

શ્રી યશોવિજયજી  
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# DHAMMAKAHĀO

Chapters IX & XVI]

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॥ नवमं अज्झयणं ॥

(84) जइ णं भंते । समणेणं भगवया महावीरेणं जाव संपत्तेणं अट्ठमस्स नायज्झयणस्स अयमट्ठे पन्नत्ते नवमस्स णं भंते ! नायज्झयणस्स समणेणं जाव संपत्तेणं के अट्ठे पन्नत्ते ? एवं खलु जंबू ! तेणं कालेणं तेणं समएणं चंपा नामं नयरी होत्था । पुण्णभदे चेइए । तत्थ णं माकंदी नामं सत्थवाहे परिवसइ अट्ठे जाव अपरिभूए । तस्सं णं भद्दा नामं भारिया होत्था । तीसे णं भद्दाए अत्तया दुवे सत्थवाहदारया होत्था तंजहा — जिणपालिएं य जिणरक्खिए य । तए णं तेसिं मागंदियदारगाणं अन्नया कयाइ एगयओ इमेयारूवे मिहोकहासमुल्लावे समुप्पज्जित्था — एवं खलु अम्हे लवणसमुदं पोयवहणेणं एक्कारस वारा ओगाढा सव्वत्थ वि य णं लद्धट्ठा कयकज्जा अणहसमग्गा पुणरवि नियगघरं हव्वमागया । तं सेयं खलु अम्हं देवाणुप्पिया ! दुवालसमंपि लवणसमुदं पोयवहणेणं ओगाहित्तए त्तिकट्ठु अन्नमन्नस्स एयमट्ठं पडिसुणेंति २ जेणेव अम्मापियरो तेणेव उवागच्छंति २ एवं वयासी — एवं खलु अम्हे अम्मयाओ ! एक्कारस वारा तं चेव जाव नियगघरं हव्वमागया । तं इच्छामो णं अम्मयाओ तुब्भेहिं अब्भणुन्नाया समाणा दुवालसलवणसमुदं पोयवहणेणं ओगाहित्तए । तए णं ते मागंदियदारए अम्मापियरो एवं वयासी<sup>४</sup> — इमे भे<sup>५</sup> जाया ! अज्जग जाव परिभाएत्तए । तं अणुहोह ताव जाया ! विपुले माणुस्सए इड्डीसक्कारसमुदए । किं भे<sup>६</sup> सपच्चवाएणं निरालंबणेणं लवणसमुदोत्तारेणं ? एवं खलु पुत्ता ! दुवालसमी जत्ता सोवसग्गा यावि भवइ । तं मा णं तुब्भे दुवे पुत्ता ! दुवालसमंपि लवण जाव ओगाहेह । मा हु तुब्भं सरिरस्स वावत्ती भविस्सइ । तए णं ते माकंदियदारगा अम्मापियरो दोच्चंपि तच्चंपि एवं वयासी — एवं खलु अम्हे अम्मयाओ ! एक्कारस वारा लवण जाव ओगाहित्तए । तए णं ते माकंदियदारए अम्मापियरो जाहे नो संचाएंति बहूहिं आघवणाहिं य पण्णवणाहिं य ताहे अकामा चेव एयमट्ठं अणुमन्नित्था । तए णं ते माकंदियदारगा अम्मापिऊहिं अब्भणुन्नाया समाणा गणिमं च

धरिमं च मेज्जं च पारिच्छेज्जं च जहा अरहन्नगस्स जाव लवणसमुद्दं बहूइं जोयणसयाइं ओगाढा ।

(85) तए णं तेसिं माकंदियदारगाणं अणेगाइं जोयणसयाइं ओगाढाणं समाणाणं अणेगाइं उप्पाइयसयाइं पाउब्भूयाइं तंजहा — अकाले गज्जियं जाव थणियसद्दे कालियवाए तत्थ समुट्ठिं । तए णं सा नावा तेणं कालियवाएणं आहुणिज्जमाणी २ संचालिज्जमाणी २ संखोभिज्जमाणी २ सलिलतिक्खवेगेहिं अइवट्ठिज्जमाणी २ कोट्ठिमंसि करतलाहए विव तिंदूसए तत्थेव २ ओवयमाणी य उप्पयमाणी य उप्पयमाणी विव धरणीयलाओ सिद्धविज्जा विज्जाहरकन्नगा ओवयमाणी विव गगण-तलाओ भट्टविज्जा विज्जाहरकन्नगा विपलायमाणी विव महागरुलवेग-वित्तासिया भुयगवरकन्नगा धावमाणी विव महाजैणरसियसइवित्तत्था ठाणभट्टा आसकिसोरी निगुंजमाणी विव गुरुजणदिट्ठावराहा सुजणकुल-कन्नगा घुम्ममाणी विव वीचिपहारसयतालिया गलिर्यलंबणा विव गगण-तलाओ रोयमाणी विव सलिलभिन्नगंठिविप्पइरमाणंथोरंसुवाएहिं नववहू उवरयभत्तुया विलवमाणी विव परचक्करायाभिरोहिया परममहब्भयाभिदुया महापुरवरी ज्ञायमाणी विव कवडच्छोमैणपओगजुत्ता जोगपरिन्वाइया नीससमाणी विव महाकंतारविणिग्गयपरिस्संता परिणयवया अम्मया सोयमाणी विव तवचरणखीणपरिभोगा चवणकाले देववरवहू संचुण्णिय-कंठकूवरा भग्गमेढिमोडियसहस्समाला सूलाइयवंकपरिमासा फलहंतर-तडतडेंतफुट्तसंधिवियलंतलोहखीलिया सव्वंगवियंभिया परिसडियरज्जु-विसरंतसव्वगत्ता आमगमल्लगभूया अकयपुण्णजणमणोरहो विव चिंति-ज्जमाणगुरुई हाहाकयकण्णधारनीवियवाणियगजणकम्मकरं विलविया नाणाविहरयणपणियसंपुण्णा बहूहिं पुरिससएहिं रोयमाणेहिं कंदमाणेहिं सोयमाणेहिं तिप्पमाणेहिं विलवमाणेहिं एगं महं अंतोजलगयं गिरिसिहर-मासाइत्ता संभग्गकूवतोरणा मोडियज्झयदंडा वलयसयखंडिया कडकडंस्स तत्थेव विइवं उवगया । तए णं तीए नावाए भिज्जमाणीए ते बहूबे पुरिसा विपुलपणिर्यंभंडमायाए अंतोजलंभि निर्मज्जावि यावि होत्था ।

(86) तए णं ते माकंदियदारगा छेया दक्खा पत्तट्ठा कुसला मेहावी निउणसिप्पोवगया बहुसु पोयवहणसंपराएसु कयकरणा लद्धविजया अमूढा अमूढहत्था एगं महं फलगखंडं आसादेंति । जंसि च णं पए-संसि से पोयवहणे विवन्ने तंसि च णं पएसंसि एगे महं रयणदीवे नामं दीवे होत्था अणेगाइं जोयणाइं आयामविकखंभेणं अणेगाइं जोयणाइं परिक्खेवेणं नाणादुमसंडमंडिउद्देसे सस्सिरीए पासाईए दरिसणिज्जे अभि-रूवे पडिरूवे । तस्स णं बहुमज्झदेसभाए एत्थ णं महं एगे पासायवडेंसए होत्था अब्भुगगयमूसिए जाव सस्सिरीयरूवे पासाईए ४ । तत्थ णं पासाय-वडेंसए रयणदीवदेवया नामं देवया परिवसइ पावा चंडा रुद्धा खुद्धा साहसिया । तस्स णं पासायवडेंसयस्स चउदिसिं चत्तारि वणसंडा पन्नत्ता किण्हा किण्होभासा । तए णं ते माकंदियदारगा तेणं फलयखंडेणं उवु-ज्झमाणा २ रयणदीवतेणं संवुढां यावि होत्था । तए णं ते माकंदिय-दारगा थाहं लभंति २ मुहुत्ततरं आसांसंति २ फलगखंडं विसज्जेति २ रयणदीवं उत्तरेति २ फलाणं मग्गणगवेसणं करेति २ फलाइं आहारेंति २ नालियराणं मग्गणगवेसणं करेति २ नालियराइं फोडेंति २ नालियरतेहेणं अन्नमन्नस्स गारयाइं अब्भिगेति २ पोक्खरणीओ ओगाहेंति २ जलमज्जणं करेति २ जाव पच्चुत्तरंति २ पुढविसिलापट्टयांसि निसीयंति २ आसत्था वीसत्था सुहासणवरगया चंपं नयरिं अम्मापिउआपुच्छणं च लवणसमु-होत्तारणं च कालियवायसमुच्छणं च पोयवहणविवत्तिं च फलयखंडयस्स आसायणं च रयणदीवोत्तारं च अणुच्चितेमाणा २ ओहयमणसंकप्पा जाव झियायंति । तए णं सा रयणदीवदेवया ते माकंदियदारए ओहिणा आभोएइ २ असिफलगवग्गहत्था सत्तअट्ठतलप्पमाणं उड्डं वेहासं उप्पयइ २ ताए उक्किट्ठाए जाव देवगईए वीईवयमाणी २ जेणेव माकंदियदारए तेणेव उवागच्छइ २ आसुरुत्ता ते माकंदियदारए खरफरुसनिट्ठुरवयणेहिं एवं वयासी-हं भो माकंदियदारया ! जइ णं तुब्भे मए सद्धिं विउलाइं भोगभोगाइं भुंजमाणा विहरह तो भे अत्थि जीवियं । अह णं तुब्भे मए सद्धिं विउलाइं नो विहरह तो भे इमेणं नीलुप्पलगवलगुलिय जाव खुर-



धारेणं असिणा रत्तगंडमंसुयाइं माउआहिं उवसोहियाइं तालफलाणिव सीसाइं एगंते एंडेमि । तए णं ते माकंदियदारगा रयणदीवदेवयाए अंतिए एयमट्ठं सोच्चा निसम्म भीया करयल जाव वद्धावेत्ता एवं वयासी— जन्नं देवाणुप्पिया वइस्सइ तस्स आणाउववायवयणनिहेसे चिट्ठिस्सामो । तए णं सा रयणदीवदेवया ते माकंदियदारए गेण्हइ २ जेणेव पासाय- वडेंसए तेणेव उवागच्छइ २ असुभपोगगलावहारं करेइ २ सुभपोगगल- पक्खेवं करेइ २ तओ पच्छा तेहिं<sup>४</sup> सद्धिं विउलाइं भोगभोगाइं भुंजमाणी विहरइ कल्लकल्लिं च अमयफलाइं उवणेइ ।

(87) तए णं सा रयणदीवदेवया सक्कवयणसंदेसेणं सुट्ठिएणं लवणा- हिवइणा लवणसमुद्दे तिसत्तखुत्तो अणुपरियट्ठेयव्वे त्ति जं किंचि तत्थ तणं वा पत्तं वा कट्ठं वा कयवरं वा असुइ पूयं दुरभिगंधमचोक्खं तं सव्वं आहुणिय २ तिसत्तखुत्तो एगंते एंडेयव्वं तिकट्ठु निउत्ता । तए णं सा रयणदीवदेवया ते माकंदियदारए एवं वयासी— एवं खलु अहं देवाणुप्पिया ! सक्कवयणसंदेसेणं सुट्ठिएण लवणाहिवइणा तं चेव जाव निउत्ता । तं जाव ताव अहं देवाणुप्पिया ! लवणसमुद्दे जाव एंडेमि ताव तुब्भे इहेव पासायवडेंसए सुहंसुहेणं अभिरममाणा चिट्ठह । जइ णं तुब्भे एयंसि अंतरंसि उव्विग्गा वा उस्सुया वा उप्पुया वा भवेज्जाह तो णं तुब्भे पुरत्थिमिल्लं वणसंडं गच्छेज्जाह । तत्थ णं दो उऊं सया साहीणा तंजहा—पाउसे य वासारत्ते यः—तत्थ उ कंदलसिलिंधदंतो निउरवरपुप्फ- पीवरकरो । कुडयज्जुणनीवसुरभिदाणो पाउसउऊ गयवरो साहीणो ॥१॥ तत्थ यः— सुरगोवमणिविचित्तो दंडुरकुलरसियउज्झररवो । बरहिण- वंदपरिणद्धसिहरो वासारत्तउऊपव्वओ साहीणो ॥२॥ तत्थ णं तुब्भे देवाणुप्पिया ! बहुसु वावीसु य जाव सरसरपंतियासु य बहुसु आली- घरएसु य मालीघरएसु य जाव कुसुमघरएसु य सुहंसुहेणं अभिरम- माणा २ विहरिज्जाह । जइ णं तुब्भे तत्थ वि उव्विग्गा वा उस्सुया वा उप्पुया वा भवेज्जाह तो णं तुब्भे उत्तरिल्लं वणसंडं गच्छेज्जाह । तत्थ णं दो उऊं सया साहीणा तंजहाः— सरदो य हेमंतो य । तत्थ उ

सणसत्तिवण्णकउहो नीलुप्पलपउमनलिणसिंगो । सारसचक्कायरवियघोसो  
 सरयउऊ गोवई साहीणो ॥१॥ तत्थ य सियकुंदधवलजोण्हो कुसुमिय-  
 लोद्धवणसंडमंडलतलो । तुसारदगधारपीवरकरो हेमंतउऊससी सया  
 साहीणो ॥२॥ तत्थ णं तुब्भे देवाणुप्पिया ! वावीसु य जाव विहरे-  
 ज्जाह । जइ णं तुब्भे तत्थ वि उव्विग्गा वा जाव उस्सुया वा भवेज्जाह  
 तो णं तुब्भे अवरिल्लं वणसंडं गच्छेज्जाह । तत्थ णं दो उऊ सया  
 साहीणा तंजहा :- वसंते य गिम्हे य । तत्थ उ सहकारचारुहारो  
 किंसुयकण्णियारासोगमउडो । ऊसियतिलगवकुलायवत्तो वसंतउऊ नरवई  
 साहीणो ॥१॥ तत्थ य पाडलसिरीससलिलो मल्लियावासंतियधवलवेलो<sup>१</sup>  
 सीयलसुराभिअनिलमगरैरचरिओ गिम्हउऊसागरो साहीणो ॥२॥ तत्थ णं  
 बहूसु जाव विहरेज्जाह । जइ णं तुब्भे देवाणुप्पिया ! तत्थ वि उव्विग्गा  
 वा उस्सुया वा उप्पुया वा भवेज्जाह तओ तुब्भे जेणेव पासायवडेंसए  
 तेणेव उवागच्छेज्जाह ममं पडिवालेमाणा २ चिट्ठेज्जाह । मा णं तुब्भे  
 दक्खिणिल्लं वणसंडं गच्छेज्जाह । तत्थ णं महं एगे उग्गाविसे चंडविसे  
 घोराविसे महाविसे अइकाए महाकाए जहा तेयनिसग्गे मसिमहिस-  
 मूसाकालए नयणविसरोसपुण्णे अंजणपुंजनियरप्पगासे रत्तच्छे जमल-  
 जुयलचंचलचलंतजीहे धराणितलवेणिभूए उक्कडफुडकुडिलजडिलकक्खड-  
 वियडफडाडोवकरणदच्छे लोहागरधम्ममाणधमधमेंतघोसे अणागलिय-  
 चंडतिव्वरोसे सँमुहं तुरियचवलं धमधमेंतदिट्ठीविसे सप्पे परिवसइ ।  
 मा णं तुब्भं सरीरस्स वावत्ती भविस्सइ । ते माकंदियदारए दोच्चंपि  
 तच्चंपि एवं वयँइ २ वेउव्वियसमुग्घाएणं समोहण्णइ २ ताए उक्किट्ठाए  
 लवणसमुहं तिसत्तखुत्तो अणुपरियट्ठेउं पयत्ता यावि होत्था ।

