

Jainism vis-à-vis Brahmanism

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1) *Introductory* : Jainism is known for its ahimsā-ideal and karma-doctrine. Also, transmigration of the souls and wandering ascetic life are the additional ideas attributed to Jainism. Almost all scholars of Jaina community consider the Vedic or the Brahmanical texts lacking in the origins of ahimsā-ideal, karma-theory, transmigration of the souls and asceticism, and try to establish Jainism to be originated from an early non-Vedic, or say, pre-Vedic culture.

Without entering into the pros and cons of such a hypothesis, we intend in this paper to supply passages from the earliest strata of the Śvetāmbara Jaina Canon and passages parallel to them from the Brahmanical texts in order to illustrate mutual resemblances between the two types of literature, and moreover as “Prolegomena” to these parallels, we mention relevant views in summary form for showing how and in which situation the reform religions—Ājīvikism, Jainism, Buddhism, etc.—came into existence in India.

The texts of the Śvetāmbara Jaina Canon selected for the parallel passages are the Ācārāṅga-sūtra, the Sūtrakṛtāṅga-sūtra, the Uttarādhyayana-sūtra, the Daśavaikālika-sūtra and the Ṛṣibhāṣitāni. They generally belong to an early period ranging from the earliest period c. B. C. 3rd cent. to the latest period c. 6th cent. A. D. in the history of the Jaina literature, whereas, most of the corresponding Brahmanical passages are earlier than and some of them are at least contemporary to the Jaina passages as a whole.

(2) *Limitations* : We mention here precisely the views of some scholars from their analytical studies of early Brahmanical and Buddhist texts, but we have to refrain from including the analytical details into the scope of

this short paper. The readers are requested to refer to the studies concerned for such details. Some important studies discussing Vedic / Brahmanical origins of *ahimsā*, karma-theory, transmigration of the souls, asceticism, etc. are grouped roughly in some heads and are included in *I... Bibliography* : (2) at the end of this paper, for a ready reference. Parallels from the contemporary Buddhists texts could not be included, and the proto-canonical texts of the Digambara Jainas being relatively younger than the Jaina texts under consideration, also have been neglected in the present paper.

Besides, we are not keen in supplying passages containing merely ideological resemblances, so far as some themes / descriptions of hells or hellish sufferings, religious suicide, rules and regulations for speech, the begging-tour, food and drink, etc. are concerned. Our main aim here is to project simply the most of the Jaina passages in the foreground and conspicuously to shed some light on them. The study of the type is an imperative and, to the best of our knowledge, it as yet has been unaccomplished in the field of Jainism.



Prolegomena

(3) *Two Aryan Immigrations* :— The early Aryan immigrants had settled before the next Aryan immigrants came to India. The early Aryans adhering to their conservative Indo-Aryan character had established some spiritual centres in surrounding areas in the north-west and in the east. They also had preserved their simple ritual customs and ancient dialects (cp. Horsch. pp. 418-419, 478 foll.). It is assumed that, in the complex structure of the Vedic society, many archaic traits of early Aryan tribal life might have disappeared, few of them by chance might be determined by means of studies of other traits of a successively integrated tribal life. (Cp. also Parpola-1975 footnote 46 and Parpola-1973. See also his article : "The Coming of the Aryans to Iran and India....." *Studia Orientalia*, Cf. Helsinki 1988 pp. 195-302, Reviewed by K. R. Norman, *Acta Orien*, Upsula, 513, 1990 pp. 238-296).

(4) *The Atharva-veda* :— Though the *Atharva-veda* has some unorthodox character in its contents, its language and meters prove its

ancient character in the Vedic literature. Its household rituals belong to the profane or popular customs, on the verge of the Vedic orthodoxy. It is mentioned alongwith the other three Vedas in the Śatapatha-Brāhmaṇa, before Buddhism came into existence. The Atharvaveda does represent the Brahmanical culture as a whole (cp. Horsch. pp. 45-54). It was spread from the north-west slowly to the midland India and the east. It was not known in the period before the existence of Buddhism (cp. Horsch. p. 63. See also Tsujis Review on his monograph). It was generally known as the kṣatraveda, the Veda of the warriors, and was connected with the Vrātyas (cp. Horsch. p. 428, Matas. p. 10 and footnote 40).

(5) *The Vrātyas* :— The Vrātyas are the members of the non-brahmanical cult of the Aryan origin. They are wandering kṣatriyas originally of the north-west, probably Kuru-Pañcālas, precursors of the *dīkṣitas*, later of the Śaivaites. They possess pure religious character and are much nearer to the Brahmanism in their thinking (cp. Horsch. pp. 401-402, 408). They are considered amongst the condemned brahmins of the east-Magadha, since they lost their contact with the orthodoxy (Horsch. p. 419). Particularly, the Vrātyastoma ceremony is meant for their purification at the beginning of, and return from their royal expeditions. They are respected persons (*arhan*, *divya*, etc.). They organized *saṃghas* for their cult. They are distinguished by their priestly and royal functions, both at a time, but are not concerned directly with the new Brahmanical systems of the Āryāvarta. The Vrātyas are unorthodox in behaviour due to their contact with the earlier Aryans migrated to India. They spoke very old dialects (Horsch. p. 418, cp. Heesterman-1962, Parpola-1975 footnote 46.)

(6) *Early Upaniṣads* :— Early Upaniṣadic doctrines originated in the extremely esoteric Brahmanical environment and were exclusively confined to intimate circles. The Upaniṣadic thinkers resorted to solitary places in order to get probably a bit of free thinking, secluded from the ritualistic surroundings. But it seems that the speculative ideas of the early Upaniṣads emerging from within the ritualism could not altogether resist its hold. The esoteric ideas being confined to restricted circles in solitary places developed independently and show no influences of contemporary heterodox ideas developing even in the same geographical regions (Horsch. p. 400).

(7) *Early Disputants* :— Many disputants found in the Vedic literature or in some Upaniṣadic debates might more or less be classified among the unorthodox thinkers or “heretics”. Their speculative ideas deserve further investigations, whether these independent thinkers were Aryans or not, whether and how their ideas originated independently, or irrespective of, or during various debates held within the orthodox brahmanical pockets (cp. Smith *interalia*).

Certainly, among these disputants, some might be learned brahmins themselves including the indigenous aryanized thinkers (cp. Kuiper, pp. 8, 96), some from the Aryan masses and some might be natives or the non-Aryans as well (cp. Matas. p. 88).

(8) *The Upaniṣadic Philosophy* :— The esoteric doctrine of the *punarmṛtyu* is pre-Buddhist and originated in its primitive form in the early Upaniṣads. It was not recognized in the east. Its germs are found in *devayāna*=*pitṛyāna* descriptions of the early Brahmanical literature. Influence of the native thinkers on such Upaniṣadic thoughts is almost ruled out. In the same way, notions of *karma* and *samsāra*, and their binding character were originated and developed in their own way in the Brahmanical literature (cp. Horsch. p. 476). These Upaniṣadic doctrines somehow were permeated more or less by the ritualistic ideas, and remained effective for only small speculative circles (cp. Horsch. 197).

(9) *Asceticism, karma, ahimsā* :— Also, the ideas about renouncing the world or asceticism connected with the karma-theory and *ahimsā* are originated from the Vedic or Brahmanical literature. Heesterman has rightly observed that the renunciatory ideas, though similar in character but different in forms were prevalent among the Vedic Aryans and also among their contemporary non-Vedic or heterodox groups of thinkers, e.g. *śramaṇas*, the influence, if any, of the latter on the existing Brahmanical ideas carries too minor an importance to bring about any revolutionary ideas within the religious thinking pattern of the Aryans (Heesterman-1962 pp. 24, 27; 1964 pp. 1-32 : 1985 p. 40; cp. Horsch. p. 401, footnote 1; Wezler. p. 110, footnote 304; p. 127; and Bhatt-Rome, p. 32).

Gerow and Tull studied the Vedic-Brahmanical texts for the karma-theory and showed its origins from these texts (cp. Horsch. pp. 298 foll., 478 foll., and 1971; Bodewitz, Schmithausen-1994). Alsdorf (1961) and

Schmidt (1968) contributed to the history of ideas about *ahimsā* and demonstrated the origins and development of *ahimsā* in the Vedic-Brahmanical literature (cp. also Heesterman-1984, Schmithausen-1991, Smith. pp. 189 foll.).

(10) *Kṣatriyaisation* :— The kṣatriyas had a powerful hold over the early Vedic society. It was extended from the social to the spiritual spheres. Since an opening of an office of the clergyman (*purohita* : royal chaplain or house-priest) at the royal courts, the philosophy of the brahmins was much influenced by that of the kṣatriyas, who appeared also as teachers in the ancient geneologies of teachers. They were liberal in belief, but faithful to the brahmanical theology. They remained in contact with the common masses, the native inhabitants and their beliefs, more often than with the priestly families. As a result, some local autochthon nobles or princes were influenced by and probably believed in the Aryan faith (cp. Horsch. p. 447). Royal family members could also act as priests in some ceremonies of ancient times.

The kṣatriyas were initiators of philosophical problems during the ritualistic debates. They offered new speculative ideas in contradistinction to the lucrative ritualistic theology of the brahmins. They surpassed the brahmins even in the matter of intelligent philosophical speculations on transmigration of the souls, law of *karma*, *brahman-ātman* thinking and the ultimate release from the mundane existence (cp. Horsch., pp. 447 foll.).

In this connection, Matas' scholarly observations on the Ṛgvedic society are worthy of note. According to him, "sūris" (the lordly élite; later : kṣatriyas) opposed to one another, and "aris" (the religious élite, later : brahmins) also opposed to one another. Both these groups of the élite have their own *ṛṣis*, the *sūri*-led *ṛṣis* and the *ari*-led *ṛṣis*, and were loyal to their groups. The *sūris*, typical warrior leaders, enjoyed more social prestige in many cases than their counterparts the *aris*, the clan-chiefs. But in the matter of hierarchy, the latter were superior to the former (Matas, pp. 12-14, also pp. 150 foll.).

(11) *Aryans' Eastward March* :— Kuiper considers : "The Ṛgvedic society consisted of several different ethnic components, who participated in the same cultural life." (p. 8) and adds that the natives of the Indus Valley seem to have been aryanized and had spread eastwards during

the first millennium B. C. (cp. Kuiper. p. 95 and F. R. Allchin-1982 p. 332 cited). Moreover, eastern India was familiar to the Aryans in about 1200-900 B. C.—even before the later parts of the Śatapatha-Brāhmaṇa came into existence (cp. Horsch. pp. 276-277; Smith. p. 153). During this period, the nobles and other persons of the border regions and isolated pockets lived a social and spiritual life of an antique form. They successively stimulated their non-Aryan neighbours of the border regions, spread their spiritual conservatism, and ultimately developed centres for a new spiritual life in the east.

The Situation in the East :—

(12) *The Aryans* :— The situation, particularly in the east, deserves special attention. The Aryans, due to their eastward advance, lost contact with the orthodoxy of the west and even of the Gangetic regions. They integrated themselves and lived in harmony with the native inhabitants, while adhering to their Brahmanical faith—to the classical form of the Brahmanism of the time (cp. Horsch. pp. 418 foll.). The Aryans were orthodox, which means that they as yet had not lost their faith in whatsoever form of the classical Brahmanism, and at the same time, it can be said that they were going far from the orthodoxy, since their contact with the orthodox ritualists was lost or had been loose, their faith in it was getting relaxed.

(13) *Language* :— Prakritic languages / dialects replaced the classical Sanskrit by the end of the Nanda dynasty and at the rise of the Mauryan empire. The class / caste distinctions (*varṇas*) in the society became loose, indeed not so rigid and strict as the traditional orthodox literature of the time describes (cp. Smith. p. 198).

(14) *Aryan-non-Aryan Interaction* :— Various eastern inhabitants outnumbered the Aryans and / or the aryanized ones. The conservative Aryans could not influence the non-Aryans. Among the easterners might be included the natives and many migrating from the neighbouring areas. Most of them might be heterodox, not believing in the Vedic ritualism, some of them might be antithetic or inert in their belief and behaviour, while some would be resisting, retarding, or submissive to the orthodoxy. But on the whole, the Aryans adjusted themselves with others in almost every sphere of life.

(15) *Small Confederations* :— Small confederations (*janapadas*) in the east favoured an aristocratic form of government in about the 6th cent. B. C., the brahmins were graded next to the *kṣatriyas* in the hierarchy. All members of the newly urbanized areas around the Gangetic Valley enjoyed freedom and peace, and several nobles in their leisure and luxury could offer many speculative ideas with new perspectives in ethics, renunciation of the world, the yoga-methods, etc. in lieu of the sacrificial technics. The orthodox ritualists or the priestly-classes lost their hold on the intelligent classes of the nobles of the east. Almost all persons enjoyed political freedom and lived in leisure and luxury (cp. pp. 480-481).

(16) *Ideological Upheaval* :— The intelligent class expressed earnest desire to be free from the wordly sufferings. Almost every one tolerated the traditional values, even an orthodox authority so long as they were restricted to a normal social life, but could never do so at the cost of the spiritual values. People knew it for certain that, irrespective of their caste and creed, it was their right to be free from the *saṃsāric* bondage. It was considered the supreme goal to be achieved by all human beings, it cannot be achieved through rituals. Such a stand was supported by the prosperous classes of the society, the nobles and the *kṣatriyas*.

(17) *Esoteric vss. Exoteric* :— The Upanisadic debates, on the other hand, got royal support and solid footing in the royal courts. Metaphysical ideas were discussed in debates. Both, the orthodox and the heterodox alike, freely took part in intellectual and philosophical discussions. It proved a kind of anti-ritual reaction in which almost all, even the brahmins of the east were engaged (cp. Smith. p. 150). The leisure and luxury of the city-culture noticeable in the Jaina and the Buddhistic Canon remained absolutely in the background of the Upaniṣadic doctrines (cp. Horsch. p. 481).

(18) *Reform in Sanskrit* :— Many independent thinkers advanced some speculative ideas in public in about the 6th cent. B. C. against the orthodox Vedic Ritualism (cp. Horsch, pp. 465-466). Many of these thinkers were *kṣatriyas* of the Aryan Society. They played a significant role in setting forth philosophical ideas during the controversial discussions on rituals in and around the late Upaniṣadic period. They incorporated in the sacred texts some early unpopular and uncommon but anti-ritual ideas together with the earlier ideas of some personalities of historical importance; e.g.

Yājñavalkya and others—who were much known for their views in the orthodox circles (cp. Horsch. pp. 388 foll.)—in order to get the new ideas easily sanctioned by the orthodoxy.

Subsequently, the literary activities of the intelligent scholiasts of the early formative period were in full swing with new speculative anti-ritual ideas and interpretations of the Brahmanical texts. They enlarged the bulk of the literature, namely the epics, the *purāṇas*, etc. by inserting in it from time to time the reflective ideas of other texts on the Sāṃkhya, Vedānta or Buddhist philosophies. Such a later Sanskrit literature obviously shows influence of the early texts in Prakrits, such as the Jātakas, the Dhammapadas, etc. (cp. *Doctrine.*, §§ 10-11).

