

The two different readings in the extant Jain Āgamas.

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Dasaveyāliya-sutta forms part of the Āgama or Siddhānta, the Canon of the Holy Scriptures of the Śvetāmbara Jainas. belongs the oldest part of Āgamas.

In the Dasaveyāliya-sutta, Ernest Laumann's edition, this is a standard edition of the Dasaveyāliya-sutta, shows locative plural endings -esu in the text and of Haribhadra, followed by the modern editions. But the another commentary Cuṇṇi several times has the oblique plural endings -ehiṃ, where the rest of the tradition show -esu. The Cuṇṇi seems to favour the oblique plural ending -hi (ṃ) of the old Ardha-Māgadhī in the texts. For example, Dasav.I,4 (Leumann's text) reads: vayaṃ ca vittim labbhāmo na ya koi uvahammai, ahāgadesu rīyante pupphesu bhamarā jahā//4 but the text of Cuṇṇi I,4 reads: vayaṃ ca vittim labbhāmo na ya koti uvahammati/ahāgadehiṃ rīyaṃti pupphehiṃ bhamarā jahā//4// The verse means ahāgadesu rīyante pupphesu bhamarā jahā, "They go where they [may] meet with accidental alms, as the bees do at the blossoms." (Schubring's translation), but Cuṇṇi ahāgadehiṃ rīyaṃti pupphehiṃ bhamarā jahā: "They separate from the place where they [may] meet with accidental alms, as the bees do at the blossoms." (Watanabe's tentative translation). Here the verb "rīyante" from root √ri means "to release (RV), detach from (abl.)" in the Sanskrit-English dictionary, here root √ri taking the ablative, but not "to go" in the Haribhadra's interpretation in his Bṛhad-vṛtti and Schubring's translation. So the reading in Cuṇṇi "pupphehiṃ" means "from blossoms" and one can translate the text "the bees detach from the blossoms". The word form "pupphehiṃ" is the Eastern dialect form, someone believing it to be an instrumental, replaced it by -esu. According to Professor H. Lüders's theory, there must have been a "transposition" in the scriptural traditions of the Jain Siddhāntas as same as in Primitive Buddhist Canons, from the Eastern dialects: Ait-Ardha-Māgadhī to Pāli. As same kind of phenomena, we can find another examples in the Dasaveyāliya-sutta, and in the another old Āgamas. Exactly the same distribution of case forms is found in Aśoka's RE VI, where the Eastern dialects have -ehi in Dauli. This form is replaced by -esu at Girnar in the West.