(88) तए णं ते माकंदियदारया तओ मुहुत्तंतरस्स पासायवडेंसए  
 सँइ वा रँइ वा धिँ<sup>१०</sup> वा अलभमाणा अन्नमन्नं एवं वयासी - एवं खलु  
 देवाणुप्पिया ! रयणदीवदेवया अम्हे एवं वयासी-एवं खलु अहं सक्क-  
 वयणसंदेसेणं सुट्ठिएणं लवणाहिवइणा जाव वावत्ती भविस्सइ । तं सेयं  
 खलु अम्हं देवाणुप्पिया ! पुरत्थिमिल्लं वणसंडं गमित्तए । अन्नमन्नस्स

पडिसुणेति २ जेणेव पुरत्थिमिल्ले वणसंडे तेणेव उवागच्छंति २ तत्थ णं वावीसु य जाव आलीघरएसु य जाव विहरंति । तए णं ते माकंदियदारगा तत्थ वि सइं वा जाव अलभमाणा जेणेव उत्तरिल्ले वणसंडे तेणेव उवागच्छंति । तत्थ णं वावीसु य जाव आलीघरएसु य विहरंति । तए णं ते माकंदियदारगा तत्थ वि सइं वा जाव अलभमाणा जेणेव पच्चत्थिमिल्ले वणसंडे तेणेव उवागच्छंति २ जाव विहरंति । तए णं ते माकंदियदारगा तत्थवि सइं वा जाव अलभमाणा अन्नमन्नं एवं वयासी – एवं खलु देवाणुप्पिया ! अम्हे रयणदीवदेवया एवं वयासी – एवं खलु अहं देवाणुप्पिया ! सक्कवयणसंदेसेणं सुट्ठिणं लवणाहिबइणा जाव मा णं तुब्भं सरीरस्स वावत्ती भविस्सइ । तं भवियत्वं एत्थ कारणेणं । तं सेयं खलु अम्हं दक्खिणिल्लं वणसंडं गमित्तए त्तिकट्टु अन्नमन्नस्स एयमट्ठं पडिसुणेति २ जेणेव दक्खिणिल्ले वणसंडे तेणेव पहारेत्थ गमणाए । तओ णं गंधे निद्धाइ से जहानामए अहिमडे इ वा जाव अणिट्ठतराए । तए णं ते माकंदियदारगा तेणं असुभेणं गंधेणं अभिभूया समाणा सएहिं २ उत्तरिज्जेहिं आसाइं पिहेति २ जेणेव दक्खिणिल्ले वणसंडे तेणेव उवागया । तत्थ णं महं एगं आघयणं पासंति अट्ठियरासिसयसंकुलं भीमदरिसणिज्जं एगं च तत्थ सूलाइयं पुरिसं कलुणाइं कट्ठाइं विस्सराइं कुव्वमाणं पासंति भीया जाव संजायभया जेणेव से सूलाइए पुरिसे तेणेव उवागच्छंति २ तं सूलाइयं पुरिसं एवं वयासी – एस णं देवाणुप्पिया ! कस्सं आघयणे तुमं च णं के कओ वा इहं हव्वमागए केण वा इमेयारूवं आवयं पाविए ? तए णं से<sup>१</sup> सूलाइए पुरिसे ते माकंदियदारगे एवं वयासी – एस णं देवाणुप्पिया ! रयणदीवदेवयाए आघयणे । अहं णं देवाणुप्पिया ! जंबुदीवाओ दीवाओ मारहाओ वासाओ काकंदिए आसवाणियए विपुलं पणियभंडमायाए पोयवहणेणं लवणसमुदं ओयाए । तए णं अहं पोयवहणाविवत्तीए निब्बुड्ढमंडसारे एगं फलगखंडं आसाएमि । तए णं अहं उर्वुज्झमाणे २ रयणदीवतेणं संवूढे । तए णं सा रयणदीवदेवया ममं पासइ २ ममं गेण्हइ २ मए

साद्धिं विउलाइं भोगभोगाइं मुंजमाणी विहरइ । तए णं सा रयण-  
 दीवदेवया अन्नया कयाइ अहालहुंसगंसि अवराहंसि परिकुविया  
 समाणी ममं एयारूवं आवयं पावेइ । तं न नज्जइ णं देवाणुप्पिया !  
 तुब्भं पि इमेसिं सरीरगाणं का मन्ने आवई भविस्सइ । तए णं ते  
 माकंदियदारगा तस्स सूलाइगस्स अंतिए एयमट्ठं सोच्चा निसम्म बलिय-  
 तरं भीया जाव संजायभया सूलाइयं पुरिसं एवं वयासी — कहं णं देवाणु-  
 प्पिया ! अम्हे रयणदीवदेवयाए हत्थाओ साहत्थिं नित्थरिज्जामो ? तए  
 णं से सूलाइए पुरिसे ते माकंदियदारगे एवं वयासी — एस णं देवाणु-  
 प्पिया ! पुरत्थिमिल्ले वणसंडे सेलगस्स जक्खस्स जक्खायणे सेलए नामं  
 आसरूवधारी जक्खे परिवसइ । तए णं से सेलए जक्खे चाउइसट्ठ-  
 मुद्दिट्ठपुण्णमासिणीसु आगयसमए पत्तसमए महया २ सहेणं एवं वदंइ-  
 कं तारयामि ? कं पालयामि ? तं गच्छह णं तुब्भे देवाणुप्पिया ! पुरत्थिमिल्लं  
 वणसंडं सेलगस्स जक्खस्स महरिहं पुप्फच्चाणियं करेह २ जन्नुपाय-  
 वडिया पंजलिउडा विणएणं पज्जुवासमाणा विहरह । जाहे णं से सेलए  
 जक्खे आगयसमए पत्तसमए एवं वएज्जा—कं तारयामि ? कं पालयामि ?  
 ताहे तुब्भे एवं वयह — अम्हे तारयाहि अम्हे पालयाहि । सेलए भो  
 जक्खे परं रयणदीवदेवयाए हत्थाओ साहत्थिं नित्थारेज्जा । अन्नहा भो  
 न याणामि इमेसिं सरीरगाणं का मन्ने आवई भविस्सइ ।

(89) तए णं ते माकंदियदारगा तस्स सूलाइयस्स अंतिए एयमट्ठं  
 सोच्चा निसम्म सिग्घं चंडं चवलं तुरियं वेईयं जेणेव पुरत्थिमिल्ले वण-  
 संडे जेणेव पोक्खरिणी तेणेव उवागच्छंति २ पोक्खरिणिं ओगाहेति २  
 जलमज्जणं करेति २ जाइं तत्थ उप्पलाइं जाव गेण्हंति २ जेणेव  
 सेलगस्स जक्खस्स जक्खाययणे तेणेव उवागच्छंति २ आलोए पणामं  
 करेति २ महरिहं पुप्फच्चाणियं करेति २ जन्नुपायवडिया सुस्सू-  
 समाणा नमंसमाणा पज्जुवासंति । तए णं से सेलए जक्खे आगय-  
 समए पत्तसमए एवं वयासी — कं तारयामि ? कं पालयामि ? तए  
 णं ते माकंदियदारगा उट्ठाए उट्ठेति करयत्त जाव वद्धावेत्ता एवं

वयासी — अम्हे तारयाहि अम्हे पालयाहि । तए णं से सेलए जक्खे ते माकंदियदारए एवं वयासी — एवं खलु देवाणुप्पिया ! तुब्भं मए सद्धिं लवणसमुदं मज्झंमज्झेणं वीईवयमाणानं सा रयणदीवदेवया पावा चंडा रुद्धा खुद्धा साहसिया बहूहिं खरणहि य मउएहि य अणुलोमेहि य पडिलोमेहि य सिंगारेहि य कलुणेहि य उवसग्गेहि य उवसग्गं करेहिइ । तं जइ णं तुब्भे देवाणुप्पिया ! रयणदीवदेवयाए एयमट्ठं आढाह वा परियाणह वा अवयक्खह वा तो भे अहं पिट्ठाओ विहूणांमि । अहं णं तुब्भे रयणदीवदेवयाए एयमट्ठं नो आढाह नो परियाणह नो अवयक्खह तो भे रयणदीवदेवयाए हत्थाओ साहत्थिं नित्थारेमि । तए णं ते माकंदियदारगा सेलगं जक्खं एवं वयासी — जं णं देवाणुप्पिया वईस्संति तस्स णं उववायवयणनिहेसे चिट्ठिस्सामो । तए णं से सेलए जक्खे उत्तरपुरत्थिमं दिसीभागं अवक्कमइ २ वेउव्वियसमुग्घाएणं समोहणइ २ संखेज्जाइं जोयणाइं दंडं निस्सरइ दोच्चंपि वेउव्वियसमुग्घाएणं समोहणइ २ एगं महं आसरूवं वेउव्वइ २ ते माकंदियदारए एवं वयासी — हं भो माकंदियदारया ! आरुहं णं देवाणुप्पिया ! मम पिट्ठं<sup>१</sup> । तए णं ते माकंदियदारया हट्ठा सेलगस्स जक्खस्स पणामं करेति २ सेलगस्स पिट्ठं<sup>२</sup> दुरूढा । तए णं से सेलए ते माकंदियदारए दुरूढे जाणित्ता सत्तअट्ठतालंप्पमाणमेत्ताइं उडुं वेहासं उप्पयइ २ ताए उक्किट्ठाए तुरियाए चवलाए चंडाए दिव्वाए देवयाए देवगईए लवणसमुदं मज्झंमज्झेणं जेणेव जंबुद्दीवे दीवे जेणेव भारहे वासे जेणेव चंपा नयरी तेणेव पहरेत्थ गमणाए ।

(90) तए णं सा रयणदीवदेवया लवणसमुदं तिसत्तखुत्तो अणुपरियट्ठइ जं तत्थ तणं वा जाव एडेइ जेणेव पासायवडेंसए तेणेव उवागच्छई २ ते माकंदियदारया पासायवडेंसए अपासमाणी जेणेव पुरत्थिमिल्ले वणसंडे जाव सव्वओ समंता मग्गणगवेसणं करेइ २ तेसिं माकंदियदारगानं कत्थइ<sup>३</sup> मुंइ वा ३ अलभमाणी जेणेव उत्तरिल्ले एवं चेव पच्चत्थिमिल्ले वि जाव अपासमाणी ओहिं पउंजइ ते माकंदियदारए सेलएणं सद्धिं

लवणसमुदं मज्झंमज्झेणं वीईवयमाणे २ पासइ २ आसुरुत्ता असिखेडंगं  
गेणहइ २ सत्तट्ठं जाव उप्पयइ २ ताए उक्किट्ठाए जेणेव माकंदियदारया  
तेणेव उवागच्छइ २ एवं वयासी—हं भो माकंदियदारगा अपत्थियपत्थिया !  
किण्णं तुब्भे जाणह ममं विप्पजहाय सेलएणं जक्खेणं सद्धिं लवण-  
समुदं मज्झंमज्झेणं वीईवयमाणा ? तं एवमवि गए जइ णं तुब्भे ममं  
अवयक्खह तो भे अत्थि जीवियं । अहं णं नावयक्खह तो भे इमेणं  
नीलुप्पलगवल जाव ऐडेमि । तए णं ते माकंदियदारगा रयणदीवदेवयाए  
अंतिए एयमट्ठं सोच्चा निसम्म अभीया अतत्था अणुव्विग्गा अक्खुभिया  
असंभंता रयणदीवदेवयाए एयमट्ठं नो आढंति नो परियाणंति नाव-  
यक्खंति अणाढीयमाणा अपरियाणमाणा अणवयक्खमाणा य सेलएणं  
जक्खेणं सद्धिं लवणसमुदं मज्झंमज्झेणं वीईवयंति । तए णं सा रयण-  
दीवदेवया ते माकंदियदारया जाहे नो संचाएइ बहूहिं पंडिलोमेहि य  
उवसग्गेहि य चालित्तए वा खोभित्तए वा विपरिणामित्तए वा ताहे  
मदुरेहिं य सिंगारेहि य कलुणेहि य उवसग्गेहि य उवसग्गेउं पयत्ता  
यावि होत्था — हं भो माकंदियदारगा ! जइ णं तुब्भेहिं देवाणु-  
प्पिया ! मए सद्धिं हसियाणि य रमियाणि य ललियाणि य  
कीलियाणि य हिंडियाणि य मोहियाणि य ताहे णं तुब्भे सव्वाइं  
अगणेमाणा ममं विप्पजहाय सेलएणं सद्धिं लवणसमुदं मज्झंमज्झेणं  
वीईवयह । तए णं सा रयणदीवदेवया जिणरक्खियस्स मणं ओहिणा  
आभोएइ २ एवं वयासी — निच्चंपि य णं अहं जिणपालियस्स  
अणिट्ठा ५ । निच्चं मम जिणपालिए अणिट्ठे ५ । निच्चंपि य णं अहं  
जिणरक्खियस्स इट्ठा ५ । निच्चंपि य णं ममं जिणरक्खिए इट्ठे ५ । जइ  
णं ममं जिणपालिए रोयमाणिं कंदमाणिं सोयमाणिं तिप्पमाणिं विलव-  
माणिं नावयक्खइ किण्णं तुमंपि जिणरक्खिया ! ममं रोयमाणिं जाव  
नावयक्खासि ? तए णं :—सा पवररयणदीवस्सं देविया ओहिणां जिणर-  
क्खियस्स मणं । नाऊणं वैधनिमित्तं उवरिं माकंदियदारगाणं दोण्हंपि ॥ १ ॥  
दोसकलिया सलिलयं नाणाविहचुण्णवासमीसियं दिव्वं । घाणमण-