(19) *Reform in Prakrits* :—Early in the 7th cent., B. C. developed a kind of literature of the commons, e.g. the Jātakas, the Dhammapadas, etc. which contained, as a matter of fact, nothing specifically Buddhist, but generally Indian narratives in the epic *gāthās* full of wisdom. This kind of folk's literature remained as a source material on the one side for the orthodoxy to develop the classical literature in Sanskrit, e.g. later Hindu texts : epics, *purāṇas*, etc. and on the other side, for the early Buddhist and Jaina scholiasts to develop their canonical texts in Prakrits in order to attract laypersons from the masses (cp. Horsch. p. 462 with footnote 1).

(20) *Caste-system and the Sūdras* :— It should also be remarked that the Sūdras no more swarmed into heresies. The role of the Sūdras in spiritual-religious life was much restricted. They were connected with *itihāsas* and *purāṇas*. As stated above in (13), the caste distinctions in the society were in fact loose, and not so rigid as the orthodox treatises describe. We hardly find any attack of the reformists on the caste-system giving injustice, particularly to the Sūdras.

Kṣatriyas ranked themselves higher than even the brahmins in the hierarchy. But, on the whole, all persons gave much importance to spiritual values which relied not on birth, caste, and wealth, or on the knowledge of the religious scriptures alone, but on moral character and renunciatory attitude (cp. Horsch. pp. 445, 447; Smith. pp. 153-154, 196, 198).

(21) "*Kṣatriya Revolution*" :— The ideological upheaval as described in the foregoing paragraphs (from 16 to 20) can be designated as the first

“kṣatriya revolution”, because the kṣatriyas played a significant role from the beginning in initiating philosophical ideas in the Vedic/Brahmanical literature and also in the east. This revolution paved a way for the ensuing one of a democratic type (see below) which reached its culmination during the period of the Ājīvika : Gosāla, the Buddha, the Mahāvīra, and the others.

The reformists prescribed their own precepts for their followers who were mostly śramaṇas, and borrowed some material from the literature of the commons for their laypersons who, due to which, appeared to have been “hinduised”, since such a material of the folk’s literature was borrowed and inserted also in the orthodox scriptures of the Hindus (cp. Horsch. p. 467).

(22) *The Buddhists and the Jainas* :— Most of the speculative ideas developed in the east have been somehow survived in the Jātakas, the Dhammapadas, and also in the early canonical literature of the Jainas and the Buddhists. But these scholiasts had no direct contact with, or sufficient knowledge of the existing orthodox Brahmanical texts. On the contrary, they remained confined to their organisations and had superficial and limited contact with the brahmanical circles of only the lower and popular strata (cp. Horsch. pp. 64-67, 462 with footnote 1). Under the circumstances, many speculative ideas in various dialects of the time developed within the boundaries of the popular strata, and are conspicuous for their mutual influences on contents and forms (Horsch. p. 363).

(23) *Democratization in Reform* :— It has been stated above (18-19, 21-22) that the literature of the commons had influenced both : the literature of the orthodox Aryans as also that of the Jainas and the Buddhists. This can be called a second revolution—a democratic reform, in which all the élite actually accepted and utilised the popular thought-material and evaluated it on par with their ideas in social and spiritual spheres (cp. Horsch. pp. 481-482).

(24) *Sanskrit-Prakrit Parallels* :— As such, to get mutually resembling passages from the later orthodox texts and the Jaina or the Buddhist texts is just a matter of course. But to trace them also from the early Brahmanical texts and especially from the early Jaina texts is not altogether difficult, such an effort in point of fact is rewarding. We sometimes can have from them verbal common expressions, and sometimes passages similar in ideas.

Resemblances, ideological or verbal, from the early Brahmanical texts would suggest some kind of mutual communications between the contemporary orthodoxy and some intelligent persons, probably the élite, the nobles, and others. But it is a fact that the passages show some similarities, the Sanskrit passages sometime do belong genuinely to the early strata of the Brahmanical texts, or they are at least earlier than the corresponding Prakrit passages from the Jaina texts. The Brahmanical passages of the type can hardly be ruled out as merely later ones, e.g.

Section 1 (41) :—

... अंधां तमंसि वियाहिता (v. 1. : तनं पविट्टा... Ācāra I. 180.

cp...अन्धं तनः प्रविशन्ति.... BdĀUp. 4. 4. 10 = ŚpBr 14. 7. 2. 13

Section 2 (11) :— = Visam 40 = ĪśaUp. 9, 12. Sūtrakṛta I. 11. 33.

cp.....यत् किञ्च जगत्यां जगत्... Īśa.Up. 1

(25) *Earlier Studies* :— With an incentive of reëvaluating the early Jaina texts from this particular angle, we studied some parallels and published the material precisely in 1989 (Bhatt 1989), and with some details in 1995 in Gujarātī (Bhatt 1995). Moreover, we presented an analytical study of early Jaina texts for the origin and development of the 12 *aṇuvekkhās* and traced parallels also from the Brahmanical texts (Bhatt 1994). But in this paper we present only the parallels in a simple catalogue form and put the entire material before the scholars for proper examination, and we request them to refer to our above-stated studies for a detailed treatment of the passages in question.

(25) *Parallels not Discussed* :— It is true, issues arising out of the parallelism invariably demand analytical study of the parallel passages and examination of important views held by some scholars about the texts or passages concerned. Such a critical study is indispensable when the views are directly concerned with problems whether our passages traced as parallels from the texts—especially from the Brahmanical texts—show relatively an earlier character or not. This line of inquiry is intentionally not pursued here obviously for more than one reason.

First, the expected study which by itself has the character of a monograph, could not be linked even in its summary form with

the parallels in a short paper like this. (We hope, such a study will be presented on some other occasion in the future.)

Besides, the following factors have also been taken into our account. Some scholars have shown interest in tracing textual parallels of the type and studied them critically (for a list of some such scholars, see Bhatt 1996). Such a trend in researches is still in its infancy, and probably not known to the scholars in this part of the world where most of the research writings from abroad is somehow unobtainable.

In view of the mutually related character of the ancient Indian literature, this bare material might at the initial stage generate interest among the scholars who are—except Hindi or their native language—not conversant with the English language and also with old or new research material of non-Indian origin (because of this reason, we had to resort quite often at intervals to Hindi—the national language of India—in order to explain to the scholars the contents of this paper, while delivering it before them at the All-India Oriental Conference, Prakrit and Jainism Section, January 1997, at the Jadhavpur University, Calcutta, India), and finally we consciously and determinantly endeavoured to get the textual parallels in Sanskrit-Prakrit published in Nāgarī (instead of their transliteration in Roman) character, so that this paper might be relatively useful to all scholars—those who do not understand or read English, and also those who are not much used to read properly the transliterated parallels in Roman script.

(26) *Interdisciplinary Character* :— As do the Buddhist so also the Jaina texts show some impacts of the early Brahmanism; they developed, certainly not without any impact. Early Jaina passages evidently show no repugnance to the Brahmanical groups of ascetics and to Brahmanical ideology either. This will be clear from the Catalogue of Parallels supplied separately at the end of this paper. Last, but not the least, in the situation where almost every field of Indological studies, particularly the Jainological and Brahmanical ones, is built up in such water-tight compartments, that no idea of their interdisciplinary character is let in, our title at the outset combining two disciplines, namely Jainism and Brahmanism shall, we hope, attract and incite the readers of both the disciplines at a time to break through the barriers created between various studies, e.g. traditional-modern, Indian-

foreign, Sanskrit-Prakrit, Jainism-Brahmanism, and so on, after they have even a cursory reading of our Catalogue of Parallels at the end of this paper.

The Catalogue of Parallels

Explanation :—

(a) *Jaina Texts* :— The five Jaina texts selected for the Catalogue of Parallels are the earliest ones in the history of Jaina literature. They are 1. Āyāra (Skt. Ācāra, = Āc.), 2. Sūyagaḍa (Skt. Sūtrakṛta, = Sū.), 3. Uttarajjhāyā (Skt. Uttarādhyayana, = Utt.), 4. Daśaveyāliya (Skt. Daśavaikālika, = Daśa.) and 5. Ṛṣibhāṣitāni (Skt. Ṛṣibhāṣitāni, = Ṛṣ), Ācāra's First Part (suyakkhandha, Skt. śrutaskandha called Bambhacera, Skt. Brahmacarya) and Sūtrakṛta's First Part are given due importance, but their Second Parts are almost ignored for the present purpose. Besides, from other Jaina texts, some passages resembling with any of the passages of the above stated five texts are casually cited. (This is partly because of their relative lateness and sometimes secondary character.)

We use Sanskrit names instead of the original Prakrit names of the Jaina texts for the sake of brevity. The Sanskrit names, moreover, are popular and often in use also among the Jaina scholiasts.

(b) *Sections* :— The Ācāra, being the earliest of all the texts, has been given prime importance and the first place in the Catalogue, and next comes the Sūtrakṛta which is followed respectively by the Uttarādhyayana, the Daśavaikālika and the Ṛṣibhāṣitāni. The Uttarādhyayana has been offered the third place and before Daśavaikālika, because it contains many passages resembling with Brahmanical passages. On the contrary, the Daśavaikālika and the Ṛṣibhāṣitāni contain rather scanty amount of passages that parallel with the Brahmanical ones. Therefore, the passages of both these texts are included in one Section split up in to two parts. The Ṛṣibhāṣitāni being viewed apart from the first four "senior" texts of the Jaina Canon, is given the last place in the textual order. Thus, the five Jaina texts are allotted Sections 1-4 in the following order :

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| Section 1. | Ācāra. |
| Section 2. | Sūtrakṛta. |
| Section 3. | Uttarādhyayana. |
| Section 4. | A. Daśavaikālika, and B. Ṛṣibhāṣitāni. |

Each section contains passages of only one Jaina text; Section 1 being exclusively meant for the Ācāra, contains passages invariably from the Ācāra; in the same way, Section 2 covers passages exclusively from the Sūtrakṛta, and likewise sections 3-4 contain passages respectively from the Uttarādhyayana (Section 3), the Daśavaikālika (Section 4-A) the and Ṛṣibhāṣitāni (Section 4-B) as per given textual order.

(c) *Units* :— The Sections 1-4 consist of “units” which are given serial numbers. The following factors constitute a unit :

1. A unit contains *at least one* Jaina passage which is comparable with any Brahmanical passage in words or / and ideas.
2. A unit sometime may contain two or more than two Jaina passages showing some sort of mutual similarity in words or / and ideas.
3. Two or more than two Jaina passages differing from each other in words or / and ideas are included each in separate units, provided they fulfil the condition 1 stated above—i.e. resemblance with Brahmanical passages.
4. A unit contains *at least one* or more than one Brahmanical passage which somehow resembles in word or/and ideas with the Jaina passage(s) which the unit contains.

All passages running parallel to and coming after a Jaina or a Brahmanical passage are indicated by the mark : + at their beginning in order to point them out separately at a glance in a unit.

The units are not arranged according to the nature of Jaina passages, e.g. literary, philosophical, ethical, etc. A pair of cases of parallels from the classical Sanskrit literature is casually shown into square brackets, and some cases of parallels from the Buddhist sources are just referred to into brackets after the Brahmanical passages. The units in a section may contain Jaina passages from any of the chapters or *sūtras* of the text concerned.

(d) *Criterion for Similar Passages* :— Mutually resembling passages of a particular Jaina text can without any problem be included into appropriate units of a Section of that text, since the Jaina text, the units and the passages, all belong to one and the same Section. But, mutually resembling passages from two or more than two Jaina texts present

problems in deciding on a particular Section into whose units the passages should be included. In the situation, we followed the above criterion in (b) for an allotment of Sections, namely a Jaina text of early character comes before the others of late character. Here also, we first decided which one of these texts stands first, prior to the other ones in questions, or, which Jaina text occupies a Section preceding in order, and then we included the resembling passages of other texts into appropriate units of that Section of the Jaina text which stands ahead of others in order. In this way, unnecessary details and repetitions are avoided. The criterion we followed is not suggestive of temporality—contemporary or early or late character of any of the passages included into a unit.

In short, Jaina passages of Sections 1-4 resembling with any of the Jaina passages of Section 1 are included into (appropriate units of) Section 1. Similarly, resembling Jaina passages of Sections 2-4 are included into Section 2, of Sections 3-4 into Section 3, of Section 4 : A-B into its Part A, and of its Part B remain in their own Part B.

(e) *Brahmanical Passages in Units* :— The Jaina passage(s) in a unit must be followed by any number of Brahmanical passages which somehow are resembling in words or / and ideas with the former ones. We normally use an abbreviation “cp.” (= compare !) before the Brahmanical passages. It suggests that the Jaina passages are comparable with the Brahmanical ones. Thus, a unit opens with any number of Jaina passages and ends with any number of Brahmanical passages and displays their mutual resemblances.



Our Catalogue of Parallels does not exhaustively cover all passages or parallels. We could have collected probably a few more passages of the type from both, the Brahmanical and the Jaina literature. But such an exhaustive collection hardly would have added something to the main issue of this paper, namely an orientation in Jainism in relation to Brahmanism. This will be fruitful even with the Catalogue registering an optimum number of passages—nearly 300 Jaina and 350 Brahmanical ones accommodated in some 125 units.



Section 1 : Ācārāṅga-sūtra

Units :

- (१) पुरत्थिमाओ वा दिसाओ आगतो अहमंसि, दाहिणाओ..., पच्चत्थिमाओ..., उत्तरातो..., उड्ढातो...,
अधेदिसातो वा आगतो अहमंसि.. (Āc. I. 1)
Cp. ...अधस्तादहम्, उपरिष्ठादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहम्, उत्तरतोऽहम्, एवेदं सर्वगिति...
(Ch. Up. 7. 25. 1)
+ ..कुतः स्म जाता... (Śv. Up. 1. 1)
+ ...इमा सर्वा प्रजा सत आगत्य न विदुः सत आगच्छामह इति... (Ch. Up. 7. 10. 2)
- (२) लाभो त्ति ण मज्जेज्जा अलाभो त्ति ण सोएज्जा... (Āc. I. 89)
+ अलाभो त्ति न सोएज्जा... (Daśa. 5. 2. 6)
+ लाभम्मि जे ण सुमणो अलाभे जेव दुम्मणो... (Rṣ. 43. 1)
Cp. अलाभे न विषादी स्याल्लाभश्चैनं न हर्षयेत्... (Ms. 6. 57)
+ अलाभे न विषादी स्याल्लाभे चैव न हृष्यते... (Ndpv. Up. 5. 6)
- (३) आततो बहिया पास.. (Āc I. 122)
+ सव्वभूयप्पभूयस्स सम्मं भूयाइ पासओ, ...णावं कम्म न बंधई. (Daśa. 4. 9)
+ सए देहे जहा होति एवं सव्वेसि देहिणं... (Rṣ. 45. 18)
+ तेसि अत्तुवमाए धामं कुव्वं परिव्वए... (Sū. I. 11. 33)
+ जे आतओ पासइ सव्वलोए... (Sū. I. 12. 18)
Cp. यस्तु सर्वाणि भूतान्यात्मन्येवानु पश्यति ।
सर्वं भूतेष्वात्मानं ततो न विचिक्षति ॥
यस्मिन् सर्वाणि भूतान्यात्मैवाभूद् विजानतः... (ĪśaUp. 6-7)
+ सर्वभूतात्मभूतात्मा कुर्वन्तपि न लिप्यते ।
आत्मवत्सर्वभूतानि यः पश्यति स पश्यति ॥ (Gt. 5. 7)
+ इक्षते योगयुक्तात्मा सर्वत्र समदर्शनः... (Gt. 6. 29)
+ आत्मौपम्येन सर्वत्र समं पश्यन्ति योगिनः... (Gt. 6. 32)
- (४) से ण छिज्जति ण भिज्जति ण डज्जति ण हम्मति कंचणं सव्वलोए... (ĀcI. 123,)
Cp. न भिद्यते न दह्यते न छिद्यते... (Sbl. Up. 9)
+ नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः...
अच्छेद्योऽयमदाह्योऽयम्... (Gt. 2. 23-24)
+ (See also : Suttanipāta 515)
- (5) तुममेव तुमं मित्तं किं बहिया मित्तमिच्छसि ? (Āc. I. 125)
+ बंधपमोक्खो तुज्झज्झत्थमेव... (Āc. I. 155)
+ अप्पा कत्ता विकत्ता य दुहाण य सुहाण य ।
अप्पा मित्तममित्तं च दुप्पट्ठिय सुप्पट्ठिओ ॥ (Utt. 20. 37)
+ एगप्पा अजिए सत्तू... (Utt. 23. 38)

