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TRIᅒAᅒTIᅒĀLĀKĀPURUᅒACARITRA

Vol. III

Books IV and V

TRISAṢṬIŚALĀKĀPURUṢACARITRA

BY

ĀCĀRYA ŚRĪ HEMACANDRA

Vol. III

TRANSLATED INTO ENGLISH BY

HELEN M. JOHNSON, Ph.D.

1949

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**TO
THE MEMORY
OF
JOHN FINNEY II
WHOSE LIFE WAS SACRIFICED
TO THIS VOLUME**

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PREFACE

Volume III of the translation of the *Triṣaṣṭīśālākā-puruṣacaritra* appears a long time after Volume II. The translation was made years ago and the delay in its appearance has been caused by factors over which I had no control. Part of the press copy was lost at sea, during the war. It became apparent that a trip to India was essential to expedite the publication of the remaining volumes. This was made possible by a grant from the American Philosophical Society.

This visit also has enabled me to discuss many points with Indian scholars. I am under special and continuous obligation to Śāntimūrti Muni Śrī Jayantavijayaji, disciple of the late Śrī Ācārya Vijaya Dharma Sūri, for information of every kind. This was given by correspondence for many years with unflagging zeal and I am indebted to Mr. H. M. Shah, B.A., of Ahmadabad for his services as interpreter. I have had considerable information also from Śrī Muni Puṇyavijayaji, disciple of Caturvijayaji, one of the early editors of the new edition of the *Triṣaṣṭī*.^o

I have received much assistance from the staff of the Oriental Institute: from the Director, Dr. B. Bhattacharyya, who has placed every facility at my disposal; from the Jain Pandit L. B. Gandhi; from Pandit K. S. Ramasvami Shastri for information on Brahmanical points; from Mr. J. S. Pade, M.A., and Mr. M. A. Joshi, Technical Assistant, for references.

To Dr. S. K. Belvalkar, editor of the *Mahābhārata* for the Bhandarkar Oriental Research Institute, I owe information on some obscure Brahmanical allusions, which he was kind enough to send me in America. Mr. U. P. Shah, M.A., of Baroda also looked up some references for me.

The work required for the translation was much increased and prolonged by the necessity of virtually re-editing the text. Only one volume of the new edition of the *Triṣaṣṭi*° by the *Ātmānanda Sabhā* has appeared. Vol. II (Books II–IV) is in the press, but its printing has been interrupted. I was able to see the printed pages through part of Chapter 4 of Book IV.

For the text I have read the same Poona and Bhavnagar MSS that I had for Vol. II; one from the *Śrī Vijayadharmā Lakṣmī Jñāna Mandir* of Agra and two from the *Jñāna Mandir* of Baroda. I had readings from Patan MSS for some corrupt passages.

The latest editions of some texts were not always available. Only by using many libraries did I find any edition at all of many works.

In order to expedite the work, it was necessary to make the Index not only from page proof, but in part from pages with incorrect page numbers. I can only hope that it did not result in errors in references in the Index.

I have included in the English Index the Sanskrit words that have been retained in the translation, with an explanation for the reader who does not know Sanskrit. They will be found also with complete references in the Sanskrit Index.

HELEN M. JOHNSON.

BARODA

February 23, 1949.

ABBREVIATIONS

- ABayA = Abhandlungen der Bayerischen Akademie der
Wissenschaften, Phil. Klasse.
- Abhi. = Abhidhānacintāmaṇi, Bhav. ed.
- Ācār. = Ācārāṅgasūtra.
- AKM = Abhandlungen für die Kunde des Morgenlandes.
- Anuyog. = Anuyogadvāra.
- Apte = Sanskrit-English Dictionary.
- AS = Āgamodayasamiti Series.
- Aup. = Aupapātikasūtra.
- Auṣadhi = Bṛhannighaṇṭu.
- Āva. = Āvaśyakasūtra, Malayagiri's com.
- Āvacūrṇi. = Āvaśyakacūrṇi.
- ĀvaH = Āvaśyakasūtra, Haribhadra's com.
- ĀvaHH = Hāribhadriyāvaśyakavṛttiṭippanaka.
- B. = Barnett's ed. of Antagaḍadasāo and Aṇuttarovavaiya-
dasāo.
- Balfour = Cyclopaedia of India.
- Bate = Bate's Hindī Dictionary.
- Bhag. = Bhagavatisūtra.
- Bṛhat. = Bṛhatsaṅgrahani.
- Chand. = Chandonusāsana.
- Clements = Introduction to the Study of Indian Music.
- Crooke = Religion and Folklore of Northern India.
- DeśiH = Deśināmamālā.
- DLF = Devchand Lalbhai Jain Pustakodddhar Fund.
- Dutt = Materia Medica.
- G. = Der Jainismus.
- GOS = Gaekwad's Oriental Series.
- Guj. = Gujarātī.
- Guṇa. = Guṇasthānakramāroha.
- H = Hindī.
- Haim. = Haimasābdānuśāsana.
- Hindu Holidays = Hindu Holidays and Ceremonials.

- H. I. = Elements of Hindu Iconography.
 H. of J. = The Heart of Jainism.
 H. P. = Fallon's Hindustāni Proverbs.
 IS = Indische Sprüche.
 Jamb. = Jambūdvīpaprajñapti.
 JAOS = Journal of the American Oriental Society.
 J. G. = The Jaina Gazette.
 J. G. D. = Jaina Gem Dictionary.
 Jiv. = Jivājivābhigama.
 Jñātā. = Jñātādharma-kathā.
 K. = Die Kosmographie der Inder.
 Kirfel = do.
 Kan. = The Study of Jainism.
 Kāvya. = Kāvyaṅuśāsana by Hemacandra.
 Kāvya. V. = Kāvyaṅuśāsana by Vāgbhaṭa.
 KG = Karma Granthas.
 Km = Kāvya-mīmāṃsā.
 KS = Kalpasūtra.
 KSK = Kalpasūtra, with Kiraṇāvalī com.
 LAI = Life in Ancient India as depicted in the Jain
 Canons.
 Lp. = Lokaprakāśa.
 M. = Marāṭhī.
 Martin = The Gods of India.
 M. C. = Marāṭhī-English Dictionary.
 Meyer = Hindu Tales.
 MW = Monier-Williams, Sanskrit-English Dictionary.
 O. of J. = Outlines of Jainism.
 Oppert = On the Weapons, Army Organisation and Political
 Maxims of the Ancient Hindus.
 Pañca. = Pañcapratikramaṅsūtra.
 Pañcaprati. = do.
 Pañcā. = Pañcāśakagrantha.
 PE = Ardha-Māgadhī Koṣa.
 Penzer = Ocean of Story, trans. of Kathāsaritsāgara.
 PH = Pāiasaddamaṅṅavo.
 PJP. = First Principles of Jain Philosophy.

- Pk. = Prakrit.
 Popley = Music of India.
 Pra. = Prajñāpanā.
 Praś. = Praśnavyākaraṇa.
 Pravac. = Pravacanasāroddhāra.
 Rāja. = Rājapraśnīyasūtra.
 Rājendra. = Abhidhānarājendra.
 Śabda. = Śabdasāgara.
 Sam. = Samavāyāṅgasūtra.
 SBE = Sacred Books of the East.
 SBJ = Sacred Books of the Jainas (Arrah).
 Sth. = Sthānāṅgasūtra.
 T. = Tattvārthādhigamasūtra, Jacobi's ed.
 Tapāvalī = Taporatnamahodadhi.
 Tri. = Triṣaṣṭīśalākāpuruṣacaritra.
 Uttar. = Uttarādhyayana.
 Uttar. B. = Uttarādhyayana with Bhāvavijaya's com.
 Uttar. K. = Uttarādhyayana with Kamalasaṁyama's com.
 Uv. = Uvāsagadasāo, Hoernle's ed.
 Viśeṣ. = Viśeṣāvaśyakabhāṣya.
 Vogel = Indian Serpent Lore.
 Watt = The Commercial Products of India.
 Watt Dict. = Dictionary of the Economic Products of India.
 Wilkins = Hindu Mythology.
 YJG = Yashovijaya Jaina Granthamālā, Benares.
 Yog. = Yogaśāstra.
 ZDMG = Zeitschrift der Deutschen Morgenländischen
 Gesellschaft.
 I = Vol. I, Triṣaṣṭīśalākāpuruṣacaritra. Vol. LI, GOS.
 II = Vol. II, ————. Vol. LXXVII, GOS.

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INTRODUCTION

Book IV of the *Triṣaṣṭīśalākāpuruṣacaritra* consists of the biographies of five Arhats, five Baladevas, five Vāsudevas, five Prativāsudevas, and two Cakravartins. The *Śreyānsanāthacaritra* includes the biographies of the first Baladeva, Vāsudeva, and Prativāsudeva and each of the four following biographies of the Arhats includes one of a Baladeva, Vāsudeva, and Prativāsudeva. The lives of the first group, Acala, Triprṣṭha, and Aśvagrīva, are treated at great length. Indeed, all the biographies of the Baladevas, Vāsudevas, and Prativāsudevas are given in more detail in the *Triṣaṣṭī*^o than anywhere else I could find. They are treated very cursorily in other works.

The subject of Hemacandra's sources and his imitators would require a volume in itself; as, in one form or another, the well-known episodes in Hindu, as well as Jain, literature are incorporated in the *Triṣaṣṭī*^o. Naturally, Hemacandra follows early Jain versions rather than Hindu ones. The story of Sanatkumāra is a popular one. The versions best known to Europeans are those from the commentary to the *Uttarādhyayanasūtra*, edited by Jacobi in his *Māhārāṣṭrī Erzählungen* and translated by Meyer; the one from Haribhadra's *Nemināthacaritra*, also edited and translated by Jacobi; and the one in the *Kathākośa* translated by Tawney. It occurs also in the *Pārśvanāthacaritra*, treated by Bloomfield in his *Life and Stories of the Jaina Savior Pārśvanātha*. Hemacandra's version is the most elaborate of all.

Book V is devoted entirely to Śāntinātha with a wealth of detail equaled only in the *Adiśvaracaritra* and the *Mahāvīracaritra*. But, as Śāntinātha is one of the favorite Tīrthaṅkaras with Jain authors, even Hemacandra's detailed biography is exceeded by others, e.g.

Munibhadra. Śāntinātha doubles as a Tirthaṅkara and Cakravartin. As the reincarnations that run through the biography and play such an important part in it are rather difficult to keep in mind, I give a table of them.

Śriṣeṇa		Abhinanditā
— —		— —
twin	husband and wife	twin
— —		— —
god	husband and wife	god
— —		— —
Amitatejas	brothers-in-law	Śrivijaya
— —		— —
god		god
— —		— —
Aparājita	half-brothers	Anantavārya
— —		— —
god		hell-inhabitant
— —		— —
Vajrāyudha	father and son	Meghanāda
— —		— —
god		god
— —		— —
Megharatha	half-brothers	Sahasrāyudha
— —		— —
god		god
— —		— —
Śānti	father and son	Dr̥ḍharatha
		— —
		god
		— —
Kapila	husband and wife	Cakrāyudha
— —		
animal births		
— —		
Aśanighoṣa		Satyabhāmā
		— —
		twin
		— —
		god
		— —
		Sutārā

CHAPTER I

ŚREYĀNSANĀTHACARITRA

May the feet of the holy Lord Śreyānsa, from whose nails the rays serve as lamps for seeing the road to emancipation, bestow happiness on you. The life of the Lord Jina, the holy Śreyānsa, by which the three worlds are purified, a sickle for the creepers of karma, is herewith narrated.

Incarnation as Nalinagulma (3-14)

In the (inhabited) half of Puṣkaravaradvīpa¹ in the East Videhas in the province Kaccha there is a capital city named Kṣemā. Its king was Nalinagulma, always spotless because of his virtues, whose lotus-feet were rubbed by the crowns of kings. The master, the sole strong man in the world, powerful as Bahudanteya (Indra), as if with the idea, "May there be no imperfection in the realm," made the ministers possessors of their enemies' Śrīs² attracted by the power of good counsel; made the kingdom resemble a kingdom of the gods, devoid of everything unfavorable; made fortresses that surpassed the cities of the Vidyādharas on Vaitāḍhya and treasuries devoted to humiliating the wealth of Śrīda; made an army that covered the surface of the earth with elephants, horses, infantry, and chariots, and had friends ploughing the fields of his enemies' hearts.

Wise, his mind spotless from discernment, he recognized the worthlessness of the body, youth, and wealth, even the very best. He, pure-minded, passed a certain amount of time with the kingdom, like passing a day with poor food, or a night with a poor bed. When he had cured the disease

¹ 3. See II, p. 116.

² 5. See I, n. 1. There is probably also the idea of 'drawn by charms' here.

of sovereignty with the herb of enlightenment about the Principles, he took initiation at the hands of Ṛṣi Vajradatta, his mind set on dharma. Free from worldly connections, he wandered, performing severe penance, enduring the trials,³ wearing away his body as well as karma. By the sthānas,⁴ devotion to the Arhats, et cetera, described in the scriptures, he acquired firm Tīrthakṛt-body-making karma. Practicing severe penance, engaged in pure meditation, devoted to the four refuges,⁵ he died in time and went to the heaven Mahāśukra.

Incarnation as Śreyāṅsanātha (15-865)

Now in this very Jambūdvīpa there is a city named Sīṅhapura, like a jeweled anklet of the earth, the ornament of Bharata-kṣetra. The jeweled roofs of its houses, reflecting the stars, have the appearance of a dice-board spotted with dice on it. Clouds resting on the high terraces of its walls look like tilakas of collyrium made for protection of the eyes. A music-festival for the goddess Śrī is held continuously in the houses of its rich men in the form of the tinkling of women's beautiful foot-ornaments. When it rains, the streams of its houses carry away jewel-dust and reach an equality with the ocean.

His parents (20-29)

Viṣṇurāja, rich in glory, powerful from strength of arm, mighty as Viṣṇu, was king there. In him the virtue called 'subduing-the-senses' bore a brilliant heap of virtues, like a seed in the ground bearing a heap of grain. The Śrīs (Glories) and the Bhis (Fears), respectively delighted with him submissive and angry with him hostile, were reduced to the state of svayamvara-wreaths at the sight of him. His power was resplendent with dazzling glory,

³ 12. See I, n. 55.

⁴ 13. See I, pp. 80 ff.

⁵ 14. Namely: Arhat, siddha, sādhu, and dharma. See the Prakīrṇaka Catuḥśaraṇa.

like liberality with suitability, like speech with truthfulness. He became the constant play-house and concert-hall, as it were, of the very great virtues—courage, dignity, firmness, et cetera. Viṣṇu was the wife of the king, like Śacī of Jīṣṇu (Indra), radiant with beauty, like another earth in stability. She observed fidelity sharp as a sword-blade, which was the ornament of her own body delicate as a śiṛiṣa. Just as no one was equal to the king in power, there was no one her equal in wealth of beauty and grace. She was indolent in her gait, to be sure, but not in pious acts; she was very small in her waist, but not in her heart. She and the king, their minds sewn together, as it were, delighting each other unhindered, experienced imperishable joy.

His birth (30-41)

Now in Śukra King Nalinagulma's jīva completed its life of maximum duration.⁶ Then on the sixth day of the black half of Jyeṣṭha, the moon being in Śravaṇa, his jīva fell and descended into Viṣṇu's womb. Then for a moment there was comfort for the hell-inhabitants and a light in the three worlds. For that happens at the kalyāṇas of the Arhats.⁷

The fourteen dreams (33-41)

A great elephant, like Vaitāḍhya on a small scale, white; a white bull with high horns like an autumn-cloud with fish⁸; a superior lion with his tail erect like an umbrella being carried; Mahālakṣmī being sprinkled like another embodiment of herself (the queen); a fragrant wreath of flowers like her own glory incarnate; a full moon bathed in moonlight like a tank of nectar; a sun, shining like the crest-jewel of the sky; a flagstaff with fluttering pennants

⁶ 30. Seventeen sāgaropamas.

⁷ 32. See I, n. 147.

⁸ 33. Probably alluding to the rains of fishes which take place in India and encourage a superstition that clouds contain fishes. See Balfour, I, p. 1112.

like a tree with branches ; a very precious full pitcher like a depository of good fortune ; a lotus-pool with large lotuses like another Lake Padma ; an ocean with high waves wishing to ascend to the sky ; a fine large aerial car like a younger brother of Pālaka⁹ ; a heap of jewels like all the wealth taken from the ocean ; a smokeless fire like an imitation of Bhauma (Mars)—Queen Viṣṇu saw these fourteen great dreams, which indicate the birth of a Tīrthakṛt, entering her mouth.

On the twelfth day of the black half of Tapasya (the moon being) in Śravaṇa, Queen Viṣṇu gave easy birth to a son, marked with a rhinoceros, gold color.

Birth-rites (42-62)

Then came eight Dikkumārīs, Bhogaṅkarā and the others, living in the lower world, knowing (the event) from the shaking of their thrones. Bowing to the Tīrthakṛt's mother with the words, "Do not be afraid," they introduced themselves, made a whirlwind, cleared the ground for a yojana around the birth-house and stood, singing, not far from the Master's mother.

Then eight Dikkanyās, living in the upper world, belonging to the peaks of the garden Nandana,¹⁰ Meghāṅkarā, et cetera, came, bowed to the queen, introduced themselves, made the sky cloudy, and sprinkled the ground around the birth-house with fragrant rain for the space of a yojana. They rained flowers, burned fair incense, and stood, singing the Arhat's virtues, not far from Queen Viṣṇu. Nandottarā, et cetera, goddesses from the east part of Rucaka ; Samāhārā and the others from the south ; Ilā and others from the west ; Alambusā and others from the north—eight of each came, bowed to the Arhat and his mother, introduced themselves properly, and stood in the east and other directions respectively, singing the Master's

⁹ 38. Śakra's car.

¹⁰ 45. Cf. Kirfel, p. 231 and I, pp. 105 ff.

virtues, holding mirrors, pitchers, fans, and white chauris. The four, Citrā and others, from the intermediate points bowed likewise and stood in the intermediate points, singing, holding lamps in their hands.

The four Dikkumārīs, Rūpā and others, belonging to the interior of Rucaka, bowed to the Arhat and the Arhat's mother and introduced themselves at the same time, cut the Master's navel-string, leaving four fingers' length, dug a hole, and at once buried it there. They filled up the hole with diamonds and quickly made a platform dense with incomparable dūrvā-grass over it. In three directions from the birth-house they made plantain-houses of four rooms with lion-thrones. Taking the Arhat in their hands and his mother in their arms they seated them on the lion-throne in the southern four-room plantain-house. After they had anointed them both with oils,¹¹ the oil with a hundred ingredients and others, they rubbed them with a pleasant touch with finely ground fragrant substances. Then they seated them on the lion-throne in the eastern four-room plantain-house and bathed them with fragrant water, flower-water, and pure water.¹² Then they put clothes, ornaments, et cetera on them and set them on the lion-throne in the northern four-room plantain-house. After they had burned gośīrṣa-sandal in a fire made at once with a fire-stick, they tied an amulet made from its ashes on each of them. They struck together jeweled balls of stone with the blessing, "May you live as long as a mountain." Then they led the Arhat and the Arhat's mother to the birth-house and stood not far from them, singing auspicious songs.

The birth-bath (63-74)

Then Śakra came to the Master's birth-house and quickly circumambulated it with his aerial car, Pālaka.

¹¹ 57. For the enormous number of Indian oils, see Balfour, III, s.v.

¹² 58. Cf. 2. 2. 233.

Purandara left Pālaka in the northeast, entered the birth-house, and bowed to the Arhat and the Arhat's mother. He gave the queen a sleeping-charm, put an image of the Arhat at her side, and made himself into five persons. Taking up the Lord with one, an umbrella with another, chauris with two more, and the thunderbolt with another who went in front, he set out. In a moment Śakra reached the rock Atipāṇḍukambalā and seated himself on it, holding the Lord on his lap.

Then the nine Indras of the heavens, Acyuta, et cetera; the twenty lords of the Bhavanapatins, Camara, et cetera; the thirty-two lords of the Vyantarās, Kāla, et cetera; the two Indras of the Jyotiṣkas, the Sun and Moon—these sixty-three Indras came there for the Lord's bath. At the Indras' command the Ābhiyogikas created full pitchers, et cetera. Then all the Indras in turn, beginning with Acyuta, made the Master's bath with pure water from the tirthas. Then Śakra set the Lord of the World on Īśāna's lap and created four crystal bulls in the four directions. Then Śakra bathed the Master with clear water which had gushed from their horns, united at the top, and was flowing down. After he had destroyed the crystal bulls, had anointed, et cetera, the Lord, and had waved the light-vessel, Śakra began the following hymn of praise:

Stuti (75-82)

“May your birth-kalyāṇa, best of all kalyāṇas, grant happiness to me filled with auspicious devotion. Why do I bathe, anoint, worship, and praise you, Lord? There is no satiety on my part in the task of your worship. The bull (of dharma) has been terrified by the tigers of adherents of false congregations. With you as protector, let it wander at will¹⁸ now in the field of Bharataḷṣetra. Today, you yourself, having founded the temple of my heart,

¹⁸ 77. With allusion to the sacred bulls that wander in India unmolested.

fortunately afford protection to a high degree, God of gods. Just as there is no ornament to me in the form of this crown, et cetera, Lord, so there *are* ornaments from the rays from your toe-nails falling on top of my head.¹⁴ Just as there is no joy to me praised by bards, Lord of the Three Worlds, so there is joy to me praising your virtues. Just as I have no joy seated on the lion-throne in the assembly, so I have much joy seated on the ground in front of you. I do not desire independence resulting from self-government. May I be for a long time subject to another with you as lord, Lord.”

After this hymn of praise, Hari took the Lord, went into the presence of the Arhat's mother, removed the Arhat's image and the sleeping-charm, and put him down. Śakra went from the Master's birth-house and the other Indras went from Mt. Meru to their respective abodes, like dismissed worshippers.

Life before initiation (85-92)

At dawn Viṣṇurāja held a great festival. Then there was joy spread like one umbrella over the earth. On an auspicious day the Jina's father and mother named him Śreyānsa at a great festival. Cherished by five nurses appointed by Śakra, sucking his thumb which had nectar injected by Śakra, the Master grew up. Though he had the three kinds of knowledge, the Lord assumed simplicity suitable for a child. Even the sun does not attain heat at dawn. Playing with gods, asuras, and mortals in the form of boys, the Master gradually reached youth from childhood, like mounting an elephant from a chariot.

Eighty bows tall, the Master married princesses at his father's insistence, even though he felt disgust with existence. When twenty-one lacs of years had passed after his birth, at his father's request the Lord took the burden of the kingdom. Śreyānsa, the depository of good

¹⁴ 79. Bowed at the Lord's feet.

fortune, guarded the earth with undiminished power for forty-two lacs of years.

Initiation (93-107)

Then the Master, disgusted with existence, eager to take initiation, was urged by the Lokāntika-gods, who had come like auspicious omens. The Master dispensed charity for a year by means of wealth supplied by gods, the Jṛmbhakas, sent by Kubera at Śakra's command. At the end of a year the Indras came and quickly performed the Jinendra's initiation-bath, as if for conquest of the enemy karma. His body anointed with divine unguents, adorned with jeweled ornaments, wearing auspicious, divine garments, like auspiciousness embodied, supported on his arm by Biḍaujas like a respectful servant, surrounded by other Indras carrying umbrella, chauris, et cetera, he ascended the palanquin Vimalaprabhā shining with jewels and, surrounded by gods and men, went to Sahasrāmraṇa. He descended from the palanquin, removed his ornaments, et cetera, and wore on his shoulder a devadūṣya¹⁵ placed by Śakra. In the forenoon of the thirteenth of the dark half of Phālguna in Śravaṇa, observing a two-day fast, the Lord pulled out his hair in five handfuls. Śakra caught the hair in the end of his upper garment and threw it in the Ocean of Milk instantly, like a wind. The tumult being restrained by Vajrin by a gesture of his hand, the Lord undertook right-conduct which bestows fearlessness on all. Together with the Lord of the Universe one thousand kings abandoned their kingdoms like straw and took the vow. Celebrating an eight-day festival in honor of the images of the eternal Arhats, the lords of the gods and asuras went to their respective abodes.

On the next day the Supreme Lord broke his fast with rice-pudding in the city Siddhārtha in the house of King Nanda. Then the gods made the five things—the

¹⁵ 99. See I, n. 212.

stream of treasure, et cetera, and King Nanda made a jeweled platform over the place of the Master's feet. From that place the Master, unhindered, set out to wander like the wind in villages, mines, cities, et cetera.

Narrative of Tripr̥ṣṭha, Acala, and Āsvagrīva (108-762)

Now, in the city Pundarīkiṇī, the crest-jewel of East Videha, Subala¹⁶ was king. He ruled the earth for a long time. At the right time he became a mendicant under Muni Vṛṣabha, performed penance for a long time, died, and went to an Anuttara-palace.

Episode of Viśākhanandin and Viśvabhūti (110-158)

Now in the city Rājagrha King Viśvanandin had a son, Viśākhanandin,¹⁷ by his wife Priyaṅgu. Viśvanandin had a younger brother, crown prince, Viśākhabhūti, intelligent, heroic, well-bred, politic. Maṛici's jīva¹⁸ became the son of Viśākhabhūti by his wife Dhāriṇī because of rewards gained in a former birth. His parents gave him the name Viśvabhūti¹⁹ and he gradually grew up, cherished by nurses. He learned all the arts and acquired all the virtues and gradually attained youth—the embodied ornament of the body.

He amused himself with the women of his palace in the garden Puṣpakaraṇḍaka, which was the chief of very delightful spots, like Nandana brought to earth. Viśākhanandin, the king's son, also wished to play there, but the garden was never free from Viśvabhūti. The slave-girls of Viśākhanandin's mother, who had gone for flowers, saw Viśvabhūti playing there with the women of his household. Jealous, they went to Queen Priyaṅgu and said: "Viśvabhūti, the son of the crown prince, is king here; no one else.

¹⁶ 108. Prebirth of Acala.

¹⁷ 110. Prebirth of Āsvagrīva.

¹⁸ 112. See I, pp. 352 ff.

¹⁹ 113. Prebirth of Tripr̥ṣṭha.

For he is always playing in Puṣpakaraṇḍaka with the women of his household, but your son, forbidden (to enter), remains outside." Angered at hearing that, the queen went to the anger-room.²⁰ At once she was asked by the king, "What is the matter?" and she replied: "Viśvabhūti plays in Puṣpakaraṇḍaka like a king; even though you are here, my son stays outside like a beggar." The king said, "This is the rule in our family, honored lady. When one prince is playing (in the garden), a second should not enter." She, high-spirited, was not enlightened even by this explanation by the king.

Then the king, knowing devices, had the marching-drum sounded. The king issued a proclamation, "Because our vassal, Puruṣasiṅha, does not obey our command, we are marching against him." When he heard that, Viśvabhūti came in haste and said, "When I am here, why will our father himself go to battle?" Restraining the king by persisting in such remarks, Viśvabhūti marched with an army to the vassal's country. Hearing that the prince was coming, the vassal came in haste like a servant and respectfully conducted him to his own house. Saying, "Master, what can I do?" standing in front of him with folded hands, he conciliated Viśvabhūti by giving presents of elephants, horses, et cetera. Seeing that there was some inconsistency, then Viśvabhūti returned by the same way he had come. Who can be angry with an innocent man?

Now, Viśākhanandin had been allowed by the king to enter the garden. After traversing the country, Viśvabhūti came there as before. Halted by the door-keeper who said, "Viśākhanandin is inside," he stood just there, an ocean of valor (stopped) by the shore of propriety.²¹

²⁰ 120. A room to which an angry queen retires in order to gain something desired. It is referred to in the Rāmāyana II. 9. 22 as 'krodhāgara.'

²¹ 131. The compound *maryādāsthāmavāridhiḥ* might be interpreted in several ways, but as Hemacandra often uses the comparison

Viśvabhūti thought, "At that time I was enticed away from the garden by a trick, like a forest-elephant from a forest. What shall I do?" Thus angered, the prince struck a wood-apple tree, which was laden with fruit, with his fist, like an elephant striking it with a tusk. Pointing to the ground beneath which was completely covered with wood-apples shaken down, Viśvabhūti said to the door-keeper:

"In the same way I would make fall the heads of you all, if devotion to my father's elder brother did not prevent. Enough for me of these delights terrifying as the coils of a serpent, for the sake of which such a deceitful trick is used, alas!"

With these words Viśvabhūti abandoned power like straw, went and took the vow under Muni Sambhūta.

When he heard about it, Viśvanandin went there himself with the women of his household and his attendants, accompanied by the crown prince. After bowing to the sūri and approaching Viśvabhūti, Viśvanandin, joyless, said with sobs: "Son, you have always done everything after obtaining our consent. Have you done this impulsively because of our loss of good fortune? Dear boy, we have always had hope in you as the support of the kingdom. Why have you, a protector in calamity, suddenly destroyed our hope? Today give up the vow, son. Enjoy pleasures at will. Play in Puṣpakaraṇḍaka as you like, as before."

Then Viśvabhūti said: "Enough for me of the wealth of pleasures. This pleasure of the senses is in reality only pain. Threads of affection for one's own people act as bonds in the prison of existence; people verily are bewildered by them, like spiders by spider-webs.²² Henceforth, in order not to be censured for anything I shall

of the ocean stopped by the shore, I think *maryādā* has a double meaning here. The editor of the text interprets it as *maryādā and sthāman*.

²² 144. Cf. II, p. 5 and n. 14. "Spiders other than geometrical spiders become entangled in the circular snare." Hingston, *A Naturalist in Himalaya*, p. 143.

practice penance to a high degree. That certainly goes along as a companion to the next world."

When he had so spoken, the king went home remorsefully. Viśvabhūti wandered as a muni with his guru. Engaged in fasts of two and three days, zealous in service to his guru, learning texts and interpretations, he gradually passed a very long time. Wandering alone by permission of his guru, observing pratimā, he began to wander in villages, mines, cities, et cetera.

One day, as the great sādhu Viśvabhūti wandered, observing numerous special vows, he went to the city Mathurā. Just at that time Viśākhanandin went there with his retinue to marry his paternal aunt's daughter, the daughter of the king of Mathurā. Viśvabhūti, wandering to break his fast at the end of the month, came near Viśākhanandin's camp. Viśākhanandin's men pointed him out as he went along, saying repeatedly, "There is Prince Viśvabhūti." At the sight of him Viśākhanandin's anger arose at once. Just then Viśvabhūti fell, knocked over by a cow. Viśākhanandin laughed and said to Viśvabhūti, "What has become of that strength of yours which knocked off wood-apples?" When he saw Viśākhanandin, Viśvabhūti, angry, seized the cow by the horns and whirled it around like a bunch of straw. Then as he went away, Viśvabhūti thought in his heart, "He, evil-minded, was just now angry with me, though I am free from attachment," and he made a nidāna, "May I be very strong in my next birth from the power of this severe penance." When his life of a crore of years was completed, Viśvabhūti died without confessing that²³ and became a god with a maximum life-term in Mahāśukra.

The parents of Acala and Tripṛṣṭha (159-166)

Now there is a city Potanapura with high city-gates, like the crown of the earth of the southern half of Bharata.

²³ 157. The nidāna. See II, n. 29.

The king in the city was Ripupratiśatru, resplendent with all the virtues like the sun with its rays. With the six policies²⁴ he resembled Bharataḥṣetra with six divisions and with the four means²⁵ he resembled Indra's four-tusked elephant. He was like a lion in courage, like an elephant in strength, like Kandarpa in beauty, like Bṛhaspati in intellect. His intellect and strength, very clear and sharp in the subjection of the earth, adorned each other mutually like arms.

His chief-queen, named Bhadrā, the fair home of good fortune, was like the king's land which had assumed a body. Armored with devotion to her husband, unceasingly watchful like a woman-guard, she guarded her conduct like a deposit of jewels. She always had the beautiful appearance of collyrium for the eyes, of the Śrī of the kingdom embodied, of the family-constancy personified.

Birth of Acala (167-179)

One day Subala's jīva fell from the Anuttaravimāna and descended into the chief-queen's womb. Sleeping comfortably, she saw four great dreams, which indicate the birth of a Bala, at the last moment of the night. Since sleep had gone far away as if defeated by great joy, the queen told the king at that very time:

"I saw an elephant, four-tusked, resembling a crystal mountain, entering my own mouth like the moon entering a cloud; a bull, high-humped, bellowing, straight-tailed, of spotless color, produced by weaving autumn-clouds, as it were; a moon with its rays streaming forth a great distance as if making ear-ornaments for the quarters; and then a pond filled with full-blown lotuses with sweetly humming bees, just as if it had become one hundred-mouthed and were singing. Master, what is the fruit of these dreams?"

²⁴ 161. Conciliation, war, marching, encamping, dividing the forces of the enemy, taking refuge with an ally. Abhi. 3. 399.

²⁵ 161. See I, p. 153.

Tell me. For ordinary people are not suitable to ask about the best dream."

The king said, "Queen, your son will be a Balabhadra with extraordinary strength, like a god in beauty."

In course of time she bore a son, white in color, long-armed, eighty bows tall, like the east bearing the moon. The king held a great festival because a jewel of a son had come, like the cakravartin when the cakra-jewel came. On an auspicious day at an auspicious moon the king named his son Acala with great pomp. Day by day displaying more and more beauty of the body, he grew through the care of the nurses like a tree by means of canals.

Story of Mṛgāvati (180-215)

When some time had passed after Acala's birth, Queen Bhadrā conceived an embryo like a ketakī²⁶ conceiving a blossom. At the completed time the king's wife bore a daughter endowed with all the favorable marks, like the Jāhnavī bearing a lotus. The king named her Mṛgāvati because of her moon-face and her eyes like a young deer's. Going from lap to lap, the gazelle-eyed maiden grew up without difficulties, like a gazelle belonging to ascetics. The nurses looked like pillars of a house with jeweled puppets as they walked in the courtyard with her on their hips. Gradually traversing childhood, she attained youth distinguished by beauty of body, which is a life-giving herb for reviving Smara. Her face was like an earring of the moon under the guise of arched eyebrows; her black and white eyes were like white lotuses with bees. Her beautiful neck was like the stalk of her lotus-face; her hands with straight fingers were like quivers of Kama. Her breasts were like cakravākas²⁷ of the river of the loveliness of her body; her waist was very small as if from weariness from the weight of her breasts.

²⁶ 180. The Pandanus odoratissimus, the screw-pine, a favorite tree in India.

²⁷ 188. See I, n. 318.

Her navel was endowed with depth like a pleasure pool of Smara. The very large surface of her hips was like the slope of Ratnācala. Her thighs were like pillars of plantain, gradually rounding; her feet with straight lower legs were like lotuses with erect stalks. With her limbs thus endowed with the fresh beauty of youth, she looked like the supreme goddess of the Vidyādhara-women.

As Mṛgāvati's youthful beauty increased, likewise Bhadrā's anxiety in regard to a suitable husband increased. With the idea, "The king, as well as I, should think about her husband," one day Queen Bhadrā had her brought before him. As if he did not know that she was his own daughter because of the agitation produced by the arrow of Love, Ripupatiśatru thought in his heart: "Oh, here is loveliness of the body, a conquering arrow of Manobhu, wayward from the ease of victory over the women of the three worlds. Sovereignty of the earth is easy to acquire and even sovereignty of heaven, but this girl, dear to my heart, is very hard to acquire. She is at hand because of my merit acquired in other births, excelling even the merit of gods, asuras, and kings."

With these reflections, the king at once took her, dear as life, on his lap with affectionate words. Fixing her in his affection by touches, embraces, and kisses, he had her taken to the women's quarters by old chamberlains.

Summoning the citizens together with the ministers in order to avoid censure from the people, the king asked, "Any jewel that is found in my country, in villages, cities, or elsewhere, whose jewel is it? Decide." The people said, "Whatever jewel is produced anywhere in your country, you alone are its master. No one else can be." After he had obtained this decision three times, the king quickly showed them his daughter Mṛgāvati. He said to them again, "This is my jewel of a daughter. Now I shall marry her myself with your consent." The citizens went to their own homes, ashamed at this speech. The king married her with a Gandharva-marriage. Because he was the

husband of his own daughter, the name Prajāpati for the king spread over the earth.

When she heard of this new stain on the family which would be ridiculed by all the people, causing great shame to her husband, Bhadrā was very much ashamed. She went to the Dekhan with her son Acala. That is a fine country where evil gossip is never heard. Like a new Viśvakarman Acala founded a city, Māheśvarī, in the Dekhan for his mother. The Baladeva Acala had it filled with gold, like Kubera Ayodhyā, taking it (the gold) from everywhere. He left his mother there, like the goddess of the city incarnate, surrounded by high-born ministers, body-guards, and slaves. Bhadrā, the crest-jewel of women, a faithful wife with the ornament of good conduct, devoted to the six duties,²⁸ worship of the gods, et cetera, remained in the city. Baladeva, devoted, went to Potanapura. The father, whatever he may be, must be honored by the noble. Acala continued obeying his father as before. The wise do not blame the conduct of persons who should be honored. The king established doe-eyed Mṛgāvati in the rank of chief-queen, like the moon Rohiṇī.

Birth of Tripr̥ṣṭha (216-233)

When some time had passed, Muni Viśvabhūti's jīva fell from Mahāśukra and descended into her womb. In the last watch of the night the queen, comfortably asleep, saw these seven dreams indicating the birth of a Viṣṇu: first, a young lion with a ruddy mane, whose nails resembled digits of the moon, whose tail resembled a chauri; Padmā, seated on a lotus, being sprinkled with water from the Ocean of Milk by two elephants with full pitchers in their trunks; a sun (lord of light) with a powerful stream of brilliance,

²⁸ 212. Devapūjā gurūpāsti svādhyāyaḥ saṁyamastapaḥ |

Dānam ceti gṛhasthānām ṣaṭkarmāṇi dine dine ||

Worship of the gods, attendance on gurus, study, self-restraint, penance, liberality. Upadeśatarāṅgiṇī, Arcopadeśa 45, p. 225 of Benares edition.

dispersing dense darkness, producing day even at night; then a pitcher filled with clear, sweet water, its mouth adorned with white lotuses, with golden bells, wreathed with flowers; an ocean filled with various aquatic animals, shining with its multitude of jewels, its waves rolling up to the sky; a heap of jewels with the beauty of a rainbow diffused in the sky with streams of light from five-colored jewels; and the seventh, a smokeless fire which made the sky have shoots of flames, with light giving pleasure to the eyes.

The king interpreted the dreams which she related when awake, "Your son will surely be an Ardhacakrin, queen." The astrologers, questioned by the king who had summoned them at once, also explained the dreams in the same way. There is no disagreement among the wise. When the time was complete, the queen bore a son marked with all the marks, eighty bows tall, with a black body. The circle of the sky was serene, the earth expanded, and all the people were delighted, like the mind of the king. Ripupratisatru, delighted, released from prison even his enemies formerly imprisoned, like herdsmen freeing cows from a cow-pen. He gave money to beggars as they wished, like a cow of plenty, as if to make a place for the future Śrī of the Ardhacakrin. Among the people there was an unceasing great festival, like one at the birth of a son, or at a wedding. Women, carrying auspicious things, could not be contained within the palace; and in front (of it) were subject to contact with arrivals from the villages because of crowding together.²⁹ On every spot arches, at every step concerts found place in the city as well as the palace.

Childhood of Tripr̥ṣṭha (234-245)

Because he had seen three backbones in his son's back,³⁰ the king gave him the name Tripr̥ṣṭha at a great

²⁹ 232. See App. I.

³⁰ 234. Cf. I, n. 48.

festival. Cherished by the nurses and playing with Acala, the Vāsudeva Tripr̥ṣṭha gradually grew up. As a child, wearing an anklet of tinkling small balls, he played with Balabhadra going in front, like an elephant with its driver. He, very intelligent, grasped all the arts with ease, like a mirror a reflection, his teachers being present as witnesses. In course of time he became of military age, strong-chested, long-armed, as if he were the same age as Balabhadra, though a younger brother. The two brothers, playing together constantly without interruptions, looked like the bright and dark fortnights embodied. Wearing dark blue and yellow garments, with palm tree- and garuḍa-banners, they looked like living Svamaśaila and Añjana mountains.³¹ When Acala and Kṛṣṇa moved in play, the earth shook from their steps which were like claps of thunder. Strong elephants could not endure the sport of slaps on their bosses by the men-elephants mounted on them. The peaks of large mountains were like ant-hills, torn down by them, strong-armed, in play. Not afraid of demons, et cetera, to say nothing of others, the princes became the protection of those seeking protection. Tripr̥ṣṭha was never without Acala nor Acala without Tripr̥ṣṭha. They acted together like one mind with two bodies.

Story of Aśvagrīva (246-752)

Now in the city Ratnapura, there was a Prativīṣṇu, Aśvagrīva, son of Mayūragrīva, borne by Nīlañjanā. He was eighty bows tall, with the color of a new cloud,³² with a life of eighty-four lacs of years, long-armed. The itch of his arms was not satisfied by beatings of his enemies, like that of a lion by rending the boss of an elephant. He, very powerful, long-armed, eager for a great war, was satisfied neither by enemies submissive nor by them fighting. His strength, constantly causing a flood of tears to flow

³¹ 240. I.e., gold and antimony. See II, p. 120.

³² 247. I.e., dark.

from lotus eyes, was like a weapon sacred to Varuṇa⁸³ among his enemies' wives. His cakra, by which the circle of directions had been subdued, appeared in his hand like a second sun that had become a portent to enemies. Thinking, "May he, being in our heart, not kill us, considering us hostile," kings did not feel a lack of devotion even in their minds. All the kings did not put him at all out of their own hearts, like yogis the supreme spirit.

By his strength he subdued the three parts of Bharataśetra with Mt. Vaitādhya made into a stone boundary-pillar. The chief of the Vidyādharas, he conquered the two rows of the (cities of the) Vidyādharas, which were like arms of Mt. Vaitādhya, by means of vidyās and strength. He was worshipped with gifts by the lords of Māgadha, Prabhāsa, and Varadāman, and by gods as well as kings. His powerful command was constantly borne on their heads like crowns by sixteen thousand crowned kings. Enjoying his sovereignty of one umbrella, long-armed, he passed much time like Indra on earth.

One day, as King Aśvagrīva was sporting at will, this thought came into his heart unexpectedly, like an ill-omened cloud into the sky:

"Whatever kings there are in the southern half of Bharata are submerged in my power, like mountains in the ocean. Who among kings will be my slayer, since I am the sole powerful man on earth, like a lion among deer? This is hard to know, yet I will know it."

Reflecting thus, he had the astrologer Aśvabindu summoned at once by the door-keeper. Asked by the king for his opinion, the astrologer said: "Heaven forbid! May this inauspicious speech be averted. For not even Yama causes the death of you who are the conqueror of the whole world. What wretch among mortals, certainly inferior (to Yama), will do so?"

⁸³ 250. Because of his connection with water.

Hayagrīva said: "Sir, leave aside polite talk and tell me the truth. Do not be afraid. For reliable persons are not flatterers." Questioned so persistently by the king, the best of astrologers considered the horoscope, et cetera, and declared perspicuously, "He who will attack your messenger, Caṇḍavega, and who will kill the lion living on the western border, he will be your slayer also." Depressed by that speech, like one away from home by thunder, the king dismissed him like a hostile messenger, after showing him hypocritical honor.

The king had rice planted in the country that had been depopulated by a young lion, in order to find out the slayer of the lion. The king ordered the sixteen thousand kings to guard the rice-sowers in turn. The kings went in turn, armed, and protected the rice-cultivators from the lion, like herdsmen protecting fields from cows. Then the king summoned the assembly with dissimulation and said to his councillors—ministers, generals, vassals, et cetera, "Now is there any long-armed son of kings, generals, et cetera, who has unequalled strength?" They replied: "Your Majesty, who is brilliant in the presence of the sun? Who is powerful compared with the wind? Who is swift compared with Garuḍa? What is venerable compared with Meru? What is deep compared with the ocean? Who, indeed, is powerful compared with you by whose power the powerful have been subdued?"

The king said: "This is flattering talk, gentlemen, but not true. For there are stronger than the strong. This earth, indeed, has many jewels."

Then a certain minister among them, Cārulocana, spoke like Vācaspati in language whose meaning was clear, "There are two sons of King Prajāpati who resemble gods, who look on all mortal heroes as straw."

The attack on Caṇḍavega (279-353)

After he had dismissed the assembly, the king sent the messenger Caṇḍavega to Prajāpati on some business. The

messenger traveled with excellent charioteers and horsemen to Potanapura in a few days, like his master's splendor embodied. There King Prajāpati, adorned with all his ornaments, accompanied by Acala and Tripṛṣṭha and many vassals; surrounded by distinguished persons, generals, ministers, priests, et cetera, like Pāśabhṛt (Varuṇa) by sea-monsters; magnificent like a god, was staging unconcernedly a concert with dancers engaged in various dance-steps, postures,³⁴ gestures,³⁵ and leaps, with the hollow of the sky resounding with the noise of sounding drums, with flutes that had become like restorers of life by the flood of beautiful, clear song, with notes of wide-spread grāmarāgas made on lutes, with songs commenced with harmonious time.

Caṇḍavega suddenly entered the assembly, his course unhindered by the door-keepers, just like a flash of lightning. When Prajāpati with his vassals had noticed that he had come unexpectedly, he rose hastily to greet the master's messenger like the master. With great respect the king seated him on a seat and asked all the news about the master. The concert was interrupted suddenly by his arrival, like the study of the scriptures merely by the sight of lightning. All the concert-performers went to their respective homes. For there is no favorable opportunity for artists when the master's mind is engaged elsewhere.

When Tripṛṣṭha saw that he had stopped the show, he was very angry and asked some bystander: "Look! who is this man who does not know the suitable time, an animal in the form of a man, that enters my father's assembly, without announcing his arrival? Why did my father rise in haste to greet him when he saw him? Why was he not restrained by the door-keeper when he entered?" The man replied to Tripṛṣṭha: "He is certainly

³⁴ 283. See Nāṭyaśāstra 4. 61 ff.

³⁵ 283. There are 32 of these. Abhi. 2. 196; Nāṭyaśāstra 4. 176 ff.

the messenger of Hayagrīva, the supreme king of kings. Verily, in these three parts of Bharata, the kings are his servants. Therefore, your father rose to greet his messenger, like himself. Therefore he was not hindered by the door-keeper who knew what was fitting, since not even a dog that belongs to the master, to say nothing of a man, is attacked. If this messenger is pleased, King Hayagrīva is pleased. By his favor the kingdoms of the kings flourish. If this man is injured contemptuously, Hayagrīva is injured. For kings act in accordance with the view of the messenger. If the master, hard to endure like Kṛtānta, is injured, the kings do not expect even to live, to say nothing of (keeping) a kingdom."

Tripr̥ṣṭha said: "No one is master of any one nor servant by birth. That surely is dependent on power. In the meantime we do not attack him with mere words. Certainly praise of one's self, as well as blame of others, causes shame to the noble. By my strength I will make him, who shows disrespect to my father, lie on his back, and I will make Hayagrīva into Chinnagrīva³⁶ at the right time. Now is a suitable time. When he is dismissed by my father, I must be informed in order that I may do what is fitting." The man agreed to this order even though it was dangerous to the king. For the king's son is considered to be the king by the king's dependents. Caṇḍavega told the king's (Aśvagrīva's) commands to Prajāpati as if he were his servant. Caṇḍavega was dismissed by King Prajāpati who had agreed and had rewarded him with gifts, et cetera. Satisfied, he set out with his attendants to his own country and left Potanapura in a chariot. Tripr̥ṣṭha learned that he was leaving and with Acala got in front of him and headed him off completely, like a forest-fire with a wind obstructing a traveler. Tripr̥ṣṭha spoke as follows:

"Impudent, base villain, although you have only the rank of a messenger, you act like a king, animal! Who

³⁶ 302. 'Horse-necked' into 'Cut-neck.' 'Neck' really means 'head,' of course: 'Horse-headed' into 'Beheaded.'

else with intelligence, even an animal, who did not wish to die, would interrupt the concert as you did, fool ! The king himself, when he comes to the house of a mere householder, enters after announcing himself. That is the custom of the wise. You, splitting open the earth, as it were, came suddenly unannounced. You were wrongly entertained like your master by my father who is naturally artless. Now show that power because of which you are disrespectful. I will show you the fruit of the tree of bad conduct."

With these words he raised his fist, but before he struck, Muśalapāṇi got in front of him and said: "O prince, enough of striking this worm of a man ! For the lion does not slap jackals even though they are howling. Because he is a messenger, he is not to be killed, even though he does improper things; just as a Brāhman, even though he says something monstrous, can not be killed because he is a Brāhman. Therefore, restrain your anger against this man even if he is rough. The castor-bean plant³⁷ is not the place for blows of an elephant's tusk."

Addressed thus by Balabhadra, Tripṛṣṭha quickly withdrew his raised fist like an elephant its trunk, and instructed the soldiers: "Take everything, except life alone, from this villainous messenger who interrupted the show." At the prince's order the soldiers beat him with clubs and fists like a dog that has entered the house. They took everything, ornaments, et cetera, from him, like guards from a condemned man who has reached the execution-place. Avoiding blows for a long time, in order to save his life, he rolled on the ground like one furnishing amusement for an elephant. His retinue had fled in all directions, avoiding blows, et cetera, saving their lives like crows that have abandoned food. When they had beaten him like a donkey, plucked him like a sparrow, and yelled at him like a rogue, the princes went home.

³⁷ 317. A symbol of frailty.

Prajāpati learned all this from the people's gossip and reflected with an arrow in his heart, as it were: "Oh, that bad behavior was not suitable for my sons. In whose presence can I tell that which is like being thrown by my own horse! Caṇḍavega was not attacked, but rather Aśvagrīva was attacked. For these messengers act as the reflections of kings. Before he goes away, he must be conciliated by every means. As soon as fire starts, it must be extinguished then and there."

With these reflections, the king had him brought by the ministers and appeased him with words gentle from affection. His hands folded submissively, he showed him especial honor—a flood of water for washing out the stain made by the princes. He gave him fourfold gifts³⁸ of great price to cool his anger, like a cold treatment to an elephant. The king said: "You know these young princes, because of their fresh youth, are ill-behaved to common people and distinguished persons. The princes are unrestrained, like untamed bulls, because of the success produced by the master's special favors to me. Even if they have committed a great outrage against you, bestower of honor, nevertheless you must forget that like a bad dream, friend. The imperishable friendship of us two who have always been like full brothers must not be abandoned suddenly in a moment, O you who are skilled in knowing the disposition of my mind. You must not tell Aśvagrīva the mischievous conduct of the princes, blameless as you are. This is the test of the indulgent."

With the fire of his anger extinguished by the rain of nectar of such conciliation, Caṇḍavega said in a voice gentle from affection: "Because of long-standing love for you, I was not angry. O king, what is to be pardoned here? Your sons are the same as mine. Certainly punishment for the bad conduct of boys is censure which is made

³⁸ 331. Money, elephants, chariots, horses, according to the Rās Mālā, p. 170. Cf. *Trīṣaṣṭī*° 5. 1. 185: *vastrābharaṇamāṇikyāsvarṇavr̥ṣṭiḥ*.

known, not reporting to the royal court. For that is the custom among the people. I will not report to the king such conduct of your sons. Water can be thrown, not drawn, from the mouth of an elephant. So, put your mind at rest, O king. I am going. Now give me dismissal. There is not the least evil in my mind."

Prajāpati embraced the messenger like his own brother, when he said this and, his hands folded submissively, dismissed him.

In a few days the messenger went into Aśvagrīva's presence; but the story of the attack on him had gone ahead like a chamberlain. At that time (of the attack) Caṇḍavega's whole retinue, terrified, had gone and reported to the king the whole story about Tripṛṣṭha. The messenger saw Hayagrīva, his head up, red-eyed, like Vaivasvata (Yama) ready to swallow the earth. "I think some one has told the king the story of the attack on me," the courier thought. For servants know the signs. Questioned by the king, he related the story completely. For in the presence of severe masters one can not lie. Remembering his promise, the courier declared: "Just as I am devoted, Your Majesty, so is King Prajāpati. What the princes did, that was trivial, childish ignorance. Besides, he was extremely disgusted by the behavior of the princes. Just as you are preeminent in power among all the kings, so King Prajāpati is preeminent in devotion to you. The king blamed himself for a long time because of the princes' fault. He accepted your command and gave this gift."

The courier became silent after saying this and Hayagrīva reflected:

"The prediction of the astrologer has been demonstrated by one test. If the second test, namely, the killing of the lion, takes place, then I think there is ground for fear."

The killing of the lion (354-414)

With this reflection, he then commanded Prajāpati through another messenger, "Protect the rice-fields from

the lion." Prajāpati summoned the princes and said: "Your bad behavior has resulted unexpectedly in guarding (the fields) from the lion. If the command is broken unexpectedly, then Hayagrīva acts like Yama. If his command is not broken, then the lion acts like Yama. In either case sudden death is present for us. Nevertheless, I go now to the guarding from the lion, sons."

The princes said: "Aśvagrīva's courage is known, by whom, like an animal, an animal (the lion) is considered terrifying. Stay here, father. We will go now and soon kill the lion. O man-lion, why should you go there yourself, lord?"

Prajāpati, depressed, said: "You are young boys, ignorant of what should and should not be done. One such act was committed by you while in my jurisdiction, behaving badly like a rogue-elephant, little princes. This result of that action has appeared at once. What will be the result of what you will do when you are far away?"

Then Tripṛṣṭha said: "What is this fear of the lion shown by him, foolish, like that of foolish kings? Now, father, do us a favor. Stay here. We will go and destroy the lion together with Aśvagrīva's wishes."

So, finally persuading the king, they went with small, superior retinues to the country inhabited by the lion. The princes saw the bones of many soldiers killed by the lion at the foot of a mountain, like a heap of his glory incarnate. They asked the rice-cultivators who had climbed tall trees, "How do the kings keep off the lion?" The cultivators replied: "O heroes, after the kings had made a disposition of forces, they made a blockade of the lion in a cave with armored elephants, horses, chariots, and soldiers, like a dam of a stream, like a moat of an elephant. The kings, feeling doubtful of their lives, guarded us against the lion with soldiers who were continually killed and torn to pieces."

When they heard this speech of theirs, Bala and Keśava smiled, left their army there, and went to the lion's cave.

The lion awakened at once at the noise of their chariot resembling thunder, like a king at the noise of bards. Opening a little his eyes, which were like torches of Yama, shaking his lofty, massive mane, which was like Yama's chauri, opening his mouth, which was like a door to hell, with a yawn, his neck contracted a little, the lion took a look. When he saw only two men with a retinue of only a chariot, he pretended to go to sleep from contempt.

"He has certainly been made arrogant by the kings guarding the rice-fields with complete armies, offering oblations with elephants, et cetera."

So addressed by Acala, the man-lion went ahead a little and challenged the best of lions, like a wrestler challenging a wrestler. Hearing the bragging noise of Viṣṇu, the lion, his ears erect, was astonished, thinking, "This is some hero." The lion came out of his cave with his ears firmly propped up on his head like posts in high ground, with eyes exceedingly red like terrifying torches, with a mouth, like an armory of Yama, filled with tusks and fangs, his tongue outside his mouth like a Takṣaka (Nāga) outside Pātāla, with tusks above his mouth like a festoon of Yama's house, with a mane like the flames of a fire of anger burning within, with nails like hooks for drawing out the life from creatures, his tail twitching like a hungry serpent, his mouth open, frightful with roaring like the emotion of cruelty in person.

The lion struck the earth with his large, cruel tail, like Indra striking a mountain with his thunderbolt. At the sound of the beating with his tail, creatures disappeared on all sides like sea-animals in the ocean at the sound of a drum.

"Stop, sir! When I am present there is no occasion for you to fight," with these words Triprīṣṭha stopped Acala right there. Viṣṇu got out of the chariot, saying, "It is not in accordance with military ethics for me now in a chariot to fight with him as a foot-soldier." Saying, "It is not fitting for me armed to fight with him unarmed,"

Hari, possessing a wealth of heroism, threw away his weapons. "Come, come, sir, I am going to take away your itch for battle, lion," Tripr̥ṣṭha, surpassing Purandara in strength, said. The lion, too, furious with a spasm of anger, uttered that same speech, as it were, in the guise of a mountain-echo. The young lion reflected: "Oh, that boy acts very impetuously, since he came without an army, since he got down from his chariot, threw away his weapons, and challenged me aloud. Like a silly frog that has jumped against a serpent, let him take the consequences of his boldness."

With these reflections, the lion, holding his tail erect, having the appearance of a lion that has fallen from a Vidyādhara's chariot in the sky, leaped at once. As he fell, Keśava caught his jaws in his hands, one in one hand, the other in the other hand, like the jaws of a serpent in a pair of pincers. Pulling one jaw in one direction, and the other in the other direction, Viṣṇu tore him apart, like tearing a piece of cloth, with a ripping sound. Just then a cry of "Hail! Hail!" filling the space between heaven and earth, was made repeatedly by the people like councillors, like bards. The Vidyādharas, gods, and demons who had assembled in the sky from curiosity rained flowers on him, like a wind from Malaya. The two parts of the lion's body, which had been thrown on the ground instantly, quivered, consciousness being retained voluntarily from anger.

The lion, whose body had been subjected to another with great disgrace, though divided in two parts, quivering, thought: "I who, falling like a thunderbolt, was not conquered by powerful princes, surrounded by armed soldiers, and also armed themselves, have been killed, alas! by this boy alone, unarmed, with his soft hand. That is what grieves me, not merely being killed." Knowing his thoughts as he rolled on the ground, like a serpent, with this anxiety, Viṣṇu's charioteer spoke gently: "O lion, by whom rutting elephants were torn apart with ease, unsubdued by a hun-

dred armies, why do you grieve so from pride? This one is surely the best of soldiers, Tripṛṣṭha by name, first of the Śārṅgins in Bharata, a child in age, but not in prestige. He is a lion among men; but you are one among animals. What shame is there to you killed by him? Rather there is reason for boasting of a fight with him."

Soothed by this speech of his which was like a rain of nectar, the lion died and was born as a hell-inhabitant in hell, having acquired that birth.

Acala's younger brother, handing over the skin to the Vidyādharas who had come to know the news at Hayagrīva's command, said: "Hand over this skin, which indicates the lion's slaughter, to Ghoṭakakaṅṭha, the frightened animal. He, greedy for sweet food, must be delivered this message: 'Be free from anxiety. Eat rice at ease.'"

The Vidyādharadārakas assented; and Balabhadra and Tripṛṣṭha went to their own city. There the two brothers bowed at their father's feet and Bala told him the entire story. King Prajāpati looked upon his sons as if reborn and was delighted by his son who had kept his promise. The Vidyādharas told Vājigrīva the story of Tripṛṣṭha in detail, which was like a clap of thunder.

Rivalry for Svayamprabhā (415-523)

Now there is a city Rathanūpuracakravāla, the ornament of the southern row on Mt. Vaitāḍhya. There lived a king of the Vidyādharas, Jvalanajaṭin, whose magnificence was unequaled, resembling a flame in brilliance. His chief-queen was named Vāyuvegā, the supreme abode of Prīti, slow in gait like a swan. By this queen a son, who was named Arkakīrti from the sight of a sun in a dream, was borne to the king. In time he had a daughter, also, named Svayamprabhā, because of the sight in a dream of a digit of the moon by whose own light the sky was made white. The king established Arkakīrti, when he was grown, as his heir-apparent, long-armed, Mt. Hima to the Gaṅgā of fame.

In due time Svayamprabhā attained youth, like a place in the forest the enchanting wealth of spring. With her moon-face she looked like the full moon incarnate and with the blackness of her abundant hair she looked like amāvāsyā³⁹ embodied. Her eyes which extended to her ears were like lotus ear-ornaments; her ears were like banks of the spreading pools of the eyes. With red petals in the form of hands, feet, and lips she looked like a creeper with blossoms; and she was beautiful with high breasts like pleasure-mountains of Śrī. Her navel looked like a whirlpool in the river of loveliness and her broad hips were like an Antarādvīpa.⁴⁰ Among the women of the gods, asuras, and Vidyādharas there was no duplicate of her—the treasury of the beauty of the body.

Then two flying ascetics, Abhinandana and Jagannandana, wandering through the air, came to that city. With great magnificence, like one who has obtained another incarnation of the goddess Śrī, Svayamprabhā went and paid homage to the excellent munis. After hearing their instruction, an elixir of nectar for the ears, she adopted right-belief firm as the color of indigo. In their presence she assented completely to lay-duties. For pure souls are not in the least negligent, knowingly. Then the excellent munis went elsewhere to wander.

One day she undertook a fast on a moon-day.⁴¹ On the next day, wishing to break her fast, after she had worshipped, et cetera, the Lord Jina, she brought the statue's bath-water⁴² and handed it to her father. The Vidyādhara-king, at once tender from delight, put the bath-water on his head and Svayamprabhā on his lap. Seeing that she was grown, the king became anxious in

³⁹ 422. See I, n. 59.

⁴⁰ 425. See II, p. 119.

⁴¹ 431. See I, n. 270.

⁴² 432. Śesā. But only the water in which an idol has been bathed, of all the offerings, may be accepted by reputable persons.

the search for a husband for her, like a man in debt. After he had dismissed her with favor, the king summoned ministers, Suśruta and others, and asked them about a suitable husband.

First Suśruta spoke: "In the city Ratnapura there is a king, the son of Queen Nīlāñjanā and Mayūragrīva. He, having many vidyās acquired, lord of three-part Bharata, Indra of the Vidyādharas, Aśvagrīva by name, is the best husband."

The minister Bahuśruta said: "He is certainly not a suitable husband for the Lady Svayamprabhā because he is past his youth. In the north row there are many excellent Vidyādharas, strong-armed, possessing beauty, youth, and grace. After consideration you should give the gazelle-eyed maiden to one of them, Your Majesty, if you desire a suitable marriage."

Then the minister Sumati said to the king: "That was well said by that minister of yours, lord. On this mountain there is a city Prabhāṅkarā, the sole abode of many wonders, which has reached the first place in the necklace of the north row. Its king is named Meghavana, possessing the power of Maghavan, fruitful like a cloud at dawn. He has a wife, Meghamālinī, like a wreath of jasmine with the fragrance of good conduct. They have a son, Vidyutprabha, by whom all kings are surpassed, with unrivaled beauty like Kandarpa. They have a daughter, Jyotirmālā, like a daughter of the gods, with a wealth of immeasurable beauty and grace. Princess Svayamprabhā is suitable for Prince Vidyutprabha as lightning, by which the heavens are lighted, is suitable for a cloud. On the other hand, Jyotirmālā is suitable for Prince Arkakīrti. Let a festival of the two take place with an exchange of maidens."

Then Śrutasāgara declared to the king: "This maiden of yours who has become a jewel, by whom is she, like Śrī, not sought? A svayamvara, which would make no distinction between all the Vidyādharas-princes seeking her, is the proper thing for her. Otherwise, you will have

trouble with all the Vidyādharas, if you give the girl to any one of them. Why this, needlessly?"

After hearing the advice of all the ministers and dismissing them, he questioned also an astrologer, Sambhinnaśrotas, "Shall I give my daughter to Aśvagrīva or to another Vidyādhara as her husband, or should she hold a svayamvara?" The astrologer said: "I have heard from the monks what the Blessed Ṛṣabhadvaja said when he was questioned by Bharata.⁴⁸ 'There will be twenty-three Arhats in this avasarpinī equal to me and eleven kings equal to you; nine Balas, nine Vāsudevas, lords of half of Bharata; nine opponents of them (Prativāsudevas).' Of these the Hari Triprṣṭha, after killing Hayagrīva, will enjoy the three-part Bharata with the cities of the Vidyādharas. He will bestow on you the lordship of all the Vidyādharas. Let the girl be given to him. There is no one else like him on earth."

Delighted, the king rewarded the astrologer and dismissed him; and sent the courier Mārīci to King Prajāpati about the matter. The Vidyādhara went to King Prajāpati, bowed, introduced himself, and said respectfully: "The Vidyādhara-king, Jvalanajaṭin, has a daughter, Svayamprabhā, the choicest of all maidens. King Vahnijaṭin has remained devoted to thought about a suitable husband for her for a long time, like a poet with fastidious taste. Although advised by ministers, he has found no one. The king then asked an astrologer about a suitable husband. He was told by the astrologer Sambhinnaśrotas: 'Your daughter, suitable, should be given to Triprṣṭha, son of Prajāpati. He, the first Vāsudeva, will enjoy half of Bharata and graciously bestow on you the overlordship of the two rows.' Delighted by this speech of the astrologer, my lord sent me. O master, consent to receive her for Triprṣṭha."

⁴⁸ 454. See I, pp. 347 ff.

King Prajāpati, who was very intelligent, agreed with pleasure and dismissed him with suitable gifts.

From fear of Aśvagrīva, King Jvalanajaṭin went to Prajāpati's city to give the girl in marriage. With his Vidyādhara-vassals, with his ministers, army, and transport, he remained at the edge of the city, like the ocean at the shore. With his ministers and retinue, Prajāpati himself went to meet him. For a guest is the senior of every one. The two great armies that were joined by the friendly meeting of the two (kings) looked like the streams of the Gaṅgā and Yamunā. Both mounted on elephants because of equal dignity, they embraced each other like Sāmānika-gods.⁴⁴ The day became at once a new-moon day from the meeting of these two kings like the sun and moon.⁴⁵ King Prajāpati handed over ground to the Vidyādhara-king, like the ocean to Maināka.⁴⁶ There the Vidyādharas made a beautiful city with various palaces, like a second Potana, by the power of a vidyā. Jvalanajaṭin dwelt in the city's principal palace, which had divine festoons, like the sun on Meru. The others, the vassals, ministers, generals, et cetera, lived in suitable palaces like the gods in celestial palaces.

After taking leave of the King of Vidyādharas, King Prajāpati went to his own abode, like the ocean turned back from the shore. Then Prajāpati sent gifts—food, ointment, ornaments, et cetera—to the king of the Vidyādharas. For the wedding both of them had pavilions erected, jeweled, beautifully shaped, like the council-halls of Camara and Bali. In the houses of both there were auspicious songs with the beauty of the teaching of the art made by elderly women of good family.

⁴⁴ 472. See II, p. 125.

⁴⁵ 473. I.e., the sun and moon 'dwell together' on the night of the new moon.

⁴⁶ 474. A mountain between India and Laṅkā. When Indra clipped the wings of the mountains, Maināka took refuge in the ocean. *Mai-trāyaṇī Saṁhitā* I.10.13.

Glistening with fragrant sandal-ointment like a statue of sapphire, Tripr̥ṣṭha mounted a fine elephant and, surrounded by princely friends who had become attendants, went from his house to the house of Jvalanajaṭin. The younger brother of Bala stopped beneath the festoon on the front of the house, like the sun in the east, waiting for the collection of offerings.⁴⁷ Auspicious songs being sung by highborn women, Hari broke the fire-cup and went with his best man to the shrine.⁴⁸ Then Hari saw Svayamprabhā like Śaśiprabhā incarnate, dressed in a white fringed garment, delighting the eye. Then they both sat down on one auspicious seat, Svayamprabhā and Tripr̥ṣṭha, like Citrā⁴⁹ and the Moon. When the auspicious moment had been indicated by the sound of a gong, the priest joined their lotus-hands like two hemispheres. They both made a conjunction of the pupils of their eyes which resembled the sprinkling of the newly-appeared tree of affection. Svayamprabhā and Tripr̥ṣṭha united in that way like a creeper and a tree, went to the room with the fire-pit. With fuel from the pippal, et cetera, the Brāhmins lighted the fire accompanied by the burning of the oblation on the altar. They circumambulated the altar-fire with auspicious blazing of the flame, the Brāhmins reciting mantras from the Vedas.

After marrying Princess Svayamprabhā in this way, Bala's younger brother mounted an elephant with her and

⁴⁷ 484. See I, n. 187. The 'arghamaṇḍala' is described by Muni Śrī Jayantavijayaji as follows: When the bridegroom waits at the door of the father-in-law, the mother-in-law goes to welcome him with a dish full of offerings. She marks his forehead with vermilion and applies rice to it and showers rice and flowers on him. She welcomes him by showing him a plough, a pestle, a churn, and a spindle, all in miniature. A small earthen cup with live charcoal in it is covered with another earthen cup and set on the floor. The bridegroom tramples on it and enters the father-in-law's house.

⁴⁸ 485. Mātṛgr̥ha. See I, n. 183 and pp. 141-147. Anuvara is to be read here.

⁴⁹ 487. One of the nakṣatras, 'asterisms.'

started to his house. Hari went to his house, making Aryaman's horses prick up their ears by the resounding echoes and the very loud sounds of musical instruments.

Hayagrīva learned of the occurrence through a spy. Already angered by the story of the lion, he became exceedingly angry. He thought, "Though I am here, Jvalanajaṭin gave the woman-jewel to another. Verily, every jewel belongs to the ocean. Let a messenger go to the giver and the receiver and ask for the girl. For in statecraft a messenger goes first." After these reflections, he enjoined secrecy and sent a different messenger to the city Potanapura. The messenger went as quickly as a Samīraṇakumāra, entered the house of Jvalanajaṭin and said:

"I say this to you by the command of Hayagrīva, ruler of the southern half of Bharata, like the Indra of half of the world. Sir, there is a jewel of a maiden, named Svayamprabhā, in your house. Go and give her to the master. A jewel in Bharata belongs to no one else. Aśvagrīva is your master and your family's master. Therefore, let your daughter be his. Indeed, a head does not shine without eyes. Why do you, angering Aśvagrīva, who has already been injured, by not giving your daughter, lose melted gold by (continued) blowing (with the blow-pipe)?" ⁵⁰

Jvalanajaṭin replied to this speech by the messenger: "The girl was given to Tripr̥ṣṭha and was received in marriage immediately, surely. There is no such thing as ownership of an article that has been given to some one else, much less of a high-born maiden. Let him consider that himself."

So answered by Agnijāṭin, the messenger went to Tripr̥ṣṭha with evil in his heart. For he was the authorized agent of his lord. He said to Tripr̥ṣṭha:

⁵⁰ 503. According to a goldsmith, gold is quickly melted by a blowpipe and, if the heat is continued too long, the quantity of gold is diminished. See Appendix I.

“Aśvagrīva, the conqueror of the world, the Indra of the world, commands you by my voice: ‘This girl, suitable for us, has been taken by you from ignorance, like the fruit of a tree in the royal garden by a traveler by mistake. I am your lord and your relatives’ lord. You have been protected by me for a long time. Therefore, give up the girl. The command of the master is authority for servants.’ ”

Then Tripṛṣṭha, his forehead terrible with a monstrous frown, brilliant with red eyes and cheeks, said to him: “Your lord promulgates law in this way, as if he were the chief of the people. Alas for his family dignity! I think all the high-born maidens in his own territory have been destroyed by him. Does milk survive in the presence of a kitten? Pray, whence and how does he have lordship over us? His lordship elsewhere also will soon be fleeting. If he has had enough of life as well as eating rice, let him come here himself to take Svayamprabhā. You are not to be killed because you are a messenger. Go! Do not stay now! I shall certainly kill *him*, Hayagrīva, if he comes here.”

So answered by Viṣṇu, the messenger went quickly, as if struck by a goad, and told everything to King Aśvagrīva. When he heard that, Hayagrīva, his eyes inflamed, his hair and beard twitching, biting his lip with his teeth, his body trembling, his forehead dreadful with a terrifying frown, thus instructed the best of his Vidyā-dharas with contempt and anger:

“Oh, fate has surely given feeble wit to Agnijaṭin, who would be in my presence like a chameleon compared with the sun.⁵¹ What kind of nobility has one who, ignoring me, married his daughter to the son of the husband of his own daughter?⁵² Now Jvalanajaṭin, one fool eager to die; Prajāpati, a second; the son of his half-sister, another;

⁵¹ 519. The point is in the abhimukha and another name for the kṛkalāsa, i.e., pratisūrya. Abhi. 4. 365.

⁵² 520. Tripṛṣṭha’s mother was his half-sister.

and still another, the brother-in-law of his father,⁵³ shameless from their relationship, seek a fight with me, like jackals seeking a quarrel.⁵⁴ Go! Scatter them, like winds scattering clouds, like tigers scattering deer, like lions scattering elephants.”

The battle (524–671)

Then all the Vidyādharas, their arms itching for battle, were delighted at the master's command, like thirsty people by water. Strong-armed, each one making a vow to fight, splitting the sky, as it were, by noise made by slaps on their arms, saying, “I hope no one else, either friend or foe, gets ahead of me from eagerness to fight,” hurrying past each other, beating their horses with whips; urging elephants with the yatas;⁵⁵ driving oxen with goads; striking camels with sticks; making sharp swords dance; banging shields frequently; fastening on quivers; making bow-strings resound; whirling hammers; shaking large clubs; brandishing tridents, and taking iron bludgeons, the soldiers of Aśvagrīva rushed to the attack, some through the air and some by the ground from eagerness, and arrived at Potanapura.

Hearing their confused murmur from afar, Jvalanajaṭin said to Prajāpati who was bewildered and asked, “What is this?” “These soldiers come here, certainly sent by Hayagrīva. Let them come. You see my eagerness. Do not let Tripr̥ṣṭha, do not let Acala fight with them ahead of me.” Ardently he made preparations and set out for battle. The soldiers of Aśvagrīva attacked him simultaneously with anger. For anger is especially severe with one's friends when they have become enemies. Jvalanajaṭin without exception struck down their weapons with weapons, just as one refutes general rules by exceptions. He attacked them all with showers of sharp arrows, like

⁵³ 522. Acala, the full brother of Mrgāvati.

⁵⁴ 522. See Appendix I.

⁵⁵ 527. Voice, foot, and goad. See I, p. 99.

an unexpected cloud attacking elephants with showers of hail. Jvalanajaṭin took away their insolence which had existed for a long time from the power of their vidyās and the power of their arms, like a snake-charmer that of serpents.

Agnijaṭin said to them: "Go away, quickly! Go, villains! Who will kill you, miserable creatures who have come here without your lord. Come to Mt. Rathāvarta with your lord Hayagrīva. We too shall meet there soon." Addressed by him in this contemptuous way, the soldiers of Hayagrīva disappeared quickly like a flight of crows, saving their lives, terrified. With faces as gloomy from great shame as if smeared with lamp-black, they went and reported that to Mayūragrīva's son. At once the son of Nīlāñjanā, possessing imperishable strength of arm, was inflamed by their words like a fire by an oblation. With his eyes red and wide open from anger, terrifying as a Rakṣas, he commanded his vassals, ministers, generals, et cetera :

"Ho! All of you assemble quickly with your entire forces. Now let our army advance like the ocean with high waves. I shall soon kill Prajāpati, Tripṛṣṭha, Acala, and Agnijaṭin in a battle, like smoke killing mosquitoes."

The chief-minister, the abode of the group of intellectual qualities,⁵⁶ said to Aśvakandhara who was excited and had spoken angrily: "In the past the master conquered three-part Bharata with ease. That took place for fame and fortune and you became at the head of the powerful. Now, what fame, what fortune, will our lord gain, eager himself for the conquest of one vassal? No powerful person should be proud of the conquest of an inferior. What is there to boast of in the killing of a deer by a lion who tears asunder elephants? If you should by chance be defeated by an inferior, all the heap of glory gained before would disappear at once. The course of battle is varied. There is

⁵⁶ 546. There are 8 of these. See App. I.

great occasion for fear that the speech of the astrologer is true because of its proof from the killing of the lion and the attack on Caṇḍavega. In this case it is fitting for the lord to observe the policy of encamping from among the six kinds of policy. For even a great elephant, running without ascertaining (the road), mires in the mud. Moreover, the boy,⁵⁷ acting rashly, will jump up quickly some place like a śarabha⁵⁸ and perish and you, though encamped, will derive the benefit. But if you cannot endure such a thing, then give orders to your army to fight, O king. Who can withstand your army?"

The king scorned this truthful and suitable advice. How can men have any common sense in anger, as in drinking wine? Insulting the minister with the words, "You are a coward," he, angry, had the marching-drum sounded at once by his servants. All the soldiers came with all their forces immediately at the sound of the drum even from a distance, just as if they had been at his side. Hayagrīva went to the bath-house and bathed with water from pitchers, like a swan with high spotless waves of the Gaṅgā. His body dried with fine cloth and perfumed with divine perfumes, his body made white with gośirṣa-sandal taken from Nandana, wearing a fringed white garment, carrying a knife, wearing a tilaka made by the priest, he, the tilaka of kings, being praised by the bards, with a white umbrella and chauris mounted a great elephant, whose ichor wet the surface of the ground.

Hayagrīva set out, attended by irresistible elephants, horses, and chariots, shaking even the mountains. As he went along, the handle of his umbrella, shaken by a cruel wind that rose suddenly, was broken like a tree. Like a flower from a tree, like a star from the sky, the umbrella fell from Hayagrīva's head. Then the elephant's ichor

⁵⁷ 553. Tripṛṣṭha.

⁵⁸ 553. The belief is that śarabhas leap up at clouds under the delusion that they are elephants and so perish.

dried up at once; the pools were like pools in the month of Jyaiṣṭha, and the mud like that in autumn. Then the elephant made water, as if terrified of death, and gave a harsh cry, and did not hold his head erect. A rain of dust, a rain of blood, the sight of a constellation by day, the fall of a meteor, a flash of lightning—these portents took place. The dogs lifted up their faces and howled miserably; hares appeared, and kites wheeled in the sky. Ravens croaked and vultures spread out overhead, and a dove perched on the banner.⁵⁹ There were such unfavorable omens.