निव्वुइकरं सव्वोउयसुरभिकुसुमवुद्धिं पमुंचमाणी ॥२॥ नाणामणि-  
 कणगरयणघंटियखिखिणिनेउरमंहलभूसणरवेणं । दिसाओ विदिसाओ  
 पूरयंती वयणभिणं वेइ सा कलुंसा ॥३॥ होल वसुल गोल नाह दइय  
 पिय रमण कंत सामिय निग्घण नित्थंक्क । थिण्णं निक्किवं अकयन्नुय  
 सिद्धिलभाव निल्लज्ज लुक्ख अकलुण जिणरक्खिय मज्झं हिययरक्खग ॥४॥  
 न हु जुज्जसि एकियं अणाहं अबंधवं तुज्झ चलणओवायकारियं  
 उज्झिउमर्धन्नं । गुणसंकर हं तुमे<sup>१</sup> विहूणा न समत्था जीविउं खणंपि ॥५॥  
 इमस्स उं अणेगंझसमगरविविधंसावयसयाकुलंघरस्म । रयणागरस्स  
 मज्झे अप्पाणं वहेमि तुज्झ पुरओ एहि नियत्ताहि जइ सि कुविओ  
 खमाहि ए<sup>२</sup>वांराहं मे ॥६॥ तुज्झ य विगयघणविमलससिमंडलागा<sup>३</sup>रं-  
 सस्सिरीयं सारयनवकमलकुमुदकुवलयविमलदलनिकरसरि<sup>४</sup>संनिभनयणं ।  
 वयणं पिवासागयाए सद्धां मे पेच्छिंउं जे अवलोएहि ता इओ  
 ममं नाह जां ते पेच्छामि वयणकमलं ॥७॥ एवं सप्पणयसरलमहुरीइं  
 पुणो २ कलुणाइं वयणाइं जंपमाणी सा पावा मग्गओ समण्णेइ पाव-  
 हियया ॥८॥ तए णं से जिणरक्खिए चलमणे तेणेव भूसणरवेणं कण्ण-  
 सुहमणोहरेणं तेहि य सप्पणयसरलमहुरभिणएहिं संजायविउणअणुं<sup>५</sup>राए  
 रयणदीवस्स देवयाए तीसे सुंदरथणजहणवयणकरचरणनयणलावण्णरूव-  
 जोवण्णसिरिं च दिव्वं सरभसउवगूहियाइं बिब्बोयविलसियं<sup>६</sup>णि य  
 विहसियसकडक्खदिट्ठिनिस्ससियमलियउवललियथियगमणपणयखिज्जि-  
 यपसाइयाणि य सरमाणे रागमोहियमई अवसे कम्मवसगए अवयक्खइ  
 मग्गओ सविलियं । तए णं जिणरक्खियं समुप्पन्नकलुणभावं मच्चुगल-  
 त्थं<sup>७</sup>होहियमइं अवयक्खंतं तहेव जक्खे उ सेलए जाणिऊण सणियं २  
 उव्विहइ नियगपिट्ठाहिं विगयसंद्धे । तए णं सा रयणदीवदेवया निस्संसा  
 कलुणं जिणरक्खियं सकलुसा सेलग<sup>८</sup>पिट्ठाहिं ओवयंतं—दास ! मओसि त्ति  
 जंपमाणी अपत्तं सागरसलिलं गण्हिय वाहाहिं आरं<sup>९</sup>संतं उड्डं उव्विहइ  
 अंवरतले ओवयमाणं च मंडलग्गेण पडिच्छित्ता नीलुप्पलगवलअयसि-  
 प्पगासेणं अत्तिवरेणं खंडाखांडं करेइ २ तत्थ विलवमाणं तस्स य

सरसवेहियस्स घेतूण अंगमंगाइं सरुहिराइं उक्खित्तवलिं चउद्दिसिं करेइ सा पंजली पहँट्टा ।

(91) एवामेव समणाउसो ! जो अम्हं निग्गंथाण वा निग्गंथीण वा अंतिए पव्वइए समाणे पुणरवि माणुस्सए कामभोगे आसायइ पत्थयइ पीहेइ अभिलसइ से णं इहभवे चेव बहूणं समणाणं बहूणं समणीणं बहूणं सावयाणं बहूणं सावियाणं जाव संसारं अगुपरियट्ठिस्सइ जहा व से जिणरक्खिए । छल्लिओ अवयक्खंतो निरावयक्खो गओ अविग्घेणं । तम्हा पव्वयणसारे निरावयक्खेण भवियव्वं ॥१॥ भोगे अवयक्खंता पडंति संसारसागरे घोरे । भोगेहिं य निरवयक्खा तरंति संसारकंतारं ॥२॥

(92) तए णं सा रयणदीवदेवया जेणेव जिणपालिए तेणेव उवा-  
गच्छइ बहूहिं अणुलोमेहि य पडिलोमेहि य खरंमउयसिंगारेहि य कलुणेहि  
य उवसग्गेहि य जःहे नो संचाएइ चालित्तए वा खोभित्तए वा विपरिणा-  
भित्तए वा ताहे संता तंता परितंता निव्विण्णा समाणी जामेव दिसिं  
पाउब्भूया तामेव दिसिं पडिगया । तए णं से सेलए जक्खे जिणपालि-  
एण सद्धिं लवणसमुदं मज्झंमज्जेणं वीईवयइ २ जेणेव चंपा नयरी तेणेव  
उवागच्छइ २ चंपाए नयरीए अग्गुज्जाणंसि जिणपालियं पट्ठाओ ओया-  
रेइ २ एवं वयासी - एस णं देवाणुप्पिया ! चंपा नयरी दीसइ त्तिकट्टु  
जिणपालियं आपुच्छइ २ जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए ।

(93) तए णं जिणपालिए चंपं अणुपविसइ २ जेणेव सए गिहे  
जेणेव अम्मापियरो तेणेव उवागच्छइ २ अम्मापिऊणं रोयमाणे जाव  
विलवमाणे जिणरक्खियवावात्तिं निवेदेइ । तए णं जिणपालिए अम्मापियरो  
मित्तनाइ जाव परियणेणं सद्धिं रोयमाणाइं बहूईं लोइयाइं मयक्किच्चाइं  
करेंति २ कालेणं विगयसाया जाया । तए णं जिणपालियं अन्नया कयाइं  
सुहासणवरगयं अम्मापियरो एवं वयासी - कहणं पुत्ता ! जिणरक्खिए  
कालगए ? तए णं से जिणपालिए अम्मापिऊणं लवणसमुदोत्तारणं च  
कालियवायसमुच्छेणं च पोयवहणविवत्तिं च फलहखंडआसायणं च  
रयणदीवुत्तारं च रयणदीवदेवयागेहिं<sup>१२</sup> च भोगीविभूइं च रयणदीवदेवया-

अप्पाहणं च सूलाइयपुरिसदरिसणं च सेलगजक्खआरुहणं च रयणदीव-  
देवयाउवसगं च जिणरक्खियविवत्तिं च लवणसमुद्दुत्तरणं च चंपागमणं  
च सेलगजक्खआपुच्छणं च जहाभूयमवितहमसांदिद्धं परिकहेइ । तए  
णं जिणपालिए जाव अप्पसोगे जाव विपुलाइ भोगभोगाइं भुंजमाणे  
विहरइ ।

(94) तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसडे  
जाव धम्मं सोच्चा पव्वइए एगारसंगंवी मासिएणं भत्तेणं जाव अत्ताणं  
झूसेत्ता सोहम्मं कप्पे दो सागरोवमाइं ठिई पन्नत्ता । ताँओ आउक्ख-  
एणं ठिइक्खएणं भवक्खएणं अणंतरं चयं चइत्ता जेणेव महाविदेहे  
वासे सिज्झिहिइ जाव अंतं कादिइ । एवामेव समणाउसो ! जाव माणुस्सए  
कामभोगे नो पुणरवि आसाइ सं णं जाव वीईवइस्सइ जहा व से  
जिणपालिए ।

एवं खलु जंबू ! समणेणं भगवया महावीरेण जाव संपत्तेणं  
नवमस्स नायज्झयणस्स अयमट्ठे पन्नत्ते त्तिबोमि ॥

॥ नवमं नायज्झयणं समत्तं ॥९॥

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॥ सोलसमं अज्झयणं ॥

(111) जइ णं भंते ! समणेणं ३ जाव संपत्तेणं पन्नरसमस्स नाय-  
ज्झयणस्स अयमट्ठे पन्नत्ते सोलसमस्स णं भंते ! नायज्झयणस्स के  
अट्ठे पन्नत्ते ? एवं खलु जंबू ! तेणं कालेणं २ चंपा नामं नयरी होत्था ।  
तीसे णं चंपाए नयरीए बहिया उत्तरपुरत्थिमे दिसीभाए सुभूमिभागे नामं  
उज्जाणे होत्था । तत्थ णं चंपाए नयरीए तओ माहणा भायरो परिवसंति  
तंजहा — सोमे सोमदत्ते सोमभूई अड्ढा जाव अपरिभूया रिउव्वेयजउव्वेय-  
सामवेयअथव्वणवेय जाव सुपरिनिट्ठिया । तेसिं माहणाणं तओ भारियाओ  
होत्था तंजहा — नागसिरी भूयासिरी जक्खसिरी सुकुमाला जाव तेसिं णं  
माहणाणं इट्ठाओ विउले माणुस्सए कामभोए भुंजमाणा विहरंति । तए  
णं तेसिं माहणाणं अन्नया कयाइ एगयओ समुवागयाणं जाव इमेयारूवे  
मिहोकहासमुल्लावे समुप्पज्जित्था — एवं खलु देवाणुप्पिया ! अम्हं इमे  
विउले धणे जाव सावएज्जे अलाहि जाव आसत्तमाओ कुलवंसाओ पकामं  
दाउं पकामं भोत्तुं पकामं परिभाएउं । तं सेयं खलु अम्हं देवाणुप्पिया !  
अन्नमन्नस्स गिहेसु कल्लाकल्लिं विपुलं असणपाणखाइमसाइमं उवक्खडेउं  
परिभुंजेमाणाणं विहरित्तए । अन्नमन्नस्स एयमट्ठं पडिसुणेंति कल्लकल्लिं  
अन्नमन्नस्स गिहेसु विपुलं असणं ४ उवक्खडावेंति २ परिभुंजेमाणा  
विहरंति । तए णं तीसे नागसिरीए माहणीए अन्नया कयाइ भोयण-  
वारंए जाए यावि होत्था । तए णं सा नागसिरी माहणी विपुलं असणं  
४ उवक्खडावेंति २ एगं महं सालइयं तित्तलाउयं बहुसंभारसंजुत्तं नेहाव-  
गाढं उवक्खडावेंति एगं बिंदुयं करयलंसि आसाएइ २ तं खारं कडुवं  
अखल्लं विसभूयं जाणित्ता एवं वयासी — धिरत्थु णं मम नागसिरीए  
अर्धंजाए अपुण्णाए दूभगाए दूभगसत्ताए दूभगंनिबोलियाए जाए णं मए  
सालइए बहुसंभारसंभिए नेहावगाढे उवक्खडिए सुबहुदव्वक्खए नेह-  
क्खए थ कए । तं जइ णं ममं जाउयाओ जाणिस्संति तो णं मम स्त्रिसि-  
स्संति । तं जावतीव ममं जाउयाओ न जाणंति ताव मम सेयं एवं  
सालइयं तित्तलाउयं बहुसंभारनेहकयं एगंते गोत्रित्तए अन्नं सालइयं

महुरंलाउयं जाव नेहावगाढं उवक्खडित्तए । एवं संपेहेइ २ तं सालइयं जाव गोवेइ २ अन्नं सालइयं महुरंलाउयं उवक्खडेइ २ तेसिं माहणाणं ण्हायाणं जाव सुहासणवरगयाणं तं विपुलं असणं ४ परिवेसेइ । तए णं ते माहणा जिमियभुत्तुत्तरागया समाणा आयंता चोक्खा परम-सुइभूया सकम्मसंपउत्ता जाया यावि होत्था । तए णं ताओ माहणीओ ण्हायाओ जाव विभूसियाओ तं विपुलं असणं ४ आहारेंति २ जेणेव सयाइं २ गिहाइं तेणेव उवागच्छंति २ सकम्मसंपउत्ताओ जायाओ ।

(112) तेणं कालेणं २ धम्मघोसा नामं थेरा जाव बहुपरिवारां जेणेव चंपा नयरी जेणेव सुभूमिभागे उज्जाणे तेणेव उवागच्छंति २ अहापडिरूवं जाव विहरंति । परिसा निग्गया धम्मो कहिओ परिसा पडिगया । तए णं तेसिं धम्मघोसाणं थेराणं अंतेवासी धम्मरुई नामं अणगारे उराले जाव तेयलेस्से मासंमासेणं खममाणे विहरइ । तए णं से धम्मरुई अणगारे मासखमणपारणगंसि पढमाए पोरिसीए सज्झायं करेइ २ बीयाए पोरिसीए एवं जहा गोयमसामी तहेव उंग्गाहेइ २ तहेव धम्मघोसं थेरं आपुच्छइ जाव चंपाए नयरीए उच्चनीयमज्झिमकुलाइं जाव अडमाणे जेणेव नागसिरीए माहणीए गिहे तेणेव अणुपविट्ठे । तए णं सा नागसिरी माहणी धम्मरुई एज्जमाणं पासइ २ तस्स सालइयस्स तित्त-कडुयस्स बहुनेहावगाढस्स एडणट्टयाए हट्टतुट्ठा उट्ठाए उट्ठेइ २ जेणेव भत्तघरे तेणेव उवागच्छइ २ तं सालइयं तित्तकडुयं च बहुनेहावगाढं धम्मरुइस्स अणगारस्स पडिगंहांसि सव्वमेव निस्सिरंइ । तए णं से धम्म-रुई अणगारे अहापज्जत्तमित्तिकट्ठु नागसिरीए माहणीए गिहाओ पडिनि-क्खमइ २ चंपाए नयरीए मज्झमज्जेणं पडिनिक्खमइ २ जेणेव सुभूमि-भागे उज्जाणे तेणेव उवागच्छइ २ जेणेव धम्मघोसा थेरा तेणेव उवा-गच्छइ २ धम्मघोसस्स अदूरसामंते अन्नपाणं पडिलेहेइ २ अन्नपाणं करयलंसि पडिदंसेइ । तए णं धम्मघोसा थेरा तस्स सालइयस्स नेहा-वगाढस्स गंधेणं अभिभूया समाणा तओ सालइयाओ नेहावगाढाओ एगं बिंदुयं गहाय करयलंसि आसादिति तित्तं<sup>०</sup> खारं कडुयं अखज्जं