- + एगं जिणेज्ज अप्पाणं...सव्वमप्पे जियं जियं... (Utt. 9. 34, 36)
- Cp. आत्मैव ह्यात्मनो बन्धुः...
बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
आत्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ (Gt. 6. 5-6)
- + मन एव जगत्सर्वं मन एव महारिपुः... (Tjbd. Up. 5. 98)
- + मन एव मनुष्याणां कारणं बन्धमोक्षयो... (Mt. Up. 4. 11, = Tt. Up. 5. 3)
- + (see also : Dhammapada 380).
- (6) अत्ताणमेव अभित्तिगिञ्ज्ज एवं दुक्खा पमोक्खसि... (Āc. I. 126)
- Cp. आत्मात्मनि गृह्यते... (Śv. Up. 1. 15)
- + यस्मिन्सर्वाणि भूतान्यात्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥ (Īsa Up. 7)
- + ...विशुद्धान्ता पश्यन्नात्मानमात्मनि... (Mbh. 3. 213. 26)
- (7) दिट्ठेहि निव्वेयं गच्छेज्जा नो लोगस्सेसणं चरे... (Āc. I. 133, see also Āc. I. 99, 119)
- + निव्वेएणं भंते,...सिद्धिमगं पडिवत्ते य हवइ... (Utt. 29. 2)
- + जावता व लोएसणा तावता व वित्तेसणा... (Rṣ. 12. 1)
- Cp. परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात्... (Md. Up. 1. 2. 12)
- + तमात्मानं विदित्वा ब्राह्मणाः...लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति... बाल्यं च पाण्डित्यं
च निर्विद्याथा मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः... (BdĀ. Up. 3. 5. 1)
- + तदा जन्तासि निर्वेदम्... (Gt. 2. 52)
- (8) जस्स नत्थि पुरे पच्छ मज्झे तत्थ कुओ सिया ? (Āc. I. 144)
- Cp. आदावन्ते च यन्नासि वर्तमानेऽपि तत्तथा... (Mdy. K. 6)
- + आदावन्ते च मध्ये च जनो यस्मिन्न विद्यते... (Tjbd. Up. 1. 23)
- + अन्तर्यदि बहिः सत्यमन्ताभावे बहिर् न च... (Tjbd. Up. 5. 48)
- + (see also : Dhammapada 34=421)
- + आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः । (Gt. 5. 22)
- (9) णेव से अंतो णेव से दूरे... (Āc. I. 148)
- Cp. तहूरे तदवन्तिके... (Īsa. Up. 5)
- + दूरात्सुदूरे तदिहान्तिके च... (Md. Up. 3. 1. 7)
- + न च याति न चायाति, न च नेह न चेह चित्... (Mh. Up. 5-102)
- + दूरस्थं चान्तिके च तत्... (Gt. 13. 15)
- (10) तुमं सि णाम तं चेव जं हंतव्वं ति मण्णसि,..अज्जावेतव्वं ति मण्णसि, ... तुम्हा ण हंता ण वि
घातए.. (Āc. I. 170)
- + ...न हणे नो व घायए... (Daśa. 6. 10)
- Cp. न हन्यते हन्यमाने शरीरे...
हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।

- उभौ तौ न विजानीते (v. t. विजानीते) नायं हन्ति न हन्यते ॥ (Kth. Up. 1. 2. 18-19)
- + य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्..नायं हन्ति न हन्यते, ...कं घातयति हन्ति कम्...
(Gt. 2. 19, 21)
- + ... न वधेनास्य हन्यत एतत्सत्यम्... (Ch. Up. 8. 1. 5. =8. 10. 4)
- + (see also : Gāndhāri-Dhammapada 198, Suttanipāta 705, Anguttara-nikāya 4. 151, Udānavarga 5-19)
- (11) सत्त्वे सरा नियद्वृत्ति, तक्का जत्थ ण विज्जति, मती तत्थ ण गाहिया, ओए अप्पतिट्ठणस्स खेत्तण्णे...
(Āc. I. 176)
- Cp. अतर्क्यम्...नैवा तर्केण मतिरपनेया... (Kth. Up. 1. 2. 8-9)
- + नायमात्मा प्रवचनेन लभ्यः.... (Kth. Up. 1. 2. 22=Md. Up. 3. 2. 3)
- + नैव वाचा न मनसा प्राप्तुं शक्यः... (Kth. Up. 2. 6. 12)
- + न चक्षुषा गृह्यते नापि वाचा... (Md. Up. 3. 1. 8)
- + यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह....(Tait. Up. 2. 4. 1; 2. 4. 9=Bhm. Up.)
- + न संदशे तिष्ठति रूपमस्य... (Śv. Up. 4. 20)
- + यस्माद्वाचो निवर्तन्ते, अप्राप्य मनसा सह... (Tjbd. Up. 1. 19)
- + न शक्यते वर्णयितुं गिरा... (Mt. Up. 4. 9)
- Cp. संयुक्तनिकाय १.१५ ...कुतो सरो निवर्तते...; Rv. 10. 61. 4)
- (12) ण इत्थी ण पुरिसे ण अण्णहा... (Āc. I. 176)
- Cp. नैनं वाचा स्त्रियं ब्रुवन् नैनं अस्त्रीपुमान् ब्रुवन् ।
पुमांसं न ब्रुवन्नेनं वदन् वदति कश्चन ॥ (Ait. Ā. 2. 3. 8)
- + नैव स्त्री न पुमानेषः नैव चैवायं नपुंसकः... (Śv. Up. 5. 10)
- + न स्त्री न योषित्रो वृद्धा न कन्या न वितन्तुता... (Tjbd. Up. 6. 28)
- Cp. त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी... (Atharvaveda 10. 8. 27)
- (13) ..ण स्त्रीए ण उण्हे.. (Āc. I. 176)
- Cp. न शीतं न चोष्णम्... (Ph. Up.)
- (14) से ण दीहे ण हस्से, ..ण किण्हे ण पीले ण लोहिते ण हालिदे ण सुक्किले ण सुरभिगंधे ण दुरभिगंधे
ण तित्ते ण कडुए ण कसाए ण अंबिलेण मधुरे...ण संगे...ण सदे ण रूवे ण गंधे ण रसे ण फासे...
(Āc. I. 176)
- Cp. अशब्दम्...अरूपम् अरसम्...अगन्धवच्च यत्.... (Kth. Up. 1. 3. 15)
- + ..तदक्षरम्...अस्थूलम्, अनणु, अह्रस्वम्, अदीर्घम्, अलोहितम्, अस्त्रेहम्...असंगम्, अरसम्,
अगन्धम्... (BdĀ. Up. 3. 8. 8)
- + असंगो ह्ययमुच्यते, असंगो न हि सज्यते... (BdĀ. Up. 3. 9. 26)
- + ..न शब्दं..न रूपं न रसं न गन्धम्... (Ph. Up.)
- + न रूपमस्येह तथोपलभ्यते... (Gt. 15. 3)
- + (see also : Udānavarga 80)

- (15) अंडया पोतया जराउया रसया संसेयया सम्मुच्छिमा उब्भिया उववातिया...
(Āc. I. 49 = Daśa. 4. 1, Sū. I. 7. 1; 9. 8)
Cp. ...अंडजानि च जारुजानि य स्वेदजानि चोद्भिज्जानि च... (Ait. Up. 3. 3)
+ ...अंडजं जीवजमुद्भिज्जम्... (Ch. Up. 6. 3. 1)
- (16) ..नालं ते तव ताणाए वा सरणाए वा... (Āc. I. 64)
+ न तस्स दुक्खं विभयति नाइओ, न मित्तवग्गा न सुया न बांधवा... (Utt. 13. 23;
+ जाया य पुत्ता न हवति ताणं... (Utt. 14. 12)
+ सव्वं पि ते अपज्जतं नेव ताणाय तं तव... (Utt. 14. 39)
Cp. यन्मया परिजनस्यार्थं कृतं कर्म शुभाशुभम् ।
एकाकी तेन दह्येऽहं गतास्ते फलभोजिनः ॥ (Gb. Up. 4)
+ नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।
न पुत्रदारा न ज्ञाति-धर्मस्तिष्ठति केवलः ॥ (MS. 4. 23)
+ मृतं शरीरमुत्सृज्य...विमुखा बांधवा यान्ति... (Ms. 4. 241)
+ (see also : Dhammapada 288)
Cp. न मंत्रा न तपो दानं न मित्राणि न बांधवाः ।
शक्नुवन्ति परित्रातुं नरं कालेण पीडितम् ॥ (पद्मपुराण ८१. ३३)
- (१७) णेव सयं लोगं अब्भाइक्खेज्जा णेव अत्ताणं अब्भाइक्खेज्जा... (Āc. I. 32)
+ इमे वि से नत्थि परे वि लोए, दुहओ वि से झिज्जइ तत्थ लोए... (Utt. 20. 49)
Cp. अयं लोको नास्ति पर इति मानी पुनः पुनः वसमापद्यते... (Kth. Up. 1. 2. 6)
- (18) सव्वे पाणा...पियजीविणो जीविउकामा सव्वेसिं जीवियं पियं.. (Āc. I. 78, Daśa. 6. 11)
Cp. न हि प्राणात्प्रियतरं लोके किंचन विद्यते... (Mbh. Anuśās. 113. 12)
- (19) आयतचक्खू...लोगस्स अहेभागं...उड्ढभागं...तिरियभागं जाणति.. (Āc. I. 91)
Cp. सर्वा दिशः ऊर्ध्वमधश्च तिर्यक् प्रकाशयन् भ्राजते यद्वनड्वान्.. (Śv. Up. 5. 4)
- (20) सुत्ता अमुनिः मुणिणो सययं जागरंति... (Āc. I. 106)
+ पंच जागरओ सुत्ता, पंच सुत्तस्स जागरा... (Rṣ. 29. 2)
+ आतट्ठे जागरो होहि... (Rṣ. 35. 15; 18-24; 38. 6)
Cp. या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ (Gt. 2. 69)
+ यत्र सुप्ता जना नित्यं प्रबुद्धस्तत्र संयमी ।
प्रबुद्धा यत्र ते विद्वान् सुषुप्तिं याति योगिराट् (Yv. Up. 22)
+ अज्ञाने बुद्धिविलये निद्रा सा भण्यते बुधैः... (Vh. Up. 2. 59)
- (21) स आयवी...वेयवी...बंधवी... (Āc. I. 107, 145, 174)
+ विरए वेयविधायरक्खिए... (Utt. 15. 2)
Cp. ...तं चान्तर्यामिणमिति स ब्रह्मवित् स वेदवित्...स आत्मवित्... (BdĀ. Up. 3. 7. 1)
+ ब्रह्मविदानोति परम्... (Tait. Up. 2. 1)

- + ...यद् ब्रह्मविदो वदन्ति... (Md. Up. 1. 1. 4)
- (22) जे एगं जाणइ से सव्वं जाणइ... (Āc. I. 129)
- Cp. यथा..एकेन मूर्तिपडेन सर्वं मृन्मयं विज्ञातं स्यात्... (Ch. Up. 6. 1. 4)
- + ...आत्मा...द्रष्टव्यः...आत्मनः...दर्शनेन...इदं सर्वं विदितम्... (BdĀ. Up. 2. 4. 5)
- + आत्मनि खलु विज्ञाते इदं सर्वं विदितम्... (BdĀ. Up. 4. 5. 6)
- + कस्मिन्नु..विज्ञाते सर्वमिदं विज्ञातं भवति ? (Md. Up. 1. 1. 3)
- + एकं सद्विप्रा बहुधा वदन्ति... । (Rv. 1. 164. 46)
- + एकं सन्तं बहुधा कल्पयन्ति (Rv. 10. 114. 5)
- (23) जे आया से विण्णाया...जेण जाणइ से आया.. (Āc. I. 17)
- Cp.लोकनमुं च विज्ञानेनैव विजानाति.... (Ch. Up. 7. 7. 1)
- (24) नावकंखंति जीवियं... (Āc. I. 56, 129=Sū. I: 3. 4. 15; 9. 34)
- + कालस्स खंखाए परिव्वयंति... (Āc. I. 166)
- + कंखेज्ज कालं जाव सरीरभेदो ति.... (Āc. I. 198)
- + जीवियं नाभिकंखेज्जा मरणं णो वि पत्थए.... (Āc. I. 232)
- + जइ जीवियं नावकंखए... (Sū. I. 2. 1. 18)
- + जीवियं नावकंखिज्जा.... (Sū. I. 3. 2. 13)
- + कंखेज्ज कालं... (Sū. I. 5. 2. 25)
- + कालोवणीए सरीरस्स भेए... (Utt. 4. 9)
- + कंखे गुणे जाव सरीरभेउ... (Utt. 4. 13, also see Utt. 2. 37)
- Cp. किमिच्छन् कस्य कामाय शरीरमनुसञ्चरेत्... (BdĀ. Up. 4. 4. 12)
- + मृत्युं च नाभिनन्देत् जीवितं वा कथंचन ।
नाभिनन्देत् मरणं नाभिनन्देत् जीवितम् ॥
- + कालमेव प्रतीक्षेत यापदायुः समाप्यते ।
नाभिनन्देत् मरणं नाभिनन्देत् जीवितम् ॥ (Ndpv. Up. 3. 60-61)
- + जीवितं वा न कांक्षेत कालमेव प्रतीक्ष्यते.... (Ndpv. Up. 5. 1)
- + (see also Suttanipāta 516)
- (25) सुसाणंसि वा सुण्णागारंसि वा रुक्खमूलंसि वा गिरिशुहंसि वा कुंभारायतणंसि वा... (Āc. I. 204)
- + सुसाणे सुण्णगारे वा रुक्खमूले वि... (Āc. I. 279=Utt. 2. 20; 35. 6)
- Cp. ...शून्यागारवृक्षमूल...कुलालशाला...गृहकंदर...स्थंडिलेषु श्वेतकेतु...-वद्-शुक्लध्यानपरायणः...
शरीरमुत्सृज्य संन्यासेनैव देहत्यागं कोरति, स कृतकृत्यो भवति... (Ndpv. Up. 3. 86)
- + ...शून्यागार..., वृक्षमूलनिकेतो वा...ब्राह्मणः... (Ndpv. Up. 5. 13)
- + ...शून्यागार..., वृक्षमूलकुलालशाला...गिरिकुहरकोटरकंदर...स्थंडिलेषु ...संन्यासेन देहत्यागं
करोति... (Yv. Up. 1)
- + ...यथा निर्ग्रंथो...ब्रह्ममार्गे सम्यक्संपन्नः...शून्यागार...वृक्षमूलकुलालशाला...गिरिकुहर-

कोटर...स्थंडिलेषु...शुक्लध्यानपरायणः...संन्यासेन देहत्यागं करोति स परमहंसः...