Aśvagrīva paid no attention to the bad portents and unfavorable omens, but was unhindered from starting out,⁶⁰ as if drawn by Yama's noose. He was surrounded by Vidyādhara's whose fortitude was gone, and by princes who were not eager for battle, like slaves who had been brought by force, even though they were free. In a few marches he arrived with a complete army at Mt. Rathāvarta by which the turning of chariots is made. At Aśvagrīva's command the Vidyādhara-forces camped on the ground at the foot of that mountain resembling Mt. Vijayādhyā.⁶¹

Now in Potanapura, the best of Vidyādhara's, Jvalana-jātin, said to Balabhadra and Bala's younger brother:

“There is no rival whatever to you in natural power. Timid from affection—for affection produces fear even in unsuitable places—I say this. Hayagrīva with head erect (udgrīva) is arrogant from his vidyās, powerful, fiery, victorious in many battles. By whom is he not to be feared? Without vidyās you are not inferior to Hayagrīva. Nevertheless, I greatly wish for you to be able to kill him. You must make some effort here for acquiring vidyās in

⁵⁹ 569. The dove is the messenger of Nirṛti or Yama (divinities of death). Crooke, p. 373. For Vedic references see Macdonell-Keith.

⁶⁰ 570. Also, 'from death.'

⁶¹ 573. Another name for Vaitādhyā. See K. p. 223. Used here, of course, for its meaning, 'rich in victory.'

order that magic weapons created by his vidyās will be useless." They agreed.

Jvalanajaṭin, delighted, taught vidyās to them, dressed in white, concentrated in meditation. Recalling the first syllables of the mantras, the two brothers passed seven nights, their minds devoted to one thing. On the seventh day, the lord of serpents (Śeṣa) having trembled, the vidyās approached Bala and Upendra absorbed in meditation. The vidyās Gārudī, Rohiṇī, Bhuvanakṣobhaṇī, Kṛpānastambhaṇī, Sthāmaśumbhaṇī, Vyomacāriṇī, Tami-srakāriṇī, Siṅhatrāsini, Vairimohini, Vegābhigāmini, Divyakāmini, Randhravāsini, Kṛṣānuvarṣiṇī, Nāgavāsini, Vāriśoṣiṇī, Dharitrivāriṇī, Cakramāraṇī, Bandhamocanī, Vimuktakuntalā, Nānārūpiṇī, Lohaśṛṅkhalā, Kālarākṣasikā, Channadaśadiś, Tīkṣṇaśūlinī, Candramauli, Vijayamaṅgalā, Rkṣamālinī, Siddhatādanikā, Piṅganetrā, Vacanapeśalā, Dhvanitāhiphaṇā, Ghoraghoṣiṇī, Bhīrubhīṣiṇī, and others said, "We are in your power." Both completed meditation, though the vidyās had been won. Everything is attracted spontaneously by merit. What should not belong to the noble?

Then Triprṣṭha and his elder brother set out in style on an auspicious day with extensive forces and with Prajāpati, Jvalanajaṭin, et cetera. With tall horses going to and fro swift as eagles; with chariots, abodes of Śris of victory, going towards the enemy; with elephants lively from ichor, surpassing the elephants of the gods; with superior infantry leaping like tigers; completely covering the sky and earth with sky-travelers (Vidyādharas) and earth-travelers (humans); urged on by favorable omens as well as by his own people; splitting the sky by the noise of musical instruments increased by neighings and trumpeting: shaking the earth by the weight of a multitude of soldiers; Hari, the turning of whose chariot grinds the earth, arrived at Mt. Rathāvarta which was very much like a stone boundary-pillar of his own country.

The battle-drums of both armies were sounding as if to summon gods with the idea, "There should be judges of the battle." The armies of Tripr̥ṣṭha and Hayakaṇṭha, who were very eager for battle like lords of the gods and demons, flew at each other. The loud tumult of the armored soldiers, as well as the dust of the earth crushed by the horses and army, invested the heavens. The heavens had a terrifying appearance, like a great forest, from the lions, śarabhas, tigers, elephants, and monkeys placed on the army-banners. Like relatives of Nārada,⁶² eager for the sport of strife, bands of sworn comrades came together, skilled in arousing the enthusiasm of the soldiers. Then fighting was commenced by the vanguards of the two armies which made the sky appear to have birds in flight from the multitude of arrows. A great fire arose from the weapons of the vanguards of the two armies in battle, like a forest-fire from the rubbing together of the top branches of trees in a forest. In the van of the battle of the soldiers occupied with weapon against weapon, possessing unmeasured strength, there was angry conflict like that of sea-monsters in the ocean. Aśvagrīva's vanguard was turned back by Tripr̥ṣṭha's vanguard, like the water of a river by the waves of the ocean. The followers of Vājigrīva, the best of Vidyādharas, were enraged instantly by the crushing of the vanguard like the tip of the finger. They became vampires, eager for battle, cruel-armed; just like demons who had received the minister's seal from Yama; ghouls with monstrous huge teeth and broad chests, dark and terrifying, like peaks of the Añjana Mountains; lions by whom the earth was split by blows with ploughs in the form of tails, with nails doing the work of scimitars; śarabhas with (four) feet on top like mountains with high peaks, by whom elephants are tossed up as easily as a bunch of straw by an

⁶² 599. Nārada, in addition to his many accomplishments, is considered a fomentor of strife. Cf. the Marāṭhī, 'Muni Nārada, the starter of quarrels.' Mainwaring, 1077.

elephant's trunk; varālakas⁶⁸ beating the ground with their tails and grinding trees with their tusks, terrible from their form of a lion and elephant; others became beasts of prey, panthers, tigers, bulls, serpents, bears, et cetera, like Rakṣases that had become animals. Making terrifying noises, as if summoning Death, they quickly attacked Triprṣṭha's army. Gloomy-faced, their eagerness broken in a moment, all the soldiers of Prajāpati thought:

"Have we mistaken the road here to a city of ghosts? Have we come to an abode of Rākṣasas, or have we come to the Vindhya-plateau? Have these cruel demons and animals come from their homes to fight with us at Aśvagala's command? I think destruction caused by a girl is at hand for us. If Triprṣṭha himself should be victorious, our courage would last."

While they, absorbed in such thoughts, their wits distracted, were turning back, Vahnijaṭin said to Triprṣṭha: "This is magic of the Vidyādharas. It is nothing real, I know. For the serpent, no one else, knows the track of the serpent.⁶⁴ His lack of power has been made known by themselves, slow of wit, in this way. Who, if he is powerful, creates something to terrify a child, as it were? So, arise, hero. Get into your chariot. Make the enemy descend from the high peak of conceit. With you in your chariot with your hand raised and with the sun in the sky with its lofty rays, whose splendor, pray, will spread?"

At this speech of Vahnijaṭin, Triprṣṭha, first of charioteers, got into his great chariot, encouraging his own army. Long-armed Rāma also got into his battle-chariot. At no time does he leave his younger brother alone. How much less in battle! The Vidyādharas, Jvalanajaṭin and others, mounted their chariots like lions a mountain-plateau. Then drawn by merit, the gods gave

⁶⁸ 609. I have not found this word elsewhere, but one of the Jain temples in Baroda is adorned with numerous figures of such an animal.

⁶⁴ 617. Cf. the Gujarāṭī: coranām pagalām cor oḷakhe: 'a thief knows the footprint of a thief.'

Tripṛṣṭha a divine bow named Śārṅga, a club Kaumodakī, a conch Pāñcajanya, and a jewel named Kaustubha, a sword Nandaka, and a garland Vanamālā. They gave Balabhadra a plough named Saṁhivartaka, a pestle named Saumanda, and a club named Candrikā.

When they had seen these, all the other heroes, united, fought with their whole souls, like sons of Antaka. Tripṛṣṭha made the jewel of a conch, Pāñcajanya, by which the sky was filled with noise, play the prologue of the play which was taking place. Hayakandhara's soldiers trembled at its noise which was like the thunder of the Puṣkaravārtaka clouds at the end of the world. Of some the weapons fell like leaves from trees; others fell to the ground themselves, as if they had epilepsy. Some disappeared quickly like timid jackals; some shut their eyes and cowered like hares. Some entered caves, like owls; some shrieked like conches out of water. When he heard of this collapse of his army, as unheard of as the drying up of the ocean, Hayagrīva said to his men:

“O wretched Vidyādhara, where are you going, terrified just at the sound of a conch, like deer, et cetera, in a forest at the bellow of a bull? What power of Tripṛṣṭha or Acala have you seen that you are terrified like cattle at the sight of a scarecrow? The glory that was gained by victory in various battles you have destroyed. A drop of collyrium is sufficient to destroy the beauty of a clean white cloth. Go back! Verily, this stumbling of yours has come by fate. What inhabitants of the earth are superior to you who are inhabitants of the sky? Or rather, do not fight. Be only witnesses. I, Hayagrīva, certainly am not asking for assistance in battle.”

Addressed in these terms by Hayakaṅṭha, their heads bowed, overcome by shame, the Vidyādhara turned back like the ocean that has beaten against a mountain. Then Hayagrīva, unconfused, set out in his chariot, like another cruel planet with the sky for a vehicle, to devour his enemies. Like a curious missile-cloud, he rained arrows,

stones, darts and other missiles on Triprṣṭha's army. Triprṣṭha's army was worn out by this rain of missiles. What could earth-dwellers, even though resolute, do against sky-dwellers? Immediately Rāma, Triprṣṭha, and Jvalana-jatin flew up in the air in their chariots with their own Vidyādharas. The Vidyādharas on both sides fought hard in the sky, showing each other the power of their vidyās, as if demonstrating to preceptors. The earth-people of the two armies also fought together, angry, like elephants with elephants in a forest. There was an unprecedented rain of blood, like a portent of calamity, from the Vidyādharas beating each other violently with weapons.

Some began fighting, staff against staff, like a show with single-sticks,⁶⁵ the sky resounding with the noise of their blows on each other. Some, cruel-armed, beat their opponents with their sword-handles like drums with drumsticks. Some, meeting each other, unable to endure the victory of another, shook their large shields like cymbals. Others threw their spears which parted the sky like hair, making the sound of lightning like lightning-clouds. Some rained darts like cruel snakes; others arrows with gleaming feathers like garuḍas. Then the sky as well as the earth seemed to be made from various weapons by the weapons made to rise and fall in this way by the two armies. Some were seen with their enemies' heads, which they had just cut off, held in their hands, like extraordinary field-guardians on the battle-field. Others looked like Gaṇeśas with elephant-faces; others like Kinnaras with faces of horses which had just fallen on headless bodies. Some looked as if faces had sprung from the navel because of their own heads just cut off which had fallen on their girdles and remained for a moment. The headless bodies of some powerful ones danced as if from joy produced by the svayaṁvara of some goddess. The fallen heads of some

⁶⁵ 647. A very frequent feature of Indian entertainments.

gave forth a humming sound, as if earnestly reciting charms for the purpose of ascending their trunks.

When the battle had gone on like this, terrible as the end of the world, Tripr̥ṣṭha directed his chariot against the chariot of Aśvakandhara. Rāma, the best of charioteers, urged forward his horses and went near Tripr̥ṣṭha's chariot, drawn by the cord of affection. Hayagrīva, looking at them with eyes red from anger and starting out (of his head) as if he were thirsty, said to them:

“By which one of you was Caṇḍavega attacked, villains? Which of you is insolent because of killing the lion on the western border? Which of you married Svayamprabhā, the daughter of Jvalanajaṭin, who fully resembles a poison-maiden,⁶⁶ for his own slaughter? Which one, simple-minded, does not consider me his lord? Which of you has taken a leap against me, like a monkey against the sun? Why has the destruction of the soldiers been disregarded for so long? Now, relying on what, have you approached me? Answer, boys! and fight in turn or together with me, like young elephants with a lion.”

Then the younger brother of Acala said with a smile: “I, Tripr̥ṣṭha, made the attack on your messenger. I slew the lion on the western border and I married Svayamprabhā. I do not consider you my lord and I have disregarded you for a long time. This is my elder brother, Bala by name, a Balasūdāna (Indra) in strength, who has no rivals in the three worlds. What are you? If ‘Enough of slaughtering soldiers’ is also your opinion, take your weapon, great-armed one. You are the battle-guest of me alone. Let us have a duel. Let the desire of the arm be satisfied. Let the soldiers of us both remain as witnesses.”

⁶⁶ 662. For a detailed discussion of ‘The Poison-Damsel in India,’ see Penzer, *Kathāsaritsāgara* II, pp. 28r ff.

Hayagrīva and the younger brother of Bala agreed on these terms and had the soldiers stopped from battle by the mace-bearer.

Duel between Tripr̥ṣṭha and Hayagrīva (672-752)

Placing one hand on the middle of the bow and the other on the side of the notched end, Hayagrīva strung his bow which was terrifying like Yama's brow. With his hand Mayūragrīva's son made the bowstring resound like the string of a lute in a concert for the amusement of the Śri of battle. Śārṅgapāṇi (Tripr̥ṣṭha) also strung his bow at once, indicating the destruction of enemies, like a matsya which has appeared at night.⁶⁷ Viṣṇu made a noise with the bow that was as terrible as the noise of a thunderbolt, a charm for the summoning of death, destroying the strength of enemies. Hayakandhara drew an arrow from the quiver, like a serpent from a cave, fitted it to the bow, and drew it back to his ear. He discharged the terrible arrow, blazing with light, that was like a leer from Death, like a flame of the fire at the end of the world. Keśava, whose power was unbroken, cut it as it fell, with an arrow discharged at once, like cutting a lotus-tendril. The younger brother of Acala split Hayagrīva's bow with a second arrow like the first in speed. Again and again, whatever bow Hayagrīva took up, Tripr̥ṣṭha cut down, as well as his wish, with arrows.

With one arrow Hari cut down Pratihari's banner and with another overthrew the chariot from afar like a piece of a castor-bean plant. Hayagrīva, angered, got into another chariot and came from a distance raining

⁶⁷ 674. Nisāmatsyamivodgatam is rather puzzling.— PH gives 'Rāhu' as one meaning for maccha (matsya), which seems a possible interpretation here. Rāhu is an ominous planet. I owe this suggestion to Muni Jayantavijayaji. Possibly it refers to an eclipse, which is one meaning of Rāhu.

arrows, like a cloud showers of rain. Neither the chariot, nor the charioteer, nor Tripṛṣṭha, nor anything else, was visible in the air darkened by Hayagrīva's arrows. Tripṛṣṭha drove back the shower of arrow with showers of arrows, like the blessed sun dispelling darkness with a mass of rays. Then Hayagrīva, enraged, the first of the powerful, strong as a rock, long-armed, raised up an arrow that was like a sister of lightning, like a companion of the thunderbolt, like the mother of death, like the tongue of the serpent-king, hard as rock. He made it whirl around his head like a shooting-wheel⁶⁸ on a pillar, like a dancer of Kīnāśa (Yama) with a girdle of tinkling bells. With all his strength he discharged it rapidly at Tripṛṣṭha, a path being made for it by the gods fearing the destruction of their aerial cars. Then Tripṛṣṭha picked up in his hand the club Kaumodakī from the chariot, a third arm, a second staff of Samavartin (Yama). Bala's younger brother struck the arrow as it fell with the club, like an elephant striking a toy-bellows⁶⁹ with his trunk. Instantly reduced to fragments it fell to the ground like a clod, imitating the fall of a hundred meteors with bright sparks.

Hayakandhara hurled an iron-bound club, terrifying as an uplifted tusk of Airāvāṇa, at the lord of the club.⁷⁰ Hari broke it, as it fell, with his club, like Patraratheśvara⁷¹ breaking a serpent with the end of his beak. Hayagrīva threw a club that was shaped like a thunderbolt and hard as a rock, like a tusk of Piṭṛpati (Yama), like a sister of Takṣaka. Adhokṣaja (Tripṛṣṭha), long-armed, broke it, like a mud-pie, beautifully in the air with Kaumodakī. When his weapons had been broken in this way, Vājikan-dhara was embarrassed.

⁶⁸ 687. Rādhāvedha. See I, n. 360.

⁶⁹ 690. I have not been able to find any explanation of this allusion.

Cf. below, 7. 196 and 7. 2. 571.

⁷⁰ 692. See App. I.

⁷¹ 693. Jaṭāyuṣ, king of the vultures.

Then the hero thought of the serpent-missile like a brother in time of distress. Fitting the serpent-missile to the bow, he discharged it, and numerous serpents appeared just as if bursting forth from an ant-hill. Running on the ground and giving loud hisses in the air, the serpents turned the Middle World into Pātāla at once. Pendent, cruel, black, flashing, the serpents at once spread terror a thousand times more than that of a comet that has appeared. The Khecara-women fled far away, terrified by the serpents moving in the sky like spies of Death. Very great terror arose in Tripṛṣṭha's soldiers, also. Such a thing happens from devotion and from ignorance of the master's power.

Then Garuḍadhvaja (Tripṛṣṭha) fitted the garuḍa-missile to his bow and discharged it. Verily the serpents of the missile were like plantain-leaves. Garuḍas appeared, making the sky seem to be covered with one hundred golden umbrellas from the moving mass of wings. At the sound of their wings, the serpents disappeared completely, like darkness at sunrise. Astonished, when he saw that the serpent-missile was useless also, Hayakandhara thought of the irresistible fire-missile. After fitting the fire-arrow to the bow, he discharged it. It made the sky appear to have a hundred meteors from its flames. Then Tripṛṣṭha's whole army, submerged in fire, as it were, became confused like sea-monsters terrified by the submarine-fire. Haya-grīva's soldiers, excited, rejoiced, laughed, whirled around, jumped up, danced, sang, and clapped their hands.

Then the younger brother of Acala, red-eyed from anger, fitted to the bow the water-missile, which could not be warded off, and discharged it quickly. At once clouds spread, like the wishes of Hari, darkening the sky as well as Haya-grīva's face. They rained like clouds in the rainy season, with unceasing streams of water, extinguishing completely the fire of the weapons like a forest-fire. When he saw his missiles destroyed by Śārṅgin like straw, Prati-
viṣṇu remembered his unerring cakra, causing death.

Summoning it shining with a hundred flames like one hundred intervals between spokes, as if it had been brought from the chariot of Mārtaṇḍa, like an ear-ring that had been taken by force from Yama, like the serpent Takṣaka made into a circle, having a multitude of tinkling bells, terrifying the Khecaras, presenting itself merely from being recalled, he took it and said:

“You are a stripling, boy. Slaughtering you is like killing an embryo,⁷² nothing else. Now go away. Today I am embarrassed before you. Verily, this weapon of mine, the cakra, never stumbles and never becomes dull, like Indra’s thunderbolt. If it is discharged, you are deprived of life. There is no alternative. Do not show a warrior’s pride. Obey my command. You are a boy. Therefore I endured your bad behavior in the past, because it was only boyish impetuosity. Go! Save your life unexpectedly.”

Astonished, Tripṛṣṭha said: “You are an old man, Hayakandhara. Otherwise, who would make such a foolish speech, like a crazy man? Even a young lion does not flee from elephants though large. Does a young garuḍa run from even a large serpent? Does the sun, though newly risen, tremble at the Rakṣases of twilight? ⁷³ Why should I, though a boy, run from you on the battlefield? You have seen how much force these weapons had which you have already used. When you have discharged it (the cakra), observe its force. Before you have seen it, why do you thunder?”

When he heard this, Hayagrīva whirled his very terrifying cakra around his head, like the submarine fire of the ocean of the sky. After whirling it for a very long time, he hurled the cakra with all his strength and it gave at once the impression of the sun falling. The cakra fell

⁷² 716. Bhrūṇa may also mean ‘child,’ L., but I think the exaggerated comparison is intended here.

⁷³ 722. The Rakṣas is believed to be especially active at twilight. Crooke, p. 210.

on Hari's breast hard and broad as a mountain-crag with just a slap, but not with the edge. Struck by the end of the cakra's hub which was very hard, Viṣṇu fell unconscious, as if struck by a thunderbolt. The cakra remained in the same place in the sky, as if watching, and a cry of "Ha! Ha!" arose in all of Viṣṇu's army. When he saw his brother unconscious from his enemy's blow, Balabhadra, devoted to his younger brother, fainted immediately, though he had not been struck. Hayagrīva gave a lion's roar, just like a lion, and the cry "Kila! Kila!" as if announcing a victory was made by his soldiers. Rāma regained consciousness in a moment and when he heard that loud noise, he asked the soldiers, "Whose inopportune joy is this?" They replied, "Your Majesty, this loud shouting is made by Hayagrīva's soldiers delighted at the prince's death just now."

Rāma said, "Is my brother dead? My younger brother, worn out by battle, lies for a moment in the chariot. Considering in my own mind that this death of my brother is unreal, I shall take away the joy from them rejoicing. Stay, Hayagrīva! Now at once I am going to make powder out of you and your chariot and your retinue with a club, as if you were a handful of flies."

With these words he took up the club that was like a peak of Mt. Rathāvarta. As he ran forward, Tripṛṣṭha became conscious. "Sir! Sir! What is this exertion on your part when I am here?" Janārdana got up like one who had been asleep. When he saw Tripṛṣṭha standing up, Lāngalin embraced him, like one from (one's own) village who has been met, with outstretched arms. Hṛṣīkeśa's soldiers made a joyous outcry, announcing the awakening of their lord, which was like an arrow in their enemies' hearts. Adhokṣaja saw the cakra standing near him as if wishing to obtain a penance for the crime of the blow. The younger brother of Balabhadra took it, terrifying from brilliance, resembling an heir of the sun, and made this excellent speech:

“You have seen the strength of the cakra which you hurled at me, after making such a loud roaring, like the strength of an elephant against a mountain. Go! Go, now! Who will kill you, fool, an old man, badly behaved like a cat?”

When he heard that, Hayagrīva, biting his lip with his teeth, his body trembling with anger, frowning, said: “Miserable boy, you are intoxicated by obtaining that piece of iron, all the more by getting it from me, like a lame man by obtaining fruit that has fallen from a tree. Throw it! Throw it! See my strength also. I will split the cakra, as it falls, with my fist.”

Then Vaikuṇṭha (Tripr̥ṣṭha), whose force was unblunted, angered, whirled the cakra in the sky and hurled it at Hayakaṇṭha. It cut off Aśvakaṇṭha's head like a plantain-stalk. For the Praticakrins are killed by their own cakras. The Khecaras, delighted, rained flowers on Śārṅgin's head and gave loud cries of “Hail! Hail!” The sound of lamentation arose in the wretched army of Hayagrīva, making the atmosphere, too, lament with echoes. His people held Hayagrīva's cremation-ceremonies, making the oblation of water, as it were, with tears flowing from their eyes. After his death Hayagrīva became a hell-inhabitant in the seventh hell with a life of thirty-three sāgaropamas.

Just then the chief-gods in the sky, said: “O kings, all of you give up your pride entirely. Give up your support of Hayagrīva which was honorable for a long time and, furthermore, seek Tripr̥ṣṭha, the best refuge, with devotion. He, the first Vāsudeva, has arisen here, long-armed, lord of the land of three parts of Bharata-kṣetra.” When they heard this divine speech, all of Hayagrīva's kings approached and bowed to the younger brother of Acala. With hands folded submissively they said, “Pardon us for whatever crime we committed from ignorance and subjection to another. Henceforth,

lord, we shall follow only your command, like your servants. Therefore, command us, lord."

Tripṛṣṭha replied: "There was no crime on your part. Fighting at the master's order is certainly the course of warriors. Dismiss fear. Now I am your master. Henceforth remain in your respective kingdoms, having become subject to me." After reassuring the kings in this way, Tripṛṣṭha went with his retinue to Potanapura, like another Purandara.

Conquest of southern half of Bharata (762-776)

Janārdana and his elder brother again left Potanapura for an expedition of conquest, surrounded by seven jewels,⁷⁴ the cakra, et cetera. First he conquered Māgadha, the face-ornament of the eastern part; and Varadāman, the head-wreath of the southern part; and the chief-god, Prabhāsa, by whom the western part is made radiant; and also the Vidyādhara-kings of the two rows of Vaitāḍhya. Hari gave Agnijaṭin the overlordship of the two rows. For the noble, being served, bear fruit like a kalpa-tree. After he had conquered the southern half of Bharata in just this way by an expedition of conquest, Tripṛṣṭha turned his face towards his own city. He shone with half the magnificence and half the strength of arm of a cakravartin. Then in a few marches Mādhava reached the Magadhas. Then the tilaka of kings saw a huge stone being lifted by a crore of men, like a tilaka of the earth. With his left arm Hari easily held the stone in the air over his head like an umbrella. Tripṛṣṭha was warmly praised as skilful by kings and people, who were astonished at the sight of his strength of arm, like bards. After depositing it (the stone) in the proper place, he set out and reached the city Potanapura, the abode of fortune, in a few days.

⁷⁴ 762. See above, p. 44. The cakra makes the seventh.

Śrīpati, mounted on an elephant, endowed with great good fortune, entered Potanapura, which was like a new city of Śrī, covered with pearl svastikas like the sky with stars; adorned with rows of festoons like a hundred rainbows; the surface of the ground sprinkled as if it had rained; with lofty heavenly palaces, as it were, in the form of high platforms with shining vessels; with a wedding being held at every house, as it were, from the auspicious songs; seeming to have all the people in the world made into a crowd from the excessive crowding (of the people). Then Prajāpati, Jvalanajaṭin, Acala, and other kings celebrated Triprṣṭha's coronation as Ardhacakrin.

Omniscience of Śreyāṅsa (777-782)

Now the Lord, Blessed Śreyāṅsa, wandering for two months as an ordinary ascetic, reached the grove Sahasrāmraṇa. As the Master stood at the foot of an aśoka, engaged in meditation, being at the unshakable end of the second pure meditation, his destructive karmas—knowledge- and belief-obscuring, deluding, and obstructive—disappeared like a ball of wax in a fire. On the fifteenth day of the black half of Māgha, the moon being in conjunction with Śravaṇa, by means of a two-day fast, the Lord's omniscience became manifest.

The eleventh Arhat, endowed with supernatural powers, delivered a sermon in a samavasaraṇa made there by the gods. By that sermon of the Lord many people were enlightened. Some adopted complete self-control; others partial self-control.⁷⁵ There were seventy-six gaṇabhrts, Gośubha and others, who composed the twelve scriptures after hearing the three steps from the Master.

Śāsanadevatās (784-787)

A Yakṣa, originating in the congregation, named Ísvara, three-eyed, white, with a bull for a vehicle, with one

⁷⁵ 782. See I, p. 432.

right hand holding a citron and a second holding a club, with an ichneumon and a rosary in his left hands, became Lord Śreyāṅsa's messenger-deity at that time. Likewise the goddess Mānavī, fair, with a lion for a vehicle, with one right hand in the boon-granting position and one holding a hammer, holding a thunder-bolt and a goad in her left hands, became the Lord's attendant messenger-deity at that time.

The samavasaraṇa (788-817)

With these two always near him, the Supreme Lord in the course of his wandering arrived one day at the best city, Potanapura. There the Marutkumāras cleaned the ground for a yojana for the Master's samavasaraṇa and the Meghakumāras sprinkled it. The Vyantaras paved it with gold and jewels and threw down five-colored flowers knee-deep. They made ornamental arches in each direction, like frowns of the directions, and made a pure jeweled platform in the middle of the ground. Below it the Bhavanādhipas made a silver wall with a gold coping, like a head-wreath of the earth. The Jyotiṣkas made a second wall of gold with a jeweled coping as if made of their own light. The Vimānapatis created a third wall made of divine slabs of jewels with a coping of gems. In each wall there were four doors with festoons and to the north-east within the middle wall was a dais. A caitya-tree, sixty-nine bows tall, was created by the Vyantaras in the center of the ground inside the walls. Below it on the surface of the jeweled platform they made a dais and on it a jeweled lion-throne with a foot-stool facing east. Whatever else had to be done there, the Vyantaras did it. They, devoted, excelled even servants in freedom from carelessness.

Then Lord Śreyāṅsa, shining with a triple umbrella in the sky; being fanned with chauris by Yakṣas at his sides; adorned with an Indradhvaja preceding him; with blessings recited by the drum sounding of its own accord,

like a bard; with a halo, like the eastern mountain with the sun; attended by a crore of gods, asuras and men; setting his lotus-feet on nine golden lotuses which were moved forward in turn by the gods; the Lord entered the samavasaraṇa, the front of which was presided over by a shining dharmacakra, by the east door. Then the Lord of the World circumambulated three times the caitya-tree which welcomed him, as it were, with the sound of humming bees. Saying "Homage to the congregation," the Lord, facing the east, adorned the lion-throne, the pericarp of the lotus of the dais.

The Vyantaras made images of the Master seated on jeweled lion-thrones in the other directions. Entering by the east door, the monks sat down in order, the Vaimānika-women and nuns stood. Entering by the south door and bowing to the Arhat, the Bhavanāpati-, Jyotiṣka-, and Vyantara-women stood in the southwest. Entering by the west door, bowing to the Arhat, the Bhavanādhipas, Jyotiṣkas, and Vyantaras stood in the northwest. Entering by the north door, bowing to the Blessed One, the Vaimānikas, men, and women, stood in order in the northeast. So within the third wall stood the holy fourfold congregation, the animals inside the middle wall, and within the lowest wall the draft-animals.

Then the royal agents reported joyfully to the Ardhacakrin, Triprṣṭha, that the Master had stopped in the samavasaraṇa. Rising from the lion-throne at once and taking off his shoes, standing facing the direction of the Master, Hari did homage to the Master. Seated (again) on the lion-throne, the younger brother of Acala gave thirteen crores of silver to the men who announced the Master's arrival. Accompanied by Balabhadra, Śārngabhṛt went with great magnificence to the samavasaraṇa, the refuge of all creatures. Entering it by the north door, after bowing to the Arhat properly, he and Muśalapāṇi sat down behind Śakra. After bowing to the Master again, Indra,

Tripṛṣṭha, and Bala began a hymn of praise as follows in voices penetrated with devotion:

Stuti (818–826)

“O Supreme Lord, to you who cause a stream of great joy, who have become the cause of emancipation, to you homage for the sake of emancipation only. Just at the sight of you, a person, forgetting other actions, would become devoted to the supreme spirit. How much more from hearing your sermon? Have you, an Ocean of Milk, appeared? Or, a kalpa tree, grown up? Or, a rain-cloud, descended in the desert of saṃsāra? You, the eleventh Lord Jina, lord of the kevalins, are the protector of the world suffering from cruel actions which must result in evil.⁷⁶ By you the Ikṣvāku-family, naturally pure, has been made extremely pure, O lord, like crystal by water. Your feet, O Lord, surpass all shade by the removal of all pain in the three worlds. Delighted to become a bee at your lotus-feet, I am eager neither for enjoyment nor for emancipation, O Jina. I seek your feet, my protection in every existence, O Lord of the World. What does service to you not accomplish?”

When Vāsava, Upendra (Tripṛṣṭha), and Sirin had become silent after this hymn of praise, Śreyāñsa began a sermon, the source of emancipation.

Sermon on nirjarā (827–841)

“This boundless saṃsarā resembles the ocean Svayambhūramaṇa. People are whirled around in it, across, up, and down, by waves of karma. Just as perspiration is destroyed by a breeze, just as flavors are destroyed by medicine, so the eight karmas are destroyed quickly by

⁷⁶ 821. So Muni Jayantavijayaji interprets it. The editor of the text takes jyotiṣmatām paṭiḥ to be ‘moon,’ in which case asadgrahaiḥ would certainly mean ‘cruel planets.’ (Cf. I, n. 136). There could be a double meaning throughout the śloka.

nirjarā only. Nirjarā is said to be twofold, voluntary and involuntary, because of its wearing away here of karma that has become the seed of saṁsāra. That of persons with subdued senses is known as 'voluntary'; of other creatures as 'involuntary'; since the maturing of karma, like that of fruit, results from (outside) means and by itself. Just as gold, though faulty, becomes purified when heated by a burning fire, so a soul becomes purified, burned by the fire of penance.

Fasting, partial fasting, limitation of food, giving up choice food, bodily austerities, and avoidance of all useless motion are outer penance. Confession and penance, service to others, study of sacred texts, reverence, indifference to the body, pure meditation, are the sixfold inner penance. The self-restrained person destroys karma, though hard to destroy, immediately in the burning fire of inner and outer penance. Just as a pool with all the outlets blocked by some means is not filled at all with renewed streams of water, in the same way the soul, protected by obstruction of the channels (for acquiring karma), is not filled with renewed karmic matter. Just as the water of a pool, formerly deep, dries up, when it is burned frequently by the attack of the fierce rays of the sun, so all of people's formerly acquired karma burned up by penance attains real destruction immediately.

For creating destruction of karma, inner penance is better than outer; and in this (inner penance) the munis have said meditation to be the sole umbrella. Ascetics, indulging in meditation, actually destroy instantly much karma acquired during a long time, though it is very strong. Just as a disease of the humors, though advanced, dries up from fasting, so karma formerly accumulated is destroyed by penance. Just as a mass of clouds is dispersed here and there by cruel winds, so karma is dispersed by penance. When impeding of karma and destruction of karma, though always powerful, have reached their

maximum, then they produce mokṣa quickly. Making ever new destruction of karma by the two kinds of penance, a pure-minded person, attains mokṣa which is free from all action."

Founding of congregation (845-851)

As a result of the sermon of the Lord, many people became mendicants, but Balabhadra and Hari adopted right-belief. The Lord completed his sermon at the end of the first division of the day and Triprṣṭha's men brought the oblation weighing four prasthas.⁷⁷ It was thrown up in the air in front of the Master and half was taken by the gods as it fell. When it had fallen, half of the remainder was taken by the king and the rest by the other people. Then the Lord left by the north gate and sat down on the jeweled dais within the middle wall. Then Goṣubha, the chief of the seventy-six gaṇadharas, seated on the Master's foot-stool, delivered a sermon. He concluded his sermon in the second division of the day and all the people, Śakra, Triprṣṭha, Bala, et cetera, went to their respective abodes. Then the Lord wandered over the earth from that place, spreading the light of knowledge like another sun.

The congregation (852-857)

Eighty-four thousand noble monks, one hundred and three thousand nuns, thirteen hundred of those knowing the fourteen pūrvas, six thousand each who had clairvoyant knowledge and mind-reading knowledge, sixty-five hundred who were omniscient, eleven thousand who had the art of transformation, five thousand disputants, two hundred and seventy-nine thousand laymen, four hundred and forty-eight thousand pure-minded laywomen constituted the Lord's retinue as he wandered over the earth for twenty-one lacs of years less two months from the time of his omniscience.

⁷⁷ 846. See I, n. 276.

His mokṣa (858-865)

Knowing that it was time for his emancipation, the Lord went to Sammeta with one thousand munis and began a fast. After passing a month thus, absorbed in śaileśi-meditation, on the third day of the black half of Nabhas, the moon being in conjunction with Dhanīṣṭha, the Blessed One, having the nature of infinite perception, knowledge, power, and bliss, attained emancipation, and the munis also. As prince the Master passed twenty-one lacs of years; as king forty-two lacs of years; as mendicant twenty-one lacs of years. Thus he lived eighty-four lacs of years. One crore of sāgaras less one hundred sāgaras and six millions, six hundred and twenty-six thousand years after the date of Śrī Śīṭalanātha's emancipation, the nirvāṇa-festival of Lord Śreyāṅsa was held. The nirvāṇa-festival was held by the Indras and the gods. The death of the noble is occasion for a festival, not for sorrow.

Triprṣṭha and the musicians (866-883)

Then Triprṣṭha spent his life for a certain time enjoying pleasure with the thirty-two thousand women of his household. Svayamprabhā bore two sons to Triprṣṭha, the elder named Śrīvijaya, and the younger Vijaya.

One day some singers, who excelled the Kinnaras⁷⁸ in sweetness, came into Triprṣṭha's presence when he was immersed in a sea of pleasure. Singing beautifully with a diversity of very sweet melodies, they won the heart of Hṛṣīkeśa, the depository of all the arts. Triprṣṭha kept them always at his side because of the merit of their singing. Others shine by singing; how much more experts!

One time when Viṣṇu was resting on his couch at night, these men of his began to sing in loud tones, like Indra's Gandharvas. Janārdana, whose heart was charmed by their singing, like an elephant,⁷⁹ instructed a chamberlain

⁷⁸ 868. Heavenly musicians.

⁷⁹ 872. Elephants are traditionally susceptible to music.

on duty : "Dismiss the singers while we are asleep. When the master is not attentive, exertion is useless." The chamberlain said, "Very well," in reply to the lord's command. Instantly sleep sealed Śārṅgin's eyes. But the chamberlain did not dismiss the singers because of his desire for their singing. The master's command can slip away from those whose minds are charmed by sense-objects. Then Adhokṣaja awakened in the last watch of the night and heard them singing as before with undiminished sweetness of sound.

Questioned by Tripr̥ṣṭha, "Why did you not dismiss these poor people who are obviously worn out?" the chamberlain said, "Lord, my heart was ensnared by the singing of those very men and I did not dismiss the singers. I forgot the master's order."

Then Keśava, enraged, had him imprisoned at once, and presided over the council at dawn like the sun over the east. Adhokṣaja recalled the events of the night, showed the chamberlain, and gave orders to the guards: "Pour hot tin and copper into the ears of that man devoted to singing. This fault was committed by the ears." They led away the chamberlain to a solitary place and did so. For the commands of kings whose commands are cruel are difficult to transgress. The chamberlain died from the pain and Śārṅgabhr̥t acquired feeling-karma with evil consequences.

Death of Tripr̥ṣṭha (884-898)

Constantly absorbed in sense-objects, devoted to infatuation with sovereignty, he counted the world a straw because of pride in the strength of his arm. Fearless in destruction of life, having great enterprises and possessions, with the ornament of right-belief broken by cruel actions, Tripr̥ṣṭha acquired a life as hell-inhabitant. After passing a life of eighty-four lacs of years, Tripr̥ṣṭha went to the seventh hell. There in an abode in Apratiṣṭhāna,⁸⁰ he, five

⁸⁰ 887. Cf. K., p. 319.

hundred bows tall, with a life term of thirty-three sāgaras, saw the result of his acts. Tripr̥ṣṭha passed twenty-five thousand years as prince, an equal number as king, one thousand years in the expedition of conquest, and eighty-three lacs plus forty-nine thousand years as Ardhācakrin. So the term of his life was eighty-four lacs of years. Then Acala was overcome at once by grief arising from his brother's death, like the sun by Rāhu.⁸¹ Halāyudha gave loud lamentations, like an undiscerning person though he was discerning, pitifully, because of the power of his affection for his brother:

“Rise, brother! Why this persistence in lying down! Why is there now this unprecedented slowness on the part of you, the man-lion? All the kings are at the door eager to see you. This ungraciousness to these miserable from not seeing you is unsuitable. Even in sport silence for so long is not suitable for you, brother. My heart is parched without the nectar of your voice. Sleep and contempt for me were never present in you always energetic and always devoted to your elders. Oh! I am killed by this cruel conduct! What has happened to me?” With these outcries Muśalin fell to the ground in a swoon. Lāṅgalin regained consciousness in a moment, got up, and took Hari on his lap, crying aloud, “Oh! brother, brother!” Enlightened by the elders, he became resolute instantly and had the funeral rites of his younger brother performed.

Acala's death (899-908)

After he had held the funeral, Bala frequently shed tears, like a cloud in Śrāvaṇa,⁸² at recalling his brother. Balabhadra did not at any time take pleasure in a garden, as if it were a great forest, nor in a house, as if it were a cemetery, nor in pleasure-pools nor rivers, as if they were house-drains, nor in gatherings of relatives, as if they were

⁸¹ 890. See I, n. 410.

⁸² 899. A month in the rainy season.

enemies, like a fish in little water. Recalling the bliss-bestowing speech of Master Śreyāṅsa, meditating on the worthlessness of saṁsāra, averted from sense-objects, Bala went one day to Ācārya Dharmaghoṣa, after delaying some days at the importunity of his people. Bala heard a sermon from him in accordance with the Arhat's speech and from it became all the more disgusted with existence. Pure-minded, he took initiation at his feet at once. The noble proceed to actions, when they know for certain. Observing completely the mūla- and uttara-guṇas,⁸⁸ virtuous, preserving serenity in all circumstances, enduring trials, unhindered like the wind, his gaze fixed on one object like a snake, he wandered for some time in villages, mines, cities, et cetera. When he had lived eighty-five lacs of years, his mind and conduct inherently pure, after he had destroyed all the karmas, Acala attained an abode in the place of emancipation.

⁸⁸ 906. See I, n. 19.

CHAPTER II

VĀSUPŪJYACARITRA

Homage to the holy Vāsupūjya, who is entitled to worship from every one, protector, whose nails are rubbed by the tops of the diadems of Indras and Upendras. I, engaged in meditation on the form of the Tīrthaṅkaras,⁸⁴ shall relate his life purifying to all and surpassing even the moon in spotlessness, like the Arhat.

Incarnation as Padmottara (3-12)

There is a city, Ratnasañcayā, in the province Maṅgalāvati, which is the ornament of East Videha in the (inhabited) half of Puṣkaravaradvīpa. Its king was named Padmottara, always superior with a wealth⁸⁵ of everything, dear to the people as the moon.⁸⁶ He carried in mind the pure teaching of the Jinas, as kings carried his own commands on their heads with devotion. Of him, the sole abode of merit, the wealth and fame increased very much simultaneously, as if they were born twins. He, the crest-jewel of kings, ruled the earth surrounded by the ocean, like a city girdled by a moat. Always considering that "Fortune is a fickle wanton; beauty is fleeting as youth; meritorious acts are transitory as a drop of water on the tip of a lotus-petal;⁸⁷ even brothers are strangers like travelers who have met on the road," he attained disgust with existence.

⁸⁴ 2. See I, n. 409.

⁸⁵ 4. Padmā = Lakṣmī, goddess of wealth.

⁸⁶ 4. The alternative reading given by the editor: °jānivajjanavalla-bhaḥ, seems preferable to the reading of the text: °rājarājeva vallabhaḥ. Of course, the inherent idea is really a combination of the two readings, 'dear to the people as the moon to the night.'

⁸⁷ 8. A drop of water on the tip of a blade of kuśa is the usual symbol of extreme instability.

One day he, noble-minded, went to the feet of the guru Vajranābha and took initiation, the messenger of the advent of the Śrī of emancipation. He, wise, acquired the body-making karma of a Tirthaṅkara by means of some of the pure sthānakas,⁸⁸ devotion to the Arhats, et cetera. For a long time he kept his vow sharper than the blade of a sword and at death he became a powerful god in the heaven Prāṇata.

Incarnation as Vāsūpūjya (13-369)

Now in the southern half of Bharata in Jambūdvīpa, there is a city named Campā like a campaka-wreath of the earth. Its people were characterized by having vaikriya-forms,⁸⁹ as it were, from their reflections in the shrines whose walls were made of jewels. At every house the pleasure-pools were supplied with water by themselves by the steps paved with moonstones dripping with water at night.⁹⁰ Many of its houses which had creepers of smoke from incense which was present appeared like houses of Pātāla with snakes. Its pleasure-pools with young women of the city playing in them had the appearance of the Ocean of Milk with Apsarases emerging. The women, harsh with the ṣaḍja-note,⁹¹ singing the ṣaḍjakaiśikī⁹² with ease, rival the cries of the peacocks. Women, carrying betel-leaf and areca nuts into the houses of rich men, appear to hold pleasure-parrots to teach.

His parents (20-28)

The king there was named Vasupūjya, a member of the Ikṣvāku-family, like Vāsava in strength, like the sun (vasu)

⁸⁸ 11. See I, pp. 80 ff.

⁸⁹ 14. The vaikriya-bodies were made of jewels. See I, n. 157.

⁹⁰ 15. See I, n. 192.

⁹¹ 18. See I, p. 133 and n. 173. Ṣaḍja is the first note of the scale.

⁹² 18. A jāti, which Clements, p. 71 calls 'mode.' See Saṅgitaratnākara 7. 9-16.

in brilliance. Thundering, as it were, with drums summoning beggars, he favored the earth with money like a cloud favoring it with water. His numerous armies traversed the earth for amusement, but not for conquest, his enemies being defeated just by his brilliance. As the king, who was the essence of authority, was the chastiser of the wicked, the word 'slave' was found in the dictionaries, but not among the people. He bore the pure teaching of the Omniscients (the Jinas), like an eternal śrīvatsa, in his heart, devoted to those practicing dharma.

His chief-queen, an object of delight, was named Jayā, victorious over love and beauty, the hañsī to the pool of her family. She, who was deep and had a slow, winding gait like the Jāhnavī, entered Vasupūjya's mind which was deep as the Eastern Ocean.⁹³ King Vasupūjya dwelt always in her heart spotless as pure crystal, like the supreme spirit in the heart of one truly devoted. Some time passed in wonderful happiness for them suited in beauty, grace, and virtues, delighting in each other.

Birth (29-33)

Now in the heaven Prāṇata, the jīva of King Padmottara, absorbed in pleasure, passed his life of maximum length. On the ninth day of the white half of Jyeṣṭha, the moon being in Śatabhiṣaj, the jīva fell from Prāṇata, and entered Jayā's womb. Then Queen Jayā, sleeping comfortably, saw the fourteen dreams which indicate the birth of a Tīrthakṛt. The Lady Jayā supported the best of embryos, like a row of clouds the moon, like a mountain-cave a lion. At the right time, on the fourteenth day of the dark half of Phālguna (the moon being) in the constellation Vāruṇa,⁹⁴ she bore a son, red color, marked with a buffalo.

⁹³ 26. I.e. the Jāhnavī, the Ganges, flows into the Eastern Ocean.

⁹⁴ 33. The same as Śatabhiṣaj.

Birth ceremonies (34-44)

Their thrones being shaken, the fifty-six Dikkumārīs came and performed the birth-rites of the Master and the Master's mother. Śakra got into Pālaka, came there with his retinue, and quickly circumambulated the Master's house like the Master. Hari entered the house, gave a sleeping-charm to Queen Jayā, placed an image of the Arhat at her side, and made himself fivefold. One form took the Lord, another held an umbrella, two held chauris, and another went dancing ahead. Śakra went to Ati-pāṇḍukambalā on Sumeru and sat down on the lion-throne with the Lord on his lap. Then the sixty-three Vāsavas, beginning with Acyuta, bathed the Master with pitchers of water from the tīrthas. Then Śakra established the Jina on the lap of the Lord of Īśānakalpa as in his own mind. Purandara, skilled in devotion, made four crystal bulls in the four directions from the Jinendra. Expert in making a bath different from that of the other Indras, he bathed the Lord with the water rising from the horns. Śakra then destroyed the bulls, dried the Lord's body, and anointed it with gośīrṣa-sandal. After worshipping with divine ornaments, garments, and flowers, Vāsava made the light-waving and praised the Lord as follows:

Stuti (45-52)

“The karmas which are cut neither by the cakra of the cakrins, nor by the cakra of the ardhacakrins, nor by the trident of Īśāna, nor by my thunderbolt, nor by the weapons of other Indras, are destroyed by the sight of you, Lord. All the fires of pain which are extinguished neither by the waves of the Ocean of Milk nor by the light of the moon, nor by the hard showers of the rain-clouds, nor by gośīrṣa-sandal, nor by the thick groves of plantains, are destroyed by the sight of you. People's diseases, which are destroyed neither by various decoctions nor by numerous powders, neither by copious ointments nor by operations,

nor by the use of charms, disappear at the very sight of you, Lord. However, I have talked at length enough. I say this in short: Whatever can not be accomplished (otherwise), that is accomplished by the sight of you, Lord of the World. I seek this fruit of the sight of you. May I see you again and again, as now."

After praising the Jina in this way, Śakra took him, went and deposited the Jina at Queen Jayā's side, and bowed. After taking away the queen's sleeping-charm and the Arhat's image, Śakra went to heaven, and the other Vāsavas went from Meru.

Childhood (55-63)

Vasupūjya held a festival, like the sun its rising, making the minds of the people expand like lotuses. On an auspicious day Vasupūjya and Queen Jayā gave the Lord of the World the appropriate name, Vāsupūjya. The Master grew by means of nectar put in his thumb by Śakra. Nurses were nurses because of other duties, since they do not suckle the Arhats. The Supreme Lord grew up, cherished by five nurses appointed by Vāsava, who accompanied him like a shadow. The Lord passed his childhood, playing games suitable for children with gods, asuras, and princes who had become his companions. They played at times with divine balls made of jewels and gold; at times with pegs⁹⁵ set with diamonds, sometimes with tops whirling like bees; sometimes by climbing myrobalan trees and making bets with each other; sometimes they amused themselves by racing, by hiding, by jumping, by leaping up;⁹⁶ at other times by swimming, by shouting, by boxing, and wrestling.

⁹⁵ 59. The ordinary meaning of śaṅkulā is 'betel-scissors,' but this is so unsuitable here that perhaps it is a derivative of śaṅku, 'a stick' or 'peg,' used in a child's game. In Guj. -lo is a diminutive suffix.

⁹⁶ 61. Apparently 'broad jumps' and 'high jumps.'

Refusal to marry (64-105)

Seventy bows tall, marked with all the favorable marks, the Lord attained youth—the instrument for conquering women. One day, Vasupūjya and Queen Jayā spoke affectionately to Vāsupūjya who was averse to the pleasures of worldly existence:

“When you were born our desires and those of the world were fulfilled. Nevertheless, we shall speak. Who gets enough of nectar? All the existing kings, among men and the Vidyādharas, who are of good family, capable, heroic, wealthy, famous, possessing the fourfold army, known for guarding their subjects, free from blemish, faithful to engagements, always devoted to dharma, in Madhyadeśa, Vatsadeśa, the Gaudas, the Magadhas, Kosalas, Tosalas and also the Prāggyotiṣas, the Nepālas, Videhas, Kalīṅgas, Utkalas, Puṇḍras, Tāmraliptas, Mūlas, Malayas, Mudgaras, Mallavartas, Brahmottaras, and other countries which are the ornaments of the eastern quarter; in the Dāhalas, Daśārṇas, Vidarbhas, Aśmakas, Kuntalas, Mahārāṣṭras, Andhras, Muralas, Krathas, Kaiśikas, Sūr-pāras, Keralas, Dramilas, Pāṇdyas, Daṇḍakas, Cauḍas, Nāśikyas, Kauṅkaṇas, Kauveras, Vānavāsas, on Mt. Kolla, among the Siṅhalas and in other countries in the southern quarter; and in other realms, the Surāṣṭras, Trivaṇas, Daśerakas, Arbudas, Kacchas, Āvartakas, and also the Brāhmaṇavāhas, Yavanas, Sindhus, and other realms in the west; Śakas, Kekayas, Vokkāṇas, Hūṇas, Vānāyujas, Pañcālas, Kulūtas, and Kaśmīrikas, Kambojas, Vālhikas, Jāṅgalas, Kurus, and other realms in the north; and various other peoples of the two rows on Mt. Vaitāḍhya resembling a boundary ridge of the southern half of Bharataḷṣetra: ⁹⁷ these now, son, beg us constantly through messengers, who are sent bearing valuable gifts, to give their daughters to you. Let their ardent wish and ours be

⁹⁷ 77. This long list of countries and peoples contains some names that are not in Kirfel's lists, though most of them are.

fulfilled by the sight of the wedding-festival of you and their daughters. Take this hereditary kingdom. Henceforth, the taking of the vow is suitable for us in our old age."

Prince Vāsūpūjya replied smilingly: "This speech of yours which is in accordance with affection for your son is indeed suitable. But I am exhausted now, like an ox in a caravan, after wandering repeatedly in the forest of existence. There is no country whatever, no city whatever, no village nor mine whatever, no forest nor mountain whatever, no female nor male river whatever, no continent nor ocean whatever, in which I have not wandered with various changes of form for endless time. I shall cut loose from saṃsāra which is the abode of wandering in various birth-nuclei. Enough of marriage and sovereignty, pregnancy-whims of the tree of worldly existence. My father and the world will have festivals at my mendicancy, omniscience, and emancipation, just as at my birth."

King Vasupūjya replied with tears in his eyes: "Oh, I know you are eager to cross saṃsāra. You have attained this birth like the shore of the ocean of existence. That is shown by those great dreams indicating the birth of a Tīrthakṛt. Beyond doubt you have crossed the ocean of existence; certainly the festivals of initiation, omniscience, and emancipation will take place. Nevertheless, I wish this intermediate festival of yours. It has been observed by our ancestors striving after emancipation. For instance, the blessed Ṛṣabha, the first of the Ikṣvāku-family, married Sumaṅgalā and Sunandā on his father's advice.⁹⁸ Just because of his father's command, he took the kingdom and governed it, and adopted mendicancy at the right time, after enjoying pleasures. The Lord attained emancipation afterwards by taking initiation. Emancipation is easy to reach, like a village close-by, by people like you. Others, from Ajita to Śreyāṅsa, married, and supported the earth

⁹⁸ 94. See I, pp. 138 ff.

at their father's advice and then attained emancipation. Do you do this. Follow your predecessors by accomplishing marriage, sovereignty, initiation, and nirvāṇa."

Prince Vāsupūjya said respectfully: "Father, I know the lives of all my predecessors. But, in this path of saṃsāra the same karma of two persons is never found, neither in their own family nor in another. They had karma which had pleasure as its fruit surviving. Therefore they, possessing the three kinds of knowledge, destroyed it by pleasure. To me no karma at all with pleasure as its fruit remains. So please do not command this thing which is an obstacle to emancipation. Malli, Nemi, Pārśva, three future Jinas, will become mendicants for the sake of emancipation, without marrying or ruling. Śrī Vira, the last Arhat, will become a mendicant and attain emancipation after marrying because of a little pleasure-karma, but without ruling. Considering, 'There is no one path for the Arhats because of the difference in their karma,' give consent. Do not be cowardly from affection."

Initiation (106-129)

After he had so enlightened his parents, when eighteen lacs of years had elapsed since his birth, the Lord became eager for his initiation. The Laukāntika-gods went there instantly from Brahmāloka, when they knew by the shaking of their thrones that it was time for the Master's initiation. They circumambulated the Teacher of the World three times, bowed to him, and announced, "O Master, found a congregation." After saying this, they returned to their own heaven and the Lord, devoted to noble acts, began a year's giving. At the end of the giving, the Indras came and held the initiation-festival, like the people the Indrotsava⁹⁹ at the end of the rainy season.

Then he got into a palanquin adorned with a lion-throne, named Pṛthivī, made by gods, asuras, and men.

⁹⁹ 110. See I, n. 386.

The Lord of the World, his feet resting on a foot-stool, seated on a lion-throne like a rājahaṅsa on top of a golden lotus, surrounded by Vāsavas—some of whom, placed in front, were absorbed in flourishing their respective weapons, some of whom were carrying divine umbrellas, some holding chauris, some carrying fans, some reciting panegyrics,¹⁰⁰ some bearing wreaths of flowers—attended by gods, asuras, and men, went to the best grove, named Vihāragrha.

With a hymn of praise being sung with a maximum of devotion, as it were, by the low-voiced cuckoos delighted with the sweetness of mango-shoots; with a reception-gift being presented, as it were, by the young aśokas in the guise of flowers dropped by rocking by the wind; with foot-water offered by the gods for worship of his feet, as it were, in the form of the juice of waving campakas and aśokas; with auspicious cries, as it were, made by swarms of bees excited by drinking the juice of many flowers of the lavalī; with deep bows made, as it were, by the karṇikāras with their heads bent by the great weight of blossoms; with a dance commenced from joy before him, as it were, by the vāsantīs beautiful with ornaments of flowers, with moving hands in the form of shoots, the Master, like another Spring, entered the garden, making especial beauty of the creepers, trees, and shrubs appear.

Then after descending from the palanquin, the Master laid aside wreaths, ornaments, et cetera, like trees their leaves in Phālguna.¹⁰¹ Wearing a devadūṣya placed by Indra on his shoulder, observing a day's fast, and pulling out his hair in five handfuls, the Supreme Lord and six hundred kings became mendicants in the afternoon on the amāvāsī of Phālguna (the moon being) in the constellation Vāruṇa. When the lords of gods, asuras, and men had bowed to the Teacher of the World, they went to their

¹⁰⁰ 114. Most of the MSS have the impossible double 'cāmara' of the printed edition, but one of the palm-leaf MSS at Patan reads: stavanakaribhiḥ.

¹⁰¹ 123. The last month of the cold weather.

respective abodes, like the beggars at the end of the giving.

On the next day in Mahāpura in the house of King Sunanda the Supreme Lord broke his fast with rice-pudding. The five divine things, the shower of treasure, et cetera, were made by the gods and the jeweled platform was made by Sunanda over the footprints of the Teacher of the World. Then the Lord left that place to wander like the wind in other villages, mines, cities, et cetera.

Narrative of Vijaya, Dvīpṛṣṭha, and Tāraka (130-275)
Previous birth of Vijaya (130-131)

Now, there was a crest-jewel of kings, named Pavanavega, in the town Pṛthvīpura, and he ruled the country for a long time. At the right time he took the vow under the Ṛṣi Śravaṇasiṅha, practiced severe penance, and at death went to Anuttara.

Previous births of Dvīpṛṣṭha and Tāraka (132-188)

Now in the southern half of Bharata in Jambūdvīpa, there is a city named Vindhyapura, productive of all wealth. In it there was a tiger of a king, Vindhyaśakti by name, like the Vindhya Mountain in strength, a strong wind to the cotton of his enemies. Kings trembled at his bow and arms¹⁰² advancing together like cruel planets. He appeared to swallow his enemies, as it were, from their disappearance at his glance which was very inflamed and terrible from his cruel frown. He was resorted to by his enemies also from desire for their own lives. They gave wealth as tribute. One should protect life with money.

One day, attended by all his vassals, ministers, et cetera, he sat in the assembly-hall, like Adribhid in Sudharmā.

¹⁰² 134. It is impossible to reproduce the verbal play on koḍaṇḍa and bhujadaṇḍa.

A spy arrived and was admitted by the door-keepers. He bowed, sat down, and related slowly:

“You know, Your Majesty, that here in the southern half of Bharata there is a city Sāketa, the depository of Lakṣmī. Its king, named Parvata, is long-armed, with the wealth of a large army, like a general of Ārṣabhi (Bharata). He has a courtesan, Guṇamañjarī, the wealth of Ratipati, a source of humiliation to Ūrvaśī and Rambhā by her own beauty. I think the full moon was made by the Creator from particles left from the creation of her face. Her eyes approach her ears as if to ask, ‘Pray, has any beauty excelling ours ever been heard of?’ The breasts on her chest are so full that they are unique. There is nothing else with which to compare them. Her waist is extremely slender, just as if its width had been handed over to the breasts from friendship arising from dwelling together. Her hands and feet, soft as lotuses, shine, causing fatigue to shoots of the aśoka by their wealth of red color. She is like a cuckoo in song, like Ūrvaśī herself in the dance and a full sister of Tumburu¹⁰⁸ on the sweet lute. She, who has become a jewel among women, is suitable for Your Majesty alone. Let the union of you two, which is suitable like that of gold and a gem, take place. What is the use of your kingdom without her, like food without salt, like a face without eyes, like the night without a moon?”

After hearing this speech, the king sent a minister on messenger’s business to Parvataka to ask for Guṇamañjarī. He went quickly to Sāketapura with swift steeds floating through the sky, as it were, and said to King Parvata:

“Vindhyaśakti is the same as you; you are the same as he. The complete unity of you two is like the mass of ocean waves. There is only one soul of you two, though in separate bodies. What is yours is his; what is his is yours. A courtesan of yours, Guṇamañjarī, is praised.

¹⁰⁸ 147. The general of the Gandharvas. K. p. 305. See App. I.

Vindhyaśakti commands her led into his presence from curiosity. Let her be given to your brother, the equal of yourself, who asks (for her). There is no censure in the giving and taking of courtesans."

Thus addressed by the minister, Parvataka, his lips trembling from anger, like a snake touched by a stick, spoke:

"How can you call cruel Vindhyaśakti, who asks for Guṇamañjarī who is dearer than my life, a brother? When he wishes to take her without whom I am not able to exist even for a moment, he wishes to take my life also. I will not give even a slave, to say nothing of Guṇamañjarī. Let Vindhyaśakti be friend or foe in accordance with his strength. Get up! Go! Go and tell him the facts. For kings' messengers tell the true state of affairs."

The minister rose with side-long glances, got into his conveyance and went into Vindhyaśakti's presence. He related the Parvataka-incident in detail, and his master blazed with anger like a fire into which an oblation has just been thrown. Breaking a friendship of long standing, Vindhyaśakti, a mountain of pride, went to Parvata, like the ocean to its shore. Parvata went to meet him with his army and transport. Truly, the meeting of heroes, though unfriendly, is the same as if it were friendly. Then the battle—a herb to cure the disease of itching arms after a long time—commenced between the vanguards of the two armies. The soldiers of the two armies advanced and retreated like elephants fighting each other in the arena. One soldier, threaded on a lance like a jewel threaded on a string, making the sound 'hum,' went unstumbling against the enemy. The battle-field with arrows discharged unceasingly by the best of bowmen took on the appearance of forest-grounds with clumps of reeds cut down. The heavens were concealed by falling iron-bludgeons, darts, clubs, and hammers, which destroyed the enemies' lives, like serpents. Victory, here for

a moment, there for a moment, became equal in the two armies, like the diffusion of moonlight in the two fortnights.

Then Parvatāka himself, twanging his bow, got into his chariot and set out for battle with all his followers. He covered the enemy's army with a shower of arrows and simultaneously the air with dust dug up by the army. Instantly he caused great destruction, like a meal for Kṛtānta, in the enemy's army, like a lion in a herd of elephants. His advance unchecked, he broke down Vindhyaśakti's forces rapidly, like a wind breaking down trees. Angered by the destruction of his soldiers, Vindhyaśakti, long-armed, rose up to destroy his enemies, like a younger brother of the night of the end of the world. When Vindhyaśakti attacked, he was not withstood by Parvatāka's army, like a tiger by antelopes, like a garuḍa by snakes.

Then proud of his bow and strength of arm, he challenged to battle Parvatāka who had made a stand when his army was scattered. The two kings, wishing to fight with each other, fought with iron arrows, with tadbalas,¹⁰⁴ with arrows with half-moon heads, like teeth of Yama. They in their chariots destroyed each other's chariot, horses, and charioteer, as if carrying a debt of defeat (to discharge). Then mounted on other chariots both Vindhyaśakti and Parvatāka approached, like mountains at the end of the world. Then by means of all his power King Vindhyaśakti made King Parvatāka weaponless, powerless, like a snake without poison. Defeated by Vindhyaśakti, like a young elephant by a large elephant, Parvatāka fled without looking back. Then Vindhyaśakti took the courtesan Guṇamañjarī, elephants, et cetera, and other property. For wealth belongs to him who has power. His work done, Vindhyaśakti turned from the ocean of battle, like a full cloud, and went to Vindhyaपुरa.

¹⁰⁴ 178. 'A missile with the shape of a mouse's tail.' Abhi. 3. 444.

Death of Parvata (185-188)

Like a tiger that has missed his leap, like a monkey that has fallen from its branch,¹⁰⁵ Parvataka remained broken by battle from that time, alas! King Parvataka, shamed by his defeat, became a mendicant under Ācārya Sambhava. He performed penance hard to do and made a nidāna: "In another birth may I kill Vindhyaśakti." Having bartered great penance in this way, like bartering a jewel for chaff,¹⁰⁶ he fasted at the end, died, and became a god in Prānata.

Incarnation of Vindhyaśakti as Tāraka (189-192)

Vindhyaśakti wandered in existence for a long time, adopted Jain garb in one birth, died, and became a kalpa-god.¹⁰⁷ When he fell, he was born the son, Śrīmant Tāraka, of King Śrīdhara by his wife Śrīmatī in Vijayapura. Seventy bows tall, his figure black as collyrium, with a life-term of seventy-two lacs of years, he had unlimited strength of arm. At the death of his father, he obtained the cakra and conquered half of Bharata. For the Prativīṣṇus are masters of half of Bharata.

Birth of Vijaya (193-203)

Now there is a city named Dvārakā, the face-ornament of Surāṣṭra, the base of its wall washed by the waves of the western ocean. Its king was Brahmā, whose strength was undulled, by whom everyone was subdued and repressed,

¹⁰⁵ 185. See I, n. 369. In a popular magazine (Fact Digest, August, 1940) appears an article, Tales of Tigers, by Capt. Crayley Sims, in which it is said: 'Strangely enough, a tiger once having made its spring and missed, seems rather ashamed of itself.' Another confirmation of Hemacandra's accurate knowledge of natural history. See also App. I of this volume.

¹⁰⁶ 188. Because a nidāna is forbidden. See I, n. 8 and II, n. 29.

¹⁰⁷ 189. In one of the twelve heavens.

like a rival of Jīṣṇu (Indra). Subhadrā and Umā were his wives, the most important of his harem, like the Gaṅgā and the Sindhu ¹⁰⁸ of the Lavaṇa Ocean. Brahmā enjoyed happily sensuous pleasures with these two wives, like Manmatha with Rati and Priti.

Now Pavanavega's jīva fell from Anuttara and descended into Queen Subhadrā's womb. Comfortably asleep, Queen Subhadrā saw then the four great dreams indicating the birth of a Halabhṛt (Balabhadra).¹⁰⁹ Like the Gaṅgā bearing a white lotus, like the east bearing the moon, at the proper time she bore a son spotless as crystal. King Brahmā gave extreme joy to the world by releases from prison, et cetera, and gave the name Vijaya to his son. Cared for by five nurses appointed to separate duties, he attained growth together with beauty of his body. Wearing dangling golden ear-rings, a swinging jeweled necklace, a golden girdle beautiful with a golden dagger, a band of tinkling little bells fastened to his feet, with side-locks of hair, to whom did he not give great joy, as he played?

Birth of Dvipṛṣṭha (204-208)

When King Parvata's jīva fell from Prāṇata, he descended into Queen Umā's womb, like a haṅsa into a pool. While asleep, Queen Umā saw the seven great dreams which indicated the birth of a Śāringabhṛt enter her mouth. When nine months, seven and a half days had passed, she bore a son, dark in color, like the rainy season bearing a full cloud. Then Brahmā, immersed in the Supreme Spirit, as it were, from joy, held his son's birth-festival, delighting beggars. When the planet, constellation, moon-day, and week-day were auspicious, the king gave his son a suitable name, Dvipṛṣṭha, with a festival.

¹⁰⁸ 195. The river Sindhu is usually considered masculine.

¹⁰⁹ 198. See above, p. 13.

Their childhood (209-216)

Five nurses with five (different) tasks¹¹⁰ cared for him, like ascetic maidens caring for an aśoka that has sprung up in the courtyard. The nurses were not able to catch him as he ran and jumped, going at will, lively as quicksilver. The second Hari grew up, showing his heart daily to father, mother, and elder brother. Vijaya carried him frequently on his hip, heart, back, and shoulder, like a sixth nurse, from love. Dviprṣṭha stood, walked, slept, sat down, ate, drank, in imitation of Vijaya, drawn by the charm of affection. At their father's command which was not to be transgressed Sīrin and Śārigin acquired the arts easily by means of a teacher at the right time. The brothers, fair and dark, looked like the Ocean of Milk and the Salt Ocean incarnate, whose depths had not been reached. Wearing dark blue and yellow garments, with palm tree- and garuḍa-banners, the boys did not consider at all Tāraka's command.

Quarrel with Tāraka (217-275)

A spy, who saw their transgression of commands, invincibility, and strength of arm, et cetera, went and told Tāraka explicitly: "Your Majesty, the two sons of Dvāravatī's lord, excessively proud, do not regard your command, united like Vāyu and Agni.¹¹¹ Expertness in all the śāstras and attainment of the vidyās existed spontaneously. Strength of arm is their ornament. They should not shine brilliantly compared with you, Your Majesty. Do whatever is fitting. I am a spy."

Tāraka, trembling with anger, the pupils of his eyes twitching, instructed his general, whose strength was unequalled: "First make preparations with your whole heart, soldier, and this very day have the marching-drum,

¹¹⁰ 209. See II, n. III.

¹¹¹ 218. Cf. below, 4. 4. 131.

a messenger for summoning vassals, beaten. This crooked-minded King Brahmā must be killed together with his sons. An enemy disregarded produces poison like a disease.”

Then a minister said: “Consider carefully, Your Majesty, since King Brahmā is now your vassal or foot-soldier. A sudden march against him without an excuse is not fitting. In this way there would be reason for anxiety on the part of other associates (prakṛti). A person who is afraid feels no confidence. Without confidence there is no advice, command, et cetera. Without them what lordship is there? Invent some offence on his part by some trick. That will be easy to find for him proud of the strength of his two sons. Send a messenger to ask him for his elephants and horses dearer than life, and other jewels. If he will not give, then he can be killed on that pretext. The people will not censure your punishing a criminal. If he does give what is asked, then some other pretext must be looked for. Every one is a criminal, when an excuse is looked for.”

Tāraka agreed with the minister and at once sent a messenger to Brahmā with secret instructions. He went quickly to Dvāravatī and approached Brahmā who was at home attended by Vijaya and Dvipṛṣṭha. The king invited him to sit down with great cordiality, talked to him for a long time affectionately, and asked him why he came.

He said: “O Lord of Dvārakā, our master Tāraka, destroyer of his enemies’ pride of arm, now commands you as follows: ‘Whatever choice elephants, horses, and other jewels you have in your kingdom, send them to us. For in the southern half of Bharata whatever choice object there may be belongs to me, the overlord of half of Bharata, and to no one else.’”

Angered at once by this speech, like a lion by an owl, Dvipṛṣṭha replied, as if wishing to consume him with his eye: “He is not an elder relative, nor our protector, nor patron. How has he become our master when we are ruling our own

kingdom? Now he seeks horses, elephants, et cetera, from us by strength of arm. We shall certainly seek them from *him* by strength of arm. Go right now, messenger! Know that we have arrived there to take horses, elephants, et cetera, together with his head, from your master.”

The battle (241-275)

Offended at hearing this proud, caustic speech of Dviprṣṭha, he went quickly to Tāraka and reported. Angered by Viṣṇu's speech, when it was heard, like a rutting elephant by the odor of another elephant, Tāraka had the marching-drum beaten. At once soldiers, generals, vassals, ministers, crowned kings, and warriors with chariots, their arms itching with power, seeking battle after a long time, like relatives of Yama, approached the king. Then Tāraka set out, unfavorable results being strongly indicated by shaking of the earth, flashes of lightning, cawing of crows, etc. Inflamed by anger, the Ardhacakrabhṛt quickly traversed half the road, though it was very long, with uninterrupted marches.

Dviprṣṭha, together with Brahmā, Vijaya, and an army, came there in front of him, eager to challenge, like a lion. The soldiers of both sides armed themselves with difficulty, all the meshes of their chain-armor bursting repeatedly from the swelling of their bodies. A mutual attack took place, the cause of great slaughter, like a huge kitchen for a meal for Death. Umbrella-ed heads¹¹² fell by lacs on both sides. Not even the number of other soldiers who fell was known. The battle-field became a pleasure-pool of Yama, as it were, which had white lotuses made from the umbrellas and was filled with water from blood.

Then Dviprṣṭha got into his chariot Jaitra and blew Pāñcajanya whose sound resembled a charm for summoning victory in battle. Tāraka's soldiers trembled at the loud noise from Pāñcajanya, like deer at a lion's roar, like

¹¹² 250. I.e., persons of rank entitled to an umbrella.

hañsas at thunder.¹¹³ When Tāraka saw his own soldiers terrified, after he had put them to shame and turned them back, he himself got into his chariot and went to meet Dvipr̥ṣṭha. Accompanied by Vijaya carrying Lāngala and Ayoghna, Śārṅgin strung Śārṅga, like Sutrāman stringing Rjurohita.¹¹⁴ Next Tāraka, whose bow was strung, drew an arrow from the quiver and adjusted it like a powerful finger of Death. Tāraka discharged the arrow and Hari destroyed it with an arrow. Such a discharge and destruction of arrows took place repeatedly between the two. Whatever weapons—club, hammer, staff, et cetera, or other weapons—Tāraka threw, Hari destroyed these by counter-weapons.

Then Tāraka took the cakra, a cruel crocodile in the ocean of battle and said to Dvipr̥ṣṭha, his lip trembling from anger and astonishment: “Even if you are very badly behaved, still I will not kill you from compassion, because you are the son of an old servitor and just a boy.”

The younger brother of Vijaya said, his lips blossoming with a smile: “You are not ashamed, showing compassion to me—Śārṅgapāṇi. Even if you are an enemy, nevertheless you are pardoned. Who will needlessly slaughter you to whom death from old age is near? If you have hope from the cakra, then throw it, sir. When this has been done, your purpose being unaccomplished, nevertheless, you may go free.”

Inflamed by this speech, like a fire of sesame¹¹⁵ by water, Tāraka whirled the cakra around his head. After whirling it in the air, he hurled it blazing at Dvipr̥ṣṭha, like a cloud at the end of the world discharging lightning. It fell on Hari’s heart, striking him with the tip of the hub, resembling the beauty of the kaustubha¹¹⁶ changed into another form. He was instantly dazed by the blow and

¹¹³ 253. Hañsas do not like rain. See I, n. 47.

¹¹⁴ 255. Indra’s bow.

¹¹⁵ 264. The sesame has very abundant oil.

¹¹⁶ 266. Name of the jewel worn on the breast by Kṛṣṇa or Viṣṇu.

fell in the chariot, and was fanned by Vijaya who used the end of his garment as a fan. Becoming conscious after a moment, Śārṅgin took the enemy's cakra that had come near like a minister with whom there had been a quarrel, and spoke as follows:

“The cakra is your wealth of weapons. Its strength has been seen such as it is. Save your life and go. A living man sees fair things.”

Tāraka replied: “I discharged the cakra. After seizing it, like a dog a clod that has been thrown, what do you say, indeed! Throw it! Throw it! Seizing it with my hand, or rather, striking it, I shall crush it like unbaked earth.”

Then Śārṅgin whirled the cakra which resembled a revolving sun and hurled it at Prativīṣṇu, terrifying the Khecaras. It cut off Tāraka's head as easily as a lotus-stalk and returned to Śārṅgin's hand. A rain of flowers fell from the sky on Dviprṣṭha and tears from the women of his household fell on Tāraka. The kings also who had been Tāraka's partisans yielded to superior force and protected themselves from Dviprṣṭha. For this is the expedient in the case of the powerful.

Expedition of conquest (276–281)

He subdued all the southern half of Bharata just by making a march, surrounded by very strong military forces. He conquered the gods—the lords of Māgadha, Varadāman, and Prabhāsa—as easily as one vassal. Mādhava returned from the expedition of conquest and went to the Magadhas where he saw a big rock being lifted by a crore of men. He, cruel to his enemies, raised it with his left arm to his forehead as easily as an elephant raising a lotus-plant. After putting it in the proper place, Viṣṇu, the chief of all the powerful, went to Dvārakā in a few days. Viṣṇu's coronation as ardhacakrin was made by all the kings, when he had been installed on the lion-throne by Brahmā and Vijaya.

Vāsupūjya's omniscience (282-284)

Now, after wandering for a month as an ordinary ascetic, the Lord of the Three Worlds, Vāsupūjya, came to the garden of initiation, Vihāragṛha. While he was beneath a pāṭalā, the Lord's destructive karmas broke at the end of the second pure meditation, like darkness at dawn. On the second day of the bright fortnight of Māgha, the moon being in conjunction with Śatabhiṣaj, the Lord's omniscience arose at the time of a one-day fast. The Master delivered a sermon in a divine samavasaraṇa to the sixty-six gaṇabhṛts, Sūkṣma, et cetera.

Śāsanadevatās (286-289)

Originating in that congregation, a Yakṣa, named Kumāra, whose vehicle was a haṅsa, white, carrying a citron and an arrow in his two right hands, and an ichneumon and a bow in his two left hands, became Vāsupūjya's messenger-deity. Likewise appeared Candrā, dark colored, with a horse for a vehicle, with one right hand in varada-position and one holding a spear, and with left hands holding a flower and a club, a messenger-deity of the Lord, always near at hand.

Closely attended by them, the Blessed One wandered over the earth and came one day to the environs of Dvārakā. Then Śakra and the other gods erected a samavasaraṇa with an aśoka which was eight hundred and forty bows high. The Supreme Lord circumambulated the aśoka, saying, "Homage to the congregation," and sat down on the lion-throne, facing the east. By his power the gods made three images of the Lord in the other directions which were just like him. The holy fourfold congregation sat in the proper places; the animals inside the middle wall, and draft-animals inside the lowest (outside) wall.

Then royal agents went to Śārṅgin quickly and, their eyes dilated (from joy), told him that the Master had come to the samavasaraṇa. Hari gave them twelve and a half

crores of silver and went to the samavasaraṇa with Vijaya. After circumambulating and bowing to the Teacher of the World, he sat down with Lāṅgalapāṇi behind Śakra. After bowing again to the Lord of the World, Śakra, Dvīpṛṣṭha, and Vijaya began to praise (the Lord) in a song filled with devotion.

