to the ground. Then he thought about another trick. He invited the nobles of the town for a meal. Intoxicating drinks were offered. When they became drunk, (Cāṇakya) sang:⁸⁰

1 Two (garments) dyed by red minerals I possess, a golden water pot and a Tridaṇḍa(-stick); the monarch himself conforms to my disposals; but now let speak my friend

After he has spoken like this, another one was eager to speak:

2 On the foot-prints of a young elephant in heat running one hundred thousand of Yojanas (I will put) one hundred thousand (Dīnārs); but now let speak my friend

78 By means of this observation Cāṇakya found out a plan for demolish the robbers.

79 According to the Prakrit words *vamsiḥi ambagā parikkhittā* both ways are possible: Planting bamboo around mango-trees or the reverse way.

80 For the metrical constitution of the following stanzas compare METTE (1983, supra n. 10), p. 138ff..

Āv.-cū. 1.565,10-566,2

aṅṅo asahamāṅo bhaṅṅati:

<i>tila-ādhagassa vuttassa tile tile saya⁸¹-sāhassaṃ.</i>	<i>ṇipphaṅṅassa bahu-saitassa ettha vi tā me holaṃ vāehi</i>	3
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aṅṅo bhaṅṅati:

<i>ṇava-pāusammi puṅṅāe egāha-mahita-metteṅaṃ</i>	<i>giri-naiyāe ya siggha-vegāe ṇava-ṇīteṅa pāliṃ bandhāmi</i>	4
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<i>jaccāṅa vara-kisorāṅaṃ kesehiṃ ṇabhaṃ chāyṃi.</i>	<i>tad-divasaṃ tu jāya-mettāṅaṃ ettha vi tā me holaṃ vāehi</i>	5
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<i>do majjha atthi rataṅāṅi chiṅṅā chiṅṅā vi rūhanti.</i>	<i>sāli-pasū ya gaddabhiyā ya ettha vi tā me holaṃ vāehi</i>	6
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<i>seta-sukillo nicca-sugandho ṇiriṅo ya du-pañcasato ya.</i>	<i>bhajja aṅuvvaya n'atthi pavāso ettha vi tā me holaṃ vāehi</i>	7
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*evaṃ ṇāūṅaṃ rayaṅāiṃ maggiūṅaṃ goṭṭāgārāṅi sālīṅaṃ bhariyāṅi rayaṅāiṃ
gaddabhiy'ādīṅi pucchito chiṅṅāṅi chiṅṅāṅi jāyanti. āsā ega-divasa-jātā maggitā.
ega-divasiyaṃ ṇava-ṇītaṃ maggitāṃ. esa pariṅāmitā Cāṅakkassa buddhī.*

Āv.-ṭīkā (H): 1.435b,2-9

*anno bhaṅṅai: tila-ādhayassa vuttassa nipphaṅṅassa bahu-saiyassa tile tile saya-
sahassaṃ tā me hālaṃ vāehi. aṅṅo bhaṅṅai: nava-pāusammi puṅṅāe giri-naiyāe
siggha-vegāe egāha-mahiya-metteṅa nava-ṇīteṅa pāliṃ bandhāmi ettha vi tā me holaṃ
vāehi. anno bhaṅṅai: jaccāṅa nava-kisorāṅa tad-divaseṅa jāya-mettāṅa kesehiṃ
naham chāyṃi ettha vi tā me holaṃ vāehi. anno bhaṅṅai: do majjha atthi rayaṅā sāli
pasū ya gaddabhiyā ya chinnā chinnā vi ruhanti ettha vi tā me holaṃ vāehi. anno
bhaṅṅai: saya-sukkila-nicca-suyandho bhajja aṅuvvaya n'atthi pavāso nirīṅo ya du-
pañcasao ettha vi tā me holaṃ vāehiṃ.*

*evaṃ ṇāūṅa rayaṅāṅi maggiūṅa koṭṭhārāṅi sālīṅa bhariyāṅi. gaddabhiyāe pucchio
chinnāṅi chinnāṅi puṅo puṅo jāyanti. āsā ega-divasa jāyā maggiyā ega-divasiyaṃ
ṇava-ṇīyaṃ. esa pariṅāmiyā Cāṅakkassa buddhī.*

Another one was eager to speak:

3 On each grain of a distinct measure of sesame that has been sown and came up while centupling many times (I will put) one thousand (Dīnārs); but now let speak my friend.

Another one said:

4 At the beginning of the rainy season while the mountain-rivers rushing down I erect a dam with one single's day whisked fresh-butter; but now let speak my friend.

The next said:

5 With the manes of thoroughbred young foals, newborn on just this single day, I will cover the sky; but now let speak my friend.

One more said:

6 Two precious things are mine: the production of rice and of donkeys-rice, which grows again as soon it is cut ; but now let speak my friend.

Another one said:

7 My white sperms always smells well;⁸² my wife is honest; I never stayed far away and I am free of each debt and I own twice five-hundred; but now let speak my friend.

In this way he came to know (about the nobles' wealth) and he claimed the precious things (of which they had boasted for the royal treasury). The storage dumps became filled with rice. He was informed about such precious things as donkey-rice etc, which grows again as soon it is cut. (Moreover,) he claimed all foals born on a single day (and) likewise the fresh-butter made on one single day.

82 Haribhadra reads *saya-sukkila* (?).