अभोज्जं विसंभूयं जाणित्ता धम्मरुई अणगारं एवं वयासी — जइ णं तुमं देवाणुप्पिया ! एयं सालइयं जाव नेहावगाढं आहारेसि तो णं तुमं अकाले चेव जीवियाओ ववरोविज्जसि । तं मा णं तुमं देवाणुप्पिया ! ईमं सालइयं जाव आहारेसि मा णं तुमं अकाले चेव जीवियाओ ववरोविज्जसि । तं गच्छह णं तुमं देवाणुप्पिया ! ईमं सालइयं एगंतमणावाए अचित्ते थंडिल्ले परिट्ठवेहि २ अन्नं फासुयं एसणिज्जं असणं ४ पडिगाहेत्ता आहारं आहारेहि । तए णं से धम्मरुई अणगारे धम्मघोसेणं थेरेणं एवं वुत्ते समाने धम्मघोसस्स थेरस्स अंतियाओ पडिनिक्खमइ २ सुभूमिभागाओ उज्जाणाओ अदूरसामंते थंडिल्लं पडिलेहेइ २ ताओ सालइयाओ एगं बिंदुगं गहाय २ थंडिल्लंसि निसिरइ । तए णं तस्स सालइयस्स तित्तकडुयस्स बहुनेहावगाढस्स गंधेणं बहूणि पिपीलिगासहस्साणि पाउब्भूया जा जहा य णं पिपीलिगा आहारेइ सा णं तहा अकाले चेव जीवियाओ ववरोविज्जइ । तए णं तस्स धम्मरुइस्स अणगारस्स इमेयारूवे अज्झत्थिए ४ — जइ ताव इमस्स सालइयस्स जाव एगंमि बिंदुयंमि पक्खित्तंमि अणेगाइं पिपीलिगासहस्साइं ववरोविज्जंति तं जइ णं अहं एयं सालइयं थंडिल्लंसि सव्वं निसिरामि तो णं बहूणं पाणाणं ४ वहकरणं भविस्सइ । तं सेयं खलु मम एयं सालइयं जाव नेहावगाढं सयमेव आहारित्तए मम चेव एएणं सरीरणं निज्जाउ त्तिकट्ठु एवं संपेहेइ २ मुहपोत्तियं २ पडिलेहेइ २ ससीसोवरियं कायं पमज्जेइ २ तं सालइयं तित्तकडुयं बहुनेहावगाढं बिलमिव पन्नगभूएणं अप्पाणएणं सव्वं सरीरकोट्ठगंसि पक्खिवइ । तए णं तस्स धम्मरुइयस्स तं सालइयं जाव नेहावगाढं आहारियस्स समानस्स मुहुत्तंतरेणं परिणममाणंसि सरीरगंसि त्रेयणा पाउब्भूया उज्जला जाव दुरहियासा । तए णं से धम्मरुई अणगारे अथामे अबले अवीरिए अपुरिसक्कारपरक्कमे अधारणिज्जमित्ति-कट्ठु आयारमंडगं एगंते ठावेइ २ थंडिल्लं पडिलेहेइ २ दब्भसंधारगं संधारेइ २ दब्भसंधारगं दुरूहइ २ पुरत्थाभिमुहे संपलियं कनिसण्णे करयलपरिग्गहियं एवं वयासी — नमोत्थु णं अरहंताणं जाव संपत्ताणं नमोत्थु



णं धम्मघोसाणं थेराणं मम धम्मायरियाणं मम धम्मोवएसगाणं पुड्वि पि  
 णं मए धम्मघोसाणं थेराणं अंतिए सव्वे पाणाइवाए पच्चक्खाए जाव-  
 जीवाए जाव परिग्गहे इयाणि पि णं अहं तेसिं चेव भगवंताणं अंतिए  
 सव्वं पाणाइवायं पच्चक्खामि जाव परिग्गहं पच्चक्खामि जावजीवाए अहा  
 खंदओ जाव चरिमेहिं उस्सासेहिं वोसिरामि त्तिकट्टु आलोइयपडिक्कंते  
 समाहिपत्ते कालगए । तए णं ते धम्मघोसा थेरा धम्मरुईं अणगारं  
 चिरगयं जाणित्ता समणे निग्गंथे सदावेति २ एवं वयासी — एवं खलु  
 देवाणुप्पिया ! धम्मरुइस्स अणगारस्स मासक्खमणपारणगंसि सालइयस्स  
 जाव नेहावगाढस्स निसिरणट्ठयाए बहिया निग्गए चिरावेइ । तं गच्छह णं  
 तुब्भे देवाणुप्पिया ! धम्मरुइस्स अणगारस्स सव्वओ समंता मग्गणगवेसणं  
 करेह । तए णं ते समणा निग्गंथा जाव पडिसुणेंति २ धम्मघोसाणं थेराणं  
 अंतियाओ पडिनिक्खमंति २ धम्मरुइस्स अणगारस्स सव्वओ समंता  
 मग्गणगवेसणं करेमाणा जेणेव थंडिल्लं तेणेव उवागच्छंति २ धम्मरुइ-  
 यस्स अणगारस्स सरीरगं निप्पाणं निच्चेट्ठं जीवविप्पज्जं पासंति २ हा  
 हा ! अहो ! अक्कमित्तिकट्टु धम्मरुइस्स अणगारस्स परिनिव्वाणवत्तिथं  
 काउस्सगं करेंति धम्मरुइस्स आयारभंडगं गेण्हंति २ जेणेव धम्मघोसा  
 थेरा तेणेव उवागच्छंति २ गमणागमणं पडिक्कमंति २ एवं वयासी —  
 एवं खलु अम्हे तुब्भं अंतियाओ पडिनिक्खमामो २ सुभूमिभागस्स  
 उज्जाणस्स परिपेरंतेणं धम्मरुइस्स अणगारस्स सव्वं जाव करेमाणा जेणेव  
 थंडिल्ले तेणेव उवागच्छामो जाव इहं हव्वमागया । तं कालगए णं  
 भंते ! धम्मरुई अणगारे इमे से आयारभंडए । तए णं धम्मघोसा थेरा  
 पुव्वगए उवओगं गच्छंति २ समणे निग्गंथे निग्गंथीओ य सदावेति २  
 एवं वयासी — एवं खलु अज्जो ! मम अंतेवासी धम्मरुई नामं अणगारे  
 पगइभइए जाव विणीए मासंमासेणं अणिक्खित्तेणं तवोक्कमेणं जाव  
 नागसिरीए माहणीए गिहं अणुपविसई । तए णं सा नागसिरी माहणी  
 जाव निसिरइ । तए णं से धम्मरुई अणगारे अहापज्जत्तमित्तिकट्टु जाव  
 कालं अणवकंखमाणे विहरइ । से णं धम्मरुई अणगारे बहूणि वासाणि

सामण्णपरियागं पाउणिता आलोइयपडिक्कंते समाहिप्से कालमासे कालं  
किञ्चा उडुं सोहम्मो जाव सव्वट्ठसिद्धे महाविमाणे देवत्ताए उववन्ने । तत्थ  
णं अत्थेगइयाणं जहन्नमणुक्कोसेणं तेत्तीसं सागरोवमाइं ठिई पन्नत्ता । तत्थ  
णं धम्मरुइस्स वि देवस्स तेत्तीसं सागरोवमाइं ठिई पन्नत्ता । से णं  
धम्मरुई देवे ताओ देवलोगाओ जाव महाविदेहे वासे सिज्झिहिइ ।

(113) तं धिरत्थु णं अज्जो ! नागसिरीए माहणीए अर्धन्नाए  
अपुण्णाए जाव निंबोलियाए जाए णं तहारूवे साहू साहुरूवे धम्मरुई  
अणगारे मासक्खमणपारणगंसि सालइएणं जाव गाढेणं अकाले चेव  
जीवियाओ ववरोविए । तए णं ते समणा निगंगथा धम्मघोसाणं थेराणं  
अंतिए एयमट्ठं सोच्चा निसम्म चंपाए सिंघाडग जाव पहेसु बहुजणस्स  
एवमाइक्खंति ४— धिरत्थु णं देवाणुप्पिया ! नागसिराए जाव निंबोलि-  
याए जाए णं तहारूवे साहू साहुरूवे सालइएणं जीवियाओ ववरोविए ।  
तए णं तेसिं समणाणं अंतिए एयमट्ठं सोच्चा निसम्म बहुजणो अन्नमन्नस्स  
एवमाइक्खइ एवं भासइ—धिरत्थु णं नागसिरीए माहणीए जाव जीवियाओ  
ववरोविए । तए णं ते माहणा चंपाए नयरीए बहुजणस्स अंतिए एयमट्ठं  
सोच्चा निसम्म आसुरुत्ता जाव मिसिमिसेमाणा जेणेव नागसिरी माहणी  
तेणेव उवागच्छंति २ नागसिरिं माहणिं एवं वयासी—हं भो नागसिरी<sup>२</sup> !  
अपत्थियपत्थिए ! दुरंतपंतलक्खणे ! हीणपुण्णचाउइसे ! धिरत्थु णं तव  
अधन्नाए अपुण्णाए निंबोलियाए जाए णं तुमे तहारूवे साहू साहुरूवे  
मासक्खमणपारणगंसि सालइएणं जाव ववरोविए उच्चावयाहिं अक्कोसणाहिं  
अक्कोसंति उच्चावयाहिं उद्धंसणाहिं उद्धंसंति उच्चावयाहिं निब्भच्छंणाहिं  
निब्भच्छंति उच्चावयाहिं निच्छोडणाहिं निच्छोडेंति तज्जेति तालेंति  
तज्जित्ता तालित्ता सयाओ गिहाओ निच्छुभंति । तए णं सा नागसिरी  
सयाओ गिहाओ निच्छूढा समाणी चंपाए नयरीए सिंघाडगतिय-  
च्चउक्कच्चच्चरचउम्महमहापहपहेसु बहुजणेणं हीलिज्जमाणी खिसिज्ज-  
माणी निदिज्जमाणी गरहिज्जमाणी तिज्जिज्जमाणी पँव्वहिज्जमाणी  
धिक्कारिज्जमाणी थुक्कारिज्जमाणी कत्थइ ठाणं वा निलयं वा अलभ-

माणी २ दंडीखंडनिवसणा खंडमल्लयखंडघडगहत्थराया फुट्टहडाहडसीसा मच्छियाचडगरेणं अभिज्जमाणमग्गा गिहंगिहेणं देहंबलियाए वित्ति कप्पेमाणा विहरइ । तए णं तीसे नागसिरीए माहणीए तन्मवांसि चेव सोलस रोयायंका पाउब्भूया तंजहा — सासे कासे जोणिसूले जाव कोढे । तए णं सा नागसिरी माहणी सोलसहिं रोगायंकेहिं अभिभूया समानी अट्टदुहट्टवसट्टा कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसं बावीस-सागरोवमट्ठिइएसु नेरइएसु नेरइयत्ताए उववन्ना । सा णं तओ अणंतरं उव्वट्ठित्ता मच्छेसु उववन्ना । तत्थ णं सत्थवज्झा दाहवकंतीए कालमासे कालं किच्चा अहेसत्तमाए पुढवीए उक्कोससागरोवमट्ठिइएसु नेरइएसु नेर-इएसु उववन्ना । सा णं तओणंतरं उव्वट्ठित्ता दोच्चंपि मच्छेसु उववज्जइ । तत्थ वि य णं सत्थवज्झा दाहवकंतीए दोच्चंपि अहे सत्तमाए पुढवीए उक्कोससागरोवमट्ठिइएसु नेरइएसु उववज्जइ । सा णं तओहिंतौ जाव उव्वट्ठित्ता तच्चंपि मच्छेसु उववन्ना । तत्थ वि य णं सत्थवज्झा जाव कालमासे कालं किच्चा दोच्चंपि छट्ठीए पुढवीए उक्कोसेणं । तओणंतरं उव्वट्ठित्ता उरएसु एवं जहा गोसाले तहा नेयव्वं जाव रयणप्पमाओ पुढवीओ उव्वट्ठित्ता सन्नीसुं उववन्ना । तओ उव्वट्ठित्ता जाइं इमाइं खहयरविहाणांइ जाव अदुत्तरं च णं खरबायरपुढविकाइयत्ताए तेसु अणेगसयसहस्सखुत्तो ।

(114) सा णं तओणंतरं उव्वट्ठित्ता इहेव जंबुदीवे दीवे भारहे वासे चंपाए नयरीए सागरदत्तस्स सत्थवाहस्स भद्दाए भारियाए कुच्छिसि दारियत्ताए पच्चायाया । तए णं सा भद्दा सत्थवाही नवण्हं मासाणं दारियं पयाया सुकुमालकोमलियं गयतालुयसमाणं । तीसे णं दारियाए निव्वत्तबारसाहियाए अम्मापियरो इमं एयारूवं गोण्णं गुणनिप्फन्नं नाम-धेज्जं करेति — जम्हा णं अम्हं एसा दारिया सुकुमाला गयतालुयसमाणा तं होउ णं अम्हं इमीसे दारियाए नामधेज्जं सुकुमालिया २ । तए णं तीसे दारियाए अम्मापियरो नामधेज्जं करेति सूमांलियत्ति । तए णं सा सूमांलिया दारिया पंचधाईपरिगगहिया तंजहा — खीरधाईए जाव गिरि-कंदरमल्लीणा इव चंपगलया निवायनिव्वाघायंसि जाव परिवड्डइ । तए

णं सा सूमालिया दारिया उम्मुक्कबालभावा जाव रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठा उक्किट्ठसरीरा जाया यावि होत्था ।