(Jbl. Up. 6)

+ वृक्षमूले शून्यगृहे श्मशान वासिनो वा...दिगंबरा वा... शुक्लध्यानपरायणाः... शून्यागार...
वृक्षमूलकुलालशाला...गिरिकंदरकुहरकोटर...स्थंडिले...संन्यासेन देहत्यागं कुर्वन्ति ते परमहंसाः...

(Bhk. Up.)

+ (See also Suttanipāta 54. 4)

+ उपहरे गिरीणं संगमे च नदीनां धिया विप्रो अजायत ।

(Rv. 8. 6. 28=Sāma-Veda 2. 2. 2. 9)

(26) इमं पि जातिधम्मयं...बुद्धिधम्मयं...छिण्णं मिलाति...अणितियं...असासयं... चयोवचइयं..
विप्परिणामधम्मयं... (Āc. I. 45)

+ ..भेउरधम्मं विद्धंसणधम्मं अधुवं अणितियं असासतं चयोवचइयं विप्परिणामधम्मं...

(Āc. I. 153)

Cp. ...षड्भावविकाराः, अस्ति, जायते, वर्धते, अपक्षीयते विपरिणमते विनश्यति...

(Nirukta 1. 2 = Mahābhāṣya 1. 3. 1. 11)

+ ..षड्भावविकारविहीनोऽहन्...दिगंबरसुखोऽहम्... (Mt. Up. 3. 18-19)

+ ...षड्भावविकारशून्यः... (Ndpv. Up. 7)

+षड्भावविकारशून्यम्... (MgL. Up. 4)

+ ...षड्भावेत्यादिसर्वदोषरहितम्... (Vjsc. Up.)

+ ...परमहंसपरिव्राड्...षड्भावविकारशून्यः... (Ph. Up. 1)

(27) बंभवं पण्णाणेहि परिजाणाति लोगं... (Āc. I. 107)

+ महावीरिहिं पण्णाणमंतेहि पण्णाणमुवलब्ध... (Āc. I. 109)

Cp. ...प्रज्ञानेनैनमाप्नुयात्... (Kth. Up. 1. 2. 24)

(28) वसित्ता बंभचेरसि... (Āc. I. 143, 183, 190 : also Āc. I. 155)

+ (See also The title "बंभचेर" for Āc. I.)

+ उट्ठाय सुबंभचेरे वसेज्जा... (Sū. I. 14. 1)

+ एतोवया बंभवति त्ति वुत्ता... (Sū. II. 6. 20)

Cp. यन्मौनं...ब्रह्मचर्यमेव...तद् ब्रह्मचर्येण ह्यैवात्मानमनुविद्य मनुते... (Ch. Up. 8. 5. 2)

+ ...ब्रह्मचर्येणानुविन्दन्ति... (Ch. Up. 8. 4. 3. = 8. 5. 4)

+ यदिच्छन्तो ब्रह्मचर्यं चरन्ति... (Kth. Up. 1. 2. 15 = Gt. 8. 11)

+ सत्येन लभ्यः...ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्... (Md. Up. 3. 1. 5)

+ ब्रह्मचर्येण तपसा देवा मृत्युमुपाघ्नत । (Atharva-Veda)

(29) एस वीरे...जे बद्धे पडिमोयए...से सव्वओ सव्वपरिण्णचारी न लिप्यइ छणाएण वीरे...

(Āc. I. 103)

+ कहं भुंजन्तो भासन्तो पावं कम्म न बंधई ? (Daśa. 4. 7)

Cp. ...न स ह तैरप्याचारम् पाप्मना लिप्यते शुद्धः... (Ch. Up. 5. 10. 10)

- + ...विदित्वा न लिप्यते कर्मणा पापकेन...
(BdĀ. Up. 4. 4. 23 = Bd. Dh. Sū. 2. 6. 11. 30;
2. 10. 17. 7; Ps. Sū. 5. 20)
- + न कर्म लिप्यते नरे... (Īśa Up. 2)
- + ...सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः... (Kth. Up. 2. 5. 11)
- + कुर्वन्नपि न लिप्यते... (Gt. 5. 7)
- + लिप्यते न स पापेन पद्मपत्रमिवाम्भसा... (Gt. 5. 10)
- + एवंविदि पापं कर्म न श्लिष्यते... (Ch. Up. 4. 14. 3)
- + नैनं कृताकृते तप्यतः... (BdĀ. Up. 4. 4. 23)
- + पुण्यपापे विधूय निरंजनः परमं साम्यमुपैति... (Md. Up. 3. 3)
- + हत्वापि स इमाल्लोकान्नायं हन्ति न हन्यते... (Gt. 18. 17)
- + अजहुः कर्म पापकं पुण्या पुण्येन कर्मणा... (ŚpBr. 13. 5. 4. 3, SnkŚSū. 16. 9. 7)
- (30) सच्चमि धिइं कुव्वहा... (Āc. I. 117)
- + सच्चमेव सर्भभिजाणाहि, सच्चस्स आणाए उवट्टिए मेहावी मारं तरइ.. (Āc. I. 127)
- + आओवरया...लोगं उवेहमाणा...सच्चंसि परिविचिद्विसु... (Āc. I. 146)
- + तं सच्चं, सच्चवादी सोए तिण्णे... (Āc. I. 224, 228)
- + सच्चे तत्थ करेज्जुवक्कमं... (Sū. I. 2. 3. 14)
- + अकोहणे सच्चरए तवस्सी... (Sū. I. 10. 12)
- + से य सच्चे सुआहिए, सया सच्चेण संपन्ने... (Sū. I. 15. 3)
- + सच्चेण पलिमंथए... (Utt. 9. 21)
- + जिइंदिए सच्चरए स पुज्जो... (Daśa. 9. 3. 13)
- Cp. तद्वै तत् सत्यं बले प्रतिष्ठितम्... (BdĀ. Up. 5. 14. 4)
- ...इदं सर्वं तत्सत्यं स आत्मा... (Ch. Up. 6. 7. 7; 6. 8. 7)
- + तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति... (Ch. Up. 8. 5. 4)
- + सत्यस्य सत्यं प्राणा वै सत्यं तेषामेव सत्यम्...
(BdĀ. Up. 2. 1. 20 = 2. 3. 11 = ŚpBr. 14. 5. 1. 23, 14. 5. 3. 11)
- + सत्यं त्वेव विजिज्ञासितव्यमिति... (Ch. Up. 7. 16. 1)
- + ...सत्यं ब्रह्म... (BdĀ. Up. 5. 5. 1)
- + सत्यं सर्वं प्रतिष्ठितम्... (MhNn. Up. 22. 1)
- + ...न वधेनास्य हन्यत एतत्सत्यम्... (Ch. Up. 8. 1. 5, 8. 10. 4)
- (31) अणुवस्ता अविज्जाए... (Āc. I. 151)
- Cp. अविद्यायां बहुधा वर्तमानाः...बालाः... (Md. Up. 1. 2. 9)
- (32) सर्तिं विरतिं उवसमं णिव्वाणं... (Āc. I. 96, 191, 196)
- + उवसंते...परिव्वए... (Āc. I. 116, 164)
- Cp. ...शान्तो दान्त उपरतस्तिक्षुः...सर्वमात्मानं पश्यति... (BdĀ. Up. 4. 4. 23)
- + ...प्रपंचोपशमः शिवः... (Mdy. Up. 7)

- + ...शान्तिं निर्वाणपरमान्... (Gt. 6. 15)
- (33) ओए अप्पतिट्ठाणस्स खेतण्णे... (Āc. I. 176)
Cp. तदेतदोजश्च महश्चेत्युपासीत... (Ch. Up. 3. 13. 15)
- (34) ...कामकामी...सोयति...परितप्पति... (Āc. I. 90)
Cp. स शान्तिमाप्नोति न कामकामी... (Gt. 2. 70)
- (35) ...धूणे (कम्म-) सरीरां... (Āc. I. 99, 141, 161)
+ धूणिय रयमलं... (Daśa. 9. 3. 15)
Cp. ...अश्च इव रोमाणि विधूय पापम्...धूत्वा शरीरम्...कृतात्मा... (Ch. Up. 8. 13. 1)
+ ते...सर्व एवाधून्वत जरसं तनूनाम्... (Jm. Br. 2. 398, 3. 255)
+ ...समाधि-निर्धूतमलस्य... (Mt. Up. 4. 9)
+ ...सुकृतदुष्कृते धूनुते... (Kṣ. Br. Up. 1. 4)
- (36) ...सो हं (सोहं ?) से आयावादी... (Āc. I. 2. 3)
Cp. अयमात्मा सोऽहमस्मि... (Ch. Up.)
+ ...अद्वयं पश्यत हंसः सोऽहमिति... (NsUtt. Up. 9)
- (37) नातीतमट्ठं ण य आगमिस्सं अट्ठं णियच्छंति तथागता उ... (Āc. I. 124)
Cp. अन्यत्र भूताच्च भव्याच्च... (Kth. Up. 1. 2. 14)
+ गतासूनगतासूँश्च नानुशोचन्ति पंडिताः... (Gt. 2. 11)
- (38) संधिं लोगस्स जाणित्ता... (Āc. I. 122, 170)
+ निव्वाणं संधए भुणि... (Sū. I. 9: 36; 11. 22, 34)
Cp. बह्वीः संधा अतिक्रम्य... (Kth. Up. 3. 1)
- (39) इहमेगेसिं एगचरिया भवति... (Āc. I. 151, 186)
+ ...एगे चरे... (Sū. I. 2. 2. 12)
+ ...तह एगचारी, एगंतमोणेण वियागरेज्जा... (Sū. I. 13. 18)
Cp. ...एकाकी चरेत्... (Phpv. Up.)
+ ...योगी रहसि स्थितः, एकाकी... (Gt. 6. 10)
- (40) उम्मंच पासं इह मच्चिहं... (Āc. I. 113)
+ पासबद्धा सरीरिणो... (Utt. 23. 40)
Cp. ...बालास्ते मृत्यो र्यन्ति विततस्य पाशम्... (Kth. Up. 1. 4. 2)
- (41) संति पाणा अंधा तमंसि वियाहिता (v. L. तमं पविट्ठा)... (Āc. I. 180)
+ तमाओ ते तमं जंति... (Sū. I. 1. 1. 14; 3. 1. 11)
+ ...आतदंडा...गंता ते पावलोगयं आसुरियं दिसं... (Sū. I. 2. 3. 9)
+ आसूरियं नाम...अंधं तमं... (Sū. I. 5. 11)
+ निति तमं तमेणं... (Utt. 14. 12)
+ ..अंधा...तमं पविट्ठा... (Bhag. 7. 7. 292)

- Cp. असुर्या नाम ते लोका अन्धेन तमसावृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ (Īśa Up. 3)
- + अन्धं तमः प्रविशन्ति...ततो भूय इव ते तमः...स्ताः...
(BdĀ. Up. 4. 4. 10; = Īśa. Up. 9, 12; Vjsam. 40. 9. 12;
ŚpBr. 14. 7. 2. 13)
- + अनन्दा नाम ते लोका अंधेन तमसावृताः ।
ताँस्ते प्रेत्याभिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥
(BdĀ. Up. 4. 4. 11, = Vijsam. 40. 3; see Kth. Up. 1. 3,
ŚpBr. 14. 7. 2. 14)
- + अन्धं तमः... (Av. 18. 3. 3)
- + न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्... (Gt. 13. 28)
- (42) सत्ता कामेहिं माणवा... (Āc. I. 180 = Sū. I. 1. 1. 6)
- + आरंभसत्ता पकरेति संगं... (Āc. I. 62)
- + अतियच्च सव्वओ संगं... (Āc. I. 184)
- + मंदा पकरेह पावं... (Utt. 12. 39)
- Cp. तदेव सक्तः सह कर्मणैति... (BdĀ. Up. 4. 4. 6; ŚpBr. 14. 7. 2. 8)
- + संगस्तेषूपजायते... (Gt. 2. 62)
- + सक्ताः कर्मण्यविद्वांसः... (Gt. 3. 25)
- + संगं त्यक्त्वात्मशुद्धये... (Gt. 5. 11)
- (43) णो पाणिणं पाणे समारंभेज्जासि... (Āc. I. 121)
- Cp. ...प्राणभृतः प्राणं न विच्छिन्धात्... (BdĀ. Up. 1. 5. 14)
- (44) ...चेच्चाण भेउर कायं संविहुणिय... भेरवमणुचिण्णे...कालपरियाए... (Āc. I. 228)
- + संवुडे देहभेदाए... (Āc. I. 250)
- [For details, see above Section 1, (24) : the Jaina passages.]
- Cp. ...शरीरमृत्सृज्य संन्यासेनैव देहत्यागं करोति, स कृतकृत्यो भवति... (Ndpv. Up. 3. 86)
- + ...संन्यासेन देहत्यागं करोति... (Yv. Up. 1)
- + ...संन्यासेन देहत्यागं करोति स परमहंसः... (Jbl. Up. 6)
- + ...संन्यासेन देहत्यागं कुर्वन्ति ते परमहंसाः... (Bhk. Up)
- + ...संन्यासेन देहत्यागं करोति स परमहंसपरिव्राजको भवति... (Phpv. Up.)
- [For details, see Section 1, (24-25), (57) : the Brahmanical passages.]
- (45) अंतो अंतो पूतिदेहंतराणि पासति पुढो वि सवंताइं... (Āc. I. 92)
- + विगिच मंससोणितं... (Āc. I. 143)
- Cp. ...जायस्स म्रियस्वेत्वेतत्...तस्माज्जुगुप्सेत... (Ch. Up. 5. 10. 8)
- + मांस...शोणित...दूषिते...दुर्गन्धे...शरीरे...and
- + ...अस्थिचर्म...दूषिते विण्मूत्र...संघाते दुर्गन्धे...शरीरे... (Mt. Up. 1. 2)