Stuti (299–306)

“On the one hand prevails the bad weather of delusion, which is very terrifying; on the other hand prospects¹¹⁷ that are constantly fresh like the waves of the sea. Here, Makaradhvaja hard to restrain like a huge sea-monster; there, evil sense-objects strong as evil winds. Here passions, anger, et cetera, like powerful whirlpools; there love, hate, et cetera, like immense mountain-crags. Here series of various misfortunes like great waves; there painful and cruel meditation like a submarine fire. Here self-interest, a source of stumbling like a creeping reed; there many diseases like violent throngs of crocodiles. O Supreme Lord, after a long time raise up the people who have fallen into this very cruel ocean, this very boundless saṃsāra. The omniscient knowledge and perception of yours are for the benefit of others, O Lord of the Three Worlds, like the fruit and flower of a tree. My birth has its purpose accomplished today; my rank has its purpose accomplished today, since I have been permitted to make the festival of homage to you.”

After this hymn of praise, Śakra, Upendra, and Sīrin became silent, and the Blessed Vāsupūjya began a sermon.

Sermon on tenfold dharma (304–349)

“In this ocean of worldly existence human birth is attainable with difficulty, like the union of a yoke and yoke-pin, by men devoted to dharma. Verily, this dharma

¹¹⁷ 299. For āśā, ‘sky,’ correlated with durdinam and āśā, ‘hope,’ correlated with moha.

is well proclaimed by all the Lord Jinas. One who embraces it would not sink in the ocean of existence. It is tenfold: ¹¹⁸ self-control, truthfulness, purity, chastity, poverty, austerities, forbearance, humility, sincerity, and freedom from greed. From the power of dharma, the kalpa-tree, et cetera, grant what is desired. They would not even be within the sphere of persons endowed with wrong dharma. Dharma, very tender, the sole brother, always near at hand, protects a creature falling into this boundless ocean of calamities. The fact that the ocean does not overflow the earth and that the cloud makes the earth expand, this certainly is the power of dharma, nothing else. Fire does not burn horizontally; wind does not blow vertically. The incomprehensible power of dharma is the cause of that. That the earth stands without support, without a prop, supporting everything, is caused by nothing else but dharma. The sun and moon shine for the benefit of all in this world from the teaching of dharma. Dharma is the brother of the brotherless, the friend of the friendless, the lord of the lordless, alone devoted to all. Dharma saves creatures from falling into hell and Pātāla. Dharma offers the same unequaled power of the omniscient.

This tenfold dharma is not regarded by people with wrong-belief. If any of it has been taught (by them) anywhere, that is just a play of words, nothing more. The meaning of the Principles dances about constantly in the speech, the mind, and also in the action of all whoever share the doctrine of the Jina. Brāhmins, their intellects subjected to the teaching of the Vedas, do not know really a particle of the jewel of dharma.

How is there any dharma in sacrificers who cause destruction of life, making sacrifices such as the cow-sacrifice, human-sacrifice, horse-sacrifice, et cetera? What dharma is there in those who created the Purāṇas, who relate subject-matter incredible, untrue, and contradictory?

¹¹⁸ 310. Cf. I, n. 38 and II, p. 274.

How is there any purity ¹¹⁹ in the Brāhmins versed in law (smārtas), et cetera, who wish to get other people's money by false legal decisions by means of earth and water, et cetera? ¹²⁰ How is there dharma in Brāhmins disregarding chastity, destroying embryos in sinning against the proper season? How is there poverty of Brāhmins wishing to take money from a person making a sacrifice, even though he is unwilling to give, and who surrender life for the sake of money? Not an atom of forbearance is seen in the worldly sages pronouncing a curse instantly for even very small offenses. How is there humility in Brāhmins in the four stages of life, their minds stirred up by the meanness of pride in family, et cetera? How can there be a particle of sincerity in the heretic-ascetics filled with deceit and desire and outwardly hypocritical? How can there be freedom from greed on the part of Brāhmins who always have wives, houses, sons, et cetera, houses of the family of greed alone?

Then the good proclamation of the dharma of the Arhats who are free from love, hate, and delusion, endowed with omniscience, is irreproachable. False speaking would arise from love and hate, and also from delusion. In the absence of these, how, pray, could there be false speech of the Arhats? Truthful speech never emanates from persons whose minds are impure from the faults, love, et cetera. Likewise, what dharma is there of those who perform sacrificial rites of offerings and oblations of ghī, et cetera, and who build many pious works, such as tanks, wells, and pools; of those who seek a wrong path to heavenly and earthly happiness by killing animals; of those wishing to cause contentment to ancestors by gifts of food to Brāhmins; of those who perform penance by making a purification of the womb with ghī, et cetera; ¹²¹ of those

¹¹⁹ 324. I.e., honesty.

¹²⁰ 324. By ordeals.

¹²¹ 336. See the Devalasmṛti, 47-51, in the Smṛtisamuccaya, p. 87.

See App. I.

women who marry again in case of the five calamities; ¹²² of those who talk of children begotten by other men on their own wives in the absence of children; ¹²³ of women who, though guilty, talk of purification through the menses; of those who live by eating the organs of goats killed in the Soma sacrifice ¹²⁴ with the idea of prosperity; of those who drink wine in the Sautrāmaṇī sacrifice; ¹²⁵ of those who eat filth ¹²⁶ and think themselves purified by touching cows; of those who cleanse themselves from evil merely by bathing in water, et cetera; of those who worship the banyan, the pippal, the myrobalan, et cetera; ¹²⁷ of those who think the gods are pleased by an oblation burned in fire; of those who think a plague is allayed by milking cows on the earth; of those who teach dharma by vows consisting of imitation of women; ¹²⁸ of those who wear matted hair, sandal-

¹²² 336. These occur frequently in the Dharmasāstras:

Naṣṭe mṛte pravrajite klībe ca patite patau |

Pañcasvāpatsu nāriṇām patiranyo vidhiyate †

“When the husband disappears from home, dies, adopts a monastic life, is impotent, or becomes an outcaste, it is prescribed that in these five calamities women may have another husband.” Agnipurāṇa 154. 5-6; Tri. 9. 2. 34.

¹²³ 337. Kṣetraja. One of the twelve kinds of permissible sons. See the Vāsishṭha Dharmasāstra, Chap. XVII, SBE XIV.

¹²⁴ 338. Adhvāra, the Soma sacrifice. See Śatapathabrāhmaṇa, Kāṇḍa III and IV, SBE XXVI.

¹²⁵ 338. A sacrifice in honor of Indra. See Śatapathabrāhmaṇa, Kāṇḍa V. 5. 4 f. and XII. 7 ff., SBE XLI and XLIV. It is both an iṣṭi and animal sacrifice. (An iṣṭi is the offering of milk, butter, grain, etc., as distinguished from animal and Soma sacrifices.) Spirituous liquor is drunk.

¹²⁶ 339. Probably an allusion to the Aghorapathins, or Aghoras, as Balfour calls them, of whom he says: ‘a depraved sect of Hindus, . . . their food being ordure, carrion and, it is said, human flesh. Balfour, I, p. 42.

¹²⁷ 340. All well-known sacred trees which are still worshipped.

¹²⁸ 341. Probably the Sakhībhāva sect: “a sect of Vaishnava Hindus in Northern India, who adopt Krishna and his mistress Radha for their special worship. They assume the female garb, and the dress,

marks, a smear of ashes, a loin-cloth; of those who worship the gods with the arka, the dhattūra, and mālūra; ¹²⁹ of those who sing, dance, et cetera, striking the buttocks frequently, drowning repeatedly the sound of musical instruments with the noise from their mouths; of those who abuse munis, gods, and people with vulgar talk; of those who seek servitude to slave-girls after breaking their vows; of those who eat fruit, roots, and leaves of bulbs, et cetera with infinite bodies; ¹³⁰ of forest-ascetics with wives and children; of the Kaulācāryas ¹³¹ designated by the name of yogin, indifferent to what should and should not be eaten, to what should and should not be drunk, to whom should and should not be approached; and of others whose minds are untouched by the teaching of the Jina—what dharma is there of these? Where is its fruit? How can there be good proclamation of it?

The principal fruit of the dharma of the Jinās, either in this world or the next, is called 'emancipation,' and it is certainly inherent. Just as straw, et cetera, is a necessary result of ploughing grain, so worldly fruit is inherent in dharma which has emancipation as its fruit."

ornaments, manners, and occupations of women." Balfour, III, p. 494. See also Ward, III, p. 406. He speaks of a sect, 'Sukheebhavu,' "mendicants born in western provinces, composed of Brahmans and other castes, are followers of Krishna and, though men, put on dress and ornaments and assume manners of women. They imitate milkmaids in worship of Krishna." This sect apparently does not exist at the present time. At least, I can find no contemporary reference to it, nor any one who has any knowledge of it.

¹²⁹ 342. This śloka is directed at the Śaivites. The first half refers to Śaiva ascetics and the trees—the swallow-wort (*Calotropis procera*), the datura, and the bel—are used in the worship of Śiva.

¹³⁰ 345. Vegetables growing underground are forbidden to Jains, as they are considered to contain numerous souls.

¹³¹ 346. Kaulas are followers of left-hand Śakti. The text here refers to the 'five Ms' that are permitted by them: madya, māṃsa, matsya, mudrā, maithuna. See Monier-Williams, *Brahmanism and Hinduism*, p. 180.

After hearing this sermon many people became mendicants. Dvipr̥ṣṭha attained right-belief, and Lāṅgalin became a layman. The Lord completed his sermon at the end of the first division of the day, and Gaṇadhara Sūkṣma preached in the second division. Then the Teacher of the World wandered elsewhere from the place, and Indra, Upendra, Bala, et cetera, went to their respective homes.

The congregation (353-358)

Seventy-two thousand noble-minded ascetics and one hundred thousand nuns possessing a wealth of self-control, twelve hundred who knew the fourteen pūrvas, fifty-four hundred who had clairvoyant knowledge, sixty-one hundred with mind-reading knowledge, six thousand possessing pure omniscience, ten thousand who had the art of transformation, forty-seven hundred disputants, two hundred and fifteen thousand laymen, and four hundred and thirty-six thousand laywomen were the retinue of the Lord as he wandered for fifty-four lacs of years—less one month—from the time of his omniscience.

His mokṣa (359-363)

Knowing that his emancipation was near, the Lord of the World went to Campā and commenced a fast with six hundred munis. At the end of a month, on the fourteenth day of the bright half of Āṣāḍha, the moon being in Uttarabhādrapadā, the Lord attained emancipation with his disciples. The Lord passed eighteen lacs of years as prince and fifty-four lacs of years in the vow, so his total age was seventy-two lacs of years. Vāsupūjya's nirvāṇa took place fifty-four sāgaras after that of Lord Śreyāṅsa. The Indra and the gods performed the nirvāṇa-festival of the Master and his disciples suitably.

Death of Dvipr̥ṣṭha (364-367)

The Vāsudeva Dvipr̥ṣṭha, who had large undertakings and possessions, fearless as a lion, negligent like a god,

enjoying pleasures at will, completed his life and went to the sixth hell, Tamaḥprabhā, after death. The length of Dvipṛṣṭha's life was as follows: a lac—less one-fourth—of years as prince, the same as governor, one hundred years in the expedition of conquest, seventy lacs, forty-nine thousand and nine hundred in the kingdom (as ardha-cakrin).¹³²

Death of Balabhadra (368-369)

Balabhadra, who lived for a crore—less one-fourth—of years, existed alone with difficulty, confused by love for his brother. Disgusted with existence by recalling the words of Holy Vāsupūjya and especially by the death of his brother, Vijaya took the vow at the lotus-feet of Vijaya Sūri, died at the proper time, and attained emancipation.

¹³² 367. The total is 72 lacs.

CHAPTER III

VIMALANĀTHACARITRA

Homage to Vimalanātha whose soul is pure because of the absence of karma, the sole Mt. Hima for the stream of the Gaṅgā of the good proclamation of dharma. Herewith is related the life of the thirteenth Arhat, which is a means for the purification of the world, like the pure water of a sacred place.

Incarnation as Padmasena (3-10)

In the continent Dhātakikhaṇḍa in East Videha in the province named Bharata there is a jewel of a city, named Mahāpurī.¹³⁸ Its king was Padmasena, the abode of Padmā, who was invincible and accessible because of his merits, like the ocean. Chief of the strong and discerning, he made the teaching of the Jinas advance unbroken in his own mind, like his own command in the country. He always felt extreme disgust with existence, though dwelling in this worldly existence like a poor house. Thus disgusted with existence, he went to the teacher Sarvagupta, like a traveler wearied by the road going to a fine tree. He took initiation under him and guarded it completely, like a poor man money that has been acquired, like a sonless man a son. By means of the powerful sthānas, devotion to the Arhats, et cetera, which he observed fittingly, he acquired the body-making karma of a Tīrthakṛt. After practicing severe penance for a long time and completing his life, he died and became a powerful god in Sahasrāra.

¹³⁸ 3. There is no province Bharata, nor Airāvata, in the Videhas according to the usual cosmography, which Hemacandra usually follows. See II, Chapter Three (or I, App. I) and Kirfel. The Vimalanāthacaritra by Jñānasāgara also has Bharata here (I. 79); but this is a late work and he probably followed Hemacandra. In 4. 5. 3 Bharata in Videha occurs again and in 4. 4. 3 Hemacandra has an Airāvata in Videha.

*Incarnation as Vimāla (II-228)**Description of Kāmpīlya (II-14)*

Now in Jambūdvīpa there is a city Kāmpīlya, the ornament of Bharataśetra, like a piece of heaven that has fallen. Its shrines present the appearance at night of houses with shower-baths from the water dripping from moon-stone puppets. Golden pinnacles shine on the top floors of its houses, like golden lotuses always attached to the abode of Śrī. The row of various mansions and palaces shone like a picture of Vidhātṛ (Brahmā) creating the city of the gods.

His parents (I5-24)

Its king was Kṛtavarma,¹⁸⁴ like an adamant armor for those who, defeated by fate, had come for protection. The water of the Gaṅgā and his glory, delighting the earth on all sides as if in rivalry with each other, reached the ocean. He never turned away from petitioners, as well as enemies. He was always turned away from other men's wives, as well as from censure by others. In battle enemies could not endure the light of him who was the sun to the earth, as if they had emerged from darkness. Always the shadow of his feet, like the shade of a large banyan tree, was attended by kings who became hunchbacked from bowing.

He had a wife, Śyāmā, like night to the sun, the face-ornament of all the harem. She was like the Śrī of the family incarnate; like wifely fidelity embodied; like the chief divinity of beauty, grace, and charm in person. The queen walked slowly, slowly, always, like a marālī, as if her mind were occupied with meditation on her husband. As she had no equal among mortal women, so the divine Śrī or Śacī deserves her friendship. Wherever the mistress walked on the earth, there happiness followed always, like night followed by day.

¹⁸⁴ 15. With a play on his name. Varman means 'armor.'

Birth and birth-rites (25-36)

Now in the heaven Sahasrāra, King Padmasena's jīva completed its life of maximum duration. On the bright twelfth of Rādhā in the constellation (Uttara)bhādrapadā, it fell and descended into Queen Śyāmā's womb. Queen Śyāmā saw the fourteen great dreams indicating the birth of a Tīrthakara entering her mouth. When the time was complete, on the third day of the bright half of Māgha, the moon being in Uttarabhādrapadā, the planets being in exaltation, Lady Śyāmā bore a son easily, marked with a boar, gold colored, possessing the three kinds of knowledge.

The fifty-six Dikkumāris came from all sides and performed the birth-rites of the Master and Master's mother, like servants. Śakra came, took the Lord to Mt. Meru, set him on his lap, and sat down on the lion-throne on Atipāṇḍukambalā. The sixty-three Indras, Acyuta, et cetera, bathed in turn the thirteenth Jinendra with water from the tīrthas. Śakra set the Lord on Īsāna's lap and bathed him with water rising from the bulls' horns like cascades rising from mountain-peaks. Vāsava himself rubbed the Master, who was wet with bath-water, with a devadūṣya-cloth, like a jewel. He anointed the son of Śyāmā with gośīrṣa-sandal brought from Nandana which looked like clinging devadūṣya-cloth. After he had worshipped the Lord with varied wreaths, divine clothes, and ornaments, and had waved the light, Śakra recited a hymn of praise as follows:

Stuti (37-44)

“With delusion spreading on all sides like darkness, with Śaiva ascetics extremely angry like Rakṣasas; with Cārvākas¹³⁶ stealing the wealth of intelligence like robbers; with Brāhmins extremely clever in deceit like jackals; with Kaulācāryas wandering in a circle¹³⁶ like bears; with

¹³⁶ 38. Cf. I, pp. 36 ff.

¹³⁶ 39. Cf. MW, Brahmanism and Hinduism, p. 196.

other heretics sounding like owls; with wrong belief destroying the eye of discernment, like a person with magic powers; with ignorance of the true categories on all sides, for a long time the times have been like night, Lord of the World. Now dawn has been made to appear by you, a lord, a sun. Verily, the river of saṁsāra, flowing in depressed places, uncrossable, has been crossed by people, though depressed, by clinging to the path of your feet. I think the place of emancipation has been reached after a long time by persons capable of emancipation who have mounted the ladder of your teaching. After a long time you have appeared as a protector for us who have no protector, like a cloud to travelers burned by the heat of summer."

After praising the thirteenth Tīrthāṅkara in this way, Purandara went as he had come and deposited him at the side of Mistress Śyāmā. Śakra went to his own abode from the Master's and the other Indras to theirs from Meru, like ocean-travelers who have made a successful voyage.

Life before initiation (47-52)

King Kṛtavarman, delighted, celebrated his son's birth-festival, which gave delight to all, with great magnificence. Because his mother was brilliant (vimala) while he was in the womb, the father himself gave him the name Vimala. The Lord of the World, cared for by goddesses who had become nurses and amused by gods who had become his companions, grew up.

Sixty bows tall, the Master gradually attained youth, marked with a thousand and eight marks. Though feeling disgust with existence, at his father's importunity he married royal maidens—herbs for the disease of karma with pleasure as its fruit.

After passing fifteen lacs of years as prince, he ruled the earth at his father's command. For the father's command must be honored even by Arhats.

Initiation (53-68)

When thirty lacs of years had passed in the ruling of the earth, he considered the time of initiation to be a boat for crossing the ocean of existence. The Lokāntika-gods, Sārasvatas, et cetera, came and said to the Teacher of the World, "Found a congregation." For a year he gave beggars gifts according to their wishes with money brought by Jṛmbhaka, like a wish-granting tree on earth. At the end of the giving the Indras made Lord Vimala's initiation-consecration with water pure as his own mind. After putting on divine ornaments and garments and divine ointment, the Lord got into the palanquin Devadattā. Surrounded on all sides by gods, asuras, and kings, the Master went to the garden Sahasrāmra in the palanquin.

The Blessed Lord Vimala entered the garden whose rows of arbors of vines were occupied by the girl-gardeners afraid of the cold with the same joy as if they were houses; which had a mass of snow borne by the trees—mango, bakula, et cetera, as if practicing penance that would have wonderful beauty in the future; which had the pain from the cold warded off from the wanton couples from the city by fresh well-water and the shade of the banyan trees;¹³⁷ which had waves of moonlight in the form of smiles of the women from the city at the sight of the guñjā berries¹³⁸ heaped up by the monkeys suffering from cold; which was smiling, as it were, with blossoming lavalī and jasmine-buds. After descending from the palanquin and removing his ornaments, wearing a garment of devadūṣya placed on his shoulder, in the afternoon on the fourth

¹³⁷ 61. This is in accordance with an Indian proverb:

kūpodakam vaṭacchāyā śyāmā strī ceṣṭakālayam |

śítakāle bhaveduṣṇam uṣṇakāle ca śítalam | I S 1850

Well-water, the shade of a banyan tree, a brunette woman, a brick house are warm in cold weather and cool in hot weather.

¹³⁸ 62. The guñjā, the *Abrus precatorius*, has red berries. I am told there is a tradition that monkeys will heap these up with the idea that they give off heat.

day of the bright half of Māgha (the moon being) in his birth-constellation, observing a two-day fast, the Lord became a mendicant together with a thousand kings.

On the next day, Lord Vimala broke his fast with rice-pudding in the house of King Jaya in the city Dhānyakaṭa. The gods made the five divine things—rain of treasure, et cetera, and King Jaya made a jeweled platform where the Master had stood. Then the Supreme Lord set out from that place to wander elsewhere in mines, cities, et cetera, as an ordinary ascetic.

Narrative of Bhadra, Svayambhū, and Meraka (69–173)

Previous birth of Bhadra (69–73)

Now in this Jambūdvīpa in the East Videhas in the city Ānandakarī, there was a king, Nandisumitra. Though possessing eyes, he was endowed with sight by discernment; though possessing a large army, he always had a sword as companion. Disgusted with existence from birth, knowing that everything is transient, he supported the ancestral kingdom to preserve the succession.

One day, he abandoned the kingdom already abandoned in mind and became a mendicant under Ācārya Suvrata. Observing many private vows, practicing penance hard to perform, he fasted, died, and became a god in Anuttara.

Previous birth of Svayambhū (74–84)

In this same Jambūdvīpa in the city Śrāvastī, the ornament of Bharata, there was a king Dhanamitra. A king, named Bali, who had come as a guest because of friendship with King Dhanamitra, lived in the same city. One day King Dhanamitra, the strength of his intellect undiminished, played akṣadyūta with Bali with gama and cara.¹³⁹ They engaged in killing and checking each other's

¹³⁹ 76. Two moves in some game played with dice and men, probably similar to backgammon. See JAOS 66, pp. 260–262.

men like soldiers and developed the game like a violent battle. Longing with their whole souls to defeat each other, the kings bet their kingdoms. Whence do persons blind from gambling have any sense? Then King Dhanamitra lost his own kingdom and became in a moment a poor man's son, as it were, unlucky and solitary.¹⁴⁰ Wandering about without any money, unclean, wearing old clothes, like one possessed by demons, he was treated with contempt everywhere.

One day, as he wandered here and there, he saw the Rṣi Sudarśana and drank in his sermon like a sick man, who has been made to fast, drinking soup. Enlightened, he adopted mendicancy in his presence and observed it for a long time (but) remembered also his contemptuous treatment. He made the nidāna: "As a result of this penance may I be able to kill King Bali in another birth." With such a nidāna having been made, he died from fasting and was born as a god in Acyuta with a maximum life-period.

Bali's birth as the Pratiṣṭu Meraka (85-90)

In course of time, Bali adopted a yati's costume, died, and became a powerful god in heaven. He fell and became the son of King Samarakesarin by Queen Sundarī in Nandanapura in Bharataḥṣetra. His body had the luster of glossy antimony, his figure was sixty bows tall, with a life-duration of sixty lacs of years, possessing wonderful strength, he presented a fine appearance. Rich in splendor, he conquered half of Bharata up to Vaitāḍhya and became an ardhacakrabhṛt, the Pratiṣṭu named Meraka. Like a strong man compared with the wind, like a brilliant person compared with the sun, no king whatever was a rival of his in power. No one trespassed his command, as if he

¹⁴⁰ 79. I think ekāṅga certainly means 'solitary, alone,' though it is not cited with this meaning elsewhere. I believe it should have been so translated in 3. 7. 63.

were fate, but all took it on their heads like a tuft of hair tied up for protection.¹⁴¹

Birth of Bhadra (91-96)

Now in Bharataṣṭra in the city Dvārakā there was a king, Rudra, deep as the ocean. He had two wives, Suprabhā and Pṛthivī, like beauty and the earth in person, charming with a wealth of beauty and virtues. Nādisumitra's soul fell from Anuttaravimāna and descended into Queen Suprabhā's womb. Near the end of the night Queen Suprabhā, comfortably asleep, saw the four great dreams indicating the birth of a Halabhṛt. Then after nine months, seven and a half days, Suprabhā bore a son, not inferior to the moon in color. King Rudra gave him the name Bhadra and he gradually increased in size together with the auspicious fortune of his family.

Birth of Svayambhū (97-101)

Dhanamitra's soul fell from the heaven Acyuta and was generated in Queen Pṛthivī's womb like a lotus in a pool. Near dawn, comfortably asleep, she saw the seven great dreams, which indicate the birth of a Śārngabhṛt, enter her mouth. When the time was completed, she bore a son with a dark body, very shining, like the ground of Mt. Vaiḍūra bearing cat's-eye. King Rudra, delighted, gave him the name Svayambhū at a great festival. Cared for constantly by five nurses he thrived, like the blameless penance of an ascetic thriving from the five kinds of carefulness.¹⁴²

Bhadra and Svayambhū, fair and dark, like the streams of the Gaṅgā and Yamunā, were always joined by affection. Princes could not endure their kicks, since even mountains were destroyed by their feet like bludgeons. Wearing dark blue and yellow garments, with palm tree-

¹⁴¹ 90. See I, n. 295.

¹⁴² 101. See I, n. 37.

and garuḍa-banners, when moving even in play, they made the earth turn. Practice in all weapons and study of all sciences, as well as their youth, made especial wealth of strength and intelligence.

Quarrel with Meraka (106-167)

One day, when they were playing in the city's environs, they saw a camp established with guards, with many elephants, horses, and much treasure. The minister's son, questioned by Lāṅgalin, "Who sent this here, a friend or enemy?" replied, "These presents are sent as tribute to Ardhaçakrin Meraka by King Śāśisaumya from a desire to live." Angered at hearing that, Śārngapaṇi said, "Why shall tribute go to him while we look on? Who is this wretched Meraka who takes tribute in this way from kings when we are present? His valor must be seen. Snatch all this away, take it by your own strength," he instructed his soldiers, raising his hand. His soldiers beat Śāśisaumya's soldiers, like fruit-trees, with clubs, hammers, staves, et cetera. Attacked by them unexpectedly hostile, like people asleep by night-attacks, they saved their lives and disappeared like crows. Afterwards Śārngapaṇi took everything, horses, elephants, et cetera. To take an enemy's property by force is a characteristic of warriors.

Śāśisaumya's soldiers, breathing hard (with indignation), related to Ardhaçakrin Meraka that they had taken the property. When he heard that, Meraka, very angry like Yama, unrestrained, said in council with a terrible frown: "Like a kick from a donkey, excited by food, on an elephant, like the beating of a householder's wife by a plowman, like a slap from a frog on a snake, the son of Rudra, devoid of sense, has done this for his own death. Just as the appearance of wings in ants¹⁴⁸ is the cause of death, so a distracted mind in men leads to an adverse fate. I will kill him taking my presents like a thief, a new

¹⁴⁸ 119. They die after the nuptial flight. See I, n. 85.

enemy who has arisen, together with his father and brother."

Then one minister said: "They did this from ignorance. You have been served for a long time by King Rudra. Do not be angry. I think this will not be approved by King Rudra. He is desirous of gaining your favor as master. 'Who would fall into the first anger of the master or into the stream of a river?' so King Rudra now hesitates from fear. Be gracious, Your Majesty. Instruct me. Bestow fearlessness on him. I shall bring an extraordinary gift from him."

Meraka agreed and he went quickly to Dvārakā and spoke to Rudra in company with Bhadra and Svayambhū: "What is this that your sons have done through ignorance, O king? Surely even the master's dog is not killed with shame to his face.¹⁴⁴ So hand over everything. There will be no fault of yours. Ignorance alone will hide the fault of your sons."

Then Svayambhū said: "You, noble-minded, have spoken well to my father from devotion to your master, because of your noble nature. Consider resolutely, 'How much has been seized from him?' We shall seize the whole earth. For this earth is to be enjoyed by heroes. Who will endure in battle the strength of arm of the noble Balabhadra and myself like that of Kṛtānta angered? After killing him alone, I shall enjoy half of Bharata myself. What is the use of many other beaten kings like ants? He took half of Bharata by strength of arm, not by inheritance. Let it be mine by that law. There are stronger than the strong."

The minister, astonished, terrified, and embarrassed by this speech, went quickly to Meraka and related the facts. Angered like a rutting elephant by his speech hard to hear, Meraka set out, shaking the earth with his masses of soldiers. Now Svayambhū, accompanied by Rudra

¹⁴⁴ 126. I.e., he would 'lose face.'

and Bhadra, set out from the city Dvārakā like a lion from a cave. Disturbing the people, Rudra and Meraka, terrifying as Rāhu and Saturn,¹⁴⁶ gradually came together at one point. A battle between the two armies took place, which made the sky terrifying from fire from blows of the weapons, cruel as the fire at the end of the world. Svayambhū blew Pāñcajanya himself with a loud noise resembling a charm for the destruction of all enemies. Meraka's soldiers trembled at Pāñcajanya's sound. Elephants do not linger when they have heard the lion's roar. Meraka made his own soldiers stand still, like cocks, mounted his chariot himself, and rushed against Svayambhū. Saying to each other, "Why should the armies fight uselessly?" carrying only bows, they twanged the bows. Making a wedding-pavilion for the Śrī of victory, as it were, they both rained water in the form of arrows which hid the sun. They warded off each other's shower of arrows with a shower of arrows, like a fire by a fire, like poison by poison. The two appeared terrifying like two suns that had arisen with thousands of arrow-rays streaming forth. Both their hands, as they came and went between the quiver and bow, could not be seen (from speed), and were visible only from the gleam of their rings. The hands of both, quick-handed, falling now on the quiver, now on the bow-string, shone as if they had two forms. When he realized that the enemy was not to be conquered by arrows, Meraka rained weapons, clubs, etc., like mountain-peaks raised up by the wind at the end of the world. Svayambhū soon destroyed them by counter-weapons, like a poison-eyed snake¹⁴⁶ by terrifying flames from its eyes.

Wishing to conquer the enemy in battle, Meraka recalled the cakra, and it fell into his hand like a falcon into that of a hunter. Then Meraka said to Svayambhū, "You have been made into a soldier only by myself fighting

¹⁴⁵ 136. See I, n. 136.

¹⁴⁶ 148. I.e., a Nāga.

for amusement. I will cut off your head. Go! Go now, villain! What shame is there to crows and robbers running away?"

Svayambhū said, "If such fighting is for amusement, then your fighting in anger must be seen. For I came for that. If heroes taking away enemies' wealth are robbers, then you are the first robber. Who gave it to you? If any running away is to be done after you have thrown the cakra, now you do the running. What shame is there to crows and robbers running away? Throw the cakra! Throw it! Let its strength be seen, so you, dying, will feel no regret."

So addressed, Meraka whirled the cakra terrifying with flames, like another Mars, in the air and hurled it at the enemy. It landed with a hard blow on Śārngapaṇi's breast, like a cymbal on a cymbal. Dazed by a blow from the tip of the hub, Svayambhū fell on the floor of his chariot, his eyes tremulous like an intoxicated man's. Muśalin, devoted to his brother, with tears in his eyes, supported him on his lap, saying, "Breathe, breathe, dear brother." Sprinkled by his brother's tears, Śārngabhṛt regained consciousness and stood up, saying to the enemy, "Wait! Wait!" After getting up and taking the cakra, like the wheel of fortune of enemies, Hari, watched with wide-open eyes by his men, said to Meraka, "This is your entire wealth of weapons and this is your duration of life. It has gone today, as you looked on, like the head-jewel of a snake.¹⁴⁷ By what support do you remain? Go! Go, now! Svayambhū does not kill enemies fleeing from battle."

Meraka said, "Throw it. Do you also see its strength. How could one who did not become the wife of the lord, become the wife of a petty lord?"

¹⁴⁷ 162. Crooke (p. 390) says that if any one obtains the snake-jewel, the snake dies. On the other hand, in Ceylon it is believed that misfortune follows the killing of the snake to obtain it, according to Hardy, *Eastern Monachism*, p. 316.

So addressed, Śārṅgabhr̥t whirled the cakra, threw it, and easily cut off the lotus-head of Meraka. A rain of flowers fell from the sky on Svayambhū and likewise Meraka's torso fell on the ground. The kings who were adherents of Meraka at once resorted to Svayambhū. There was the same procession of the friends of the bridegroom, but the groom was the other one.¹⁴⁸

Then keeping on his right the cakra, which was victorious over the circle of the quarters,¹⁴⁹ he conquered the southern half of Bharata. Svayambhū, the abode of the Śrī of Victory, returned from the expedition of conquest, sporting at will with the Śrī of half of Bharata like a new wife. As he went along the road in the Magadhas, Śārṅgapaṇi saw a rock being lifted by a crore of men, like a concave cover of the earth. Adhokṣaja lifted it with his left arm easily, like the lord of serpents (Śeṣanāga) supporting the earth. After depositing the rock right there, instilling wonder in the powerful, Hari went in a few days to the city Dvāravatī. There Svayambhū's installation as ardhaçakrin was held by Rudra, Bhadra, and other kings with a festival.

Vimala's omniscience (174-177)

Now, after Lord Vimala had wandered two years as an ordinary ascetic, he came to the initiation-garden Sahasrāmṛavana. At the foot of a jambū tree, the Lord's destructive-karmas broke when he had ascended the ladder of destruction from the eighth guṇasthāna. The Lord's omniscience arose on the sixth day of the bright half of Pauṣa in the constellation Uttarabhādrapadā from a two-day fast. The Lord delivered a sermon in a divine

¹⁴⁸ 167. Svayambhū instead of Meraka, whose friends they were originally.

¹⁴⁹ 168. In the expeditions of conquest of the cakravartins, the cakra preceded them in the air.

samavasaraṇa. There were fifty-seven gaṇabhṛts, Mandara, et cetera.

Śāsanadevatās (178–181)

In that congregation arose a Yakṣa named Śaṇmukha, with a peacock for a vehicle, white, his right hands holding a fruit, cakra, arrow, sword, noose, and rosary; his left hands holding an ichneumon, cakra, bow, shield, and cloth, and one hand in the abhayada-position, the Lord's messenger-deity. Likewise originated, Veditā, her color equal to that of yellow orpiment, seated on a lotus, her right hands holding an arrow and a noose, her left ones a bow and a serpent, became a messenger-deity of Śrī Vimala.

Samavasaraṇa (182–191)

Then with these two always in close attendance the Teacher of the World, wandering from that place came to the environs of Dvāravatī. Then the gods, Śakra, and others, made a samavasaraṇa with an aśoka seven hundred and twenty bows high. The Blessed One entered it by the east door and circumambulated the caitya-tree three times, observing the custom of the Arhats. Saying, "Homage to the congregation," the thirteenth Dharma-cakrin adorned the lion-throne, facing the east. The monks, nuns, gods, goddesses, women, and men entered by the proper doors and occupied the proper places.

Then royal agents went in haste to Dvārakā and reported to Śārṅgapāṇi that the Master had come to the samavasaraṇa. Svayambhū, delighted, gave twelve and a half crores of silver as a gratuity to the men who announced the Master's approach. Svayambhū went hurriedly to the samavasaraṇa—the sole cause of good fortune (bhadra)—with Bhadra, and entered. After circumambulating and bowing to the Supreme Lord, Svayambhū and Bhadra sat down behind Śakra. After bowing again to the Jina, their hands folded together submissively, Vajrabhṛt, Śārṅgabhṛt, and Bala began a hymn of praise:

Stuti (192-199)

“O god, today at the sight of you people's pain arising from existence has disappeared like dirt from the earth from the rain of the rainy season. This day, the cause of the sight of you, on which we, stained by karma, shall become clean, is blessed, Master. Our eyes, which attained the sight of you, attained the kingship of all parts of the body and at once purified our souls. The ground of Bharatakṣetra, purified by contact with your feet, is conducive to destruction of evil. How much more the sight of you! The sight of you, Lord, to wrong-believers like owls is the source of humiliation to the sun by the light of omniscience. Today, O god, creatures' bonds of karma are broken, their bodies swelling from drinking the nectar of your sight. May the dust from your feet, capable of producing the polishing of the mirror of discernment, resembling the seeds of the tree of good fortune, protect. O Master, may the words of your teaching, like a mouthful of nectar, be for the welfare of us who are buried in the desert of saṃsāra.”

After this hymn of praise, Śakra, Upendra, and Bala became silent, and Vimāla Svāmin began a brilliant sermon.

Sermon on enlightenment (201-213)

“The state of being a movable soul or an animal is produced from the immovable state¹⁵⁰ with difficulty by a creature's merit which has the form of involuntary destruction of karma.¹⁵¹ A human birth, an Āryan country, good family, sharpness of all the senses, and (long)-life are attained with difficulty because of slight karma. Though faith, a teacher, and desire to hear have been attained by merit, the jewel of enlightenment, which has the form of confidence in the Principles, is very hard to get. To be a

¹⁵⁰ 201. See I, pp. 19 ff and n. 29.

¹⁵¹ 201. Nirjarā may be either akāma, ‘involuntary,’ or kāma^o, ‘voluntary.’

king or cakrabhṛt or an Indra is not hard to attain; but enlightenment by the teaching of the Jinas is very hard to attain. All the states ¹⁵² have been attained formerly by all souls endless times; enlightenment certainly has not been attained because of the sight of wandering through births. When infinite modifications of matter of all creatures of whose time in material existence less than half remains have taken place here, when the remainder of all karmas has a duration within a crore of crores (of sāgaras), some gain the best enlightenment by splitting the knot of karma.¹⁵³ Others, though having reached the border of the knot by means of the yathāpravṛttikaraṇa,¹⁵⁴ stop there and wander through another birth.

Listening to evil teachings, association with wrong-believers, wrong knowledge from memory, practice of negligence—these are enemies of enlightenment. Even though the acquisition of right-conduct is said to be difficult, nevertheless it bears fruit in the attainment of enlightenment. Otherwise, it is fruitless. Even souls incapable of emancipation who have attained right-conduct are born up to (and including) the Graiveyakas. Without enlightenment they do not attain emancipation. If the jewel of enlightenment has not been attained, a cakravartin is like a poor man. A poor man who has attained the jewel of enlightenment is superior to him. Souls who have attained enlightenment are not attached to any birth. Free from self-interest they attain only the road to emancipation, unhindered.”

After hearing the Lord's sermon people in general became mendicants, Svayambhū adopted right-belief and Śīrabhṛt laymanship. The Lord completed his sermon at the end of the first division of the day. Then in the same way the chief of the gaṇabhṛts, Mandara, delivered one.

¹⁵² 205. I.e., modifications of karma.

¹⁵³ 206. See I, p. 203 and n. 255.

¹⁵⁴ 208. See I, n. 255.

He finished his sermon at the end of the second division of the day. Śakra, Upendra, Bhadra, and others went to their respective abodes.

Then Vimala Svāmin wandered from that place through cities, villages, mines, towns accessible both by land and sea, et cetera, from a desire to benefit the people.

Congregation (218–223)

Sixty-eight thousand noble ascetics, one hundred thousand and eight hundred nuns, eleven hundred who knew the fourteen purvas, forty-eight hundred who possessed clairvoyant knowledge, fifty-five hundred who had mind-reading knowledge, an equal number of the omniscient, nine thousand who had the art of transformation, thirty-two hundred who were able to dispute, two hundred and eight thousand laymen, and four hundred and thirty thousand laywomen, formed the Lord's retinue as he wandered over the earth for fifteen lacs of years—less two years—from the time of his omniscience.

Emancipation (224–228)

Knowing that his nirvāṇa was near, the Lord went to Mt. Sammeta with six thousand monks and began a fast. At the end of a month, on the seventh day of the black half of Śuci, the moon being in Pauṣṇa, the Master and the monks went to the imperishable abode. The gods, Puruhūta and others, came from everywhere and held the nirvāṇa-festival of the Lord and the monks. The Lord passed fifteen lacs of years as prince, thirty as king and fifteen in the vow; so his total age was sixty lacs of years. There was an interval of thirty sāgaras between the nirvāṇas of Śrī Vāsupūjya and of Vimala Svāmin.

Death of Svayambhū (229–232)

What cruel acts did Svayambhū not commit, his discernment destroyed by great pride in his power? After

completing his life of sixty lacs of years, he went to the sixth hell because of these acts. Svayambhū passed twelve thousand years as prince, the same as governor, ninety years in the expedition of conquest, fifty-nine lacs, seventy-five thousand, nine hundred and ten years as king (ardha-cakrin).

Death of Bhadra (233)

Bhadra, disgusted with existence from grief at his brother's death, took the vow under Muni Municandra. After he had spent sixty-five lacs of years in life, he died, and attained the highest abode (mokṣa).

CHAPTER IV

ANANTANĀTHACARITRA

May Ananta Svāmin, possessing the four infinities of Siddhas,¹⁵⁶ giving infinite bliss to creatures here, like emancipation, protect you.

Holy Lord Ananta's life, which is like a boat for crossing the boundless ocean of worldly existence, is herewith related.

Incarnation as Padmaratha (3-11)

Now there is a very important city Ariṣṭā in the province Airāvata¹⁵⁶ in East Videha in Dhātakikhaṇḍadvīpa. In it there was a king, Padmaratha, who had great chariots, the sole mountain for the stumbling of the array of chariots of enemy-charioteers. After conquering all his enemies and subduing the whole earth, he did not care a straw for it, eager for subduing the Śrī of emancipation. He experienced the pastimes of strolling in gardens, water-sports in pools, attending sweet concerts by musicians, watching different gaits in his draft-animals, elephants, horses, et cetera, witnessing entertainment-festivals such as that of spring and Kaumudī, dramatic festivals with the ten kinds of drama,¹⁵⁷ nāṭaka, et cetera, the dwelling in houses which were the counterparts of heavenly palaces, and the wearing of varied garments, decorations, ointments, and ornaments not from desire but from following the way of the people. After passing

¹⁵⁶ 1. See I, n. 419.

¹⁵⁶ 3. See above, n. 133.

¹⁵⁷ 8. These are treated in so many places it is hardly necessary to quote. Hem. himself enumerates them in Abhi. 2. 198. See also Daśarūpa, Book III; Sāhityadarpaṇa, Chap. VI; Nāṭyadarpaṇa, Chap. 2; Pratāparudrayaśobhabhūṣhaṇa, pp. 100 ff.

some time in this way, he, discerning, took initiation at the feet of the teacher Cīttarakṣa. He accumulated body-making karma of a Tīrthakṛt by means of the sthānas, devotion to the Arhats, et cetera, and after death he became a god in (the palace) Puṣpottara in Prāṇata.

Incarnation as Ananta (12-303)

Now in Jambūdvīpa in the southern half of Bharata there is a capital city Ayodhyā, the ground of the mountain of the Ikṣvāku-family. It shone with a circular moat with shining clear water like a superior woman wreathed and dressed for love. The houses had good exits and entrances, good joinings,¹⁵⁸ had money (plot), good floors (parts), like plays. On the top stories of its houses shine golden lattices, like crowns joined to the house-Lakṣmī, one by one. The wind, carrying the fragrance of flowers used in the worship of the Arhats in its shrines, is like an errhine of nectar for the destruction of the people's heat.

His parents (17-25)

Its king was Siṅhasena, chief of man-lions, with remarkable strength like a lion. Kings offered him service from a desire for their own happiness, like service to a supreme god from devotion. Chief of the virtuous, he delighted the world with his various blameless virtues, like the moon with its white rays. Expert in what was suitable, he supported love, wealth, and dharma, each with its share, like princes who had come for service.

His wife, the dwelling-place of dharma, was named Suyaśas, with abundant glory from her own good conduct. She was the sole purifier of the family of her mother, father, and father-in-law, like the Mandākinī of the three worlds. The moon was a likeness of her face; a lotus was a younger brother of her eyes; a conch a picture of her neck; a lotus-tendril a friend of her arms; a pitcher a

¹⁵⁸ 14. See Daśarūpa I. 34 for the dramatic 'junctures.'

brother of her breasts; a cave a son of her navel; the sandy beach of a river an imitation of her hips; a plantain a younger sister of her thighs; a lotus a pupil of her feet. Indeed, what part of her, beautiful in body, was not remarkable?

Birth and birth-rites (26-36)

Now in the heaven Prāṇata the soul of Padmaratha, immersed in bliss, passed its life of maximum duration. On the seventh day of the dark half of Śrāvaṇa, the moon being in Revatī, it fell and descended into the womb of Queen Suyāśas. Comfortably asleep, during the last of the night, the Queen saw the fourteen great dreams, elephant, et cetera, which indicate an Arhat's birth. On the thirteenth day of the dark half of Rādha in the constellation Pausṇa, Lady Suyāśas bore a son, marked with a hawk, gold color. Subsequently the fifty-six Dikkumārīs came at once from the Rucakas and performed the Arhat's birth-rites. The Lord of Saudharma-heaven came there, bowed, took the Lord and went to the peak of Mt. Meru through the air. Vāsava sat down on the lion-throne on the rock Atipāṇḍukambalā, with the Lord held on his lap.

Then the sixty-three Indras, beginning with Acyuta, bathed the Lord in turn with water brought from the tirthas. Śakra placed the Lord, who was very strong, on Īśāna's lap, as if from very great fatigue from carrying his weight. Vāsava bathed the Supreme Lord with water rising from the horns of four large bulls created from crystal. After rubbing the Lord with a cloth of devadūṣya, anointing him, worshipping him, waving the light, the Indra of Saudharma praised him:

Stuti (37-44)

"Anointing with gośīrṣa-sandal is not hard to attain by those covered with dust from falling on the ground before you. They, by whom a single flower is placed

on your head with devotion, always go with their heads covered with umbrellas.¹⁵⁹ The ones who put ointment on your body even one time doubtless become wearers of garments of devadūṣya. The creeper-like arms of goddesses flutter about the necks of the ones who put wreaths of flowers on your neck even once. Whoever describe a single time your spotless virtues, they are heralded in song by goddesses as superior to the people. Whoever dance before you with devotion with skill in beautiful steps, for them a seat on the shoulder of the elephant Airāvaṇa is not hard to obtain. Whoever meditate on you, the supreme spirit, O god, day and night, having become like you, always reach a state of being meditated on by the people. By your favor may I always have the prerogative of making the bath, anointing, decoration, ornaments, et cetera, for you.”

After this hymn of praise, Śakra took the Jina, went and deposited him at the side of Queen Suyāśas according to custom. Śakra and the other Indras held an eight-day festival to the images of the eternal Arhats in Nandīśvara and went again to their own abodes.

Life before initiation (47-51)

Then the name Anantajit was given to the Supreme Lord, because infinite armies of his enemies had been conquered by his father while he was in the womb. Sucking nectar from his own thumb, like a yogi the nectar of meditation, instead of nursing, the Supreme Lord gradually grew up. The Lord gradually passed childhood, like the moon, and gradually attained youth, fifty bows tall.

Making a decision with the idea of abandoning it (later), like a traveler seeking a refuge, Anantanātha married at his father's command. When seven and a half lacs of years had passed, the Master assumed the burden of the kingdom to please his father.

¹⁵⁹ 38. A sign of distinction.

Initiation (52-68)

When he had directed the earth for fifteen lacs of years, the son of Siṃhasena carried the thought of initiation in his mind. The Laukāntika-gods, Sārasvatas, et cetera, from Brahmāloka, said to the Supreme Lord, "Found a congregation." The Lord gave gifts for a year with money supplied by the Jṛmbhaka-gods sent by Kubera at Jṛmbhabhid's command. At the end of the giving, gods, asuras, and kings held the initiation-ceremony of the Lord who wished the end of births. Then the Lord of the World put on various decorations, garments, and wreaths, and got into the best palanquin named Sāgaradattā. His umbrella, chauris, and fan being carried by Śakra, et cetera, the Lord went to the garden Sahasrāmraṇa in the palanquin.

The Lord of the World, eager, entered the grove, like the mind of the world, which was filled repeatedly by women from the city occupied with swinging in swings, like Khecarīs coming and going at that time; which was covered with aśokas reddish with new blossoms, with hair in the form of agitated bees, moving to and fro as if drunk with wine; charming with mango-trees which removed the wealth of fatigue from townswomen fatigued by play, carrying fans, as it were, in the form of erect shoots; beautiful with karnikāras like earrings of the approaching Śrī of Spring, with mountain-ebony trees¹⁶⁰ like golden tilakas; with 'welcome' pronounced, as it were, by the cuckoos calling down.

Then, supported on his arm by Biḍaujas, the Lord descended from Sāgaradattā and removed ornaments, et cetera. On the fourteenth day of the black half of Rādhā, in Revatī, in the afternoon, observing a two-day fast, the Master adopted mendicancy with a thousand kings. After paying homage to the Master, all the gods, Puruhūta, et

¹⁶⁰ 61. Kāñcanāra, apparently Bauhinia tomentosa, rather than the B. Variegata of the Lexs., as B. tomentosa has yellow flowers.

cetera, went at once to their respective abodes, like persons who had finished their tasks. On the next day the fourteenth Arhat broke his fast with rice-pudding in the house of Vijaya in Vardhamānapura. The five divine things, the rain of treasure, et cetera, were made there by the gods, and Vijaya made a jeweled platform over the Lord's footprints. The Supreme Lord, an ordinary ascetic (chadmastha), though free from deceit (apacchadma), set out to wander from that place, enduring trials.

Narrative of Suprabha, Puruṣottama, and Madhu (69-195)

Previous birth of Suprabha as Mahābala (69-74)

Now in Jambūdvīpa in East Videha there is a fair city, Nandapurī, the birth-place of great joy. Its king was Mahābala, who gave sorrow to his enemies' wives, the ornament to the garden of his family, like an aśoka. Noble-minded, he felt disgust with worldly existence, like a clever city-man disgusted with living in a village. He went to Rṣi Vṛṣabha's lotus-feet, pulled out his hair in five handfuls, and adopted good conduct. After cherishing good conduct like a garden bearing much fruit, he died, and became a chief-god in Sahasrāra.

Previous birth of Puruṣottama as Samudradatta (75-91)

Now in Bharataḥṣetra in Jambūdvīpa there is a city Kauśāmbī, equal to Purandara's city. Its king was Samudradatta, who had put a seal on his enemies' splendor, deep as the ocean. He had a wife, Nandā, moonlight for the delight of the eye, destroying the pride of goddesses in their beauty by her beauty.

Caṇḍaśāsana, King of Malaya, a friend of the king, like the wind of Malaya of spring, came there. Samudradatta entertained him and his retinue cordially in his house with great affection, like a brother. Then he saw the gazelle-eyed Nandā, giving delight to the eyes, the wife of Samudradatta like Jāhnavī of the ocean. His limbs

transfixed, as if nailed by the unbearable arrows of Love; perspiring as if from the strong heat of the fire of separation; with affection sprouting on his body from horripilation, as it were; his voice broken, as if devoured by a planet, by her physical merits; his body trembling as if eager for her embrace; colorless from sorrow at not obtaining her; his eyes stolen by tears as if he were blind from love; resorting to fainting as if to bring death because of not winning her; what condition of love did Caṇḍaśāsana not attain when he had seen Nandā, fair in body and limbs, at that time?

He lived in the house provided by Samudradatta, but at night he did not sleep, his mind distracted, suffering from love like a disease. Meditating day after day on devices for obtaining Nandā, he passed the time, an enemy disguised as a friend.

One day, as Samudradatta was trustful, he abducted Nandā, like a kite seizing a necklace,¹⁶¹ and went away quickly. Unable to recover her, who had been abducted by a powerful and deceitful man like a Rakṣas, Samudradatta attained extreme disgust with existence. Suffering from the disgrace like an arrow in his heart, he took initiation under Muni Śreyāṅsa. He practiced very severe penance and made the nidāna, "As a result of this penance, may I kill Nandā's abductor." He limited the fruit of his penance by that nidāna and, when he died according to destiny, became a god in Sahasrāra.

Birth of Caṇḍaśāsana as the Prativāsudeva Madhu (92-100)

In course of time Caṇḍaśāsana died and wandered in many birth-nuclei present in the whirlpool of the ocean of existence. He became the son, named Madhu, of King Vilāsa by his wife Guṇavatī in the city Pṛthvī in this Bharata. With a life-period of thirty lacs of years, the

¹⁶¹ 87. The depredations of kites and other similar birds constitute a positive nuisance in India.

color of a tāpiccha-blossom,¹⁶² fifty bows tall, he looked like a living mountain. Long-armed, he looked like a sky-elephant with two trunks, like a living mountain-plateau beautiful with the slope of his broad chest. When he walked even gently, the earth, bearing his weight, sank like a hole filled with straw. When he had heard stories of the fighting of former kings, he grieved over his own strength of arm, because he had not found a rival. After conquering the three-part half of Bharatavarṣa as easily as a village, he wrote his name on the moon,¹⁶³ having unequalled strength. His circle of enemies subdued by the cakra, he became the fourth Pratyardhacakrin, equal to Śakra in power, a sun among men.

He had a full brother also, Kaiṭabha, a winnowing-fan among the enemies' soldiers pounded by the immense mallet of his arm, handsome from the enjoyment of his enemies' Śrī.

Birth of Suprabha (101-106)

At that time in Dvārakā, there was a king, Soma, equal to the sun and moon in his qualities. He had two wives—one, Sudarśanā, whose appearance was charming; the other, Sītā, whose face was equal to the moon. Now the god, King Mahābala, fell from Sahasrāra and entered Queen Sudarśanā's womb. Then Queen Sudarśanā saw the four great dreams indicating the birth of a Śirabhṛt in the last part of the night. When nine months, seven and a half days had passed, Queen Sudarśanā bore a son, the color of the moon. King Soma gave him the name Suprabha with a very great festival, satisfying the throng of beggars.

Birth of Puruṣottama (107-110)

In the course of time Samudradatta's soul fell from Sahasrāra, his life completed, and descended into Sītā's

¹⁶² 94. The same as tamāla. See App. I. The color meant here is black, or very dark.

¹⁶³ 98. An expression indicating wide-spread glory.

womb. Then while she was asleep during the last of the night, she saw the seven great dreams indicating the birth of a Śārṅabhṛt entering her mouth. When the time was completed she bore a son, the shining color of sapphire, marked with all the marks. On an auspicious day, the father gave the appropriate name, Puruṣottama, to the fourth Śārṅabhṛt.

Their childhood (III-II5)

Wearing blue and yellow garments, with palm tree- and garuḍa-banners, long-armed, companions from affection, they looked like twins. By means of a teacher, they grasped all the arts. This is the power of former births of such noble persons. Other soldiers could not endure even a playful blow from them. An elephant kills just by touch, a serpent just by smelling.¹⁶⁴ They, resembling the wind in strength, gradually attained youth, like the pleasure-grove of Śris, purifying the body. The jewels, which produce victory, were given by the gods to the men-jewels: the plough, et cetera, to the elder; Śārṅga, et cetera, to the younger.¹⁶⁵

When he had seen Bala and Hari exceedingly strong, Nārada, eager for strife, jumped up and went to the house of Madhu, the Prativiṣṇu. Knowing what was fitting, Madhu received him respectfully, bowed and said to him: "Welcome, great muni. By good fortune you have come within my sight. All the kings in this half of Bharata are my servants and also the gods—the lords of Māgadha, Varadāman, and Prabhāsa. Tell fearlessly what your purpose is, with reference to any object or any place here, that I may grant it, Nārada."

Nārada said: "I came here for amusement. I have no motive concerning any object or place. You are vainly

¹⁶⁴ 113. Nāgas are supposed to have poisonous breath. Crooke, p. 387; Indian Serpent Lore, p. 15 et passim.

¹⁶⁵ 115. Śārṅga was the name of Vāsudeva's bow. See above, p. 44.

commended as 'Lord of half of Bharata.' Every one talks like a panegyrist. Is there a truthful person anywhere? On the contrary, an intelligent man must be ashamed at being praised by beggars from avariciousness and certainly must not believe them. Among the strong even there are the most strong, and the most great among the great. In this world the earth is seen to have many jewels."

Madhu, with inner rage like the *śamī*¹⁶⁶ with fire inside, at once biting his lip, said to Nārada: "What river, pray, in this half of Bharata is greater than the Gaṅgā, what mountain is greater than Vaitāḍhya, and who more powerful than I? Name him whom you think more powerful than I, that I may show you his strength instantly, like a *śarabha* that of a young elephant. Have you been insulted by some one, drunk or crazy, whose slaughter you wish to cause today under the pretext of praise, Brāhman?"

Then Nārada said, "I do not go near drunk or crazy men. How, pray, could they have insulted me? You said today in your council, 'I am lord of half of Bharata.' Do not say that again. For it is laughable. O king, have you never heard, even by hearsay from the people, of the two sons, Suprabha and Puruṣottama, of Soma in Dvārakā? Very strong, long-armed, full of affection for each other, hard to endure, like wind and fire incarnate, with one arm they lift up the earth with oceans and mountains, like Śakra and Īśāna descended here from heaven from curiosity. While Bharata is occupied by them, like a forest by a lion, why do you trumpet from ignorance, like an elephant blind from rutting?"

Both of his eyes red from anger, as if he wished a battle instantly, grinding teeth against teeth, King Madhu said: "If what you said is true, then Yama is invited by me to play at will today, as well as you to see a battle.

¹⁶⁶ 124. One of the two trees used to kindle the sacred fire.

Look! As a surety of battle, I shall make the kingdom of Dvārakā bereft of Soma, bereft of Suprabha, bereft of Puruṣottama.”

Dismissing Muni Nārada with these words, he sent a messenger with secret instructions to Soma and Soma's sons. He, powerful—for messengers, though powerless, become powerful by their masters' power—went quickly to Soma and his sons and said:

“The destroyer of the pride of the proud, gentle to the well-behaved, victorious by the cruel strength of his arm, rich in warrior-practices, his lotus-feet attended by haṅsa-kings sprung from noble families in the southern half of Bharata, like slaves; taking tribute also from the Vaitāḍhya-kings of the southern row on Vaitāḍhya; with cruel commands like another Ākhaṇḍala, Ardhaçakradhara Madhu, spring to the garden of half of Bharata, sends me to give you orders. So listen, O king. ‘We know that you have shown devotion in the past. We hear from people that you have now changed because of the power of your sons. If you are the same as before and there is no change, send tribute to the master, including the key of the treasury.’¹⁶⁷ By the lord's favor everything will be yours again. The water that the sun takes up, it gives back to the earth.¹⁶⁸ By his disfavor your wealth, even what is in existence, will go. For when the master is angry, wealth does not remain, as if from fear. If the master is opposed, how will you have wife, children, friends, et cetera, and life, to say nothing of wealth? After executing the master's command, rule your country according to custom. Let the words of your slanderers, resembling dogs, prove false.”

Then Puruṣottama said harshly from rising anger: “Because you are a messenger, you may not be killed. For that reason you said this, contemptible creature! Are you crazy, or drunk, or careless, or have you the

¹⁶⁷ 144. Maryādikṛtya kuñçikām (?). See App. I.

¹⁶⁸ 145. See I, n. 171.

mind of a Piśāca that you say such a thing, and is your master (the same) that he has such a thing said? Just as a child plays the part of a king at will in childish plays, so he, himself, deluded, plays the part of master. When was he, arrogant, endowed by us with lordship? If desire is measured by speech, why does he not become Indra? He, ignorant, has attacked me now with great royal power. Doubtless he will die like a fish (cast) on a bank by the tide. Go! Bring to battle your master who seeks tribute. I shall take by force his wealth like a slave, together with his life."

Battle between Puruṣottama and Madhu (155-191)

Thus addressed by Puruṣottama, he went away angry and related the whole speech, though hard to tell, to Madhu. Madhu was enraged just from hearing Śārṅgin's speech, like a śarabha by thunder. He had the battle-drum beaten which had a terrifying sound, heard by the Khecaris who had covered their ears from fear. Surrounded by crowned kings, by very strong warriors, by generals, ministers, and other vassals, by soldiers bold in battle like other forms of himself, he set out like a god with a magic form. He disregarded evil omens and bad signs, proud of his arm, and went quickly to the boundary, as if drawn by the snares of death. Like Yama¹⁶⁹ Śārṅgin came there at that time, attended by Soma, Suprabha, generals, and soldiers. Soldiers of both sides quickly approached the camels, impetuously took their armor, and twanged their bows. Suddenly a multitude (of arrows) flew up, causing destruction like a family of Rakṣases in the sky, eager to drink blood.

¹⁶⁹ 161. Pārāpatapaṇin. This is a surmise, as I can find no other occurrence of the word. The dove is a messenger of Nirṛti or Yama in the Vedas (Crooke, p. 373 and Macdonell-Keith I. 137). I believe that is the point here. However, Muni Jayantavijayaji thinks the word means 'hawk,' which would be logical for the compound; but I think a comparison with Death is better here.

The best elephants, urged by their drivers, retreating and advancing, fought with a four-tusk fight. In one bucket a lance, in the other a hammer, carrying swords in their hands, the cavalry hurried their horses. The chariots came together, like the separate banks of the Sindhu, deafening the world by a terrible noise. The infantry, powerful heroes, made their shields clash, striking against each other, and fought sword against sword. Instantly Viṣṇu's army was broken by Madhu's, like a tree-trunk by a cruel calamitous wind. Then the charioteer Hari, accompanied by the charioteer Balabhadra, blew Pāñcajanya like an unfavorable portent for enemies. At Pāñcajanya's sound, some of Madhu's soldiers trembled, some were dazed, and others fell to the ground.

When he saw his army thus distracted, Madhu himself, twanging his bow, challenged Puruṣottama clearly. Speedily stringing his bow, Śārṅgin made it sound, which made heaven and earth sound, as it were, by the very loud echo. Repeatedly drawing sharp arrows from the quiver, like snake-charmers drawing snakes, they hurled them at each other to kill. Skilled in the art of destruction, they both destroyed each other's arrows, like the life of the Lakṣmī of victory, with arrows. In the same way other missiles were cut by other missiles mutually, like cutting a string. For such is a battle of persons equally strong. Angered by their mutual equality, wishing to show a difference, Madhu thought of his cakra and it fell into his hand. Though wishing to kill, Madhu said with trembling lips, "Go! Go, Sir! Do you from ignorance wish to look at the teeth of a tigress? What credit, pray, would it to be to my power for you, a boy, to be destroyed? Is there any embellishment of the power of a choice elephant in rooting up a plantain tree? I, considering myself a distinguished soldier, am older than you. You are very small compared with me, like an elephant, though a large one, compared with a mountain."

Hari replied with a beaming smile to Pratihari: "The sun, though new, drives away dense darkness. Fire, though only a spark, burns straw completely. Glory is the standard of heroes. What has age to do with glory? Enough of hesitation. Hurl your cakra fearlessly. A serpent will become quiet, when it has discharged poison, but not otherwise."

Madhu made the cakra into a ring on his finger with ease and whirled it, like a boy whirling a fire-brand. Madhu hurled the cakra and it fell, kissing Śārṅgin's breast with a blow from the tip of the hub which had a brilliant light. Dazed by the blow, Viṣṇu fell on the chariot and was taken on his lap by Balabhadra who jumped up. Keśava regained consciousness from contact with his brother's body, like a bath of nectar, and took up Madhu's cakra as well as his breath.

Then Śārṅgadhara said: "Do not stay here like me. Go! Go quickly! What rivalry has a dog with a lion?" Madhu said, "Throw the cakra, you there! Why do you boast, roaring like an autumn-cloud?" Janārdana threw his (Madhu's) cakra after he had spoken so and made his head fall on the ground like the fruit of a palm tree. Śārṅgin was praised by the gods raining flowers, saying, "Well done! Well done!" Madhu was grieved over by his people, saying, "Oh, lord, lord, where are you?"

The distinguished soldier, Kaiṭabha, was killed by Keśava's general and at once Śrīpati (Puruṣottama) was resorted to by Madhu's other kings.

Expedition of conquest (192-195)

Then Śārṅgabhr̥t subdued the southern half of Bharata with the lords of Māgadha, Varadāman, Prabhāsa. In the Magadhas Mādhava lifted easily a rock being lifted by a crore of men and cheerfully set it down like a cover (of the earth). Then Puruṣottama, having a reception, as it were, given by the ocean holding high waves,¹⁷⁰ went to his

¹⁷⁰ 194. As water of the reception-gift.

own city Dvāravatī. There Viṣṇu's installation as Ardha-cakrin was made by Soma, Rāma, and other kings with great joy.

Ananta's omniscience (196-199)

Now, when Jina Anantajit had wandered three years as an ordinary ascetic, he came to the grove named Sahasrāmravana. There, as the Lord was engaged in meditation under an aśoka, his ghāti-karmas broke like joints of saṃsāra. On the fourteenth day of the dark half of Rādha, the moon being in Revatī, the Lord's omniscience arose from a two-day fast. In a divine samavasaraṇa the Lord delivered a sermon to fifty gaṇadhara, Yaśas, et cetera.

Śāsanadevatās (200-204)

Pātāla, originating in that congregation, three-faced, with a makara for a vehicle, red, with three right hands holding a lotus, sword, and noose, and with three left hands holding an ichneumon, shield, and rosary, became Śrī Ananta's messenger-deity. Likewise originated, Aṅkuṣā, fair-bodied, with a lotus-vehicle, with a sword and noose in her right hands, and a shield and goad in her left hands, became also a messenger-deity of Ananta Svāmin.

Samavasaraṇa (205-212)

The Blessed Lord, the best door to mokṣa, always closely attended by these two, wandering over the earth, arrived at the city Dvāravatī. Śakra and the other gods erected a samavasaraṇa there, adorned by a caitya-tree six hundred bows tall. Jina Anantajit entered by the east door and circumambulated the lofty caitya-tree three times. After saying, "Homage to the congregation," the Lord sat down on the eastern lion-throne, facing the east, and the holy congregation stood in their customary places. The Vyantara-gods created three images of the Master placed on jeweled lion-thrones in the three other directions. Royal agents went and announced to Puruṣottama that the

fourteenth Arhat was in the samavasaraṇa. Hari gave them twelve and a half crores of silver and went to the samavasaraṇa with Balabhadra. After circumambulating and bowing to the Tīrthanātha, Puruṣottama and his elder brother sat down behind Śakra. Again bowing to the Jina, Śakra, Upendra, and Śirin began a hymn of praise in voices choking with devotion:

Stuti (213-200)

“So long as you are not their Lord, for so long people’s mind-wealth will be violated by sense-objects like robbers. The spreading darkness of anger, the cause of blindness to men’s eyes, disappears, indeed, from the collyrium of the nectar of the sight of you from afar. Ignorant people are seized by conceit like a demon, so long as your words like a charm are not heard by them. By your favor emancipation is not far away from people whose chains of deceit are broken, who have attained the vehicle of sincerity. As people free from desire approach you, so (in proportion) you grant them the maximum fruit, variously. Love and hate are like two streams of the river of saṃsāra. From your teaching it is possible to remain in indifference like an island in them. You, and no one else, bear a light for the darkness of delusion for people whose minds are eager to enter the door to emancipation. May we be unconquered by sense-objects, passions, love, hate, and delusion by your favor. Be gracious, O Lord.”

Śakra, Madhvari, and Śirin became silent after this hymn of praise, and the Blessed Anantanātha delivered a sermon as follows:

Sermon on the Tattvas (222-288)

Jīva (222-262)

“A creature ignorant of the principles, like a traveler who does not know the road, wanders in this wilderness of saṃsāra very hard to cross. Jīva (soul), ajīva (non-soul), āśrava (channels for acquiring karma), saṃvara (methods

of impeding karma), nirjarā (destruction of karma), bandha (bondage) and mokṣa (emancipation) are said by wise men to be the seven tattvas (principles).¹⁷¹

Of these jīvas are known to be of two kinds by the division into those emancipated and those in worldly existence, all without beginning and end, characterized by knowledge and perception. The emancipated have one nature, free from the trouble of birth, et cetera; possessing infinite perception, knowledge, power, and bliss. The jīvas in worldly existence are of two kinds by the division into immovable and movable. In both they are of two kinds by the distinction of having or not having faculties to develop. The faculties to develop are six and are the source of development: eating and digesting food, body, senses, breath, speech and mind. There are four, five, or six faculties to develop respectively of creatures with one sense, two to four senses, and five senses.

The one-sensed are immovable: earth, water, fire, air and plants. The first four of these are both fine and gross. Plants are of two kinds: with one body and many bodies. The first of these are gross only; the second are fine and gross. The movable are of four kinds by reason of two, three, four, and five senses. Of these the five-sensed are of two kinds: rational and irrational. The ones who know how to study, teach and converse, are rational, possessing mind-vitality. The others are irrational. The skin, tongue, nose, eye, and ear are the sense-organs of which touch, taste, smell, form and sound are the respective spheres.

Numerous species, worms, conchs, earth-worms, leeches, cowries, oysters, et cetera, are considered two-sensed. Lice, bugs, termites, nits, et cetera, are considered three-sensed. Moths, flies, bees, gnats, et cetera, are four-sensed. The remainder that have animal birth-nuclei,

¹⁷¹ 223. See Vol. I, App. IV. Here Punya and Pāpa are not counted. It is more usual for the Śvetāmbaras to include them.

belonging to water, land, and air, hell-inhabitants, men, and gods are all five-sensed.

The three powers—mind, speech, body, the five senses, term of life, and breathing are called the ten vitalities (prāṇa). In all jīvas the body, term of life, breathing, and senses are present.¹⁷² The two-to-four sensed and the irrational have speech, and the fully rational have mind.

The gods and hell-inhabitants have spontaneous origin, but the ones with uterine birth are born from foetus with placenta, without placenta, and from eggs. The others are produced by coagulation. Souls arising from coagulation and hell-inhabitants—evil souls—are neuters; the gods are male and female; others are all three.

All jīvas are of two kinds with reference to being grasped from the practical point of view (vyavahārya), or not being grasped from the practical point of view. The fine many-bodied souls (nigoda) are the latter. The others are grasped by the senses.

There are nine divisions of birth-nuclei (yoni) of creatures: with living matter, covered, and cold; the opposites of these; and combinations¹⁷³ divided by other sub-divisions. Of earth-, water-, fire-, and air-jīvas, there are seven lacs (of yonis) each; ten lacs of one-bodied (plants) and fourteen lacs of many-bodied (plants). There are six lacs of the two-to-four sensed (inclusive) jīvas and fourteen lacs of humans; four each of hell-inhabitants, animals, and gods. So there are eighty-four lacs of birth-nuclei, perceived by perfect knowledge, of all creatures.

The one-sensed, both fine and gross; the five-sensed, both rational and irrational; and the two-to-four sensed are both capable of development (paryāpta) and not

¹⁷² 238. This statement that indriyāni are present in all jīvas is misleading in its wording. It sounds as if *all* the senses were present in *all* jīvas, whereas it really means that *some* sense is present in all jīvas. See I, n. 32.

¹⁷³ 242. The 'combinations' are of the opposite pairs. For examples of different kinds of yonis, see Jaini's Tattvārthasūtra 2.32.

capable of development.¹⁷⁴ These classes of jīvas which I have described are fourteen.

The same number of mārgaṇās¹⁷⁵ are known by the following names: condition of existence, senses, body, activity, sex, knowledge, anger, et cetera (the kaṣāyas), self-control, taking and digesting food, perception, soul-color, state of being capable of emancipation, right-belief, and intelligence.

Mithyādr̥ṣṭi, sāsṽādanasamyagdr̥ṣṭi, samyagmithyādr̥ṣṭi, aviratasamyagdr̥ṣṭi, viratāvirata (=deśavirati), pramatta, apramatta, nivṛttibādara, anivṛttibādara, sūkṣmasamparāyaka, praśantamoha, kṣīnamoha, yogavat, and ayogavat are the fourteen guṇasthānas. It is mithyādr̥ṣṭi when there is rising of wrong belief. It constitutes a guṇasthāna with reference to good character, etc.¹⁷⁶ Sāsṽādanasamyagdr̥ṣṭi is when wrong belief does not rise, but when the worst degree of passions arises. Its maximum is six āvalis.¹⁷⁷ Miśradarśana is from union of right and wrong belief for a muhūrta.¹⁷⁸ Aviratasamyagdr̥ṣṭi (right-belief without self-control) is at the rise of the passions which prevent partial vows. Viratāvirata (partial self-control) is at the rise of the passions which prevent complete

¹⁷⁴ 246. This statement is correct, but ambiguous. All 14 classes are both paryāpta and aparyāpta, but not all the subdivisions. The asaṁjñin-manuṣya-pañcendriya are only aparyāpta. See I, n. 29.

¹⁷⁵ 247. I know of no word by which mārgaṇā can be translated. The J.G.D. defines it as 'soul-quest,' but that hardly conveys its meaning. It is further explained: 'There are 14 special conditions or characteristics by means of which the mundane souls are sought, distinguished, and investigated.' See Gommatasāra, 141-2 and Dravyasaṁgraha, p. 39.

¹⁷⁶ 252. I have seen nowhere else this distinction in the first guṇasthāna. Muni Jayantavijayaji says that a mithyātvin may have such virtues as mercy, charity, nobility of character and as such be placed in the first guṇasthāna.

¹⁷⁷ 253. An avali is an extremely small division of time. See II, n. 265.

¹⁷⁸ 254. Forty-eight minutes. The duration of the third guṇasthāna is usually described as an antarmuhūrta. See I, p. 204 and II, n. 265.

vows. It is *pramattasamyata* when self-control exists but there is still negligence. It is *apramattasamyata* when there is self-control without negligence. Both last an *antarmuhūrta* with interchange.¹⁷⁹ It is *apūrvakarāṇa* because it makes unprecedented destruction of the duration of karma, et cetera, and has the ladders of both destruction and subsidence of karma. It is *nivṛttibādara* (gross passions with a difference)¹⁸⁰ because the evolution of persons with the gross passions, who have entered it together, differs. Because the evolution of those who have entered it together does *not* differ because of their efforts, it is *anivṛttibādara* and it has destruction and subsidence of karma. Because the fine passion, named greed, has been made very fine, it is *sūkṣmasamparāya* (fine passion) and has both the ladders of destruction and subsidence. *Upasāntamoha* is at the subsidence of delusion. When the destruction of delusion has taken place, it is called *kṣīṇamoha*. When omniscience is produced from the destruction of the destructive karmas, it is *sayogakevalin* (omniscient with activity); when destruction of activities has taken place, it is *ayogakevalin*.¹⁸¹

Ajīva (263-277)

Non-soul (*ajīva*) consists of the medium of motion (*dharma*), medium of rest (*adharmā*), space (*vihāyas*), time (*kāla*), and matter (*pudgala*). These five and *jīva* are known as substances (*dravya*). Of these all, except time, are formed from an aggregate of indivisible units (*pradeśa*). They are all, except *jīva*, without consciousness and are not active agents. Except time, they are (all) embodied substances (*astikāya*) and are all without form (*amūrta*)

¹⁷⁹ 256. That is, a person may fluctuate between the sixth and seventh *guṇasthānas*. See I, p. 433.

¹⁸⁰ 258. For *nivṛtti* see II, p. 348. *Apūrvakarāṇa* and *nivṛttibādara* are both the eighth *guṇasthāna*.

¹⁸¹ 262. The *yogavan* and *ayogavan* of 251.

except matter. But all have the nature of origination, perishing, and permanence.

Matter is characterized by touch, taste, smell, and color. It is two-fold with reference to atoms and aggregates. Of these atoms are not joined.¹⁸² Aggregates are joined, characterized by union,¹⁸³ sound, fineness, coarseness, and shape; having the nature of darkness, heat, light, division, and shadow; producing karma, body, mind, speech, action, and breathing; furnishing the medium of pleasure, pain, life, and death.

The medium of motion, medium of rest, and space are each single substanded, formless, inactive, and always changeless. The medium of rest and the medium of motion are unchanging, consisting of innumerable pradeśas in the room of one soul, having penetrated the space of the universe. When soul and non-soul themselves have started to move, the medium of motion is everywhere a companion, like water of sea-monsters. The medium of rest is a companion of souls and matter which have themselves reached a location, like a shadow of people going along a road.

Space is all-pervading, self-supported, affording place, constantly penetrates the universe and non-universe,¹⁸⁴ and has infinite units.¹⁸⁵

¹⁸² 266. Atoms (aṇu or paramānu) are indivisible parts of skandha, separated from skandha (an aggregate, or object). Aṇu (unit of space) is practically the same as pradeśa, but pradeśa is an indivisible part of skandha joined to skandha, whereas aṇu is an indivisible part separated from skandha. A collection of pradeśas joined together makes a skandha.

¹⁸³ 267. I have read bandha here, though without MS. authority. The emendation is slight. Gandha has been mentioned above and bandha seems required here. Cf. T. 5.24.

¹⁸⁴ 273. Space is the only substance which extends beyond loka into aloka.

¹⁸⁵ 273. Ananta means without limit, whereas asaṅkhyā means that there is a limit to the number of pradeśas, though they can not be counted.

The atoms ¹⁸⁶ of time, separated, occupying a unit of the world-space for modification of attributes, are called primary time (mūkhyakāla).¹⁸⁷ An instant (samaya), et cetera, whose measure is given in books on astronomy, that is considered time from a practical point of view by those knowing time. It is the work of *time* that these objects in the womb of the world are evolved with a form, new, old, et cetera. Present objects become in the past, and future objects become present, transformed by the sport of time.

Āśrava, saṁvara, nirjarā (278-279)

Whatever action there is of mind, speech, and body that is āśrava (channel for acquiring karma). Good action is the cause of a good āśrava; bad action is the cause of a bad āśrava. The source of blocking of all channels is saṁvara. Nirjarā is the destruction here of karmas that are the sources of existence.¹⁸⁸

Bandha (280-285)

When a soul takes matter suitable for karma, because of the state of passions, that is bondage, the cause of absence of free will on the part of the soul. Its divisions are nature, duration, intensity, and quantity. Nature (prakṛti) is inherently eight-fold, knowledge-obscuring, et cetera. Knowledge- and belief-obscuring, feeling, deluding, age, body-making, family, and obstructive are considered the primary kinds of nature.¹⁸⁹ Duration (sthiti) is the minimum and maximum time limit of karmas.

¹⁸⁶ 274. Properly speaking kāla has no 'atoms,' nor pradeśas. It is, as Hemacandra himself says above, the one substance which does *not* have pradeśas. Muni Jayantavijayaji explains this inconsistency by the interpretation that kāla is believed to be an object (because of its usefulness), though not really an object.

¹⁸⁷ 274. E.g., ancient, modern.