(115) तत्थ णं चंपाए नयरीए जिणदत्ते नामं सत्थवाहे अट्ठे । तस्स णं जिणदत्तस्स भद्दा भारिया सूमाला इट्ठा माणुस्सए कामभोगे पच्चणुब्भवमाणा विहरइ । तस्स णं जिणदत्तस्स पुत्ते भद्दाए भारियाए अत्तए सागरए नामं दारए सुकुमाले जाव सुरूवे । तए णं से जिणदत्ते सत्थवाहे अन्नया कयाइ सयाओ गिहाओ पडिनिक्खमइ २ सागरदत्तस्स सत्थवाहस्स अदूरसामंतेणं वीईवयइ । इमं च णं सूमालिया दारिया ण्हाया चेडियासंघपरिवुडा उप्पि आगासतलगंसि कणगातिंदूसएणं कील-माणी विहरइ । तए णं से जिणदत्ते सत्थवाहे सूमालियं दारियं पासइ २ सूमालियाए दारियाए रूवे य ३ जायविम्हए कोडुंबियपुरिसे सद्दावेइ २ एवं वयासी - एस णं देवाणुप्पिया ! कस्स दारिया किं वा नामधेज्जं से ? तए णं ते कोडुंबियपुरिसा जिणदत्तेणं सत्थवाहेणं एवं वुत्ता समाणा हट्ठतुट्ठा करयल जाव एवं वयासी - एस णं सागरदत्तस्स २ धूया भद्दाए अत्तया सूमालिया नामं दारिया सुकुमालपाणिपाया जाव उक्किट्ठा । तए णं जिणदत्ते सत्थवाहे तोसिं कोडुंबियाणं अंतिए एयमट्ठं सोच्चा जेणेव सए गिहे तेणेव उवागच्छइ २ ण्हाए मित्तनाइपरिवुडे चंपाए नयरीए मज्झमंज्जेणं जेणेव सागरदत्तस्स गिहे तेणेव उवागए । तए णं से सागरदत्ते २ जिणदत्तं २ एज्जमाणं पासइ २ आसणाओ अब्भुट्ठेइ २ आसणेणं उवनिमंतेइ २ आसत्थं वीसत्थं सुहासणवरगयं एवं वयासी - भण देवाणुप्पिया ! किमागमणपओयणं । तए णं से जिणदत्ते सागरदत्तं एवं वयासी - एवं खलु अहं देवाणुप्पिया ! तव धूयं भद्दाए अत्तियं सूमालियं सागरस्स भारियत्ताए वरेमि । जइ णं जाणह देवाणुप्पिया ! जुत्तं वा पत्तं वा सलाहणिज्जं वा सरिसो वा संजोगो ता दिज्जउ णं सूमालिया सागरदारगस्स । तए णं देवाणुप्परिया ! किं दळयामो सुंकं च सूमालियाए ? तए णं से सागरदत्ते २ जिणदत्तं २ एवं वयासी - एवं खलु देवाणुप्पिया ! सूमालिया दारिया एगा एगजाया

इट्ठा ५ जाव किमंग पुण पासण्याए । तं नो खलु अहं इच्छामि सूमा-  
 लियाए दारियाए खणमवि विप्पओगं । तं जइ णं देवाणुप्पिया ! सागरए  
 दारए मम घरजामाऊए भवइ तो णं अहं सागरदारगस्स सूमालियं दल-  
 यामि । तए णं से जिणदत्ते २ सागरदत्तेणं २ एवं वुत्ते समाणे जेणेव  
 रुए गिहे तेणेव उवागच्छइ २ सागरदारगं सद्दावेइ २ एवं वयासी—  
 एवं खलु पुत्ता ! सागरदत्ते २ मर्म एवं वयासी—एवं खलु देवाणु-  
 प्पिया ! सूमालिया दारिया इट्ठा तं चेव । तं जइ णं सागरदारए मम  
 घरजामाऊए भवइ ताव दलयामि । तए णं से सागरए दारए जिण-  
 दत्तेणं २ एवं वुत्ते समाणे तुसिणीए । तए णं जिणदत्ते २ अन्नया  
 कयाइ सोहणंसि तिहिकरणे विपुलं असणं ४ उवक्खडावेइ २ मित्तनाइ  
 आमंतेइ जाव सक्कारेत्ता सम्माणेत्ता सागरं दारगं ण्हायं जाव सव्वा-  
 लंकारविभूसियं करेइ २ पुरिससहस्सवाहिणीयं सीयं दुरूहावेइ २ मित्त-  
 नाइ जाव संपरिवुडे सत्विड्डीए सयाओ गिहाओ निग्गच्छइ २ चंपं  
 नयरिं मज्झमज्झेणं जेणेव सागरदत्तस्स गिहे तेणेव उवागच्छइ २  
 सीयाओ पच्चोरुहइ २ सागरं दारगं सागरदत्तस्स २ उवणेइ । तए णं  
 से सागरदत्ते २ विपुलं असणं ४ उवक्खडावेइ २ जाव सम्माणेत्ता  
 सागरं दारगं सूमालियाए दारियाए सद्धिं पैट्ठयंसि दुरूहावेइ २ सेव्वा-  
 पीएहिं कलसेहिं मज्जावेइ २ अंगिहोमं करावेइ २ सागरं दारयं सूमा-  
 लियाए दारियाए पाणिं गेण्हावेइ ।

(116) तए णं सागरए सूमालियाए दारियाए इमं एयारूवं पाणिफासं  
 'संवेदेइ से जहानामए असिपत्ते इ वा जाव मुम्मुरे इ वा एत्तो अणिट्ठतराए  
 चेव पाणिफासं संवेदेइ । तए णं से सागरए अकामए अवसवसे मुहुत्त-  
 मेत्तं संचिट्ठइ । तए णं सागरदत्ते २ सागरस्स अम्मापियरो मित्तनाइ विपुलं  
 असणं ४ पुप्फवत्थ जाव सम्माणेत्ता पडिविसज्जेइ । तए णं सागरए सूमा-  
 लियाए सद्धिं जेणेव वासघरे तेणेव उवागच्छइ २ सूमालियाए दारियाए  
 सद्धिं तल्लिमंसि निवज्जइ । तए णं से सागरए दारए सूमालियाए दारियाए  
 इमं एयारूवं अंगफासं पडिसंवेदेइ से जहानामए असिपत्ते इ वा जाव

अमणामतरागं चेव अंगफासं पच्चणुभवमाणे विहरइ । तए णं से सागरए दारए सूमालियाए दारियाए अंगफासं असहमाणे अवसवसे मुहुत्तमेत्तं संचिद्धइ । तए णं से सागरदारए सूमालियं सुहपसुत्तं जाणित्ता सूमालियाए दारियाए पासाओ उट्टेइ २ जेणेव सए सयणिज्जे तेणेव उवागच्छइ २ सयणीयंसि निवज्जइ । तए णं सूमालिया दारिया तओ मुहुत्ततरस्स पडिबुद्धा समाणी पइंवया पइमणुरत्ता पइं पासे अपस्संमाणी तैलिमाओ उट्टेइ २ जेणेव से सयणिज्जे तेणेव उवागच्छइ २ सागरस्स पासे णुवज्जइ । तए णं से सागरदारए सूमालियाए दारियाए दोब्बपि इमं एयाक्खं अंगफासं पडिसंवेदेइ जाव अकामए अवसवसे मुहुत्तमेत्तं संचिद्धइ । तए णं सागरदारए सूमालियं दारियं सुहपसुत्तं जाणित्ता सयणिज्जाओ उट्टेइ २ वासघरस्स दारं विहाडेइ २ मगरामुक्के विव काए जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए ।

(117) तए णं सूमालिया दारिया तओ मुहुत्ततरस्स पडिबुद्धा पतिंवया जाव अपासमाणी सयणिज्जाओ उट्टेइ सागरस्स दारगस्स सव्वओ समंता मग्गणगवेसणं करेमणी २ वासघरस्स दारं विहाडियं पासइ २ एवं वयासी - गए णं से सागरए चिकट्टु ओहयमणसंकप्पा जाव झियायइ । तए णं सा भइ सत्थवाही कलं पाउप्पभत्ताए दासचेडिं सहावेइ २ एवं वयासी - गच्छह णं तुमं देवाणुप्पिए ! वहुवरस्स मुहधोवणियं उवणेहि । तए णं सा दासचेडी भइए एवं वुत्त समाणी एयमट्ठं वहत्ति पडिसुणेइ २ मुहधोवणियं गेण्हइ २ जेणेव वासघरे तेणेव उवागच्छइ सूमालियं दारियं जाव झियायमणिं पासइ २ एवं वयासी - किन्नं तुम्हे देवाणुप्पिमा ! ओहयमणसंकप्पा जाव झियाहि ? तए णं सा सूमालिया दारिया तं दासचेडियं एवं वयासी - एवं खलु देवाणुप्पिमा ! सागरए दारए ममं सुहपसुत्तं जाणित्ता मम पासाओ उट्टेइ २ वासघरहुवारं अवगुणेइ जाव पडिगए । तए णं हं तओ मुहुत्ततरस्स जाव विहाडियं पासामि २ गए णं से सागरए चिकट्टु ओहयमणसंकप्पा जाव झियायामि । तए णं सा दासचेडी



सूमालियाए दारियाए एयमट्ठं सोच्चा जेणेव सागरदत्ते २ तेणेव उवा-  
गच्छइ २ सागरदत्तस्स एयमट्ठं निवेदेइ । तए णं से सागरदत्ते दास-  
चेडीए अंतिए एयमट्ठं सोच्चा निसम्म आसुरुत्ते ४ जाव मिसिमिसेमाणे  
जेणेव जिणदत्तस्स २ गिहे तेणेव उवागच्छइ २ जिणदत्तं २ एवं  
वयासी - किन्नं देवाणुप्पिया ! एयं जुत्तं वा पत्तं वा कुलाणुरूवं वा  
कुलसरिसं वा जण्णं सागरए दारए सूमालियं दारियं अदिट्ठदोसवडियं  
पइवयं विप्पजहाय इहमागए ? बहूहिं खिज्जणियाहि य रुंटाणियाहि य  
उवाळंभइ । तए णं जिणदत्ते सागरदत्तस्स २ एयमट्ठं सोच्चा जेणेव  
सागरए तेणेव उवागच्छइ २ सागरं दारयं एवं वयासी - दुट्ठु णं  
पुत्ता ! तुमे कयं सागरदत्तस्स गिहाओ इहं हव्वमागच्छंतेणं । तं  
गच्छह णं तुमं पुत्ता ! एवमवि गए सागरदत्तस्स गिहे । तए णं से  
सागरए जिणदत्तं एवं वयासी - अवियाइं अहं ताओ ! गिरिपडणं वा  
तरुपडणं वा मरुप्पवायं वा जलप्पवायं वा जलणप्पवेसं वा विस-  
भक्खणं वा सत्थोवाडणं वा विहाणसं वा गिद्धपट्ठं वा पव्वज्जं वा विदेस-  
गमणं वा अब्भुवगच्छेज्जा नो खलु अहं सागरदत्तस्स गिहं गच्छेज्जा ।  
तए णं से सागरदत्ते २ कुडुंतरियाए सागरस्स एयमट्ठं निसामेइ २  
लज्जिए विलीए विहे जिणदत्तस्स २ गिहाओ पडिनिक्खमइ २ जेणेव  
सए गिहे तेणेव उवागच्छइ २ सुकुमालियं दारियं सइवेइ २ अंके  
निवेसेइ २ एवं वयासी - किन्नं तव पुत्ता ! सागरएणं दारएणं ? अहं  
णं तुमं तस्स दाहामि जस्स णं तुमं इट्ठा मणांमा भविस्ससि त्ति सूमा-  
लियं दारियं ताहिं इट्ठाहिं जाव वग्गूहिं समासासेइ २ पडिविसज्जेइ ।  
तए णं से सागरदत्ते २ अन्नया उप्पि आगासतलगंसि सुहनिसण्णे राय-  
मगं ओलोएमाणे २ चिट्ठइ । तए णं से सागरदत्ते एणं महं दमगपुरिसं  
पासइ दंडिखंडनिवसणं खंडमल्लगखंडघडगहत्थगयं मच्छियासहस्सेहिं  
जाव अग्निज्जमाणमगं । तए णं से सागरदत्ते सत्थवाहे कोडुवियपुरिसे  
सइवेइ २ एवं वयासी - तुम्हे णं देवाणुप्पिया ! एयं दमगपुरिसं  
विपुलेणं असणेणं ४ पडिलाभेह गिहं अणुप्पविसेह २ खंडमल्लगं खंड-

घडयं च से एगंते एडेह २ अलंकारियकम्मं करेह २ ण्हायं कयबलि-  
 कम्मं जाव सव्वालंकारविभूसियं करेह २ मणुन्नं असणं ४ भोयावेह  
 मम अंतियं उवणेह । तए णं ते कोडुंबियपुरिसा जाव पडिसुणेंति २  
 जेणेव से दमगपुरिसे तेणेव उवागच्छंति २ तं दमगपुरिसं असणेणं ४  
 उवंप्पलोभंति २ सयं गिहं अणुप्पवेसिंति २ तं खंडमल्लगं खंडघडगं च  
 तस्स दमगपुरिसस्स एगंते एडेंति । तए णं से दमगपुरिसे तंसि खंड-  
 मल्लगंसि खंडघडगंसि य एडिज्जमाणंसि महया २ सहेणं आरसइ ।  
 तए णं से सागरदत्ते तस्स दमगपुरिसस्स तं महया २ आरसियसइ  
 सोच्चा निसम्म कोडुंबियपुरिसे एवं वयासी — किन्नं देवाणुप्पिया ! एस  
 दमगपुरिसे महया २ सहेणं आरसइ ? तए णं ते कोडुंबियपुरिसा एवं  
 वयासी — एस णं सामी ! तंसि खंडमल्लगंसि खंडघडगंसि य एडिज्ज-  
 माणंसि महया २ सहेणं आरसइ । तए णं से सागरदत्ते २ ते कोडुं-  
 बियपुरिसे एवं वयासी — मा णं तुब्भे देवाणुप्पिया ! एयस्स दमगस्स  
 तं खंडगं जाव एडेह पासे से ठवेह जहा णं पत्तियं भवइ । ते तहेव  
 ठावेंति २ तस्स दमगस्स अलंकारियकम्मं करेंति २ सयपागसहस्स-  
 पागेहिं तेहेहिं अब्भिगेंति अब्भिगिए समाणे सुरभिणा गंधवट्टएणं गायं  
 उवट्टेंति २ उसिणोदगेणं गंधोदएणं ण्हाणेंति सीओदगेणं ण्हाणेंति  
 पम्हलसुकुमालगंधकासाइए गायाइं ल्हेंति २ हंसलक्खणं पडगसाडगं  
 परिहेंति २ सव्वालंकारविभूसियं करेंति २ विपुलं असणं ४ भोयावेंति २  
 सागरदत्तस्स समीवे उवणेंति । तए णं से सागरदत्ते २ सूमालियं दारियं  
 ण्हायं जाव सव्वालंकारविभूसियं करेत्ता तं दमगपुरिसं एवं वयासी —  
 एस णं देवाणुप्पिया ! मम धूया इट्ठा । एयं णं अहं तव भारियत्ताए  
 दलयामि भदियाए भइओ भवेज्जासि । तए णं से दमगपुरिसे सागर-  
 दत्तस्स एयमट्ठं पडिसुणेइ २ सूमालियाए दारियाए सद्धिं वासघरं  
 अणुपविसइ सूमालियाए दारियाए सद्धिं तल्लिमंसि निवज्जइ । तए णं से  
 दमगपुरिसे सूमालियाए इमं एयारूवं अंगफासं पडिसंवेदेइ सेसं जहा  
 सागरस्स जाव सयणिज्जाओ अब्भुट्ठेइ २ वासघराओ निग्गच्छइ २ खंड-