- + ...शरीरमिदं...निरय एव...विष्णुमूत्र...मलैर्बहुभिः परिपूर्णमेतादृशे शरीरे...
(Mt. Up. 1. 3 = 3. 4, also Mt. Up. 2. vss. 4-8).
- + अस्थिस्थूणं...नरकेऽपि सः... (Ndpv. Up. 3. 46-48)
- + अत्यन्तमलिनो देहः... (Śjbl. Up. 1. 21)
- + अस्थिस्थूणं...दुर्गन्धिपूर्णं मूत्रपुरीशयः... (MS 6. 76 foll. = MBh. 12. 329. 42)
- + किमिच्छन्न कस्य कामाय शरीरमनुसंज्वरेत्... (BdĀ. Up. 4. 4. 12)
- + (see also Samyuttanikāya 421. 20-21)
- (46) एस परिण्णा पवुच्चति कम्मोवसंती...से हु दिट्ठपहे मुणी... (Āc. I. 97)
Cp. ...कर्मक्षये याति स तत्त्वतोऽन्यः... (Ch. Up. 6. 4)
- (47) खेयण्ण - निक्कम्म, e. g.
वीरे आतगुत्ते खेयण्णे... (Āc. I. 109) and निक्कम्मदंसी
(Āc. I. 115, 145)
Cp. प्रधान-क्षेत्रज्ञपति गुणेशः... (Śv. Up. 6. 16)
+ यश्चेतनमात्रः प्रतिपूरुषं क्षेत्रज्ञः... (Mt. Up. 2. 5)
+ ...नैष्कर्म्यं... see (Gt. 3. 4; 18. 49)
+ ...योऽकामः निष्कामः...ब्रह्मैव सन् ब्रह्माप्येति... (BdĀ. Up. 4. 4. 6)
- (48) पासग, e. g.
किमत्थि उवधी पासगस्स ? ण विज्जति... (Āc. I. 131 = 146)
+ उद्देशो पासगस्स नत्थि... (Āc. I. 80, 151)
Cp. न पश्यो मृत्युं पश्यति...सर्वं हु परमः पश्यति...सर्वग्रंथीनां विप्रमोक्षस्तस्मै मृदितकषायाय
तमसस्पारं दर्शयति... (Ch. Up. 7. 7. 2)
+ यदा पश्यः पश्यते...ईशं पुरुषम्... (Md. Up. 3. 1. 3)
- (49) तस-थावर, e. g.
अदु थावरा य तसत्ताए तसजीवा य थावरत्ताए... (Āc. I. 267)
Cp. स्थातुश्चरथं भ्रमते... (Rv. 1. 58. 5)
+ पशुंश्च स्थातृश्चरथं च पाहि... (RV. 1. 72-76)
+ जगतस्तस्थुषश्च... (Rv. 1. 115. 1 = AV 13. 2. 35)
+ जगतस्स्थातुरुभयस्य... (RV. 4. 53. 6)
+ सर्वस्य लोकस्य स्थावरस्य चरस्य च... (Śv. Up. 3. 18)
- (50) गंथ-गढिय, e. g.
एस खलु गंथे...एस खलु निराए, इच्चत्थं गढिए लोए... (Āc. I. 14)
Cp. यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः... (Kth. Up. 2. 6. 14)
+ भिद्यते हृदयग्रंथिः...तस्मिन् दृष्टे परावरो... (Md. Up. 2. 2. 8) = SarR. Up. 32;
YgŚ Up. 5. 45; Ap. Up. 4. 31)
+ सोऽविद्याग्रंथिं विकिरतीह... (Md. Up. 2. 1. 10)

- + ...सर्वग्रंथीनां विप्रमोक्षः... (Ch. Up. 7. 7. 2; 7. 26. 2)
- (51) तित्तिक्खते, etc., e. g.
 एत्थ विरते अणगारे दीहरयं तित्तिक्खते... (Āc. I. 156,
 + (see also Āc. I. 184, 231, 253)
 Cp. शान्तो दान्त उपरतस्तिक्षुः...आत्मन्येवात्मानं पश्यति... (BdĀ. Up. 4. 4. 23)
 + ...ताँस्तिक्षस्व भारत,... (Gt. 2. 14)
- (52) सोता, ओव, आवट्ट, e. g.
 उट्ठं सोता अहे सोता तिरियं सोता...एते सोता...आवट्टमेयं तु... (Āc. I. 174)
 + एस ओदांतरे मुणी... (Āc. 99, 161)
 Cp. पंचस्रोतोम्बुम्...पंचावर्ताम्...पंचदुःखौषवेगान्...पंचपर्वानधीमः... तस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे...
 (Śv. Up. 1. 5-6 = Ndpv. Up. 9. 4)
 + ब्रह्मोडुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि... (Śv. Up. 2. 8)
- (53) cli che, e. g.
 (a) दिट्ठं सुतं मयं विण्णायं (Āc. I. 133)
 Cp. आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मंतव्यः निदिध्यासितव्यः... दर्शनेन श्रवणेन मत्या विज्ञानेन...
 (BdĀ. Up. 2. 4. 5)
 + ...दष्टे श्रुते मते विज्ञाते... (BdĀ. Up. 4. 5. 6)
 (b) पाणा भूया जीवा सत्ता... (Āc. I. 49, 132, 138, 139)
 Cp. ...सर्वे प्राणा सर्वे लोका सर्वे देवा सर्वाणि भूतानि... (BdĀ. Up. 2. 1. 20)
- (54) chiasmus, e. g.
 जे गुणे से आवट्टे, जे आवट्टे से गुणे (Āc. I. 41)
 + एत्थ सत्थं समारंभमाणस्स इच्चेते आरंभा अपरिण्णाता भवंति,
 एत्थ सत्थं असमारंभमाणस्स इच्चेते आरंभा परिण्णाता भवंति...
 (Āc. I. 16; also passim...)
 + जे लोगं अब्भाइक्खति से अत्ताणं अब्भाइक्खति,
 जे अत्ताणं अब्भाइक्खति से लोगं अब्भाइक्खति... (Āc. I. 22,32,56)
 + (see also Sū. I. 2. 1. - वैतालीय- meter construction)
 Cp. श्यामाच्छबलं प्रपद्ये शबलाच्छयामं प्रपद्ये... (Ch. Up. 8. 13. 1)
 + यस्यामतं तस्य मतम्...अविज्ञातं विज्ञानतां विज्ञातमजानताम्... (Kn. Up. 11 = 2. 3)
 + अस्तीति चेन्नास्ति तदा नास्ति चेदस्ति... (Tjbd. Up. 5. 26)
 + अन्तर्यदि बहिः सत्यमन्ताभावे बहिर् न च... (Tjbd. Up. 5. 37)
- (55) आरंभ-समारंभ (आलभ), e. g.
 एत्थ सत्थं समारंभमाणस्स इच्चेते आरंभा अपरिण्णाया भवंति... (Āc. I. 29)
 Cp. ...अनास्मी... (Gat. Dh. Sū. 3. 24)
- (56) भुजंगमे जुण्णतयं जहा चए, विमुच्चती से दुहसेज्ज माहणे... (Āc. II. 801)

- + तयसं व जहाइ से रयं... (Sū. I. 2. 2. 1)
- + जहा य भोई तणुयं भुर्यंगो निम्मोयणि हिच्च पलेइ मुत्तो... (Utt. 14. 34)
- + ममतं छिदइ ताहे महानागोव्व कंचुयं... (Utt. 19. 86)
- Cp. स यथाहिः, अहिच्छव्यइ, निर्मुच्येत... एवमेव सर्वस्मात् पाप्मानो निर्मुच्येत...
(JmBr. 2. 134)
- + यद्यथाहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं शेते...(BdĀ. Up. 4. 4. 7)
- + यथा पादोदरस्त्वचा विनिर्मुच्यते, एवं ह वै स पाप्मना विनिर्मुक्तः... (Pśn. Up. 5. 5)
- + अहिनिर्ल्वयनी सर्पनिर्मोको जीववर्जितः, वल्मीके पतितस्तिष्ठेत्, तं सर्पो नाभिमन्यते... शरीरं नाभिमन्यते... (Vh. Up. 2. 67-68)
- + (See also Suttanipāta 1. 17; Gāndhāri-Dhammapada 81-90)
- (57) ततो णं महावीरस्स...सुक्कज्झाणंतरियाए, वट्टमाणस्स...दंसणे समुष्णणे... (Āc. II. 772)
- + ...धम्म-सुक्काइं ज्ञाणाइं, ज्ञाणं तं तु बुहा वए... (Utt. 30. 35)
- + से किं तं ज्ञाणे ?...सुक्कज्झाणे...पण्णत्ते... (Aup. §30v = Bhag. 25. 7. 237 - and 246 = Sth. 4. 1. 308, Prvy. 26)
- Cp. ...शुक्लध्यानपरायणः...शरीरमृतसृज्य संन्यासेनैव देहत्यागं करोति, स कृतकृत्यो भवति...
(Ndpv. Up. 3. 86)
- + ...शुक्लध्यानपरायणः...संन्यासेन देहत्यागं करोति स परमहंसः... (Jbl. Up. 6)
- + ...शुक्लध्यानपरायणः...संन्यासेन देहत्यागं कुर्वन्ति ते परमहंसाः... (Bhk. Up.)
- + ...शुक्लध्यानपरायणः...संन्यासेन देहत्यागं करोति स परमहंसपरिव्राजको भवति...
(Phpv. Up.)
- + [For details, see above Section 1, (25) : the Brahmanical passages.]

Section 2

Sūtrakṛtāṅga-sūtra

- (1) मिलक्खू अमिलक्खुस्स जहा वुत्ताणुभासए ।
 न हेउं से विजाणाइ भासियं तऽणुभासए ॥ (Sū. I. 1. 2. 15)
- + जहा णाम कोइ मिच्छे नगरगुणे बहुविहे वियाणंतो ।
 न चाइ परिकहेउं उवमाए तहिं असंतोए ॥ (AUp. § 183 = Prajñā. 2. 174)
- + जहा न वि सक्को अणज्जो अणज्जभासं विणा दु गाहेदुं ।
 तह ववहारेण विणा परमत्थुवदेसणमसक्कं ॥ (Samay. 8)
- Cp. ...म्लेच्छः स्वसंज्ञानियताः... (MBh. 8. 45. 36)
- + दुर्बोधं विषमं चैव राक्षसानां प्रकीर्तितम् ।
 गूढाक्षरं तु यक्षणां किन्नरैरुक्तवत् तथा ॥ (VDhP. 4. 8)
- + (see also CatS. 8. 19)
- (2) अंधो अंधं पथं णितो दूरमद्धानु गच्छइ... । (Sū. I. 1. 2. 19)
- + अंधं व पेयारमणुस्सरिता... (Sū. I. 7. 16)
- + अंधे व से दंडपहं गहाय... (Sū. I. 13. 5)
- + पेता जहा अंधकारंसि गओ मग्गं ण जाणाति अपस्समाणो... (Sū. I. 14. 12)
- Cp. दंद्रह्यमाणा परियन्ति मूढा अन्धेनेव नीयमाना यथान्धाः...
 (Kth. Up. 1. 2. 5 = Md. Up. 1. 2. 8)
- + यथान्धो वान्धमन्वीयात्... (MBh. 2. 38. 3)
- (3) दुक्खं ते नाइतुट्ठंति सउणी पंजरं जहा... (Sū. I. 1. 2. 22)
- + सउणी जह पंसुगंडिया विहुणिय धंसयइ सियं रयं... (Sū. I. 2. 1. 15)
- + दुक्खं ना तिउट्ठंति सउणी पंजरं जहा... (Sū. II. 1. 11)
- + ...बद्धे गिए व पासेण... (Sū. I. 4. 1. 9)
- Cp. स यथा शकुनिः सूत्रेण प्रबद्धः...बन्धनमेवोपश्रयत एवमेव...प्राणबन्धनं हि
 (Ch. Up. 6. 8. 2)
- + रज्ज्वा यद्-वत् सुसंबद्धः पक्षी तद्-वदिदं मनः... (YgS. Up. 59)
- + पाशं छित्वा यथा हंसो...खमुत्कमेत्...छिन्नपाशस्तथा जीवः संसारं तरते सदा... (Ks. Up. 22)
- (4) संबुज्झह किं न बुज्झह संबोही खलु पेच्च दुल्लहा... (Sū. I. 2. 1. 1)
- + लद्धूण वि माणुसत्तणं...दुल्लहं...उत्तमधम्मसुई हु दुल्लहा... (Utt. 10. 16, 18)
- + ...बोही होइ सुदुल्लहा तेसिं... (Utt. 8. 15)
- + ...बोही य से नो सुलभा पुणो पुणो... (Daśa. 11. 13)
- + संबुज्झहा जंतवो माणुसत्तं दट्ठुं भयं बालिसेणं अलंभो... (Sū. I. 7. 11)
- + इय जे मरंति जीवा, तेसिं पुण दुल्लहा बोही... (Utt. 36. 262)
- + ...जाविदिया न हायंति ताव धम्मं समायरे... (Daśa. 8. 35)
- Cp. उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत,...क्षुरस्य धारा निशिता दुरत्यया...दुर्गं पथस्तत् कवयो
 वदन्ति... (Kth. Up. 1. 3. 14)

- + इह चेदशकद् बोद्धुं प्राक् शरीरस्य विस्मसः... (Kth. Up. 2. 6. 4)
- + ...यो वा एतदक्षरन्...अविदित्वास्माल्लोकात् प्रैति स कृपणः...विदित्वा...प्रैति स ब्राह्मणः... (BdĀ. 3. 8. 10)
- + इहैव सन्तोऽथ विद्यास्तद् वयं, न चेदवेदी मंहती विनष्टिः... (BdĀ. Up. 4. 4. 14 = ŚpBr. 14. 7. 2. 15)
- + इह चेदवेदीदथ सत्यमस्ति, न चेदिहावेदीन्महती विनष्टिः... (Kn. Up. (13) = 2. 4,
- + ...बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते... (Gt. 7. 14)
- + ...दुर्लभं तत्त्वदर्शनम्... (Mh. Up. 4. 77)
- (5) कुजए अपराजिए जहा अक्खेहिं कुसलेहिं दीवयं ।
कडमेव गहाय णो कल्लिं नो तीयं नो चेव दावरं ॥
एवं लोगम्मि ताइणा बुइए जे धम्मे अणुत्तरे ।
तं गिण्ह हियंति उत्तमं कडमिव सेसऽवहाय पंडिए ॥ (Sū. I. 2. 2. 23-24)
- Cp. कलिः शयानो भवति संजिहानस्तु द्वापरः ।
उत्तिष्ठस्त्रेता भवति कृतं संपद्यते चरन् ॥ (Ait. Br. 7. 15. 4=ŚpBr. 190. 17. 18)
- + उत प्रहामतिदीव्य जयाति कृतं यच्छ्वघ्नी विचिनोति काले... (RV. 10. 42. 9)
- + उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी विचिनोति काले... (AV. 7. 50. 6)
- + यथा कृताय विजितायाधरेऽयाः संयन्त्येवमेव... (Ch. Up. 4. 1. 4)
- + ...चतुष्पात् सकलो धर्मः सत्यं चैव कृते युगे... (MS. 1. 81)
- (6) ...गिद्धनरा कामेसु मुच्छिया... (Sū. I. 2. 3. 8)
- Cp. ...मा गृधः कस्यस्विद् धनम्... (Īśa. Up. 1)
- (7) असिलो देविले चेव दीवायण महारिसि...पारासरे... (Sū. I. 3. 4. 3)
- Cp. ...असितो देवलो व्यासः... (Gt. 10. 13)
- (8) एयमट्ठं...निम्ममो निरहंकारो चरे भिक्खु... (Sū. I. 9. 6)
- + ...निम्ममे निरहंकारे... (Utt. 35. 21)
- Cp. ...चरति...निर्ममो निरहंकारः... (Gt. 2. 71)
- (9) ...किं नु वीरस्स वीरत्तं... (Sū. I. 8. 1)
- Cp. ...इन्द्रस्य नु वीर्याणि प्रोवाच... (Ait. Br. 5. 2)
- (10) कम्ममेगे पवेदेंति अकम्मं वावि सुव्वया... (Sū. I. 8. 2)
- Cp. ...किं कर्म किमकर्म...कर्मणो हापि बोद्धव्यं...
अकर्मणश्च बोद्धव्यम्... (Gt. 4. 16-17)
- (11) ...जे केई जगई जगा, (तेसि अत्तुवमायाए)... (Sū. I. 11. 33)
- Cp. (ईशा वास्यमिदं सर्वं) यत् किं च जगत्यां जगत्... (Īśa. Up. 1)
- (12) ...मणसा कायवक्केण पारंभी... (Sū. I. 1. 9. 9)
- Cp. ...यतवाक्कायमानसः... (Gt. 18. 52)
- (13) Sū. I. 6 “वीरन्थुती”:-
vs. 6 :- अणुत्तरं तप्पति सूरिए वा...तमं पगासे...