¹⁸⁸ 279. These have already been treated in detail. See above, pp. 57f. and II, pp. 330, 343.

¹⁸⁹ 282. These are the eight kinds of karma. See I, App. II.

Intensity (anubhāva) is the maturity; quantity (pradeśa) is the allotment of parts. Wrong belief, lack of self-control, negligence, anger, et cetera (the kaṣāyas), and activity—these five are recognized as sources of bondage. When the sources of bondage are absent because of the destruction of the ghātikarmas, when omniscience exists, emancipation takes place at the victory over the remaining karmas.

Whatever pleasure there may be in the three worlds of gods, asuras, and kings, that is an infinitesimal part of the wealth of happiness from emancipation. Persons in the world who know the principles as described certainly are not submerged in the ocean of worldly existence, like a swimmer in the ocean.

Many persons adopted mendicancy as the result of this sermon of the Lord. Hari adopted right-belief and Suprabha became a layman. The Lord stopped preaching at the end of the first division of the day and Yaśas, the gaṇabhṛt, delivered a sermon, occupying his foot-stool. This sermon being ended in the second watch, Śakra, Upendra, Bala, and others bowed to the Lord and went to their respective houses.

The congregation (291-297)

Then the Lord wandered from that place through villages, mines, cities, et cetera, enlightening persons capable of emancipation. Sixty-six thousand noble monks, nine hundred who knew the fourteen pūrvas, forty-three hundred who had clairvoyant knowledge, forty-five hundred who had mind-reading knowledge, five thousand omniscients, eight thousand yogis who had the art of transformation, thirty-two hundred disputants, sixty-two thousand nuns devoid of evil, two hundred and six thousand laymen, and four hundred and fourteen thousand laywomen constituted the Lord's retinue as he wandered over the earth for seven and a half lacs—less three years—from the time of his omniscience.

His emancipation (298-303)

Knowing that it was time for his emancipation, the Lord went to Mt. Sammeta with seven thousand monks and began a fast. At the end of a month, on the fifth day of the bright half of Caitra, the moon being in Pausṇa, Lord Anantajit attained emancipation with the monks. The Indras came with the gods and held the nirvāṇa-festival of the Lord and his disciples. Anantajit lived for thirty lacs of years—seven and a half lacs as prince, fifteen lacs as king, and seven and a half lacs as mendicant. Nine sāgaropamas elapsed between the nirvāṇas of Vimāla Svāmin and Ananta Svāmin.

Death of Puruṣottama (304-305)

Viṣṇu lived for thirty lacs of years and went to the sixth hell, Tamaḥprabhā, because of very severe karma. He lived for seven hundred years as prince, thirteen hundred as governor, eighty years in the conquest of the kingdom, and twenty-nine lacs, ninety-seven thousand, nine hundred and twenty years as king.

Death of Suprabha (306-308)

Suprabha, who lived for fifty-five lacs of years, remained on earth for a long time, grieved intensely by his brother's death. He took the vow under Mrgāṅkuśa from disgust with existence because of his younger brother's death, attained omniscience and the four infinities, and reached the abode from which there is no return.

CHAPTER V

ŚRĪ DHARMANĀTHACARITRA

I resort to the feet of Śrī Dharmanātha, the Himavat of the Gaṅgā of dharma, the sun for the darkness of heretical congregations, for protection. The life of that same Tīrthanātha is herewith related, extended like a bridge for crossing the river of worldly existence.

Previous incarnation as Dṛḍharatha (3-14)

There is a large city, Bhadrilapura, in the province Bharata¹⁹⁰ in East Videha in Dhātakikhaṇḍadvīpa. Its king was Dṛḍharatha, resplendent with strong arms like an elephant with tusks. He devoured the brilliance of kings, like the sun that of the heavenly bodies. He was the recipient of their tribute, like the ocean of rivers. He, discerning, did not assume any arrogance at all at his great sovereignty, knowing that the splendor even of Indra is as wavering as fluff. Even though experiencing various pleasures of the senses, he did not show any regard for living in worldly existence, like a guest.

Feeling strong disgust with pleasures, with no interest in his own body even, he abandoned his kingdom and subjects as easily as impurities of the body. Then the king went to the teacher Vimalavāhana, sole physician for the disease of the great pain of worldly existence. He, the crest-jewel of kings, received from him the shining jewel of right-conduct, hard to obtain, at the price of desire. Maintaining tranquillity alone, the mother of self-concentration, as it were, enduring trials, he practiced severe penance. He purified his soul which had been defiled by the Mlecchas of sense-objects by draughts of the scriptures absorbed like pure water from holy places. Grasping the

¹⁹⁰ 3. See above, n. 133.

sthānakas, devotion to the Arhats, et cetera, wise, he acquired the body-making karma of a Tīrthakṛt. After fasting at the right time, he died when engaged in concentrated meditation and became a powerful god in the palace Vaijayanta.

Incarnation as Dharmanātha (15-363)

Now in this same zone Bhārata in Jambūdvīpa, there is a city Ratnapura, a mine of various jewels. Its ponds and groves look as if they were bridged by the multitude of rays joined together from the jeweled stairs at the sides. Its very houses with shrines of the Arhats, golden, and with mirrors at every step announced the three objects of existence¹⁹¹ always apparent. The ground of its streets, paved with emeralds, shines at night with the reflected constellations as if set with pearl svastikas. Wreaths, hung by wealthy women on the hooks of pegs in the walls of the houses, assume the form of necklaces. Cool from the garden-tanks, warm from the kitchens in the mansions, rainy from the elephants' ichor, it has three seasons, as it were.

His parents (21-30)

Its king was Bhānu, brilliant as the sun, fire to the straw of his enemies, glowing with distinguished spotless virtues. Even Br̥haspati was not able to count his various virtues like the waves of the ocean. This earth, whose tribute was collected by him alone, did not consider any other lord, like a high-born virtuous wife whose hand has been taken (in marriage). Having bound Śrī, who is naturally fickle, by the very strong cords of his virtues, he fastened her, like a young cow-elephant, to the pillar of his arm. Possessing intense brilliance like the sun, he

¹⁹¹ 17. The shrines, of course, represent dharma, the golden houses artha, and the mirrors kāma.

destroyed the splendor of rival kings like torches. Wishing to conquer kings, he did not put a frown on his brow, much less the string on his bow.

His wife was named Suvratā, an unusually virtuous wife, excelling the bees in attendance on his lotus-feet. Surely her low speech had been taught by the cuckoos, her skill in walking by the hañsas, her glances by the deer. Modesty was her companion, a wealth of good conduct her maid, good-breeding her chamberlain. This was her natural retinue. Devotion to her husband was the ornament suited to her. Any other ornaments, necklace, et cetera, were ornamented (by her).

Birth of Dharmanātha (31-39)

At that time Dr̥ḍharatha's soul, living in Vaijayanta, immersed in pleasure, completed its maximum life-period. The soul fell on the seventh day of the bright half of Rādha, the moon being in Puṣpa, and entered Lady Suvratā's womb. Then Suvratā saw the fourteen great dreams, elephant, et cetera, indicating the birth of a Tīrthakara. On the third day of the bright half of Māgha, in the constellation Puṣpa, Queen Suvratā bore a son marked with a thunderbolt, gold color, at the right time.

The fifty-six Dikkumārīs, Bhogañkarā, et cetera, came and performed the birth-rites for the Master and the Master's mother. Then the Indra of Saudharma (Śakra) got into Pālaka, came, took the Master, and conducted him to Meru's peak. Hari sat down on the jeweled lion-throne on Atipāṇḍukambalā, holding the Tīrthakṛt on the lion-throne of his lap. Then the sixty-three Indras, beginning with Acyuta, made the Lord's bath in the prescribed fashion with pure water from the holy places. Vajrabhṛt placed the Lord on Īśāna's lap, bathed him, anointed him, worshipped him, and began a hymn of praise as follows :

Stuti (40-47)

“Reverence to you, the fifteenth Arhat, Supreme Lord, having a form deserving deepest meditation,¹⁹² absorbed in deepest meditation. I consider mortals more important than gods and demons, since you, who are entitled to homage in the three worlds, have appeared as leader of the congregation. Let me be a mortal now in this southern Bharatavarṣa, as I wish to become your disciple, which is very effective for winning emancipation. What difference is there between hell-inhabitants and gods though happy to whom, negligent, there is no sight of you? As long as you, like the sun, did not rise, Lord of the Three Worlds, for just so long the heretics, like owls, prospered. Soon the whole half of Bharata will be filled by the water of your teaching of dharma, like a pond by that of a rain-cloud. O Supreme Lord, by making infinite people attain emancipation, you will make worldly existence uninhabited, like a king depopulating an enemy’s territory. O Blessed One, even in heaven may my days pass with my mind clinging like a bee to your lotus-feet.”

After this hymn of praise, Śakra received the Master from the Vāsava of Īśāna, took him, and deposited him at Queen Suvratā’s side according to custom.

Life before initiation (49-53)

Because his mother had a pregnancy-whim for religious duties, while he was an embryo, King Bhānu gave him the name Dharma. The Master passed his childhood playing with gods in the form of boys and attained youth, forty-five bows tall. To satisfy the long-desired wish of his parents and to consume pleasure-karma, the Lord married. When two and a half lacs of years from his birth had passed, the Master took the burden of the kingdom at his father’s request. The Lord ruled the earth for five lacs of years,

¹⁹² 40. See I, n. 409.

and then he himself thought of initiation when the right time had come.

Initiation (54-63)

Reminded by the Laukāntika-gods, " Found a congregation, O Master," the Lord gave gifts for a year, the mouth of the river of initiation. Consecrated by the gods, the Lord got into a palanquin named Nāgadattā and went to a beautiful garden Vaparakāñcana. The Lord entered the garden which had the beauty of the cool season; where there was a swarm of buzzing bees intoxicated by the mass of priyaṅgu-blossoms; where the women-gardeners were busy with wreathing ornaments of Alexandrian laurel; whose face had been rubbed with rodhra-powder by the townswomen; adorned with armories of Love, as it were, with blooming jasmynes; with girl-gardeners engaged in cutting flowers of the lavalī; its ground wet with drops of water from the juice of the mucukunda; its surface paved with emeralds, as it were, by the sweet marjoram.

On the thirteenth day of the bright half of Māgha, in the constellation Puṣpa, in the afternoon, the Lord became a mendicant with a thousand kings, with a two-day fast. On the next day in the house of Dharmasiṅha in Saumanasa, the Lord broke his fast with rice-pudding. The five divine things, the rain of treasure, et cetera, took place there and Dharmasiṅha made a jeweled platform where the Master had stood. Indifferent to his own body, unstumbling like the wind, the Teacher of the World set out from that place to wander over the earth.

Narrative of Sudarśana, Puruṣasiṅha, and Niśumbha (64-193)

Previous birth of Sudarśana (64-70)

Now in the city Aśokā in West Videha in Jambūdvīpa there lived a king, Puruṣavṛṣabha. Always disgusted with existence, knowing the Principles, virtuous, he became a mendicant at the feet of Muni Prajāpāla. After practicing severe penance, he died when the time had come, and

became a god in Sahasrāra with a life-term of eighteen samudras (sāgaras).

Previous birth of Puruṣasiṅha (67-71)

When sixteen vārdhis (sāgaras) of his life as a god had passed, there was a king, named Vikāṭa, in Potanapura just here (in Bharata). He was conquered on the battle-field by King Rājasiṅha by the strength of his arm, like an elephant by an elephant. From shame at this defeat he gave the kingdom to his son, left, and took the vow at the feet of Atibhūti. He practiced severe penance and made a nidāna: "In another birth may I be able to destroy Rājasiṅha surely." With such a nidāna having been made, he died in the course of time and was born as chief-god in the second heaven with a life term of two sāgaras.

Birth of the Prativāsudeva Niśumbha (72-74)

King Rājasiṅha wandered for a long time in the ocean of births and became King Niśumbha in Haripura in Bharata. Black in color, forty-five bows tall, with a life of ten lacs of years, he came to have a cruel command on earth. After subduing the southern half of Bharatavarṣa with perfect ease, he became the fifth ardhacakrin, the Pratiṣṇu.

Birth of the Balabhadra Sudarśana (75-79)

Now in the city Aśvapura in this same Bharata, there was a king named Śiva, the sole abode of happiness. He had two wives, Vijayā and Ammakā, extremely dear, like Fame and Fortune embodied. Puruṣavṛṣabha's soul fell from Sahasrāra and entered Vijayā's womb, with the birth of a Bala indicated by four dreams. When the time was completed, Lady Vijayā bore a son, brilliant, like a heap of her husband's glory embodied. Śiva gave him the name Sudarśana, because of his beauty, with a great festival on an auspicious day.

Birth of Puruṣasiṅha (80-82)

Now, Vikāṭa's soul fell from the second heaven and entered Ammakā's womb, with a birth of a Viṣṇu indicated by seven dreams. At the right time she bore a son with full auspicious marks, dark blue like a sapphire, like a river bearing a blue lotus. The king gave him the name Puruṣasiṅha because "he is a lion among men with remarkable valor."

Their childhood (83-86)

The two boys grew up, cared for by nurses, playing together, wearing dark blue and yellow garments, with palm tree- and garuḍa-banners. They, attentive, seized the arts, like a deposit near at hand which they had made themselves, making their teacher only a witness. Gradually the brothers became of military age and shone like rivals of heaven and earth. Devoted to each other like the two Aśvins,¹⁹³ who were full brothers, exceedingly devoted to their father, they acted as his footmen.

Death of their parents (87-133)

One day Śiva sent Śirin, like a divine weapon, to subdue a certain insolent neighbouring king. Puruṣasiṅha followed him several marches from affection. Verily the bond of affection is like cement. With difficulty Balabhadra prevented him from following and Hari remained there, alas! like an elephant lost from the herd. While he was alleviating the pain caused by separation from his brother by various amusements, a man came from his father. Mādhava took on his head a letter from his father which he delivered and saw in it the words, "Come quickly, son." Disturbed, he said to the man, "Is my mother well? Is my father well? Why this sudden summoning of me?" The man replied, "His Majesty summons you hastily, because a strong inflammatory fever has appeared in his

¹⁹³ 86. Twins really, sons of the Sun.

body." Distracted by the news of his father's inflammatory fever as if he had smelled a saptacchada,¹⁹⁴ Hari set out. Henceforth there is no pain of the noble.

On the next day Janārdana arrived at his own city. For such pain on the part of the noble is like a forest-fire on the road. Hari, pained by his pain as if assuming his pain, entered the house occupied by his father consumed by fever—the house where servants were busy with many herbs of many kinds which were being mixed, cut up, cooked, and rolled; occupied by the best of doctors, skilled, knowing the juice, strength, and effects of herbs, considering their strength and weakness; with noise prevented by guards by signals with the hand; the physicians being stopped at a distance by the door-keepers by a gesture with the brow.

Hari bowed at his father's feet, touching them with his hands, bathing them, as it were, with his eyes shedding tears from devotion. Śiva revived greatly from the touch of his son's hand. There is happiness just from the sight of a loved one, how much more from the touch. King Śiva experienced strong horripilation, as if he were becoming cold, touching his son with his hand again and again. King Śiva said to him, "Why are you lean-bellied and your lips dry like a tree near a fire?" Then Viṣṇu's man said: "Your Majesty, when he heard of Your Majesty's dreadful condition, Hari set out at once to see you. He came here in two days without eating, without drinking water, recalling you with devotion, like an elephant the Vindhya Mountains."

When Śiva heard that, experiencing double pain, he said, "What else have you done that is unsuitable like a boil on the cheek? Go with your attendants and take

¹⁹⁴ 94. The *Alstonia scholaris*. There are frequent allusions to the stupefying odor of this tree, though I have not been able to find anything about it in botanical works. Cf. Raghuvāṣa 4. 23 and 5. 48. See below, p. 177.

time to eat. For the body, accomplishing all things, moves by means of food."

Thus commanded urgently by his father again and again, Viṣṇu ate a little sorrowfully, like a rutting elephant. Without taking any sandal even, without putting on other clothes, like an ichneumon on hot ground¹⁹⁵ because of great pain, as soon as he had barely eaten, Janārdana went on foot to his father's house with his whole unhappy retinue from his own house.

His mother's satī (III-127)

As he was entering there, Viṣṇu was informed compassionately by his mother's female door-keeper, who appeared before him in tears: "O prince, help! help! Even while the king is living, the queen contemplates a terrible thing." When he heard that, Viṣṇu, agitated, went to his mother's house and saw his mother as she was saying:

"All the great heaps of jewels that originated in my husband's favor, all the endless gold, all the piles of silver, all the thousands of collections of ornaments—pearls, diamonds, genuine jewels, and miscellaneous, and whatever other treasure there may be, present all that to the seven fields.¹⁹⁶ For that is the first viaticum of those set out on the long journey. I cannot endure at all to be a widow at my husband's death. I shall go before him. So let the fire be prepared quickly."

Hari approached his mother, the mother of a wealth of sorrow, as she was saying this, bowed, and said with sobs, "Mother, mother, why do you also abandon me unfortunate? Alas! fate is hostile to me since the queen does this."

¹⁹⁵ 109. Cf. I, 327 and n. 368.

¹⁹⁶ 116. The 'seven fields' are Jain shrines, statues, scriptures, monks, nuns, laymen, laywomen. PH, s.v. sattakhitti; Rājendra, s.v. sattakhetti.

Queen Ammā said: "Hari, this fatal disease of your father's that has developed has been thoroughly examined by experts. I can not bear hearing the word 'widow' even for a moment. Consequently, I, wearing safflower,¹⁹⁷ shall go ahead of your father. My birth had its purpose accomplished by my husband, King Śiva, and by you, a son, the fifth Ardhacakrin, son. At my husband's death, my life will depart of its own accord. I shall abandon it by entering the fire. May my courage not be deficient. O son, do not be an obstacle to me now even from affection, as I observe the custom of warrior-families. You, son, and Sudarśana, rejoice with my blessing. I shall precede my husband by the sole road of fire. I make this last request of you today, prince. Do not say anything hindering this ceremony."

After saying this, afraid to hear of her husband's death, she went to enter the fire, the city-gate to the next world.

His body feeble from pain joined to pain, like yokes, his feet stumbling even on level ground, Hari went to his father's side. Recalling his mother and seeing his father ill, too, unable to produce any remedy, thinking himself helpless, Viṣṇu fell to the ground. Though suffering from inflammatory fever, the king assumed firmness and said:

"What is this, son? Fear is not suitable for your house. This earth is your queen to be supported by your arm. Are you not ashamed to fall on her because of the lack of courage! Do not show by giving up your courage that I behaved ignorantly when I gave you the special name 'Puruṣasiṅha.'"

Consoling Śārṅgin in this way, King Śiva, the abode of happiness, died in the evening. Who is able to escape death?

¹⁹⁷ 121. A safflower sārī seems to have been the usual garment of a sati. Technically, she would not be a sati, as her husband was still living, but it amounts to the same thing.

Grief of the sons (134-143)

Viṣṇu fell on the ground in a swoon, when he heard, like a large tree falling from a storm, like a gouty person (vātaka) from the humor, wind (vāta). Then sprinkled with pitchers of water, Janārdana, conscious again, stood up, crying, "Oh, father, father, father! Is not your body in pain? What herb has any merit? What physician can be trusted? Or rather, is that a pleasant sleep now? Speak, father, as a favor to me." Bewildered by affection, Viṣṇu talked thus for a moment and immediately burst into lamentations. Enlightened by the elders of his family, Śārṅgabhr̥t regained firmness and cremated his father in a fire of sandal and aloe.

After he had made the oblation, et cetera, and had sat in the council, he sent a letter, announcing their father's death, to Bala. Bala had conquered the arrogant bordering and he returned in haste, grieved by that letter. Clinging to each other's neck, wailing at the top of their voices, Baladeva and Vāsudeva made the council weep. Enlightened by friends, they became firm to some extent, and both abandoned affection for their father slowly, slowly. Whether they were still or moving, talking or silent, they saw their father before their eyes, like something on which to meditate.

Quarrel with Niśumbha (144-188)

While they were so overwhelmed with sorrow for their father, a messenger from Ardhacakrin Niśumbha came there. Announced first by the door-keeper, he entered at his command, bowed to Baladeva and Vāsudeva, and said: "When he heard from the people that King Śiva had died, Niśumbha, your kind lord, felt great sorrow. Recalling your father's devotion, he, the crest-jewel of the dutiful, sent me to your side with instructions to deliver the following message. 'Now you are boys, indeed, the abodes of insults from enemies. This high rank of your father has been

transferred by me to you. You boys come here to me and remain free from calamity. What can the forest-fire do to those standing in the middle of the river? You who are of little importance must be made of great importance by me wishing to pay the debt of devotion long shown by your father.' "

When they were addressed in these words, anger appeared and sorrow disappeared. For one emotion, though strong, is restrained by another emotion. Raising one eyebrow and frowning somewhat, Puruṣasīṅha spoke angrily, like a lion: "Who, *who* was not the abode of sorrow at the death of our father, moon of the Ikṣvāku-family, benefactor to everyone? Other kings also grieved. That Niśumbha grieved—if he did not send a message to that effect, that would be malignity on his part. Who, pray, offers territory to a young lion? Who rears him? Whence is there any insult to him? Is he not ashamed now speaking so to us? He is certainly an enemy, insulting us under the pretext of friendship. Let your lord be friend, foe, or neutral. We have no regard for him. The powerful have regard only for the arm."

The messenger said: "O son of Śiva, your childishness is very apparent, since you do not wish happiness, making an enemy today of him who is equal to a father. O foolish prince, you are still unskilled in royal polity, since you create an enemy, like pressing your belly on a stake. I will not report this speech of yours to the master. So do as I say. By your favor let there be peace for a long time with your brother (Niśumbha). Otherwise, he will soon be your enemy. If he, like Kṛtānta, is angered, even your life is in doubt."

Exceedingly angry at that speech, Hari replied: "You are, to be sure, a messenger indifferent to your own life, O messenger. By the speech of messengers like you, skilled in deceitful speech only, he will terrify kings, like a non-venomous snake by its hood. Go! Our words must not be concealed. Tell everything to your master. He has

been placed full well in the category of persons to be killed because of the words, 'He will be an enemy.' "

So answered with violence, the messenger got up hurriedly, went to Niśumbha, and told him everything in detail. After hearing that speech, Niśumbha, killer of enemies, angered, set out for Ásvapura, covering the earth with soldiers. When Viṣṇu, conqueror of enemies, heard that Niśumbha had started, he started at once with his whole army and his elder brother. Niśumbha and Puruṣa-siṅha met in the middle of the road, eager to kill each other, like two rutting elephants. The soldiers of the two armies fought, shaking heaven and earth by the echoes of their shouts, of the twanging of their bows, and of slaps with their hands.¹⁹⁸ Destruction of the two armies indifferent to self-protection took place at once, like that of the end of the world. Followed by Halin like a fire by the wind, Śārṅgadhanvan, standing in his chariot, blew Pāñcajanya. At its loud sound, the enemy-soldiers on all sides trembled as if at the terrible sound of a falling thunder-bolt.

"Stay! Stay! You who think yourself a soldier," challenging aloud with these words, Pratihari started in his chariot toward Hari to fight. Hari and Pratihari twanged their bows, each one bending his brow in a frown terrible from anger. They both rained arrows, like clouds raining streams of water, making the Khecaras tremble like deer by their lion-roars. The battle-field had the appearance of the ocean covered with reeds from its piles of arrows that fell unceasingly. They fought with weapons thrown by hand, thrown by machines, ones which may be thrown or not thrown, and also other weapons,¹⁹⁹ like two *timiṅgilas* ²⁰⁰ in the ocean of battle.

¹⁹⁸ 169. See I, n. 164.

¹⁹⁹ 177. Cf. Oppert, pp. 10 ff.

²⁰⁰ 177. Evidently considered a fighting-fish, though not so recorded elsewhere that I can find.

Just then Niśumbha recalled the cakra, like Vajrin recalling the thunderbolt, voracious with its blazing row of flames, terrible with its sharp edge. Whirling it, which had appeared just from being recalled, on his finger in the air, Niśumbha made a terrifying speech arrogantly:

“You are to be pitied, you are a boy. What disgrace would it be to you if you retreat? So go, or serve me. Do you not have even a dog that gives advice to you? I split even mountains with this cakra when it is discharged, to say nothing of you tender as a young gourd.”

Puruṣasiṅha said: “The strength of you who are roaring aloud in this way, and the strength of the cakra must be seen. What have you done with other weapons? This cakra is carried by you like a rainbow by a cloud. What will it do to me, fool! Throw it! I shall see its uselessness.”

Niśumbha, to whom Puruṣasiṅha had spoken such harsh words, hurled the cakra at him with all his strength, wishing to destroy him. Striking Hari's breast with the tip of the hub, like an elephant striking the slope of the Vindhya Mountains, it immediately became useless. Then Puṇḍarikākṣa fell in a swoon, his eyes half-closed, and was sprinkled by Muśalāstra with gośiṛṣa-sandal. Conscious again, he got up, took the cakra in his hand, and said to Niśumbha, “Do not stay! Go! Go!” Niśumbha said, “Throw it! Throw it!” and then he, the fifth Ardhaçakrin, cut off his head with the cakra. At once a rain of flowers fell from the sky on the head of Hari, the chief of the bold, which resembled laughter of the Śrī of Victory.

Expedition of conquest (189-193)

Just by a procession of conquest, Viṣṇu subdued the half of Bharata. For the purpose of the noble bears fruit a thousandfold. Returning from the expedition of conquest, Hari came to the Magadhas and lifted with his arm a stone, that needed a crore of men to lift it, as easily as a clay-dish. Covering the earth with his horses, Hari

arrived at Ásvapura, surrounded by women of the city, his object accomplished at every step. There Śārigin's coronation as Ardhaçakrin was made by Lāngalin and other kings brilliant with devotion.

Dharmanātha's omniscience (194-196)

Now the blessed Dharma came to the initiation-garden Vaprakāñcana, after he had wandered for two years as an ordinary ascetic. As the Lord was engaged in the second meditation under a dadhiparṇa tree, his omniscience arose from a two-day fast on the full moon of Pauṣa in the constellation Puṣpa.

The Lord delivered a sermon in the divine samavasaraṇa to the forty-three gaṇabhṛts, Ariṣṭa, et cetera.

Śāsanadevatās (197-200)

Originating in that congregation, Kinnara, three-faced, with a tortoise for a vehicle, red in color, resplendent with right hands holding a citron and a club, and with one in the position bestowing fearlessness; and with left hands encircled with an ichneumon, lotus, and rosary, became Dharmanātha's messenger-deity. Likewise originated, Kandarpā, fair in body, with a fish for a vehicle, adorned with right hands carrying a blue night-blooming lotus and goad, and with one left hand carrying a lotus and one in the position bestowing fearlessness, became the Lord's messenger-deity always near at hand.

The samavasaraṇa (201-209)

Always attended by them, wandering over the earth, one day the Lord approached the city Ásvapura. At once the gods, Śakra, et cetera, made a samavasaraṇa with an aśoka five hundred and forty bows tall. The Lord entered there, circumambulated the caitya-tree, bowed to the congregation, and sat down on the eastern lion-throne. Then the Vyantaras made such images of the Lord placed

on jeweled lion-thrones in the three other directions. The congregation entered and remained in their proper places in the Master's assembly, the animals within the middle wall, the draft-animals within the third.

Agents, wide-eyed, went quickly to Puruṣasiṅha and informed him that the Master was in the samavasaraṇa. He bestowed twelve and a half crores of silver on them and went to the samavasaraṇa, accompanied by Sudarśana. After circumambulating the Lord and bowing with devotion, Adhokṣaja sat down with his elder brother behind Sahasrākṣa. Bowing again to the Master, Śakra, Śārṅgin, and Sudarśana, insatiable in devotion to the Master, joyfully praised him as follows:

Stuti (210-217)

“Be victorious, moon for the delight of the cakora of the eye of the world, sun to the darkness of wrong belief, Dharmanātha, Lord of the World. For a long time you wandered as an ordinary ascetic. Nevertheless you are free from error. Possessing infinite belief, you destroy other beliefs. The impurity of karma of creatures whose souls are completely bathed by the water of your sermons departs instantly. Neither from the shade from clouds nor from the shade from trees does heat subside as at your feet, O Lord. People here whose bodies have streams of light from the sight of you look like carved puppets. Though separately hostile, the three worlds have met here in one place after a long time, having become brothers from your power, Brother of the World. Supreme Lord, protect us who have no other protector, divinity of the original sanctuary of three-part Bharatakṣetra. Again and again, O Lord of the World, we ask you for this—may our minds become bees for your lotus-feet.”

After this hymn of praise, Śakra, Keśava, and Śirin became silent, and the Blessed Dharmanātha delivered a sermon.

Sermon on the kaṣāyas (219-348)

“Emancipation (mokṣa) is the chief of the four objects of existence and the source of it is self-concentration (yoga), and it (yoga) is the three jewels having the form of jñāna, śraddhāna, and caritra. Understanding in accordance with the Principles is jñāna; right-belief is samyakśraddhā; and abandonment of all censurable activities is caritra. The Soul alone—or rather, the right-belief, knowledge, and conduct of a yati, since it (the soul) really consists of them—rules the body. If anyone knows the soul in himself by himself because of the freedom from delusion, that itself is his right-conduct, -knowledge, and -belief. The pain arising from the ignorance of soul is destroyed by knowledge of the soul; it can not be destroyed by penance even by persons lacking in comprehension of the soul. This very soul, consisting of pure thought, has a body from union with karma, but may become perfect soul, spotless, having its karma consumed by the fire of meditation. This same soul, overcome by passions and the senses is saṃsāra (worldly existence); and wise men call the very same, when it overcomes the passions and senses, mokṣa (emancipation).

Creatures' passions are four-fold: anger (krodha), conceit (māna), deceit (māyā), and greed (lobha); and each of them is divided into sañjvalana, et cetera.²⁰¹ Sañjvalana (perfect conduct-preventing) lasts for two weeks; pratyākhyāna (total vow-preventing) lasts for four months; apratyākhyāna (partial vow-preventing) for a year; and anantānubandhaka (eternal) for a birth.²⁰² They are destructive of freedom from passions, of being an ascetic, of being a layman, and of right-belief, respectively. They produce births as gods, humans, animals, and hell-inhabitants, respectively.

²⁰¹ 226. See I, p. 403.

²⁰² 227. I.e., if it is already manifest. The anantānubandhaka-kaṣāyas that are in existence, but not yet manifested, pass on in a succession of births. Hence the name.

Anger (229-254)

Of these, anger causes pain, anger is the cause of hostility, anger is the path to an evil birth, anger is a bar to tranquillity and happiness. First, when it is produced, anger burns its own abode, like a fire. Afterwards, it does or does not burn other things. Penance acquired by a crore of pūrvas less eight years is consumed immediately by the fire of anger. Water in the form of tranquillity, collected by many meritorious acts, instantly becomes unfit for use from contact with the poison of anger. The smoke of anger, streaming forth, blackens deeply the bright pattern of good-conduct which possesses variegated threads of the virtues. The juice of tranquillity which is caught with a cup made from the śamī-leaf of asceticism, why is it spilled by anger which resembles a cup made from a vegetable-leaf? ²⁰³ When this anger increases, what does it not do that should not be done? Dvārakā is future fuel for the fire of Dvaipāyana's anger.²⁰⁴ Whatever accomplishment there may be on the part of an angry person does not have anger as its cause, but is the result of strong karma acquired in another birth. Alas! Alas! People produce anger in their bodies for the ruin of themselves in both worlds and for the destruction of their own and others' purposes. Look! Blind with anger, pitiless, they strike down father, mother, teacher, friend, brother, wives, and even themselves. Therefore, forbearance alone, the water-channel in the garden of self-control, must be resorted to by the pure-souled for the quick extinction of the fire of anger.

²⁰³ 234. Obviously, one cup is made from a leaf that could be made to hold liquid and one from a leaf that could not; but I have not been able to ascertain the real point to the comparison.

²⁰⁴ 235. See B., p. 80 and Jacobi, ZDMG 42, pp. 493 ff. The ascetic Dvaipāyana was beaten by some drunken princes of Dvārakā and vowed revenge. In his next birth he was an Agnikumāra and burned Dvārakā and all its inhabitants except Kṛṣṇa and Balarāma. After Dvārakā was burned, it was covered by the ocean.

How can anger against evil-doers be prevented? It can be prevented by great nobility, or by this reflection: 'If someone wishes to injure me, having consented to this evil on his own part—who, even a fool, would be angry at him destroyed by his own act?' If you have the thought, 'I am angry at evil-doers,' then why are you not angry at your own action, the cause of pain? A dog bites a clod, disregarding the thrower of the clod; disregarding the arrow, a lion attacks the thrower of the arrow. Why should I, disregarding the cruel deeds by which an enemy is impelled to be angry with me, be angry at the enemy and resort to a wealth of abuse?

Forbearance (245-254)

The future Arhat Mahāvīra will go to the Mlecchas for forbearance, as he does not wish at all to bear forbearance that has come without effort. If those who are capable of giving protection against the destruction of the three worlds have resorted to forbearance, is not forbearance possible to you with the nature of a plantain? ²⁰⁵ Why did you not acquire such merit that no one injures you? Now, grieving over your own negligence, agree to forbearance.

There is no difference between an ascetic blind with anger and a cruel outcaste. So, attain a stage of pure thought, having given up anger. A great sage penetrated by anger and Kūragadḍuka ²⁰⁶ free from anger—Kūragadḍuka will be praised by the gods, ignoring the sage. Vexed by the cruel weapons of speech, one should reflect, 'If this is true, why anger? If false, it is spoken by a crazy man.' If another person has approached for the purpose of injury, one should laugh, astonished. 'The fool acts in vain, for injury has been produced by my karma.'

²⁰⁵ 246. I.e., frail, but the argument seems reversed. Certainly kṣamā would be easier for a strong character than a weak one. The details of Mahāvīra's experiences among the Mlecchas are given in the tenth parvan.

²⁰⁶ 249. See App. I.

One should reflect at one eager to strike him down, 'There is destruction of our life (in any case). So he, fearless of evil, commits the killing of a dead man.' If you do not feel anger at anger, which is the thief of all the objects of existence, shame on your feeling anger at another guilty of a little crime. Then a wise man should overcome the great serpent of anger which fatigues all the senses, creeping along, by the snake-charm of forbearance.

Conceit (255-271)

Conceit is destructive of three things—reverence, learning, and good conduct, injures the eye of discernment, makes men blind. Feeling pride in caste, wealth, family, power, strength, beauty, penance, and learning, a person gets the same in low degree in another birth.²⁰⁷ What wise man, indeed, feels pride in caste, after seeing the numerous divisions of caste, high, low, and medium? One obtains high caste from karma; one obtains low caste from karma. Who, indeed, can be proud, because he has obtained transitory caste in that case?

Wealth comes only from destruction of obstructive (antarāya) karma, not otherwise. Knowing the truth about wealth, one should not show pride in it. Noble persons do not at all fall into pride in wealth even in the case of great wealth arising from the favor of others, power, et cetera.

Pride in family must not be felt even by those born in a high family when they observe that low-born persons also possess knowledge, wealth, and good conduct. What has family to do with bad conduct, or with good conduct? Knowing this, a discriminating person would not feel pride in family.

After hearing of Indra's wealth of power over the three worlds, what kind of pride is there in power over cities,

²⁰⁷ 256. That is, the penalty for pride in high caste is low caste in another birth, et cetera.

villages, money, et cetera? It could desert one brilliant with virtues; it could resort to a wicked person. Power, like a woman of evil conduct, is not a source of pride on the part of the discerning.

Even a very strong person is made weak in a moment by disease, et cetera. Verily, pride in strength in regard to such transient strength is not suitable for men. If the strong are weak in old age, in death, in other results of karma, then, indeed, their pride in strength is useless.

Who would show pride in beauty which increases and decreases in the body consisting of seven elements,²⁰⁸ having the nature of old age, disease, et cetera? After hearing of the future beauty of Sanatkumāra²⁰⁹ and its destruction, who with ears would be proud of beauty, even in sleep?

After hearing of the perfection of penance of Nābheya and the Jina Vira, who pray would resort to pride in his own slight penance? The heap of karma grows by the very same penance, if contaminated by pride, by which the heap of karma would break quickly.

After sniffing at the śāstras made by others from their own knowledge for amusement, proud at the thought, 'I am omniscient,' he devours his own scriptures. When he has heard of the boundless memory of the holy chief-gaṇadhara,²¹⁰ who with ears and a heart would feel pride in learning?

Humility (272-280)

The tree of conceit which makes the branch of faults grow, bending down the roots of the virtues, must be rooted up by the floods of the river of humility. Humility, called mārḍava, wards off arrogance; furthermore, arrogance is the very form of conceit, not supernumerary. Wherever

²⁰⁸ 267. See I, n. 74.

²⁰⁹ 268. See below, Chapter Seven.

²¹⁰ 272. That is, the early gaṇadhara knew all the scriptures by heart.

arrogance, in the sphere of caste, et cetera, touches the heart, then one should resort to humility as an antidote to it. Everywhere one should show humility, especially to honored persons, by which one would avoid the evil of lack of respect to those entitled to it.

Bāhubali, bound by evils like creepers because of conceit, freed at once by humility, attained omniscience immediately.²¹¹ A cakravartin, who has abandoned worldly attachment, goes to the houses even of enemies for alms. Indeed, humility is harsh for destroying conceit. Even a cakravartin just initiated bows to a poor sādhu and serves him for a long time, his conceit abandoned. So, realizing that the whole sphere of conceit is entirely sinful, the sensible man should resort unwearingly to humility for its destruction.

Deceit (281-298)

Deceit is the mother of untruthfulness, the axe to the tree of good conduct, the birth-place of ignorance; the cause of a low condition of existence. Persons who are clever at crookedness, evil through deceit, hypocritical, deceiving the world, certainly deceive themselves also. Kings deceive the whole world by means of the deceitful six stratagems through trickery and destruction of trusting people because of greed for wealth. Brāhmans, empty within and strong without, deceive the people by tilakas, signs stamped on their bodies, charms, and sight of their emaciation. Deceitful merchants, false from contact with gain by the quick method of false weights and measures, deceive the simple people. Heretics—atheists at heart—cheat the simple laymen by wearing matted hair, mauñji-grass girdles, top-knots, ashes, bark-dress, fire, et cetera. The world deceives lovers by courtesans not in love (themselves) who make them fall in love by attention to feeling,

²¹¹ 277. See I, pp. 323 ff.

emotion, sportiveness, and gait.²¹² Monied men, after deceiving (others) by false oaths and after making false cowries²¹³ are deceived by gamblers. Husband and wife, fathers, sons, full brothers and sisters, one's own friends, masters, servants, and others, too, defraud each other by deceit. Greedy for money, pitiless, robbers and thieves, day and night the watchful men trick the careless ones. The artisans and the low castes, living as a result of their own work, defraud the good man by false oaths through deceit.

Those living in inferior birth-nuclei, Vyantaras, et cetera, having observed them generally negligent, cruelly injure wretched men by numerous tricks. The sea-animals, fish, et cetera, devour their own offspring through trickery; they in turn are injured by fishermen holding nets deceitfully. Creatures on land, foolish, are bound and destroyed by various devices by hunters full of deceit. Birds of many kinds, pitiable partridges, et cetera, are injured by deceit by cruel persons eager for a little food. So, in the whole world persons devoted to deceiving others deceive themselves, and destroy their own dharma and good condition of existence. Deceit, the best seed for producing animal-births, a bar to the city of emancipation, a forest-fire to the tree of confidence, must be abandoned by the wise. Mallinātha will be born as a woman, because she practiced very slight deceit in a former birth, as she had not removed the arrow of deceit.

Sincerity (299-311)

One should subdue deceit which causes injury to people like a serpent by the powerful herb sincerity, the source of joy to the world. Sincerity is celebrated as the

²¹² 287. For hāva and bhāva, see Sāhityadarpaṇa 3. 93-94 and Daśarūpa 2. 48-51: 'Emotion (hāva) is ardent love which produces a change in eyes and brows.' 'Feeling (bhāva) is the first touch of emotion in a nature that was previously unaffected.' Līlā (sportiveness) is 'imitation of a lover in the actions of a fair-limbed maiden.' Daśarūpa 2. 60.

²¹³ 288. Counterfeit money.

straight road to the city of emancipation, fully described by teachers, characterized by the abandonment of pain to others, et cetera. Sincere people are a delight to the world. People are afraid of crookedness like a snake. The genuine happiness of emancipation, known to themselves, belongs to the noble-minded honest in thought and deed, though they are still in worldly existence. How can there be happiness even in a dream to those whose minds are injured by the dart of crookedness, their souls deceitful, engaged in injuring others? In the learning of all the sciences and in the study of the arts, sincerity of the fortunate like that of children, appears. The sincerity of children, even though ignorant, is a source of delight. How much more that of minds engaged in interpretation of all the śāstras! Indeed, sincerity is natural; a crooked character is assumed. Then who would leave natural dharma and resort to fictitious?

Some fortunate people are unchangeable, like gold statues, in a people full of tricks, slander, evasive speech, and deceit. All the best gaṇabhṛts, crossing the ocean of learning, look you! listened like pupils to the Arhats' words because of sincerity. By straightforward confession ²¹⁴ one can throw away all bad karma; by crooked confession bad karma increases, even though it is very small. There is no emancipation of persons entirely crooked in body, speech, and mind; but there may be emancipation of persons always straight. The wise man, recognizing that the crookedness of the crooked has very severe karma, should resort to sincerity alone, with a desire for emancipation.

Greed (312-330)

Greed is the akāra ²¹⁵ of all faults, a Rākṣasa for devouring virtues, a bulb of creepers of calamities, injurious to all things. A man without money wants a hundred;

²¹⁴ 309. Cf. Uttar. 29. 5. Rjubhāva is the result of ālocanā.

²¹⁵ 312. The first letter of the alphabet.

the one with a hundred wants a thousand; the master of a thousand wants a lac; the possessor of a lac wants a crore; the owner of a crore wants to be a king; a king wants to be a cakravartin; a cakravartin wants to be a god; and a god wants to be an Indra. Even when the rank of an Indra has been attained, since desire is not checked, greed, though small in the beginning, grows like grass.²¹⁶ As injury to life is the worst of all evils; as wrong belief is the worst of all karma; as tuberculosis is the worst of all diseases; so greed is the worst of all faults.

Oh! greed has a one-umbrellaed sovereignty over the earth, since even trees cover up a deposit, which they have received, with their roots. Even the two-sensed, three- and four-sensed, because of greed for money, stand guard over their former deposits with infatuation. Serpents²¹⁷ and house-lizards, though chief five-sensed creatures, cling to the places of deposits from greed for money. From greed Piśācas, Mudgalas,²¹⁸ spirits, ghosts, Yakṣas, et cetera, stand guard over their own or another's money. Even gods, infatuated with ornaments, gardens, ponds, et cetera, are born in these same things in birth-nuclei of earth-bodies, et cetera, when they have fallen. Even ascetics, after attaining the stage when delusion is quiescent,²¹⁹ when anger, et cetera, have been overcome, fall from the fault of just a particle of greed. Full brothers soon fight from desire for a bit of money, like dogs from desire for food. From greed villagers, ministers, and kings become enemies of each other, their friendship destroyed by the question of boundaries of villages, et cetera.

Greedy people, like actors, portray laughter, grief, enmity, joy, before the master, though obviously not

²¹⁶ 315. See Text Corrections.

²¹⁷ 319. Serpents as guardians of treasure are common-place in Indian folk-lore, but lizards are not.

²¹⁸ 320. A kind of Vyantara. See PH, moggada.

²¹⁹ 322. The eleventh guṇasthāna.

present in themselves. In proportion as the cavity of greed begins to be filled, it increases constantly, a very strange thing! It is possible that the ocean can be filled with water, forsooth, but greed is not satisfied, even though the sovereignty of the three worlds has been attained. Endless heaps of food, clothes, sense-objects, and money have been enjoyed. Nevertheless, not a particle of greed is satisfied. If greed has been abandoned, then enough of unnecessary penance; if greed has not been abandoned, then enough of useless penance. Pressing out the wealth of the śāstras, let this be understood. A wise man should strive preeminently for the elimination of greed.

Contentment (331-348)

A wise man should restrain the ocean of greed, overflowing, exceeding bounds, spreading out, by the dike of contentment.²²⁰ Just as a cakravartin is first of men and Pākaśāsana first of gods, so contentment is the best of all qualities. I think the degree of pleasure in a contented ascetic and the degree of pain in a discontented cakrin are equal. After renouncing their own kingdoms from thirst for the nectar of contentment, cakravartins instantly attain freedom from interest. When the desire for money has been checked, wealth is only an attendant. When the ear is covered with the finger, nothing but sound spreads. Those who are satisfied in the accomplishment of contentment are disgusted with counterparts. In the covering of the eyes, the whole movable and immovable universe is covered. What is the use of subduing the senses? What is the use of injuring the body? Verily, just from contentment, one sees the face of the Śrī of emancipation. People who have the happiness of being free from greed are

²²⁰ 331. In the case of the other kaṣāyas: krodha, māna, and māya, the respective opposites: kṣānti, mārḍava, and ārjava, belong to the yatidharmas. Santoṣa (content) takes the place of mukti-nirlobhatā. See I, n. 38.

emancipated even though still alive. But, is there any sign of emancipation on the head? What happiness is there filled with love and hate, or originating in sense-objects, on account of which the happiness of blissful emancipation originating in contentment should be cast aside? Let persons whose eyes have been closed by the good counsels of the śāstras spoiled by the explanations of other people meditate on the happiness from a taste of contentment. If you regulate actions in accordance with their cause, then let the joy of emancipation produced by the joy of contentment be recognized. Whatever severe penance they call destructive of karma, they know all that is fruitless, if devoid of contentment.

What is the use of ploughing, service, taking care of cattle, and trade, on the part of persons seeking happiness? Pray, does not the soul attain emancipation from observing contentment? The happiness which the contented feel lying on beds of straw is not felt by the discontented though lying on cotton. Rich men, if dissatisfied, are like straw, compared with rulers. Rulers are like straw, compared with the satisfied. The happiness arising from the fortune of a cakrin, Śakra, et cetera, is only with effort and it is transitory. That happiness originating in contentment is without effort and it is permanent. So a wise man should resort to contentment, the abode of peerless happiness, to destroy greed, the abode of all faults. Thus the one whose passions are conquered, though in this world, shares the happiness of emancipation; but in the next world he certainly attains imperishable emancipation."

After hearing this sermon by the Lord, many persons became mendicants. Hari attained right belief and Sirabhṛt became a layman. The Lord finished his sermon when the first watch was completed. Then Ariṣṭa was made gaṇabhṛt, occupying the Master's footstool. He finished a sermon at the end of the second watch. Then, after bowing to the Arhat, Śakra, Viṣṇu, Bala and the others went away. The Blessed Dharmanātha, adorned

with all the supernatural qualities, wandered over the earth from that place to other places.

His congregation (353-358)

Sixty-four thousand noble ascetics, sixty-two thousand and four hundred nuns, nine hundred who knew the fourteen pūrvas, thirty-six hundred who had clairvoyant knowledge, forty-five hundred who had mind-reading knowledge, and the same hundreds of omniscients, seven hundred munis with the art of transformation, twenty-eight hundred disputants, two hundred and forty thousand laymen, four hundred and thirteen thousand laywomen, formed the Lord's retinue as he wandered for two and a half lacs—less two years—of years from the time of his omniscience.

His emancipation (359-363)

Knowing that it was time for his emancipation, the Master went to Sammeta with eight hundred munis, and fasted. At the end of a month, on the fifth day of the bright half of Jyeṣṭha, the moon being in Puṣpa, the Master reached the eternal abode with the munis. The gods, Śakra and others, at once held the nirvāṇa-festival of Śrī Dharmanātha and the ascetics. Dharmanātha's nirvāṇa was four sāgaras after Ananta Svāmin's nirvāṇa. The Lord lived for two and a half lacs of years as prince, five lacs of years as king, and two and a half lacs of years in the vow. Hence his age was ten lacs of years.

Puruṣasiṅha's death (364-366)

Puruṣasiṅha, when his life was completed in the course of time, went to the sixth hell because of various bloody deeds like a lion. His age was ten lacs of years—three hundred years as prince, twelve hundred and fifty years as governor, seventy years in the expedition of conquest, nine hundred and ninety-eight thousand, three hundred and eighty as king.

Sudaršana's death (367-368)

Then Bala, who lived for seventeen lacs of years, endured life with difficulty without his younger brother, overcome by affection for his brother. Sudaršana, powerless from fresh grief at the sight of Sudaršanabhṛt's death, quickly took the vow in the presence of Sādhu Kīrti and, when his life was completed, attained emancipation.

CHAPTER VI

ŚRI MAGHAVACAKRAVARTICARITRA

Previous birth of Maghavan as Amarapati (1-9)

In this same Bharata in the city Mahimaṇḍala there was a king, named Amarapati, in Vāsupūjya's congregation. Sole lord of the lordless, best of kings, he was attentive to right behavior, like a good sādhu to right-conduct. He did not strike his people at all, even with a flower-stalk; he only guarded them carefully like a new flower. He, discerning, wore love and wealth like anklets, dharma like a crown, in accordance with their lower and higher natures. Arhat, god, teacher, monk, dharma, compassion—these he studied like the syllables of a charm giving the highest happiness.

One day, noble-hearted and wise, he abandoned the kingdom like a disease, after he had given fearlessness to all, and became a mendicant. He, with a victory won by the carefulnesses, devoted to protection of the controls, guarded mendicancy properly like his kingdom for a long time. He shone brilliantly from uncensurable mūlaguṇas and uttaraguṇas ²²¹ like ornaments with divine jewels. He died after keeping the vows for a long time and became a chief-god, an Ahamindra, in the middle Graiveyaka.

Maghavan's parents (10-17)

Now in Jambūdvīpa in Bharataṣetra, there is a city Śrāvastī, most important of cities. There Samudravijaya, victorious, was king, like the ocean embodied with innumerable jewels of virtues. He did not leave the hearts of his friends because he gave joy constantly, nor of his enemies because he gave fear constantly. When he, powerful, was

²²¹ 8. See I, n. 19.

in battles, he faced himself, reflected in the mirror of his drawn shining sword. He made all the quarters completely subject to himself in this very way—he gave them glory as an ornament to keep them from going away. He, a herdsman, took proper care of the earth like a cow, and took taxes, like milk, at the right time without injury.

His wife was named Bhadrā, whose body was fair with virtue and loveliness, the sole abode of good fortune. Much time passed as he experienced pleasures of the senses with her without injury to dharma.

Birth of Maghavan (18-21)

Now Amarapati's soul, which was in Graiveyaka, descended into Bhadrā's womb when it had completed its maximum life. Then Bhadrā, comfortably asleep, saw the fourteen great dreams entering her mouth, indicating the birth of a cakrabhṛt. At the proper time she bore a son, whole, with auspicious marks, gold color, forty-two and a half bows tall. Saying, "He will certainly be like Maghavan (Indra) on earth," King Samudravijaya gave him the significant name, Maghavan.

Conquest of Bharata (22-44)

He, victorious, capable, adorned the earth, second to Samudravijaya, like the moon adorning the sky, second to the sun. One day, the cakra-jewel appeared in his armory, shining with streams of light, like lightning in a cloud. Then all the other jewels, the priest, et cetera, were produced in succession in their proper places. Following the path of the cakra, he set out with the intention of conquering the quarters, and went to the Lord of Māgadhatīrtha, the ornament of the eastern ocean. The Lord of Māgadhatīrtha came because of an arrow marked with his name, which was like a messenger who had come, and undertook service alone. He conquered Varadāman in the south, and also the god, Lord of Prabhāsa, in the west, as he had the Lord of Māgadha.

Then the cakrin went to the southern bank and conquered Sindhudevī; then, advancing, he arrived at Mt. Vaitāḍhya. The cakravartin made the Prince of Vaitāḍhya subject to himself, took presents from him, and went to Tamisrā. He conquered duly the god Kṛtamāla, placed like a door-keeper at the entrance to the cave Tamisrā. At his command the general crossed the Sindhu by the skin(-jewel), subdued her western district and returned. When the opening of the double-doors had been made by the general with the staff-jewel, the cakrin on the elephant-jewel entered the cave with his army. The cakrabhṛt, provided with light inside by circles drawn with the cowrie and by a stream of light from the gem-jewel set on the elephant's right boss, crossed the rivers inside, Unmagnajalā and Nimagnajalā, very difficult to cross, by a path made by the carpenter(-jewel), and with his army left the cave by way of the north entrance whose double-doors opened of their own accord.

Maghavan duly conquered the Kirātas named Āpātas, very hard to conquer, like Maghavan (Indra) conquering the asura-soldiers. The general conquered the western district of the Sindhu,²²² and he himself went and subdued the Prince of Himācula. He took the cowrie-jewel and wrote his own name, "Maghavan Cakravartin," on the peak named Ṛṣabha.

Then Maghavan turned back and had the eastern district of the Gaṅgā conquered by the general and he himself subdued the goddess Gaṅgā. The third cakradhara easily subdued the Vidyādharas in the two rows on Mt. Vaitāḍhya. Knowing the duties of a cakrabhṛt, he made another, Nāṭyamāla, living at the entrance of Khaṇḍa-prapātā, subject to himself as usual. The cakrin left Vaitāḍhya by the double-door opened by the general, like a boat leaving the water of the ocean.

The nine treasures, dwelling there at the mouth of the Gaṅgā, Naisarpa, et cetera, submitted to him with

²²² 37. See above and II, n. 303.

pleasure. He had the eastern district of the Gaṅgā conquered by the general. So he conquered six-part Bhārata.

Life as cakravartin (45-53)

Then Maghavan, resplendent with the full equipment of a cakravartin, went to Śrāvastī, like Maghavan (Indra) to Amarāvati. There the coronation of Maghavan, whose success was complete, as a cakravartin was made fittingly by gods and kings. Though crowned as cakravartin, constantly attended by thirty-two thousand crowned kings, attended by sixteen thousand gods, all his wishes fulfilled by nine treasures, constantly adorned by wreaths of the blue lotuses of the eyes of the sixty-four thousand women of his household, and in other circumstances advantageous for negligence, still he did not become negligent at all in his ancestral layman's duties. He furnished various and numerous shrines, like palaces of the gods, which had statues of the Jinas with gold and jewels. Just as he alone was lord of the earth, so of him the Arhat, god, good sadhu, teacher, and dharma consisting of compassion were the lords. His senses always restrained, he never abandoned control in pūjās in the shrines, like kings in their pūjās to him.

His death (54-57)

After passing his life as a layman without self-control,²²³ he adopted mendicancy fittingly at the time of death. He lived twenty-five thousand years as prince, twenty-five thousand as governor, ten thousand in the expedition of conquest, three hundred and ninety thousand as cakravartin and fifty thousand in the vow. When he had lived for five hundred thousand years from birth, pure-minded, recalling the five Parameṣṭhins, he died, and became a chief-god, with power equal to Indra's,²²⁴ in Sanatkumāra.

²²³ 54. I.e., technically. A layman does not have virati.

²²⁴ 57. I.e., he became a Sāmānika. See Kirfel, s.v.

CHAPTER VII

ŚANATKUMĀRACA KRICARITRA

*Previous incarnations of Sanatkumāra as King
Vikramayaśas and of Asitākṣa as Nāgadatta (1-43)*

There is here a city, Kāñcanapura, possessing golden splendor excelling Bhogāvati, Amarapurī, Laṅkā, et cetera. Its king was Vikramayaśas, whose power was excellent, the lightning of whose splendor increased the rain of the tears of his enemies' wives. There were five hundred gazelle-eyed women in his household, objects of affection, like cow-elephants of an elephant who is lord of the herd.

At that time there was a very wealthy merchant, Nāgadatta, like a treasury of wealth, in the city. Of him there was a wife, like Śrī of Viṣṇu, possessing charm and grace, endowed with exceeding beauty, named Viṣṇuśrī. They, whose affection for each other was as constant as the color of indigo, passed the time like two sārāsas²²⁵ enamored of unhindered love-sport.

In the manner of the crow and the palm fruit,²²⁶ somehow she came one day into the range of vision of King Vikramayaśas. When he saw her, Vikramayaśas, whose wealth of discernment was stolen by Manobhū like a thief, reflected thus in his mind:

“ Oh, her eyes are charming like a deer's; her abundant hair beautiful like a peacock's tail; her lips soft and red like a ripe bimba in two parts; her breasts full and arched like pleasure-peaks of Smara; her arms straight and soft like young creepers; her waist extremely small, that could be clasped with one hand, like the middle of a thunderbolt; a line of hair, like a row of duckweed; a navel like a whirl-

²²⁵ 6. See I, n. 130. The sārāsa is the *Ardea Sibirica*, the blue Indian crane.

²²⁶ 7. By chance.

pool; her hips like a beach in the river of loveliness; her thighs like pillars of plantain; her feet like lotuses; and all the rest of her—whose mind would it not steal? Because his mind was confused by old age, she was bestowed by the Creator unsuitably on some unfit person, like a Śakra-pillar²²⁷ in a cemetery. I shall take her away and place her in my own household. Let the blame for placing her unsuitably pass away from the Creator.”

With these reflections Vikramayaśas, distracted by Kandarpa, took her and disgraced his glory. The king put her in his household and, very attentive, always pleased her with varied love-sports. The merchant was distracted by separation from her, as if he were possessed by a demon, as if he had eaten dhattūra,²²⁸ as if he had caught a disease, as if he had drunk wine, as if he had been smelled by a serpent, as if he had experienced a derangement of the three humors. Time passed, bringing pain and pleasure to the merchant separated from her and to the king united with her.

Because the king constantly delighted in Viṣṇuśrī, the women of the household, angered by jealousy, used sorcery (against her). Because of the sorcery she withered away moment by moment, like a creeper from an ant at its root, and died. The king was dead, as it were, though alive, from her death; lamenting and wailing, he became like Nāgadatta. He did not permit Viṣṇuśrī's corpse to be thrown into the fire, saying repeatedly, “My wife is pretending silence.” The ministers took counsel and deceived the king. They took Viṣṇuśrī's body and threw it into the forest. “Just now you were here. Why, beloved, are you not visible? Enough of this game of disappearing, the

²²⁷ 14. A decorated wooden pillar used in the festival to Indra, now obsolete. See I, 343.

²²⁸ 18. The *Datura*, the seeds of which are one of the most common and deadly poisons of India. Watt, p. 488, says that the seeds “enter into the composition of certain alcoholic beverages and render the consumers of these literally mad.”

companion of separation. For the fire of separation, knowing vulnerable points, is not joined with play. Why do you not grieve because of my grief? For we always had one soul. Have you gone alone to some pleasure-stream from curiosity? Or did you ascend a pleasure-mountain, or did you go to a pleasure-garden? How can you play without me? I am coming."

Talking in this way, the king wandered in various places, as if out of his senses. When three days had passed since he had eaten or drunk, the ministers feared for the king's life and showed him her body. When he had seen Viṣṇuśrī's body, with its hair exceedingly disordered like a bear, with its eyes pecked out by wild herons, like a hare in the grass,²²⁰ with its breasts chewed by vultures eager for flesh, all its intestines pulled out by jackals, having an unlovely appearance, covered with swarms of flies like sweet rice-water, filled with ants like a dish of eggs broken by a fall, smelling of putrefaction, Vikramayaśas at once became disgusted with existence and reflected:

"Oh! there is nothing whatever of value in this worthless worldly existence. For how long a time have we been deluded by the idea of value in her, alas! No one who knows the highest good, indeed, is ensnared by women with qualities that are purely incidental like the color of turmeric. Women covered by skin are charming outside, filled with liver, excrement, impurities, phlegm, marrow, and bone, fastened together by muscles. If there could be a transposition of the outside and inside of a woman's body, its lover would conceal (within himself) a vulture and jackal. If Kāma wishes to conquer the world with women as a weapon, why does he, confused in mind, not take a weapon in the form of a small feather? I will root up completely the root of desire for that love by which, alas! everything is transformed."

²²⁰ 31. Read śaśavaccaśare with one MS. See App. I.

With these reflections, disgusted with saṃsāra, noble-minded, he went and took initiation at the feet of Ācārya Suvrata. Free from interest in the body, he dried himself up by penances of one day, two days, a month, et cetera, as the sun dries up water by its rays. After practicing severe penance, in course of time he died and became a chief-god in Sanatkumāra with a maximum life.

Previous births of Sanatkumāra as Jinadharmā and of Asitākṣa as Agniśarman (44-65)

Then at the end of his life he fell and was born a merchant's son, Jinadharmā, in the city Ratnapura. Even from childhood, he always observed the twelvefold dharma of the layman,²⁸⁰ like the ocean observing its boundary. Worshipping the Tīrthakaras with the eightfold pūjā,²⁸¹ feeding the monks with gifts of food free from faults, et cetera, possessing extraordinary devotion, favoring his coreligionists, like brothers, with gifts, he passed some time.

Now, Nāgadatta, grieved by the separation from his wife, wandered in animal-births after death because of painful meditation (ārtadhyāna). Wandering through births for a long time, he became a Brāhman's son, Agniśarman, in the city Siṅhapura. In course of time he became a three-staved ascetic and went to the city Ratnapura, devoted to severe penance of two months, et cetera. Harivāhana was the king in that city. He was a Vaiṣṇava and he heard that an ascetic had come. At the time for breaking his fast, he was invited by the king and went to the palace. By chance he saw Jinadharmā. Then because of the hostility of a former birth, the Ṛṣi, red-eyed from anger, spoke to King Harivāhana whose hands were joined (respectfully):

"If you set a very hot dish of rice-pudding on this merchant's back and feed me, O king, then I shall eat, but not otherwise."

²⁸⁰ 45. See I, 25 ff., 207 ff.

²⁸¹ 46. See II, n. 411.

“I will set the dish on another man's back and feed you,” the king replied to the muni. He, angered, repeated, “If you set the very hot dish of rice-pudding on *his* back, I shall eat, O lord of kings; otherwise, I shall certainly go away with my desire unaccomplished.”

The king consented because he was a Vaiṣṇava. What kind of discernment have men outside the Jaina teaching? At the king's command his (Jinadharmā's) back was given to the Brāhman while he ate and he endured the heat of the dish like an elephant a forest-fire. “This is the result of my former action, nothing else. May it be destroyed by this (result), a friend,” he reflected for a long time.

When he had eaten, the pudding-dish was pulled up from his back together with blood, flesh, fat, and serum, like an inlaid brick with mud. Jinadharmā, learned in the religion of the Jinas, went home, summoned his people, all of them, and bestowed and begged forgiveness for all faults. Jinadharmā made a pūjā in the shrine, went to the monks and adopted mendicancy according to rules. He left the city, ascended a mountain-top, made final renunciation, and practiced kāyotsarga for two weeks (facing) the east. He performed kāyotsarga in the other directions also, though torn by birds, vultures, herons, et cetera, with their beaks.

Incarnation of Sanatkumāra as Śakra (65)

Enduring the pain in this way, engaged in the namaś-kāra (to the Pañcaparameṣṭhins), he died and became the Indra in the heaven Saudharma.

Birth of Asitākṣa as Airāvāṇa (66)

The three-staved ascetic died and, because of his servant-karma, became the elephant Airāvāṇa, the vehicle of Śakra.

Birth as Asitākṣa (67)

When his life as Airāvāṇa was finished, the soul of the three-staved ascetic fell and, after wandering through births, was born as a king of Yakṣas, Asitākṣa.

*Incarnation as Sanatkumāra (68-406)**His parents (68-73)*

Now, in Jambūdvīpa in Bharata-kṣetra in the country Kurujāṅgala, there was a city Hastināpura. There Aśvasena was king, by whom the circle of the earth was covered with an army of horses; and the circle of his enemies was subdued by his rounded sword. In him, the Mt. Rohaṇa of the jewels of virtues, there was not the least atom of a fault, like a water-worm in milk. Śrī stood on his sword, as if to perform a very difficult task, with a desire for good fortune, thinking, "I am like straw compared with him." He experienced great delight when beggars had come and he was depressed in accordance with his desire to give when they asked for little. His chief queen was named Sahadevī, in beauty like some goddess who had come to earth.

His birth (74-77)

When it had enjoyed Śakra's rank for some time, its life completed, Jinadharmā's soul descended from the first heaven into her womb. Sahadevī saw at once the fourteen great dreams, the elephant, et cetera, entering her mouth. At the right time she bore a son marked with all the marks, with a wealth of peerless beauty, the color of real gold. Then the king gave him the name of Sanatkumāra at a great festival which gave joy to the world.

Childhood (78-84)

The child, his body fair as a piece of gold, delighting the eyes of the people like a young moon, gradually grew up. Passing from lap to lap of kings, he looked just like a haṅsa going from lotus to lotus. Even as a child, just

from being seen, he stole the eyes and minds of gazelle-eyed women by his incomparable beauty. He drank in grammar with its divisions, the mother of complete knowledge, which was poured from his guru's mouth, as easily as a sip of water. He grasped completely military science and statecraft, pillars of the palace of sovereignty, like other pillars in the form of arms for himself. He acquired all the other arts also with ease; and gradually grew up like a spotless moon (kalānidhi). His body was forty-one and a half bows tall, and he attained youth from childhood like heaven from the world of mortals.

His horse carries him into the forest (85-95)

He had a very intimate friend, the son of Kālindi and Sūra, named Mahendrasīṅha, whose strength was celebrated. One day when spring had come, he went to the garden Makaranda with Kālindī's son from a desire to play. There Sanatkumāra amused himself with his friend in various sports, like a young god in Nandana. Then the king's stud-master sent horses as gifts, which were skilled in five gaits,²⁸² marked with all the marks. He gave Sanatkumāra one horse, Jaladhikallola (Ocean-wave) by name, unsteady as a wave. The prince abandoned his play and mounted the horse. Always horses and elephants are of great interest to princes. Taking the whip in one hand and the bridle in the other, with a light seat in the saddle, he started the horse by (pressure of) his thighs. It ran forward rapidly, not touching the earth with its feet, as it were, going rather in the air, as if to see the horses of the sun. Whenever the prince pulled the horse with the bridle, he ran all the more, as he had inverted training. In a moment the horse left the prince²⁸³ on horseback even

²⁸² 88. See I, n. 304.

²⁸³ 94. There has been no mention of any other companions except Mahendrasīṅha, but in the Uttar. version Sanatkumāra was accompanied by other princes to the garden. They all mounted horses at the same time.

though they were running, like a Rākṣasa in the form of a horse. Instantly the horse with the prince on his back became invisible to the kings, even while they looked on, like the moon to the constellations.

Search for him (96-110)

Aśvasena went after his son, who had been carried away by his horse like a boat by a river's flood, with a troop of horses to bring him back. "Here he goes. The horse goes here. Here are his tracks. Here is his foam." While the people were saying this, a strong wind arose, cruel, a bellows for the whole universe, unseasonable, blinding the eyes like the night at the end of the world. The soldiers were hidden by the cruel dust from all directions like houses by walls of cloth and were not able to lift a foot as if they were transfixed by a charm. The tracks and foam, signs of the horse as it traveled, were all destroyed by a series of dust-waves. Neither low ground, nor high ground, nor level ground, nor trees, et cetera, were visible. All the people were just as if they had entered Pātāla. The soldiers, whose expedients were useless, became confused, like sea-faring merchants whose boats were being filled with ocean-water.

Mahendrasīṅha bowed to Aśvasena and said: "Your Majesty, this is certainly an act of fate which has cruel acts. Otherwise, why the prince, why the horse from a distant country, why the prince's mounting it whose habits were unknown, why the carrying off the prince by the wicked horse, or why the strong wind by which the range of sight is hidden by the extraordinary dust? Nevertheless I, having conquered fate like a vassal on the border, will bring him back, searching for my friend like a master. In the caves and on the high peaks of great mountains, in forests difficult of access because of the unbroken mass of trees, in the chasms of river-banks resembling Pātāla, in places without water and other dangerous places, search for the prince will be easy for me with a

small retinue, or even alone in some places like a spy, O lord. That is not suitable here and there for Your Majesty with a large army because of the inequality like the entrance of an elephant into a small road."

Mahendrasinhha goes in search of the prince (III-123)

Āśvasena, restrained by him saying this again and again, clinging to his feet, returned in grief to his own city. At once Mahendrasinhha entered the great forest with a small choice retinue, hard to restrain like an elephant. He penetrated it in every direction to hunt for Sanatkumāra, (the forest) whose paths were uneven from stones thrown up by the horns of rhinoceroses, whose pools were muddied by boars entering them because they were tormented by heat, whose thickets were echoing with the loud growls of bears, terrifying from the cries of tigers lying in thickets, filled with herds of black antelope bewildered by packs of leaping leopards,²³⁴ whose trees were encircled by strong boa-constrictors who had swallowed animals, with trees whose shade was a path frequented by herds of deer, the paths to whose rivers are blocked by lions drinking water with their lioness-friends, and difficult to travel because the roads were covered with branches of trees which had been broken by rutting elephants.

His army was scattered as he wandered over the great forest which was horrible from thorny trees and wild animals, from holes and mounds. Deserted by ministers, friends, et cetera, who were completely exhausted, he gradually became solitary like a muni who has abandoned all association. Again he wandered alone in deep thickets and caves of the mountains, like the lord of a settlement of a wild tribe, carrying a bow. At the trumpeting of forest-elephants, at the roars of lions he ran with the idea

²³⁴ 115. Citraka. In Abhi. 4. 351 citraka and sārḍūla are given as synonyms, but obviously a distinction must be intended here. Citraka is, of course, the Hindī citā, the hunting leopard.

that they were shouts of the hero Sanatkumāra. Not seeing his friend there, he jumped up at the sound of a waterfall and ran to another place with the idea that it was he. For such is the course of affection. He said to the rivers, elephants, and lions, "Since that is the voice of my brother, then he is at your side. The whole can be grasped from the sight of a part."

The seasons (124-146)

Not seeing his friend anywhere, he climbed tall trees and looked in all directions again, like a traveler who has lost the way. He passed the spring, alone, like the son of a poor man, like a sorrowful man among the aśokas,²³⁵ confused among the bakulas, impatient among the saha-kāras, weak among the mallikās, scornful among the karṇikāras, pale among the pāṭalas, remote among the sinduvāras, trembling among the campakas, turned away from the winds of Malaya as well as the khalas, his ears bursting from the singing of the fifth note by the cuckoos, his burning pain unallayed even by moonlight.

He spent the hot season wandering alone, parched at every step by the dust heated by the rays of the sun which cooked the nails of his lotus-feet like a scattered fire of chaff; disregarding the burning of his feet, as if making a magic quenching of fire, on the road hard to traverse because of the ashes of forest-fires just extinguished; ignoring the heat of his body from many hot winds like flames of fire, like a mountain-ranging elephant; and drinking the muddy, hot water of rivers, like a sick man medicines.

His heart unshaken by clouds emitting fires in the form of lightning like Rakṣases emitting flames from their mouths, terrifying to all; not bewildered at all, as if he wore armor, though being struck by rain with unbroken

²³⁵ 125. In this passage there is verbal play on the adjectives and the names of the trees which can not be reproduced in English.

torrents like sharp arrows; crossing without effort, like a rājahaṅsa, here and there the forest-streams with trees uprooted by their speed, though they were difficult to cross; traversing the muddy road with ease, like a boar, he spent the rainy season, wandering in search of his friend.

Enduring the terrible heat of Citrā ²⁸⁶ on his head and the hot sand on his feet, as if he were living in the cavity of a fire-vessel; his mind unceasingly on clear water, lotuses, birds, haṅsas, et cetera, crying, "Where are you? Where are you, friend?" going among charging elephants irritated by the saptaparna which smells like ichor, like an elephant that had come into the forest; carried forward by the wind fragrant with lotuses like a friend, he spent the autumn, wandering like an autumn-cloud.

The water of ponds and rivers being made into ice by the north wind like a brother of Mt. Hima; the rows of red lotuses, day-blooming white lotuses, night-blooming white lotuses, and blue lotuses in the water being consumed everywhere (by cold), incombustible even by a forest-fire; the Kirātas suffering from cold and even wishing for a forest-fire; he passed the winter, surely possessing a strong determination.

Taking steps fearlessly in old leaves, fallen knee-deep from trees, which concealed snakes and scorpions; unshaken at the roars of lions whose ears were pricked up and who had been awakened by noises painful to hear, as if they knew the weak points of the ears; satisfying his hunger only by eating fresh shoots, he passed the cool weather, though he himself was not cool because of worry about his friend.

Meeting with Sanatkumāra (I47-I76)

So a year passed while Mahendrasīṅha wandered over the forest in the search for Sanatkumāra. One day, after he had gone some distance in the forest, he stopped and

²⁸⁶ 137. A nakṣatra, constellation, Spica virginis, in ascendency in the autumn. In Gujarāt this season is hot.

looked at the sky, his face upturned like an astrologer. Then unconfused, he heard at once the noise of birds, ducks, curlews, haṅsas, and cranes. Revived by a wind carrying the fragrance of lotuses, he inferred, "There is a pool here." Thinking to meet his friend, he ran like a rājahaṅsa to the pool with tears of joy. As he ran forward, he heard a song beautiful with the gāndhāragrāma,²³⁷ the sweet noise of flutes, and the delightful sound of lutes. He saw his friend, Sanatkumāra, pleasing to the sight, in the midst of young women with brilliant garments and ornaments.

"Is that my dear friend? Or is it some one's trickery? Or is it magic? Or has he come from my heart?" As he was thinking this, he heard this elixir for the ears recited by a bard: "O Sanatkumāra, haṅsa to the pool of the Kuru race, moon to the ocean of Aśvasena, Manobhava to good fortune, long live! O tree, supporting creepers of the arms of Vidyādhara-women, becoming rich by the wealth from victory over the two rows of Vaitāḍhya, long live!"

After hearing that, he advanced into Sanatkumāra's range of vision, like an elephant, burned by the heat, into the ocean. Falling at his lotus-feet simultaneously with a flood of tears from joy, he was embraced by Sanatkumāra who had risen and raised him up. Both shed tears of joy, like clouds in the rainy season, astonished at their unexpected meeting with each other. With hair erect from joy, they sat down on costly seats watched by the Vidyādhara-princes with astonishment. Their eyes and minds were on each other and nothing else, like yogis engaged in the position of meditation on the form of the Tīrthaṅkaras.²³⁸ Then Mahendrasīṅha's weariness was destroyed by union with Prince Sanatkumāra, like disease by a divine healing herb. Wiping tears of joy from his eyes, Sanatkumāra said to Mahendrasīṅha in a voice with a flood of nectar:

"How have you come here? And why are you alone? And how did you know I was here? And how have you

²³⁷ 152. See I, n. 79.

²³⁸ 162. See I, n. 409.

spent the time? And how did my honored father live on separation from me? And why did my parents send you alone into this inaccessible place?"

Questioned thus by the prince, Mahendrasinhha, his voice choked with tears, related his past adventures just as they happened. Then Sanatkumāra had him fed, bathed, et cetera, by skilful Vidyādhara-women. After that, Mahendrasinhha, his eyes wide open with astonishment, his hands folded respectfully, said to Sanatkumāra: "Please tell me how far you were carried away by the horse then; and what else happened to you during separation from me, beginning with that; and whence this magnificence, if this is not a secret of yours which must be concealed from me."

At these words Sanatkumāra reflected in his mind: "Nothing at all must be concealed from this friend who is like myself. Noble men are embarrassed at their experiences being related even by others, though truthfully; how can I tell my own adventures? Let it be thus." With these reflections Aśvasena's son instructed his wife seated at his left side, "My dear Bakulamatikā, knowing (all) there is to be known by means of a magic art, tell my true story to Mahendrasinhha. Now sleep is making buds of my lotus-eyes."

His previous adventures in the forest (177-295)

With these words he went to the pleasure-house, wishing to sleep. Then Bakulamati said: "On that day your friend was carried away by the horse, as you looked on. He was made to enter the great forest, which was very terrible like a secret play-ground of the god Samavartin. The next day as the horse went along in the fifth gait, it stopped in the middle of the day, suffering from hunger and thirst, and put out its tongue. Āryaputra²³⁹ got down from the horse, whose throat was filled with breath and

²³⁹ 180. I.e., 'my husband.'

whose feet were transfixed, as from the roof of a house about to fall. He himself cut the long girth and took the saddle and bridle from the horse. The horse reeled and fell to the ground and was at once deserted by breath as if from fear of destruction at the same time. Then Āryaputra wandered here and there in search of water because of thirst, and did not see anyone in the forest which was like a desert. Your friend became confused because of his physical delicacy and fatigue from long travelling and from a forest-fire. After he had gone a long distance, he sat down quickly at the foot of a sapta-parṇa and fell on the ground, his eyes closed (in a faint).

Then from the power of his merit a Yakṣa, a forest-divinity, sprinkled his body with cool water like nectar. When he had become conscious, he got up, drank the water he gave him and asked him slowly, 'Who are you and where is the water from?' The Yakṣa-king said, 'I am a Yakṣa living here and for your sake I brought this water from Mānasa.' Then Āryaputra said again, 'This intense burning in my body will not stop without a bath in Lake Mānasa.' 'I shall fulfil your wish,' the best of Yakṣas said and put him in a plantain-bowl and took him to Lake Mānasa. There he bathed Āryaputra according to rule with cool pure water, like an elephant-driver bathing an elephant. Āryaputra's weariness, penetrating his whole body, was removed by the water with a pleasant touch like skilled shampooers.