मल्लं खंडघट्टं च गहाय मारामुक्ते विव काए जामेव दिसिं पाउळ्मूए  
तमेव दिसिं धडिगए । तए णं सा सूमालिया जाव गए णं से दमग-  
पुरिसे तिकट्टु ओह्यमणसंकप्पा जाव श्रियायइ ।

(118) तए णं सा भद्दा कलं पाउप्पभायाए दासचेहिं सदावेइ  
जाव सागरदत्तस्स एयमट्ठं निवेदेइ । तए णं से सागरदत्ते तहेव संभंते  
सम्माणे जेणेव वासघरे तेणेव उवागच्छइ २ सूमालियं दारियं अंके  
निवेसेइ २ एवं वयासी—अहो णं तुमं पुत्ता ! पुरापोराणाणं कम्माणं जाव  
पण्णुभवमाणी विहरसि । तं मा णं तुमं पुत्ता ! ओह्यमणसंकप्पा जाव  
श्रियाहि । तुमं णं पुत्ता ! ममं महाणसंसि विपुलं असणं ४ जहा पोडिला  
जाव परिभाएमाणी विहराहि । तए णं सा सूमालिया दारिया एयमट्ठं  
पडिसुणेइ २ महाणसंसि विपुलं असणं ४ जाव दलमाणी विहरइ ।  
तेणं कालेणं २ गोवालियाओ अज्जाओ बहुस्सुयाओ एवं जहेव तेयलिणाए  
सुव्वयाओ तहेव समोसढाओ तहेव संचाडओ जाव अणुपविट्ठे तहेव जाव  
सूमालिया पडिलाभेत्ता एवं वयासी—एवं खलु अज्जाओ ! अहं  
सागरस्स अणिट्ठा जाव अमणामा । नेच्छइ णं सागरए दारए मम नामं वा  
जाव परिभोगं वा । जस्स जस्स वि य णं देज्जामि तस्स तस्स वि य णं  
अणिट्ठा जाव अमणामा भवामि । तुम्मे य णं अज्जाओ ! बहुनायाओ  
एवं जहा पोडिला जाव उवलट्ठे णं जेणं अहं सागरस्स दारगस्स इट्ठा कंता  
जाव भवेज्जामि । अज्जाओ तहेव भणंति तहेव साविया जाया तहेव  
चिंता तहेव सागरदत्तस्स आपुच्छइ जाव गोवालियाणं अंतियं पव्वइया ।  
तए णं सा सूमालिया अज्जा जाया इरियासमिया जाव गुत्तवंमयारिणी  
बहुहिं चउत्थछट्ठम जाव विहरइ । तए णं सा सूमालिया अज्जा अन्नया  
कयाइ जेणेव गोवालियाओ अज्जाओ तेणेव उवागच्छइ २ वंदइ नमंसइ  
२ एवं वयासी—इच्छामि णं अज्जाओ ! तुम्हेहिं अब्भणुन्नाया समाणी  
चंपाए बाहिं सुभूमिभागस्स उज्जाणस्स अदूरसामंते छट्ठंछट्ठेणं अणिविख-  
त्तेणं तवोकम्मेणं सूराम्भमुही आयावेमाणी विहरित्तए । तए णं ताओ  
गोवालियाओ अज्जाओ सूमालियं एवं वयासी—अम्हे णं अज्जो !

समणीओ निगंथीओ इरियासमियाओ जाव गुत्तबंमचारिणीओ । नो खलु अम्हं कप्पइ बहिया गामस्स वा जाव सन्निवसरस वा छट्ठंछट्ठेणं जाव बिहरित्थे । कप्पइ णं अम्हं अंतोउवसरसस्स बहंपरिक्खित्तस्स संधाडिबद्धियाए णं समवलपईयाए आयावेत्तए । तए णं सा सूमालिया गोवालियाए एयमट्ठं नो सदहइ नो पत्तियइ नो रोएइ एयमट्ठं असदह-  
माणी ३ सुभूमिभागस्स उज्जाणस्स अदूरसामंते छट्ठंछट्ठेणं जाव बिहरइ ।

(119) तत्थ णं चंपाए ललिया नाम गोट्टी परिवसइ नरवइदिन्न-  
पयारा अम्मापिइनिययनिप्पिवासा वेसविहारकयनिकेया नाणाविह-  
अविणयप्पहाणा अट्ठा जाव अपरिभूया । तत्थ णं चंपाए देवदत्ता नामं  
गणिया होत्था सूमाला जहा अंडनाए । तए णं तीसे ललियाए गोट्टीए  
अन्नया कयाइ पंच गोट्टिल्लगपुरिसा देवदत्ताए गणियाए सद्धिं सुभूमि-  
भागस्स उज्जाणस्स उज्जाणसिरिं पच्चणुब्भवमाणा विहरंति । तत्थ णं एगे  
गोट्टिल्लगपुरिसे देवदत्तं गणियं उच्छंगे धरेइ एगे पिट्ठओ आयवत्तं धरेइ  
एगे पुप्फपूरगं रएइ एगे पाए रएइ एगे चामरुक्खेवं करेइ । तए णं सा  
सूमालिया अज्जा देवदत्तं गणियं तेहिं पंचहिं गोट्टिल्लपुरिसेहिं सद्धिं  
उरालाई माणुस्सगाई भोगभोगाई भुंजमाणीं पासइ २ इमेयारूवे संकप्पे  
समुप्पज्जित्था — अहो णं इमा इत्थिया पुरापोराणाणं कम्माणं जाव  
बिहरइ । तं जइ णं केइ इमस्स सुचरियस्स तवनियमबंभचेरवासस्स  
कल्लाणे फलवित्तिवित्तिसेसे अत्थि तो णं अहमवि आगमिस्सेणं भवग्गहणेणं  
इमेयारूवाइ उरालाई जाव बिहरिज्जामि त्तिकट्ठु नियाणं करेइ २  
आयावणभूमीए पच्चोरुभई ।

(120) तए णं सा सूमालिया अज्जा सरीरबाउसा जाया यावि  
होत्था अभिक्खणं २ हत्थे धोवेइ अभिक्खणं २ पाए धोवेइ सीसं  
धोवेइ मुहं धोवेइ थणंतराई धोवेइ कक्खंतराई धोवेइ गुज्जंतराई धोवेइ  
जत्थ २ णं ठाणं वा सेज्जं वा निसीहियं वा चेएइ तत्थ वि य णं पुव्वामेव  
उदएणं अब्भुक्खेत्ता तओ पच्छा ठाणं वा ३ चेएइ । तए णं ताओ  
गोवालियाओ अज्जाओ सूमालियं अज्जं एवं वयासी-एवं खलु अज्जे ! अम्हे

समणीओ निगंथीओ इरियासमियाओ जाव बंभचेरधारिणीओ । नो खलु कप्पइ अम्हं सरिरबाउसियाए होत्तए । तुमं च णं अज्जे ! सरिर-  
बाउसिया अभिक्खणं २ हत्थे धोवेसि जाव चेएसि । तं तुमं णं देवाणु-  
प्पिए ! एयस्स ठाणस्स आलोएहि जाव पडिवज्जाहि । तए णं सूमालिया  
गोवालियाणं अज्जाणं एयमट्ठं नो आढाइ नो परियाणाइ अणाढायमाणी  
अपरियाणमाणी विहरइ । तए णं ताओ अज्जाओ सूमालियं अज्जं  
अभिक्खणं २ हीलेंति जाव परिभवन्ति अभिक्खणं २ एयमट्ठं निवारेंति ।  
तए णं तीसे सूमालियाए समणीहिं निगंथीहिं हीलिज्जमाणीए जाव  
वारिज्जमाणीए इमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था — जया णं अहं  
अगारवासमज्झे वसामि तया णं अहं अप्पवसा । जया णं अहं मुंडा-  
भवित्ता पव्वइया तया णं अहं परवसा । पुठ्ठिं च णं ममं समणीओ  
आढायन्ति इयाणिं नो आढायन्ति । तं सेयं खलु मम कल्लं पाउप्पभायाए  
गोवालियाणं अंतियाओ पडिनिक्खमित्ता पाडिएकं उवस्सयं उवसंप-  
ज्जित्ताणं विहरित्तए त्तिकट्ठु एवं संपेहेइ २ कल्लं गोवालियाणं अंतियाओ  
पडिनिक्खमइ २ पाडिएकं उवस्सयं उवसंपज्जित्ताणं विहरइ । तए णं सा  
सूमालिया अज्जा अणोहट्ठिया अनिवारिया सच्छंदमइ अभिक्खणं २  
हत्थे धोवेइ जाव चेएइ तत्थ वि य णं पासत्था पासत्थविहारिणी ओसन्ना  
ओसन्नविहारी कुसीला कुसीलविहारी संसत्ता संसत्तविहारी बहूणि  
वासाणि सामण्णपरियाणं पाउणइ २ अद्धमासियाए संलेहणाए तस्स ठाणस्स  
अणालोइयपडिक्कंता कालमासे कालं किच्चा ईसाणे कप्पे अन्नयरंसि  
विमाणंसि देवगणियत्ताए उववन्ना । तत्थेगइयाणं देवीणं नवपलिओवमाइं  
ठिई पन्नत्ता । तत्थ णं सूमालियाए देवीए नवपलिओवमाइं ठिई पन्नत्ता ।

(121) तेणं कालेणं २ इहेव जंबुदीवे २ भारहे वासे पंचालेसु  
जणवएसु कंपिल्लपुरे नामं नयरे होत्था वण्णओ । तत्थ णं दुवए नामं  
राया होत्था वण्णओ । तस्स णं चुलणी देवी धट्ठंज्जुणे कुमारे जुवराया ।  
तए णं सा सूमालिया देवी ताओ देवलोगाओ आउक्खएणं जाव चइत्ता  
इहेव जंबुदीवे २ भारहे वासे पंचालेसु जणवएसु कंपिल्लपुरे नयरे

दुवयस्स रत्तो चुलणीए देवीए कुच्छिसि दारियत्ताए पच्चायाया । तए णं सा चुलणी देवी नवण्हं मासाणं जाव दारियं पयाया । तए णं तीसे दारियाए निव्वत्तबारसाहियाए इमं एयारूवं नामं — जम्हा णं एसा दारिया दुपयस्स रत्तो धूया चुलणीए देवीए अत्तया तं होऊं णं अम्हं इमीसे दारियाए नामधेज्जं दोवई । तए णं तीसे अम्मापियरो इमं एयारूवं गोणं गुणनिप्फन्नं नामधेज्जं करेति दोवई । तए णं सा दोवई दारिया पंचधाईपरिग्गहिंया जाव गिरिकंदरमल्लीणा इव चंपगलया निवायनिव्वा-  
घायंसि सुहंसुहेणं परिवड्डइ । तए णं सा दोवई देवी रायवरकन्ना उम्मुक्क-  
बालभावा जाव उक्किट्टसरीरा जाया याधि होत्था । तए णं तं दोवइं रायवरकन्नं अन्नया कयाइ अंतेउरियाओ ण्हायं जाव विभूसियं करेति २  
दुवयस्स रत्तो पायवंदियं पेसेति । तए णं सा दोवई २ जेणेव दुवए राया तेणेव उवागच्छइ २ दुवयस्स रत्तो पायग्गहणं करेइ । तए णं से दुवए राया दोवइं दारियं अंके निवेसेइ २ दोवईए २ रूवे<sup>५</sup> य जोव्वणे य लाव्वणे य जायविम्हए दोवइं २ एवं वयासी — जस्स णं अहं तुमं पुत्ता ! रायस्स वा जुवरायस्स वा भारियत्ताए सयमेव दलइस्सामि तत्थ णं तुमं सुहिया वा दुहिया वा भवेज्जासि । तए णं मम जावज्जीवाए हिययदाहे भविस्सइ । तं णं अहं तव पुत्ता ! अज्जर्याए सयंवरं वियंरामि । अज्जर्याए णं तुमं दिन्नं सयंवरा । जं णं तुमं सयमेव रायं वा जुवरायं वा वरेहिसि से णं तव भत्तारे भविस्सइ त्तिक्कट्टु ताहिं इट्ठाहिं जाव आसासेइ २ पडिविसज्जेइ ।

(122) तए णं से दुवए राया दूयं सहावेइ २ एवं वयासी — गच्छइ णं तुमं देवाणुप्पिया ! बारवइं नयरिं । तत्थ णं तुमं कण्हं वासुदेवं समुद्विजयपामोक्खे दस दसारे बलदेवपामोक्खे पंच महा-  
वीरे उग्गसेणपामोक्खे सोलस रायसहस्से पज्जुन्नपामोक्खाओ अद्धुट्ठाओ कुमारकोडीओ संबपामोक्खाओ सट्ठिं दुइंतसाहस्सीओ वीरसेणपामो-  
क्खाओ एकवीसं रायवीरपुरिससाहस्सीओ महींसेणपामोक्खाओ छप्पन्नं बलवग्गसाहस्सीओ अन्ने य बहवे राईसरतलवरमाडंभियकोडुंभियइग्ग-