- + जहा से तिमिर विद्धसे...दिवायरे, जलंते इव तेएणं... (Utt. 11. 24)
- + सुरो व्व दित्ततेए (Aup. § 30 = Prvy. 29)
- Cp. ज्योतिषां रविरंशुमान्... (Gt. 10. 21)
- + ..तदादित्यः...स प्रजापतिः (Yajur-veda. 32. 1)
- + दीप्तानलार्कद्युति-... (Gt. 11. 17)
- + आदित्यवर्णं तमसः परस्तात् (Gt. 8. 9 = Śv. Up. 3. 8)
- vss. 7-8 :- इंदेण देवाणं, ...सक्रेव देवाहिवई जुइमं...
- + जहा से...सक्रे देवाहिवई... (Utt. 11. 23)
- Cp. देवानाम्...वासवः... (Gt. 10. 22)
- vs. 8 :- महोदही वापि अणंतपारे...
- Cp. सरस्वाम्...साडारः (Gt. 10. 24)
- + ता आपः स प्रजापतिः (Yajurveda 32. 1)
- vs. 9 :- सुदंसणे वा नगसव्वसेट्टे...
- Cp. मेरुः शिखरिणाम्... (Gt. 10. 23)
- + जहा से नगाण पवरे...मंदरे गिरी... (Utt. 11. 29)
- + गिरिराया चेव मंदस्वर (Prvy. 26)
- vs 11 :- पुट्टे नभे चिट्ठइ भूमिवट्टिए..
- Cp. द्यावापृथिव्योरिदम्...व्याप्तम्, ..नमःस्मृशम्... (Gt. 11. 20, 24)
- vss. 12-13 :- ...प्पगासे, विरायती कंचणमट्टुवन्ने...से जल्लिएव भोमे...पन्नायते सूरियसुद्धलेसे...मणोरमे जोयइ अच्चिमाली...
- Cp. ..भाः सदशी सा स्याद् भासस्तस्य महात्मनः... (Gt. 11. 12)
- + ...आदित्यवर्णं तमसः परस्तात्... (Śv. Up. 3. 8, = Gt. 8. 9)
- + ...रवितुल्यरूपः... (Śv. Up. 5. 8)
- + ...तदादित्यः...स प्रजापतिः (Yajur-veda. 32. 1)
- vs. 18 :- रुक्खेसु...जह सामली वा
- Cp. अश्वत्थः सर्ववृक्षाणाम्... (Gt. 10. 26)
- + जहा सा दुमाण पवस, जंबू... (Utt. 11. 27)
- + दुमेसु जहा जंबू (Prvy. 26)
- vs. 19 :- चंदो व ताराण महाणुभावे
- + ...तदु चंद्रमाः... (Yajur-veda 32. 1)
- + नक्खत्ताण व चंदिमा... (Sū. I. 11. 22)
- + जहा से उडुवई चंदे नक्खत्तपरिवारिए... (Utt. 11. 25)
- + गहगण...तारगणं व जहा उडुपती (Prvy. 26)
- Cp. ...नक्षत्राणाम्...शशां... (Gt. 10. 21)
- vs. 20 :- नागेसु वा धरणिदमाहु सेट्टे...
- Cp. + अनन्तश्च...नागानाम्... (Gt. 10. 29)

- हत्थीसु एरावणमाहु...
 + ऐरावतं गजेन्द्राणाम्... (Gt. 10. 27)
 + जहा...कुंजरे. (Utt. 11. 18)
 + एरावण इव कुंजराणं (Prvy. 26)
 + सिंहो मिंगाणं...
 Cp. मृगाणां च मृगेन्द्रः... (Gt. 10. 30)
 + सिंहे मियाण पवरे (Utt. 11. 20)
 + सीहोव्व जहा मिंगाण (Prvy. 26, 29)
 + सलिलाण गंगा...
 Cp. स्रोतसाम्...जाह्वी... (Gt. 10. 31)
 + जहा सा नईण पवरा... (Utt. 11. 28)
 + ता आपः स प्रजापतिः (Yajur-veda 32. 1)
 + पक्खीसु वा गरुले वेणुदेवो...
 Cp. वैनतेयश्च पक्षिणाम्... (Gt. 10. 30)
 + ...दिव्यः स सुपर्णो गरुत्मान् (Rv. 1.164. 46)
 + सुपर्णं विप्रा...एकं सत्तं...कल्पयन्ति (Rv. 10.114. 5)
 (14) जहा कुम्भे सअंगाइ सए देहे समाहरे ।
 एवं पावाइं मेधावी अज्झप्पेण समाहरे ॥ (Sū. I. 8. 16)
 + कुम्भो व्व अल्लीण-पलीण-गुत्तो... (Daśa. 8. 40)
 + कुम्भो इव गुर्त्तिदिए अल्लीणे पल्लीणे चिट्ठइ,... (Bhāg. 25. 7. 215)
 + कुम्भो विव सअंगाइ सए देहम्मि साहरे... (Rṣ. 16. 1755)
 + कुम्भो इव...गुत्ते... (Aup. § 30 = Prvy. 29)
 Cp. इन्द्रियाणि समाहृत्य कूर्मोङ्गानीव सर्वशः... (Ndpv. Up. 3. 74)
 + कूर्मोङ्गानीव संहृत्य मनो हृदि निरुध्य च... (Kṣ. Up. 3)
 + यदा संहरते चायं कूर्मोङ्गानीव सर्वशः... (Gt. 2. 58)
 + यदा संहरते कामान् कूर्मोङ्गानीव सर्वशः... (MBh. 12. 168. 40)
 + प्रसार्येह यथाङ्गानि कूर्मः संहरते पुनः... (MBh. 12. 313. 39)
 + (see also Saṃyuttanikāya 1. 7, 17 foll.)
 (15) सयं कडं णन्नकडं च दुक्खं आहंसु विज्जाचरणं पमोक्खं... (Sū. I. 12. 11)
 Cp. विद्यया तदारोहन्ति यत्र कामाः परागताः ।
 न तत्र दक्षिणा यन्ति नाविद्वांसस्तपस्विन-इति ॥ (ŚpBr. 10. 5. 4. 16)
 (16) सव्वं जगं तू समयाणुप्पेही पियमप्पियं कस्सइ णो करेज्जा... (Sū. I. 10. 7 = 13. 22)
 + पियं न विज्जइ किंचि अप्पियं वि न विज्जइ... (Utt. 9. 15)
 Cp. ..अशरीरं वाव सन्तं न प्रियाप्रिये स्पुशतः... (Ch. Up. 8. 12. 1)
 (17) न विणासी (वि णासी ?) कयाइ वि... (Sū. I. 1. 3. 9)
 + ...सतो य अत्थी असतो य णत्थि... (Sū. II. 6. 12)

- + ण कदाति णासि न कदाति न भवति न कदाति न भविस्सति य... (R̥s. 37. 1)
- Cp. ...न त्वेवाहं जातु नासम्... (Gt. 2. 12)
- + ...न सत्र चासत्... (Śv. Up. 4. 18)
- + नासतो विद्यते भावो नाभावो विद्यते सतः... (Gt. 2. 16)
- (18) ...भारवहा हवंति उट्टा वा... (Sū. I. 4. 2. 16)
- + ...तुब्भेत्य भो भारधरा गिराणं अट्टं न जाणेह अहिज्ज वेए... (Utt. 12. 15)
- + जहा खरो चंदणभारवाही भारस्स भागी न हु चंदणस्स ।
एवं खु नाणी...न हु सोग्गइए ॥ (Āv. Nir. 100)
- Cp. यथा खश्चंदनभारवाही भारस्स वेत्ता न तु चंदनस्य ।
एवं हि शास्त्राणि बहून्यधीत्य चार्थेषु मूढाः खरवद् वहन्ति ॥
(Nir. 1. 8) = उत्तरगीता (v. L... वहेत् सः ॥
- + (see also Sū. Sam. 4. 4)
- (19) भावणाजोगमुद्धप्पा जले नावा व आहिया... (Sū. I. 15. 5)
- + सरीरमाहु नावति जीवो बुच्चइ नाविओ... (Utt. 23. 73)
- Cp. ब्रह्मोडुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि... (Śv. Up. 2. 8)
- + सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि... (Gt. 4. 36)
- (20) मग्गं न जाणाति अपस्समाणे...धम्मं न जाणाइ अबुज्जमाणे से कोविए जिणवयणेण
पच्छा...पासति... (Sū. I. 14. 13)
- Cp. ...एतां दिशं गन्धाराः, एतां दिशं व्रजेति, स ग्रामाद् ग्रामं पृच्छन् पंडितो मेधावी
गन्धारानेवोपसंपद्यतैवमेवाहाचार्यवान् पुरुषो वेद... (Ch. Up. 7. 14. 2)
- (21) Sū. I. 4 "इत्थीपरिन्ना", e. g.
Cp. Mh. Up. 3. 35-37
- (22) मुंजाओ इसियं...मुंजे इयं इसियं... (Sū. II. 1. 9)
- Cp. ...यथा मुंजादिषीका विवृहेद् एवमेव...पाप्मनो निरमुच्यत... (Jm. Br. 2. 134)
- + ...तं स्वाच्छरीरात्प्रवृहेन्मुंजादिवेषीकां धैर्येण... (Kth. Up. 2. 6. 17)
- + (see also Dīghanikāya 2. 77).
- (23) अव्वत्तरूवं पुरिसं महंतं सणातणं अक्खयमव्वयं च... (Sū. II. 6. 47)
- Cp. वेदाहमेतं पुरुषं महान्तम्... (Śv. Up. 3. 8)
- + तमाहुरग्र्यं पुरुषं महान्तम्... (Śv. Up. 3. 19)
- + अचिन्त्यमव्यक्तमनन्तरूपम्... (Kv. Up. 6)
- + ...अव्ययः...सनातनः...पुरुषः... (Gt. 11. 18)
- + ...महतो महान्तम्..., पुरुषं सनातनम्... (Mh. Up. 4. 71)

Section 3 : Uttarādhyayana-sūtra

- (1) नत्थि जीवस्स नासु त्ति एवं पेहेज्ज संजए... (Utt. 2. 27)
 Cp. जीवापेतं वाच...म्रियते, न जीवो म्रियत इति.. (Ch. Up. 6. 11. 3)
 + अविनाशी वा अरे अयमात्मा... (BdĀ. Up. 4. 5. 14)
 + न जायते म्रियते वा विपश्चिद् अजो नित्यः शाश्वतोऽयं पुराणः...
 (Kth. Up. 1. 2. 18 = Gt. 2. 20; Mh. Up. 5. 165)
 + अविनाशी तु तद् विद्धि...विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति... (Gt. 2. 17)
- (2) जहा य अग्गी अरणी असंतो खीरे छयं तेह्लमहा तिलेसु, एवमेव जाया सरीरंसि सत्ता... (Utt. 14. 18)
 Cp. तिलेषु तैलं दधनीव सर्पिः, अरणीषु चाग्निः एवमात्मा गृह्यते... (Śv. Up. 1. 15 = Bhm. Up 1)
 + क्षीरे सर्पिरिवापितम्... (Śv. Up. 1. 16)
 + अरण्यो निहितो जातवेदाः... (Kth. Up. 2. 4. 8)
 + घृतमिव पयसि निगूढम्... (Bhmbd. Up. 20)
 + तिलेषु तैलमिव... (Hms. Up. 4)
 + तिलानां तु यथा तैलम्... (Dhbd. Up. 7)
 + तिलेषु च यथा तैलम्... (Bhmv. Up. 35)
- (3) समयया सव्वभूएसु सत्तुमित्तेसु वा... (Utt. 19. 25)
 Cp. समौ शत्रौ च मित्रे च... (Gt. 12. 18)
- (4) सव्वारंभपरिच्चाओ... (Utt. 19. 29)
 + Cp. सव्वारंभपरित्यागी... (Gt. 12. 16)
- (5) समलेट्टुकं चणे... (Utt. 35. 13)
 Cp. समलोष्टाश्मकांचनः... (Gt. 14. 24)
- (6) समो य सव्वभूएसु... (Utt. 19. 89)
 Cp. समोऽहं सर्वभूतेषु... (Gt. 9. 29)
- (7) लाभालाभे सुहे दुक्खे...समो निदापसंसासु तहा माणावमाणओ... (Utt. 19. 90)
 Cp. स्तूयमानो न तुष्येत निदिता न शपेत्परान्... (KthR. Up. 4)
 + सुखदुःखे समे कृत्वा लाभालाभौ... (Gt. 2. 38)
 + समः...मानावमानयोः, तुल्यनिदास्तुतिः... (Gt. 12. 18-19)
 + ...तुल्यनिदात्मसंस्तुतिः... (Gt. 14. 24)
- (8) जहा पोमं जले जायं नोवलिप्पइ वारिणा, एवं अलित्तं कामेहिं तं वयं बूम माहणा... (Utt. 25-27)
 + सव्वे विरत्तो...न लिप्पए भवमज्जे वि संतो, जलेण वा पोक्खरिणी-पलासं... (Utt. 32. 34 etc. , passim.)
 + तम्हा खलु अपरिसाडिणो बुद्धा नोवलिप्पंति पुक्खरपत्तं व वारिणा... (Rṣ. 22. 1)