Fight with Asitākṣa (193-214)

The Yakṣa Asitākṣa, an enemy of your friend from a former birth, came there like a new Kṛtānta to slaughter him. 'O villain, stop! You have been watched by me for a long time, like an elephant by a hungry lion. How far will you go?' Abusing him in this bragging way, he uprooted a tree and threw it—he, a low fellow—at Āryaputra, as easily as a stick. Your friend knocked away the falling tree with his hand and made it fall, like an

elephant making fall the bellows of an elephant-driver. Then the Yakṣa made the earth dark with thick dust, as if the end of the world had suddenly taken place. He created Piśācas by magic with bodies gray as smoke, twin-brothers of darkness, with terrifying forms. They, with faces horrible with jets of flame like living funeral pyres, uttering bursts of laughter like the noise of a falling thunderbolt, with red hair and red eyes like mountains with fires, with pendent tongues like trees with snakes in their cavities, with sharp mouths with large fangs like saws, they ran to Āryaputra, like flies to honey.

When Āryaputra saw them wandering about, distorted in shape like actors from a stage, he was not in the least terrified. He bound the bold Āryaputra, who was unterrified by the Piśācas, with magic nooses resembling nooses of untimely Yama. Āryaputra tore them all apart easily with a blow of his hand, like an active elephant a bower of vines. The Yakṣa, disconcerted, then struck him with blows of his hand, like a lion a mountain-plateau with blows of his tail. Āryaputra struck him with his fist, the essence of the thunderbolt, like an angry elephant-driver striking an elephant with an iron ball. The Yakṣa struck Āryaputra with a very heavy hammer bound with iron, like a cloud striking a mountain with lightning. Āryaputra struck the Yakṣa, who was increasing (in size), with a sandal tree which he had pulled up and the Yakṣa fell to the ground, completely exhausted, like a dry tree.

The Yakṣa lifted a mountain as easily as a large rock and, angry, threw it on top of Āryaputra. He became unconscious at once from the blow with the mountain, his lotus-eyes closed as if in a pool in the evening. When he had become conscious again, Āryaputra scattered the mountain, like a great wind scattering a cloud, and began to fight vigorously with his arms. Your friend hit him (the Yakṣa) with the staff of his arm, like Yama with a rod, and broke him into little pieces. But he did not die, because he was a god. Then Asitākṣa fled with speed

like the wind, howling disagreeably like a pig about to die. Goddesses and Vidyādhara-women, who had been watching the spectacle of the fight, rained flowers on your friend, like Śrīs of the seasons themselves.

Sanatkumāra's marriages (215-256)

Then in the afternoon Āryaputra left Mānasa with a firm mind and went a short distance like a rutting elephant. He saw Khecara-maidens who had come there from Nandana, resembling embodied life-giving herbs for Smara. Your friend was regarded by them casting slow glances, which were like svayaṁvara-wreaths, in a way delightful with emotion and feeling.²⁴⁰ Wishing to ascertain the true state of affairs, Āryaputra, lord of the eloquent, approached them with a nectar-sweet voice:

‘Of what noble men are you the daughters, ornaments of the family? And why do you adorn this forest?’ They replied: ‘Noble sir, we are the eight daughters of a king of the Vidyādharas, distinguished Bhānuvega. Our father’s excellent city is not far from here. Adorn it by reposing there like a rājahaṅsa on a lotus.’

So answered by them politely, your friend went to their city as if to perform the evening rites, and the sun sank into the ocean. They had your friend, who was an herb for curing the wound of anxiety for a husband, conducted by the harem-guards to their father’s presence. Bhānuvega rose to greet him and spoke to him:

‘By good fortune, our house is pure since you, a heap of merit, have come. By your appearance alone you are known to be well-born and powerful. For the birth of the moon from the Ocean of Milk is inferred from appearance alone. Since you are a suitable husband for the maidens, I ask you to marry them, the eight of them. For a jewel is joined with gold.’

²⁴⁰ 217. For hāva and bhāva, see above, n. 212.

Urged by him in this way, your friend married the eight, who were like Śrīs of the directions, with proper rites at that very time. With the marriage string tied on (his wrist), he went to sleep in the pleasure-house with them; and, occupying a jeweled couch, he experienced the pleasure of sleep. Instantly Asitākṣa lifted him up, when he was overcome by sleep, and threw him down somewhere else. A trick is stronger than the strong even. At the end of his sleep, your friend, seeing himself with the marriage-string on the ground, alone in the forest, thought, 'What has happened?' Wandering again in the forest, alone as before, he saw a seven-storied lofty palace. 'Is this a magic display by some sorcerer?' With these reflections, Āryaputra went to the palace. He heard there a young woman crying in a pitiful tone like an osprey, which made even the forest weep. Āryaputra, a hero in compassion, mounted to the palace's seventh floor which presented the appearance of a palace of a constellation. Your friend saw there a maiden whose eyes were full of tears, miserable, her face bent down, her body fair with beauty and grace, saying again and again, 'O Sanatkumāra, belonging to the Kuru race, may you, and no one else, be my husband in another birth, at least.'

Doubtful at the thought, 'Who is she to me?' from hearing his own name, he went before her, like a wished-for divinity in person, and said: 'Fair lady, who is Sanatkumāra? Who are you? Why have you come here? What is your trouble because of which you weep, recalling him?' So addressed by him, the girl experienced joy against her will and spoke in a sweet voice as if raining nectar:

'I am the daughter, Sunandā by name, of King Surāṣṭra, lord of Sāketapura, and his queen, Candrayaśas. Sanatkumāra, by whose beauty Manmatha is humiliated, is the son of King Aśvasena, the sun to the sky of the Kuru line. He, long-armed, is my husband merely in wish, since I was given to him by my parents with the

pouring of water into the hand.²⁴¹ Then a Vidyādhara's son brought me, before the marriage was held, here from my own palace-roof, like a robber bringing another man's property. He created this palace by magic and left me here in this very place. The Vidyādhara went somewhere. I do not know. What will happen ?'

Then Āryaputra said: 'Do not fear, O timid-eyed lady. I myself am Sanatkumāra, the Kuru, whom you well remember.' She replied: 'After a long time now you, like a good dream, have been made by fate to appear within my range of vision. Thank heaven, my lord!'

While they were talking in this way, the Vidyādhara, Vajravega by name, the son of Aśanivega, came, red-eyed from anger. The Vidyādhara-boy lifted Āryaputra and made him fly up, giving the appearance of a bird by his ascent. Saying, 'Oh! lord, lord, I am destroyed by fate,' she fell on the ground in a swoon, like an old leaf. Āryaputra, angry, killed the evil Vajravega with his fist which had the strength of adamant, like killing a handful of mosquitoes. Uninjured, Āryaputra approached her bringing joy to the blue lotus-eyes, like the moon. He restored her and wisely married her at once, for she had been indicated by the best astrologers as a 'woman-jewel.'

At once Vajravega's sister came there, a maiden named Sandhyāvalī, and she was angry at her brother's death. Recalling the saying of astrologers, 'Your brother's slayer will be your husband,' she became calm at once. Whose own desire is not paramount? Desiring Āryaputra, for a husband, the maid approached like a second Śrī of victory engaged in a svayamvara. Sunandā, joyful, gave her consent to your friend and he married the infatuated woman with a gandharva-marriage.²⁴²

²⁴¹ 242. In confirmation of a gift or promise.

²⁴² 256. A marriage of inclination without ceremonies. It is one of the 8 recognized forms of marriage.

Battle with Aśanivega (257-285)

Just then two Vidyādharas came, brought a chariot and armor to Aśvasena's son and said: 'Aśanivega, lord of Vidyādharas, Vajravega's father, has learned that he has been killed by you, like a snake by a garuḍa. He, concealing the sky by his army of Vidyādharas, possessing the strength of the elephants of the quarters, comes to fight you, an ocean with the salt-water of anger. We are your brothers-in-law and have come to help, sent by our fathers, Candravega and Bhānuvega. Get into the chariot they sent, which resembles Indra's chariot, take that armor, and subdue the enemy's army. Know that Candravega and Bhānuvega, who have come to help with conveyances swift as the wind, are like other forms of yourself.'

Just then Candravega and Bhānuvega came with great armies, like the eastern and western oceans with great rivers. Then a noise arose from the throngs of Aśanivega's soldiers, as he advanced, like that from Puṣkarāvartaka-clouds in the sky. Just then Sandhyāvali²⁴³ gave Āryaputra the vidyā Prajñāptikā.²⁴⁴ For women adhere to their husbands' party. Āryaputra armed himself and got into the chariot, eager for battle. For the warrior-caste is fond of battle. Candravega, Bhānuvega, and other Vidyādharas, Rāhus to the moon of their enemies' glory,²⁴⁵ surrounded him with their soldiers. Crying, 'Capture! capture! kill! kill!' Aśanivega's soldiers advanced with great speed. On both sides the soldiers, devoid of weakness, fought like cocks, flying up repeatedly, striking angrily. Then nothing else was heard except the sound of their battle-cries; nothing else was seen except their blazing weapons. The soldiers retreated and advanced, they gave

²⁴³ 265. In 253 the form Sandhyāvali was used; here °āvalis.

²⁴⁴ 265. See I, p. 173 and n. 218.

²⁴⁵ 267. See I, n. 410.

and received blows repeatedly, expert in battle like elephants. After they had fought for a long time and the soldiers of both were exhausted, Aśanivega appeared with his chariot swift as the wind. 'Ha! Ha! where is Vajravega's enemy, a new guest for the house of Yama?' Insulting his enemies with these words, he strung his bow. Saying, 'I am he, Vajravega's enemy, O new guest of the house of Yama,' Āryaputra strung his bow. Then a battle between the two very powerful men took place, arrow against arrow, causing the multitude of the sun's rays to disappear.

After Āryaputra and the king of Vidyādharas, intent on killing each other, had fought with missiles and also with clubs, et cetera, without reaching a victory, they fought with cruel divine missiles, the serpent-missile, the garuḍa-missile, the fire- and water-missiles, checked and checking.²⁴⁶

The Vidyādharma-king discharged an arrow after twanging his bow and Āryaputra cut his bow-string, like his life, with an arrow. Aśvasena's son cut off half the arm, like half the glory, of Aśanivega as he ran forward, after drawing his sword. Like an elephant with one tusk broken, like a boar with one tusk lost, even though one arm was cut off, he ran on because of excessive anger. As he ran forward to strike, biting his lower lip with his teeth, my husband cut off his head with the cakra delivered to him by the vidyā.²⁴⁷

Then Aśvasena's Lakṣmī of sovereignty joined my husband completely. For the courageous man is the home of Śrī. Aśvasena's son, confident, went to Vaitāḍhya with Candravega and other kings of the Vidyādharas. His installation as overlord of the Vidyādharas was held by the Vidyādharma-lords who had been reduced to the rank of

²⁴⁶ 277. The serpent-missile was obstructed by the garuḍa-missile, and the fire-missile by the water-missile.

²⁴⁷ 281. Prajñāpti.

footmen. He, whose magnificence was unequaled, held an eight-day festival there in honor of the images of the immortal Arhats, like Śakra in Nandīśvara.

Other marriages (286-295)

One day, my father Candravega, crest-jewel of the Vidyādharas, said to Āryaputra respectfully: 'One day in the past I saw and questioned a certain muni whose power was unequaled, an ocean of knowledge, and he said, "The fourth cakrin, Sanatkumāra, will marry your hundred daughters, Bakulamati, et cetera." By good fortune you came here, when I was occupied with the thought, "How is he to be met? How is he to be asked to marry these girls?" Be gracious. Marry these hundred maidens, O lord. For the request of the great is not vain and the speech of sages is not vain.'

Your friend, the wishing-gem of beggars, when he had been requested thus by my father, married the hundred girls, myself and others. Your friend, surrounded by Vidyādharas, passed the time pleasantly, amusing himself sometimes with pleasing concerts, sometimes with excellent plays, now with choice stories, now by looking at paintings, at times with festivals of water-sports in divine pools, at times with the pastime of gathering flowers in rows of gardens, and with other sports. Because of sport your friend came here and you were met; and the wish of a cruel fate was frustrated."

Return to Hastināpura (296-310)

As Bakulamati said this, Sanatkumāra came from the pleasure-house like an elephant from a pool. Attended by Vidyādharas he went then to Mt. Vaitāḍhya with Mahendrasīṅha, like Indra to Sumeru. He passed the time, endowed with great magnificence. One day, Mahendrasīṅha made this suitable declaration to him: "Master, my mind rejoices very greatly at this magnificence of yours. Your parents are unhappy, grieved at separation from you,

recalling you constantly. Devoted to their son, I think your parents look at every one resembling them with the thought, 'That is Sanatkumāra; that is Mahendra.' So be gracious. Let us go to the city Hastināpura. Give joy to your parents like the moon to the ocean."

When his friend had made this explanation, Sanatkumāra, a thunderbolt to the mountain of enemies, went eagerly to the city Hastināpura at once, together with his wives and friends, attended by hundreds of Vidyādharma-lords with armies, making the sky appear to have various suns by shining aerial cars, his umbrella carried by some Vidyādharas, his chauris waved by some, his slippers carried by others, a palm-leaf fan and staff being held by some; his betel-box being carried by others; the road being described by some, diversions being shown by others, his virtues being praised by others—some of them mounted on elephants and some on horses, some in chariots and some on foot, going through the air.

He rejoiced his parents there, afflicted by sorrow, and the citizens by the sight of himself, as a cloud rejoices people suffering from the heat of summer. King Aśvasena, delighted at heart, established Sanatkumāra in his kingdom and Mahendrasinha as his general. The king accomplished his own purpose when he had taken initiation in the presence of the elders in the congregation of the Tīrthakṛt, Śrī Dharma.

Installation as cakravartin (311-336)

The fourteen great jewels, the cakra, et cetera, of Sanatkumāra guarding the kingdom, came into existence. Following the path of the cakra he conquered then the six-part Bharataṣṭra and the treasures, Naisarpa, et cetera. After he had conquered Bhārata in ten thousand years, he entered Hastināpura with the elephant that had become a jewel.²⁴⁸ By means of clairvoyant knowledge Sahasrākṣa saw him, noble-souled, as he entered and

²⁴⁸ 313. The elephant-jewel among the 14.

regarded him like himself in person because of friendship. "Because he was the Indra of Saudharma in a former birth, he is my brother"; and from affection Śakra instructed Kubera: "This best of Śakras, the cakrin, moon to the ocean of the Kuru-line, the son of King Aśvasena, noble, is like my brother. Sanatkumāra enters his own city today, after conquering the six parts of Bhārata. Arrange his installation as cakrin."

At once Hari gave a long necklace, a śaśimālā,²⁴⁹ an umbrella, two chauris, a crown, a pair of earrings, two garments of devadūṣya, a lion-throne, slippers, and a shining foot-stool to Kubera for Sanatkumāra. Quickly Indra instructed others also—Tilottamā, Ūrvaśī, Menā, Rambhā,²⁵⁰ Tumburu,²⁵¹ and Nārada—in regard to the installation. Then Kubera went with them to Nāgapura and told Sanatkumāra Śakra's instructions. With Sanatkumāra's consent Dhanada created a platform of jewels for a yojana which was like the slope of Mt. Rohaṇa. Above it Dhanada made at once a divine pavilion and in the center a dais of jewels and on it he set a lion-throne. At Dhanada's command water was brought from the Ocean of Milk by the gods, and costly perfumes, garlands, et cetera, by all the kings.

After apprising Sanatkumāra, Kubera seated him on the lion-throne and gave him Śakra's presents. Sanatkumāra's entourage, the vassals, et cetera, stood, each in his proper place, like Vajrapāṇi's Sāmānikas, et cetera. Then the gods consecrated him as cakravartin with pure water, just like the consecration of Śrī Nābhi's son as king.

²⁴⁹ 318. Śaśimālā, which I do not find quoted, is probably the vernacular candrahāra, 'a sort of necklace composed of circular pieces of gold, silver, etc.' (Bate). MC says it is a 'woman's necklace made of bits of gold, etc.' The parallel passage in the Prakrit story has vanamālā, 'a wreath of wild flowers.'

²⁵⁰ 320. Apsarases. Cf. I, p. 141.

²⁵¹ 320. Tumburu and Nārada: the generals of Śakra's and Iśāna's Gandharva-armies. PE and PH. Cf. Kirfel, p. 305.

An auspicious song was begun by Tumburu and others; musical instruments, drums, et cetera, were beaten by the gods; dancers, Rambhā, Ūrvaśī, et cetera, danced; and various plays were produced by the Gandharvas. After the gods had consecrated Sanatkumāra in this way, they provided him with divine garments, ointments, ornaments, and wreaths. Kubera, delighted, had Sanatkumāra mount the elephant-jewel (decorated) with fragrant saffron and enter Hastināpura. After filling Hastināpura with wealth, like his own city, Kubera departed, dismissed by the cakravartin.

His consecration, the water-channel to the creeper of his sovereignty, was made by crowned kings and other vassals also. Because of his coronation-festival the city Hastināpura was exempted from fines, customs-duties, entrance of soldiers, et cetera, for twelve years. The cakrin protected his subjects fittingly like a father, very magnificent like Śakra, and did not oppress them by taxes, et cetera. As there was no one his equal in power, so there was no one his equal in beauty in the three worlds.

At that time Śakra, seated on his lion-throne in Sudharmā, was having a play, named Saudāminī, presented. The god Saṅgama came there from Aiśāna-kalpa, extinguishing the splendor of all the gods by the brightness of his body, astonishing the gods present in the assembly by his beauty beyond criticism, surpassing the beauty of all. When he had gone, the gods asked Śakra, "What is the reason for his extraordinary splendor and beauty unparalleled?" Śakra explained: "In a former birth he performed the penance ācāmāmlavardhamāna.²⁶² Because of that this beauty and brilliance resulted." "Is there any one else in the three worlds like him?" asked again by the gods, the Indra of Saudharma said, "There

²⁶² 341. Ācāmāmla (or ācāmla) is dry food, such as rice, pulse, or flour-cake without ghī or dressing. See I, n. 324. Ācāmāmlavardhamāna is a series of fasts broken by such meals. The whole penance lasts 14 years, 3 months, and 20 days. See B., p. 106.

is no beauty anywhere else among gods or men like that of King Sanatkumāra, the ornament of the Kuru-line.”

Two gods, Vijaya and Vaijayanta, who did not believe this description of his beauty, descended to earth. In the form of Brāhmans they stood at the door of the king's palace near the door-keeper for the purpose of inspecting Sanatkumāra's beauty. Sanatkumāra was just then beginning his bath; all his finery had been taken off and he was anointing his body. The two Brāhmans at the door were announced by the door-keeper and the cakravartin, acting properly, had them enter then. When they saw Sanatkumāra, their minds were filled with astonishment; they shook their heads and reflected:

“The surface of his forehead surpasses the moon of the eighth night; the eyes extending to the tips of his ears overcome the beauty of the blue lotus; the lips excel the color of the ripe bimba; the ears are superior to mother-of-pearl; and the neck is victorious over Pāñcajanya; the arms cause censure of the shape of the trunk of the king of elephants; the chest is the thief of the beauty of a slab of Svarṇaśaila; his waist resembles the loin of a young lion. What else? The beauty of his body is not within the range of speech. Oh! there is some unchecked flood of the river of loveliness because of which we are not conscious of the ointment, like starlight because of moonlight. He looks just as Indra described, not otherwise. Verily, high-minded persons never speak falsely.”

Questioned by Sanatkumāra, “Why have you come here, best of Brāhmans?” they replied: “O tiger among men, your beauty is sung in the world of the moving and unmoving, causing unparalleled astonishment. After hearing about it at a distance, we, filled with overflowing curiosity, came to see for ourselves, O king. Your beauty is seen to be just as wonderful as we had heard it described among the people.”

Sanatkumāra, his lips covered with a smile, said, “How can so much beauty be in a body covered with

ointment? Stay here and wait a moment, best of Brāhmans, until we finish the bath. Look again at my form prepared with various embellishments, adorned with many ornaments, like gold with jewels.”

Then the king, after he had bathed and put on fine garments and ornaments, presided over the assembly with great pride, like the sun over the sky. Then the two Brāhmans were allowed to appear before the king and observed his beauty. Depressed, they thought: “Where have his beauty, his splendor, his grace gone in a moment? Verily, everything of mortals is momentary.”

The king said, “Why were you delighted before when you looked at me and now suddenly gloomy-faced from sadness?” Then they said in a nectar-sweet voice: “O fortunate one, we are gods, dwelling in the heaven Saudharma. In the assembly of the gods Śakra described your beauty. We did not believe him and came here in the form of mortals to see it. We saw your beauty at first just as described by Śakra; just now, O king, it has changed. Now this body has become completely overspread by diseases, thieves of the whole wealth of beauty, like a mirror by a breath.”

After they had made this truthful answer and had quickly departed, the king saw himself lusterless like a tree consumed by frost. He thought, “Alas! this body is always the home of disease. Foolish people of little wit are infatuated with it in vain, indeed. This body is torn by manifold diseases originated within, like a tree by cruel collections of tree-worms. Even if it is pleasing to some extent outwardly, nevertheless it is like the fruit of the banyan filled with insects inside.²⁵⁸ Disease instantly spoils the body’s wealth of beauty like tendrils of duckweed

²⁵⁸ 373. “Certain hymenopterous insects..... which frequent the wild fig, enter the minute orifice of the receptacle, apparently to deposit their eggs; conveying thus the pollen more completely to the stigmas, they insure the fertilization and consequent ripening of the fruit.” See FIG, Encyclopedia Britannica, and Brandis, p. 600.

the water of the best pool. The body relaxes, but not desire; beauty goes, but evil thought does not go; old age appears, not knowledge. Shame on the true constitution of people! Beauty, grace, splendor, body, and property—everything in saṃsāra is as unsteady as a drop of water on the tip of kuśa grass. Penance only, the essence of voluntary destruction of karma, is the great fruit of creatures' bodies which perish today or tomorrow."

The king, in whom the feeling of disgust with existence had been produced by these reflections, wishing to adopt mendicancy himself, established his son in the kingdom. He went to the garden and took penance, which is most important in the giving up of everything censurable, from Vinayandhara with reverence. As he, observing the great vows, practicing the uttaragūṇas, wandered from village to village, his mind intent on tranquillity, his whole kingdom followed him from the bond of deep affection, like a herd of elephants the leader of the herd. When they had attended him who was free from passions, indifferent, free from affection, free from possessions, for six months, they returned gradually.

One day, after he had fasted for two days, he entered a compound to break his fast and received and ate millet and boiled rice with goat's butter-milk.²⁵⁴ From breaking his fast again in the same way after a two-day fast, his diseases increased as if from an unsatisfied pregnancy-whim. Virtuous-minded, he endured seven diseases—itch, consumption, fever, asthma, want of appetite,²⁵⁵ stomach-ache, and pain in the eyes—for seven hundred

²⁵⁴ 383. According to Dutt, p. 282, takra is butter-milk with $\frac{1}{4}$ part of water; but he also uses it as the name of butter-milk in general.

²⁵⁵ 385. °śvāsārucci—aruci. Tawney (*Kathākośa*, p. 36) says that his Sanskrit in his parallel passage is annaruci, which would be 'appetite, hunger.' Leumann interprets this as 'morbid appetite,' as does Meyer the bhattachanda of the Māhārāṣṭri version. But the PH takes this bhattachanda to be bhaktācchanda.

years. Magic powers ²⁶⁶ were acquired by him enduring all the trials hard to endure, indifferent to any expedient for relief. The seven magic powers, namely: phlegm, viprus, dried perspiration, impurity, excrement, touch, and also 'everything,' are called remedies.²⁶⁷

Just at that time Śakra, astonished in his heart, described him to the gods: "After resigning the glory of a cakravartin like a blazing bunch of straw, look! Sanat-kumāra endures penance hard to endure. For even though all the magic powers have been acquired by the greatness of his penance, indifferent to the body, he does not cure his diseases." Two gods, Vijaya and Vaijayanta,²⁶⁸ who did not believe that speech, went into his presence in the form of physicians. They said: "Illustrious sir, do you suffer from diseases? We are physicians. We cure everything by our own remedies. If you, whose body is consumed by disease, consent, we shall remove at once your aggravated diseases."

²⁶⁶ 386. See I, pp. 75 ff. and n. III.

²⁶⁷ 387. Kapha, viprus, jalla, mala, viṣṭā, āmrśa, and sarva. These 7 present some difficulties, as some of them are ordinarily synonymous. Viprus is defined by Hem. himself in Yog. I. 8. com. as uccāra, which is synonymous with viṣṭa. Rājendra, PE, and PH support this; also Viśeṣ. 78I. However, Leumann in his *Āvaśyaka-Erzählungen* takes it to be 'drops of water which fall from one's mouth when speaking.' He quotes from his com., 'prasravaṇādi bindavaḥ.' Also in our text below, 397, kaphaviprus apparently = kaphabindu. Jalla, Pravac., p. 430b, (com. to ga. 1492), is defined as 'mala arising from the ear, mouth, nose, eye, tongue, and from the body.' Mala is defined in the same way in Yog. I. 8 com. and Triṣaṣṭi. I. I. 845. It is hard, therefore, to see just what distinction to make between jalla and mala. From the Rājendra, PH, and PE, I think perhaps that jalla is limited to 'dried perspiration,' when a distinction must be made. In the other enumerations of the labdhis which I know, either jalla or mala is given, but not both; neither are viprus and viṣṭa named together. In the Pk. version, vippa and jala occur. Sarvaśadhi means that the nails, hair, teeth, and every part of the body are medicines.

²⁶⁸ 391. The same gods who were sceptical about his beauty.

Then Sanatkumāra said: "Sir doctors, people's diseases are twofold, bodily and spiritual. Anger, conceit, deceit, and greed are people's spiritual diseases which produce endless pain, following into a thousand births. If you are able to cure these, then cure them, by all means; but if you cure bodily diseases, just look at this!"

Then he raised his finger which was torn and had an oozing scab and at once made it golden with a drop of his own phlegm, like copper with mercury. When they saw the finger shining like a golden rod, they fell at his feet and said:

"We, the same gods who came formerly to inspect your beauty, have come now also. Indra described you, 'The blessed Sanatkumāra, even though he has the magic arts perfected, performs penance, enduring the pain of disease.' That has been tested before our eyes by us who have come here." With these words the gods bowed and departed.

His death (402-404)

The age of the fourth cakrin was three lacs of years—half a lac as prince, the same as governor, ten thousand years in the conquest of the quarters, ninety thousand years as cakrin, and a lac in the vow. When he knew that it was time for his death, when his life of three lacs of years was completed, Sanatkumāra fasted to death with pure meditation and the homage to the Pañcaparameṣṭhins and was born a god in the heaven Sanatkumāra.

May this fourth book from the ocean with jewels in the form of texts in which are described twenty-two persons—five Arhats, five Śirins, five Upendras, five enemies of these (Prativāsudevas) and two Cakrins—be for your good fortune. Something from the sūtras is related here, something from fiction, something from yogapaṭa.²⁵⁹ If there is anything false in these, may it be the wicked deeds that are false, good people.

²⁵⁹ 406. Yogapaṭa (°paṭṭa) is the secret traditional knowledge handed down orally by a guru to a disciple as his successor.

BOOK V

ŚĀNTINĀTHACARITRA

CHAPTER I

FIVE PREVIOUS INCARNATIONS

Om! Homage to holy Śāntinātha, all of whose impurity has been extinguished, the sixteenth Arhat and the fifth cakrin.

I shall celebrate his life, which was extremely pure, the only sun for the destruction of the intense darkness of delusion.

Incarnation as Śrīṣeṇa (3-90)

In this very Jambūdvīpa, which is a circle in shape, there is this zone Bharata which is like the seventh part of the moon. In its southern half there is a city, named Ratnapura, which resembles the city of the gods, the ornament of the middle section (of southern Bharata). In this city there was a king, named Śrīṣeṇa, lotus-eyed, like a blooming lotus for the dwelling of the goddess Śrī. Continually, he showed great respect for dharma like an elder brother; and he guarded wealth and love uninjured like younger brothers. He fulfilled constantly the requests of petitioners; but, on the contrary, not those of other men's love-sick wives, as he was well-versed in proper conduct. His beauty was so apart from all comparison that he was beyond the range of even a picture by painters. While preserving his sovereignty first in tribute, he worshipped compassion like a wish-granting deity.

His wife, named Abhinanditā, was irreproachable in conduct, delighting the heart by her speech, moonlight to the lotus of the eye. She did not deviate from good conduct at all, even in thought, but adorned herself with it. For outer adornment is of little importance. Even ornaments were ornamented by her when she put them on her body, but they were really a burden to her naturally fair. There was a counterpart in mirrors, and nowhere else, of her form

whose limbs were overflowing loveliness and virtue. Orna-mented with good qualities, she ornamented three families—her father's, mother's, and husband's—simultaneously, as if she had several forms, though only one.

The king had also a second wife, named Śikhinanditā, delighting the peacock of the heart like a bank of clouds.

In the course of time, Queen Abhinanditā, experiencing unbroken sensuous pleasure with her husband, conceived an embryo. She saw in a dream a sun and moon placed in her lap; and her husband said, "You will have a distinguished pair of sons." When the time was completed, Queen Abhinanditā bore twin sons, not inferior to the sun and moon in brilliance. King Śriṣeṇa named his two sons Induṣeṇa and Binduṣeṇa at a big festival. Cherished by nurses with great care like flowers, they grew up gradually like extra arms for the king. Then the king had them taught the sciences, grammar, et cetera, by a teacher, like their own names. They became expert in military science and also the other arts, and skilled in the entrance and exit of an army. They both attained youth which purifies the form, the dawn for the blooming of the lotus of the emotion of love.

Story of Kapila (24-90)

Now there is a very wealthy village, named Acala-grāma, a head-village in the Magadhas in this Bharata. In it there was the crest-jewel of Brāhmans, named Dharaṇijaṭa, famous throughout the earth, knowing the four Vedas and their supplements. He had a wife, Yaśobhadrā, devoted to welfare, well-born, beautiful as a household Lakṣmī. In course of time she bore two sons, lights of the house; the elder, Nandibhūti and the younger, Śribhūti. The Brāhman also had a slave-girl, Kapilā, and he enjoyed pleasure with her also for a long time. Verily, the senses are difficult to subdue. To him enjoying her at will in turn, Kapilā bore a son, Kapila.

The Brāhman, himself, modest, taught the Vedas and their supplements with their esoteric meanings to his sons borne by Yaśobhadrā. Kapila, who was extremely intelligent, listened in silence and became thoroughly conversant with the ocean of Vedas. What does not belong to the sphere of intelligence? With the appearance of a learned man, he left his father's house, put the double sacred cord around his neck and, saying, "I am the best of Brāhmins," in a voice like beating a drum, wandered in foreign countries. What country is foreign to the learned? As he wandered gradually, he arrived at the town Ratnapura and made a display of learning, thundering like a cloud of the rainy season.

In this town there lived a teacher of all the townsmen, a depository of arts, named Satyaki, adorned with pupils who were receptacles of intelligence. Kapila went every day to Satyaki's school and solved the doubts of the students who asked questions. In astonishment Satyaki, knowing the collection of Vedic texts, questioned him from curiosity about the esoteric meanings, difficult to know, of the sacred books. Kapila recited them in detail to him, observed by the trusting students with the idea that he was a teacher. Satyaki made him head of his work in the school, like a king appointing an heir-apparent. Where are brilliant qualities not valuable? Daily, Kapila gave explanations to all the pupils and Satyaki, free from anxiety, treated him like his own son. Kapila showed extreme devotion to Satyaki like a father and Satyaki, delighted, thought, "What can I do for him?"

Then Satyaki's wife, named Jambukā, said: "Even if you are giving it your attention, still I remind you: You have a daughter, Satyabhāmā, borne by me, endowed with infinite beauty and grace like a daughter of the gods, well-bred, modest, endowed with forbearance, humility, and sincerity. Why do you not search for a husband who has attained adolescence for her? How can a man sleep

whose daughter, debt, enmity, or disease is increasing in size? Yet you sleep heedlessly."

Satyaki replied: "That is very true, my dear. All this time I have not found a suitable husband for Satyabhāmā. This Brāhman, Kapila, good-looking, foremost among the gifted, young, well-bred, is a suitable husband for Satyabhāmā." Jambukā agreed; and at an auspicious moment Satyaki married Satyabhāmā and Kapila with suitable ceremonies. Honored by the citizens in all the city as much as Satyaki, daily he (Kapila) enjoyed pleasures with good-tempered Satyabhāmā. The people gave him special money, rice, et cetera, on all the festival-days, thinking, "He is more to be honored even than Satyaki." Living in this way, best of living Brāhmans, Kapila became well-endowed with money as well as good qualities.

One day during the rains he left his home at night to see a show and stayed there for a long time. When he was half-way home, it rained very hard, causing a darkness that could be pierced by a needle. Then he stripped himself, as there was no one about, put his clothes under his arm, and dressed at the door of his house. Satyabhāmā thought to herself, "My husband's clothes will be wet from the rain," got other clothes, and approached him. Kapila said to his wife, "Foolish woman, my clothes are not wet from the power of a vidyā. There is no need of other clothes." Satyabhāmā perceived that his clothes were dry and his body wet all over and thought to herself, "If he protected his clothes from the rain by the power of a vidyā, why did he not protect his body? He certainly came nude. From that conduct I think my husband is low-born. Because he is very intelligent, he learned the sacred texts just by hearing with the ear." She reflected thus, and from that time she became indifferent, like a miserable woman who has been taken captive.³⁶⁰

³⁶⁰ 60. Vṛnda is to be corrected to vanda, in accordance with MSS. Vanda = banda, a deśī word meaning 'captive,' (PH). Cf. bandi (MW).

It happened at that time that Dharaṇijāta became poor and, as he had heard that Kapila was rich, he came to get money from him. Kapila welcomed him by washing his feet, et cetera. An ordinary guest must be honored, how much more a guest who is a father. Then after his father had bathed and the customary rites had been performed, when it was meal-time, Kapila said to his wife, "He is my father. So, wife, prepare the best place for food apart ²⁶¹ for my father." When she had seen the different conduct of the father and son, Satyā was very terrified, for she herself was well-born. Knowing by his irreproachable conduct that her father-in-law was well-born, she honored him like a father, like a teacher, like a god.

One day she gave him in secret the Brāhman-murder-oath ²⁶² and asked her father-in-law with great respect: "Is this son of yours of pure origin on both sides, or of a secret origin? Please tell me the truth." Then Dharaṇijāta, noble by nature and afraid of breaking his oath, related the facts. Then dismissed by Kapila, the Brāhman Dharaṇijāta went again to his village, Acalagrāma.

Satyabhāmā went and informed Śrī Śriṣeṇa as follows: "By chance this low-born man became my husband. So, now free me from him, like a cow from a tiger, like the moon from Rāhu, like a sparrow from a hawk. I, a very virtuous wife, released by him, will perform good deeds. I have been deceived for so long a time because of bad conduct in former births."

Śriṣeṇa summoned Kapila himself and said to him: "Let Satyabhāmā go for the sake of good conduct. What kind of pleasure will you have with her averse to you, as if she were another man's wife taken by force?" Kapila replied: "I can not endure life for a moment without her. She alone is a life-giving herb to me. I will never abandon

²⁶¹ 64. His father, as a pure Brāhman, of course could not eat with Kapila.

²⁶² 67. If he did not tell the truth, his sin would be as great as the killing of a Brāhman.

her, my own wife. Abandoning and causing abandonment are suitable for courtesans." Satyabhāmā, angry, said, "If he does not let me go, I shall surely enter either fire or water." The king said: "Do not make her abandon life. Let your wife remain several days in my house." Kapila agreed to this; and she, given in charge to the queen by the king, continued to practice penance of many kinds.

At that time the King of Kauśāmbī, Bala by name, very powerful, sent his daughter, Śrīkāntā, daughter of Queen Śrīmatī, a beautiful young woman, in great style at her choosing²⁶³ of Induṣeṇa, son of Śrīṣeṇa. Induṣeṇa and Binduṣeṇa noticed an extremely beautiful courtesan, Anantamatikā, who had come in attendance on her. Saying, "She is mine," "She is mine," angered, they both went to the garden Devaramaṇa. There the two, armed, powerful, fought like untamed bulls, because of the desire to enjoy the peerless beauty.

The king was not able to prevent their fight. For he had always held conciliation dear, whereas the arrogant must be subdued by assault.²⁶⁴ The king could not prevent their conduct being seen and, after deliberating with Abhinanditā and Śikhinanditā, saying, "The time has come," he smelled a lotus permeated with the poison tālapuṭa²⁶⁵ and died immediately. Then both the queens smelled the same lotus and died. High-born women do not live at all without the husband. Satyabhāmā, deprived of protection, considering only evil could come from Kapila, also smelled the lotus and went the way of death.

Second incarnation as a twin (91-93)

As these four had died from excessive humility, they were born as twins in the Uttarakuru-country in Jambū-

²⁶³ 82. In such a case a princess who wishes to marry a prince of her own choice may be sent without preliminaries to the prince's town and the marriage takes place there.

²⁶⁴ 86. See I, p. 153.

²⁶⁵ 88. Occurs elsewhere also as a very deadly poison, but I have not been able to identify it.

dvīpa. Śriṣeṇa and Abhinanditā were man and woman respectively; and Śikhinanditā and Satyabhāmā the same. They had life-terms of three palyas, were three gavyūtis tall, and led a very pleasant life, experiencing peerless pleasure.

Former births of Induṣeṇa and Binduṣeṇa (94-132)

While Induṣeṇa and Binduṣeṇa were fighting, a king of the Vidyādharas came in his aerial car. He stood between them, his arm upraised, like the doorkeeper of a friendly deity, restraining them, and said: "Why, princes, do you fight, wanting her for a wife, ignorant of the fact that she is your sister? Hear my story in detail.

In Mahāvīdeha of this same Jambūdvīpa, on the north bank of the river Sītā there is a very extensive province Puṣkalāvātī. In it there is a lofty mountain, named Vaitāḍhya, the abode of Vidyādharas, like a silver diadem of the earth. In the northern row on the mountain in the city Ādityābha there is a king, named Suḥṇḍalin, like Kuṇḍalendra (Śeṣanāga) in splendor. He has a virtuous wife, Ajitasenā. I am their son, named Maṇikuṇḍalin.

One day I went from that place through the air, like Garuḍa, to the city Puṇḍarīkiṇī to worship the lord of Jinās. After I had worshipped the blessed Amitayaśas,²⁶⁶ the Jineśvara, with hands placed together, I heard a sermon. At the end of the sermon, I asked the Blessed One, 'By what action did I become a Vidyādhara?' He said:

'In the very magnificent western half of Puṣkara-varadvīpa, on the broad southern bank of the great river Śītodā, in the province Salilāvātī, there is a city Vītaśokā, filled with people free from sorrow, like a svastika of the earth. Once upon a time a cakravartin lived there, named Ratnadhvaja, a Mīnadhvaja (Kāma) in beauty, a Kuliśadhvaja (Indra) in strength. He had two chief-wives,

²⁶⁶ 102. A Jina in Videha in a past cycle.

ornamented with good conduct. One of them was Kanakaśrī and the other was Hemamālinī. Kanakaśrī bore two daughters, like intelligence and beauty, indicated by a dream of two shoots of a kalpa-tree in her lap. At a festival equal to a birth-festival the father and mother gave them the names Kanakalatā and Padmalatā. Hemamālinī bore a daughter, delighting the family, named Padmā, indicated by the sight of a lotus-tendril in a dream. They attained the collection of arts and pure youth, like the manifold śris of the three worlds brought together in one place.

Padmā became disgusted with existence because of the presence of the nun Ajitasenā and adopted mendicancy fittingly at her feet. One time, with permission of the nun, she performed a penance consisting of one-day fasts. In this there are sixty one-day fasts and two three-day fasts.²⁶⁷ One day when she had duly finished that severe penance, she was going outside on the highway for care of the body. She saw two powerful princes, eager for love, fighting over the courtesan Madanamañjarī. When she had seen them, Padmā reflected: "Oh, there is some beauty of the girl, since they are fighting on her account, see! By the power of this penance may I have such beauty in another birth." She made a nidāna to this effect. She observed a fast at the end, died without confessing her nidāna, and became a very powerful goddess in Saudharmakalpa.

Kanakaśrī wandered through existence, became you—a Vidyādhara-king, named Maṇikuṇḍalin, because she had made gifts, et cetera, in the last birth. Kanakalatā and Padmalatā, after wandering through existence, because they had practiced the dharma of gifts, et cetera, many times in former births, became Induṣeṇa and Binduṣeṇa,

²⁶⁷ 113. I.e., there was a three-day fast at the beginning and end of the fast and 60 one-day fasts with fast-breaking-days after each fast-day, making a total of 128 days. This fast is also called Karma-caturtha. See Tapāvalī, p. 109.

sons of Śriṣeṇa, in the city Ratnapura in Bharata in Jambūdvīpa. The soul of Padmā fell from Saudharma-kalpa and became a courtesan, Anantamatikā, in Kauśāmbī in the same Bharata. Now Induṣeṇa and Binduṣeṇa are fighting in the grove Devaramaṇa over Anantamatikā.’

After hearing about the former births, I came here from affection to prevent you from fighting by describing the former births. I was your mother in a former birth; this courtesan was your sister. You should know that everything in worldly existence is blossoming with delusion in this way. Neither father, mother, sister, brother, nor even an enemy, is recognized by people covered by the curtain of a former birth, alas! alas! Throughout life the soul is wound in love, hate, et cetera, originating in the body, like a spider in spider-webs. Therefore, abandoning love, hate, and delusion at a distance, resort quickly to mendicancy, the gate to the city of emancipation.”

They said: “Shame! Shame! What have we, like wild animals because of delusion, undertaken for the sake of enjoying our sister? You were our mother in a former birth, but our guru in this one, since we have been kept from the wrong path by your enlightening us.”

With these words, they laid aside their arms and took the vow together with four thousand kings under the guru Dharmaruci. Then they went to the fortress, Lokāgra,²⁶⁸ by a very straight road, the thorns on the road in the form of their karma being burned by the fire of meditation.

Third incarnation as a god (133)

The four twins, Śriṣeṇa and the others, died and became gods in the first heaven.

Fourth incarnation as Amitatejas (135-490)

Now in this same Bharata on the best of mountains, Vaitādhya, there is a city named Rathanūpuracakravāla.

²⁶⁸ 132. The abode of the Siddhas.

In it lived a lord of the Vidyādhara, Jvalanajaṭin, like a younger brother of Purandara, endowed with many magic powers. His son, Arkakīrti, like a full sun in brilliance, was the heir-apparent, self-chosen by the Lakṣmī of enemies' kingdoms. He (the king) had a daughter, Svayamprabhā, younger than Arkakīrti, delighting the eyes of all, like the light of the moon. The first of the Vāsudevas, the son of Prajāpati, the younger brother of Acala, Triprṣṭha, lord of Potanapura, married her. Then the first Hari, delighted, gave Vahnijaṭin unbroken lordship over the two rows of Vidyādhara-cities. Arkakīrti's wife was named Jyotirmālā, the daughter of the Vidyādhara-king, Meghavana.

The soul of Śrīṣeṇa fell from Saudharmakalpa at that time and descended into Jyotirmālā's womb, like a haṅsa to a lotus. Then in a dream she saw a sun of infinite brilliance, lighting up the sky, enter her mouth. At the proper time she bore a son, marked with auspicious marks, like a very strong pillar for supporting the house of sovereignty. To him, possessing infinite brilliance in his form in accordance with the dream that had been seen, his parents gave the name Amitatejas.

Vahnijaṭin settled his kingdom on Arkakīrti and became a mendicant under the flying rishis, Jagannandana and Abhinandana.

The soul of Satyabhāmā fell from Saudharma and became a daughter of Jyotirmālā and Sūryakīrti. Because her mother saw a dream of beautiful stars while she was an embryo, her parents gave her the name Sutārā.

The soul of Abhinanditā fell from Saudharmakalpa and became a son of Triprṣṭha and Svayamprabhā. Because his mother saw a dream of Śrī being sprinkled, while he was still in the womb, his father named him Śrīvijaya.

A second son of Svayamprabhā was born, named Vijayabhadra, the abode of victory and good fortune.

The soul of Śikhinanditā fell from the first heaven and became the daughter, Jyotiḥprabhā, of Triprṣṭha and Svayamprabhā.

Kapila, who was formerly the husband of Satyabhāmā, after he had wandered for a long time in worldly existence in animal-birth-nuclei, et cetera, was born a famous Vidyādhara-king, named Aśanighoṣa, in the city Camara-cañcā.

Arkakīrti married his star-eyed daughter, Sutārā, to Śrīvijaya, Triprṣṭha's son. Triprṣṭha married his fair daughter, Jyotiḥprabhā, to Amitatejas, Arkakīrti's son. Śrīvijaya enjoyed pleasures of the senses with Sutārā and long-armed Amitatejas with Jyotiḥprabhā.

One day, in an extensive garden, which resembled Saumanasa in beauty, outside the city Rathanūpura-cakravāla, the three men, Abhinandana, Jagannandana, and Agnijatin,²⁶⁹ like the three jewels—knowledge, et cetera—embodied, made a stop. When Arkakīrti knew that his father had come, and also the two gurus of his father, he came and paid homage. Eagerness admits no delay whatever.

Then Muni Abhinandana delivered a sermon which resembled the sun for melting the mass of snow of strong delusion. From that sermon Arkakīrti felt disgust with existence and, his hands placed together, said to Abhinandana, "Wait here until I come to take the vow after installing Amitatejas on my throne." "There must be no negligence." So instructed by the great sage, Arkakīrti went to his home, his mind already resolved. Again and again requesting Amitatejas persistently, he made him take the kingdom. For this is the custom of father and son. Then his ceremony of departure was held by King Amitatejas and he adopted mendicancy under Muni Abhinandana. The royal monk, Arkakīrti, governing the kingdom of tranquillity, wandered over the earth with his gurus. Amitatejas, resplendent, the stool of his lotus-feet rubbed by the diadems of Vidyādhara-kings, directed the administration of the kingdom inherited from his father.

²⁶⁹ 158. See above, p. 208.

Śrīvijaya's story (168-239)

Now, the Bala Acala, feeling disgust with existence from grief at Tripiṣṭha's death, established Śrīvijaya in the kingdom and became a mendicant. Worshipped by kings, chosen as a husband by the Śrī of victory, Śrīvijaya directed his ancestral kingdom.

One day, Amitatejas went to the city Potanapura, eager to see Sutārā and Śrīvijaya. He saw the town with banners, platforms, and arches, with an empire of joy created, like a palace in Anuttara. Astonished, seeing the royal family especially delighted, he descended there from the sky, like the sun to the ocean. Seeing him at a distance, King Śrīvijaya rose. Honor is suitable for any guest; how much more for such a guest. The brothers-in-law embraced each other; and the king and his sister embraced each other closely, pools of nectar of strong delight. The two sat on costly lion-thrones, like the sun and moon on the eastern and western mountains.

Then Amitatejas, clear-minded, asked him: "It is not the kaumudī-festival; ²⁷⁰ it is not the full moon-day of the month Agrahāyana; ²⁷¹ it is not summer; it is not spring; it is not the birth of a son to you, king. Because of what festival is the city seen to have joy springing forth?"

Then Śrīvijaya related: "On the eighth day before this, a certain astrologer, acquainted with the future, came here. I questioned him respectfully, 'Have you come here to ask for something or to tell something?' and he replied clearly: 'Even if we live only by alms, king, nevertheless it is not fitting to ask anything from you now. I have come here to tell what can not be told. When it has been told, the remedy would be by dharma, et cetera. On the seventh day from today at noon a resounding thunderbolt

²⁷⁰ 176. A festival held on the full moon-day of the month Kārttika in honor of Kārttikeya.

²⁷¹ 176. Agrahāyana is the name used in Bengal for the month Mārgaśīrṣa. In east India its full moon-day is a popular festival with informal celebration.

will fall on the lord of Potanapura.' The chief-minister, very disgusted at that speech bitter as poison, said, 'What will fall on you?' The astrologer replied: 'Do not be angry at me, minister. I tell this which has been seen in the śāstras, sir. I have no enemy here. On the contrary, on that day a rain of clothes, ornaments, jewels, and gold, like a stream of treasure, will fall on me.'

I said to the minister: 'Do not be angry with him, noble sir. He is a benefactor, like a spy, because he tells the truth. But, astrologer, tell where you learned the omen. There is no confidence in the speech of one without authentic knowledge without proof.'

The astrologer replied: 'Hear, O king. My father, Śāṇḍilya, became a mendicant with Prince Baladeva when he adopted mendicancy. After that I became a mendicant, confused by love for my father. Then I learned the whole collection of omens. Undeviating knowledge may be only from the teaching of the Jinas, not elsewhere. Profit and loss; pleasure and pain; life and death; victory and defeat: I know these eightfold omens.²⁷²

After I had grown up, one day in wandering I came to an excellent town Padminikhaṇḍa. My father's sister, Hiraṇyalomikā, lives there, and her grown daughter, Candrayaśas. Formerly she had given her (in betrothal), when she was a small girl, to me still a boy. The marriage had not taken place because of the obstacle of my initiation. When I saw her, I, infatuated, abandoned the vow like a burden and married her. For how long do those afflicted by love have discrimination? Knowing my own good fortune and your great misfortune by omens, I came here. Do that which you know, O king.'

After saying this, he ceased speaking. The family-ministers, though intelligent, were bewildered at once in regard to the king's protection. One of the ministers said, 'There are no bolts of lightning on the ocean, surely. The master should embark on a boat and stay there seven

²⁷² 191. Cf. II, p. 193, n. 346.

days.' A second minister said, 'This does not seem to me a good idea. Who, pray, will ward off lightning falling there? Since there are no bolts of lightning in avasarpinī on Vaitādhyā, our lord should go to a cave on top of it and live for seven days.' A third minister said, 'I do not approve of that. For whatever event must take place necessarily will not be changed by any place whatever.'

Story of Brāhman boy (202-219)

In this very Bharata in the city Vijaya there lived a good Brāhman, named Rudrasoma. He had been childless but, because of great offerings with prayers, a son, Śikhin, was borne by his wife, Jvalanaśikhā. Once upon a time, a very cruel Rākṣasa came there, installed by a cruel fate, fond of human flesh. Daily he kills many humans, but eats only a little and leaves the rest like refuse. The king said to him conciliatingly: "Why do you kill many men uselessly? Even tigers, et cetera, ignorant, kill one creature, a cure for hunger. Every day you too must take one man for food. He himself will come there in turn determined by myself." This arrangement was endorsed by the Rākṣasa.

The king made name-balls of the people living in his city to determine their turn. The one to whose lot the ball fell when it was drawn by hand, went forth, turned into food for the Rakṣasa, to protect the city. One day the ball of the Brāhman's son appeared. His name inside was read like a letter from Yama. When his mother heard that, she made even the cattle weep, crying pathetically, "Oh, son, you are dead! You are dead!" Near her house was a large haunted house and her wailing, painful to the ears to hear, was heard by the demons. Their sympathy was aroused and they said to the Brāhman's wife: "Do not cry. Be at ease. Let your son go to the Rakṣas. We will bring him back to your presence in front of the Rākṣasa. He will not transgress the law and neither will he die." Just as she said, "Good, O gods! good!" the guards seized

her son and led him away like a goat. When the Rākṣasa receives the Brāhman's son delivered by the guards, the bhūts take him away and lead him to his mother. Terrified, foreseeing dreadful events, the Brāhman's wife put her son at once into a mountain-cave for protection. He was devoured by a vigilant python living there. Likewise, other future events would not be changed in any place.

Therefore, this is not the proper expedient. Everyone should perform penance, since karma, even though very firm,²⁷³ is destroyed by penance.'

The fourth minister said: 'This man foretold that a bolt of lightning would fall on the lord of Potana, not on Śrīvijaya. Therefore some one else should be made king in the city for seven days. The thunderbolt will fall on him. Let your danger pass through him.'

Then the astrologer, delighted, said to the minister: 'Your sense-knowledge²⁷⁴ is better than my knowledge of omens. Make him (king) quickly to ward off misfortune. The king should remain in a shrine, engaged in worship of the Jinas.' I said, 'How can I consider the destruction of the innocent man who would be crowned king today? It is very painful to all creatures—from Śakra to a worm—to abandon life. How shall a miserable man perish while I look on? Our chief duty as a human being is to protect the life of other creatures. How can we kill another to save our own life?'

The ministers said: 'Your Majesty, we have indeed a twofold purpose. Calamity will pass away from the master and no man will perish. O king, install a statue of Vaiśravaṇa (Kubera) as king. All the people will attend it, like you, for seven days. If there should be no calamity, because of the god's power, it would be a good thing; if there should be, there will not be the evil of the destruction of life.'

²⁷³ 219. Nikācīta. See I, p. 402.

²⁷⁴ 222. See I, n. 248.

I agreed, 'That is a suitable idea,' and went to the Jina's temple and remained there on a bed of darbha, observing pauṣadha.²⁷⁵ They conducted themselves toward Vaiśravaṇa's statue as if it were the king. For wise men go to another master even for their master's benefit. When the seventh day came, a cloud arose in the sky at noon, thundering very violently, terrible like the clouds at the end of the world. From that dreadful cloud, as if splitting the universe, a thunderbolt fell on this Yakṣa who had been made king. When the bolt of lightning fell on that Yakṣa, there was a rain of jewels, et cetera on the astrologer, made by the women of the household, et cetera. The best of astrologers endowed the town of Padmini-khaṇḍa with unbroken wealth and was dismissed by me. I had a new statue of Vaiśravaṇa made at once of divine jewels, since he was my brother in misfortune. So these citizens, ministers, et cetera are holding a great festival, the crest-jewel of all festivals, from joy at the allaying of my trouble."

When he had heard this story, Amitatejas joyfully honored his sister, Sutārā, with gifts of clothes and ornaments. After he had passed some time with Sutārā and Śrīvijaya, Amitatejas went to his own city.

Kapila's incarnation as Aśanighoṣa (240-445)

Then King Śrīvijaya went with Queen Sutārā to the garden Jyotirvana with a desire for amusement. At that time Aśanighoṣa, Kapila's soul, was flying through the air, after subduing the vidyā Vipratāraṇikā, and saw Queen Sutārā, his wife in a former birth, a beautiful married woman, pleasuring with her husband. Though he did not remember the relation from the former birth, from infatuation he felt a longing for her like his own wife. By the power of a vidyā, he created a golden deer, captivating the eye, running before them like a divine ball. When Queen Sutārā saw it adorned with hooves and horns

²⁷⁵ 230. See I, p. 208.

made of sapphire, with eyes shining like blue lotuses, throwing off gold, as it were, from the extremely yellow color of its body, adorning the sky with its leaps and the ground with its footprints, she said to her husband, "O master, bring the deer here. It might be a playmate for me." The king, so told by his wife, ran after the deer that was like a loose horse, equal to the wind in speed. The deer, sometimes crooked, sometimes straight, like a river-stream, never stumbling, led the king far away. Sometimes visible, sometimes invisible, sometimes on the earth, sometimes in the air, it could not be caught, like an illusory divinity.

When Śrīvijaya had gone far away, Aśanighoṣa gradually approached and seized the queen like a solitary goddess of the forest. Then the vidyā, Pratāraṇī, commanded by the villain, assumed the form of Sutārā and cried out, "I have been bitten by a kurkuṭāhi."²⁷⁶ When he heard that, the king abandoned the deer and returned. On the part of the wise there is exertion for acquisition when there is security (of what they already have).²⁷⁷ When he saw her fallen on the ground, her body powerless, the king treated her with the best amulets, charms, and herbs. All the medicine, et cetera, though seen to be reliable before, were useless for her, like benefits to a base person. Her lotus-eyes closed, the color of her face pallid, her thighs trembling, her breasts quivering, the ligaments, bones, and joints of her body and limbs relaxed, she soon died, while the king looked on.

When he saw her lifeless, the best of kings fell to the ground in a swoon, unconscious as if dead. Sprinkled

²⁷⁶ 252. A legendary serpent with the tail of a serpent and the head of a cock. The vehicle of the śāsanadevī of Pārśvanātha is usually portrayed as a kurkuṭāhi. There is an illustration in the Śrīcaturvīṅśati-jinānandastutayaḥ, facing p. 161. The Int. to the Dravyasaṅgraha (p. xxix) says: 'dragons having the body of a fowl and the head and neck of a snake.'

²⁷⁷ 253. I.e., he abandoned following the deer to save the queen.

with sandal-paste, his consciousness restored, the chief of kings cried out aloud:

“Oh! Oh! I have been robbed by fate leading you away, beautiful one. My life existed from breath having your form alone. Without you I here will fall from the weight of the burden of sorrow, like an old house deprived of the support of its pillars, wife. Oh! Oh! I, a fool, occupied with my wife’s command, was deceived by the golden deer which attracted my wife. In my presence not even Takṣaka could bite my wife, to say nothing of a kurkuṭāhi. But fate is strong. Abandoning my life to follow my wife into the fire, I shall make up the deficit today of an evil approaching fate.”

Resolute, the king adorned with her the funeral-pyre, which had been made at once, as if it were a couch in a pleasure-house. When the fire began to burn, immediately two Vidyādhara came there. One of them sprinkled the pyre with water and recited a mantra, and then Pratāraṇī fled with a burst of laughter. “Where is the blazing fire and where is my dead wife? Who gave that loud laugh? And what is this play of fate?” With these reflections, the king, uninjured, asked the two men of a pleasing appearance before him, “What happened?”

They bowed to the king and replied with suitable respect, “We are soldiers of the Vidyādhara-king, Amitatejas, father and son, Sambhinnaśrotas and Dīpaśikha. We set out of our own accord to worship the sacred places and images of the Jinas. As we were flying here, we heard this pathetic speech, painful to the ears to hear, which made even the animals prick up their ears: ‘Oh! Śrīvijaya, lord of my life, served by kings! Oh! brother Amitatejas, the equal of the sun in splendor! Oh! friend Vijayabhadra, equal in strength to Balabhadra! Oh! family-deities of Triprṣṭha always near! Save, oh, save Sutārā without delay from this wicked Vidyādhara, like a doe from a wolf.’ Learning that our master’s sister was being carried off by a villain, we followed that voice, like arrows striking

an object from its sound. Soon we saw Sutārā, tremulous-eyed, seized by Aśanighoṣa, like a lotus by an elephant. Unable to overlook the master's sister being kidnaped, frowning, we said to the enemy:

'Look here, Vidyādhara, wretched Aśanighoṣa, where are you going after seizing Sutārā, like an outcaste seizing a statue of a god? Villain, you die. We are going to kill you. Draw your weapon. We are soldiers of the Vidyādhara-king, Amitatejas.' Insulting him with these words, we approached with drawn swords with the intention of killing the basest of men, like cobras a partridge. Then Queen Sutārā said: 'Stop your fighting. Go to the grove Jyotirvana. My lord Śrīvijaya is there. Stop Śrīvijaya who has been induced to abandon his life by Pratāraṇī who deceived him. I live only while he lives.' At her command we came here to you quickly and extinguished the fire of the funeral pyre with charmed water. The vidyā Pratāraṇī in the form of Sutārā, excited, fled with loud laughter like a vampire."

Knowing that Sutārā had been kidnaped, the king was depressed, the fire of separation burning more than the fire of the funeral-pyre. They said to him: "Master, do not grieve. He is not clever. He has not gone far from you like fate. Where will he go?" They bowed to the king, with knees touching the ground and, after begging him urgently, took him with themselves to Vaitādhya. Then Amitatejas, like victory embodied, at once arose with all his army to honor Śrīvijaya. After seating him on a suitable seat with great respect, Amitatejas eagerly asked the reason for his coming. The two excellent Vidyā-dharas, urged by Śrīvijaya, told in detail the story of Sutārā's kidnaping.

Arkakīrti's son, his brow wrinkled with a frown, his cheeks and eyes red with anger, said to the king: "How long shall Aśanighoṣa, basest of men, live, after kidnaping Sutārā, your wife and my sister, like scratching the mouth of the serpent Takṣaka, like lifting up a handful of the

mane of a sleeping lion?" Then Arkakīrti's son himself gave Śrīvijaya the vidyā obstructing weapons, capturing, and also releasing. He, causing death to enemies, sent fifty thousand of his sons:²⁷⁸ Raśmivega, Amitavega, Ravivega, Arkakīrti, Bhānuvega, Ādityayaśas, Bhānu, Citraratha, Arkaprabha, Arkaratha, Ravitejas, Prabhākara, Kiraṇavega, Sahasrakiraṇa and others accompanied by an army with the best of heroes, Tripṛṣṭha's son, to the city Camaracañcā to take Sutārā from Aśanighoṣa at once. Then Tripṛṣṭha's son went to Camaracañcā instantly, the whole sky being covered with the Vidyādhara-army; making hundreds of comets appear, as it were, in the sky from the soldiers' weapons; making the horses of the sun neigh by the neighings of many horses; spreading another bank of clouds, as it were, in the sky by the elephants; showing portentous suns, as it were, by shining aerial cars.

Knowing that Aśanighoṣa was versed in vidyās, Arkakīrti's son went with his son, Sahasraraśmi, not inferior in power, to Mt. Himavat to subdue for himself the vidyā named Mahājvālā, which destroys the vidyās of enemies. There he engaged in pratimā for seven days with a month's fast²⁷⁹ at the very purifying feet of Ṛṣi Jayanta engaged in pratimā and also of Dharaṇendra and he began the work of subduing the vidyā. Sahasraraśmi guarded his father thus occupied and a little less than a month passed while they were thus engaged.

²⁷⁸ 298. I am convinced that the śatapañcaśatīm of the text is an error. This episode occurs in 3 other Śāntināthacaritras that I know: GOS 58, that of Munibhadra, and one in MS in the Baroda Oriental Institute to which Pandit L. B. Gandhi called my attention. This is by Devacandrasūri, Hemacandra's guru. In all these the number of sons is 500. However, all the MSS that I have seen have the same reading as the ed. I think probably śūra or bhaṭa (which are used in the other works, but with a different construction) should be substituted for śata, but the construction would be somewhat awkward and there is no authority. I consider 50,000 an impossible number here. See App. I.

²⁷⁹ 306. That is, he fasted continuously for a month and during the month he observed pratimā for 7 days continuously.

Now King Śrīvijaya halted at a point outside Camara-cañcā and sent a messenger to Aśanighoṣa. The messenger went and spoke fearlessly to Aśanighoṣa: "Shame on this shameless deed that you, like a crow, have done. Verily, manhood is only a pretense on the part of people lacking in courage and strength. Of such people you are the foremost, kidnaping the queen in this way. Shame on the behavior, never witnessed before, of you wearing a beard,²⁸⁰ making the vidyā Pratāraṇī appear to Śrīvijaya then. Do you not know at all Śrīvijaya, a sun in splendor? The tricks of such people as you are effective with a person lacking in splendor. Just as he has come here, after making the vidyā powerless, so he will take away Sutārā by force. So surrender her yourself, wise sir. If you surrender the queen yourself and make submission, your life will prosper. Otherwise, Kīnāśa (Yama) is ready."

Aśanighoṣa said in a voice terrible as thunder: "Oh! it is a good thing I have seen you, messenger. I have nowhere seen such a person. If Śrīvijaya comes here, then what about the poor wretch? Birds go to Sumeru. Is there manliness in them? By a single atom of effort on my part he will go away, his power destroyed. The current of a river does not tolerate a temple of sand. Let him depart to his own home by the road by which he has come; but if he asks for Sutārā, he will go to the home of Yama. Let him go or let him stay now, after considering the two possibilities. You go now and report to him what I say."

The messenger, thus instructed by him, quickly left his city and reported the base creature's message to Triprṣṭha's son. When he had heard his message that was like a wind to the fire of anger, King Śrīvijaya made ready his army, though (already) ready. Knowing that Śrīvijaya's soldiers were eager for battle, Aśanighoṣa instructed his sons for hospitality to battle. Aśvaghōṣa,

²⁸⁰ 311. Though bearded, his conduct was not manly.

Śataghōṣa, Sahasraghōṣa, Mahāghōṣa, Bhīmaghōṣa, Ghana-ghōṣa, and others; and their sons, Meghaghōṣa and the rest—all with a complete army left by the gate of Camara-cañcā for battle.

Battle-drums of both armies sounded with a very deep noise like an autumn-cloud. The two armies began a great battle which made the sky have a hundred moons from the bobbing umbrellas that had been cut by arrows; which had many Rāhus, as it were, congealed from the cut-off heads flying up; which had falling meteors, as it were, from the falling bright arrows; which had mountains striking together from the rutting elephants striking each other; which seemed to have a twilight-cloud resting on the ground from the bloody mud; which had a throng of demons intoxicated from drinking blood like wine; which seemed to have weapons (hurled) with muttered charms by roaring soldiers; which had a sky starred with pearls rising from the elephants' protuberances²⁸¹ struck by arrows; which seemed to have night produced by the dust of the soldiers on all sides.

Some, completely dazed by terrible blows in attacks by clubs, were fanned by relatives who used the ends of their garments as fans. Some who were thirsty were given to drink again and again by their wives carrying jars of water, following them. Some, even while their wives looked on, were chosen by goddesses, saying eagerly, "*He shall be my lord.*" "*He shall be mine.*" One man, long-armed, after taking an enemy's head, dances and the enemy's corpse danced as if in rivalry with him. Another leaped from his first chariot which was broken and went to another chariot, like a monkey from one tree to another.

Another strong soldier, who had fought for a long time, whose weapons had fallen from his hand, struck an enemy with his helmet and killed him. Some, all of whose weapons had been lost, fought with their arms, like elephants with their tusks. A little less than a month passed

²⁸¹ 329. See I, n. 314.

while the two armies fought with missiles, weapons, and craft. The sons of Aśanighoṣa, injured by beatings, were broken by Śrīvijaya's soldiers like trees by winds.

Then Aśanighoṣa, who had strength of arm and preëminent vidyās, raising a huge club like a thunderbolt, scolding the broken princes, intending to break the enemy, plunged into the enemy's army, like a boar into a pool, like the churning-stick into the ocean. The sons of Amitatejas were quickly defeated by him. Wise men requite an action at once. Seeing Sutārā's nephews defeated, King Śrīvijaya himself rushed into battle, saying to the enemy, "Halt! Halt!" Then the two, thundering and threatening each other, showing the power of weapons and the power of vidyās to be such, avoiding each other's blows with great dexterity, watched by gods and asuras, long-armed, fought.

Then Śrīvijaya, angry, powerful, struck with a sword and divided Aśanighoṣa as easily as a plantain-stalk. The two parts became two Aśanighoṣas terrifying the soldiers by noise, like two banyan trees from a banyan root. When he made the two Aśanighoṣas twofold, they became four Aśanighoṣas raised up. When the king divided the four, eight Aśanighoṣas appeared on the battlefield. So by the Aśanighoṣas cut up by him again and again, there became thousands of Aśanighoṣas like stalks of rice. The King of Potana was seen surrounded by many Aśanighoṣas at the same time, like Mt. Vindhya by clouds.

When Śrīvijaya was exhausted from dividing them repeatedly, then Amitatejas came with Mahājvālā who had been subdued. Aśanighoṣa's soldiers fled from the approaching Amitatejas, who was like the sun in brilliance, like deer from a lion. Arkakīrti's son instructed the vidyā Mahājvālā, "These evil-souled enemies must not be permitted to escape." The enemy, confused at once by the great vidyā, sought protection with Amitatejas offering protection. Like an elephant that has scented a rutting elephant, Aśanighoṣa fled unimpeded, when he

saw Amitatejas. The great vidyā, Mahājvālā, was told by Amitatejas, "You must bring back this wretch, even from a distance." Then the vidyā, destructive of all vidyās, followed Aśanighoṣa like an angry fate. Fleeing from her, he did not find shelter anywhere and entered the southern half of Bharata, seeking protection.

An elephant-banner²⁸² had been set up then on Mt. Sīman in the shrine of Lord Śrī Rṣabha at the place of the samavasaraṇa. There the Baladeva Acala, fully conversant with the ocean of pūrvas,²⁸³ absorbed in pure meditation, undertook pratimā for one night. Then from the destruction of ghātikarmas, the great muni's omniscience arose, a mirror for the reflection of the universe. Gods and asuras came together quickly like servants, wishing to make his omniscience-festival. Abhinandana and Jagannandana, Vahnijaṭin, Trijaṭin, Arkakīrti, and Puṣpaketu; and flying ṛṣis, Vimalamati and others, circumambulated Bala, bowed, and sat down.

Aśanighoṣa, terrified by Mahājvālā's appearance, immediately took refuge with Acala, the sole pool of the nectar of tranquillity. Mahājvālā abandoned Aśanighoṣa and returned. Even of Indra's thunderbolt there is no manifestation in a kevalin's assembly. The vidyā went to Amitatejas and told him the whole story, ashamed of her own failure. When he had heard the story, Amitatejas and King Śrīvijaya, also, rejoiced like a peacock at thunder. After giving instructions to Mārīci, "Take Sutārā from that city and bring her quickly," his mind filled with eagerness, Amitatejas went with his soldiers and King Śrīvijaya to Mt. Sīman by aerial car, swift as the wind. There, after worshipping Rṣabhanātha's image first, they worshipped Baladeva and sat down before him.

²⁸² 360. A gajadhvaṅga is one of the 4 banners regularly set up in a samavasaraṇa. See Samavasaraṇastuti° 13 and IA, vol. 40, 125 ff. and 153 ff. This śloka about the gajadhvaṅga seems to have no connection with the story.

²⁸³ 361. The 14 pūrvas, part of the original canon.

Now, Mārīci entered the city Camaracañcā and went to Aśanighoṣa's mother in his house. There he saw Sutārā, like a lotus injured by cold, like a cow mired in mud, like a creeper reached by fire, like a doe caught in a snare, like a digit of the moon standing in the sky, like a fish lying on a bank, like a cow-elephant captured in an elephant-trap, like a haṅsī that has reached a desert, fasting, exceedingly grieved, repeating her husband's name alone like a charm. Then he explained fully to Aśanighoṣa's mother, "I am ordered by Amitatejas to take away Sutārā." Aśanighoṣa's mother took Sutārā with her and went to Acala Svāmin's assembly where Sutārā's husband was. She delivered at that time Sutārā to Śrīvijaya and Amitatejas, uninjured, just as if she had been deposited in trust. She worshipped Baladeva, a blessed omniscient, and sat down in the proper place, being in favor.

Then Aśanighoṣa asked forgiveness of the kings of men and Vidyādharas, Śrīvijaya and Amitatejas, in a conciliatory speech. Then all remained in the assembly, their hostility allayed, and Acala Svāmin delivered a sermon which conferred purification. At the end of the sermon Aśanighoṣa, his hands placed together touching his forehead, declared to the great muni, Balabhadra:

"Sutārā was not kidnaped by me, while she was occupying her own home, like a lotus by an elephant, with evil intention. But, formerly I had gone from the city Camaracañcā to the temple of the Blessed Muni Jayanta and there I, reciting something like a bee, and fasting for seven days, had subdued the vidyā Bhrāmārī. When I was on the way home, I saw Sutārā here with Śrīvijaya in the grove Jyotirvana. For some reason love that is outside the sphere of words arose in me at the mere sight of her. Then I thought, 'I can not go without her.' My mind is eager, as if it were completely joined (to hers). While she is by the side of powerful King Śrīvijaya, she can not be taken, like the crest-jewel of Śeṣa. After deluding the king by the vidyā Pratāraṇī, I seized her, like a kite a

string of pearls. I released her, irreproachable, into the hands of my own mother. There is not the least spot on her, not even a moon-spot. I did not even mention anything improper to her. But tell me, Blessed One, the cause of my love for her."

Kapila's births (394-418)

Then the Blessed One related the story of Satyabhāmā and Kapila, and of Śriṣeṇa, Śikhinanditā, and Abhinanditā. The muni further related: "Śriṣeṇa, Abhinanditā, Śikhinanditā, and Satyā became twins after death. After their death then the four became gods in Saudharma. After falling, Śriṣeṇa became Amitatejas here; Śikhinanditā's soul became his wife, Jyotiḥprabhā; Abhinanditā's soul became Śrīvijaya. Satyabhāmā's soul became Sutārā.

Because Kapila died in painful meditation, he wandered through many birth-nuclei. He destroyed the karma arising from painful meditation by involuntary destruction of karma,²⁸⁴ being reborn again and again in animal- and hellish-births. On the bank of the Airāvati in the forest Bhūtaratna, Kapila became the son, Dharmila, of the ascetic, Jaṭilakauśika, who was devoted to penance, and of his wife, Pavanavegā, like the union of the yoke-pin and the yoke. Cherished by the women-ascetics like a tree in the court of the hermitage, the boy Dharmila gradually grew up.

After taking initiation at the side of his father as a (Śaiva) ascetic, he began foolish penance,²⁸⁵ for that was his father's and mother's kind. In winter on nights terrible from cold he endured a stream of water from a jar with a hole in the bottom, like a mountain rock enduring a stream from a cascade. The sun over his head and blazing fires at his sides—so he endures the five fires at mid-day in summer. In pools dug by himself and filled with rain-water he stood in water up to his neck and

²⁸⁴ 399. See above, p. 57, ff.

²⁸⁵ 403. Bālatapas. See T., VI. 20; K.G., I. 58.

recited mantras, et cetera to Śiva. He dug and had dug tanks, wells, and ponds, undeterred by the injury to water-bodied and earth-bodied souls. He took a sickle and axe and, like a ploughman, he himself cut darbha as fuel, having little wit like a child. He made charity-fires²⁸⁶ and gave lights for the road, unafraid of the sin of burning insects in the wood and of the fall (into the fire) of flying insects, et cetera. At the beginning of a meal he always made a gift of food to evil-souled crows, et cetera, as if they were guests. He worshipped and honored cows like gods—he, like a bull; and also trees, the banyan, the pippal, nīm, et cetera. He sprinkled plants with water containing small creatures and he maintained water-centers here and there. Doing such things as these with the idea that they were dharma, foolish, he spent much time, living by the fruit of labor.

One day, he saw a Vidyādhara going through the air in his aerial car, like a rich man without a superior. He made a nidāna, 'May I be like him in another birth as a result of this penance.' In course of time he died. And then he was born as you, son of the Vidyādhara-king, Indrāśani, by his wife, Asurī, in the city Camaracañcā. This love of yours for Sutārā was from the connection in a former birth. Memory of a former birth lasts for a hundred births."

Sutārā, Amitatejas, Śrīvijaya, and Aśani experienced disgust with existence and astonishment from hearing about their former births.

"Am I capable of emancipation or not?" questioned by Amitatejas, Blessed Balabhadra Muni replied: "In the ninth birth from this birth in this country Bharata, served by thirty-two thousand crowned kings, lord of the fourteen

²⁸⁶ 409. Dharmasakaṭi. This word, which does not occur in any of the Sanskrit lexicons, was explained by Muni Jayantavijaya. To light a fire on the ground or on a mud hearth or to make a fire of any kind for people to sit around in winter is considered meritorious by the Hindus. Cf. Guj. śagaḍi, 'hearth.'

great jewels, master of the nine treasures, king of the country that has a girdle of the ocean and Kṣudrahimavat, served by the gods of the tīrthas, Māgadha, et cetera, you will be the fifth cakravartin, O long-armed one. In that birth you will become the sixteenth Arhat, named Śāntinātha, your feet honored by sixty-four Indras. This King Śrīvijaya will be your first son and also your first gaṇabhṛt in that same birth.”

Then the kings, Śrīvijaya and Amitatejas, bowed to the king and adopted the twelvefold vows of the layman.

Then Aśanighoṣa bowed to the great muni Balabhadra and, well-pleased, bent from devotion, spoke as follows: “O omniscient, since I have heard from your lips my own pain arising in a former birth, my mind trembles even now from intentness on that. O Blessed One, by repeated births in birth-nuclei terrible from various and numerous killings, cuttings, and piercings I have experienced many times the consequences of the painful meditation which I made in the Kapila-birth, already described by you, as a result of separation from my wife. Then, my evil karma destroyed by involuntary destruction, finally I attained a human state in a former birth. In that birth also by bad fortune I, an ascetic who had not come in contact with the religion of the Jina, practiced foolish penance which produced much trouble and little result, alas! alas! Because I had made a wish for a reward for that penance, I became a Vidyādhara-king in the city Camaracañcā in this birth, lord. For me the course of penance with a nidāna and of kidnaping another’s wife and of the fear caused by the great vidyā Mahājvālā had an auspicious end, since you, who give release from all pain, have been found as a refuge, Teacher of the World. I have wandered through so many births without knowing the religion of the Jinas, like a blind man who does not see an object before him. Now save me! save me! Henceforth, let not a moment pass while I am deprived of yatidharma.²⁸⁷ O lord, give

²⁸⁷ 436. See I, n. 38.

me initiation now as a pupil." He was accepted by Acala with the words, "That is suitable."

Approaching Amitatejas, he said respectfully: "Even though I am proud, I am not ashamed to make humble submission to you whose grandfather is this worshipful Jvalanajaṭin, like a flame to the fuel of karma, like dharma victorious before one's eyes; whose father is this Arkakīrti, blessed, fortunate, who abandoned power like straw, a sun with brilliance in the form of penance, you who are a future cakrin and a future Arhat. This kingdom of mine in Camaracañcā, these sons, Aśvaghōṣa, et cetera, and everything else are yours. Do not think otherwise."

After this speech, he set his eldest son, Aśvaghōṣa, on Amitatejas's lap, like a child. Then Indraśani's son in company with many kings took mendicancy under Acala Svāmin. Śrīvijaya's mother, Svayamprabhā, came there and also adopted mendicancy at the feet of Acala Svāmin. Amitatejas, King Śrīvijaya, Aśvaghōṣa, et cetera, bowed to Bala and went to their respective homes.