सेट्ठिसेणावइसत्थवाहपभिइओ करयलपरिग्गहियं दसनहं सिरसावत्तं  
 मत्थए अंजलिं कट्ठु जएणं विजएणं वद्धावेहि २ एवं वयाहि — एवं  
 खलु देवाणुप्पिया ! कंपिल्लपुरे नयरे दुवयस्स रत्तो धूयाए चुलणीए  
 अत्तयाए धट्ठज्जुणकुमारस्स भइणीए दोवईए २ सयंवरे भविस्सइ । तए  
 णं तुम्हे दुवयं रायं अणुगिण्हेमाणा अकालपरिहीणं चेव कंपिल्लपुरे नयरे  
 समोसरह । तए णं से दूए करयल जाव कट्ठु दुवयस्स रत्तो एयमट्ठं पडि-  
 सुणेइ २ जेणेव सए गिहे तेणेव उवागच्छइ २ कोडुंबियपुरिसे सद्दावेइ २  
 एवं वयासी — खिप्पामेव भो देवाणुप्पिया ! चाउग्घटं आसरहं  
 जुत्तामेव उवट्ठवेह जाव उवट्ठवेति । तए णं से दूए ण्हाए जाव सरीरे  
 चाउग्घटं आसरहं दुरूहइ २ बहूहिं पुरिसेहिं सन्नद्ध जाव गहियाउह-  
 पहरणेहिं सद्धिं संपरिवुडे कंपिल्लपुरं नयरं मज्झंमज्झेणं निग्गच्छइ पंचाल-  
 जणवयस्स मज्झंमज्झेणं जेणेव देसप्पंते तेणेव उवागच्छइ २ सुरट्ठा-  
 जणवयस्स मज्झंमज्झेणं जेणेव बारवई नयरी तेणेव उवागच्छइ २  
 बारवइं नयरिं मज्झंमज्झेणं अणुप्पविसइ २ जेणेव कण्हस्स वासुदेवस्स  
 बहिहिरिया उवट्ठाणसाला तेणेव उवागच्छइ २ चाउग्घटं आसरहं ठावेइ  
 २ रहाओ पच्चोरुहइ २ मणुस्सन्नगुरापरिविक्खत्ते प्राक्काप्रविहारेणं जेणेव  
 कण्हे वासुदेवे तेणेव उवागच्छइ २ कण्हं वासुदेवं समुद्भवविजयपामोक्खे  
 य दस इसारे जाव बलवगसहस्सीओ करयल तं जेव ज्ञाव समोसरह ।  
 तए णं से कण्हे वासुदेवे तस्स दूयस्स अंतिए एयमट्ठं सोक्ख निस्सम्म  
 हट्ठतुठ्ठे जाव हियए तं दूयं सक्कारेइ सम्मणेइ २ पडिविसज्जेइ । तए  
 णं से कण्हे वासुदेवे कोडुंबियपुरिसे सद्दावेइ २ एवं वयासी — गच्छह  
 णं तुमं देवाणुप्पिया ! सभाए सुहम्माए सामुदाइयं भेरिं तालेहि । तए  
 णं से कोडुंबियपुरिसे करयल जाव कण्हस्स वासुदेवस्स एयमट्ठं पडि-  
 सुणेइ २ जेणेव सभाए सुहम्माए सामुदाइया भेरी तेणेव उवागच्छइ २  
 सामुदाइयं भेरिं महया २ सद्धेणं खालेइ । तए णं तए सामुदाइयए  
 भेरीए तालिक्काए सक्काणीए समुद्भवविजयपामोक्खा दस दसाय्य जाव अहं-  
 सेक्कापामोक्खाओ कप्पन्नं बलवगसहस्सीओ ण्हाया जाव विभूतिसया

जहाविभवइड्डिसक्कारसमुदणं अप्पेगइया ह्यगया जाव अप्पेगइया पाय-  
 चारविहारेणं जेणेव कण्हे वासुदेवे तेणेव उवागच्छंति २ करयल जाव  
 कण्हं वासुदेवं जएणं विजएणं वद्धावेंति । तए णं से कण्हे वासुदेवे  
 क्कोट्टुंबियपुरिसे सहावेइ २ एवं वयासी - खिप्पामेव भो देवाणुप्पिया !  
 'अभिसेक्कं हत्थिरयणं पडिकप्पेह ह्यगय जाव पच्चप्पिणंति । तए णं से  
 कण्हे वासुदेवे जेणेव मज्जणघरे तेणेव उवागच्छइ २ समुत्तजालाकुला-  
 भिरामे जाव अंजणगिरिकूडसन्निभं गयवइं नरवई दुरूढे । तए णं से  
 कण्हे वासुदेवे समुहविजयपामोक्खेहिं दसहिं दसारेहिं जाव अणंगसेणा-  
 पामोक्खेहिं अणेगाहिं गणियासाहस्सीहिं सद्धिं संपरिवुडे सत्थिवड्डीए जाव  
 रवेणं बारवइं नयरिं मज्झमज्झेणं निग्गच्छइ २ सुरट्टाजणवयस्स मज्झं-  
 मज्झेणं जेणेव देसप्पंते तेणेव उवागच्छइ २ पंचालजणवयस्स मज्झं-  
 मज्झेणं जेणेव कंपिल्लपुरे नयरे तेणेव पहारेत्थ गमणाए । तए णं से दुवए  
 राया दोच्चं पि दूयं सहावेइ २ एवं वयासी - गच्छहं 'णं तुमं देवाणु-  
 प्पिया ! हत्थिणाउरं नयरं । तत्थ णं तुमं पंडुरायं सपुत्तयं जुहिड्डिल्लं  
 भीमसेणं अज्जुणं नउलं सहदेवं दुज्जोहणं भाइसयसमग्गं गंगेयं विदुरं  
 दोणं जयइहं सजणिं कीवं आसत्थामं करयल जाव कट्टु तहेव जाव  
 समोसरह । तए णं से दूए एवं जहा वासुदेवे नवरं भेरी नत्थि जाव जेणेव  
 कंपिल्लपुरे नयरे तेणेव पहारेत्थ गमणाए । एएणेव कमेणं तच्चं दूयं चंपं  
 नयरिं । तत्थ णं तुमं कण्हं अंगरायं सैल्लं नंदिरायं करयल तहेव जाव समो-  
 सरह । चउत्थं दूयं सुत्तिमइं नयरिं । तत्थ णं तुमं सिसुपालं दमघोससुयं  
 पंचभाइसयसंपरिवुडं करयल तहेव जाव समोसरह । पंचमगं दूयं हत्थि-  
 सीसं नयरिं । तत्थ णं तुमं दमदंतं रायं करयल जाव समोसरह । छट्ठं  
 दूयं महुुरं नयरिं । तत्थ णं तुमं धरं रायं करयल जाव समोसरह । सत्तमं  
 दूयं रायगिहं नयरं । तत्थ णं तुमं सहदेवं जरांसंधसुयं करयल जाव  
 समोसरह । अट्ठमं दूयं कोडिणं नयरं । तत्थ णं तुमं रुप्पिं मेसगसुयं करयल  
 तहेव जाव समोसरह । नवमं दूयं विरिटं नयरिं । तत्थ णं तुमं कीर्यंगं  
 भाउसयसमग्गं करयल जाव समोसरह । दसमं दूयं अबसेसेसु

गामागरनगरेसु अणेगाइं रायसहस्साइं जाव समोसरह । तए णं से दूए तहेव निग्गच्छइ जेणेव गामागर तहेव जाव समोसरह । तए णं ताइं अणेगाइं रायसहस्साइं तस्स दूयस्स अंतिए एयमट्ठं सोच्चा निसम्म हट्ठा तं दूयं सक्कारेति सम्माणेति २ पडिविसज्जेति । तए णं ते वासुदेवपामोक्खा बहवे रायसहस्सा पत्तेयं २ ण्हाया सन्नद्धहत्थिखंधवरगया महया हयगयरहभडचडगरपहकर सएहिं २ नगरेहिंतो अभिनिग्गच्छंति २ जेणेव पंचाले जणवए तेणेव प्हारेत्थ गमणाए ।

(123) तए णं से दुवए राया कोडुंबियपुरिसे सहावेइ २ एवं वयासी — गच्छह णं तुमं देवाणुप्पिया ! कंपिल्लपुरे नयरे बहिया गंगाए महानईए अदूरसामंते एगं महं सयंवरमंडवं करेह अणेगखंभसयसन्नि-विट्ठं लीलट्टियसालिभंजियागं जाव पच्चप्पिणंति । तए णं से दुवए राया दोच्चंपि कोडुंबियपुरिसे सहावेइ २ एवं वयासी — खिप्पामेव भो देवाणु-प्पिया ! वासुदेवपामोक्खाणं बहूणं रायसहस्साणं आवासे करेह । ते वि करेत्ता पच्चप्पिणंति । तए णं से दुवए राया वासुदेवपामोक्खाणं बहूणं रायसहस्साणं आगमणं जाणेत्ता पत्तेयं २ हत्थिखंध जाव परिवुडे अग्घं च पज्जं च गहाय सव्विट्ठीए कंपिल्लपुराओ निग्गच्छइ २ जेणेव ते वासुदेवपामोक्खा बहवे रायसहस्सा तेणेव उवागच्छइ २ ताइं वासुदेव-पामोक्खाइं अग्घेण य पज्जेण य सक्कारेइ सम्माणेइ २ तोसिं वासुदेव-पामोक्खाणं पत्तेयं २ आवासे वियरइ । तए णं ते वासुदेवपामोक्खा जेणेव सया २ आवासा तेणेव उवागच्छंति २ हत्थिखंधेहिंतो पच्चोरुहंति २ पत्तेयं २ खंधावारनिवेसं करेति २ सएसुं २ आवासेसुं अणुप्पवि-संति २ सएसुं आवासेसु य आसणेसु य सयणेसु य सन्निसण्णा य संतुर्यट्ठा य बहूहिं गंधव्वेहि य नाडपहि य उवगिज्जमाणा य उवन्नच्चिज्ज-माणा य विहरंति । तए णं से दुवए राया कंपिल्लपुरं नयरं अणुप्प-विसइ २ विपुलं असणं ४ उवक्खडावेइ २ कोडुंबियपुरिसे सहावेइ २ एवं वयासी — गच्छह णं तुम्हे देवाणुप्पिया ! विपुलं असणं ४ सुरं च मज्झं च मंसं च सीधुं च पसन्नं च सुबहुप्पुप्फवत्थगंधमल्लालंकारं च

वासुदेवपामोक्खाणं रायसहस्साणं आवासेसु साहरह । ते वि साहरन्ति । तए णं ते वासुदेवपामोक्खा तं विपुलं असणपाणखाइमसाइमं जाव पसन्नं च आसाएमाणा ४ विहरन्ति जिमियभुंत्तुत्तरागया वि य णं समाणा आयन्ता चोक्खा जाव सुहासणवरगया बहूहिं गंधव्वेहिं जाव विहरन्ति । तए णं से दुवए राया पुव्वावरण्हकालसमयांसि कोडुंबिय-पुरिसे सहावेइ २ एवं वयासी - गच्छह णं तुब्भे देवाणुप्पिया ! कं पिण्णपुरे सिंघाडग जाव पहेसु वासुदेवपामोक्खाण य रायसहस्साणं आवासेसु हत्थिखंधवरगया महया २ सहेणं जाव उग्घोसेमाणा २ एवं वयह - एवं खलु देवाणुप्पिया ! कल्लं पाउप्पभायाए दुवयस्स रत्तो धूयाए चुलणीए देवीए अत्तियाए धट्टंज्जुणस्स भगिणीए दोवईए २ सयंवरे भविस्सइ । तं तुब्भे णं देवाणुप्पिया ! दुवयं रायाणं अणुगिण्हेमाणा ण्हाया जाव विभूसिया हत्थिखंधवरगया सकोरेंट ० सेयवरचामरा ह्यगयरह ० महया भडचडगरेणं जाव परिक्खित्ता जेणेव सयंवरा मंडवे तेणेव उवा-गच्छह २ पत्तेयं नामंकेसु आसणेसु निसीयह २ दोवई २ पडिवालेमाणा २ चिट्ठह घोसणं घोसेह २ मम एयमाणत्तियं पच्चप्पिणह । तए णं ते कोडुंबिया तहेव जाव पच्चप्पिणन्ति । तए णं से दुवए राया कोडुंबिय-पुरिसे सहावेइ २ एवं वयासी - गच्छह णं तुब्भे देवाणुप्पिया ! सयंवर-मंडवं आसियसंमज्जिओवलित्तं सुगंधवरगंधियं पंचवण्णपुण्णोवयारकलियं कालागरुपवरकुंदुरुक्कुल्लुक्क जाव गंधवट्ठिभूयं मंचाइमंचकलियं करेह कारवेह करेत्ता कारवेत्ता वासुदेवपामोक्खाणं बहूणं रायसहस्साणं पत्तेयं २ नामंकाइं आसणाइं अत्थुयपच्चत्थुयाइं रएह २ एयमाणत्तियं पच्चप्पिणह जाव पच्चप्पिणन्ति । तए णं ते वासुदेवपामोक्खा बहवे रायसहस्सा कल्लं ण्हाया जाव विभूसिया हत्थिखंधवरगया सकोरेंटमल्लच्छत्तेणं धरिज्ज-माणेहिं सेयवरचामराहिं महया ह्यगय जाव परिवुडा सन्विट्ठीए जाव रवेणं जेणेव सयंवरा मंडवे तेणेव उवागच्छन्ति २ अणुप्पविसन्ति २ पत्तेयं २ नामंकेसु निसीयन्ति दोवई २ पडिवालेमाणा चिट्ठन्ति । तए णं से दुवए राया कल्लं ण्हाए जाव विभूसिए हत्थिखंधवरगए सकोरेंट ०

हयगय० कंपिल्लपुरं मज्झमज्झेणं निग्गच्छइ जेणेव सयंवरांमंडवे जेणेव वासुदेवपामोक्खा बहवे रायसहस्सा तेणेव उवागच्छइ २ तेसिं वासुदेव-  
पामोक्खाणं करयल जाव वद्धावेत्ता कण्हस्स वासुदेवस्स सेयवरचामरं  
गहाय उववीयमाणे चिट्ठइ ।

(124) तए णं सा दोवई २ कल्लं जाव जेणेव मज्झणघरं तेणेव उवागच्छइ २ मज्झणघरं अणुपविसइ २ ण्हाया कयबलिकम्मा कयकोउय-  
मंगलपायच्छित्ता सुद्धप्पावेसाइं मंगलाइं बत्थाइं पवरपरिहिया मज्झण-  
घराओ पडिनिक्खमइ २ जेणेव जिणघरे तेणेव उवागच्छइ २ जिणघरं  
अणुपविसइ २ जिणपडिमाणं आलोए पणामं करेइ २ लोमहस्थयं  
परामुसइ एवं जहा सूरियाओ जिणपडिमाओ अच्चेइ तदेव भाणियव्वं जाव  
धूवं उहइ २ वामं जाणुं अंचेइ दाहिणं जाणुं धरणितलंसि निहंद्दु  
तिक्खुत्तो मुद्धाणं धरणितलंसि नंमेइ २ ईसिं पच्चुन्नमइ २ करयल जाव  
कट्ठु एवं वयासी - नमोत्थु णं अरहंताणं जाव संपत्ताणं वंदइ नमंसइ २  
जिणघराओ पडिनिक्खमइ २ जेणेव अंतेउरे तेणेव उवागच्छइ ।