- + पोक्खरपत्तं व निरुवलेवे... (AUp. § 30 = Prvy. 29)
 Cp. ...यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यते... (Ch. Up. 4. 14. 3)
- + न तस्य लिप्यते पज्ञा पद्मपत्रमिवाम्भसा... (Mh. Up. 5. 173)
 + लिप्यते न स पापेन पद्मपत्रमिवाम्भसा... (Gt. 5. 10)
 + (see also Suttanipāta 44. 8, 9)
- (9) अत्थि एगं धुवं ठाणं लोग्गंमि दुररुहं ।
 जत्थ नत्थि जरामच्चू वाहिणो वेयणा जहा ॥
 ...तं ठाणं सासयं वासं...जं सपत्ता न सोर्यत्ति... (Utt. 23. 81, 84)
 Cp. तपसा कर्म कवयोऽनुगत्य आह्नाय मृत्युमतिमेधयायन् । यत्रामृतं न विद्यते नेत मृत्युस्तत्र
 विद्वांसः कवयो क्षियन्ति... (Jm. Br. 2. 73-74)
 + न जायते म्रियते वा विपश्चित्...अजो नित्यः... (Kth. Up. 1. 2. 18 = Gt. 2. 20; Mh. Up. 5. 165)
- + यद् गत्वा न निवर्तन्ते तद् धाम परमं मम... (Gt. 15. 6)
 (10) अयं...दुदुस्सो परिधावई, आरूढो कहं तेण न हीरसि ? पधावन्तं निगिण्हामि सुयरस्सीसमाहियं,
 न मे गच्छइ उम्मग्गं... (Utt. 23. 55-56)
 Cp. आत्मनं रथिनं विद्धि शरीरं रथमेव तु, बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च, इन्द्रियाणि
 हयानाहु विषयाँस्तेषु गोचरान्... (Kth. Up. 1. 3. 3-4)
 + ...दुष्टाश्वा इव सारथेः,...सदश्वा इव सारथेः... (Kth. Up. 1. 3. 5-6)
 + विज्ञानसारथि र्यस्तु मनःप्रग्रहवान् नरः... (Kth. Up. 1. 3. 9)
 + ...बुद्धीन्द्रियाणि...रथमयः कर्मेन्द्रियाणि...हया रथः शरीरं मनो-नियन्ता ...(Mt. Up. 2. 9)
 + दुष्टाश्वयुक्तमिव वाहमेनं विद्वान्मनो धारयेताप्रमत्तः । (Śv. 2. 9)
- (11) जहा सा नईण पवरा सलिला सागरंगमा... (Utt. 11. 28)
 Cp. यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति... (Md. Up. 3. 2. 8)
 + यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति... (Gt. 11. 28)
 + ...इमा...नद्यः...समुद्रमेवापियन्ति... (Ch. Up. 7. 10. 1)
- (12) अउलं सुहं संपत्ता उवमा जस्स नत्थि उ... (Utt. 36. 67)
 + अमरोवमं जाणिय सोक्खमुत्तमं... (Daśa. 11. 10)
 + ण वि अत्थि माणुसाणं तं सोक्खं...जं सिद्धाणं...णत्थि तस्स ओवम्मं... (AUp. § 184 = Prajñā. 2 2. 11. 171-175)
- Cp. ...ते ये शतं मानुषा आनन्दा...स एको ब्रह्मण आनन्दः... (Tait. Up. 2. 8)
 + ...आत्मनि यत्सुखं लभेत्, न शक्यते वर्णयितुं गिरा... (Mt. Up. 4. 9)
 + ...अथ ये शतं मनुष्याणामानंदा...अथैष एव परम आनंद एष ब्रह्मलोकः... (BdĀ. Up. 4. 3. 32)
- (13) धणुं परक्कमं किच्चा जीवं इरियं सया, धिइं च केयणं किच्चा सच्चेण पलिमंथए... (Utt. 9. 21)

- Cp. प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते, अप्रमत्तेन वेद्भ्यं शरवत् तन्मयो भवेत्...
(Md. Up. 2. 2. 4 = Dhbd. Up. 14)
- + धनुस्तारं शरो ह्यात्मा...शरवत् तन्मयो भवेत्... (Rhd. Up. 38)
- (14) संखचक्रगयाधरे... (Utt. 11. 21)
- + संखचक्रयगसत्तिणंदगधर... (Pvy. 15)
- Cp. शंखचक्रगदा...धरस्य वै... (Gputt. Up. 1)
- (15) इमं च मे अत्थि इमं च मे नत्थि, इमं च मे किच्च इमं अकिच्चं... (Utt. 14. 15)
- Cp. इदमस्तीदमपि मे भविष्यति पुन धनम्... (Gt. 16. 13)
- (16) ...गमिस्सामो भिक्खमाणा कुले कुले... (Utt. 14. 26)
- Cp. पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति...
(BdĀ. Up. 4. 4. 23)
- + ...ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः... (Md. Up. 1. 2. 11)
- + ...त्रिषु वर्णेषु भिक्षाचर्यं चरेत्... (Sny. Up. 1)
- (17) असिधारगमणं चेव दुक्करं चरिउं तवो... (Utt. 19. 37)
- Cp. क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत् कवयो वदन्ति... (Kth. Up. 1. 3. 14)
- (18) जहा उ चरई मिगे, एवं धम्मं चरिस्सामि... (Utt. 19, 77-80)
- + मिगचारियं चरित्तार्णं गच्छइ मिगचारियं... (Utt. 19. 81-84)
- + मिगचारियं चरिस्सामि सव्वदुक्खविमोक्खणिं... (Utt. 19. 85)
- Cp. भृगैः सह परिस्पन्दः संवासस्तेभिरेव च ।
तैरेव सहशी वृत्तिः प्रत्यक्षं स्वर्गलक्षणम् ॥ (Bdh . Dh. Sū. 3. 2. 19 = 3. 2. 22)
- + कृच्छ्रं वृत्तिं असंहार्या सामान्यां भृगपक्षिभिः... (Bdh. Dh. Sū. 3. 3. 21)
- + ...गोवन्मृगयते मुनिः... (Sny. Up. 2. 78)
- + गोधर्मा भृगधर्मा वा...न लिप्यते कर्मणा पातकेन वा... (Ps. Sū. 5. 18-20)
- (19) ...भासच्छन्ना इवागिगणो... (Utt. 25. 18)
- + भासच्छण्णो जहा वण्ही... (Rṣ. 15. 1747)
- Cp. ...दग्धेन्धनमिवानलम्... (Śv. Up. 6. 19)
- + ...प्रच्छन्नो भस्मनेव हुताशनः... (MBh. 4. 34. 29)
- + ...भस्मच्छन्नमिवानलम्... (MBh. 4. 64. 6)
- + ...भस्मच्छन्न इवानलः... (MBh. 3. 262. 30)
- + ...भस्मांगवृतांगान् इव हव्यवाहान्... (MBh. 1. 178. 9)
- + ...गूढोऽग्निरिव दारुषु... (MBh. 12. 137. 40)
- + ...यथानलो भस्मवृत्तश्च वीर्यवान्... (MBh. 4. 6. 3)
- + ...भस्मच्छन्नानिवाग्नौ स्तान्... (MBh. 13. 59. 7)
- (20) ...जुगमित्तं च खेत्तओ... (Utt. 24. 7)
- + ...पुरओ जुगमायाए पेहमाणो... (Daśa. 5. 1.3)
- + ...जुगमायाए पेहाए... (Daśa. 6. 150)

- Cp. तिष्ठतो ब्रजतो वापि यस्य चक्षु न दूग्गम् ।
 चतुर्युगां भुवं मुक्त्वा... (Ndpv. Up. 3. 66)
- + चरेत...युगमात्रावलोकी... (Śāt. Up. 18)
- (21) जहा भुयाहिं तरितं दुक्करो स्यणायरो... (Utt. 19. 42)
- [Cp. तित्तीर्षु दुंस्तरं मोहादुडुपेनास्मि सागस्म... Kālidāśas Raghuvamśa 1. 2]
- (22) मिहिलाए डञ्जमाणीए न मे डञ्जइ किंचणं... (Utt. 9. 14)
- Cp. MBh. 12. 9917 (see also 529. 6641)
- + (see also Jātaka 539. 125; Saṃyuttanikāya 1. 114; Mahāvastu 3. 453... from Utt. J. Charpentier. p: 314)

Section 4 :

(A) Daśavaikālika-sūtra

- (1) कहां चरे, कहां चिह्ने, कहां आसे, कहां सए ?
कहां भुंजन्तो भासन्तो पावं कम्म न बंधई ? (Daśa. 4. 7)
- Cp. स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ?
स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ? (Gt. 2. 54)
- (2) ...मूलाओ खंधप्पभवो दुमस्स... (Daśa. 9. 1)
+ ...मूलसेके फलुप्पत्ती... (Rṣ. 15. 1730).
- Cp. यद् वृक्णो रोहति मूलान्नवतरः पुनः... (BdĀ. Up. 3. 9. 28 = Sp. Br. 14. 6. 9. 3)
- (3) महुकारा समा...नाणापिडरया...साहुणो... (Daśa. 1. 5)
Cp. ...सर्वं त्यक्त्वा माधुकरवृत्त्याहारमाहरन्... (Ndpv. Up. 7)
+ ...माधूकरेणान्नमरन्... (Phpv. Up.)
+ ...मधुकरवृत्त्याहारमाहरन्... (Sny. Up. 2. 59)
+ ...मधुमक्षिकवत् कृत्वा माधूकरम्... (Sny. Up. 2. 66)
+ ...चरेन्माधुकरं भैक्षं यति म्लेंच्छकुलादपि... (Sny. Up. 2. 71)
- (4) जहा ससी कोमुइजोगजुत्ते नक्खत्तारागणपरिवुडप्पा, खे सोहइ विमले अब्भमुक्के... (Daśa. 9. 1. 15)
[Cp. नक्षत्रताराग्रहसंकुलापि ज्योतिष्मती चंद्रमसैव रात्रिः... Kālidāsa's Raghuvamśa. 6. 22]
+ (see also Gandhārī Dhammapada 197.)

(B) Rṣibhāṣitāni, etc.

- (1) सव्वमिणं पुरा उदगमासि... (Rṣ. 37. 2012)
Cp. ...अग्रेऽप्रकेतं सलिलं सर्वमा इदम्, ...तुच्छेनाव्भविहितं यदासीत्... (Rv. 10. 129. 3, Jm. Br. 3. 367)
- (2) से जहा णामते दड्ढेसु बीएसु ण पुणो अंकुरुप्पत्ती भवति...ण पुणो सरीरुप्पत्ती भवति... (Rṣ. 20. 1780-1781)
+ से जहा णामए बीयाणं अग्गिदड्ढाणं पुणरवि अंकुरुप्पत्ती ण भवई... (AUp. § 155 = Prajñā. 36. 2176)
+ जहा दड्ढाणं बीयाणं न जायंति पुणंकुर ।
कम्मबीएसु दड्ढेसु न जायंति भवंकुर ॥ (Daśā. 5. 123)
Cp. ज्ञानाग्निदग्धकर्माणम्... (Gt. 4. 19)
+ दग्धे बीजे यथात्यन्तं प्रौढुर्भवति नाङ्कुरः ।
कर्मबीजे तथा दग्धे न रोहति भवाङ्कुरः ॥ (?) (Quoted in Āc. Cū. p. 129)

- (3) इमा विज्जा महा विज्जा सव्वविज्जाण उत्तमा ।
 जं विज्जं साहइत्ताणं सव्वदुक्खाण मुच्चति ॥ (R̥. 17. 1757)
 Cp. [...सा विद्या या विमुक्तये... A floating verse ?]

Appendix

- (a) धूमहीणो जहा अग्गी खीयइ से निरिधणे ।
 एवं कम्माणि खीयंति मोहणीज्जे खयं गर ॥ (Daśā. 5. 121)
 Cp. यथा निरिन्धनो वह्निः स्वयोनावुपशाम्यते ।
 तथा वृत्तिक्रियाच्चित्तं स्वयोनावुपशाम्यते ॥ (Mt. Up. 4. 6)
- (b) ...इज्जंजलि-होम-जप-उंदुरुक्क (v. L. उंदुरुक्क)-नमोकार... (Anuy. 27)
 Cp....हुंकार-नमस्कार-जप्योपहार... (PsSū. 1. 8)

I. Abbreviations and Select Bibliography

(1) For “Prolegomena” :—

- Alsdorf. L. Alsdorf : *Beiträge zur Geschichte von Vegetarismus und Rinderverehrung in Indien*. Akademie d. Wiss. Liter. Mainz 6, 1961. For Review on it, see Heesterman-1966 below.
- Bhatt-Rome. B. Bhatt : *Ahimsā in the Early Religious Tradition of India*. Centre for Indian and Inter-relig. Studies, Rome 1994.
- Bhatt-1989. B. Bhatt : *The Concept of the Self and Liberation in Early Jaina Āgamas*. In : *Self and Consciousness, Indian Interpretation*. Centre for Indian and Inter-Relig. Studies, Rome 1989, pp. 132-72.
- Bhatt-1994. B. Bhatt : *Twelve aṇuvekkhās in Early Jainism*. In. Fest. Klaus Bruhn.... Reinbek 1994, pp. 171-93.
- Bhatt-1995. B. Bhatt : *Lupta-prāy Ādi-kālīn Jain Tattva-jñānā-nā-Gūḍh Saṁketo....* (In Gujarati). In *Sāmīpya* 12.1, B. J. Res. Inst., Ahmedabad 1995, pp. 1-49.
- Bodewitz. H. W. Bodewitz : Review on *Tull*, see *Tull* below. In : *Jour. of the Amer. Orie. Soc.* 3.1., New Haven 1991, pp. 173-74.
- Doctrine. *The Doctrine of the Jainas...* from the original German : *Die Lehre der Jainas ...* by W. Schubring, Berlin 1935 translated in English by W. Beurlen. Motilal Banarsidass, Delhi 1962.
- Gerow. E. Gerow : *What is Karma ?....* In : *Proceedings of the Conf., Sem. of Indian Studies, Stockholm 1982*, pp. 87-116.
- Heesterman-1962. J. C. Heesterman : *Vrātya and Sacrifice*. In. *Indo-Iranian Journal* 6, The Hague 1962, pp. 1-37.
- Heesterman-1964. J. C. Heesterman : *Brāhmin, Ritual and Renouncer*. In : *Wiener Zeitsch. f. d. Kunde Sūdasi.*, 8 Wien 1964, pp. 1-32.

- Heesterman-1966. J. C. Heesterman : Review on *Alsdorf*, see *Alsdorf* above. In : Indo-Iran. Jour. 9, The Hague 1966, pp. 147-49.
- Heesterman-1984. J. C. Heesterman : *Non-Violence and Sacrifice*. In : *Indolo. Taurin.* 12, Totino 1984, pp. 119-27.
- Heesterman-1985. J. C. Heesterman : *The Inner Conflict of Tradition*. The Uni. of Chicago Press, Chicago 1985.
- Horsch. P. Horsch : *Die vedische gāthā-und śloka-Literatur*. Bern 1966. For a Review on it, see Tsuj below.
- Horsch-1971. P. Horsch : *Vorstufen der indisch, Seelenwander. - lehre*. In : *Asiat. Studien* 25, Bern 1971, pp. 99-157.
- Kuiper. F. B. J. Kuiper : *Aryans in the Rigveda*. Leiden Studies in Indo-Eur. 1, Amsterdam 1991.
- Matas. E. A. Matas : *Rgvedic Society*. Leiden 1991.
- Parpola-1973. A. Parpola : *Arguments for an Aryan Origin of the South Indian Megaliths*. Madras 1973.
- Parpola-1975. A. Parpola : *Sanskrit kāla- ... Dravidian kāl and the Mythical Cow of the Four Yugas*. In : *Indolo. Taurin.* 3-4, Torino 1975-76, pp. 361-78.
- Schmidt. H. P. Schmidt : *The Origins of Ahimsā*. In : L. Renou Fel. Vol., *Mélanges D' Indianisme*, Paris 1968 pp. 625-55.
- Schmithausen-1991. L. Schmithausen : *The Problem of Sentience of Plants in Earliest Buddhism*. *Studia Philo.—Buddhica* 7, Tokio 1991.
- Schmithausen-1994. L. Schmithausen : Review on *Tull*, see *Tull* below. In : *Indo-Iran. Jour.* 32. 2, The Hague 1994, pp. 151-58.
- Smith. R. M. Smith : *The Early Heresies in the Developments of Indian Religions*. In : *Indolo. Taurin.* 2, Torino 1974 pp. 149-98.

- Tsuj. N. Tsuj. Review on "Horsch", In : Indo-Iranian Journal, 12, The Hague 1969 pp. 27-34.
- Tull. H. W. Tull : *The Vedic Origin of Karma*. New York 1990. For Reviews on it, see *Bodewitz and Schmithausen-1994* above.
- Wezler. A. Wezler : *Cattle, Field and Barley*. In : Adyar Lib. Bulletin 50, Adyar-Madras 1986, pp. 437-77.