Śrīvijaya and Amitatejas spent their time holding distinguished eight-day festivals in the temples of the Arhats, always very magnificent like Śakra and Īśāna; making their wealth accomplish its purpose by giving sādhus presents which were always free from faults, acceptable, free from life; taking away pain from the afflicted whose minds were burned by the summer heat of a succession of anxieties, like the east wind and a cloud; meditating day and night in their conversation on the esoteric chapters of the scriptures heard in the guru's presence—they, the chief of the intelligent; abandoning the society of evil teachers like the shade of the vibhītaka;²⁸⁸

²⁸⁸ 450. Vibhītaka is ordinarily interpreted as *Terminalia bellerica*, which does not suit here. MC says that "in popular understanding and use" it is *Semecarpus anacardium*. Balfour, s.v., says of the *S. anacardium* that people "accidentally sleeping under the tree when in blossom, or even going near the flowers, are stupefied and have their faces and

renouncing all sins²⁸⁹ like a wrong road; experiencing pleasures of the senses at a suitable moment, constantly giving faultless thought to the kingdom; each one remaining in his own city, but in one place in thought.

One day Amitatejas was keeping paṣadha in the paṣadha-house near the temple and described the religion of the Arhats to the Vidyādhara. At that time two flying munis, like two arms of dharma, came there with the intention of worshipping the Jina's statue in the temple. When he saw them come flying, King Amitatejas rose to show them honor and worshipped them, delighted at the wished-for sight. The excellent munis circumambulated the Jina three times, worshipped, and said to Amitatejas: "Like water in a desert a human birth is hard to attain. When it has been attained, it certainly must not be passed in vain from lack of discernment. Negligence toward the religion of the Jina must not be shown at all. There is no other grantor of desires, one after the other, except the religion of the Jina."

After saying this, the two returned through the air, the sight of them desired by all, like rainy-season clouds that have rained.

Every year Śrīvijaya and Amitatejas held three special festivals in the temples of the holy Arhats. Of these, the gods held two eight-day festivals in Nandīśvara and other persons in their respective shrines in Caitra and Āśvina. Then Tripr̥ṣṭha's son and Amitatejas held a superior eight-day festival in their own shrines in Caitra and Āśvina. But they held a third festival—a continual one in the shrine of Nābheya (R̥ṣabha) and on the spot of Bala's omniscience on Mt. Śīman.

One day Amitatejas was in his own palace, like the sun on Sumeru, attended by his ministers. He, to whom the matchless Jaina religion was dear, saw a muni, who had limbs swollen . . ." This seems to suit much better here. Perhaps also in 2. 1. 153 it should be taken as *S. anacardium*.

²⁸⁹ 450. Vyasana. Abhi. 3. 99 com., 'gambling, others' wives, etc.'

fasted for a month, come for alms; his entire store of flesh and blood dried up by penance, like a choice pool with its mud and water dried up by the summer season; with a network of veins visible like an ocean with high waves; his joints creaking like an old mat of bamboo; not horrifying, though his ribs were apparent and his belly emaciated, shining with a blameless wealth of the light of penance; a mirror of dharma. Amitatejas rose to receive him, circumambulated him three times, paid homage to the muni and presented him with pure food, et cetera. From the power of the gift of food, et cetera to the right person the five divine things took place then and there. With righteous actions of this kind many thousands of years passed for Śrīvijaya and Amitatejas absorbed in happiness.

Once upon a time King Amitatejas and King Śrīvijaya went together to the garden Nandana to worship the eternal Arhats. After they had finished the worship of the eternal Arhats, while they wandered around from curiosity to see the grounds of the garden Nandana, they saw two excellent flying munis, great sages, named Vipulamati and Mahāmāti, standing on a slab of gold. After they had circumambulated and worshipped the two munis, the two excellent kings, who were laymen, listened to a sermon in their presence.

“Death is always very close at hand. So how long can life continue for people in the world like cattle in butchers’ shops? Since people, even though knowing that life is transitory like lightning, do not make any effort in dharma, there is, alas! widespread delusion. Delusion, truly the chief enemy from birth till death, cuts down dharma, which is beneficial to men, at the root. Abandoning delusion altogether, dharma must be practiced with a desire for the fruit of a human birth. For another human birth might be difficult.”

After hearing this, they asked how much of their lives was left and the munis replied that twenty-six days

were left. Knowing that their words were infallible, the king of men and the king of Vidyādhara said with great repentance and indifference to worldly objects: "We, careless, as if we had been asleep always, as if we had drunk wine all the time, as if we had been children forever, as if we had been in a perpetual swoon, as if we had always been epileptics, alas! alas! have wasted this birth which is fruitless like a jasmine in a forest."

The two flying munis enlightened them: "Enough of despondency. Surely mendicancy is suitable for you. Mendicancy taken even at the end is the cause of a multitude of good things. Verily, moon-light is a cause of joy to the night-blooming lotus even at the end of the night."

Enlightened by them in this way, Śrīvijaya and Amitatejas went to their own homes, eager for pious duties. In the temples they made a final eight-day festival and gave to the poor people, the people without a protector, et cetera, whatever they wanted. The kings installed their sons in their kingdoms and then took the vow under Abhinandana and Jagannandana. They observed the fast called 'pādapopagama'²⁹⁰ and at that time Śrīvijaya recalled his father.²⁹¹ Thinking about his extreme good fortune and his own inferior fortune, he made a nidāna: "May I be like him."

Fifth incarnation as a god (491-493)

Śrīvijaya and Amitatejas, one having made a nidāna and one not, died and became gods in the heaven Prāṇata. Named Maṇicūla and Divyacūla, they remained happily in the palaces Susthitāvarta and Nanditāvartaka. As gods immersed in an ocean of pleasure, they passed lives of twenty sāgaropamas, absorbed in happiness, accomplishing the attainment of desires by (mere) thought.

²⁹⁰ 489. See I, n. 126.

²⁹¹ 489. His father was Triprṣṭha, the first Vāsudeva.

CHAPTER II

SIXTH INCARNATION AS APARĀJITA

Now, in this Jambūdvīpa in the province Ramaṇīya, the ornament of East Videha, on the south bank of the Śītā, there is a city, named Śubhā, the fair abode of Lakṣmī, presenting a manifestation of the beauty of the earth, splendid with the greatest magnificence. Its king was Stimitasāgara, who surpassed Meru in firmness, the ocean in depth. He had two wives, Vasundharā and Anuddharā, who wore the yoke of good conduct, by whom the wealth of beauty of an Apsaras was surpassed.

Birth of Aparājita (5-18)

The soul of Amitatejas fell from Nanditāvarta and descended into the womb of Queen Śrīmat Vasundharā. Comfortably asleep, Vasundharā saw the four great dreams, which indicate the birth of a Bala, enter her mouth. As sleep had gone far away as if from humiliation caused by great joy, the queen told the king at the same time:

“I saw a four-tusked elephant, resembling a crystal mountain enter my mouth, like the moon entering a cloud; a bull, a spotless color as if made by weaving an autumn-cloud, high-humped, straight-tailed, bellowing; a moon, making an arrangement of ear-ornaments for the quarters, as it were, by its rays streaming forth very, very far; and then a pool filled with blooming lotuses, singing, as it were, having become hundred-mouthed, with bees buzzing sweetly. O master, what is the fruit of these dreams? Tell me. Ordinary people are not suitable to ask about an important dream.”

The king replied, “O queen, your son will be a Balabhadra, like a god in beauty, possessing extraordinary strength.”

Then Queen Vasundharā carried the embryo, like the earth a deposit, like a bamboo-shoot²⁹² a pearl. At the proper time Queen Vasundharā bore a son, marked with a śrīvatsa, white in color, with all the lucky body-marks. King Stimitasāgara rejoiced at the birth of his son, like the ocean at the rising of the full moon. When the twelfth day had come, the father gave the name Aparājita to his son who had the brilliance of the twelve Ādityas.²⁹³ Looking at his son, kissing him, embracing him, setting him on his lap, the king never stopped, like a poor man in the case of money that has been obtained.

Birth of Anantavīrya (19-30)

Now, the soul of Śrīvijaya fell from Susthitāvarta and descended into the womb of Queen Anuddharā. During the last part of the night Queen Anuddharā saw seven dreams entering her mouth as she slept. The first of these was a young lion with a saffron colored mane, his nails like digits of the moon, his tail like a chauri; Padmā, seated on a lotus, being sprinkled with water from the Ocean of Milk by two elephants holding pitchers in their trunks; a sun, destroying dense darkness, causing day even at night, with a stream of intense brilliance; next, a pitcher filled with clear, sweet water, its mouth adorned with white lotuses, with golden bells and a wreath of flowers; then an ocean, crowded with various aquatic animals, shining with its burden of jewels, with waves reaching to the sky; then a heap of jewels, which had the beauty of a rainbow spread in the sky with the streams of light of five-colored jewels; and the seventh, a smokeless fire, which made the sky have shoots of flame, its appearance giving pleasure to the eyes—these were the seven.

The queen arose from sleep and related the dreams to her husband. He told the fruit of the dreams, "Your son will be a Viṣṇu."

²⁹² 14. One of the sources of pearls. See I, n. 314.

²⁹³ 17. A class of gods representing the sun in the twelve months.

At the proper time the queen bore her son, a festival for the eye, dark as the petal of a blue lotus, like the sky bearing a rain-cloud. The king gave the name Ananta-vīrya to Anuddharā's son, who had great power, at a great festival.

Their childhood (31-36)

He grew up slowly, slowly, going from lap to lap of the nurses, like a haṁsa from lotus to lotus, day and night. Growing up gradually, he played with his elder brother like a contemporary, having a charming appearance, watched by women. The two brothers, with their fair and dark bodies looked like autumn- and rainy season-clouds that had met in one place. They learned all the sciences with ease; for knowledge comes of its own accord to such persons from former births. They did study the sciences in the teacher's presence, so that their acquisition of knowledge provided a living for the teacher. Resembling an abode of Śrī, they reached youth, which is magic for attracting women, devoid of charms, spells, et cetera.

One day Muni Svayamprabha, endowed with various supernatural powers, came there and stopped in a certain garden. Now, King Stimitasāgara went outside the city to ride horses in equestrian sports, being expert in the sport. After he had ridden broken and unbroken horses, a Revanta²⁰⁴ in equestrian sport, tired, he went to the grove. King Stimitasāgara, his eyes motionless from delight, entered the garden which was like Nandana brought to earth; which had a cloud reposing there, as it were, from the numerous young trees; which resembled a mountain-plateau pouring forth a cascade with its water-channels; carrying fans for travelers, as it were, with plantain-leaves; paved with emeralds, as it were, with grassy ground everywhere; with a maid's duties performed by the winds carrying perfume from the cardamon, the clove, the kakkola, and the lavalī, creating delight.

²⁰⁴ 29. See I, n. 100.

While he rested a moment, he saw in front of him the muni at the foot of an aśoka, engaged in meditation, standing in pratimā. Horripilation appeared at once from devotion as if from extreme cold, and the king circumambulated and paid homage to the muni. When the muni had finished his meditation, he gave the blessing "Dharmalābha."²⁹⁵ For the noble abandon their own work, even though commenced, for the benefit of others. Then Muni Svayamprabha delivered a sermon that was like visible knowledge acquired by observation of the hearer because of its various proofs.

When he had heard the sermon, the king was enlightened at once; and went home and installed Anantavīrya in his kingdom. The departure-festival was held by Anantavīrya and Bala; and the king went to Svayamprabha and adopted mendicancy. Enduring trials very hard to endure, he preserved the mūla- and uttara-guṇas²⁹⁶ perfectly for a long time. Because he had mentally violated asceticism at the end, he became the Indra, Camara, lord of the Asuras, after death.

The life of Aparājita and Anantavīrya as kings (52-405)

With Aparājita Anantavīrya ruled the earth, possessing boundless wealth of courage, invincible even to the gods. One day a pure friendship arose between them and a certain Vidyādhara. For there is association of the noble only with the noble. The best of Vidyādharas gave them a powerful magic art and after instructing them, "May you be successful," went to Vaitādhya.

They had two slave-girls, Barbarī and Kirātī, adorned with skill in singing, dancing, et cetera. Singing and dancing more beautifully than Rambhā, et cetera,²⁹⁷ they delighted the minds of Bala and Anantavīrya. One day, Tālāṅka (Aparājita) and Garuḍadhvaḥa (Anantavīrya),

²⁹⁵ 46. See I, n. 23.

²⁹⁶ 50. See I, n. 19.

²⁹⁷ 56. See I, p. 141.

presiding over the assembly, began to have a fine play acted by them. Just then Nārada, his top-knot waving, carrying an ascetic's mat, bearing the triple staff, with a rosary and sacred thread, wearing a loin-cloth, fat-bellied, going through the air, white like a rājahansa, his feet in golden slippers, carrying a water-jar, roaming about eager to see strife among all the people, quicksilver in instability, came to the assembly.

Rāma and Viṣṇu, their minds absorbed in watching the dancing of Barbarikā and Kirātī did not welcome the sage. Angered, Nārada thought to himself: "These two did not rise to greet me, when I came, from arrogance. They considered the dance of these mere slave-girls important, indeed! but did not even look at me when I came, as if I were a low person. Now I will quickly show them, to whom slave-girls are dear, like leaders of slaves, the fruit of arrogance."

With these reflections, Nārada went suddenly like the wind to Mt. Vaitādhya to King Damitāri. The Vidyādhara-king, Damitāri, like Indra in his splendor, surrounded by hundreds of Vidyādhara-kings, at once hastily abandoned his lion-throne and slippers and rose to greet Nārada when he came, while he was still far away. Damitāri gave him the lion-throne. So great is the welcome of such sages. He abandoned the lion-throne and sat down on his own mat. For such people desire devotion only, not material objects. Nārada said to him:

"O Lord of the province with three parts, overlord of the Vidyādharas, success to you, powerful. May your empire, country, city, clan, relatives, retinue, and everything else in your house prosper always."

Damitāri said: "Always I have prospered, but henceforth I shall prosper especially from your favor, muni. However, I ask you, have you seen anything marvelous, never seen before, as you have gone through the air at

will?" Nārada reflected, "Now my desire is accomplished," and, his eyes and cheeks blooming with joy, said to Damitāri:

"Today I saw a marvelous thing, which does not exist even in heaven, as the result of wandering over the earth. I went to the city Śubhā today for amusement and saw King Anantavīrya in his assembly. I saw a wonderful play acted before him by Barbarikā and Kirātī. I wander over both worlds, heaven and earth, from curiosity, and I have never seen such a marvelous play. Just as Śakra is the recipient of marvelous objects in Saudharma, so are you in this half-province. What is the use of your magic arts, of your power, of your splendor, of your command, of your kingdom, if you do not have that play brought here?"

After Muni Nārada had accomplished his purpose by this speech, like sowing seed in the ground, he departed quickly through the air.

Arrogant from his lordship over the three-part province, King Damitāri sent a messenger to Aparājita's brother. He went to the city Śubhā, bowed to Anantavīrya and his elder brother and, eminent in discourse, spoke:

"Whatever remarkable object exists in this half-province, all that belongs to the overlord Damitāri, without doubt. Send your two slave-girls, Barbarī and Kirātī, celebrated actresses, to Damitāri. Slaves, et cetera, belong to him who is lord of the entire kingdom. When a house is given, is a mere horse separated from it?"

Anantavīrya said, "Go now, messenger. I shall send the slave-girls soon, after a little consideration."

The messenger, delighted at this speech of Viṣṇu's, went quickly and reported to Damitāri, "Your command is as good as done."

Now Aparājita and Śārṅgin both took counsel, their anger concealed, like fire-pits with hidden fire. "He commands us in this way because of his aerial car and his strength from the acquisition of magic arts, but he is not superior to us. The magic arts, which were given to us

formerly by our Vidyādhara-friend, now we shall summon them. Then what is that miserable creature to us?"

While the two brothers were reflecting thus secretly, the magic arts, Prajñapti, et cetera, came, as if they had an appointment. With a splendor equal to the brilliancy of lightning, adorned with various ornaments, wearing bright divine garments, their hands folded submissively, they said:

"We are those magic arts which you have summoned. Gained in a former birth, now we are present. We shall enter your bodies, like divinities entering a charmed weapons. Now command us, illustrious ones." They said, "So be it," and the magic arts shared the nature of their bodies, like rivers that of the east and west oceans. Naturally strong, they became exceedingly so from the acquisition of the magic arts, like lions with armor. They made a pūjā to the vidyās with charming perfumes and wreaths. People of discernment do not neglect pūjā to those entitled to it.

Just then the messenger, instructed by Damitāri, returned in haste and said to them reproachfully:

"Sirs ! Sirs ! What is this revolt against the master that you, like young rhinoceroses, have undertaken from ignorance? After saying, 'We will send the slave girls,' they were not sent. Do you, fools, wish to die? Is he, angry, not known? Indeed, two evil spirits are present to you in the guise of slave-girls. I think, they will not go away without destroying you, root and branch. Do not give much. Give the slave-girls *now*. Otherwise, the master will seize them and the sovereignty from you."

Concealing his anger, Viṣṇu, though powerful, wise, his lips blooming with the moonlight of a smile, said to him calmly:

"King Damitāri must be satisfied by making gifts of valuable jewels, money, trained elephants, and horses. If Damitāri is satisfied by these slave-girls, take them now and go in the evening."

The messenger, so instructed by Viṣṇu, went to the house assigned, thinking that the messenger's art, as well as himself, had its purpose accomplished. They (the two brothers) put the weight of the kingdom on good ministers, like the weight of a house on pillars, like the weight of a cart on oxen. Saying, "What kind of a person Damitāri is must be seen," from curiosity they became Barbarikā and Kirātī by means of a magic art. The two men-slave-girls went to the messenger and said, "We are sent now to Damitāri by Aparājita and Anantavīrya." The messenger, delighted, went with the slave-girls to Mt. Vaitāḍhya and announced to Damitāri:

"Just as the Asuras do not transgress the command of Camara, the gods that of Śakra, the serpents that of Dharāṇa and birds that of Garuḍa, so kings in this half of the province Ramaṇiya do not transgress your command, O you with cruel commands. In particular, Aparājita and Anantavīrya, submissive to you, always take your command, like a diadem, on their heads. These slave-girls, Barbarikā and Kirātī, jewels of actresses, have been delivered at once by them to you as presents."

Damitāri looked at the slave-girls with a gentle glance. Merit that has been heard of, even through popular report, causes devotion on the part of the connoisseurs. Damitāri instructed them to perform a play. Verily, the desire to see something new can not endure delay. Then they, in the rôles of actresses, went on the stage immediately and delivered the preliminaries with their parts, beating of the drum, et cetera.²⁹⁸ The stage-director made the stage-pūjā with handfuls of flowers and the troop of female singers, et cetera sat down in the proper directions. An actor recited the invocation (nāndī) with a musical accompaniment suited to the invocation.²⁹⁹ At the end of the

²⁹⁸ 118. For the numerous technical dramatic terms in this passage, see the works on dramaturgy: the Nāṭyaśāstra, the Bhāvaprakāśana, the Daśarūpa, and Keith's The Sanskrit Drama.

²⁹⁹ 120. Nāṭyaśāstra (Chap. V) deals with the nāndī in great detail.

invocation he portrayed the prologue with its parts. The singers, wearing various costumes, behind the scenes sang the introductory verse with jātirāgas,³⁰⁰ et cetera, introducing the characters. Then they began to act a drama, an ocean of the sentiments, charming from the combination of the elements of plot, situations, component parts of the divisions (of the play), and the divisions (sandhi).

At times there took place the representation of peace and war in Smara's kingdom with lovers' meetings, rivers of nectar of pure bliss, and with separations (of lovers), sources of various painful situations, with various devices for the union of lovers by atonement for improper acts.

Sometimes even the sophisticated townsmen were made to laugh, like the villagers, by fat men, men with projecting teeth, lame men, hunchbacks, flat-nosed men, men with disheveled hair, bald men, one-eyed men, and other deformed men; by ash-colored men; by men with buttock-bells,³⁰¹ by musicians of the arm-pit³⁰² and the nose, by dancers of the ear and brow, by imitators of the speech of other people; by people deceitful and at the same time simple-minded, such as the buffoons and boon-companions.

Even wicked men, softened by speeches off-stage, by reproaches to fate, by shedding tears, by unsuitable requests, by rolling on the ground, by lamentations, by leaps from precipices, by hanging from trees, by entering into fire and water, by swallowing poison, et cetera, by blows with weapons, by beatings on the heart, frequently caused by the destruction of wealth and murder of the beloved, shed tears at times.

Sometimes men, though very self-possessed, were made to tremble (with anger) by biting the lips with the

³⁰⁰ 121. See I, n. 415.

³⁰¹ 126. Cf. JAOS 59 (1939), p. 132 for the wearing of buttock-bells.

³⁰² 126. I am told that children put the hand under the arm and, by pressing down the arm, make a noise similar to a handclap.

teeth, by redness of the eyes, by frowns, by palpitations of the cheeks, by rubbing together the fingers, by tearing up the ground, by drawing weapons, by drawing blood, by quick attacks, by fights, by blows, by trembling of the limbs, by shedding tears, caused by the kidnaping of women, the abuse of slave-girls, et cetera.

Men, timid by nature, had courage produced at once by dignity, resoluteness, courage, skill and by various other very excellent virtues, liberality, et cetera, originating in valor toward the enemy and in exertion in good conduct, et cetera.

The people in the audience were sometimes reduced instantly to a state of terror by dryness of the palate, throat, and lips, by glances from rolling eyes, by trembling hands, hoarseness, change in color, and shedding tears, caused by seeing manifestations of ghosts, et cetera, and by hearing sounds from them, et cetera.

Sometimes the audience was exceedingly disgusted instantly by contractions of the body, palpitations of the heart, screwing up of the nose and mouth, spitting, crushing of the lips and fingers, et cetera, caused by seeing, hearing, et cetera of bad smells, vomiting, and worms from wounds.

Sometimes the audience was astonished suddenly by the wide-opening of the eyes, by glances without winking, by the appearance of perspiration, tears, horripilation, by exclamations of "Well done," et cetera, caused by the sight of the supernatural, attainment of desires, exhibitions of magic, et cetera.

Sometimes the people, greedy for the enjoyment of sense-objects, were made tranquil by meditation on the mūla- and uttaragūṇas, by thinking of texts concerning the Supreme Spirit, by attendance on good gurus, by pūjās to the gods, and other such things, arising from disgust with existence, fear of worldly existence, knowledge of the Principles, et cetera.

Just as all the sentiments were portrayed by the actors, so all the spectators became composed of them. The

actors looked like characters (themselves) who had come, because of dramatic actions, conveyed by expressions, et cetera, properly portrayed.³⁰³

Story of Kanakaśrī (146-333)

When the king, chief of the prudent, had seen this dramatic art, he considered the two slave-girls to be jewels in the ocean of existence. Then the king entrusted his daughter, named Kanakaśrī, to the fictitious slave-girls for instruction in acting. When they had seen the maiden, who had reached youth, whose face was like a full moon, eyes like a frightened doe's, lips like ripe bimbis, neck like a conch, arms like lotus-tendrils, breasts like golden pitchers, waist slender as the middle of a thunderbolt, navel deep as a tank, hips resembling a sandy beach, thighs like a young elephant's, shanks like a doe's, hands and feet like lotuses, whose body was immersed in the water of loveliness, endowed with sweet speech, whose body was soft as a śiriṣa, the fictitious slave-girls showed her again and again with gentle words and taught her thoroughly the dramatic art with modes of expression—all of it, including the catastrophe.³⁰⁴

In the midst of the drama the slave-girls sang at length praises of long-armed Anantavīrya, because of beauty, courage, et cetera. Kanakaśrī asked, "Who is this superior man about whom you sing constantly, girls?" The fictitious slave-girl, Aparājita, smiled and said: "Fair lady, in this province there is a large city, Śubhā. Its king was Stimitasāgara, an ocean of virtues, a sun in splendor. He, noble-minded, had an elder son, the sole abode of good breeding, Aparājita, unconquered by his enemies. Anantavīrya was the younger son, but not inferior in spotless virtues, who surpasses Kandarpa in beauty, who splits the knot of insolence of his enemies. He, liberal, keeping his promises, considerate of those who have come for

³⁰³ 145. See I, n. 235.

³⁰⁴ 152. The fifth sandhi (division) of the drama.

protection, his arms long as the king of serpents, his chest broad as a rock, like an abode of Śrī, like the supporting ground of the earth, the sun to the lotuses of followers, an Ocean of Milk of courtesy—how can he, noble, be described by us of little wit? There is no one among gods, asuras, and men who is his equal.”

When Kanakaśrī heard that, she was filled with waves of longing like a pond with waves blown up by the wind, just as if she saw him before her. She remained in thought, like one pierced in reality by the arrows of Smara in the guise of horripilation, motionless like a puppet.

“That kingdom is blessed, that city is blessed, those subjects are blessed, those women are blessed, of whom Anantavīrya is the leader. The moon, though far away, rejoices the night-blooming lotus with its rays; the cloud, though in the sky, makes the pea-hens dance. This has happened to them, indeed, from favorableness of fate. What fate will there be for Anantavīrya and me? How is he to be seen, to say nothing of becoming my husband? Even a friend is hard to find to accomplish this desire.”

Aparājita, expert in interpretation of feelings by gestures and facial expressions, observed that she had such thoughts and said to Kanakaśrī: “Why are you depressed? Why do you seem wounded, as it were, young maiden, when you have heard about Aparājita’s younger brother from my lips?”

Kanakaśrī, her face tearful, like a lotus with a mass of snow, very miserable, replied with words broken by hoarseness:

“The desire to seize the moon with the hand, to reach the sky with the feet, to cross the ocean with the arms, such, indeed, is my desire to see him. How can the lord of Śubhā, fortunate, be made to come within my range of vision by me, unfortunate? Alas! what a desire of mine!”

The elder man-actress said: “Fair lady, if you wish to see him, then enough of depression, maiden. I shall show him to you. By the power of a magic art, I shall bring

Anantavīrya and Aparājita here, like spring and the wind from Malaya to a forest.”

Kanakaśrī said: “Everything is possible for you, since you are an attendant of these two oceans of virtue. I think fate is favorable to me, since you so speak. Some family-divinity of mine surely descended into your mouth. Carry out your speech right now, you who know the arts. For even an attendant of such people surely does not lie.”

Then Aparājita and Anantavīrya, Beauty and Love, immediately assumed their own forms, delighted like gods. Aparājita said: “Fair lady, does my brother Anantavīrya agree with the description I gave just now, or not? His superiority in beauty, et cetera, has been described by me only to a small extent. He is not within the range of speech. Make him within the range of your vision.”

At the sight of him, the daughter of Damitāri was penetrated simultaneously by agitation, astonishment, shame, delight, rapture and unsteadiness. Considering herself at once the sister-in-law of Aparājita, the maiden made a veil from her upper garment. Anantavīrya’s body was rough from its hair on end, like a kadamba in flower, at the rising of a cloud in the form of Love. Then the gazelle-eyed maiden abandoned her inherent pride and bashfulness, took upon herself the rôle of go-between, and said to Anantavīrya:

“Mt. Vaitāḍhya on the one hand, and the city Śubhā on the other; the report on the acting of the slave-girls to my father by Nārada, the demand of the slave-girls, who were yours, by my father; the coming here of you two after assuming the form of the slave-girls, the entrusting of me to you for instruction in acting; the description of your virtues, husband, by your elder brother, the sudden revelation of yourselves by you two—all that which was inconceivable took place by the increase in my good fortune. Just as you were my teacher in drama, so you alone are my husband. Henceforth, if you do not protect me from Love, my death will be on your head. My heart

has already been taken by you just by hearing about you. Now take my hand. Be gracious. Favor me. Surely even in existence, there was really no existence on my part because of the non-existence of a bridegroom like you among the young princes of the Vidyādhara-kings of the north and south rows of Mt. Vaitādhya. By good fortune you have been attained, a life-saving remedy, the only moon for the world of the living."

Anantavīrya replied: "Fair-browed lady, if you so wish, rise. Certainly we shall go to the city, Śubhā, beautiful maiden."

Kanakaśrī replied: "You are my husband. But my father, wicked, arrogant from his power over magic arts, will cause great evil. For he is an abode of evil. You two are alone, unarmed, though strong."

Anantavīrya smiled and said: "Do not be afraid, timid girl. What is your father in battle with my noble brother, even with all his forces? Anyone else who, wishing to fight, follows, we will send to death. Be unafraid, my dear."

Thus addressed by Anantavīrya, possessing strength of arm himself, Kanakaśrī set out like Śrī in person choosing her husband. Anantavīrya, with arms raised like a palace with flags, said in a very loud voice, deep as thunder:

"Sir captains of fortresses! Sir generals, ministers, princes, vassals, and soldiers, all of you! And all other adherents of Damitāri, be attentive! Hear my speech. I here, Anantavīrya, accompanied by Aparājita, am taking the daughter of Damitāri to my house. No censure is to be made, such as, 'She has been taken secretly.' Do not disregard this. Consider your own strength, carrying weapons."

After he had made this proclamation, Anantavīrya with his wife and Aparājita set out through the air in an aerial car made by magic.

When Damitāri heard of that, saying, "Who is this miserable creature, belonging to earth, wishing to die?"

he instructed his soldiers: "Quickly kill or capture this low person and his brother. Then bring back my daughter. Let evil conduct bear fruit in him." So instructed by him, the soldiers, clearly of violent disposition, ran forward with weapons raised, like elephants with raised tusks. The divine jewels, the plough, bow, et cetera, then appeared to Aparājita and Anantavīrya. Many Damitāris, the soldiers of Damitāri, first attacked simultaneously with weapons, like clouds with streams of water. They trembled like deer at the effortless fighting of the two man-tigers undisturbed by anger. But when Damitāri heard that they were in flight, angered, he set out, making the sky look like a grove with high trees with his weapons.

"Villain, fight! fight!" "Stop! stop!" "Come! come!" "Hurl your weapon! hurl it!" "You shall die! You shall die!" "I will spare your life. Give up the master's daughter."

When Kanakaśrī heard these remarks, and similar ones, of the soldiers, which were terrifying from their great conceit and bitter to the ear, she became distressed, whispering, "Husband, husband." Anantavīrya said to her: "Why are you needlessly terrified by your father's noise in the air, which is like the croaking of a frog, foolish girl? Do you see Damitāri and his army being terrified or killed by me, like Maināka by Vajrin."

After comforting Kanakaśrī in this way, Śārṅadhara, like a lion that has been threatened, turned with Aparājita to battle. Damitāri's soldiers, destroyers of enemies, surrounded Śārṅgin by the crore, like moths a light. Then Anantavīrya, a Meru in firmness, angry, created at once an army twice as large as his army by magic art. Damitāri's soldiers began then to fight with it, their bodies wet with the mud of blood, like mountains with red-colored minerals.

"May he be my husband whose headless trunk dances."
 "I am eager for him as a husband who advances threaded on a lance." "When will he sport with me, who dyes (in

blood) the one fighting with him?" "He is my husband who takes the lance which is entering his mouth in his teeth." "He is my lord who mounts the elephant's boss." "I am the servant of him who fights with his helmet when his weapon is broken." "He shall be my lover who is armed with an elephant's tusk which has been pulled out." Such passionate remarks were made by goddesses in the air.

Damitāri's soldiers, arrogant from power over magic arts also, were not broken at all in battle, like bhadr elephants.³⁰⁵ Then Hari blew Pāñcajanya like an actor in the representation of a battle-play, which filled the space between heaven and earth with noise. Dazed by the sound of the conch of Viṣṇu, conqueror of the world, the enemy fell, foaming at the mouth like epileptics. Then King Damitāri himself mounted his chariot and fought with Anantavīrya with divine weapons and missiles. When he realized that Śārṅgin was hard to conquer, Kanakaśrī's father recalled the cakra which was like a firm friend in time of need. Filled with hundreds of flames, it fell into Damitāri's hand quickly, like a submarine fire in the ocean.

Damitāri said: "Villain, if you stay, you will die. Go at once. When you have released my daughter, you are released, scoundrel!"

Anantavīrya replied, "I shall go when I have taken your cakra and your life, as well as your daughter. Not before."

Answered in this way, Damitāri, blazing with anger like a fire, whirled the cakra and hurled it at Aparājita's brother. Hari fell, dazed by the blow from the hub of the cakra. Fanned by Aparājita, he soon got up, as if he had been asleep. That very cakra, remaining near, was taken by Śārṅgapāṇi. Though it had a hundred spokes, it seemed to have a thousand in his hand. The Ardhaçakradhara

³⁰⁵ 225. See I, n. 128.

smiled and said to the Pratyardhacakrin, "You are free, because you are Kanakaśrī's father. Go now, sir!"

Damitāri said to him: "Why are you armed with my weapon, villain, like a rich debtor with the money of the creditor? Hurl the cakra! Hurl it! And hurl now your valor into the ocean of my strength, Anantavīrya, or turn into a clod."

Anantavīrya, so addressed, resembling Antaka (Yama) angered, hurled the cakra, and cut off Damitāri's head, like a lotus. The gods, delighted at his strength, rained five-colored flowers above Anantavīrya, and said:

"All you Vidyādhara-kings, listen attentively. Anantavīrya is Viṣṇu; and Aparājita is Baḷa. Approach his feet; turn from the field of battle with one whose rising is to be worshipped, like the moon, and like the sun."

Then all the Vidyādhara-kings went with bowed heads to Baladeva and Vāsudeva for asylum giving protection. Hari set out in a chariot for the capital, Śubhā, with the Vidyādhara-kings, his elder brother, and his wife. As Hari went near Mt. Kanaka, the Vidyādharas said to him: "Do not show disrespect to the holy Arhats here. There are many shrines of the Jinas on Mt. Kanaka. After Your Honor has worshipped them properly, go from here."

Śārṅabhṛt and his retinue got out of their chariots and worshipped the shrines which make the eyes cool. Looking at the mountain with curiosity, he saw Muni Kīrtidhara at one side engaged in pratimā with a fast extending over a year. Hari rejoiced because he saw him, whose omniscience arose just at that time from the destruction of the ghātikarmas and for whom a festival was held by the gods. After they had circumambulated him three times, had paid homage to him, and had sat down with folded hands, Hari and his retinue listened to a sermon by him. At the end Kanakaśrī asked the muni, "Why did the killing of my father and separation from my relatives take place?" The muni related:

Previous incarnation of Kanakaśrī (252-289)

“There is a flourishing village, Śaṅkhapura, in east Bharata in the continent Dhātakīkhaṇḍa. A woman lived there, named Śrīdattā, afflicted with poverty, who earned a living by working in other people’s houses. She spent the whole day in threshing, grinding, carrying water, sweeping the house, smearing the house (with cow-dung), et cetera. She took her food after the whole day had passed. Verily, her lot was a miserable one, like the sight of an owl.

One day in her wandering she came to a mountain, Śrīparvata by name, which resembled the mountain of the gods (Meru) in beauty. There she saw a great muni, named Satyayaśas, seated on a crystal rock,³⁰⁶ purified by the three controls, undefeated by trials hard to resist like ghouls, with the five kinds of carefulness unbroken, with an immeasurable wealth of penance, free from worldly interest, free from affection, tranquil, who regarded gold and a clod as the same, engaged in pure meditation, motionless as a mountain-peak. When she saw him like a kalpa-tree, delighted, she bowed to him. He gave her the blessing ‘Dharmalābha,’ a pregnancy-whim of the tree of emancipation.

Śrīdattā said to him: ‘Judging from such a miserable condition (as mine), I did not practice dharma at all in a former birth. To me constantly consumed by painful work like a mountain burned by summer heat, your speech “Dharmalābha” was like rain. Even if I, unfortunate, am not suitable for it, nevertheless this speech of yours is unerring. Give me some instruction for good fortune. Do something so that I shall not be so (ill-fated) again in another birth. With a protector like you, why should not the thing desired take place, protector?’

³⁰⁶ 257. Two MSS have °śīlam in the place of °sīnam and I suspect it is the correct reading, with a play on śīlā and śīla.

After hearing this speech of hers and considering the suitability, he instructed her to perform the penance called 'dharmacakravāla.'³⁰⁷ 'You, absorbed in worship of gurus and Arhats, must perform two three-day (fasts) and thirty-seven caturthas. From the power of that penance another birth like this will not happen to you again, like offspring to a hen-crow.'³⁰⁸

She gave attention to his speech, bowed to the best of munis, went to her own village, and performed the penance. From its power she obtained sweet food when she broke her fast, such as she had never obtained before even in a dream, a prelude to the play of good fortune. From that time she received two and three times as much pay for her work in the houses of the rich and also good clothes. So Śrīdattā got to have a little money and made pūjā to the gods and gurus according to her ability.

One day an old place in the wall of her house, struck by wind, et cetera, fell down and she found gold, et cetera. At the completion of her penance she made a great finishing ceremony with pūjās in the shrines, gifts to monks and nuns, et cetera. On the fast-breaking day at the end of her penance, when she looked around the country, she saw the Ṛṣi Suvrata who had fasted for a month. Considering herself fortunate, she gave him herself pure food, et cetera, bowed to him, and asked about the religion of the Arhats. The muni replied to her: 'It is not our rule for a sermon to be delivered anywhere by the ones who have gone for alms, lady. If you wish to hear religious instruction, come at the right time to my house when I have gone there, lady.' With these words he went away.

³⁰⁷ 265. The penance starts with a three-day fast, then a fast-breaking day, then 37 fasts of one-day alternating with fast-breaking days, then a three-day fast and a fast-breaking day, making a total of 82 days for the series. Tapāvālī, p. 5.

³⁰⁸ 267. Cf. kākavandhyā, 'a woman that bears only one child.' I have found nothing to support the belief that a hen-crow lays eggs only once.

People of the city and Śrīdattā went to pay homage to the muni who had broken his fast and was studying. After they had paid homage to him and had seated themselves in proper places, he delivered a sermon in a gracious voice.

Sermon (280-282)

‘A being, wandering through the eighty-four lacs of species of birth-nuclei in worldly existence, attains a human birth by chance, like a blind man reaching a desired place. The religion taught by the Omniscient, very difficult to obtain, is the foremost among all religions in it (saṃsāra), like the moon among heavenly bodies. So, efforts together with right-belief must be made for it alone by means of which a soul in worldly existence crosses the ocean of existence easily.’

Śrīdattā bowed at Suvrata’s feet and accepted the religion taught by the Omniscient together with right-belief. After they had paid homage to Muni Suvrata all the people of the city and Śrīdattā, delighted, went to their own houses. For some time she practiced that religion; then a doubt arose in her mind from the development of her karma. ‘I do not know whether or not I shall obtain the fruit which is said to be the highest fruit of the religion of the Jinas.’ Because Śrīdattā felt such a doubt even with the instruction of such a guru, then the inevitable consequences were hard to prevent.

One day when she had started out to pay homage to Satyayaśas, she saw a pair of Vidyādhars in an aerial car in the sky. Confused by their beauty she went to her own house and died without confessing or repenting the doubt.

Now there is a mountain, Vaitāḍhya, in the province Ramaṇiya which is the ornament of East Videha in this very Jambūdvīpa. On it there is a city, Śivamandira, the abode of happiness, which is like a twin of Śakra’s city. Its king was named Kanakapūjya, whose feet were worshipped by powerful Vidyādhara-kings. I was the son,

Kīrtidhara, of his wife Vāyuvegā. My wife was named Anilavegā, the head of my harem. Once upon a time she saw three dreams while she was asleep in the night. An elephant as white as Kailāsa, a fine bull roaring like a cloud, a pitcher which resembled a treasure-pitcher—these were the three dreams in succession. At the end of the night the chief-queen, whose face was blooming then like a lotus, related these dreams to me. I said, 'You will have a son who will be master of a three-part territory, with half the power of a cakravartin.'

At the proper time the queen bore a son, who resembled a god, complete with all favourable marks, like a mine bearing a jewel. Because I had been especially victorious over my enemies while he was in the womb, I named him Damitāri. Gradually he grew up and gradually he absorbed the arts, and gradually he attained youth purified by beauty.

One day the Lord, the Jina, causing tranquillity, the noble-minded Śānti,³⁰⁰ wandering to another place in the province, victorious, stopped in a samavasaraṇa. After I had paid homage to him, I sat down and listened to a sermon. I became disgusted with existence at once and established Damitāri in the kingdom. Then I adopted mendicancy at Śrī Śānti's feet and at that time undertook two kinds of discipline, grahaṇa and āsevanā.³¹⁰ I performed pratimā for a year on the mountain here and just now omniscience arose from the destruction of the ghāti-karmas. Damitāri became a king, a powerful Prativīṣṇu, to whom the cakra had appeared, who had conquered the three-part territory. The soul of Śrīdattā became you, his daughter Kanakaśrī, by Damitāri's wife Mādirā. Because she died without confessing and repenting her doubt,

³⁰⁰ 301. Of course, not our Śāntinātha, but one in Videha in a past period.

³¹⁰ 303. Grahaṇāsikṣā is the study of the sūtras, the acquisition of knowledge of religious practices; āsevanāsikṣā is the practice of them. See the Rājendra, s.v. sikkhā, and the Dharmaratnaprakaraṇa 36.

you have experienced this separation from relatives and the killing of your father because of that sin. Verily, a stain on religion, even though small, causes endless pain. Even a little poison, which has been swallowed, is sufficient to destroy life. You must not act so again that such a thing will happen again, but right-belief free of the five faults⁸¹¹ must be adopted.”

Then Kanakaśrī, at once feeling quick disgust with existence, declared to Cakradhārin and Lāṅgaladhārin:

“If such misfortune is experienced because of even a little sin, enough for me of the pleasures of love, mines for the production of sin. Just as a boat sinks in water from even a small crack, so a person sinks in misfortunes from even a small sin. At that time when I was timid from poverty and was practicing such penance, for some reason there was doubt. Alas for my wretched fate! Now that I have obtained power and am enjoying pleasures, of what importance is a mere doubt since there may be other faults? So be gracious and consent to my taking the vow. I am afraid of this Rākṣasa of existence devoted to such trickery.”

With eyes wide-open in astonishment, they said: “From the guru’s favor this may take place without hindrance. However, let us go now to the city Śubhā, very intelligent lady, that we may make your departure-festival with great magnificence. You should take the vow, which resembles a boat for crossing the ocean of existence, there before the Jina Svayamprabha, sinless lady.”

She agreed and after bowing with devotion to the sage they took her and went to the city Śubhā. In front of it they saw the son Anantasena fighting with men sent for battle by Damitāri. When Sīrin saw Anantavīrya’s son surrounded by them like a boar by dogs, whirling his plow, he ran forward angrily. Damitāri’s soldiers ran away in all directions, unable to withstand Bala, like balls of cotton

⁸¹¹ 309. See I, n. 119.

unable to withstand a wind. Janārdana and his retinue entered his city; and was installed by kings as ardhacakrin on an auspicious day.

The Jina Svayamprabha came there one day, as he wandered over the earth, and stopped in a samavasaraṇa. Then the door-keepers said to Anantavīrya, "Today you are very fortunate because of the coming of Svayamprabhanātha." He gave them twelve and a half crores of silver and with his elder brother and Kanakaśrī went to pay homage to the Master. The Blessed Svayamprabha, from a desire to benefit persons capable of emancipation, delivered a sermon in speech conforming to all dialects.

Kanakaśrī said, "After taking leave of Śārṅgin at home, I shall come for initiation. Be compassionate, Teacher of the World." The Tīrthakṛt said, "Negligence must not be shown"; and Kanakaśrī, Hari, and Śirin went to their house. She took leave of Hari and, after he had held the departure-ceremony with great magnificence, she went there and adopted mendicancy under the Lord. She performed penance—the ekāvali, muktāvali, kanakāvali, bhadra, sarvatobhadra, et cetera.³¹² One day when the

³¹² 331. See II, n. 51, for ekāvali and kanakāvali. The muktāvali is described in Anta. 31, B., p. 105. The series runs: 1, 2, 1, 3, 1, 4, 1, 5, 1, 6, 1, 7, 1, 8, 1, 9, 1, 10, 1, 11, 1, 12, 1, 13, 1, 14, 1, 15, 1, 16, 1, 15, 1, 14, 1, 13, 1, 12, 1, 11, 1, 10, 1, 9, 1, 8, 1, 7, 1, 6, 1, 5, 1, 4, 1, 3, 1, 2, 1. This makes a total of 284 fast-days and 59 fast-breaking days, 343 days for the series. The Pravac. adds a 16-day fast, making the series last a year (p. 437a). There are 4 series in the fast.

There is a long sarvatobhadra and a short one. The short one, Anta. 28, B., p. 103 runs: 1, 2, 3, 4, 5; 3, 4, 5, 1, 2; 5, 1, 2, 3, 4; 2, 3, 4, 5, 1; 4, 5, 1, 2, 3. This makes 75 fast-days and 25 fast-breaking days or 100 days for the series. The long sarvatobhadra, Anta. 29, B., p. 104, is on the same principle but extends up to a fast of 7 days. This makes 196 fast-days and 49 fast-breaking days, a total of 245 days for the series.

The Anta. does not describe the bhadra, but the Pravac. (1530, p. 438 com.) makes it the same as the Anta.'s short sarvatobhadra. The Pravac.'s sarvatobhadra starts with 5, 6, 7, 8, 9, 10, 11 and follows the same principle as the others, making a total of 392 fast-days and 49 fast-breaking days.

fuel of the ghātikarmas had been consumed by the fire of pure meditation, her spotless omniscience arose. After she had gradually destroyed the karmas prolonging life (bhavopagrahin), Kanakaśrī reached the place which has no rebirth.

Story of Sumati (334-397)

Enjoying manifold pleasures, Śārṅgadhara and Śīrdhara passed the time, immersed in bliss like gods. Bala-deva had a wife, Viratā, and a daughter, Sumati, originated in her womb. Even from childhood, she followed the religion taught by the Omniscient, knowing the Principles, jīva, ajīva, et cetera, rich in the performance of penance. Observing the twelve lay-vows³¹⁸ unbroken, she was always occupied with pūjās to the Arhats and service to gurus.

One day at the end of a day's fast, she was seated for her fast-breaking meal. Just as she looked at the door, a sage came. She gave him food put in a dish, as if the religion with three controls and five kinds of carefulness had come in person. Then the five divine things, the rain of treasure, et cetera, took place. Verily, a gift to the noble should be multiplied by a crore of crores. Then the sage went elsewhere, wandering from that place. For there is no stopping in one place for sādhus free from worldly attachment, like the wind.

When they heard of the rain of treasure, Bala and Śārṅgin came and both pricked up their ears in astonishment when they saw it. Saying, "Her behavior has produced miracles," they considered, "Who is a suitable husband for her?" After they had taken counsel with the minister Īhānanda, they held the festival of her svayamvara. At Vāsudeva's command the lords of the Vidyādharas and the kings also, who lived in the half of the province, came

According to the Anta, these fasts also have 4 series, but the Pravac. does not so specify. Neither does the Tapāvalī, which agrees with the Pravac. in the descriptions of the fasts.

³¹⁸ 337. See I, p. 207.

to the svayamvara. Upendra's servants erected a pavilion with a thousand pillars of jewels, an ornament of the earth, which resembled the council-hall of Indra. In it they made jeweled lion-thrones which presented the appearance of a row of jewels in the serpent-king's hood. At Vāsudeva's command the kings and the Vidyādhara-princes, the equals of Māra in beauty, seated themselves on the thrones. Dressed in divine garments, wearing jeweled ornaments, with various artificial decorations and much fragrant ointment, adorned with a white umbrella resembling the moon over her head, attended by friends of her own age, the path being shown by a woman door-keeper with a golden staff, carrying the bridegroom's wreath, Balabhadra's daughter, Sumati, adorned the pavilion, like Śrī the ocean, the Vidyādharas and kings being present, like gods.

The gazelle-eyed maiden looked at the svayamvara-pavilion with a charming glance, throwing a wreath of blue lotuses, as it were. Just then an aerial car, made of jewels, adorned with pillars of gems, suspended in the sky like the disc of the sun, occupied by a deity seated on a jeweled lion-throne, appeared suddenly above the pavilion. The girl, the kings, and the lords of the Vidyādharas looked at it with eyes wide-open from great astonishment. While they were looking, the goddess got out of the aerial car and sat down on the lion-throne in the pavilion. Raising her right hand, she said to the maiden Sumati:

“Young lady, Dhanaśrī, wake up! Wake up! Remember your former birth. In the half of Puṣkara-varadvīpa, in the middle section of East Bharata, there is an extensive rich city, Śrīnandanapura. In it there was a king, named Mahendra, like Mahendra (Indra), always zealous day and night in protecting people seeking protection. The king's chief-queen, dearer than life, was named Anantamati, the receptacle of infinite virtues.

One day when she was sleeping comfortably, she saw in a dream in the last part of the night two fragrant,

shining garlands on her own lap. When she told the dream, the king explained: 'You will certainly have two faultless daughters.' At the right time two daughters were born; I, the elder, named Kanakaśrī, and you, named Dhanaśrī. The two grew up with mutual affection and attained youth with the collection of arts. Playing here and there as they liked, they went one day to Mt. Giriparvata, a place for recreation on holidays. Gathering sweet fruit and fragrant flowers, they wandered there like divinities of forest and mountain. They observed Muni Nandanagiri, wholly tranquil, in a secluded place. After they had seen him, the two innocent girls circumambulated the muni three times and paid homage with devotion. Muni Nandana gave the blessing 'Dharma-lābha' and delivered a sermon rejoicing their hearts. After hearing the sermon, their hands folded submissively, both said, 'If we are at all suitable persons, give us instruction in dharma.' After considering their suitability, the blessed muni gave them instruction in the twelvefold dharma and they accepted it. They paid homage to the great muni and went to their own house; and always observed dharma carefully.

One day they went out of curiosity to an aśoka-grove filled with pleasure-peaks, streams, tanks, and numerous kinds of trees. While they were playing there different games on a river-bank, a young Khecara, Vīrāṅga, the lord of Tripura, kidnaped them. His noble-hearted wife, Vajra-śyāmalikā, made him release them, like a lion a pair of does. The girls fell instantly from the sky, like goddesses banished to earth by a curse, on a patch of bamboo on a river-bank in a terrible forest. Knowing that the accident was fatal, they observed a fast, with pure meditation, engaged in the namaskāra. I, Kanakaśrī, became the chief-queen, Navamikā, of the lord of Saudharma, after death, sister. You, Dhanaśrī, became the chief-queen of Dhanada, after death. Then when you fell, you became the daughter, Sumati, of Śirin. There was an agreement

between us at that time that the second one must come and enlighten the one, who fell first, about the Arhats' dharma. I have come, your sister, to enlighten you. Learn the Jain dharma, a boat for crossing the ocean of existence. Remember the eight-day festivals to the eternal Arhats in the continent Nandiśvara and the festivals at the birth-bath, et cetera, of the living Arhats, each in its proper place, and the words of their teaching experienced by yourself in a former birth. Why do you forget them because of this sleep of another birth? So take mendicancy, which is like a dear friend of emancipation, the fruit of the tree of a human birth, not easy to win even by gods."

After saying this, Śakra's chief-queen got into her aerial car and went away, lighting up the sky above, like lightning.

Then Sumati, whose memory of former births was aroused by that speech at once fell to the ground in a swoon, as if from fear of existence. Sprinkled with sandal-water, fanned by the breezes of fans, she regained consciousness and got up, as if at the end of the night. Her hands folded submissively, she said, "O all you high-born kings, I, remembering my former births, make a request. Pardon me that you have been summoned here on my account. I want to adopt mendicancy, the herb for the disease of wandering through births."

The kings replied, "Very well, blameless girl. You are pardoned by us. May your wish be unhindered." Sīrin and Śārṅgin, delighted, held her departure-festival, the crest-jewel of all festivals, with great magnificence. The chief-queens of Śakra and Kubera came and worshipped her. For such persons must be honored by Vāsava even. Together with seven hundred maidens she adopted mendicancy, a stream for the tree of emancipation, at the lotus-feet of Āryā Suvratā. She accepted twofold discipline and practiced many kinds of penance. Pervaded by desire for emancipation, she was the bee in meditation on the lotus of the soul. After some time, when she had mounted the

ladder of destruction (of karma), omniscience arose, like a messenger of the Śrī of emancipation. After she had enlightened souls capable of emancipation and had destroyed the karmas prolonging existence, Sumati reached an imperishable abode.

Death of Anantavīrya (398-402)

Aparājita and Anantavīrya, possessing right belief, guarded the kingdom, united like the Aśvins. At the end of a life of eighty-four lacs of pūrvas Janārdana went to the first hell because of nikācita karma. As a hell-inhabitant there, for forty-two thousand years he experienced many kinds of pain. There is no escape from karma that has been earned. Camara, Viṣṇu's father in a former birth came there and quieted the pain. Verily, affection for offspring is powerful. Anantavīrya's soul, desiring emancipation completely, endured the pain, recalling his acts by means of clairvoyant knowledge.

Death of Aparājita (403-405)

Because of grief for his brother, Balabhadra bestowed the earth on his son and took the vow at the feet of Gaṇadhara Jayandhara. Sixteen thousand kings became mendicants, following him. For great fruit is obtained by persons attached to the great.

Seventh incarnation as a god (405)

He practiced penance for a long time, enduring trials, fasted at the end, died, and became Indra in Acyuta.

Later births of Anantavīrya (406-421)

When Anantavīrya's soul had consumed the fruit of its evil acts, it came out of hell, enlightened, like gold ore out of a fire. In the city Gaganavallabha in the north row on Vaitādhya in Bharatakṣetra in this same Jambūdvīpa he became the son, Meghanāda, of the noble Vidyādhara-king, Meghavāhana, by his wife Meghamālinī. Meghavāhana established him in the kingdom, when he had

gradually attained youth, and performed his own duties for the next world. Lord of the two rows on Vaitāḍhya, he became gradually the sole resplendent one, like the sun and heaven to earth.

One day he divided a hundred and ten territories among his sons and gave them to them, and went to Mt. Mandara by means of the magic art Prajñāpti. There he worshipped in the shrine of the eternal Arhats³¹⁴ in the garden Nandana and just then the gods living in the heavens descended to earth there. When the Indra of Acyuta saw him, he enlightened him like a guru from affection for his brother in a former birth, saying, "Abandon worldly existence." Then the great muni, Amaraguru by name, approached, like the accomplishment of the Vidyādhara-lord's desires embodied. Meghanāda took the vow at his feet, and observed penance with self-restraint, free from negligence.

One day he climbed the mountain Nandanaparvata and stood in meditation, having undertaken pratimā for a night. His enemy in a former birth, the son of Aśvagrīva, who had reached a demon-birth after wandering through many births for a long time, saw him standing in this way. Angered, because of ancient enmity he made attacks on the great muni naturally resolute, like a buffalo attacking a great tree. He was not able to move him at all from his meditation. Is a mountain shaken at all by the blow of an elephant's tusk? Astonished, the Asura went away, gloomy-faced; and Muni Meghanāda completed his meditation. Unshaken by attacks and trials, he practiced severe penance for a long time, fasted at the end, died, and attained the rank of a Sāmānika in Acyuta.

³¹⁴ 412. A siddhacaitya or °āyatana is a temple to the 'eternal Arhats.' There are 4 of these: Rṣabha, Vardhamāna, Candrānana, Varīṣeṇa. See I, p. 366. They are so-called because there are always Arhats by these names in existence somewhere in the universe.

CHAPTER III

EIGHTH INCARNATION AS VAJRĀYUDHA

In this very Jambūdvīpa in the East Videhas the province Maṅgalāvātī is located on the south bank of the Sītā. In it is the broad city Ratnasañcayā, like a bride of the ocean (ratnākara), because of its resemblance to heaps of jewels. Its king was Kṣemaṅkara, causing the acquisition and security of wealth, powerful as the wind. His wife was Ratnamālā, spotless as a wreath of jewels, delicate as a wreath of flowers.

Aparājita's soul, the Indra of Acyuta, fell from Acyuta and developed in her womb, like a pearl in a pearl-oyster. The queen, comfortably asleep, saw during the last part of the night fourteen great dreams and also a fifteenth, a thunderbolt. When she awakened she related the dreams to her husband and he explained, "You will have a hero-son, a cakrin, like Vajrin (Indra)."

At the right time she bore a son, pure, with a pleasing form, with superior strength like a sixth Lokapāla.⁸¹⁵ Because the queen had seen a thunderbolt in a dream, while he was in embryo, his father gave him the name Vajrāyudha. He, having an extraordinary body, grew up gradually, protected every day from people's evil-eye by a blooming garland. He, a traveler across the ocean of all the arts, attained youth alone confusing the heart of gods, asuras, men, and women. With the ribbon placed around his wrist, he married a princess, Lakṣmīvātī, like Lakṣmī embodied.

Anantavīrya's soul fell from the heaven Acyuta and entered Lakṣmīvātī's womb like rain from the sky entering

⁸¹⁵ 8. There is a reference in the Kādambarī to 5 lokapālas, which the commentator (p. 625) explains as Indra, Yama, Varuṇa, Soma, and Kubera. Of course, 4 or 8 is the more usual number. It is possible that here the king himself makes the fifth lokapāla.

the earth. At the right time she bore a son indicated by favorable dreams, complete with all the favorable marks, like a sun in splendor. On an auspicious day the parents named him Sahasrāyudha with a festival superior to the birth-festival. He grew up gradually filled with the collection of arts, like the moon with digits, and attained youth. He, Makaradhvaja in beauty of form, married Princess Kanakaśrī, who surpassed Śrī in beauty. A son, Śatabali, like the wind in strength, with all the male lucky marks, was borne by her to him.

One time King Kṣemaṅkara presided over the council with sons, grandsons, great-grandsons, friends, ministers, and vassals. At that time there was a conversation of the gods in Aiśānakalpa to this effect, "(All) the people with firm right-belief on earth are inferior to Vajrāyudha." A god, Citracūla, who did not believe that speech, went to Kṣemaṅkara's assembly, wearing a crown of various jewels and dangling earrings, his mind confused by wrong-belief, having become an unbeliever, evil-minded, wishing to make a test.

While various conversations were taking place there, the god, rejecting the light of belief, said resolutely: "There is no virtue, no vice, no soul, no other world. People suffer in vain from the idea that these exist."

Vajrāyudha, possessing sincere belief, said: "Oh! an inconsistency on your part is apparent. What speech is this, eloquent sir? While you employ clairvoyant knowledge, consider carefully. For that power of yours is the fruit of the practice of dharma in a former birth of your own. In a former birth you were a mortal; now you are an immortal. If there is no soul, then explain how this happens. In this world you attained a mortal state; in the other world a divine state. So the other world is apparent, like this world, O wise man."

Enlightened in this way by Kṣemaṅkara's son, Citracūla said: "That was well-done, very well-done by you. I, falling into the ocean of existence, was lifted by you,

compassionate. And yet, what is to be said of one whose father is a Tirthaṅkara before our eyes? For a long time I have had wrong belief. I saw you by good fortune, even through malice. Give me the jewel of right-belief. The sight of the noble is not barren."

Vajrāyudha, the best of the intelligent, knowing his character, taught him right-belief. For he was the son of the Omniscient.³¹⁶ Citracūla said again: "Prince, from today I obey your orders. Ask something now." The prince replied, "I ask this from you: Henceforth have firm right-belief." The god said: "This request of yours is for my benefit. So tell me some service that I may be free from debt to you. *This is my service.*" With these words he gave divine ornaments to his teacher Vajrāyudha who was free from desire like a god.

Citracūla went to the council of the Indra of Īsāna and said, "Vajrāyudha was fittingly praised by you as having right-belief." Saying, "He, noble, will be a blessed Arhat," the lord of Īsāna, weaponless, praised Vajrāyudha. So Vajrāyudha remained immersed in pleasure, magnificent as a god, with various discourses and charming amusements.

Spring festival (40-74)

One day at spring-time a courtesan, Sudarśanā, carrying a bouquet of spring-flowers, announced to Vajrāyudha:

"Spring, the friend of the sports of young people, the best friend of the victories of Minaketu (Kāma), blooms today with sole dominion, master. Young wives who have recently attained youth, engaged in swinging in swings, are asked their husbands' names by their women-friends holding switches.³¹⁷ Even high-spirited women gather flowers themselves now, tie them together themselves, worship Puṣpāstra (Kāma) themselves, abandon pride

³¹⁶ 32. Kṣemaṅkara became a Jina in Videha. See below.

³¹⁷ 42. To make them speak their husbands' names. See I, n. 206.

themselves, become messengers themselves in this matter. Hail to this power of Spring! Noise like that of bards to awaken King Smara asleep is made by cries of cuckoos and humming of bees. Young men here wear ear-ornaments of flowers, necklaces of flowers, amulets and bracelets of flowers, like a heresy devoted to Puṣpeṣu. Queen Lakṣmīvatī informs you, Your Majesty, through me that Spring (Vasanta), resembling Vasantasakha (Kāma), is present. Today we wish to see the fresh beauty of Spring by going to the garden Sūranipāta which is like Nandana."

The prince said, "Very well," to her speech and went immediately with his retinue to the garden, the abode of Anaṅga. Seven hundred queens, Lakṣmīvatī, et cetera, follow the prince, like stars the moon. With the women of his household the prince, sometimes straightening up, sometimes bending, like a yogi entering a fissure, wandered over the garden which had only one umbrella, as it were, from the spreading shade-trees, which was like an empire of pure fragrance from its blossoming trees, with its water-basins muddy from the particles of falling pollen, the surface of its ground touched by the branches bending with the weight of fruit. Tired by this wandering over the garden and his wives being tired, he went to the tank Priyadarśanā for water-sports. The prince and his wives entered the beautiful tank, which was like a tank in Nandiśvaradvīpa, to destroy fatigue. Then Vajrāyudha began water-sports with his wives there, like an elephant in a mountain-stream. No difference could be seen between drops of mist and the pearls of necklaces which were lifted up by slaps in the water-sports. The meeting of the faces of the women of the harem with the golden lotuses was like that of friends after a long time. Puṣpāyudha then had a weapon of water, I think, from the handfuls of water, the syringes, the mouthfuls of water of the women. The dangling braids of hair of the fair women looked like fish prepared for a banner by Mīnadhvaja (Kāma). Tired out by the games in the water, the

fair-bodied women, resting on the bank, looked like water-goddesses. The eyes of the fair-browed ones became red from blows by masses of water as if in competition with lotuses that had become rivals. The water became fragrant with the musk-ointment of the gazelle-eyed women, like the water of a forest-stream from the ichor of rutting elephants. So Prince Vajrāyudha, his mind completely intent on water-sports, was not a fit subject for fear on the part of his enemies.

The soul of Damitāri, his enemy in a former birth, attained the rank of a god, after wandering through births for a long time, and came there at that time, named Vidyuddaṅṣṭra. When Vidyuddaṅṣṭra saw Vajrāyudha, grinding his teeth, reflecting angrily, "Oh! where will he go alive?" he lifted up a mountain and threw it over the tank to crush the prince and his retinue like a handful of chick-peas. The rogue of an Asura bound Vajrāyudha below by his feet, like an elephant-keeper an elephant, with magic nooses resembling the noose of Varuṇa.³¹⁸ Vajrāyudha shattered the mountain with his fist, like Vajrin with a thunderbolt, and broke the nooses like a web of lotus-stalks. Then the prince and his ladies left the tank, his body uninjured, long-armed, like Śeṣāhi leaving Pātāla.

Then Śakra, going on a pilgrimage to Nandiśvara, after bowing to the Jinas arising in Videha, saw him leaving the tank. Thinking, "In this birth he is a cakrin; in a future birth he will be an Arhat," Purandara worshipped him. For reverence is due a future (Arhat) as well as a past one. "You are fortunate. You will be the sixteenth Tīrthakṛt, Śānti, in Bharatakṣetra in Jambūdvīpa," Hari said and went away. After Vajrāyudha had engaged in numerous sports as he liked, he went to his city with the women of his household and his attendants.

³¹⁸ 68. The noose with which he seizes transgressors.

Kṣemaṅkara's omniscience (75-79)

Then Kṣemaṅkara, enlightened by the Lokāntika-gods, wishing to become a mendicant, established Vajrāyudha in his kingdom. After he had given gifts for a year, the Lord adopted mendicancy and practiced severe penance, observing manifold resolutions. The Lord's omniscience arose from the destruction of the destructive karmas and the Indras celebrated the omniscience-festival. Occupying a samavasaraṇa, the Omniscient delivered a sermon to Vajrin, Vajrāyudha, and others seated in the proper places. After hearing the sermon many people became mendicants. Vajradhara, Vajrāyudha, and the others went to their respective abodes.

Conquest as Cakravartin (80-83)

Just then the superintendent of the armory joyfully announced to Vajrāyudha in a loud voice, "The cakra-jewel has appeared in the armory." Then Vajrāyudha made a very great pūjā to the cakra and his thirteen³¹⁹ other jewels appeared. Following the cakra-jewel, he conquered Mt. Vaitāḍhya and the six-part province Maṅgalāvati. He made Prince Saḥasrāyudha heir-apparent, supporting the earth, like a second form of himself.

Story of Sāntimatī (84-154)

One day he was presiding over the council-hall, surrounded by kings, vassals, ministers, and generals like Hari by Sāmānikas. Just then a young Vidyādhara fell from the sky to the ground, his whole body trembling like a tree struck by an elephant, and went for protection to King Vajrāyudha affording protection, like Maināka to the ocean. Behind him came a Vidyādhara-woman carrying sword and shield, having favorable lines (on hands and feet), with a beautiful body, like a vidyādevī embodied. She said to the cakrin, "Your Majesty, send

³¹⁹ 81. For the 14 jewels of a cakravartin, see I, p. 215 f.

away this rogue, so I can show him soon the fruit of wickedness." Behind her came in anger a Vidyādhara, carrying a thick club in his hand, frowning terribly, like a messenger of Yama. He said to Vajrāyudha:

"Hear his wicked behavior, on account of which I have come with the intention of killing him. There is a mountain Vaitāḍhya in the province Sukaccha, the ornament of Videhakṣetra in this same Jambūdvīpa. On top of the mountain is situated a city as crest-jewel of the row of cities, Śulka-pura, like a tax on the wealth of the heavens. There lived a Vidyādhara-king Śukladanta, and his wife, Yaśodharā, maintaining the glory of two families. I am their son, Pavanavega, and I attained youth and acquired the collection of arts gradually.

On the same Vaitāḍhya lived King Dīptacūla in the city Kinnaragīta, the ornament of the north row. His wife Candrakīrti bore a daughter, Sukāntā, with all the auspicious marks, whom I married. We had a daughter, Śāntimatī, shining with beauty and good conduct, who is before you. She was subduing the great magic art, the blessed Prajñaptikā, properly on Mt. Maṇisāgara. Busy in subduing the magic art, she was carried up in the air by that Vidyādhara and just at that time the magic art became submissive to her. Put to flight by her at once and not finding a refuge any place, the wretch, the basest of Khecaras, has reached your feet. After taking an offering for a pūjā to the vidyā Prajñapti, I came and did not see my daughter on the mountain. Then I learned (what had happened) from Ābhoginī³²⁰ and came here, master. Surrender this man, a mine of vices, O punisher of the wicked. I will split him with this club like a cocoanut and make him reach the abode of Yama."

Cakrin Vajrāyudha knew (the facts) from clairvoyant knowledge and said: "Listen! Hear the connection of these people in a former birth.

³²⁰ 102. A vidyā.

Previous births of Śāntimatī and Ajitasena (105-138)

Vindhyadatta was king in the city Vindhyapura in Airāvata in this same Jambūdvīpa. He had a son, Nalinaketu, with all the male auspicious marks, by his wife, Sulakṣaṇā. In that same city there was the crest-jewel of traders, Dharmamitra, like the sun to the lotuses of friends. His wife, Śrīdattā, bore a son, Datta; and Datta had a wife, Prabhaṅkarā, of divine form.

One day in spring he went to play in a garden with his wife, like Makarādhvaja with Rati. The king's son, Nalinaketu, came at that time, saw Prabhaṅkarā, and was struck by Smara's arrows. 'Oh! her beauty is to be praised and he who sports with her is to be praised, also,' thinking to himself, afflicted with love, he kidnaped her. Nalinaketu, like Mīnaketu, sported with her at will constantly in pleasure-gardens, rivers, tanks, et cetera. Datta, tormented by the fire of separation from her, wandered like a crazy man in every direction in the garden, thinking of Prabhaṅkarā. As he was wandering there, he saw the best of munis, Sumanas, the sight of whom is a collyrium of nectar for the eye. At that time the omniscience of Muni Sumanas appeared, day for the destruction of the darkness of ignorance, from the destruction of the ghātikarmas. The gods celebrated the omniscience-festival and Datta worshipped the muni's lotus-feet. After he had drunk nectar in the form of the muni's sermon, Datta abandoned at once the misery of his former pain. His passions suppressed, devoted to liberality-dharma³²¹ constantly, engaged in pure meditation, he passed the maximum human life and was born in the best city, Svarnatīlaka, on Mt. Vaitāḍhya in the best province Sukaccha in East Videha in Jambūdvīpa as the son of the Vidyādhara-king, named Mahendravikrama, by his wife Amīlavegā. His father gave him the name Ajitasena and duly gave him magic arts. For they are their principal wealth. When

³²¹ 118. See I, p. 19.

he was grown, he married Vidyādhara-girls and sported with them, wandering through the air, on mountains, in forests, et cetera.

Vindhyadatta died in the city Vindhyaपुरा and Nalinaketu became king, eminent like Tārṣyaketu (Viṣṇu). He enjoyed sense-pleasures with Prabhaṅkarā, the kidnaped wife of Datta, like a lustful god. One day he went to the top of the palace with Prabhaṅkarā, like a vaimānika to a shining heavenly palace with a goddess. Suddenly he saw lofty clouds with the shape of peaks of high mountains, thieves of the luster of antimony like the elephants of the quarters wandering around, with the circuit of the quarters terrified by thunder, in the sky lighted up by lightning and having a rainbow, and he rejoiced. He saw them being blown by a strong wind here and there in the sky, like boats, as if they had been produced by magic. When Nalinaketu had seen the originating and dispersal of the clouds in this way in half a minute, from disgust with existence he reflected: 'Just as these clouds arose in the sky in a moment and also perished in a moment, such is happiness in worldly existence. A man is young, old, rich, poor, master, foot-man, healthy, sick, even in *one* birth. Alas! everything in existence is transitory.'

After these reflections, he established his son in his kingdom immediately and adopted mendicancy under Tirthaṅkara Kṣemaṅkara. In the course of time his omniscience arose from the destruction of ghātikarmas by severe penance and meditation. Destroying instantly the four karmas prolonging existence also, the sage Nalinaketu went to the eternal abode.

Queen Prabhaṅkarā, upright and fair by nature, practiced the moon-penance³²² at the side of the nun Suvratā. As the fruit of that penance, even without

³²² 135. Food diminished by one mouthful in dark fortnight and increased in the light fortnight. Pañcā. 1. 9. 18.

right-belief, et cetera, after death she became your daughter Śāntimatī. Datta's soul became the Vidyādhara, Ajitasena, and he kidnaped her because of his former love. Do not be angry. Abandon persistence (in anger) and forgive him completely like a brother. For passions of infinite duration lead to hell, nowhere else."

The three were freed from hostility by Vajrāyudha's speech and pardoned each other, sharing haste in the desire for emancipation.

The Cakrabhṛt spoke again: "You three will soon adopt mendicancy under Kṣemaṅkara. Śāntimatī, however, will practice the ratnāvalī-penance³²³ and, after death, will become the Indra Īsāna. At that very time, Pavanavega and Ajitasena, your omniscience will take place from destruction of the ghātikarmas. Īsāna will come and will hold your omniscience-festival with great magnificence and make a pūjā to his own body.³²⁴ In the course of time, the Indra Īsāna will fall, become a mortal, become omniscient, and attain emancipation."

When they had heard the Cakrin's speech showing knowledge of the three periods of time, all the councilors were wide-eyed with astonishment. King Pavanavega, his daughter, Śāntimatī, and the Vidyādhara, Ajitasena, bowed to him and said:

"You are our father, master, teacher, god, Lord of the World. Who else would protect us intent on killing each other? After killing each other just now, we would have gone to hell, if your speech had not been a bar to its door for us. So, master, consent now that we, afraid of existence, should go to Lord Jina Kṣemaṅkara for protection."

After making this announcement, they received permission from the Cakravartin; and went and became mendicants under Tīrthaṅkara Kṣemaṅkara. They, gentle-

³²³ 141. See II, n. 51.

³²⁴ 143. That is, to the body of Śāntimatī which his soul has just left.

minded, practiced severe penance for a long time, as if from fear of abandonment by their emaciated bodies.³²⁵ Śāntimatī died and became lord of Īśāna and just then the omniscience of the other two took place. The Indra Īśāna came, held their omniscience-festival, and worshipped his own body. Then Īśāna fell and reached emancipation in another birth. The other two went to eternal bliss at the end of their life in this birth.

Story of Kanakaśakti (155-192)

Cakrin Vajrāyudha with Sahasrāyudha directed the earth like Sahasrākṣa with Jayanta³²⁶ the sky. One time Sahasrāyudha's wife, Jayanā, saw in a dream at night a golden spear with projecting rays. She related this to her husband at daybreak and he said, "You will surely have a son of great power, O queen." At that very time she carried an embryo very difficult to carry; and at the right time she bore a jewel of a son, like the soil bearing grain. As a result of the dream seen by Queen Jayanā the father gave the boy the name Kanakaśakti. When he had gradually passed through childhood and was in his first youth, he married properly in the city Sumandira Merumālin's daughter, borne by Queen Mallā, endowed with beauty and grace, Kanakamālā.

Now in the excellent city Maśakyāsāra, preëminent in wealth, there was a king, Ajitasena. He had a daughter, Vasantasenā, by Queen Priyasenā, and she was the best friend of Kanakamālā. Vasantasenā's father, not finding a suitable husband, sent his daughter, choosing her husband herself, to Kanakaśakti. Then Kanakaśakti married her properly and her cousin, the son of her father's sister, was angry with her because of the marriage.

One time Kanakaśakti was wandering in a garden and saw a man flying up and falling like a cock. Kanakaśakti

³²⁵ 151. I.e., they were afraid their emaciated bodies would leave them in death and they practiced penance before this could happen.

³²⁶ 155. A son of Indra.

said to him, "Why do you fly up and fall like a bird, sir? If it is not a secret, tell me." The man said: "Even a secret must be told to noble men like you. The telling is a virtue. I am a Vidyādhara. I came in the first place from Mt. Vaitādhya on some business. On the way back, I alighted in this garden. I remained here a moment, looking at its beauty. When, wishing to fly, I recalled the vidyā for going through the air, I forgot one line of the vidyā, just at that time. So I fly up and fall down like a bird whose wing is tied."

The prince said, "If it is proper to recite the vidyā before another, recite it, noble sir."

He said, "A vidyā is not recited before ordinary men. It is to be given to noble persons like you, to say nothing of being recited." The Vidyādhara recited the vidyā lacking one line; and the prince, having an understanding in accordance with the line, recited the line. The Vidyādhara, whose power from the vidyā was restored, gave the prince vidyās. The discerning acknowledge favors. Then the Vidyādhara went away and the prince subdued the vidyās properly and became a super-Vidyādhara. The cousin who was angry at Vasantasenā was not able to injure Kanakaśakti at all. After he (the cousin) had rejected food, drink, et cetera and had died from shame, he became a god, Himacūla.

Kanakaśakti, accompanied by Vasantasenā and Kanakamālā, wandered over the earth like a wind from the power of the vidyā. One day, going wherever he liked, he went to Mt. Himavat and there he saw a flying muni, Vipulamati. He honored him with devotion, him who was the color of heated gold, like the brilliance of penance embodied, emaciated, by whom Love had been conquered. After he had received the blessing "Dharmalabhā," he and the queens listened to a sermon that was rain for the forest-fire of existence. Enlightened, Kanakaśakti then left both the queens also, as well as the Śrī of sovereignty, at home and became a mendicant, noble-minded.

The queens also, desiring emancipation, discerning, pure-hearted, took the vow under Āryā Vimalamati. In his wandering Kanakaśakti went to Mt. Siddhipada and stood in pratimā on a rock for a night, resolute. When the god Himacūla, evil-hearted, had seen him motionless as a pillar, he began to make attacks on him. The Vidyā-dharas angrily frightened away the wretch of a god who was making attacks on him. People are on the side of the good. When he had completed the pratimā, he, a mountain of heaps of penance, went in his wandering to the city Ratnasañcayā. In a grove there, named Sūranipāta, the muni observed a one-night pratimā, like an unshakable mountain. As soon as he had ascended the kṣapakaśreṇi, brilliant omniscience arose from the destruction of ghātikarmas. The gods came and held the omniscience-festival and, when Himacūla saw that, terrified, he went to him (Kanakaśakti) for protection. Vajrāyudha celebrated the sage's festival properly and, after hearing a sermon from him, went to his own city.

Initiation of Vajrāyudha (193-203)

One day Lord Kṣemaṅkara, attended by gods, asuras, and kings by the crore, stopped there in a samavasaraṇa. Servants came and announced to Vajrāyudha that the Master, Lord Jina Kṣemaṅkara, had stopped in a samavasaraṇa. He gave them twelve and a half crores of gold and went with his retinue to Tirthaṅkara Kṣemaṅkara. After he had circumambulated him three times and had bowed to him with devotion, he seated himself behind Śakra and listened to the sermon.

At the end of the sermon Cakrin Vajrāyudha bowed to the Lord and said: "Master, I am afraid of the ocean of existence difficult to be crossed. Wait here to give me initiation, Lord, until I come, after establishing Sahasrāyudha in his sovereignty." The king, told by the Master,

“Negligence must not be shown,” went to the city and installed Sahasrāyudha in his kingdom. When his departure-festival had been held by Sahasrāyudha, he got into the palanquin and went to Jina Kṣemaṅkara. Accompanied by four thousand queens and crowned kings and seven hundred sons, he took the vow. Devoted to manifold resolutions, enduring trials, Ṛṣi Vajrāyudha went in his wandering to Mt. Siddhi. With the idea, “I will endure attacks,” he, pure-minded, observed pratimā for a year on the pillar, Virocana.

Now Aśvagrīva’s sons, Maṅikumbha and Maṅiketu, after they had wandered through the forest of existence for a long time, performed foolish penance once upon a time, were born as asuras, came there just then in the independent wandering they had begun and saw the great sage. Then they began to attack the muni, like buffaloes a tree, because of hostility in his birth as Amitatejas. Becoming lions, they scratched his body on both sides with nails sharp as blades of adamant. Then, having become elephants, they beat him like an antarvedi,³²⁷ with blows with their trunks, with blows with their tusks, with blows with their feet hard to endure. Again, becoming serpents, they hung on the sage’s sides, firmly bound, like the traces of a cart. Taking a sharp knife resembling their own teeth, becoming Rākṣasas, they attacked the muni. While they were attacking the muni in these various ways, the wives of Biḍaujas went to worship the Arhat. The goddesses Rambhā, Tīlottamā, et cetera, saw the gods making attacks on the muni.

“Oh, wretches! What are you doing to the best of munis!” saying, they descended quickly from the sky. When they saw them descending, the alarmed gods trembled. How long do owls remain in sunlight? The

³²⁷ 208. Antarvedi seems to be the low wall that is sometimes in an arena for elephant-fights. One elephant is on one side, one on the other. There is a photograph of such an arena in the History of Rajputana, I, p. 167. Fighting elephants are not always so separated.

goddesses, Rambhā, et cetera, performed with devotion a play before the best of munis like Indra. Considering themselves purified, after they had paid homage to the great muni, the goddesses with their retinues returned to their separate places. After he had completed his pratimā lasting a year the great sage wandered over the earth with unequaled vows and restrictions.

King Sahasrāyudha, adorned with rows of kings, enjoyed the Śrī of sovereignty like a princess whom he had married.

One day the gaṇadhara Pihitāśrava, surrounded by various groups of munis, stopped in his city. Sahasrāyudha, filled with devotion, came and paid homage to the great muni and listened to his sermon that was like nectar to the ear. Knowing instantly that saṃsāra was worthless like magic, the king at once placed his son Śatabali on his throne. He himself became a mendicant under Pihitāśrava and wandered over the earth, after taking twofold discipline.

One day in his wandering Muni Sahasrāyudha joined the royal sage Vajrāyudha, like Budha (Mercury) the Moon. Father and son, united, always devoted to penance and meditation, enduring trials, indifferent to their own bodies, rich in forbearance, wandering through cities, villages, forests, et cetera, not stopping, passed a long time happily like a day. Then the munis ascended the mountain Iṣatprāgbhāra and observed the fast pādapopagama.

Ninth incarnation as a god (227)

Abandoning their bodies at the end of life the great munis attained at once the wonderful rank of Ahamindra in the third Graiveyaka, a place of extreme magnificence, and remained for the maximum duration of twenty-five sāgaras.

CHAPTER IV

TENTH INCARNATION AS MEGHARATHA

In the center of the middle division of the broad province, Puṣkalāvati, in the East Videhas of this Jambūdvīpa near the river Sītā there is a city Puṇḍarīkiṇī, like a lotus in a pool, a unique depository of wealth. Its king was Ghanaratha, whose enemies' wishes were broken, chief of great warriors, like Vāsava on earth. Of him there were two wives, Priyamati and Manoramā, like Gaṅgā and Sindhu of the ocean. Vajrāyudha's soul fell from Graiveyaka and descended into the womb of Queen Priyamati. Then in the last part of the night she saw in a dream a cloud, raining, thundering, wreathed with lightning, enter her mouth. At dawn she told the king about the dream and he explained it, "You will have a son like a cloud for taking pain away from the earth."

Sahasrāyudha's soul fell from Graiveyaka and descended into Queen Manoramā's womb. She saw in a dream a chariot, wreathed with golden bells, with a banner, with iron fellies, enter her mouth. When this dream was told to him, the king explained it, "You will have a son, chief of warriors, queen."

At the right time both sons were born in succession, like the sun and moon that had attained other forms. On an auspicious day the king named Priyamati's son Megharatha in accordance with her dream. He gave the second son the name Dṛḍharatha in accordance with the queen's dream. Megharatha and Dṛḍharatha, possessing firm brotherly feeling, gradually grew up, like Śirin and Śārngadhara. They gradually attained youth, the royal abode of Love, a charm for young women, the source of maximum beauty.

Then the minister of King Nihataśatru, the king of Sumandirapura, came, bowed to Ghanaratha and declared:

“Your fame, endowed with different virtues, brilliant as a jasmine, whom does it not rejoice, like the moon’s rays, lord? Nihataśatru, a friend to you, though remote, wishes special affection, having come nearer through an alliance. King Nihataśatru has three daughters, placed as mistresses of the women of each of the three worlds, as it were. Nihataśatru wishes to give two to Megharatha and one to Dṛḍharatha. May you be friends.”

King Ghanaratha said in a voice deep as thunder: “Now let our friendship be strengthened by that alliance. Friendships of the noble increase by alliances like mountain-rivers by streams always joining.”

The minister said: “Majesty, summon the best astrologer and tell me the auspicious moment for auspicious rites. Send forth the princes equal to Māra in beauty. Let my master be favored in the guise of marriage with his daughters, master.”

After he had determined on an auspicious time through the astrologer and had agreed to the coming of the princes, the king dismissed the minister. The minister, delighted, went quickly to Sumandirapura and delighted King Nihataśatru by his report on this.

Ghanaratha sent Megharatha, accompanied by Dṛḍharatha, like Love accompanied by Spring, to Sumandirapura. Surrounded by vassal-kings, ministers, generals, and armies, the princes set out unhindered like the streams of rivers. After they had advanced by safe marches, they camped on the border of King Surendradatta’s territory, oceans for maintaining the boundary. A messenger, who had been instructed by King Surendradatta, approached and said to Megharatha arrogantly:

“Our master, Surendradatta, powerful as Surendra, says: ‘Do not go into my territory. Leave my border and go by another road. Travel on a road occupied by lions is not for the welfare of deer.’”

Megharatha, best of speakers, smiled and said: “This road is the direct one for us. Why should it be abandoned?

For rivers fill caves, root up trees, and dig up high dry places, but do not abandon the road. We shall go by the same straight road. Let your master, not straight, show his power, indeed !”

The messenger went at once and reported all that Megharatha had said to King Surendradatta. When Surendradatta had heard it, he had the war-drum beaten, his face red as heated copper, like an elephant that had heard the elephant-call. His many armies—elephant-drivers, cavalry, foot-soldiers, and charioteers—came seeking battle. King Surendradatta, instantly deafening the world by the vehement slaps of the soldiers,³²⁸ the loud noise of twanging bows, neighings, creakings, and trumpeting of the horses, chariots, and elephants, by the grunts of the camels, the harsh cries of the mules, the brays of the donkeys, and the sounds of battle-drums, approached Megharatha at once with the desire to make him a guest in battle by an attack with a complete army. Megharatha, and also Dṛḍharatha, mounted the chariot Jaitra for battle, like the sun for the destruction of darkness. The soldiers of the two armies, like missile-clouds, lifted up and rained darts, spears, discs, javelins, staves, clubs, and arrows—arrows (of reed and iron), mouse-tail arrows, iron arrows, et cetera, balls of stone and balls of iron with their hands and machines. Then a continuous fight with swords on the part of the two armies took place, hindering the Khecara-women from seeing the fight. Missiles were broken by missiles, chariots were divided by chariots in that battle, like sea-monsters by sea-monsters in the ocean. The princes' army was broken instantly by the enemy with unstumbling advances, like a forest by winds.

Then the princes, angered, having unique strength of arm, plunged into the enemy's army, like elephants into a pool. The soldiers of the enemy stood in the front for contact with them who were like agitated oceans dark

³²⁸ 39. See I, p. 125.

with waves of missiles. His army being disturbed by them like a cane-patch by elephants, Surendradatta ran forward for battle, together with the yuvarāj. Surendradatta fought with Śrī Megharatha and his son, the yuvarāj, with Dṛḍharatha. They cut each other's weapons and restrained each other's missiles, and looked like four Lokapālas on the battle-field.

Giving slaps (in challenge), threatening each other, they wrestled, expert in wrestling-holds, like serpents in coils. The four, very powerful, instantly had the appearance in this battle of the Gajadanta Mountains³²⁹ with peaks in the form of their arms raised horizontally. Both were bound like forest-elephants by the princes Megharatha and Dṛḍharatha who had exhausted them in a moment. After they had proclaimed their command in this territory like their own country, the princes, delighted, went to Sumandirapura.

Nihataśatru came to meet the princes. Respectful greeting of other guests must be made; how much more of such as these. The king embraced them and kissed them on the top of the head, experiencing unique bliss like an Ahamindra. At an auspicious time the king married properly his elder daughters, Priyamitrā and Manoramā, to Megharatha. Dṛḍharatha, whose lotus-feet were cleansed by the king, married the third daughter, the youngest, Sumati. When the weddings had been properly celebrated with great magnificence, dismissed respectfully by the king, they went toward their own city. After they had restored in the same way Surendradatta and his yuvarāj to their own kingdom, they went to their own city.

They, long-armed, enjoyed pleasures with their wives like Indra and Upendra who had met in one place because of affection. Megharatha's wives bore two sons in turn, Priyamitrā Nandiṣeṇa and Manoramā Meghasena.

³²⁹ 54. Cf. K., p. 233.

Dr̥ḍharatha's wife, Sumati, bore a son, Rathasena, the sole Rohaṇa of the jewels of agreeable qualities.

Story of the cocks (66-188)

One day while King Ghanaratha, surrounded by his wives, sons, and grandsons like the leader of an elephant-herd, was occupied with various amusements comfortably in the women's apartments, a courtesan, Susenā, holding a cock, asserted:

"Your Majesty, this cock of mine is a crest-jewel among his own kind. He has never been beaten by any one's cock. If this cock is beaten by any one's cock, I will pay a lac of dinars on a wager. If any one else has a cock, let him take up my challenge, lord."

Queen Manoramā said, "Let my cock fight here with that cock on that wager, Your Majesty." The king agreed and Queen Manoramā at once had a servant-girl bring her cock, named Vajratuṇḍa. The two were set down on the ground and attacked each other, dancing with various steps like foot-soldiers in an exhibition. They flew up and fell down, they advanced and retreated, they gave and took blows mutually. The crests, though red, of these two fine cocks became red from blood produced by cruel blows with bills and feet. Like armed men in the form of birds, the cocks dug sharp claws in each other's body frequently. Every moment, someone with the idea of victory said, "The queen's wins!" "Susenā's wins!" Neither one won. While they were fighting so, Ghanaratha said, "Neither one of these two will conquer the other." Megharatha said, "Why do you think that there will not be defeat of one and victory of one of these two fighting so?"

King Ghanaratha, possessing three kinds of knowledge, said: "Hear the complete story of their former births.

Former births of the cocks (81-105)

There is a city Ratnapura, a heap of various jewels, in the province Airāvata in this same Jambūdvīpa. Two

merchants lived there, great friends of each other, Dhana-vasu the one, and Datta the other. Their desire for wealth not being allayed, desirous as thirsty cātakas,³⁸⁰ they filled carts, wagons, et cetera, with various kinds of merchandise. Always together, they wandered through villages, mines, cities, capital villages, et cetera, for trade, like fathers of poverty. They, like Paramādhārmikas,³⁸¹ drove their oxen when they were thirsty, hungry, tired, weak, crippled, lean, suffering from cold, heat, and thirst, with excessive loads, by means of ox-goads, blows with clubs, and twisting their tails. They cut the oxen's swollen backs with knives, and they pierced again the nose-skin when the former hole was split. They did not turn loose the oxen at the right time because of their wish for haste and they themselves ate as they went along, intolerant of delay. They deceived the people with false weights, false measures, false coins, and false descriptions of articles. They deceived everyone, like crafty jackals, and fought each other from desire for one object. The two men, their minds always deluded by false belief, pitiless, overcome by greed, did not even make mention of dharma. So, painful meditation being experienced, they acquired an elephant-birth. For an animal-birth is the result of painful meditation. One day at the tīrtha Śrīnadī, subject to love and hate, they quarreled together, fought, and died.

They were born as elephants on the bank of Svarṇa-kūlā in the same Airāvata, named Tāmrakalaśa and Kāñcanakalaśa. They gradually grew up and with ichor dripping seven-fold,³⁸² they wandered on the bank of the river, tearing down trees. One day as they, lords of herds, wandered, each with his own herd, they saw each other like reflections of their own images. They both ran at each other quickly to kill each other, with blazing anger from the anger of the former birth, like mountains with blazing

³⁸⁰ 83. Which live on rain-drops.

³⁸¹ 86. Demons in hell. See I, n. 58.

³⁸² 95. See I, n. 359.

forest-fires. For a long time the two elephants made tusk against tusk, trunk against trunk, and died at the same time, as if for a fight in another birth.

Nandimitra, rich in many buffaloes, lived in Ayodhyā in Bharatakṣetra in Jambūdvīpa. They became two fine buffaloes in his herd, very dear to him. They grew up large-bodied like young elephants. Dhanasena and Nandiṣeṇa, sons of King Śatruñjaya and Devānandā, saw the buffaloes. The two buffaloes, arrogant as buffaloes of Kṛtānta,³⁸⁸ were made to fight by the sons of the king of Ayodhyā out of curiosity.

After they had fought a long time, they died, and became strong-bodied rams, Kāla and Mahākāla. Meeting by chance in the same place they fought because of former hostility, died, and were born as these cocks with equal strength. One was not conquered by the other. Now as before one will not be conquered by the other."

Megharatha said: "These cocks fought, arranged by Vidyādhara, not only because they were imbued with former hostility." Incited by King Ghanaratha by a raised brow, Megharatha, his hands folded submissively, explained at length.

Story of the Vidyādhara (108-160)

"In the city Svarṇanāman in the north row on Vaitāḍhya in Bharatakṣetra in this very Jambūdvīpa there was a king, Garuḍavega, with the strength of Garuḍa; and he had a blameless wife, Dhṛtiṣeṇā. She bore two sons Candratilaka and Sūryatilaka, heralded by the sight in a dream of a sun and moon placed on her lap. One day, when they had grown up, they went to the peak of Meru and payed homage to the statues of the holy eternal Arhats. Wandering about from curiosity they saw the flying ascetic, Sāgaracandra, standing on a gold slab in Nandana. They bowed to the muni, circumambulated

³⁸⁸ 102. Animal-fights are still a very common form of amusement in India. The buffalo is Yama's vehicle.

him, and listened before him to a sermon, their hands folded submissively.

At the end of the sermon, after they had bowed to the muni, they said: 'By good fortune you were met like a torch by us afflicted by the darkness of ignorance. Tell us all our former births, Blessed One. The knowledge of persons like you is for the benefit of others, like the sunrise.'

Story of Abhayaghoṣa (116-157)

The muni related: 'In the continent named Dhātākīkhaṇḍa in East Airavata there is a city named Vajrapura. Here there was a king, Abhayaghoṣa, a proclamation of fearlessness to the distressed. His wife was named Svarṇatīlakā. Two sons were born to them, Vijaya and Vijayanta, and they gradually acquired the collection of arts and attained youth.

Now, in this Airavata in the city Svarṇadruma there was a king, Śaṅkha, with virtues shining as a conch. He had a daughter by Queen Pṛthvī, named Pṛthvīsenā, heralded by the sight of a wreath of flowers placed on (the queen's) lap in a dream. She gradually attained youth and acquired the collection of arts which nourish a high degree of beauty and distinguished cleverness. Thinking, "He is a suitable bridegroom for her," King Śaṅkha gave the maiden to Abhayaghoṣa. The best of kings dallied with his bride Pṛthvīsenā, like Ramāpati with Ramā.

One day in spring a slave-girl, carrying spring flowers, came near King Abhayaghoṣa. Queen Svarṇatīlakā saw her and said to the king, "The garden Śaḍṛtuka has been adorned by Spring. Now let us go with a suitable retinue to embrace the newly arrived Lakṣmī of spring,³⁸⁴ husband." Just then Pṛthvīsenā approached the king and handed him a bouquet worth a crore. The king,

³⁸⁴ 126. See I, n. 1.

open-eyed, looked at it and accepted it quickly; went to the garden with a suitable retinue, and played there.

Prthvisenā, having received permission, wandered there apart, saw the Muni Dantamathana of distinguished learning. Delighted, she honored the muni, feeling intense devotion, and listened to a sermon producing disgust with existence. Immediately taking leave of the king, afraid of birth, she adopted mendicancy before Dantamathana. King Abhayaghoṣa went to his own house, praising the remarkable conduct of Queen Prthvisenā.

One day Abhayaghoṣa, seated on his lion-throne on the roof of his palace, like a sun at rest, saw the best of Jinas, Ananta, with the sign of a Tīrthakṛt,³⁸⁵ wandering as an ordinary ascetic, enter the gate. Rising hastily and taking suitable food, he approached the Blessed One with a bow. The Blessed One broke his fast with the alms he gave and the gods rained the five things, a stream of treasure, et cetera. After he had broken his fast, the Blessed One went elsewhere. For the Jinas, like other munis, do not stay anywhere, while they are ordinary ascetics.

One day after his omniscience had appeared, Tīrthakṛt Ananta came in his wandering to the town Vajrapura and stopped there. Abhayaghoṣa came and circumambulated him three times with devotion, praised him, and listened to a sermon destroying birth. At the end of the sermon the king bowed to the Blessed One and said:

“You have come here, like a kalpa-tree, because of people’s merit. Your actions are only for the benefit of others. O master, so you are requested: Wait a moment, you who are respected by everyone, an ocean of compassion, until I return for initiation at your lotus-feet, after I have imposed the entire burden of the kingdom on my son.”

³⁸⁵ 134. Tīrthakṛtīṅga. This is the devadūṣya that Śakra gives a future Tīrthakṛt at the time of his initiation. That is the only garment that he uses thereafter. He can always be recognized by this cloth.

The king, told by the Master, "You must not be negligent," went to his house and spoke to his sons respectively: "Son Vijaya, take the kingdom you have inherited. Vaijayanta, do you act as his yuvarāj. I shall become a mendicant. I shall go to the Jina, that I may not come again into this abyss of existence." They said: "Father, just as you are terrified of existence, so are we terrified of existence. Surely we are your sons. We also shall become mendicants. For these are two results of mendicancy: service to you in this world and attainment of emancipation in the next."

Saying, "Very well, sons," the bountiful king gave his kingdom, though very great, to someone else. Abhaya-ghoṣa went with his sons and adopted mendicancy before Jina Ananta, while the holy congregation looked on. The three practiced severe penance, and the king acquired the family and body-making karma of an Arhat by means of the twenty sthānakas. The three died in the course of time and went to Acyuta and became gods with the maximum life of twenty-two sāgaras.

Now there is a city Puṇḍarīkiṇī in the province Puṣkalāvātī, the ornament of East Videha in this Jambūdvīpa. Its king was Hemāṅgada and his wife was Vajramālinī, like Śacī of Vajrin. Then Abhayaghoṣa fell and descended into her womb, his rank of Arhat indicated by fourteen great dreams. When the time was completed, Vajramālinī bore a son; and Vajrin, et cetera, made his birth-bath. Right now he, Ghanaratha by name, protects the earth, a Tīrthakṛt. Vijaya and Vaijayanta became you two Vidyādharas.'

After they had heard this account of their former births, delighted, they bowed to the muni and came here with devotion to see you, their father in a former birth. They arranged the meeting of the cocks, which was a means of seeing you, from curiosity, Master. Now, after they have gone to the guru Bhogavardhana and have

become mendicants, their karma destroyed, they will attain an imperishable abode.”

When they had heard this, the Vidyādharas appeared, considering themselves sons as before, bowed to Ghanaratha, and went home.

When the two cocks had heard this, they reflected, “Alas! this worldly existence, being such, is worthless, the cause of pain. What did we as merchants acquire in a human birth, by which it would happen again, to say nothing of anything else? For human birth is hard to acquire. At that time people were deceived daily by us by various means like hunters greedy for a mouthful, alas! alas! After we had deceived people for a long time by false measures, weights, et cetera, not satisfied, we quarreled with each other. Reaching painful meditation, we died fighting each other; and we got the result of that in many animal-births.”

After these reflections, they bowed to the king and said in their own language, “Majesty, tell us. What now shall we do for the benefit of our souls?”

Knowing by clairvoyant knowledge, King Ghanaratha said, “Let Arhat, god, teacher, sādhu, religion, compassion for living things be yours.” The cocks agreed to what Ghanaratha said, fasted, and both died. After death they became powerful chiefs of the Bhūtas, named Tāmracūla and Svarnacūla, in the forest Bhūtaratnā. Knowing their former birth from clairvoyant knowledge, they created an aerial car and went to Megharatha, their benefactor in a former birth. They bowed to Megharatha with devotion and said:

“We have become lords of the Vyantaras now by your favor. We became mortals, elephants, buffaloes, rams, and after that cocks, with a maximum life in these, by our own acts. In our life as cocks, we ate countless worms daily. What fate would we have attained, if you had not been a refuge, lord? Be gracious. Favor us. Get into

the aerial car and look at the whole world, even though you already know it by (clairvoyant) knowledge.”

So urged by them, an ocean of the milk of courtesy, Megharatha got into the aerial car with his attendants. The car flew up and advanced according to wish; and they pointed out the things to be seen and instructed him.

“This is the crest of Mt. Meru, forty yojanas high, made of cat’s-eye, making the sky have shoots of dūrvā from its rays. These rocks, the shape of a half-moon, in each one of the directions, marked with a lion-throne, are pure from the water of the Arhats’ birth-baths. These are the lofty temples of the eternal Arhats and this is Pāṇḍaka with trees and flowers attaining their object in their worship. Those are the six mountain-ranges bounding the zones, their surface marked by the fourteen great rivers, and those are the six lakes on them. Those peaks are the Vaitāḍhyas, rich with the wealth of the Vidyādharas, resembling walls of stone as boundaries for the halves of their respective zones. Those are the eternal shrines on their peaks provided with statues of the holy eternal Arhats. This is the wall around Jambūdvīpa, circular in shape, the pleasure-ground of the Vidyādharas with its lofty lattice-windows.

This ocean is Lavaṇoda, the abode of a multitude of sea-monsters; and this is Dhātakikhaṇḍadvīpa surrounded by Kāloda. These are two small Mt. Merus marked with the stones for the Arhat’s bath; and these are the two Iṣvākāra Mountains purified by the eternal Arhats. That is the half of Puṣkaradvīpa which resembles Dhātakikhaṇḍa. This is the mountain Mānuṣottara. Beyond that there is no land for mortals.”

After they had pointed out the world with such explanations, they led Megharatha back to the city Puṇḍarīkiṇī. After they had left the prince in the palace, bowed respectfully, and made a rain of jewels, they went to their own dwelling.

Then one day Ghanaratha, though self-enlightened, was enlightened by the Lokāntika-gods who came and said, "Found a congregation." After he had installed Megharatha as King and Dṛḍharatha as yuvarāj, and had given gifts for a year, Ghanaratha took initiation. When his omniscience had arisen, enlightening souls capable of emancipation, Tirthānkara Ghanaratha wandered over the earth.

Story of Siṅharatha (192-252)

The footstool of his lotus-feet rubbed by the crowns of throngs of kings, King Megharatha ruled over the earth, with Dṛḍharatha. One day King Megharatha himself went to the garden Devaramaṇa at the people's request with the intention of amusing himself. Under an aśoka there he and his wife Priyamitrā began to have a harmonious concert performed. Just then Bhūtas by the thousand appeared before the king with the wish to perform an unprecedented concert. Some with very large bellies resembled Lambodara;³⁸⁶ some with very lean ones looked as if they supported the lower regions;³⁸⁷ others with rough feet hanging down looked as if they were mounted on palm-trees; others with long arms looked like trees with pythons; some were ornamented with snakes and some with ichneumons; some were dressed in leopard-skins and some in tiger-skins; some were smeared with ashes and some with red ointment; some had wreaths of owls and some of vultures; some were garlanded with moles and some with lizards; some wore garlands of skulls and some carried skeletons. Some gave bursts of laughter and some raised a tumult; some neighed and others trumpeted; some gave slaps with their hands and some clapped their hands; some made musical instruments from their faces and others of their arm-pits. Splitting the earth,

³⁸⁶ 196. Gaṇeśa.

³⁸⁷ 196. Their bellies were so emaciated that they were sunken like the hells.

as it were, bursting the heavens, as it were, they began an acrobatic dance extraordinary in its use of dance-steps.

While they were dancing an acrobatic dance for the king's pleasure an aerial car appeared in the air. A man of noble appearance was seen in it, accompanied by a young woman, like Manobhava by Rati. Then Queen Priya-mitrā spoke to the king, "Who is he? And who is she? And whence and why have they come here, lord?"

Then Megharatha related: "In this Jambūdvīpa in Bhārata in the northern row on Vaitāḍhya there is a fine city Alakā. A Vidhyādhara-king, Vidyudratha, and his agreeable wife, Mānasavegā, lived there. He had a son by her, the tree of whose arm was blooming with power, named Siṅharatha, because of a dream of a chariot with lions for steeds. He married a maiden, Vegavatī, belonging to an eminent family, suitable to himself, like the Moon marrying Rohiṇī. King Vidyudratha made him yuvarāj. For that is a suitable thing for kings to do when the son has reached military age. Siṅharatha, devoted to pleasures, happily amused himself as he liked in pleasure-spots, gardens, tanks, et cetera, like a lion in a forest.

One day Vidyudratha, knowing that everything in saṃsāra has the inherent uncertainty of lightning, felt extreme disgust with existence. After he had installed Siṅharatha on the throne, King Vidyudratha at once undertook restraint of everything censurable in the presence of a guru. Having attained supreme desire for emancipation by self-control and vows, having destroyed eight karmas by meditation, he became emancipated.

King Siṅharatha, resembling the Sun in rising splendor, acquired the cakrinship of the Vidhyādhara hard to acquire. One time at night, sleepless like a yogi, he meditated, 'My birth is in vain like that of a jasmine in a forest. I have not seen and have not worshipped the Arhats in a sam-avasaraṇa, omniscient lords, boats for crossing the ocean of saṃsāra. Therefore I shall purify myself by seeing the

Lord Jina in person. For the sight of him even one time is like a cow of plenty in a lucky dream.'

With these reflections, he went with his wife to the city Khaḍgapura in the province Sūtra³⁸⁸ on the north bank of Sītodā in the West Videhas in the continent Dhātakikhaṇḍa and saw the Arhat Amitavāhana. After bowing to the Blessed One, the king listened to an important sermon resembling a boat on the ocean of existence. When he had heard the sermon, a mass of water for the fire of pain, and had bowed to the Arhat, he went to his own city. As he was going above here there was a stumbling in his gait, like that of a boat in an ocean filled with beds of strong reeds.

'My gait has been hindered by someone.' To find out he cast down his eyes and saw me standing here. In a fit of anger he approached to lift me up and this wretch was seized by me with the left hand. He gave a harsh cry like an elephant seized by a lion and his wife and attendants came to me for protection. Then I released him and, after he had been released, he created various figures before me and gave this concert."

Again Priyamitrā said, "My dear, what did he do in a former birth because of which this very great magnificence is his?"

Megharatha said: "In the East Bhārata of the half of Puṣkara there is a great city, Saṅghapura by name. There was a son of a noble family, Rājyagupta, very poor, who always made his living by working for other people. He had a wife, Śaṅkhikā, devoted to him and devoted religiously, and both of them worked in other people's houses.

One day for the sake of fruit they went together to the big mountain Saṅghagiri covered with various trees. Wandering over this for the wild fruit, they saw a muni, Sarvagupta, delivering a sermon. Approaching him seated in an assembly of Vidyādharas, they bowed to him with

³⁸⁸ 221. This name does not occur in the usual Jain cosmography.

devotion and sat down before him. The great muni explained dharma to them especially. For the great are especially tender to the poor.

At the end of the sermon they bowed to him and said: 'That you have been seen, Lord, is merit for us, though sinful. You are beneficent to everyone of your own accord; nevertheless, we, miserable, ask you: command some penance for us, O you worthy of worship by the world.' In accordance with what was suitable for them, Muni Sarvagupta ordered for them the penance named 'dvātriṅśatkalyāṇaka.' They agreed, went home, and performed the penance consisting of two three-day and thirty-two one-day fasts.³³⁹ At the time for breaking their fasts, they looked at the door and searched for some muni as a guest. They saw the sādhu Dhṛtidhara entering and they both gave him devotedly food, water, et cetera.

One day Muni Sarvagupta came there again in his wandering and they listened to dharma at his side. They, devoted to discernment, adopted mendicancy, the fruit of the wish-granting tree of human birth, before Muni Sarvagupta. The Rṣi Rājyagupta observed the severe penance, ācāmāmlavardhamāna³⁴⁰ at the order of his guru. At the end he fasted, after resorting to the fourfold refuge, died, and was born in Brahmaloḳa with a life-term of ten sāgaras.

Falling from Brahmaloḳa he became the Vidyādhara-lord Siṅharatha, the son of King Vidyudratha. His wife,

³³⁹ 240. I.e., there would be fasting for 3 days, followed by fast-breaking, then 32 fast-days alternated with 32 fast-breaking days, then a three-day fast, followed by a fast-breaking day. Thus the entire penance consisted of 72 days.

³⁴⁰ 245. One ācāmāmla meal is eaten, then a day's fast, then two meals (one a day), then a fast. The meals are increased by one each time: 1, 2, 3, 4, etc. up to 100. There are 5,050 days on which an ācāmāmla meal is eaten and 100 fast days, making a total of 14 years, 3 months, and 20 days. Anta. 32, B.p. 106. For ācāmāmla itself, see I, n. 324 and above, n. 252.

Śaṅkhikā, practiced manifold penances and became a god in Brahmāloka. After she had fallen, she became his wife. Now, after going to his own city and establishing his son in his kingdom, he, wise, will take initiation from my father. After he has destroyed the eight karmas by penance, meditation, et cetera, with omniscience arisen, he will attain emancipation."

After he had heard this narrative and had bowed to Megharatha with devotion, Siṅharatha went to his own city and established his son on the throne. His mind subdued, he adopted mendicancy at the feet of holy Ghanaratha Svāmin, practiced penance, and attained emancipation.

Story of the dove and hawk (253-313)

King Megharatha then entered the city Puṇḍarikinī with his retinue from the garden Devaramaṇa. One day Megharatha, observing pauṣadha in the pauṣadha-house, began to explain the dharma taught by the Jinas to the wise. Just then a dove, trembling from fear, sad-eyed as if about to die, fell on his lap. The king said, "Do not fear, do not fear," to the bird asking for safety in human speech. Thus addressed, the dove remained comfortably on the lap of the king, an ocean of compassion, like a child on his father's lap. Saying, "This is my food. Turn him loose quickly, king," a hawk came following him, like a garuḍa a snake. The king said to the hawk: "I will not hand him over to you. For it is not the ethics of warriors that one seeking protection should be given up. Furthermore, this is not fitting for you, intelligent: the preservation of your own life by the destruction of another's. Just as you suffer pain if even a tail-feather is pulled out, just so does someone else, to say nothing of being killed. Your satisfaction from eating him will be only momentary; but the bird's whole life will be destroyed. Creatures go to hell and endure unbearable pain from the killing of creatures with five senses and eating their flesh. How

could a discriminating creature, even if hungry, kill a living creature to produce extreme pain on the one hand and pleasure for a moment on the other hand? Your hunger can be appeased by other food surely. The fire of bile which can be extinguished by sugar, can it not also be extinguished by milk?³⁴¹ Pains arising in hell arrived at because of the murder of living creatures cannot be extinguished by any means except endurance. Then give up the killing of living creatures and practice one system of ethics by which you will undoubtedly attain happiness in birth after birth."

The hawk replied to the king in human speech: "This dove came to you for protection from fear of me. I am suffering from hunger. To whom shall I go for protection? Tell me. For the great, rich in compassion, are favorable to all. Protect me also, O king, just as you protect him. The breath of *me*, suffering from hunger, is leaving. Consideration of right and wrong is for persons in comfort. Does not even a righteous person commit a crime when he is hungry? Enough of talk about ethics. This one that has become my food should be surrendered. What kind of ethics is it when one is protected and another killed? I would not be satisfied by other food, O king. I am an eater of quivering flesh of creatures recently killed by myself."

The king said to him, "I will give you my own flesh, weighing it with the dove. Be satisfied. Do not die."

The hawk said, "Very well," and the king put the dove in the scales on one side and his own flesh on the other side, cutting it off again and again. As the king threw in his own flesh, as he continued to cut it off, so the dove kept increasing in weight. When the king saw that the dove kept increasing in weight, he himself got on the scales with unequalled courage. Seeing the king on the

³⁴¹ 265. Bile is appeased by the bitter, astringent and sweet tastes. Milk and sugar both belong to the madhura (sweet) group. Sushruta-Samhita, I, 383, 390.

scales, all his retinue, crying, "Ha! Ha!" got on the scales of doubt. The vassals, ministers, et cetera, said to the king: "What have you, unfavorable to us, undertaken, lord? The whole world must be protected by that body. How can you abandon it for the protection of one mere bird? Moreover, he is some god or demon practising sorcery. There is no such weight of a mere bird."

While they were saying this, a god with crown, earrings, and wreath, like a heap of splendor, appeared. The god said to the king: "You are unique among men; you are not to be shaken from humanity, like a house from its own site. The Indra of Īsāna described you in the council and I, not tolerating that, came to test you. I saw these two birds ready to fight because of enmity in a former birth and I superintended and arranged this. Pardon this."

After telling this and restoring the king, the god went to heaven. The vassal-kings and others asked the king in astonishment: "What were the hawk and dove in a former birth and what is the cause of their enmity, and who was this god in a former birth?"

The king related: "There is a city Padminikhaṇḍa, like a multitude of lotuses of Śrī, the ornament of Airavataḥṣetra in Jambūdvīpa. Sāgaradatta lived there, resembling the ocean in wealth, and he had an irreproachable wife, Vijayasenā. They had two sons, Dhana and Nandana, and they reached youth, gradually growing up. The two of them passed the time, wandering about in various sports, arrogant from their father's wealth.

One day they bowed to Sāgaradatta and said, 'Father, command us to go to a foreign country to trade.' Their father, pleased, gave them his permission immediately. For manliness on the part of the son is a delight of first rank to the father. Taking merchandise of many kinds, they set out with a caravan; and came in course of time to a large city, Nāgapura. Doing business there they obtained a certain choice jewel of great value, like two dogs one piece of food. They fought each other on the

bank of the river Śaṅkha on account of the jewel, angered, like untamed bulls. While they were fighting, they fell into a deep pool of the river and died at once. Whose greed does not lead to death? After death the two brothers were born as these two birds and became enemies in this birth because of enmity in the former birth.

Furthermore, Stimitasāgara was king in the city Śubhā on the south bank of the Sitā in the province Ramaṇīyaka, the ornament of East Videha in this Jambūdvīpa and I was his son, Aparājita, in the fifth birth before this. Then I was Baladeva and my younger brother, Anantavīrya, was Vāsudeva. He is Dṛḍharatha now. At that time long-armed Damitāri was Prativīṣṇu and was killed by me in a fight about his daughter Kanakaśrī. After he had wandered in the forest of existence, he became the son of the ascetic Somaprabha on the bank of the river Nikṛti at the foot of Mt. Aṣṭāpada in Bhārata in Jambūdvīpa. He practiced foolish penance and became a god, Surūpa. This god, intolerant of the praise bestowed on me by the Indra of Īśāna came and made this test of me.”

After they had heard this speech of the king, the hawk and dove, recalling their former births, at once fell to the ground in a swoon. They regained consciousness again, like persons rousing from sleep, from fanning and sprinkling made by the king's servants. They said to the king in their own speech: “It is well that you have made us know that the crime of a former birth is the cause of such a birth,³⁴² O master. Not only was a human-birth lost when we fought then over the jewel because we had become exceedingly greedy. Now a birth in hell was at hand, but we were headed off from that by you, like a blind man from a well, O master. Henceforth, protect, protect us from the wrong road, O master. Teach us the right road by which we may obtain an auspicious rank.”

³⁴² 308, An animal-birth.

The king, an ocean with waves of clairvoyant knowledge, knew their suitability and ordered a fast at the proper time. They observed the fast, died with pure thoughts, and were born as chief-gods among the Bhāvana-vāsins.

After he had completed pauṣadha, King Megharatha continued to protect the earth properly, like embodied law. One day as the king recalled the story of the dove and hawk, he attained extreme disgust with existence, the seed of the tree of tranquillity. He fasted for three days and remained in pratimā to endure attacks and trials, his body motionless as a mountain-peak. At that time the Indra of Īsāna, seated in the women's apartments, said, "Reverence to you, Blessed One," and bowed. His queens asked, "To whom, lord, was this reverence with extreme devotion shown by you who are entitled to reverence from the world?"

The Indra of Īsāna replied: "The son of Arhat Ghanaratha, King Megharatha by name, who has fasted for three days and is engaged in pure meditation, is standing in meditation in the city Puṇḍarīkiṇī, like a white lotus in a pool. He is a future Tīrthāṅkara, an ornament of Bharataṣṭra. When I, being here, saw him, I bowed to him. Troops of gods and demons, even with their Indras, cannot shake him, resolute, from that meditation, to say nothing of mortals, et cetera."

Two queens of the Indra of Īsāna, Surūpā and Atirūpikā, could not endure the praise of the king and went to disturb him. They created young women, waves of the water of loveliness, like a living citadel or victorious weapon of Mīnalakṣman (Kāma). They undertook agreeable attacks (on him) by various manifestations, life-giving medicines of Smara. One displayed her shoulder, the abode of the root of love, under the pretext of binding her braid of hair falsely disarranged; another showed her hips, her garment half-fallen, that were like a mirror with its cover removed. One lifted her eyebrow repeatedly, like

raising a weapon of Smara; pretending to talk with her women friends. One, impassioned, sang a composition of erotic episodes, charming with the gāndhāragrāma,³⁴³ rich with transformations of mouth and eye. A beautiful girl talked about the stories of the kāmaśāstra³⁴⁴ again and again, devoted to the topic of erotic sport experienced by herself. Another drew postures invented by passion, conforming with the humor of temperaments, the bilious humor,³⁴⁵ et cetera. One asked for talk; another for a touch of the hand; another for a favor of a glance; another for an embrace. So these fictitious goddesses practiced thus many kinds of the arts until dawn. Then the two queens dispersed these fictitious forms that had been useless against the king like blows of a chisel on adamant. Remorseful, the queens of Īsāna begged forgiveness of Megharatha, bowed to him, and went to their own abode.

The king, delighted, completed his pratimā and fast and, recalling again and again the events of the night, reached extreme desire for emancipation. When the chief-queen, Priyamitrā, saw her husband in such a condition, she also attained desire for emancipation. For good wives follow the path of the husband. Then one day Arhat Ghanaratha came there in his wandering and stopped (in a samavasaraṇa) in the north-east. Agents reported to the king the Master's arrival. He gave them a gratuity and went with his younger brother to the Lord. The Lord delivered a sermon in a speech penetrating for a yojana, conforming to every dialect, with grāmarāgas. At the end of the sermon the king bowed to the Jina and said: "You are zealous in protecting everyone. Lord, protect me. You know everything. You are the benefactor of everyone, Lord of the World. Nevertheless, I make a request. *Who* is not eager for his own benefit, Master?

³⁴³ 329. See I, n. 79.

³⁴⁴ 330. Ars amatoria.

³⁴⁵ 331. Its quality is heat.

Wait for me, Lord, until I have established the heir on the throne and come here to take initiation."

"There must be no negligence." So instructed by the Arhat himself, Megharatha went home and said to his younger brother, "Take the burden of the earth, son, that I may become a mendicant. I am wearied from this wandering in existence, like a traveler." Then Dṛḍharatha said, his hands folded submissively: "Truly this saṃsāra, which is painful, must be abandoned by the discerning. But why do you desert me, lord, in this saṃsāra being such, hard to cross like a boundless ocean, by imposing the burden of the earth on me? Until today you have considered me like yourself. Why do you make a distinction now? Be gracious, lord. Save me also, as well as yourself. Today I shall become a mendicant with you at our father's feet. Give the earth to someone else, master."

Then Megharatha gave the kingdom to his own son, Meghasena, and the rank of heir-apparent to Rathasena, Dṛḍharatha's son. When the departure-festival had been held by Meghasena, King Megharatha went to the Blessed One with Dṛḍharatha, seven hundred of his sons, and four thousand kings, and undertook abstention from all censurable activities. Enduring trials and attacks very hard to endure, having the three controls, the five kinds of carefulness, free from desire even in the body, engaged in manifold vows and penance, accompanied by Dṛḍharatha, knowing eleven Aṅgas, he wandered over the earth.

By means of the twenty pure sthānakas, devotion to the Arhat, et cetera, he acquired the name- and family-karma of an Arhat, hard to acquire.

After he had practiced the severe penance called *siṃhaniḥkriḍita*³⁴⁶ and had preserved his asceticism unbroken for a lac of pūrvas, the noble muni Megharatha, firm as a mountain, ascended Mt. Amaratilaka and observed a fast according to rules.

³⁴⁶ 356. See II, n. 51.

Eleventh incarnation as a god (358)

His life completed, Megharatha went to the palace Sarvārthasiddhi; and his brother also, after some time had elapsed, observed a fast and, pure in heart, reached that same abode (Sarvārthasiddhi), which is next to emancipation.³⁴⁷

³⁴⁷ 358. I.e., a life in Sarvārthasiddhi would be followed by the last incarnation. See Text Corrections. No MS that I have seen has the text of the printed edition.

CHAPTER V

TWELFTH INCARNATION AS ŚĀNTI

There is a magnificent city, Hastināpura, in the country of the Kurus in the zone Bharata in Jambūdvīpa. The golden finials on the tops of its palaces have the appearance of a garden of mallows that are always up.

Around it gleams a circular moat with pure, pellucid water, like a mirror of the wall. Glossy trees on the banks of the canals in its gardens look like clouds that have descended to take water. At night the moon reflected in the jeweled roofs of its houses is licked by cats with the idea that it is a ball of curds. The long spirals of smoke from aloes burning in its shrines become petticoats, produced without effort, for the Khecaris. Jeweled garlands are observed there, suspended on the row of shops, that are like the wealth of jewels brought from all the oceans. The shadows of banners on the floors of its shrines, moving to and fro, look like serpents guarding the treasury of religion. Its dwellings with floors of sapphire show a resemblance to pleasure-pools filled with water.

His parents (10-24)

The king in this city was Viśvasena, moon to the ocean of the Ikṣvāku-family, a festival for the eyes, by the moonlight of whose glory the earth was brightened. He was a house of adamant for those seeking protection, a wishing-tree for beggars, a friendly meeting-place of the goddesses Śrī and Vāc. His boundless accumulation of glory, like another ocean, absorbed the fame of enemies, like the ocean long rivers. When all the enemies had been subdued by the power of him, the only king, weapons were unused, like goods that had been stored away. He put his foot on the throats of those fighting

and his hand on the backs of those seeking protection, as if impartial to both. His sword, drawn from its scabbard on the battle-field, became itself a treasury for the Śrī of victory who had come. Law was his brother; fame his sweetheart; pure virtues his friends; majesty his footman. So there was a retinue originating in his body. He, enjoying an exalted rank, bestowing delight on the world, had a wife, named Acirā, like the lightning of a cloud. Just as the queen was the crest-jewel of women, so good conduct was chief among her virtues, courtesy, et cetera. The first among good wives, day and night she put her husband inside her heart as an ornament, like a pearl-necklace on the outside. At the sight of her beauty, even goddesses seemed created, as it were, from particles left over from her creation. She, honored by the world, purified the earth by her footsteps as she walked, like the Jāhnavī by its stream. Her neck bent from modesty, she always looked at the ground alone, as if from affection at the thought, "It must be protected by my husband." All the virtues of women shone in a high degree in her, like species of flowers in the row of gardens in Saumanasa. Some time passed for King Viśvasena and Queen Acirā absorbed in the pleasure of sovereignty, rejoicing, like Indra and Indrāṇī.

Birth (25-51)

Now Megharatha's soul, immersed in pleasure, completed its life in Sarvārthasiddha, the best palace in Anutara. On the seventh day of the dark half of Nabhasya, the moon being in Bharāṇī, he fell and descended into the womb of Queen Acirā. During the last part of the night, while the queen was comfortably asleep, the fourteen great dreams were seen entering her mouth in succession. An elephant, asking permission to enter her mouth, as it were, by the sound of the bees intoxicated by the fragrance of flowing ichor; a bull spotless as a crag of Kailāsa that had become alive, stealing the beauty of an erect

white lotus by the color of its body; a lion, resplendent with its tail held aloft, a brother to a red lotus in bud on an erect stalk; Mahālakṣmī, being sprinkled by elephants at her sides, with a divine form, like another form of herself (Acirā); a large wreath entwined from divine five-colored flowers, resembling a rainbow, an ornament for the Śrī of the sky; a full moon with an unbroken circle of light, with a spotless ground like a silver mirror of the heavens; a sun, showing the splendor of day even when it was night, the sole bulb for the sprouting of shoots in the form of rays; a tall flag-staff, like the sole house of the dance with its dancing pennants, the abode of rest for the eyes; a wide full pitcher, the mouth covered with blooming lotuses filled with fragrance, like a seat of the goddess Śrī; a fine pool filled with water, like another Lake Padma, fair with fragrant blooming lotuses; an ocean, boundless, raising its hands in the form of waves, as if wishing to embrace the bank of clouds in the sky; a palace, without a duplicate, resembling a heavenly palace with finials of various jewels and a row of pennants; a heap of jewels, like a heap of the materials for creation of the heavenly bodies, the sun, et cetera, covering the surface of the sky with its broad rays of light; a smokeless fire, devouring the mass of darkness with lofty flames like many tongues.

The queen arose from sleep and related the dreams to King Viśvasena, and he interpreted them as follows, "You will have a son, chief-queen, of superior qualities, distinguished, able to protect the three worlds, according to these dreams."

The astrologers, questioned at daylight, said, "Your son will be either a cakrin or dharmacakrin, according to these dreams." The king rewarded the interpreters of the dreams and dismissed them; and the queen, like the earth, carried a jewel of a son.

At that time there were many unfavorable conditions, which had originated earlier, in the country of the Kurus,

causing distress, disease, pestilence, et cetera. The people, knowing means, employed various means to allay them; but they did not subside at all, like submarine fire from water. But merely from the Blessed One becoming an embryo in Queen Acirā, these unfavourable conditions subsided. For the power of the Arhat has no limit.

Then in nine months, seven and a half days, on the thirteenth day of the dark half of Jyestha, the moon being in Bharanī, the planets being in exaltation, Acirā bore a son, marked with a deer, gold color, like the east bearing the (deer-marked) moon. Then for a moment there was a light in the three worlds and comfort, never experienced before, to the hell-inhabitants.

Birth-rites (52-71)

Then the seats of the Dikkumāris shook. They knew of the Arhat's birth by clairvoyant knowledge and rejoiced. Then the eight Dikkumāris from the Lower World came to the Arhat's house, bowed to the Jinendra and the Jinendra's mother according to rule. After introducing themselves to the queen and saying, "Do not be afraid," they cleared away the dust for a yojana with a whirlwind. Not too near and not too far from the Jinendra and his mother, they stood singing their virtues, like professional singers. The eight Dikdevīs came from the Upper World, after the same ceremonies, created water, sprinkled the ground and stood singing in the same way. The eight goddesses came from east Rucaka, holding mirrors, bowed to the Jina and the Jina's mother, and stood in the east, singing. Eight goddesses came from south Rucaka, carrying golden vases, bowed to the Arhat and his mother, and stood in the south, singing. Eight goddesses came from west Rucaka, bowed to the Jina and Acirā and stood in the west, singing their virtues, holding fans. Eight goddesses came from north Rucaka, bowed to them, and stood in the north, singing their virtues, holding chauris. Four Dikkumārikās

came from the intermediate points, bowed as before and stood, singing, in the intermediate points, holding lamps. The four living in the center of Rucakadvīpa came, bowed to them, and cut the Jinendra's navel-cord, except for four fingers' length. After they had dug a hole, they deposited it there, like depositing money, filled the hole with jewels and diamonds, and paved a seat (over it) with dūrvā. They created plantain-houses of four rooms in the east, north, and south of the birth-house. They conducted the Arhat and Queen Acirā to the southern plantain-house and seated them on the jeweled lion-throne in the midst of the four rooms. They anointed them both with divine fragrant oils and rubbed them with fragrant substances. The goddesses led them to the eastern plantain-house, seated them on the lion-throne, and bathed them with perfumed water, flower-juices, and pure water. They put divine garments and ornaments on the two, led them to the northern plantain-house and seated them on the lion-throne. They had gośirṣa-sandal brought by the Ābhiyogikas from Mt. Kṣudrahima, burned it, and fastened amulets on both of them. Saying aloud, "May you have a life as long as that of a mountain," they struck together jeweled stone balls near the Jina's ears. They conducted the Jina and his mother to the birth-house, placed them on the bed, and stood singing the Blessed One's virtues.

Birth-bath (72-84)

Then Vajrabhṛt knew of the Jina's birth by the shaking of his throne and came there with his retinue by his aerial car Pālaka. "Reverence to you, bearer of a jewel in the womb," saying, Śakra gave a sleeping-charm to the queen and laid down another figure of the Arhat. Then he became fivefold, as if by means of four mirrors, and with one of these he took the Lord in his hands. Carrying chauris with two forms and a shining

umbrella with one, twirling the thunderbolt beautifully with one in front, he proceeded. In a moment Śakra reached the rock Atipāṇḍukambalā on Meru's peak and sat down on the lion-throne with the Lord on his lap. Then the sixty-three Indras, Acyuta and others, came to that mountain, as if they had an appointment, because of the shaking of their thrones. Acyuta bathed the Lord with pitchers filled with water brought from the oceans, rivers, ponds, et cetera. Then the sixty-two other Indras, holding pitchers, bathed the sixteenth Tīrthaṅkara and his mother. Then Īsāna became five forms and with one form took the Lord, and with three the chauris, et cetera, and with the other stood in front, holding a trident. At the four sides of the Lord Śakra created instantly four crystal bulls like spotless light of the heavens. Hari bathed the Master with the water that had come from the tips of their horns as clear as if it had come from a fountain. Hari dried the Lord with devadūṣya, anointed him with gośirṣa-sandal, and adorned him with divine ornaments and garlands. After he had waved the light for the Master properly, he began a purifying hymn of praise in a voice choking with joy.

Stuti (85-92)

“Blessed One, reverence to you, benefactor of all the world, wonderfully magnificent, the only shade-tree on the road of the desert of saṁsāra. The sight of you, dawn for the night of accumulated sins, has been attained by me by good fortune, Supreme Lord. The eyes are blessed by which you have been seen, Lord of the World. The hands of those people are blessed by whom contact with you has been experienced. One time you were a magnificent cakravartin of the Vidyā-dharas; once a god of high rank; once a Baladeva.

Once you were the Indra of Acyuta; once a knowledgeable³⁴⁸ cakrabhṛt; and once an Ahamindra, the ornament of Graiveyaka. One time you were a noble king with clairvoyant knowledge; and once an Ahamindra, the ornament of Sarvārthasiddha. In what birth were you not superior, Supreme Lord? Now the songs of praise are completed by your birth as Tirthakṛt. I am not capable of telling your virtues. However, I shall tell my own purpose. May my devotion to your lotus-feet exist in every birth."

After this hymn of praise, Vajrabhṛt took again the Lord from Isāna, went quickly, and deposited him at Queen Acirā's side, according to custom. Hari fastened up high a śrīdāmagandaka³⁴⁹ to amuse the Master's eyes, and deposited two garments of devadūṣya and a pair of earrings on the pillow. Then Maghavan, whose words are not in vain, had proclaimed by the gods: "Whoever, evil-minded, of gods, demons, or mortals, shall think anything unfavorable to the Arhat and the Arhat's mother, his head shall burst into seven pieces, like the clusters of blossoms of the arjaka."

Vaiśravaṇa, at Pākaśāsana's command, made a great shower of jewels and gold in the city Hastināpura. Hari took the sleeping-charm away from the queen, like the sun from the day-blooming lotus, and the Arhat's image at once. Hari appointed five Apsarases as nurses for the Arhat; and then the other Vāsavas went to Meru in Nandīśvara. All, delighted, held an eight-day festival to the images of the eternal Arhats properly and went to their respective places.

Then the queen, when sleep had gone away, saw her son with divine ornaments and garments, divine unguents, and a flood of light. The queen's attendants, excited by

³⁴⁸ 89. The cakrabhṛt had clairvoyant knowledge. Hemacandra regularly uses jñānin of one who has the superior kinds of knowledge. Cf. I, p. 201.

³⁴⁹ 94. See I, n. 167 and II, n. 104.

joy and eagerness, went and told the king about the birth of a son and the actions of the Dikkumāris, et cetera. Then, delighted, the king gave them a gratuity and held his son's birth-festival with great magnificence. Because unfavorable conditions had subsided while he was in the womb, the king, delighted, gave the name Śānti to his son. Sucking his own thumb which had nectar injected by Śakra, when hungry, the Lord gradually grew up, tended by nurses.

Although mature in knowledge from birth, he engaged in various childish amusements. Everything suitable to the time is proper. Gods, very much afraid of disrespect, made the Lord play, wishing to make themselves important by means of mudpies with the Master. The Lord did not defeat them too easily in games, foot-races, et cetera. For the noble are followers of compassion, even when another emotion is strong. So the Lord, playing in various games, the playhouse of Śrī, forty bows tall, attained youth.

The king married princesses to Śānti. For the very powerful are not satiated with wedding-festivals of their sons. At the end of twenty-five thousand years the king installed Śānti on the throne, but he himself attended to religious duties. The son of Viśvasena protected the earth properly. For the incarnation of the great is for the sake of the protection of all. The son of Acirā enjoyed himself with his wives. For the to-be-enjoyed-karma, even of Arhats, which has pleasure as its fruit must be experienced. Queen Yaśomatī was at the head of all his female household. She saw in a dream a cakra entering her mouth, like a sun entering a cloud.

Birth of Cakrāyudha (115-124)

Then, after it had completed its life, Ṛṣi Dṛḍharatha's soul descended into the womb from the palace Śarvārtha. At that very time Queen Yaśomatī arose from sleep and related her dream to Lord Śāntinātha. Possessing the

three kinds of knowledge, Śāntinātha explained: "In another birth I had a younger brother, Dṛḍharatha. Now he has fallen from the palace Sarvārtha and descended into your womb. At the right time you will give birth to a son." The queen, delighted at hearing that correct speech of her husband, like the thunder of a cloud at dawn, conceived the embryo at the same time. At the right time Queen Yaśomatī bore a son, pure, with all the favorable marks, like a wonderful image of her husband. Because Yaśomatī saw a cakra in a dream while he was in the womb, his father gave him the name Cakrāyudha. Cherished by nurses, the best tilaka of the world of men, Cakrāyudha gradually grew up, like a young elephant. Cakrāyudha in time attained young manhood bewitching the eyes of throngs of young women, the play-ground of Anaṅga. His father married him to many princesses with beautiful forms like Śrīs who had held svayamvaras.

Twenty-five thousand years passed while Śrīmat Śāntinātha directed the kingdom. Then the cakra, brilliant with a great light, was in Śānti's armory, like a god on the spontaneous birth-couch.³⁶⁰ The Master had an eight-day festival celebrated for the cakra. For even people entitled to honor make a pūjā to the one entitled to honor by custom. The cakra left the armory, like the sun leaving the ocean, facing the east, the face of the Śrī of an expedition of conquest. The king, by whose soldiers the earth was covered, followed it presided over by a thousand Yakṣas like its spokes. Every day the cakra stopped after it had gone a yojana; and the Lord stopped also, making a camp twelve yojanas in extent. Thus advancing daily without interruptions, the son of Viśvasena arrived at the tirtha Māgadha, the ornament of the Eastern Ocean.

Strong-shouldered Śānti established at once on its bank a camp whose center could not be reached, like the

³⁶⁰ 126. See I, n. 72.

ocean. Wishing to conquer without any injury being inflicted, the Lord sat on an excellent lion-throne, facing Māgadhatīrtha. Then the lion-throne of the Lord of Māgadha, who was at a distance of twelve yojanas, shook at once, as if it had a broken leg. Then the Lord of Māgadha thought to himself:

“What unprecedented occurrence is this, indeed, that my throne shook! Is the time of my falling now at hand? Or has someone, unable to endure my splendor, shaken my throne?” With such doubts springing up, by employing clairvoyant knowledge, he knew that Śānti, the cakrin and dharmacakrin, had come. The Lord of Māgadhatīrtha thought again: “Like a child I thought that from ignorance, alas! The Lord, the sixteenth Tīrthakara and the fifth cakrin, seated thus, permeated with compassion, is a match for me. Who am I, compared with the Lord of the World whose arm is able to protect or destroy the three worlds, like a moth compared with the sun? What sort of devotion shall I, being such, show him whom the Indras, Acyuta, et cetera, approach like footmen? Nevertheless, I shall honor the Lord of the World who has come here himself, with my own wealth, like honoring the moon with the fringed end of a garment.”³⁵¹

With these reflections the Lord of Māgadhatīrtha took large gifts and approached Śāntinātha. Standing in the air, he bowed to the Lord and said: “By good fortune, Lord of the Three Worlds, you have received me, a mere footman. I am bearing your commands as your guardian of the east quarter, to be commanded by you day and night like the governor of a fort, Master.”

With these words, bowing, he delivered divine ornaments and garments with devotion, like the Lord's chamberlain. Śrī Śānti honored and dismissed the god. Then

³⁵¹ 142. The fringed end of the garment is gathered up and waved at the moon with a circular motion.

the cakra-jewel set out toward the south. The Lord, whose advance was unchecked, following the path of the cakra, with unfathomable power of the arm, came to the bank of the Southern Ocean. The Lord of the World sat on a jeweled lion-throne on the bank of the ocean, concentrating on Varadāman without harshness. The Lord of Varadāman knew by clairvoyance that the Lord had come, and he came, having adopted the means of gifts to protect against destruction. After bowing to the Lord and accepting service to him, he handed over the gifts, divine ornaments, et cetera. The Lord of the World talked to him graciously and dismissed him. The cakra-jewel set out for the western quarter.

The Lord made his camp on the shore of the Western Ocean covered with areca trees bound with an abundant growth of betel vines. The Lord of Prabhāsa, whose throne had shaken, came and honored Śrī Śānti seated on a lion-throne, and accepted his command. The cakra set out by a north-western path in the direction of Sindhu Devī and Lord Śānti also, following its path. The Master placed his camp, which resembled a moving city, on the southern bank of the Sindhu near the house of Sindhu. Seated on a lion-throne and concentrating on Sindhu, the Master remained facing her, like a yogi engaged in attracting someone. Sindhu Devī knew by clairvoyance that the Master had come and approached him devotedly at once with gifts that had been collected. She bowed to Śānti Svāmin and said, her hands folded in submission, "In this place I am the executor of your commands, like your army." With these words, bowed in devotion, she delivered to the Lord of the World gold, jewels, a bathing-stool, pitchers, ornaments, et cetera.

Then the cakra set out and Cakrin Śānti also with his army in the north-east direction and reached the ground at the foot of Vaitāḍhya. The god of Mt. Vaitāḍhya delivered presents to Śrī Śānti Svāmin and made submission.

Following the path of the cakra the Master went near the cave Tamistā and quickly reduced to submission the god Kṛtamāla. At Śrī Śānti's command the general crossed the river Sindhu by the skin-jewel and conquered the southern division of the Sindhu. Then the general opened Tamisrā, striking the double doors with the staff-jewel which had unerring power. Mounted on the elephant-jewel, his great power full-grown, the Master entered the cave with his army, like a lion. The son of Viśvasena set the gem-jewel on the elephant's right boss to destroy darkness, like the sun on the eastern mountain. Taking the cowrie in his hand the Lord advanced, drawing forty-nine circles on both sides (of the cave) in turn. Then the Master had the carpenter-jewel make a bridge across the rivers Unmagnā and Nimagnā which were on the road inside the cave. Śāntinātha and his army crossed the rivers, though hard to cross, by the bridge. Everything is simple for the powerful. The north door of the cave opened immediately of its own accord by the Master's power, like a lotus-calyx at dawn from the sun. He left the cave by the door with his army. Everywhere the path of the powerful, like that of streams, is un stumbling.

When the Mlecchas had seen the Cakrin and his army issue from the cave, collected together, they said with laughter: "Ho! Who is this who has come now, seeker of the unsought, into our country, like an elephant into a forest controlled by prides of lions? Foot-soldiers, jumping up as they like, thinking themselves real soldiers, their bodies gray with dust like donkeys, who are they? Who are these mounted on elephants like monkeys in trees? And who are these on horses like water-birds on waves? ³⁵² And why are these men mounted in chariots, as if they were lame? And what is this piece of iron ³⁵³ that is like a portable fire-place on wheels? Alas for the unconsidered

³⁵² 176. Aṭi can also mean 'fish,' according to Apte. But birds ride the crest of waves rather than fish.

³⁵³ 177. I.e., the Cakrin's cakra, which is rimmed with flames.

action of these stupid men, which was undertaken by them together, like a quarrel by jackals!⁸⁶⁴ However, enough of looking at them. For an enemy must be regarded as poison. We shall kill them, like ravens destroying grasshoppers.”

After speaking so to each other, they advanced, carrying many kinds of weapons, to fight with the vanguard of Cakrin Śānti. They struck down the elephants, like ant-hills, with iron clubs; they crushed the chariots, like earthen jars and dishes, with clubs. Some pierced the horses with arrows and spears and made them like porcupines; some staked down the foot-soldiers with spikes, like ghosts with charms. So the ill-behaved Kirātas, jumping up like monkeys, killing in various ways, spreading a great tumult, giving slaps and shouting in turn, broke down the cakravartin's vanguard like a forest.

Because of the destruction of the soldiers that had taken place, Śrī Śānti's general, terrifying, blazing like a fire from an oblation, armed like Kṛtānta, taking the sword-jewel in his hand, mounted the horse-jewel and dashed forward against the Kirātas. These three jewels, the general, the horse, and the sword combined, looked like three fires in one place. The king of horses, moving like Garuda, splitting open the earth, as it were, ran forward equal (in speed) to the general's thought. The Kirātas, cavalry and infantry, were not able to stand before (the attack), like trees in the current of a river. Some jumped into chasms; some hid in thickets; some went to the mountains; some fled into water. Some abandoned their weapons; others left their clothes; some remained motionless as if dead, rolled on the ground. Of some the arms fell, like branches of trees; heads fell like fruit and hands like petals. Of some the teeth dropped, of others the feet, and of some the skulls cracked like empty dishes. When the general traversed the ocean of battle with the horse-

⁸⁶⁴ 178. See above, p. 37. It is obvious that 'lion' for jāgara would not do at all in this case. See App. I.

jewel, what did not take place for the destruction of enemies like sea-monsters?

So the Kirātas, thus perceived by him, all fled in every direction immediately, like cotton blown up by the wind. After they had gone many yojanas, they met in one place and took counsel, pained by anger and shame.

“Alas! What is this unexpected thing that has happened to us, that someone has crossed Vaitādhyā and come here? He, like no one else, covered our land with his excessive army, like the high-waved ocean. A mere foot-soldier of his, someone alone, this extraordinary soldier defeated us long considering ourselves excellent soldiers. We are ashamed of each other, whose arms were formerly swollen with courage. Henceforth, we are not able to show our faces. Now shall we enter a blazing fire, or shall we jump from a high precipice to die? Shall we swallow a large amount of poison? Or shall we hang like swings, tying ourselves to the tops of trees? Shall we split our bellies with knives, like old pieces of cloth, or cut our tongues to pieces with our teeth, like pieces of cucumber? By some method or other death is our refuge. What self-respecting person is able to live crushed by defeat? If there is any means for us to defeat our enemies, let us summon our family-deities, the Meghamukhas. Family-deities are the refuge of persons, all of whose resources are lost, whose wealth of manliness is lost, crushed by enemies.”

Deciding on this, all went to the bank of the Sindhu, as if eager to immerse themselves in the water, because they were burned by the splendor of the cakrin. Wretched, nude, all lying supine, they remained like gamblers whose money has been taken. Together, thus situated, they fasted three days for the favor of the Payomucs. For gods are won over by devotion. Then the gods, the Abdamukhas, appeared at the end of the fast, standing in the air, and said, “Do not be afraid, children. Tell us your trouble.” The Mlecchas said, “Some cakrin is killing

us. From fear of him we have fled here, like a flight of crows. Protect us, blessed Abdas. You alone are our protection. When one is bewildered and miserable, generally a friend is a refuge."

The gods, the Meghāsyaas, said to the Mlecchas, "Now we shall destroy your enemies by a very cold death by inundating them."

Then the Abdas began to make the earth have one ocean, as it were, with streams of water like iron pestles on Śānti's army. Seeing his own camp inundated with water, the fifth Cakrabhṛt touched the skin-jewel with his hand. At once the skin-jewel grew to twelve yojanas in size and floated just like a ball of sea-foam on a mass of duck-weed. At Śrī Śānti's command the whole army got on the skin-jewel like a boat as steady as if nailed down. After he had touched the umbrella-jewel, like the skin, and had made it twelve yojanas in size, Śānti stretched it over his army. On the umbrella's handle, like a lamp in a window, the crest-jewel of mortals set the gem-jewel to destroy darkness. Grain, sowed there at dawn, ready at noon, was eaten by the soldiers. This power belonged to the steward-jewel. Cakrabhṛt Śānti remained so with his army for seven days, like a sea-trader, in this ocean with one expanse of water.

Then his servant-gods, angered, carrying swords, said to the gods, the Meghamukhākumāras: "See here! What is this that has been undertaken? Acting without reflection, do you not know your own power and another's power, your minds destroyed? On the one hand is Suvarṇaśikharin, its peak touching the sky; on the other hand, ant-hills, knee-high, made of earth and sand. Here a sun giving light to the world; there, young fire-flies. Here a garuḍa, the abode of power; there, worthless grasshoppers. On the one hand, the king of Nāgas, supporting the earth; on the other hand, the miserable venomless water-snakes. Here, Svayambhūramana, an ocean; there, house-streams. Here the Cakradhara and Tīrthakṛt praised by the three

worlds; there, you miserable creatures to be conquered by such as us. Therefore, go! Go quickly! Henceforth, we, Śrī Śānti's servants, will not tolerate your transgression, look you!"

The Meghamukhas, addressed angrily by them in these words, went to the Mlecchas and enlightened them, "Śānti alone is your protection." Instructed by the Meghamukhas, the Mlecchas, sighing somewhat, became quiet like elephants whose ichor is gone. The Kirātas came, making the Lord presents of various vehicles and manifold ornaments, valuable garments, and heaps of gold and silver, seeking protection, wiping the ground by rolling on it with their bodies. Handing over the presents to Śānti, bowing, they said:

"We have always been unsubdued, Master, like forest-bulls. Pardon that we, ignorant, impetuously committed an offense against you, Master, when you came here. Be gracious to us. Henceforth, you are our master by whom the earth has been conquered. Command us. We shall remain subject to you. What more can we say?"

The Lord accepted (their presents) and favored the Mlecchas, who continued talking in this way; and had the north district of the Sindhu conquered by the general. Covering the ground between the Gaṅgā and the Sindhu with unbroken ranks of soldiers, he went then with his large army to Mt. Kṣudrahima. The god of Himavat honored Cakrin Śānti with gośirṣa-sandal, with water from Lake Padma and other water, and with jewels. The Lord went to Mt. Ṛṣabhakūṭa, took the cowrie, and wrote the words, "Śānti, the Cakrin," according to custom. Then mounting his chariot, Śānti, whose enemies' courage had been subdued, turned, and gradually came to the ground at the foot of Mt. Vaitāḍhya.

There the cakravartin was entertained by the Vidyādhara-kings belonging to the two rows for happiness in this world and the next. Then he went to the bank of the Gaṅgā and subdued Gaṅgā (the goddess) himself, and had

the north district of the Gaṅgā conquered by the general. Then the Lord hastened to the cave named Khaṇḍaprapātā and reduced the god Nāṭyamāla to submission. The general opened the cave with the staff-jewel and Cakrabhṛt Śānti entered, following the cakra-jewel. As before, Śānti dispelled darkness in the cave with the gem-jewel and circles made by the cowrie, like lamps in a house. With his army he crossed the rivers Unmagnā and Nimagnā easily by the bridge. Nothing is difficult for the powerful. Accompanied by his army, the Lord left the cave, like a lion, by the south door which opened itself.

The Lord established his camp on the Gaṅgā's broad sandy beach crowded with horses moving to and fro like waves of the Gaṅgā. The nine treasures Naisarpa, et cetera, living at the mouth of the Gaṅgā came there and made submission to Śānti. The Lord had the general conquer the Gaṅgā's southern district, which was filled with Mlecchas, like a mere village, at will. Then the Lord returned, having conquered six-part Bhārata like six groups of enemies, in eight hundred years.

Reducing the distance day by day by unbroken marches, the man-elephant went to Hastināpura, the abode of Śrī. Watched by townsmen and villagers eager like unwinking gods, Śāntinātha went to his own house. Cakrin Śānti's coronation as cakravartin was made by gods, crowned kings, and others. The coronation-festival lasted for twelve years in Hastināpura, accompanied by remission of fines, custom-duties, and entrance of soldiers. Then he was adorned separately by the thousand attendant Yakṣas, the fourteen jewels, and the nine treasures. He was surrounded by the sixty-four thousand women of his household; and ornamented with eighty-four lacs of elephants, chariots, and horses. He was lord of ninety-six crores of villages and foot-soldiers, of thirty-two thousand kings as well as realms. He was served by three hundred and sixty-three cooks³⁵⁵ and had the earth

³⁵⁵ 259. See App. I.

adorned by the eighteen guilds and sub-guilds. He was protector of seventy-two thousand large cities and ruler of ninety-nine thousand towns accessible both by land and sea. He was supreme lord of forty-eight thousand towns approached by land only or water only, and of twenty-four thousand poor towns as well as isolated towns. He was lord of twenty thousand mines of jewels, et cetera, and ruler of sixteen thousand towns with earthen walls. The lord was protector of fourteen thousand granaries and fifty-six island settlements. He was chief of forty-nine poor kingdoms and he enjoyed the rest of six-part Bhārata also. Amusing himself with singing, dances by girls, dances by men, dramatic modes of conveying pleasures,³⁵⁶ gathering flowers, water-sports, et cetera, he spent twenty-five thousand years less eight hundred years from the time he became cakravartin.

Founding the congregation (267-273)

At that time the thrones of the Lokāntika-gods in Brahmāloka shook, as if swung by someone. The gods, Sārasvatas, et cetera, bewildered, thinking "What is this?" employed clairvoyant knowledge and, understanding completely, said to each other: "Listen! The time has come for the initiation of Arhat Śānti in the southern half of Bhārata in Jambūdvīpa. The thrones, with consciousness produced, as it were, by his power, announce to us the action suitable at the time of initiation. Even if the Blessed One himself knows by the three kinds of knowledge, nevertheless it is customary that we remind him that it is time for the vow."

After talking with each other to this effect and getting in their aerial cars, the Sārasvatas, et cetera, approached Śāntinātha. After circumambulating Śāntinātha three times and bowing to him, their hands folded submissively, they said, "Master, found a congregation." After saying

³⁵⁶ 265. Abhinaya. See I, n. 235.

this and paying homage to him, the Laukāntikas went to heaven.

Initiation (274-290)

The Master gave gifts for a year, the money being supplied by the Jṛmbhakas. The Lord of the World settled the kingdom on his son Cakrāyudha, who resembled himself, wishing to acquire the sovereignty of self-control, himself. The ceremony of the Lord's initiation, as for his coronation as cakrin, was held by the gods, the Indras, et cetera, and by kings, Cakrāyudha, et cetera. The Lord of the World got into the palanquin, named Sarvārthā, provided with a lion-throne. Men carried it first. Then gods carried it on the east side, asuras on the south, Sauparṇeyas on the west, and Nāgas on the north.

The Lord, the son of Acirā, went to Sahasrāmrayaṇa, which dyed red the sky with trumpet-flowers³⁵⁷ like twilight-clouds; adorned with śiriṣas³⁵⁸ horripilated, as it were, from union with the Śrī of the hot season; filled with jasmines like drops of perspiration; marked with the golden pods of the screw-pine, like bows of Smara; distinguished by dhātakīs³⁵⁹ with rows of buzzing bees excited by fresh buds, like singers of the Lakṣmī of the hot season; laughing, as it were, at the infirm Śrī of Madhu³⁶⁰ with date-palms with a wealth of blossoms resembling the breasts of the Śrī of the forest; made twofold by the unbroken rows of the tails of parrots excited by the fruit of the bean; charming with a wealth of petals of the swallow-wort; with townspeople engaged in the pleasure of water-sports in the tank.

Then the Lord of the World descended from the palanquin and discarded his jewels, ornaments, wreaths, et cetera, as well as the kingdom. In the afternoon of the fourteenth day of the dark half of Jyeṣṭha, (the moon)

³⁵⁷ 279. Pāṭala, the Bignonia suaveolens, whose flowers are red.

³⁵⁸ 279. The Mimosa sirissa. It flowers in April and May.

³⁵⁹ 281. The Griselea tomentosa.

³⁶⁰ 282. Spring. It is now summer.

being in Bharanī, after fasting for two days and making the namaskāra to the Siddhas, the Lord and a thousand kings adopted mendicancy. Just then he attained mind-reading knowledge. On the next day the Lord broke his fast with rice-pudding in King Sumitra's house in Mandirapura. The gods made the five things, rain of treasure, et cetera, on him; and Sumitra in turn made a jeweled platform over the Master's footprints. Never sitting, never lying, disinterested, free from worldly connections, the receptacle of the mūla- and uttaragūṇas, the Lord wandered over the earth.

Omniscience (291-293)

At the end of a year the Supreme Lord went in his wandering to Sahasrāmraṇa in the city Hastināpura. The Lord's ghātikarmas broke as he was engaged in pure meditation under a toon tree, observing a two-day fast. On the ninth day of the bright half of Pauṣa, the moon being in Bharanī, Śāntinātha's brilliant omniscience arose.

The samavasaraṇa (294-305)

Knowing the Lord's omniscience by the shaking of their thrones, the Indras and the other gods came to the place purified by the Master. The gods, like sweepers, took away dust, sticks, grass, et cetera, for a yojana by means of whirlwinds. They rained fragrant water to settle the dust and divine five-colored flowers knee-deep. They paved the ground with gold slabs beautifully joined and made charming arches in the east and other directions. They made a jeweled platform in the center, fair with four ornamental gates, and erected three walls of silver, gold, and jewels, respectively. They created the caitya-tree, one hundred and eighty bows high, in the interior within the highest wall, the wall of jewels. Beneath it the gods made a dais not to be duplicated and on it they made a lion-throne in the east. Radiant with the thirty-four

attributes,⁸⁶¹ the Blessed One entered the samavasaraṇa by the east door. The Teacher of the World circumambulated the caitya-tree and said, "Reverence to the congregation." For that is the custom of the Jinendras. The Lord sat down on the eastern lion-throne, facing the east, and the gods created three images of him in the other directions. The throng of gods, asūras, and men entered by the proper doors and stood in the proper places, looking at the Lord's face. The animals stood within the middle wall, free from hostility, and all the (animal) vehicles were within the lowest wall.

Then the gardeners of Sahasrāmraṇa, their eyes opened wide from joy, came and announced to King Cakrāyudha, "Today you prosper with good fortune, Your Majesty, since now Śānti Svāmin's omniscience has arisen while he was occupying Sahasrāmraṇa." Delighted at hearing this, King Cakrāyudha at once gave them a gratuity and went to the Master. After circumambulating Śāntinātha and bowing to him, King Cakrāyudha sat down respectfully behind Śakra. After bowing again to the Master, Śakra and Cakrāyudha began a hymn of praise in a voice choking with joy:

Stuti (311-318)

"Lord of the World, today the world has entered a state of happiness through you, a sun of knowledge, causing a festival of happiness (bright weather). Your kalyāṇa-festivals, wishing-gems of happiness, become visible to such as us because of accumulated merit, Teacher of the World. The waves of water of the sight of you wash clean the minds smeared with the impurities of the passions, et cetera, of all creatures, Lord of the World. Because you acquired Tīrthakṛtkarma formerly when you were striving to destroy karma, so your indifference to your own interests is a kindness to others. This samavasaraṇa of

⁸⁶¹ 301. See I, n. 11. One of the 19 divine atīśayas, the caitya tree, is omitted.

yours is a refuge, like a great fortress, to men in the world terrified by terrible saṁsāra, Lord. You know the entire mind of all and are a benefactor to all. Nothing at all needs to be asked; nevertheless, I do ask you: May you not desert my mind, as you desert villages, mines, cities, et cetera, every moment, as you wander over the earth. O Blessed One, by your favor may time pass for me whose mind has become a bee for meditation on your lotus-feet."