(2) For References :—

Note :—

The texts / articles are arranged here roughly in different *Topics* from (A) to (E) on the basis of the ideas (in *Topics* mentioned) discussed in the studies concerned. In fact, our arrangement in *Topics* is overlapping, but it shall give the readers some information on the whole that these texts / articles also contain some source-material for the study of ideas mentioned in *Topics*.

(A) **Traces of karma, transmigration of the souls in early Brahmanical texts**

- W. D. O'Flaherty : *Introduction. To : Karma and Rebirth in Classical Indian Traditions*. London 1980, pp. ix-xxv.
- M. Witzel : *Tracing the Vedic Dialects*. In : *Dialects ... Indo-Aryennes*, Paris 1989, pp. 97-264.

See also in Bibliography I (1) the following :—

- | | |
|------------------|--------------------|
| Bodewitz. | Horsch-1971. |
| Gerow. | Schmithausen-1994. |
| Heesterman-1964. | Smith. |
| Horsch. | Tull. |

(B) **Traces of asceticism, Vrātyas as Aryans in early Brahmanical texts.**

- K. Rūping : *Zur Askese in indisch. Religionen*. In : *Zeitsch. f. Miss.-wiss. und Religionswiss.* 2, Münster 1977, pp. 81-98.

L. Skurzak : *Indian Asceticism in its Historical Development*. In : Adyar Lib. Bulletin 31-32, Adyar-Madras 1968, pp. 202-10.

J. F. Sprockhoff : *Die Alten im alten Indien* In : Saeculum 30. 4, münchen 1979 pp. 374-433.

J. F. Sprockhoff : *Āraṇyakas und Vānaprasthas* In : Wiener Zeit. f. d. Kunde Sūdasiens. Wien : 25. 1981 pp. 21-90; 28. 1984, pp. 5-43; 35. 1995, pp. 5-46.

See also in Bibliography I (1) the following :—

Bhatt-Rome.

Heesterman-1962. Horsch.

Heesterman-1964. Kuiper.

Heesterman-1985. Parpola-1975.

(c) **Traces of ahimsā in early Brahmanical texts :—**

D. Seyfort Ruegg : *Ahimsā and Vegetarianism in the History of Buddhism*. In : Buddhist Studies in Hon. of W. Rahula, London 1980, pp. 234-41.

P. Schreiner : *Gewaltlosigkeit und Tötungsverbot in Hinduismus*. In : Angst u. Gewalt. Ed. H. von Stietencron, Düsseldorf 1979, pp. 287-308.

W. Slaje : *Bewußtsein und Wahrnehmungsvermögen von Pflanzen aus hindu Sicht*. In : Graz Universität, Graz 1989 pp. 147-69.

See also in Bibliography I (1) the following :—

Alsdorf. Schmidt.

Bhatt-Rome. Schmithausen-1991.

Heesterman-1966. Smith.

Heesterman-1984. Wezler.

(D) **About Śramaṇas / shamans :—**

M. Deeg : *Shamanism inRv. 10. 136 and Rv. 7. 88*. In : Jour. of Uni. of Nagoya 14, Nagoya 1993, pp. 95-144.

See also in Bibliography I (1) the following :—

Heesterman-1964. Parpola-1975.

Heesterman-1985. Smith.

Horsch.

(E)

Non-ahimsā in the Indus Valley :—

C. L. Fabri :

The Cretan Bull-grappling Sport and the Bull-sacrifice in the Indus Valley Civilization. In : Annual Report, Archaeol. Survey of India, New Delhi 1934-35, pp. 93-101.

Mackay :

The Indus Culture (?)

J. Marshall :

Mohenjo-Daro and the Indus Civilization. I.....

See also in Bibliography I (1) the following :—

Alsdorf.

Bhatt-Rome.

II. Abbreviations and Bibliography

(1) Jaina Texts :—

- Āc. *Āyāraṅga-suttam* (Ācārāṅgasūtram). Ed. muni Jambūvijaya. JĀgS. 2. 1. 1977.
- Āc.Cū. *Ācāra-Cūrṇi*. Ed. Ṛṣabhdevjī kesarīmaljī Svetāmbar Saṁsthā, Ratlam 1941.
- Anuy. *Anuyogadvārasūtra*, in : Nandisuttam and Aṇuogaddārāim. Ed. muni Puṇyavijaya, Pt. D. Malvania, Pt. A. M. Bhojak, JĀgS. 1. 1968, pp. 59-205.
- Aup. *Das Aupapātika Sūtra ...* Einleitung, Text, Glossar by E. Leumann, Abhandl. f. d. Kunde d. Morgenlandes 8. 2 Leipzig 1883. Also Kraus Reprint, Nendeln 1966.
- Āv-Nir. *Āvaśyaka-Niryukti* with Haribhadra's commentary. Āgamodaya Saṁiti, Bombay 1916-17.
- Bhag. *Bhagavatī Vyākhyāprajñapti*. (Viyāhapannatti). Ed. JĀgS 4.1-3 1974-82.
- Daśa. *Daśavaikālika-sūtra*. Ed. E. Leumann. English translation : W. Schubring : Kleine Schriften, Wiesbaden 1977, pp. 118-248.
- Daśā. *Daśāśrutaskandha*, in : Suttāgame II pp. 919-46. Ed. Puppabhikkhū. Gurgaon Cantt. 1954.
- JĀgS. = *Jaina-Āgama-Series*. Shri Mahāvira Jaina Vidyālaya, Bombay.
- Prajñā. *Prajñāpanā*. (Paṇṇavaṇāsuttam). Ed. muni Puṇyavijaya. JĀgS. 9. 1. 1969.
- Prvy. *Praśnavyākaraṇa*. in : Suttāgame I pp. 1199-1239. Ed. Puppabhikkhū. Gurgaon Cantt. 1953.
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- Samay. *Samayasāra* of Kundakunda. Ed. A. Chakravarti. Bhāratīya Jñānapīṭha, New Delhi 1971. (2nd Ed. A. N. Upadhye, H. L. Jain.)
- Sth. *Sthāna*, in : Suttāgame I pp. 183-315. Ed. Puppabhikkhū. Gurgaon Cantt. 1953

- Sū. *Sūtrakṛta*, in : *Ācārāṅgasūtra and Sūtrakṛtāṅgasūtra*. Ed. muni Jambūvijaya. Motilal Banarsidass, Delhi 1978.
- Utt. *The Uttarādhyayana-sūtra*. Ed. J. Charpentier. Uppsala 1922.



(2) **Brahmanical Texts :—**

Some Abbreviations :

- AL = The Adyar Library Madras.
- ĀSS = Ānandāśrama Sanskrit Series, Poona.
- Mt / Cow. = *The Twelve Principal Upaniṣads*. Vol. 3, ed. T. Mitra, Cowel. AL 1932.
- MUp. = *Minor Upaniṣads*. Vol. 1, ed. F. O. Schrader. AL 1912.
- NSP = Nirṇay Sāgar Press, Bombay.
- PTS = Pali Text Society, London.
- Röer = *The Twelve Principal Upaniṣads*. Vols. 1-2, ed. E. Röer. AL 1931.
- SVUp. = *The Sāmānya Vedānta Upaniṣads*, ed. Pt. A. Mahadev Sastri. AL 1921.
- YUp. = *The Yoga Upaniṣads*, ed. Pt. A. Mahadeva Sastri. AL 1920.
- WLS = *One Hundred and Eight Upaniṣads*, ed. Wasudev Laxman Sastri Pansikar. NSP 1932.

(a) **Other than Upaniṣads :—**

- AitĀ. *Aitareya Āraṇyaka*. Āss. 38, 1959.
- Ait. Br. *Aitareya Brāhmaṇa*. Ed. Th. Aufrecht, Bonn 1879.
- AV. *Atharva-Veda*. Ed. R. Roth., W. D. Whitney, Berlin 1924.
- BdhDhSū. *Baudhāyana Dharma Sūtra*. Ed. W. Caland. Bibliotheca Indica, Calcutta 1904-23.
- GatDhSū. *Gautama Dharma Sūtra*. Ed. The Kāsi Sanskrit Series 172. Banaras 1966.
- Gt. *Gītā*, with a commentary by R. C. Zaehner. The Clarendon Press, Oxford 1972.

- JmBr. *Jaiminiya Brāhmaṇa*. Ed. Lokesh Chandra, Nagpur 1954.
- Mahābhāṣya. *Patanjali's Mahābhāṣya*. Ed. F. Kielhorn. Bombay 1892 foll. (Reprint : Osnabruck 1970).
- MBh. *Mahābhārata*. Ed. V. S. Sukthankar, Poona 1933 foll.
- Mdy-K. *Māṇḍūkya-Kārikā : The Māṇḍūkya Upaniṣad and the Āgama Sāstra*. University of Hawaii Press, Honolulu 1990.
- MS. *Manusmṛti*. NSP 1946.
- Nir. *Nirukta of Yāska*. Ed. N. Sköld, Leipzig 1926.
- PaSū. *Pāśupata Sūtra*. Ed. R. Ananthakrishna. Trivandrum Sanskrit Series 143, Trivandrum 1940.
- RV. *Ṛgveda*. Ed. Vaidik Saṁsodhan Maṇḍal, Poona, 1933 foll.
- SnkSSū. *Sāṅkhāyana Srauta Sūtra*. Ed. Lokesh Chandra, Nagpur 1953.
- SpBr. *Satapatha Brāhmaṇa*. Ed. A. Weber. Reprint : Banaras 1964.
- Su-Sam. *Suśruta Samhitā*, Pts. 1-3. Ed. Kāśī Sanskrit Granthamālā 156, Banaras 1954.
- VDhP. *ViṣṇuDharmottara Purāṇa*. Ed. Venkateshvar Press, Bombay (year ?).
- VjSam. *Vājasaneyi-Samhitā*, Mādhyandina-Sākhā and Kāṇva-Sākhā. Ed. A. Weber, Berlin 1852.
- Up. = *Upaniṣad*. For Upaniṣads, see (b).



(b) **Upaniṣads** :—

- Ait. Up. *Aitareya-Up*. Rōer. pp. 233 fol.
- Ap. Up. *Annapūrṇā-Up*. SVup pp. 26 fol.
- BdĀ. Up. *Bṛhad-Āraṇyaka-Up*. ĀSS 15. 1914.
- Bhk. Up. *Bhikṣuka-Up*. MUp. pp. 231 fol.
- Bhm. Up. *Brahma-Up*. MUp. pp. 73 fol.
- Bhmbd. Up. *Brahmabindu-Up*. NSP pp. 141 fol.
- Bhmvd. Up. *Brahmavidyā-Up*. YUp. pp. 249 fol.
- Ch. Up. *Chāndoḡva-Up*. ĀSS 14. 1914.

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| Dhbd. Up. | <i>Dhyānabindu-Up.</i> YUp. pp. 186 fol. |
| Gb. Up. | <i>Garbha-Up.</i> SVUp. pp. 168 fol. |
| Gputt. Up. | <i>Gopālottaratāpinī-Up.</i> NSP. pp. 517 fol. |
| Hms. Up. | <i>Ham̐sa-Up.</i> YUp. pp. 559 fol. |
| Īsa. Up. | <i>Īsa-Up.</i> Röer, pp. 1 fol. |
| Jbl. Up. | <i>Jābāla-Up.</i> MUp. pp. 57 fol. |
| Kn. Up. | <i>Kena-Up</i> Röer, pp. 13 fol. |
| Kṣ. Up. | <i>Kṣurikā-Up.</i> YUp. pp. 37 fol. |
| Ks.Br. Up. | <i>Kauṣītaki-Brāhmaṇa-Up.</i> SVUp. pp. 111 fol. |
| Kth. Up. | <i>Kaṭha-Up.</i> Röer. pp. 39 fol. |
| Kth. R. Up. | <i>Kaṭha-Rudra-Up.</i> NSP. pp. 473 fol. |
| Kv. Up. | <i>Kaivalya-Up.</i> NSP. pp. 128 fol. |
| Md. Up. | <i>Muṇḍaka-Up.</i> Ed. J. Hertel, Leipzig 1924. |
| Mdy. Up. | <i>Māṇḍukya-Up.</i> Röer. pp. 169 fol. |
| Mgl. Up. | <i>Mudgala-Up.</i> SVUp. pp. 378 fol. |
| Mh. Up. | <i>Mahā-Up.</i> SVUp. pp.234 fol. |
| MhNn. Up. | <i>Mahā-Nārāyaṇa-Up.</i> Ed. G. A. Jacob, Bombay Sanskrit Series, Bombay 1888. |
| Mt. Up. | <i>Maitrāyaṇīya-Up.</i> SVUp. pp. 388 fol. |
| Ndpv. Up. | <i>Nāradaparivrājaka-Up.</i> MUp. pp. 127 fol. |
| Nsutt. Up. | <i>Nṛsiṃhottaratāpinī-Up.</i> NSP. pp. 192 fol. |
| Ph. Up. | <i>Paramaham̐sa-Up.</i> MUp. pp. 43 fol. |
| Phpv. Up. | <i>Paramaham̐saparivrājaka-Up.</i> MUp. pp. 275 fol. |
| Pśn. Up. | <i>Praśna-Up.</i> Röer. pp. 93 fol. |
| Rdh. Up. | <i>Rudra-hṛdaya-Up.</i> NSP. pp. 478 fol. |
| SarR. Up. | <i>Sarasvatī-Rahasya-Up.</i> NSP. pp. 551 fol. |
| Sāt. Up. | <i>Sātyāyaṇīya-Up.</i> MUp. pp. 319 fol. |
| Sbl. Up. | <i>Subālā-Up.</i> SVUp. pp. 460 fol. |
| Sjbl. Up. | <i>Śrī-Jābāla-Darśana-Up.</i> NSP. pp. 497 fol. |
| Sny-Up. | <i>Sam̐nyāsa-Up.</i> NSP, pp. 411 fol. |

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| Sv : Up. | <i>Svetāśvatara-Up.</i> Röer. pp. 253 fol. |
| Tait. Up. | <i>Taittirīya-Up.</i> Röer. pp. 181 fol. |
| Tjbd. Up. | <i>Tejobindu-Up.</i> YUp. pp. 45 fol. |
| Tt. Up. | <i>Tripuratāpinī-Up.</i> NSP. pp. 532 fol. |
| Up. | = <i>Upaniṣad.</i> |
| Vh. Up. | <i>Varāha-Up.</i> YUp. pp. 464 fol. |
| Vjsc. Up. | <i>Vajrasūcikā-Up.</i> SVUp. pp. 416 fol. |
| YgS. Up. | <i>Yogaśikhā-Up.</i> YUp. pp. 390 fol. |
| Yv. Up. | <i>Yājñavalkya-Up.</i> MUp. pp. 311 fol. |



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| (3) | Miscellaneous Texts :— |
| PTS = | Pali Text Society, London. |
| Anguttara-nikāya : | PTS Reprint 1955 fol. |
| Cat. S. : | <i>Catuḥśataka</i> of Āryadeva. Ed. K. Lang. Indiske Studies 7, Kopenhagen 1986. |
| Dhammapada : | PTS 1914. |
| Dīgha-nikāya : | PTS 1890 fol. |
| Gāndharī-Dhammapada : | Ed. J. Brough, London Oriental Series 7, London 1962. |
| Jātakas : | PTS 1962 fol. |
| Mahāvastu : | Ed. E. Senart, Paris 1882 fol. |
| Samyutta-nikāya : | PTS 1913. |
| Udānavarga : | PTS 1948. |