After this hymn of praise, Śakra and Cakrāyudha became silent and Blessed Śrī Śāntinātha began a sermon.

Sermon on the senses (320-359)

'This saṁsāra, consisting of four conditions of existence, is surely always the cause of a series of many painful things, alas! The passions: anger, conceit, deceit, and greed, are its special supports, like four pillars of a great house. When the passions are destroyed, saṁsāra itself is destroyed. A tree is dried up when its roots are dried up. No one is able to conquer the passions without conquering the senses. The dross of gold is not destroyed without a blazing flame. A creature is led instantly into the forest of hell by unsubdued senses that have dragged him, like unbroken horses running wild on the wrong road. A creature who has been conquered by the senses is defeated by the passions. Who can not tear down a wall whose bricks have already been taken away by heroes? People's unsubdued senses are productive of destruction of the family, downfall, capture, and death. Who is not oppressed by the senses unrestrained by their own good? Even those who know the meaning of the śāstras behave like fools. What displays more clearly the contemptibility of the senses than the fact that Bharata hurled a weapon at his brother Bāhubalin?⁸⁶² The victory of Bāhubalin and the defeat of Bharata—all that was the consequence of the senses conquered and unconquered.

⁸⁶² 328. Here Bāhubalin. Generally Hemacandra uses the form Bāhubalis. For the fight, see I, pp. 308ff.

That they fought, weapon against weapon, even in the last birth—by that the power of the miserable senses is grasped.

Let men who are like animals be punished by their cruelly behaved senses; it is amazing that men who know the past, whose deluding karmas are suppressed, are punished (by their senses).³⁶³ Gods, demons, and men, completely conquered by their senses, wretched, commit disgusting acts, alas! They eat what should not be eaten, they drink what should not be drunk; they go where they should not go—people, subject to their senses. Devoid of conduct suitable for a family, beaten by the senses devoid of compassion, they commit the low acts of courtesans and slaves. Whatever the course of conduct is of men whose minds are blind from delusion toward others' property and others' wives, that is the consequence of wide-awake senses. Loss of a hand, foot, or sense-organ, and death are attained by persons because of subjection to the senses. What more is to be said? Persons who require respect from others, when they themselves have been conquered by the senses, are laughed at by the discriminating with their hands over their mouths. All creatures whatever in this world, from an Indra to a worm, are conquered by the senses, with the sole exception of the man free from passion.

The elephant, his trunk extended for the enjoyment of touching the female, immediately reaches a state of misery from being tied to an elephant-post. The miserable fish, wandering in deep water, swallowing the prey that enters its throat, surely falls into the fisherman's hand. The bee, longing for fragrance, lighting on the cheek of a rutting elephant, dies from a slap of the flap of the ear. The moth, confused by the sight of the flame resembling a piece of gold,³⁶⁴ falling in the fire from eagerness, receives death. The deer, wild to listen to a beautiful song, becomes the

³⁶³ 331. I.e., they permit themselves to be subject to the senses.

³⁶⁴ 342. Cf. Champion, *Racial Proverbs*, p. 130: "Much treasure, many moths."

target of the hunter, whose bow is drawn back to his ear. If one sense-object alone serves to cause death, how can five at the same time not serve to cause death? The noble person should conquer the senses by purity of mind without which men's bodily austerities with vows and lesser vows are useless.

Since the group of senses if unconquered is afflicted with pains, one should conquer the senses to obtain freedom from all pain. Refraining from action always is not a victory over the senses. Action of those free from love and hate, that is victory. It is not possible for the senses to avoid contact with a sense-object that has come near them, but the wise person would avoid love and hate for it. The senses of those always practising self-control are repressed or not repressed. They are not repressed in regard to beneficial objects. They are repressed in regard to unbeneficial objects. Subdued sense-organs lead to emancipation; but unsubdued ones lead to worldly existence. Therefore, knowing this distinction, one should do what is fitting.

Disregarding pleasure and lack of pleasures in the soft touch of cotton, et cetera, and the harsh touch of a stone, et cetera, one would be a victor over the sense of touch. Omitting completely like and dislike in the sweet taste of food, et cetera, or its opposite, one would be victorious over the sense of taste. If a pleasant odor, or the contrary, has reached the vicinity of the nose, the sense of smell must be conquered by one knowing the modifications of objects. If one has seen a beautiful form, or the opposite, one would conquer the sense of sight by abandoning delight and disgust. By overcoming pleasure and disgust in the sound pleasant to hear of the lute, et cetera, and unpleasant to hear of the donkey, camel, et cetera, one would be victorious over the sense of hearing. There is no sense-object here that is (inherently) beautiful or the opposite. That which is not enjoyed by the senses, does it not serve for comfort? Attractive

sense-objects become unattractive; unattractive ones become attractive. So why should one be excited or disgusted by the senses? If the sense-object itself should be fundamentally pleasing or hateful, then surely there would be no desirability nor undesirability of inclinations, in reality. A person, whose senses have been subdued by purity of mind and then whose passions have been destroyed, soon reaches emancipation which has imperishable delight.”

Initiation of Cakrāyudha (360-372)

After listening to this sermon that was like a rain of nectar for the ears, Cakrāyudha, with the desire for emancipation, announced to the Blessed One: “Master, I am terrified of this worldly existence, the sole abode of trouble. There is no pride in being a human being in it on the part of the discerning, even though powerful. Just as in the case of a burning house or a cracking boat, its owner would take some valuables and go elsewhere, so in existence terrible with birth, old age, death, et cetera, taking the soul alone, I have resorted to you as a refuge. Master, do not disregard me falling into the ocean of existence. Today give me initiation, a boat for its crossing.”

The Master said, “This is fitting for you discerning,” and Cakrāyudha settled the kingdom on his son who was of military age. Accompanied by thirty-five kings the Master’s son took mendicancy in the presence of the congregation under the Master. The Lord instructed the thirty-six gaṇabhṛts, Cakrāyudha, et cetera, about the ‘three steps,’ origination, perishing, and permanence. They composed the twelve aṅgas in accordance with the ‘three steps’ and the Master gave them permission for exposition and for the gaṇas.

Many men and women adopted mendicancy under the Master at that time and some laymanship accompanied by right belief. At the end of the first watch the Supreme Lord arose and rested on the dais, the ornament of the

middle wall. Seated on the Master's foot-stool while the congregation remained there, Cakrāyudha, the head of the gaṇadharas, delivered a sermon. He stopped preaching at the end of the second watch; and the gods, et cetera, went to their respective places after they had bowed to the Master.

Śāsanadevatās (373-376)

Originating in that congregation, the Yakṣa Garuḍa, black, whose vehicle was an elephant, boar-faced, whose two right hands held a citron and a lotus, whose two left hands held an ichneumon and a rosary, became Śrī Śānti Svāmin's messenger-deity. Originating in that congregation, Nīrvāṇi, fair-bodied, with a lotus-seat, her two right hands holding a book and a blue lotus, her two left ones a water-jar and lotus, also became the messenger-deity of the Lord of the World.

The Blessed One, with them always nearby, devoted to others, wandered over the earth to enlighten the souls capable of emancipation. One day he came to the city Hastināpura as he wandered, and the Blessed One, the depository of compassion, stopped in a samavasaraṇa. The lord of the city, Kurucandra, accompanied by people of the city and country, approached the Master, like the moon approaching the sun on the night of the new moon.³⁶⁵ While the fourfold congregation remained in their proper places, the Lord delivered a sermon causing disgust with worldly existence.

Story of Kurucandra (381-532)³⁶⁶

At the end of the sermon Kurucandra bowed to the Lord and said: "By what act in a former birth, Master, did I acquire this kingdom? By what act in a former birth, Master, are the five wonderful things, fruit, et

³⁶⁵ 379. When they meet.

³⁶⁶ This story occurs in the Kathākośa, pp. 70ff. and the Kathāsaritsāgara, Book XIII, Penzer, Vol. VIII.

cetera,³⁶⁷ offered to me daily as a present? Thinking 'I shall give these to my friends,' I do not enjoy them myself and I do not give them to any one else. Because of what act is that, Blessed One? "

The Lord explained: "This sovereignty and this gift of five things daily are yours because of a gift to a sādhu. The not-giving and the not-enjoying of these are because of the universality of merit. Wealth belongs to many. It is certainly not to be enjoyed by one. Then you have the thought 'I shall give to my friends.' For people's thoughts are in accordance with their former acts.

In this very Jambūdvīpa in this same zone Bhārata in the country Kosala in the city Śrīpura there were four merchants' sons of the same age, like full brothers, Sudhana, Dhanapati, Dhanada, Dhaneśvara. Once upon a time the four together set out for Ratnadvīpa to seek a fortune. Their provisions were carried by Droṇaka. They entered a large forest and had almost crossed it, when their provisions, though abundant, were almost consumed. Then they saw a muni standing in pratimā and they reflected a moment, 'We should give him something.' They said to Droṇaka, the bearer of their supplies, 'Good sir, give something to the sage, Droṇa.' With faith superior to theirs, he gave food to the muni; and then karma with great pleasure as its fruit was produced by that act.

They went to Ratnadvīpa, engaged in business, accumulated wealth, and returned to their native city. They always prospered from that very seed of merit. For grain stays alive from the rain of Svāti that has been once received. However, Dhaneśvara and Dhanapati were a little deceitful; and Droṇaka, of them all, had especially pure conduct. Droṇaka died first at the end of his life and became you, the son of the Lord of Hastināpura, from the power of the gift. Because a moon was seen entering your mother's mouth in a dream, your parents gave you

³⁶⁷ 382. Probably, fruit, garments, flowers, perfumes, and ornaments. Cf. Uv. II, p. 43, n. 120 and Kathākośa, p. 70.

the name Kurucandra. Sudhana and Dhanada both died and became merchants' sons, the former in Kāmpilya and the latter in Kṛttikāpura. Vasantadeva was the name of the first and Kāmapāla of the second. In course of time Dhanapati and Dhaneśvara died. Both of them became merchants' daughters, Madirā and Kesarā, one in Śaikhapura and the other in Jayantī. The four gradually grew up, passing childhood, and reached fresh youth.

One day Vasantadeva went from Kāmpilya to Jayantī on business and made money. Once on the festival of the moon of the eighth night he went by chance to the garden Ratinandana and saw there Kesarā. She looked at Vasantadeva with a friendly glance. Affection toward each other, which originated in a former birth, became apparent. Vasantadeva asked a merchant's son, Priyaṅkara, who lived in Jayantī, 'Who is she? And whose daughter is she?' He explained, 'She is a maiden, the daughter of Sheth Pañcanandin, sister of Jayantideva, named Kesarā.'

Vasantadeva began a friendship with Jayantideva, a reason for coming and going between the houses of both of them. One day Vasantadeva was invited by Jayantideva to his house. For the pregnancy-whim of the tree of friendship is of that kind. There Vasantadeva saw Kesarā, moonlight to the lotus of the eye, worshipping Kusumāyudha with flowers. Vasantadeva, accepting a wreath of flowers from the lotus-hand of Jayantideva, was looked at by her with affection. With the thought, 'That is a favourable omen,' there was great joy of both. Their pleasing behaviour toward each other had pleasing results for both. An actress, Priyaṅkarā, observed the inclination of the two.³⁶⁸ For another's heart is easily observed by those who understand the interpretation of sentiment by outward signs and by the expression of the face.

³⁶⁸ 413. Dhātrīputrā. In the Kathākośa Priyaṅkarā was Kesarā's nurse; and may have been here, also, but it is not so stated. The next sentence seems to refer to her calling as an 'actress.'

Kesarā's brother then made a pūjā to Vasantadeva like Vasanta (Spring) to Vasantasakha (friend of Spring, Kāmadeva). Priyaṅkarā said to her, 'Kesarā, your brother is honoring him. You do what is suitable.' Kesarā, experiencing shame, fear, and joy simultaneously, said, 'You alone know. Do what is fitting for him.' Priyaṅkarā took a cluster of flowers from the priyaṅgu tree in the courtyard, kakkola,³⁶⁹ et cetera, and said to Vasanta, 'My mistress gives you these flowers and fruits, suitable for a gift to a lover, gathered by her own fingers.' Delighted at the thought, 'I am beloved by her,' Vasantadeva took the flowers and fruit in his hand. He gave her a signet-ring and said, 'Say to her, "This was a good thing that you did. What is suitable for lovers must always be done."'

Priyaṅkarā went and told Kesarā his speech which was like a sprinkle for making the bulb of strong affection shoot up. Asleep in the last watch of the night, Kesarā saw herself in a dream being married to Vasantadeva. At that time Vasantadeva married her in a dream. The seeing of these dreams by both of them was better than a wedding. Kesarā related her dream to Priyaṅkarā at once, her hair standing up from joy, having confidence in it alone. The family-priest, who was nearby to see to his own business, said, 'It will happen just so.' 'Vasantadeva will be your husband according to the dream and the omen. Let the knot of the omen³⁷⁰ be tied,' Priyaṅkarā said to her. Priyaṅkarā went and told Vasantadeva the dream. Because of its agreement with his own dream he considered the matter settled. Priyaṅkarā said, 'The soul of my mistress is suitable for you. You should arrange everything pertaining to the wedding without hesitation.'

Vasantadeva said: 'That must be arranged entirely according to custom. Generally action that is wrought by man falls down some place.' Vasantadeva, knowing

³⁶⁹ 417. For an interesting article on kakkola and its associates, see Balfour, II, p. 473.

³⁷⁰ 426. See in Appendix II, śakunagranthi.

what should be done, after talking to her like fate embodied and rewarding her, dismissed her.

So some time passed, which seemed like a hundred years to them, drinking the nectar of talking to each other daily. One day while Vasantadeva was resting in his own house, he heard an auspicious drum in Pañcanandin's house. He received the news from his servants whom he sent, 'Kesarā has been given in marriage by Pañcanandin to Varadatta, the son of the Sheth Sudatta, living in Kanyakubja. The drum has been beaten for the festival.'

When he heard this, he swooned as if struck with a hammer. Then Priyañkarā consoled him quickly: 'Kesarā sends you a message: "Do not be disturbed. After hearing the plan of the elder members of the family, I intend to marry my sweetheart. Without knowing my wishes, the elders wish to do such a thing. They may wish to do it, but I shall not do such a thing. You alone shall be my husband or my death will surely be. This must be recognized, lord, nothing else. For the word of well-born women is not false."'

Vasanta, delighted, said, 'The sight of the dream was like this. And certainly the promise of well-born women is not in vain. I promise this: I shall marry Kesarā or I shall go by some means to the house of Yama.'

Thus assured and dismissed, she went to Kesarā and Kesarā rejoiced at her lover's speech when it was told to her. Some time passed unpleasantly for them, like the night for cakravākas, while they thought about some means of union with each other. While their purpose had not yet been accomplished but they were devising plans, the procession of the bridegroom's friends came for Kesarā's wedding the next day.

When Vasantadeva heard that, he left the city and went to a garden, hastening like the wind. Vasantadeva thought, 'She, married to another, will surely perish, like a gourd³⁷¹ at the sight of a finger. Troubled for a long

³⁷¹ 445. The kūsmāṇḍa is a symbol of extreme delicacy.

time by her parents who are ignorant of a suitable union, without hope of marrying me, yet unmarried, she will die. Therefore, by dying before she does I shall have my grief allayed. Who will hear of the death of his sweetheart like a blister on a burned man?'

After these reflections, after putting a noose around his neck, Vasanta tied himself like a quiver to the top of an aśoka. When the noose had just been tied, a man ran up from an arbor, saying, 'Do not do anything rash, sir! Do not!' Climbing the aśoka, he cut the knot of the noose and said, 'Why has a distressing thing of this kind taken place?' Vasanta said, 'Why are you disturbed by this appearance of me, afflicted by fate, resembling an *indravāraṇa*,³⁷² sir? Why did you, by cutting the noose, put an obstacle in my way when I wished to die, which would have ended grief at separation from my sweetheart?'

Then Vasanta told him, when he enquired, the story of his sweetheart. For grief generally subsides from being told. The man said: 'Even if this is the case, nevertheless it is not fitting for a discerning man to give up life. Stratagems, rather, to obtain the desired objectives are fitting. In this affair of yours, they exist. So do not die like an animal. Even in an affair in which there is no stratagem (available), it is not suitable to die. A dead man does not obtain it; he goes to the state of existence suitable to his karma. I live wandering about, because the desired object could not be attained because of the lack of a stratagem. For a living man sees fair things.

I am a resident of Kṛttikāpura, named Kāmapāla. I went away with a desire to see foreign countries,

³⁷² 451. The point to this comparison is explained in M.C., s.v. *indravāraṇa*, the bitter gourd, *Cucumis colocynthus*. 'As this gourd, though beautiful, in appearance, is of bitter taste, a handsome but worthless person, or a person meek-looking but ferocious or rancorous at heart, is called *indravāraṇa*.'

intoxicated by youth. In my wandering I came to a large city, Śaṅkhapura, and went to see a festival to the Yakṣa Śaṅkhapāla. There I saw a girl in a mango-arbor, whose appearance was entirely beautiful, like a girl in Smara's harem. I, in love, stood there a long time, as if bound by such snares and she looked at me lovingly. She, above reproach, gave me betel through a friend, which was the cause of love as well as redness of lips. As I was thinking, "As I have accepted the betel and wish to do something in return, what is suitable for me?" a very powerful rogue-elephant pulled up his tying-post, broke his leg-chains to pieces, and ran off. Abandoned by the elephant-keepers unable to remedy things at a distance, watched by the mahouts exceedingly bewildered as he ran, thrusting aside the helpless elephant-drivers carrying goads, the elephant reached the mango-arbor in a moment. All the attendants of the maiden fled. Generally when fear is present, one's self is more important than everything else. As the elephant charged, she was not able to run, but stood on the spot, trembling, like a doe before a lion. When the elephant had almost seized the girl with its trunk, I hit him at the base of the tail with a club. Leaving the girl, he turned like a serpent touched on the tail. I escaped the elephant, took the girl, and went elsewhere. I put her down in a place free from danger, but she, by whom deceit was barred, did not put me out of her heart. Her attendants came there again and, when they knew that Madirā had been saved, they praised me, like bards.

She was led back to this mango-arbor by her friends and by chance elephant-spray fell, carried by the wind. Again they all ran here and there, terrified. She went somewhere; and I do not know where. I wander about in the hope of seeing her. Without seeing her for a long time I came here, desolate. Even though I have no plan, I do not die, but live. Look at me. But there are, indeed, means of reaching Kesarā. I am talking to you as a

friend with equal grief. Do not die from ignorance. You say the wedding is *tomorrow*. *Today*, because it is the custom, Kesarā alone will worship Smara with Rati. Then, let us, entering Smara's temple secretly, remain quietly, like worshippers, friend. When she has entered it, I shall seize her clothing and go, disguised like her, to her house, deceiving her attendants. When I have gone, take her and go wherever you like. So your wish will be accomplished unbroken.'

Delighted by this speech, Vasanta said, 'In this plan there are acquisition and enjoyment for me, but I see trouble for you.' Just then an old Brāhman woman sneezed, like a tutelary deity, and Kāmapāla said: 'There will be no trouble for me. On the contrary, prosperity will come to me devoted to this business of yours. For destiny becomes favorable to the noble.' Just then an old Brāhman, delighted, said with reference to his own affairs, 'So it is. There is no doubt.' After tying the omen-knot³⁷⁸ and agreeing to his plan, Vasantadeva entered the city with his friend. After they had eaten, et cetera, they left the house in the evening, went to Smara's temple and stood behind Smara. As they stood there, they heard the auspicious sound of a drum with delight at the thought, 'Kesarā is coming now.' She came there, reciting again and again the charm called 'meeting with the lover,' a charm which is effective merely from recitation. She descended from the palanquin, like a goddess from an aerial car, and took a pūjā of gold from Priyaṅkarā's hand. Then she entered Smara's temple alone and shut the door with her own hands, because that is the custom.

After throwing flowers, leaves, and money on the floor for the sake of Manmatha, her hands folded submissively, she spoke with her heart subdued by love:

³⁷⁸ 485. See App. II. The words of the Brāhman were a favorable omen.

'You are in the heart of all. You dwell there always. Therefore you know their inclinations, blessed Makaradhvaja. Is this fitting for you, lord, knowing the inclination of everyone, that you unite me by force with an unloved husband? My mind does not delight in any one except Vasantadeva. Another husband is for my death, like a poison-maiden⁸⁷⁴ for that of a husband. May Vasantadeva be my husband in another birth. You have been worshipped for a long time. This is the last worship.'

After saying this, she hung herself to the arched doorway and, at the same time, Vasanta ran and unfastened the noose. The lotus-eyed girl said with astonishment, shame, and fear, 'Where did this man come from?' and was told by Vasantadeva: 'Dear, I am the very Vasantadeva, your husband for whom you were asking Manobhava in another life. I have entered here secretly, planning to seize you, at the plan of this disinterested noble friend, slender maiden. Give him your costume so that he can go to your house, wearing your clothes, like you, and deceive your attendants. When he has managed with your attendants, we shall go to a foreign place that suits us, dark-haired maiden.'

So instructed, she handed her own costume to Kāmapāla and Vasanta stood behind Kāmadeva. Kāmapāla worshipped Kāmadeva with flowers, et cetera, and put on Kesarā's clothes, his face covered with a veil. He opened the door and, leaning on Priyañkarā, got into the palanquin which was carried by bearers. Undetected by the servants, he went to Pañcanandin's house. Even Brahmā does not penetrate a well-planned trick. He was assisted from the conveyance by Priyañkarā, led to the bridal house, and seated on a gold and cane seat. Priyañkarā, a benefactor, went away, after instructing him, 'Kesarā, continue to recite the charm 'meeting with a lover'.' He, intelligent, appreciated the real meaning of that speech and recalled

⁸⁷⁴ 494. See above, n. 66.

again and again the charm called 'union of Kāma and Rati.'

Kesarā's maternal uncle's daughter, Madirā, a resident of Śaṅkhapura, came there, invited to the wedding-procession. Seating herself before him,³⁷⁵ sighing a little, she said, 'Kesarā, why are you troubled about the success of matters subject to fate? I, living in Śaṅkhapura, heard about your wished-for meeting with Vasantadeva, fair lady. I know from my own experience the pain of separation from a sweetheart. Therefore, I shall tell you to console you, friend. Just as an unfavorable fate does something undesired, so a favorable fate does something desired from force of circumstances. Moreover, friend, you are fortunate who had the sight of and conversation with your sweetheart, et cetera, many times. Hear my miserable story difficult to hear, friend. I went with attendants to the festival of Śaṅkhapāla. There beneath an aśoka I saw a young man, a thief of the wealth of the mind, like Manmatha before my eyes. I sent him betel by the hand of a friend. I was saved by him from a rogue-elephant like death. Again my attendants and I have been terrified by fear of the elephant. Again running away, I did not see him who had gone away somewhere. From that time I have scarcely lived, miserable, a receptacle of unhappiness all the time, like a monkey stung by a bee. Up to today I have seen him, charming, only in a dream. If he will be visible in person by the favor of fate! I have told my secret to diminish your pain. For one in pain is consoled, seeing someone else in pain. Enough of that pain, friend. For destiny itself being favorable, there will be a meeting with your sweetheart. Be of good courage, faint-hearted girl.'

Then Kāmapāla took off the veil and said: 'I am the one, your sweetheart, whom you saw earlier at the Yakṣa's

³⁷⁵ 510. Kāmapāla.

festival. From the kindness of fate just now a meeting of Vasantadeva and Kesarā has taken place, like ours. Enough of wasting time in talking. Put aside submission to fear. Show me a door to leave by, maiden with irreproachable understanding.'

After saying this, he went with Madirā herself through a back door shown by Madirā into the garden of the house. Then Kāmapāla with his sweetheart joined Vasantadeva and Kesarā who had come earlier to this city. Because of their former affection they make constantly the wonderful gift of five things, king. Know that these people are they. You are able to enjoy it (the gift) with them, your friends, king. For so long a time, you did not enjoy it, since you did not know they were your friends."

After hearing the Lord's words, the memory of former births, a brilliant torch of former affection, arose immediately in the king and in them. Then King Kurucandra bowed to the Blessed One and led them affectionately, like brothers, to his own house. The gods bowed to the Lord and went to their respective abodes. The Blessed One went elsewhere, favoring the earth.

Congregation (533-538)

Sixty-two thousand ascetics, observing perpetual chastity, sixty-one thousand and six hundred nuns, eight hundred noble persons who knew the fourteen pūrvas, and also three thousand having clairvoyant knowledge, four thousand having mind-reading knowledge, and forty-three hundred with omniscience, six thousand with the art of transformation, and twenty-four hundred disputants, two hundred and ninety thousand laymen, three hundred and ninety-three thousand laywomen constituted the retinue of the Lord wandering for twenty-five thousand years less one year from the time of omniscience.

His emancipation (539-543)

Knowing that it was time for his emancipation, the Lord went to Mt. Sammeta and began a fast with nine hundred munis. At the end of the month, on the thirteenth of the dark half of Jyeṣṭha, the moon being in Bharanī, the Master attained emancipation with the munis. The Lord's age was a lac of years, as he was prince, governor, cakrabhṛt, and in the vow for a quarter of a lac each. The emancipation of Śrī Śānti Śvāmin was three sāgaras, less a palya less a fourth, after the emancipation of Śrī Dharmānātha. The emancipation-festival of Jina Śānti was held there by the gods, the Indras, et cetera. In time Cakrāyudha, the gaṇadhara, acquired omniscience. After wandering over the earth to enlighten the souls capable of emancipation for a long time, he made final renunciation and at the end of his life attained emancipation together with many monks at the tirtha Koṭīśilā.

Glory to the life, courageous and illustrious, with firm tranquillity, of Śānti, who showed facility even in the business of conquering the six-part earth, who took the vow after abandoning sovereignty like straw, whose glory was spread by his being a cakrin and especially by his being a Tirthaṅkara.

APPENDIX I

ADDITIONAL NOTES

- P. 2 (4. I. 22). I have not come across any stereotyped number of Śrīs, but the Bhīs are seven: fear of the same genus—on the part of men of other men, etc. (īhaloka); fear of other genera—on the part of men of gods, animals, etc. (paraloka); fear of thieves, etc. (ādāna); fear of outside omens on the part of people in houses, etc., at night, etc., without regard for external causes, i.e. imaginary (akasmāt); fear in regard to livelihood (ājīva); fear of death (maraṇa); fear of censure by people for misconduct (aśloka). Pravac., 1320, com. p. 388a.
- P. 11 (4. I. 144). Either Hemacandra's usual accurate knowledge of natural history fails in regard to spiders or there is some species of Indian spider with habits of which I can find no trace. The comparison of people ensnared by karma with spiders and spider-webs is a favourite one with Hemacandra. He uses it in 2. I. 53; 4. I. 144; 5. I. 127; 6. 6. 222. In three of these lālā, 'saliva,' is the substance of which the web is made, though the thread really comes from the spider's abdomen. In 2. I. 153 he says "a man surrounds himself by self-made snares of karma, like a spider with webs made from its own saliva." The verb used is veṣṭayati. As the spider does sit in his own web, the comparison is not so far-fetched. But in 4. I. 144 people are "bewildered" by the threads (tantu) of affection which become snares, like spiders by spider-webs (lālā). The verb used is muh, which does not seem appropriate. Hemacandra does not say here, nor in 5. I. 127, specifically "their own webs"; but again in 6. 6. 222 the soul is bound closely by evil meditation, like a spider by its own threads (tantu).

The verb used is *badhyate*. Spiders are not in actual fact, so far as I can learn, caught in their own webs; though some kinds are caught in webs made by other kinds. Hemacandra is not alone in the use of this figure. The *Kathāsaritsāgara*, XII, 70. 9off. (Penzer, VI, pp. 30-32) has spiders caught in their own webs, which represent men caught in the snares of their own attachments.

- P. 17 (4. I. 232). I am not satisfied with any possible interpretation of this text as it stands: *mithaḥ saṅgharṣato grāmāgamāśleṣaparāḥ puraḥ*. But the only MS variant that I have seen, *grāmāṇeparā puraḥ*, with a lacuna at the end, is unintelligible. *Puraḥ* can not mean 'cities,' as has been suggested as a possibility, for only one city is concerned. The capital is crowded because of the birth-festival. There is no reason for any other city to be crowded. My own feeling is that *grāmāgama* should be corrected to *gamāgama*, which would involve two changes, with no MS authority, and I have not made the emendation. However, surely the 'arrival' should be *personal* and I have made the slight correction to °*āgatā*°.
- P. 24 (4. I. 331). Other groups of 4 gifts are mentioned below, p. 190 (4. 7. 330) and p. 237 (5. 2. 105).
- P. 35 (4. I. 503). Most of the Indian Sanskritists whom I have consulted interpret this differently. They think it should be read *ārādham* to mean 'conciliated.' Even if *rādham* is read with the edition, 'conciliated' would doubtless be a more usual meaning than 'injured.' But 'conciliated' is not only at variance with the facts, but would destroy all point to the comparison. *Aśvagrīva* had been angered by *Triprṣṭha* by the attack on *Caṇḍavega* and by the killing of the lion. Now the girl he wants has been given to *Triprṣṭha*. It says very specifically (495) that "already angered by the story of the lion, he became exceedingly angry" on hearing of the marriage. Also in 468 it says that

Jvalanajaṭin held the wedding in Prajāpati's city from fear of Aśvagrīva. The only point to the comparison with excessive heating of gold is the heaping of insult upon insult. If Aśvagrīva had been 'conciliated' before and this was a first offense, the figure of gold lost by overheating would be entirely pointless. Though 'injure' is not the usual meaning of rādh, it occurs; and Hemacandra makes a habit of using words in their rarer meanings.

P. 37 (4. I. 522). The word jāgara, which occurs also in a similar passage in 5. 5. 178, is cited only in the sense of 'watching, wakefulness,' which is impossible here. The editor of the text interprets it as 'siṅha.' This would suit very well in this instance, but I can find nothing to justify the interpretation and it would not suit at all in the later passage. The only suggestion that I can make is that jāgara goes back to the deśī jagadaṇa, 'fight, quarrel' (PH). Cf. H. jhagarā, Guj. jhagaḍo, meaning the same. It does not make a perfect comparison. There should be someone with whom they start a quarrel; but as jackals are considered low and cowardly, it would be presumptuous for them to start a quarrel at all. In the later passage jāgara is compared with an action and the meaning suggested suits very well.

P. 38 (4. I. 546). The 8 dhīguṇas are named in the Yoga-śāstra, com. p. 53a (Bhavnagar ed.).

śuśrūṣā śravaṇaṃ caiva grahaṇaṃ dhāraṇaṃ tathā ।
ūho 'poho 'rthavijñānaṃ tattvajñānaṃ ca dhī-
guṇāḥ ॥

The desire to hear; hearing; grasping the meaning of the śāstras; remembering; reasoning and doubts about meaning (ūha); resolution of doubts (apoha); ascertainment of definite meaning; and conclusion as to what is the real essence. An alternative explanation offered by the commentary for ūha and apoha is that

ūha is general knowledge and apoha specialized knowledge.

- P. 48 (4. 1. 692). The text of the edition, parigham̃ parighenātha, is surely corrupt. To correct parighenātha to parighanāthe is a very slight change, especially in MSS with the old style script. 'Lord of the club' is a perfectly correct epithet for a Vāsudeva and the substitution of parigha for the more usual gada, just because of the adjacent parigham, would be in complete accordance with Hemacandra's style. The correction would leave a metrical defect, but one that occurs constantly in the *Triṣaṣṭi*^o. Muni Jayantavijayaji prefers to emend to parigheno 'tha, which would require even less change and be correct meter; but nowhere in the *Triṣaṣṭi*^o does Hemacandra make such use of the suffix -ina. In that case, the word would have to refer to Hayakandhara and it is surely more appropriate for the Vāsudeva. I have found only one alternative MS reading. A reading from one Pātan MS was sent me: parigham̃ taṃ pratyamogham̃ mumoca, 'Hayakandhara hurled the unerring club.' This eliminates the objectionable parighenātha and perhaps should be adopted; but it occurs in only the one MS, so far as I know, and it does not appeal to me. Pratyamogha is usually applied to the *cakra*. It has the same metrical defect as my suggested emendation.
- P. 54 (4. 1. 783). I.e. the 12 aṅgas, of which one has been lost.
- P. 74 (4. 2. 147). Kirfel spells the name of the general of the Gandharva-army 'Tumburu' and that of the division of Gandharvas 'Tumbaru.' But the lexicons make no such distinction. They make the forms interchangeable.
- P. 77 (4. 2. 185). In Chips of Jade there is quoted a similar idea:

The Man who misses his Chance
 The Monkey who misses his Branch
 cannot be saved.

- P. 87 (4. 2. 336). Dr. S. K. Belvalkar gave me the explanation and reference for *ghṛtayonyādikaraṇaiḥ*. This permissible purification was instigated by the abduction of Hindu women by foreign invaders (Mlecchas). The women would be abandoned and, of course, would be outcastes from Hindu society, unless some special provision were made for their reinstatement. A legislator, named Devala, is said to have ordained that fasting and a douche of *ghī*, accompanied by mantras, should be accepted as sufficient *prāyaścitta*.
- P. 117 (4. 4. 94). The *tāpiccha* is the same as the *tamāla* (Abhi. 4. 2. 12). The *Prativāsudevas* (like the *Vāsudevas*) were black. Hence the *tāpicchakusuma* must be black. Balfour, in his *Cyclopaedia of India*, says of *Xanthochymus pictorius* (syn. *Garcinia xanthochymus*), with which the *tamāla* is unanimously identified, "This beautiful tree is remarkable for its black flowers." Bate's *Dictionary of the Hindee Language* also says, "noted for the dark hue of its blossoms." The difficulty is that *G. xanthochymus* does not have black blossoms, but yellowish white ones. *Tamāla* is used frequently as a symbol of darkness, not only by Hemacandra but also by others (Cf. Penzer, VI, 102; VII, 162; IX, 43), with nothing to indicate what part of it was in mind. MW, indeed, says of it, 'with dark bark and white blossoms.' The translators of the *Priyadarśikā* say, "Evidently Balfour has confused the color of the bark and that of the flowers." (p. ci). But the inconsistency can not be dismissed so easily. Bate possibly followed Balfour; but Hemacandra's black *tāpicchakusuma* remains to be explained. I can not reconcile the literary and botanical colors. To make confusion worse

confounded, the Śāligrāmanighaṇṭubhūṣaṇa says that the flowers of the tamāla are red (p. 683). Śyāma might be a dark hue and not exactly 'black,' but it is not, so far as I know, ever the same as lāl (H.). See also my note in JAOS. 65 (1945), 224.

- P. 120 (4. 4. 144). Perhaps the key was to be sent as a token of submission, or perhaps it means that the entire contents of the treasury were to be sent. The expression maryādikṛtya kuñcikām is an unusual one. I have not learned of any other occurrence.
- P. 141 (4. 5. 94). 'Stupefying' is apparently not the proper description of the odor of the saptaparna. 'Penetrating' would better describe it, though I could not find a single Indian among my acquaintance who had any first-hand knowledge of the smell of the saptaparna flower, though the tree is quite common. Another name for it is madagandha. See 4. 7. 139 (p. 177), where it is said that it smells like elephants' ichor. I finally got relayed information from a Malabari that the comparison was accurate.
- P. 152 (4. 5. 249). The story of Kūragadduka is briefly as follows: In one incarnation he practiced great austerities; but he was very proud of them and was very hot-tempered. Consequently, he was a serpent in his next birth. He knew his past birth and cultivated tolerance to a high degree. In his next birth he was a prince. In youth the sight of some Jain munis recalled his former births and he took initiation, determined to be tolerant. But he could do no penance, because of karma still remaining as the result of his pride in austerities in his previous birth. Even on special fast-days, he was unable to fast, but had to have a potful of rice. Hence he was called Kūragadduka.

In his group there were four great ascetics who performed fasts of one to four months. On one occasion a goddess came and paid homage to Kūra-

gaḍḍuka and not to the others. One of the munis asked her why she had bowed to no one except to the one who had never observed a fast. She replied that she was not concerned with outward show, but with the real nature: that Kūragadḍuka was a true muni, because he was tolerant. The extent of his tolerance was demonstrated by a later incident. On Samvatsari, when he should have fasted, of course, he brought a pot of rice, showed it to his guru and the other munis, and invited them to share it (as he should have done), whereupon his scornful associates spit on the rice. Kūragadḍuka felt no resentment, but ate the rice. Then his omniscience appeared. The four ascetics felt proper remorse and they also became omniscient. All five attained emancipation. *Ṛṣimaṇḍalaprakaraṇavṛtti*, 5. 78. I believe the story is also told in the *Bharateśvarabāhubalivṛtti*, 51, but I have not seen this.

- P. 155 (4. 5. 286). Fire does not harmonize with its co-ordinates in this compound. Dhāraṇa is not appropriate for agni. It probably refers to the 'penance of five fires.'
- P. 169 (4. 7. 31). The text as it stands: śāśavacchaśare vanyā kaṅkairākṛṣṭalocanam, is surely corrupt. The MSS that I have seen offer no help. However, a reading from one MS at Pātan was sent me: śāśavacca°, which is a possibility, though not satisfactory.
- P. 176 (4. 7. 123). This is just the opposite of the usual idea illustrated by the story of the blind men, who identified an elephant as various things, according to the part each had touched. Ward (*A View of the History*, etc., III, p. 5) tells the story. Jacob (*A Handful of Popular Maxims*, I, p. III) cites andhagajanyāya as referring to this. He had not found the maxim in literature.
- P. 179 (4. 7. 179). The 'fifth gait' here evidently refers to the inverted training of the horse. This is not in

accordance with Hemacandra's 5 gaits in Abhi.
4. 312-315.

- P. 216 (5. 1. 274). Vijayabhadra was her brother-in-law.
- P. 218 (5. 1. 298). This episode occurs in the Vasudeva-hiṇḍi and 500 vassals participate (p. 118). However, many of the names are the same as those of the sons in our text.
- P. 241 (5. 2. 146). Prekṣā means among other things—'looking on (at a performance)' MW. Hence prekṣāvāt might well mean 'spectator.' As he was watching a play, that would be very appropriate. Or it may have been used in its usual sense on account of the verbal similarity with the near prekṣya.
- P. 260 (5. 3. 10). Muni Jayantavijayaji tells me that a black tilaka, a black thread on the neck or waist, and a garland of black flowers are all means of warding off the evil-eye, according to popular superstition. Pandit L. B. Gandhi prefers to take ariṣṭa as a noun. He says that a necklace of soap-nuts (ariṣṭa) is used as an amulet. But the construction is not so good in that case.
- Crooke speaks of the use of black objects to avert the evil-eye, of that of garlands, and of that of black thread (in Europe). The Popular Religion and Folk Lore of Northern India, pp. 28f., 36, 45.
- P. 273 (5. 3. 206). This hostility is not mentioned in the biography of Amitatejas in the first chapter.
- P. 291 (5. 4. 255). This is the well-known story of King Śibi and the hawk and dove.
- P. 298 (5. 4. 358). All five MSS that I have used have the reading I have adopted. See Text Corrections. I do not know how many MSS supported the reading of the printed text. But there are several objections to it. The °tām° is impossible. It *could* be corrected to tāny, to be taken with sukhtāni, though widely separated. Also °triṅśadyāyur is certainly erroneous. It could be corrected to triṅśadāyur, but that still leaves

out the sāgara (or its equivalent) which should be here. Trayastriṅśābdhyāyur would be a possible emendation. (For the use of triṅśa, cf. 6. I. 27). If the text reading of 358 is kept, surely the alternative reading given by the editor for pada c in 257 should be accepted. As it is, only one brother fasts, but both die.

But with a correct alternative reading supported by five MSS, it is hardly necessary to devise emendations. There is one objection to the reading that I prefer. The brothers were not sahodara—born of the same mother. However, several Indian Sanskritists have assured me that sahodara may be loosely used for 'brothers' in general. The Śabdakalpadruma gives bhrātṛ as a definition of sahodara (s.v.). Muni-bhadra's version agrees with the printed text in facts; but the wording is entirely different (I4. 449).

- P. 305 (5. 5. 91). The first three incarnations are omitted in this résumé. They were comparatively insignificant ones.
- P. 315 (5. 5. 259). Hemacandra still keeps the number of cooks at 363, though he does not here make the comparison with the days of the year, as in the earlier parallel passages. (See I, 263, n. 321 ; II, 160, n. 317, 348.) All my MSS again have the number 363. In Vol. I of the new edition of the *Triṣaṣṭi*^o (Bhavnagar, 1936), an alternative MS reading is given for I. 4. 720, though not adopted by the editors. For śataistribhis-triṣaṣṭyagrairivāsarairiva vatsarah two MSS read ^oagraistridinonārkavarṣavat. This would reconcile Hemacandra's 363 cooks with the normal year of 360 days.

APPENDIX II

NEW AND RARE WORDS

In making this list, the determining factor was whether the word is in Monier-Williams Sanskrit-English Dictionary, ed. 1899. The references to L. and grammarians are from that dictionary. However, if the word has been found in some other lexicon, the fact has been noted. Many words, or kindred ones, not found in earlier lexicons, are quoted in Schmidt's Nachträge (abb. PS) to the Petersburg Wörterbuch. The references to the text of the *Triṣaṣṭi*° are illustrative, not exhaustive. The list is intended to include new words, words cited only from lexicographers and grammarians, additional meanings of words cited, and variants in form. Possibly some variants are only MS errors. That question always arises to plague lexicographers.

agragū, m. 4. 4. 204, guide, leader.

ajihma, adj. 4. 2. 194, undimmed.

atitvara, adj. 4. 1. 526, overtaking, passing.

adyaśvina, adj. 4. 7. 377, likely to happen today or tomorrow. Only Pāṇ. Cf. PS.

adribhid, m. 4. 2. 136, Indra, L. Cf. PS. In Tri° = Śakra.

adhikādhika, adj. 4. 3. 6, ever increasing. Cf. PS.

adhibhū, m. 4. 3. 171, master, superior, L. Cf. PS.

anabhijña, adj. 4. 1. 360, unacquainted with. Only scholiast.

anavadhāyaka, adj. 4. 1. 873, not paying attention.

anumāna, m. or n. 4. 7. 72, inequality, discrepancy.

anuvara, m. 4. 1. 485, best man. Cf. Guj. aṇavara.

antakāya, nom. 4. 1. 356, to act like Yama.

antarvedi, f. 5. 3. 208, apparently the low wall that divides the arena for elephant-fights as held in some parts of India.

anduka, m. 5. 5. 464, chain for an elephant's feet, L. Cf. PS.

apaṭī, f. 4. 7. 99, screen or wall of cloth, L.

apācya, adj. 4. 1. 48, southern, L.

apānaghaṇṭa, adj. 5. 2. 126, wearing buttock-bells. See n. 301.

apratarkya, adj. 4. 7. 160, unexpected. Cf. pw.

apraṭiṣṭhāna, m. or n. 4. 1. 887, n. of a hell. See K. p. 319.

abhinetṛ, m. 5. 2. 145, actor. Cf. Wilson.

abhineya, m. 5. 2. 145, character, rôle. Cf. abhinetavya, 'to be represented dramatically.'

abhilūna, part. 4. 2. 168, cut off.

abhyaṭ, 4. 2. 254, to approach, to go to meet.

abhyuttheya, n. 5. 4. 57, the rising from a seat for respectful greeting.

amalla, adj. 4. 7. 125, weak.

arere, ind. 5. 5. 174, interjection of calling to inferiors or calling angrily, L.

ardhacakra dhara, m. 5. 2. 236 = Vāsudeva.

alam, ind. 4. 5. 164, surely, verily, fully, entirely, Apte.

avakokila, adj. 4. 4. 62, called down to by the cuckoo. Only scholiast.

avanika, n. 5. 5. 9, floor.

avara, adj. 4. 4. 290, apparently 'second.'

avasarpa, m. 4. 1. 700, spy, L. PS.

asammā, f. 4. 7. 110, inequality.

asuhr̥din, adj. 4. 2. 164, unfriendly.

astuṅkāra, adj. 5. 3. 49, saying 'so be it.' Only scholiast.

astrāgārika, m. 5. 3. 80, superintendent of an arsenal.

astrin, adj. 4. 1. 388, armed. Cf. PS.

aspraṣṭum, 5. 5. 348, to avoid contact.

āghrāta, adj. 5. 4. 91 = ākrānta, overcome, agitated, L.

ācāmāmlavardhamāna, n. 4. 7. 341; 5. 4. 245, a kind of tapas. See n. 252.

āccheda, m. 4. 1. 678, cutting off, L.

ācchoṭ, 4. 1. 609, to beat.

ācchoṭana, n. 4. 7. 205, blow. Cf. PS.

āṭi, f. 5. 5. 176, an aquatic bird = MW's āti. Abhi. 4. 404.

ādhyambhaviṣṇu, adj. 4. 1. 20, becoming rich. Only Pāṇ.

ānāya, m. 4. 5. 293, fishermen's net. Only Pāṇ.

ābdika, adj. 4. 1. 94, lasting for a year.

ābhoginī, f. 5. 3. 102, name of a vidyā, a magic art personified.

āyukta, adj. 5. 1. 252 = prayukta, ordered.

ārya, m. 5. 2. 196 et passim, used for 'elder brother.'

āvartaka, pl. 4. 2. 73, n. of people in west India.

āśātanā, f. 5. 2. 245, 5. 107, scorn, disrespect. See āsāyaṇa, PH. Cf. PS.

āsa, n. 5. 5. 282, bow, L. PS.

āsevanāśikṣā, f. 5. 2. 303, performances of rites and practices of religion. See n. 310.

āsphal, 4. 2. 171, to twang the bow-string. Cf. PS āsphāla, Zurückprallen.

āhārya, adj. 4. 7. 36, what may be removed, adventitious, accessory, incidental, L.

indravārūṇa, n. 5. 5. 451, Cucumis colocynthis, bitter gourd. Also pw. See n. 372.

iṣṭadevī, f. 5. 5. 482, tutelary deity, L.

uccapeṭa, adj. 4. 1. 393, making a jump.

uccayana, n. 4. 7. 293, gathering. PS.

ujjīvana, n. 4. 1. 185, revivifying.

utpucchaya, nom. 4. 1. 394, to raise the tail. Only scholiast.

udañcin, adj. 4. 1. 222, reaching, lifted up to. Cf. PS = ūrdhvacārin.

udarka, m. 5. 1. 231, benefit.

udbhāṭa, m. 4. 4. 100, a fan for winnowing corn, L.

udbhāma, adj. 5. 1. 78, angry.

udvṛtta, m. or n. 4. 1. 283, leap, jump.

unmārṣṭi, f. 4. 3. 198, cleaning, polishing.

unmud, adj. 5. 5. 24, rejoicing.

upaḍhaukiti, f. 5. 1. 447, a respectful present. Cf. upa-
ḍhaukana, L.

upekṣitṛ, m. 4. 1. 667, one who disregards.

upendra, m. 4. 2. 1 = Vāsudeva.

ullālana, n. 4. 2. 113, flourishing, waving.

ūrdhvaśoṣam, ind. 4. 7. 208, quoted from Pāṇ., 'so as to
dry above.' Here rather 'dried to the top, completely
dried up,' i.e. 'exhausted.'

ūṣmajala, m. 5. 2. 136, tears.

ūṣmala, adj. 4. 1. 576, hot. PS.

ekāṅga, adj. 4. 3. 79; 5. 5. 199, alone, solitary.

ekāvali, f. 5. 2. 331, a kind of penance. See II, n. 51.

eṣaṇīya, adj. 5. 1. 447, free from faults, acceptable to
monks.

kadvada, adj. 4. 4. 149, contemptible, base, L.

kanakāvali, f. 5. 2. 331, a kind of penance. See II, n. 51.

kalakaṇṭhī, f. 4. 2. 147, female Indian cuckoo.

kalāvat, m. 4. 1. 290, artist. MW only 'moon.' Cf. PS.

kalyāṇakatapas, n. 5. 4. 239, a kind of penance. See n.
339.

kalloṇīpati, m. 5. 2. 25, ocean.

kaṣ, 5. 3. 66, to gnash.

kāminījana, m. 5. 2. 36, women in general.

kiṁhetu, adj. 5. 4. 287, having what reason.

kilā, f. 5. 5. 41, flame, L. PS.

kukūla, m. or n. 4. 7. 129, conflagration or fire made of
chaff, L. PS.

kuṭa, m. 4. 4. 100, hammer, mallet for breaking small
stones, ax, L.

kuṭṭīma, m. n. 4. 7. 180, 243, 'house of one or several stories.'
PH. Seems to be rather 'roof of house.'

kurkuṭāhi, m. 5. 1. 252, 263, a kind of serpent, L. Con-
sidered by the Śvetāmbaras to have the head of a cock
and the tail of a serpent. See n. 252.

kūpāra, m. 5. 4. 347, ocean, L.

kūragadduka, m. 4. 5. 249, name of a Jain sādhu. See p. 342.

koṭi, f. 4. 5. 164, category. Apte.

kopaveśman, n. 4. 1. 120 = kopaukas, a room set apart for an offended queen. See n. 20.

kaupīnin, adj. 5. 2. 58, wearing a loin-cloth.

kaulācārya, m. 4. 2. 346, 3. 39 = kaula, a left-hand Śākta.

kraśaya, nom. 4. 1. 12, wear down, reduce.

kṣaṇikā, f. 5. 1. 477, lightning, L.

khaṇḍika, m. 5. 1. 36, pupil. Only Pāṇ. PS.

gajadanta, m. 5. 4. 54, mts. with the shape of elephant's tusk. See K., p. 233. Here seems to be used for the name of the mts.

gajāyukta, m. 4. 7. 191, elephant-driver.

gandhasindhura, m. 5. 1. 327 = gandhagaja, rutting elephant.

gama, m. 4. 3. 76, a move in a game played with dice and men. See JAOS 66, 260.

garala, m. or n. 4. 4. 182, venom of a snake, L.

galantī, f. 5. 1. 404, water-jar (with hole in the bottom), L.

galita, adj. 5. 5. 139, permeated with.

girā, f. 4. 5. 163, speech, L.

giriparvata, m. 5. 2. 366, name of mountain.

guñjārava, m. or n. 4. 7. 121, roar (of lion). Cf. H. guñjaraṇā, to roar, growl.

gehin, m. 5. 5. 220 (gehiratna), steward.

gauravin, adj. 4. 1. 275, venerable.

grahaṇaśikṣā, f. 5. 2. 303, study of the sūtras. See n. 310.

grāṅkāra, m. 5. 4. 40, grunting of camels.

gharṣa, m. or n. 4. 1. 697, mark or track of a serpent. Cf. ghasā (deśī), bhūmirekhā; ghasaṇī, sarparekhā, PH.

ghṛtayoni, f. 4. 2. 336, drenching of the yoni with ghī.

cakritā, f. 5. 5. 276, rank of cakrin.

cakṣurdoṣa, m. 5. 3. 10 = dṛṣṭidoṣa, evil-eye.

- cakṣurviṣa, adj. 4. 3. 148 = dṛgviṣa, having poison in the eyes, L. Cf. PS.
- caṭaccaṭiti, ind. 4. 1. 396, with a creaking noise. PS has caṭaccaṭati.
- capalā, f. 4. 2. 8, disloyal wife, whore, L.
- cara, m. 4. 3. 76, a move in a game played with dice and men. See JAOS 66, 260.
- cāndrāyaṇa, m. 5. 3. 135, a kind of penance, Pañcā, 18ff. See n. 322.
- cīnakakūra, n. 4. 7. 383, a dish of millet and rice.
- chatrāya, nom. 4. 1. 769, to be an umbrella.
- chuṭ, caus. choṭaya, 4. 7. 181, to cut, split. Only Dhātup. PS.
- jagadarhya, adj. 5. 4. 238, worthy of universal worship.
- jalla, m. 4. 7. 387, dirt of body. See I, n. III and Pk. lexicons, s.v.
- jāgara, m. 4. 1. 522; 5. 5. 178, quarrel, strife (?). Cf. Pk. jagadaṇa; H. jhagarā; Guj. jhagaḍo, quarrel, strife. See p. 339.
- jāḍya, n. 5. 5. 323, dross.
- jālika, m. 5. 1. 127, spider, L.
- jiṣṇu, m. 4. 1. 25, Indra, L. PS.
- jihvāla, adj. 4. 5. 178 = jihvala, voracious.
- jīvā, f. 4. 7. 278, bowstring, L.
- jīvātu, m. n. 4. 1. 185; 5. 1. 76, a revivifier. Quoted only f. in this sense. Cf. Abhi. 6. 3.
- jṛmbhabhid, m. 4. 4. 54, Indra.
- ḍiṇḍira, m. 5. 5. 216, sea-foam, L.
- tadbala, m. 4. 2. 178, missile with the shape of a mouse's tail, L. Abhi. 3. 444 and com.
- taraṅgita, adj. 4. 7. 357, 359, overflowing, abundant, covered with.
- tāraka, m. 4. 4. 287, swimmer.
- tāravāc, adj. 5. 3. 80, loud-voiced.

- tārksyaketu, m. 4. 4. III, Vāsudeva.
 tālapuṭa, n. 5. 1. 88, a kind of poison killing immediately.
 PH, tālauḍa.
 tīri, f. 5. 4. 43, a kind of arrow, L.; tribhāgaśarajā tīri
 śeṣāṅge lohasambhavā. Abhi. 3. 444 and com.
 tumba, n. 4. 1. 727, the hub of a wheel, PH. Used through-
 out of the hub of the Vāsudeva's cakra.
 tumburu, m. 4. 7. 320, n. of the general of Śakra's army of
 Gandharvas.
 tṛpti, f. 4. 1. 76, satiety.
 trivaṇa, (pl.) 4. 2. 73, name of a people in west India. Km.
 has travaṇa.
 troṭi, f. 4. 1. 693, beak, L. PS.
 daṅṣṭrikā, f. 4. 1. 517, beard, whiskers, L.
 daṅṣṭrin, m. 4. 7. 280, boar, L.
 davāgniya, nom. 4. 5. 95, to resemble a forest-fire.
 dīpāya, nom. 4. 1. 1, to act like a lamp.
 dīrghikā, f. 4. 1. 369; 5. 1. 3, moat.
 durvyavasya, nom. 4. 5. 112, to intend something wicked or
 improper.
 devabhūya, n. 5. 1. 133, godhead, divinity, L.
 doṣmat, adj. 4. 6. 13, powerful. Quoted only, 'having
 arms.'
 dravyanidhāyam, ind. 5. 5. 63, deposit like money. Cf.
 gṛtanidhāyam.
 dvatriṅśakalyāṇaka, n. 5. 4. 239, a kind of fast, consisting
 of 2 three-day fasts and 30 one-day fasts.
 dharmacakravālatapas, n. 5. 2. 265, a kind of fast. See
 n. 307.
 dharmāśakaṭi, f. 5. 1. 409, charity-fire. Cf. Guj. śagaḍi,
 stove, hearth.
 dhātrīputrī, f. 5. 5. 413, actress, L.
 nakhampaca, adj. 4. 7. 129, nail-cooking. Only scholiast.
 nayanotsava, m. 5. 2. 29, any lovely sight or object, L.

- nāmakāṇḍa, 4. 2. 23, dictionary.
- nārada, 4. 7. 320, general of Īśāna's Gandharva-army.
- nigoda, m. 4. 4. 241, a plant-body with many souls; the sādharma division of plant-lives. See I, n. 29.
- nirbhāma, adj. 5. 1. 49, free from anger or passion.
- niśāśeṣa m. 4. 3. 94 et passim = rātriśeṣa, the remainder or last part of night.
- niśuśumbhiṣu, adj. 4. 5. 184, wishing to destroy.
- nīlikārāga, adj. 4. 7. 6. = nīlirāga, having color of indigo, constant in affection, L.
- nīvṛt, f. 5. 5. 258, realm, L.
- pacelima, m. 5. 5. 283, Phaseolus mungo or a similar species of bean, L.
- paṭala, n. 4. 2. 342, a (sectarian or ornamental) mark on the forehead or other parts of the body with sandal-wood, L.
- paṭavāsa, m. 5. 5. 6, petticoat, L.
- padātītā, f. 4. 7. 284, the rank of a footman.
- padmin, adj. 4. 5. 200, possessing lotuses, L.
- parighāta, m. 4. 3. 103, club, iron bludgeon, L.
- paripṛ, caus. 4. 2. 252, to blow.
- parihāra, m. 5. 3. 151, desertion.
- pareta, m. 5. 5. 182, ghost, L.
- pavidhara, m. 4. 1. 717, Indra.
- pādaghargharī, f. 4. 1. 236, an anklet of bells.
- pāniyaśālā, f. 5. 1. 412, a place where water is distributed.
- pārāpatapaṇin, m. 4. 4. 161, Yama (?) or hawk (?). See n. 169.
- pāś, nom. 4. 1. 144, to act as bonds.
- pitṛjana, m. 5. 7. 301, parents.
- pīṭadhātu, m. 5. 1. 246, gold.
- pīyūṣadīdhiti, m. 5. 3. 16, moon.
- pīyūṣaraśmi, m. 4. 7. 128, moon.
- puṣnāga, m. 4. 5. 56, Calophyllum inophyllum, L. (probably).
- puta, m. 4. 2. 343, (du.) buttocks, L.

- puṣpottara, n. 4. 4. 11, name of a palace in Prāṇatakalpa.
 pūtara, m. 5. 1. 412, a very small water-creature, PH.
 pūtkṛ, 5. 1. 252, to cry, to scream. PS, pūtkṛta.
 pota, m. 4. 4. 239, a foetus which has no enveloping membrane, L.
 pauṣadhin, adj. 5. 1. 543, observing pauṣadha, living like a monk.
 prakrānta, adj. 4. 1. 285, commenced, begun, L.
 praṅṅa, adj. 5. 1. 314, ready. Cf. praṅṅikṛ in I.
 prajñāpti (kā), f. 4. 7. 265, name of a vidyā, magic art, personified.
 pratilabh, caus. 5. 2. 275, to bestow alms.
 pratilābha, m. 5. 2. 273, giving of alms.
 pratiśabdita, adj. 4. 7. 114, echoing, reverberating.
 pratīkṣ, caus. 4. 1. 365, to persuade (?).
 pratyārya, adj. 4. 3. 128, worthy of honor.
 prapañca, m. 4. 5. 163, deceit, trick, L. PS.
 prapāl, 5. 1. 166, to govern.
 prahāṇa, n. 4. 3. 137, destruction, loss. PE. Here = pralaya, destruction of world.
 prāj, 4. 1. 527, to drive forward.
 prāṇitavya, n. 5. 1. 260, life.
 prābhṛta, m. 4. 7. 88, present, gift. Masc. very rare.
 prāsphalatā, f. 4. 3. 157, clashing.
 prītiyoga, m. 5. 4. 63, affection. PS, °saṁyoga.
 prekṣāvāt, m. 5. 2. 146, perhaps 'spectator,' from prekṣā, looking on (at a performance). MW.
- phelā, f. 5. 1. 205, remnants of food, refuse, L.
- bandikāra, m. 4. 5. 290, robber, thief, L.
 bālatapas, n. 5. 1. 403, fool's penance, i.e. foolish kinds that have no fruit. See n. 285.
 bālya, n. 4. 3. 121 = bāliṣya, thoughtlessness, folly.
 bālyavat, m. 5. 1. 482, child.
 bījākṣara, n. 4. 1. 580, first syllable of mantra or spell, L.
 bṛhadbhānu, m. 4. 5. 21, fire, L. PS.

brāhmaṇavāha, m. 4. 2. 74, (pl.) name of a people in west India. In Km.

bhadra, n. 5. 2. 331, a kind of fast. See n. 312.

bhavakāntāra, m. or n. 5. 4. 303, wilderness of worldly existence, L.

bhaṣaṇa, n. 4. 5. 244, reviling, abuse, PH.

bhasmāṅga, adj. 5. 2. 126, smeared with ashes. Cf. PS.

bhāryiya, nom. 5. 1. 96, to wish (someone) for a wife.

bhuvana, n. 4. 7. 82 et passim, v.l. for bhavana, L.

bhūtagrha, n. 4. 1. 212, haunted house.

bhūteṣṭā, f. 4. 2. 33, name of the 14th day of half-month, L.

bhogāvati, f. 4. 7. 1, city of the Nāgas, L.

maṇḍala, m. 4. 5. 243, dog, L. PS.

maṇḍalitva, n. 4. 7. 402 et passim, the territory of a Vāsu-deva and Cakravartin before they attain those ranks.

madana, m. 4. 1. 779, wax. Both MW and PS interpret as 'wax' with (?).

mantu, m. 4. 2. 229, pretext.

mandiraśiras, n. 5. 4. 133, house-top.

manoramā, f. 5. 1. 260, a beautiful woman, L.

marālī, f. 4. 3. 22, a female marāla, L. PS. Marāla = haṅsa, Abhi. 4. 391, com.

markaṭa, m. 4. 1. 144, spider, L. PS.

markaṭī, f. 5. 5. 519, female monkey, L.

marmāvid, adj. 4. 7. 27, knowing weak or vulnerable spots. MW, only marmavid. Cf. PS, marmāvidh.

mallavarta, pl. 4. 2. 69, n. of people in east India. In Km.

maśakyāsāra, m. 5. 3. 162, name of a city. Cf. Muni-bhadra's Śāntināthacaritra, II. 70.

mahābala, m. 4. 2. 174, wind, L.

mahābhujā, m. 5. 1. 422 = king.

mahīparivṛḍha, m. 4. 5. 4, king.

mātrgrha, n. 4. 1. 485, the shrine where a wedding takes place. See I, p. 141.

mārganā, f. 4. 4. 247. 'Those states by, or conditions in, which the jīvas are found are known as Mārganās.'

Dravyasaṃgraha, p. 39.

mārganābha, m. or n. 5. 3. 63, musk.

mīnalakṣman, m. 5. 4. 324, Kāmadeva.

muktāvali, f. 5. 2. 331, a kind of fast. See n. 312.

mukhāgni, m. 4. 7. 133, forest conflagration, L.

ruṭ, 4. 1. 609, to crush, to grind. Quoted only Dhātup.

mudgara, pl. 4. 2. 69, n. of people in east India. In Km.

mudgala, m. 4. 5. 320, a kind of Vyantara, PH. From moggaḍa (deśī).

mudrā, f. 4. 7. 162, a position of body for meditation.

mūla, pl. 4. 2. 68, n. of people in east India.

meṅṭha, m. 5. 3. 68, elephant-keeper, L.

meṅḍhaka, m. 5. 4. 103, ram, L.

mainika, m. 5. 5. 340, fisherman. Only scholiast.

mocaka, 4. 4. 165, the 'bucket' of leather attached to stirrup in which lance is carried. So also in 1. 5. 525.

yācita, n. 5. 1. 180, alms obtained by begging, L.

yāpyayāna, n. 5. 5. 489, palanquin, L.

yuktipuṣpa, n. 5. 4. 127, flower-arrangement, bouquet.

yuddhasabhya, m. 4. 1. 595, judge in a fight.

yogapaṭa, m. 4. 7. 406, traditional secret knowledge handed down orally by a guru to a disciple as his successor.

rājarāja, m. 4. 2. 4, moon, L.

rājīla, m. 5. 5. 226 = dundubha, Abhi. 4. 371, an unvenomous water-snake.

rādhācakra, n. 4. 1. 687, wheel to which a doll is attached as a target. See I, n. 360, Cf. PS.

rūpasthadhyāna, n. 4. 7. 162, meditation on the form of the Tīrthaṅkaras. See I, n. 409.

lalāntikā, f. long pendulous wreath, L.

lalāma, adj. 4. 1. 461, eminent, best of its kind, L.

lālā, f. 4. 1. 144, spider-web. See II, n. 14.

- vadhasthāna, n. 4. I. 320, place of execution, L.
- varālaka, m. 4. I. 609, an animal that is a combination of a lion and elephant.
- vardhāpana, n. 5. 5. 434, festival, L.
- valmīka, nom. 4. I. 243, to be like an ant-hill.
- vasantasakha, m. 5. 3. 47, Kāmadeva.
- vācaṃyama, m. 5. 2. 268, a sage who practises silence, L.
- vātakin, adj. 4. 5. 134, suffering from wind-disease, gouty.
Only Pāṇ.
- vānāyuja, m. 4. 2. 75, (pl.) name of a people. Km. 'a country in the north generally identified with Arabia.'
- vārttikavādin, m. 4. 4. 173, 273, snake-charmer.
- vālahasta, m. 5. 5. 30, tail, L.
- vāhakelī, f. 5. 2. 38, horsemanship, PS.
- vāhīka, m. 5. 5. 504, palanquin-bearer (?). Cf. MC, s.v.
- vikūṇana, n. 5. 2. 138, contraction, L.
- vikṛ, 4. 7. 244 et passim, to make by magic or supernatural power.
- vinad, 4. I. 324, to revile, abuse.
- vipañcita, part, 4. I. 223; 5. 2. 26, diffused.
- vibhāvasu, m. 5. 5. 41, fire, L.
- viśvā, f. 5. 5. 10, earth, L.
- visaṃsthula, adj. 4. 7. 31, disordered, dishevelled.
- vītarāga, m. 4. 5. 228, a sage with subdued passions, L.
- vediyodhin, adj. 4. 2. 166, fighting in an arena with a wall, (of elephants).
- vaividhya, n. 4. I. 869, diversity.
- vaiśālya, n. 4. 2. 144, largeness, width.
- vyavahārya (kāla), 4. 4. 241, time from a practical point of view.
- śakunagranthi, m. 5. 5. 426, 485. MC, śakunagāṇṭha: a knot tied on observing something considered as a prognostic of a future event or as an indication of some passing occurrence in a distant region; to preserve in the mind a lively expectation of it.
- śakuni, m. 4. 4. 87, a kite, L.

- śaṅkulā, f. 4. 2. 59, a small peg (?).
 śamilāyuga, n. 4. 2. 308, yoke-pin and yoke. See II,
 yugaśamilā.
 śaśimālā, f. 4. 7. 318, probably = candrahāra, a kind of
 necklace composed of half-moons of gold.
 śānti, m. 5. 2. 301, name of a Jina in Videha in a past cycle.
 śārapaṭṭa, m. 4. 1. 16, dice-board.
 śāla, m. 4. 1. 522, brother-in-law. Pk. sāla.
 śṛṅga, n. 4. 5. 338, mark, token, sign, L.
 śauktikeya, n. 5. 3. 5, pearl.
 śyāmaya, nom. 4. 1. 710, to make dark.
 śvetaraśmi, m. 4. 1. 176, moon.

- sajja, adj. 5. 4. 286, restored, cured.
 sabhyībhū, 4. 1. 638, 670, to be a judge.
 samuttāla, adj. 5. 1. 285, excited.
 samudravasanā, f. 4. 6. 22, earth, L.
 sarvatobhadra, n. 5. 2. 331, a kind of fast. See n. 312.
 sarvābhisārin, adj. 5. 2. 196, with a complete army.
 sarvīya, adj. 5. 3. 32, omniscient.
 salilāvati, f. 5. 1. 105, name of a province in West Videha.
 sahodara, m. 5. 4. 358 (MS reading), = brother, in general.
 See p. 345.
 sādharmastrī, f. 4. 2. 155, courtesan.
 sāmaja, m. 5. 5. 469, elephant, L.
 siddhacaitya, n. 5. 2. 412, a temple of an eternal Arhat.
 See n. 314.
 siddhipada, m. or n. 4. 1. 908, place of emancipation,
 Siddhiśilā.
 siddhipada, m. or n. 5. 3. 185, name of a mountain.
 siddhiparvata, m. 5. 3. 202 = above.
 sīman, m. 5. 1. 360, 371, 463, name of a mountain (sīmādri).
 sīmāntaratna, n. 4. 1. 36, crest-jewel.
 suparvan, m. 5. 2. 366 = parvan, L., holiday.
 suparvaparvata, m. 5. 2. 256, Meru.
 suhṛdin, adj. 4. 2. 164, friendly.

sūtra, m. 5. 4. 221, name of province in W. Videha in Dhātakikhaṇḍa.

sūtrakāṇṭhaka, m. 4. 2. 321, Brāhman, L.

saudāmanī, f. 4. 7. 337, name of a play.

sauvida, m. 4. 7. 223, guard or attendant on women's apartments, L.

sauhr̥din, adj. 5. 4. 18, friendly.

skandha, m. 5. 5. 153, shore, L.

sphar, caus. 4. 1. 528, bang, sound. Cf. sphāra, shock, slap, bang (MW).

sphura, m. 4. 1. 528, shield, L.

sphuraka, m. 4. 1. 649, shield. Abhi. 3. 447 and com.

svayamprabha, m. 5. 2. 318, 327, a Jina in Videha in a former period.

svaṇadhātu, m. 5. 2. 406, gold ore.

svaṇaśaila, m. 4. 7. 351, Meru (?).

hakka, m. 5. 4. 37, calling to an elephant, L.

haridrārāga, adj. 4. 7. 36, unsteady in affection, fickle, capricious (like color of turmeric, which does not last), L.

hikkā, f. 4. 7. 114, apparently 'bear's growl.'

hṛṇīya, nom. 4. 1. 716, to be ashamed. Cf. hr̥ṇīya, PS.

hṛikara, adj. 5. 1. 309, shameful.

TEXT CORRECTIONS.

	For	Read
4. I. 20	आद्यं	आद्यं
4. I. 112	°ष्ठा	°ष्ठा
4. I. 167	सुव°	सुव°
4. I. 171	°वा°	°वा°
4. I. 232	°आमता°	°आमता°*
4. I. 260	°धो	°धो
4. I. 272	सोव°	सोव°
4. I. 285	°तगीत°	°तगीतं
4. I. 324	°द्यं°	°द्यं°
4. I. 421	°यं क°	°यं क°
4. I. 467	ताम्	तम्*
4. I. 485	°व°	°व°
4. I. 489	°दय°	°दक°
4. I. 503	°कृत्य	°कृत्या
4. I. 521	°तिदि°	°तिदिं°
4. I. 534	°मर्षी	°मर्षी
4. I. 537	वार्ति°	वार्ति°
4. I. 551	°धिं°	°देन°*
4. I. 596	°पन्नान्य°	°पतन्न°
4. I. 620	देवे	दिवे*
4. I. 661	°धिं°	°वेगो°*
4. I. 663	रैः	रः
4. I. 692	°वेनाथ	°वमाथे°*
4. I. 708	°लाय	°लाय
4. I. 710	°सेम्	°सेम्
4. I. 767	°ई°	°ई°
4. I. 803	°दिसः पु°	°दिसपु°
4. I. 817	°व मा°	°वमा°
4. I. 887	°वे प्र°	°वेप्र°
4. 2. 3	°रं°	°रं°

* No MS authority.

	For	Read
4. 2. 4	°राजराजेव	°जामिवज्जम°
4. 2. 29	मन्नी°	पन्नी°
4. 2. 68	°रुं°	°रुं°
4. 2. 68	°मान°	°माअ°
4. 2. 71	°क्य कौ°	°क्यकौ°
4. 2. 114	°शामरधारिभिः	°रक्षवजकारिभिः
4. 2. 118	°यैदौ°	°यैदौ°
4. 2. 181	°वीयं	°वीयं
4. 2. 278	मान°	मज°
4. 2. 308	°य	°यं
4. 2. 356	°ता वै°	°तवै°
4. 3. 224	ययुः	ययौ
4. 4. 3	5	delete
4. 4. 97	°वाप्नु°	°वाप्नु°
4. 4. 113	°घात°	°घात°
4. 4. 123	°श्रं	°श्रं
4. 4. 157	°भाक्षतिम्	°भाक्षताम्
4. 4. 162	°विश्र	°वेश्र
4. 4. 234	°धाः क्षम°	°धाक्षत°
4. 4. 260	°क्ष°	°क्षः
4. 4. 261	°चं	°चः
4. 4. 267	जंघ°	°जंघ°*
4. 5. 17	°द्य°	°दि°
4. 5. 22	°नी°	°नी°
4. 5. 37	क्षपि°	क्षति°
4. 5. 59	°वच°	°वच°
4. 5. 94	°ताप्ता°	°ताप्ता°
4. 5. 94	पर	परं
4. 5. 109	न कु°	नकु°
4. 5. 117	°प नौ	°पनौ
4. 5. 159	°ण्य	°द्य
4. 5. 164	ना°	ना°
4. 5. 182	गर्जितः	गर्जतः
4. 5. 195	°ख्ये	°व्ये

* No MS Authority.

	For	Read
4. 5. 264	°ज्	°ज्ज
4. 5. 311	इत्युपं क°	इत्युपक°
4. 5. 312	था क°	थाका°
4. 5. 315	सराव इव व°	शारा इव विव°
4. 5. 326	°जं	°जं
4. 5. 351	°पो	°पो
4. 6. 34	°द्याम्	°द्याम्
4. 6. 57	°लोम	°लोम
4. 7. 9	°लोक	°लोक
4. 7. 22	°वस्ये	°वस्ये
4. 7. 31	शशवन्शशरे	शशवन्शशरे
4. 7. 31	वन्था	वन्थैः
4. 7. 36	°थते	°थते
4. 7. 54	°ति	°ति
4. 7. 60	°रसान्	°रसा
4. 7. 66	°जेन	°जेन
4. 7. 85	°स्तर	°स्तिङ्
4. 7. 88	°पतेः	°पतिः
4. 7. 139	कु°	°कु°
4. 7. 145	° ति दुः°	°तिदुः°
4. 7. 175	°द्य वे°	°द्यवे°
4. 7. 192	°वं	°वं
4. 7. 215	वास्वां	वास्वां
4. 7. 229	वशिः	वशि
4. 7. 308	°दुपद्°	°दुपद्
4. 7. 330	°यत्	यन्
4. 7. 350	°त प°	°तप°
4. 7. 384	सं°	सं°
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5. I. 40	°जा	°जा
5. I. 60	°हु°	°हु°
5. I. 61	°रशि°	°रशी°
5. I. 64	°काम°	°काम°
5. I. 69	°रशि°	°रशी°
5. I. 70	°वसुधा°	°वसुधा°

	For	Read
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5. I. 113	तु	तु
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5. I. 214	°षाम्°	°सख्याम्°
5. I. 225	क्रिमेः	क्रमेः
5. I. 255	°षारः	°कारः
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5. I. 311	°तारि°	°तार°
5. I. 315	हृष्टौ	हृष्टौ
5. I. 326	ह्रन्त°	ह्रन्त°
5. I. 333	°षाम्	°षाम्
5. I. 463	°षै°	°षै°
5. I. 467	°क्ता°	°क्त°
5. I. 467	°विभी°	°विभी°
5. I. 467	°जः सं°	°जःसं°
5. I. 480	°युः श्रे°	°युःश्रे°
5. 2. 40	°षाम्नि°	°षाम्नि°
5. 2. 109	हृष्ट°	हृष्ट°
5. 2. 109	°का कि°	°काकि°
5. 2. 110	ख	ख
5. 2. 228	°क्षैः र°	°क्षैर°
5. 2. 230	रभ°	रभ°
5. 2. 257	तथा°	तथा°
5. 2. 280	भवाम्	भवी
5. 2. 331	°नो भ°	°नोभ°
5. 2. 347	°षास	°षास
5. 2. 366	°भ°	°भु°
5. 2. 384	तांश्च ता दे°	तांश्च तद्दे°
5. 2. 399	°था	°थौ
5. 3. 68	°र्नेष्ट	°र्नेष्ट
5. 3. 90	विद्याधरं	विद्याधरं
5. 3. 90	°के°	°का°
5. 3. 107	°ना	°ना
5. 3. 117	°नां क°	°नाक°

	For	Read
5. 3. 120	°मार्कस्य	°मार्कस्य
5. 3. 125	सप्त°	सप्त°
5. 3. 143	°वात्	°वम्
5. 3. 148	°या स्त्रा°	°यास्त्रा°
5. 3. 159	°ना देवी ह°	°नादेवीह
5. 3. 162	°शका°	°शक्वा°
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5. 4. 163	इदा°	तदा°
5. 4. 189	यं वु	°यंवु°
5. 4. 260	तथा°	तवा°
5. 4. 269	यादितो	°यादितो
5. 4. 312	कास्यप्राप्तं	प्राप्तकासं
5. 4. 313	भु°	भ°
5. 4. 333	विकृत्य सु°	वैकृत्यसु°
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5. 5. 36	°देवा	°देव्या
5. 5. 50	°क इव	°कमिव
5. 5. 60	उ द°	उद°
5. 5. 63	°यं निधाय	°यनिधायं
5. 5. 75	°ज्व	°ज्व
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5. 5. 93	°तिः	°ति
5. 5. 95	°स मो°	°सामो°
5. 5. 108	°दि क्रौ°	°दिक्रौ°

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5. 5. 156	०धु०	०धु०
5. 5. 166	०व०	०व०
5. 5. 203	०ने०	०ने०
5. 5. 212	०चु०	०चि०
5. 5. 284	०न०	०नः
5. 5. 348	०स०	०स०
5. 5. 387	०वन्	०वन्
5. 5. 400	०वे०	दे०
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ADDENDUM

In 4.4.252 bhadrakatva has more of a technical meaning than is brought out in note 176. It is a disposition toward right-belief ; the slightest degree of right-belief.



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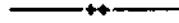
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