(125) तए णं तं दोवई २ अंतेउरियाओ सव्वाळंकारविभूसियं  
करेंति । किं ते ? वरपायपत्तनेउरा जाव चेडियाचक्कवालमहंयरगबिंद-  
परिक्खित्ता अंतेउराओ पडिनिक्खमइ २ जेणेव बाहिरिया उवट्ठाणसाला  
जेणेव चाउघंटे आसरहे तेणेव उवागच्छइ २ किड्ढावियाए लेहियाए  
साद्धिं चाउघंटे आसरहं दुरूहइ । तए णं से धट्ठज्जुणे कुमारे दोवईए  
कन्नाए सारत्थं करेइ । तए णं सा दोवई २ कंपिल्लपुरं मज्झमज्झेणं  
जेणेव सयंवरांमंडवे तेणेव उवागच्छइ २ रहं ठावेइ रहाओ पच्चोरुभंइ २  
किड्ढावियाए लेहियाए साद्धिं सयंवरमंडवं अणुपविसइ करयल जाव तेसिं  
वासुदेवपामोक्खाणं बहूणं रायवरसहस्साणं पणामं करेइ । तए णं सा  
दोवई २ एगं महं सिरिदामगंडं० किं ते ? पाडलमल्लियचंपय जाव सत्त-  
च्छयाईहिं गंधद्धाणिं मुयंतं परमसुहफासं दरिसणिज्जं गेण्हइ । तए णं सा  
किड्ढाविया सुरुवा जाव वामहत्थेणं चिल्लगं दप्पणं गहेऊण सलळियं  
दप्पणसंकंतबिंबसंदंसिए य से दाहिणेणं हत्थेणं दरिसए पवररायसीहे फुड-

विसयविसुद्धरिभियगंभीरमहुरभणिया सा तेसिं सव्वेसिं पत्थिवाणं अम्मा-  
 पिउवंससत्तसांमत्थगोत्तंविक्कंतिकंतिबहुविहआगममाहप्परूवजोव्वणगुण-  
 लावण्णकुलसीलजाणिया कित्तणं करेइ । पढमं ताव वण्हिपुंगवाणं  
 दसंदसारवरवीरपुरिसंतिलोक्कवलवगाणं सत्तुसयसहस्समाणावमइगाणं  
 भवसिद्धिपवरपुंडरीयाणं चिल्लाणं बलवीरियरूवजोव्वणगुणलावण्ण-  
 कित्तिया कित्तणं करेइ । तओ पुणं उग्गसेणमाईणं जायवाणं भणइ—  
 सोहगगरूवकलिए वरेहि वरपुरिसगंधहत्थीणं । जो हु ते लोए होइ  
 हिययदइओ ॥ तए णं सा दोवई रायवरकन्नगा बहूणं रायवरसहस्साणं  
 मज्झंमज्जेणं समइच्छमाणी २ पुव्वकयनियानेणं चोइज्जमाणी २ जेणेव  
 पंच पंडवा तेणेव उवागच्छइ २ ते पंच पंडवे तेणं दसद्ववण्णेणं कुसुम-  
 दामेणं आवेढियपरिवेढिए करेइ २ एवं वयासी — एए णं मए पंच  
 पंडवा वरिया । तए णं ताइं वासुदेवपामोक्खाइं बहूणि रायसहस्साणि  
 महया २ सदेणं उग्घोसेमाणाइं २ एवं वयंति — सुवरियं खलु भो !  
 दोवईए रायवरकन्नाए त्तिकट्टु सयंवरमंडवाओ पडिनिक्खमंति २  
 जेणेव सया २ अवासा तेणेव उवागच्छंति । तए णं धट्टज्जुणकुमारे पंच  
 पंडवे दोवइं च रायवरकन्नगं चाउग्घंटं आसरहं दुरूहेइ २ कंपिल्लपुरं  
 मज्झंमज्जेणं जाव सयं भवणं अणुपविसइ । तए णं दुवए राया पंच-  
 पंडवे दोवइं २ पट्टयं दुरूहेइ २ सेयापयिएहिं कलसेहिं मज्जावेइ २  
 अग्निहोमं करीवेइ पंचण्हं पंडवाणं दोवईए य पाणिग्गहणं करीवेइ । तए  
 णं से दुवए राया दोवईए २ इमं एयारूवं पीइदाणं दलयइ तंजहा — अट्ठ  
 हिरण्णकोडीओ जाव पेसणकारीओ दासचेडीओ अन्नं च विपुलं धणकणग  
 जाव दलयइ । तए णं से दुवए राया ताइं वासुदेवपामोक्खाइं विपुलेणं  
 असणपाणखाइमसाइमेणं वत्थगंध जाव पडिविसज्जेइ ।

(126) तए णं से पंडू राया तेसिं वासुदेवपामोक्खाणं बहूणं राय-  
 सहस्साणं करयल जाव एवं वयासी — एवं खलु देवाणुप्पिया ! हत्थिणाउरे  
 नयरे पंचण्हं पंडवाणं दोवईए य देवीए कल्लाणकैरे भविस्सइ । तं तुब्भे  
 णं देवाणुप्पिया ! ममं अणुगिण्हमाणा अकालपरिहीणं समोसरह । तए णं

ते वासुदेवपामोक्खा पत्तेयं २ जाव पहारेत्थ गमणाए । तए णं से पंडू राया कोडुंबियपुरिसे सदावेइ २ एवं वयासी — गच्छह णं तुब्भे देवाणुप्पिया ! हत्थिणाउरे पंचण्हं पंडवाणं पंच पासायवडिंसए कारेहि अब्भुग्गयमूसिय वण्णओ जाव पडिरूवे । तए णं ते कोडुंबियपुरिसा पडिसुणेंति जाव कारवेंति । तए णं से पंडू राया पंचहिं पंडवेहिं दोवईए देवीए साद्धिं ह्यगयसंपरिवुडे कपिल्लपुराओ पडिनिक्खमइ २ जेणेव हत्थिणाउरे तेणेव उवागए । तए णं से पंडूराया तेसिं वासुदेवपामोक्खाणं आगमणं जाणित्ता कोडुंबियपुरिसे सदावेइ २ एवं वयासी — गच्छह णं तुब्भे देवाणुप्पिया ! हत्थिणाउरस्स नयरस्स बहिया वासुदेवपामोक्खाणं बहूणं रायसहस्साणं आवासे कारेह अणेगथंभंसय तहेव जाव पच्चप्पिणंति । तए णं ते वासुदेवपामोक्खा बहवे रायसहस्सा जेणेव हत्थिणाउरे तेणेव उवागच्छंति । तए णं पंडूराया ते वासुदेवपामोक्खे जाव आगए जाणित्ता हट्ठतुट्ठे ण्हाए कयबालिकम्मे जहा दुवए जाव जहारिहं आवासे दलयइ । तए णं ते वासुदेवपामोक्खा बहवे रायसहस्सा जेणेव सयां २ आवासां तेणेव उवागच्छंति तहेव जाव विहरंति । तए णं से पंडूराया हत्थिणाउरं नयरं अणुपविसइ २ कोडुंबियपुरिसे सदावेइ २ एवं वयासी — तुब्भे णं देवाणुप्पिया ! विपुलं असणं ४ तहेव जाव उवणेंति । तए णं ते वासुदेवपामोक्खा बहवे रायसहस्सा ण्हाया कयबालिकम्मा कयकोउयमंगलपायच्छित्ता तं विपुलं असणं ४ तहेव जाव विहरंति । तए णं से पंडूराया ते पंचपंडवे दोवइं च देविं पट्टयं दुरूहेइ २ सीयापीएहिं कलसेहिं ण्हावेई २ कल्लाणकंरं करेइ २ ते वासुदेवपामोक्खे बहवे रायसहस्से विपुलेणं असणेणं ४ पुप्फवत्थेणं सक्कारेइ सम्माणेइ जाव पडिविसज्जेइ । तए णं ताइं वासुदेवपामोक्खाइं बहूइं जाव पडिगयाइं ।

(127) तए णं ते पंच पंडवा दोवईए देवीए साद्धिं कल्लाकल्लि वारंवारेंणं उरालाइं भोगभोगाइं जाव विहरंति । तए णं से पंडू राया अन्नया क्याइं पंचहिं पंडवेहिं कौंतीए देवीए दोवईए य साद्धिं अंतो-अंतेचरपरियालसद्धिं संपरिवुडे सीहासणवरगए यावि विहरइ । इमं च णं

कच्छुल्लनारए दंसणेणं अइभइए विणीए अंतो य कलुसहियए मज्झत्थ-  
 उवत्थिए य अल्लीणसोमपियदंसणे सुंरूवे अमइलसगलपरिहिए काल-  
 मियचम्मउत्तरासंगरइयवच्छे दण्डकैमण्डलुहत्थे जडामउडदित्तिसिए  
 जन्नोवइयगणेत्तियमुंजमेहलावागलधरे हत्थकयकच्छभीए पियगंधव्वे  
 धराणिगोथरप्पहाणे संवरणावरणओवयणुप्पयणिळेसणीसु य संक्रामणि-  
 आभिओगपन्नत्तिगमणीथंभिणीसु य बहूसु विज्जाहरीसु विज्जासु विस्सुय-  
 जसे इट्ठे रामस्स य केसवस्स य पज्जुन्नपईवसंबअनिरुद्धनिसढउम्मुय-  
 सारणगयसुमुहदुम्मुहाईणं जायवाणं अद्धुट्ठाण य कुमारकोडीणं हियय-  
 दइए संथवए कलहजुद्धकोलाहलप्पिए भंडणाभिलासी बहूसु य समरसय-  
 संपराएसु दंसणरए समंतओ कलहं सदक्खिणं अणुगवेसमाणे असमाहि-  
 करे दसारवरवीरपुरिसतेलोक्कबलवगाणं आमंतेऊण तं भगवइं पक्कमणिं  
 गगणगमणद्वच्छं उप्पइओ गरुणमभिलंघयंतो गामागरनगरखेडकब्बड-  
 मडंबदोणमुहपट्टणसंबाहसहस्समंडियं थिभियमेईणीतलं वसुहं ओलोइंते<sup>12</sup>  
 रम्मं हत्थिणाउरं उवागए पंडुरायभवणांसि अइवेगेण सैमोवइए । तए  
 णं से पंडू राया कच्छुल्लनारयं एज्जमाणं पासइ २ पंचहिं पंडवेहिं कुंतीए  
 य देवीए सद्धिं आसणाओ अब्भुट्ठेइ २ कच्छुल्लनारयं सत्तट्ठपयाइं  
 पच्चुगगच्छइ २ तिक्खुत्तो आयाहिणपयाहिणं करेइ २ वंदइ नमंसइ २  
 महुरिहेणं आसणेणं उवनिमंतेइ । तए णं से कच्छुल्लनारए उदगपरि-  
 फोसियाए दब्भोवरिपच्चुत्थुयाए भिसियाए निसीयइ २ पंडुरायं रज्जे  
 य जाव अंतेउरे य कुसलोदंतं पुच्छइ । तए णं से पंडूराया कौंती य देवी  
 पंच य पंडवा कच्छुल्लनारयं आढंति जाव पज्जुवासंति । तए णं सा  
 दोवई देवी कच्छुल्लनारयं अस्संजयअविरयअप्पाडिहयअपच्चक्खायपावकम्मं  
 तिकट्ठु नो आढाइ नो परियाणइ नो अब्भुट्ठेइ नो पज्जुवासइ ।

(128) तए णं तस्स कच्छुल्लनारयस्स इमेयारूवे अज्झत्थिए  
 चित्तिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था—अहो णं दोवई देवी  
 रूवेण य जाव लावण्णेण य पंचहिं पंडवेहिं अवत्थद्धा समाणी ममं नो  
 आढाइ जाव नो पज्जुवासइ । तं सेयं खलु मम दोवईए देवीए विप्पियं



करेत्तए त्तिकट्टु एवं संपेहेइ २ पंडुरायं आपुच्छइ २ उत्पयणिं विज्जं  
 आवाहेइ २ ताए उक्किट्ठाए जाव विज्जाहरगईए लवणसमुदं मज्झमज्झेणं  
 पुरत्थाभिमुहे वीईवइउं पयत्ते यावि होत्था । तेणं कालेणं २ धायइसंडे  
 दीवे पुरत्थिमद्धदाहिण्डुभरहवासे अवरकंका नामं रायहाणी होत्था ।  
 तत्थ णं अवरकंकाए रायहाणीए पउमनाभे नामं राया होत्था महया  
 हिमवंत वण्णओ । तस्स णं पउमनाभस्स रत्तो सत्त देवीसयाइं ओरोहे  
 होत्था । तस्स णं पउमनाभस्स रत्तो सुनाभे नामं पुत्ते जुवरायावि होत्था ।  
 तए णं से पउमनाभे राया अंतोअंतेउरंसि ओरोहसंपरिवुडे सीहासण-  
 वरगए विहरइ । तए णं से कच्छुल्लनारए जेणेव अवरकंका रायहाणी  
 जेणेव पउमनाभस्स भवणे तेणेव उवागच्छइ २ पउमनाभस्स रत्तो  
 भवणांसि झत्ति वेगेण समोवइए । तए णं से पउमनाभे कच्छुल्लनारयं  
 एज्जमाणं पासइ २ आसणाओ अब्भुट्टेइ २ अग्घेणं जाव आसणेणं  
 उवनिमतेइ । तए णं से कच्छुल्लनारए उदयपरिफोसियाए दब्भोवरि-  
 पच्चत्थुयाए भिसियाए निसीयइ जाव कुसलोदंतं आपुच्छइ । तए णं से  
 पउमनाभे राया नियगओरोहे जायविम्हए कच्छुल्लनारयं एवं वयासी-  
 तुमं देवाणुप्पिया ! बहूणि गामाणि जाव गिहाइं अणुपविससि । तं  
 अत्थियाइं ते कहिंचि देवाणुप्पिया ! एरिसए ओरोहे विट्ठपुब्बे जारिसए  
 णं मम ओरोहे ? तए णं से कच्छुल्लनारए पउमनाभेणं एवं वुत्ते समाणे  
 ईसिं विहसियं करेइ २ एवं वयासी—सरिसे णं तुमं पउमनाभा !  
 तस्स अगडदहुरस्स । के णं देवाणुप्पिया ! से अगडदहुरे ? एवं जहा  
 मल्लिणाए । एवं खलु देवाणुप्पिया ! जंबुदीवे २ भारहे वासे हत्थिणाउरे  
 नयरे दुपयस्स रत्तो धूया चुलणीए देवीए अत्तया पंडुस्स सुण्हा पंचण्हं  
 पंडवाणं भारिया दोवई देवी रूपेण य जाव उक्किट्टसरीरा । दोवईए  
 णं देवीए छिन्नस्सवि पायंगुट्टस्स अयं तव आरोहे सयंपि कलं न  
 अग्घइ त्तिकट्टु पउमनाभं आपुच्छइ जाव पडिगए । तए णं से  
 पउमनाभे राया कच्छुल्लनारयस्स अंतिए एयमट्ठं सोच्चा निसम्म दोवईए  
 देवीए रूपे च ३ मुच्छिए ४ जेणेव पोसहसाला तेणेव उवागच्छइ २

पोसहसालं जाव पुव्वसंगइयं देवं एवं वयासी - एवं खलु देवाणुप्पिया ! जंबुद्दीवे २ भारहे वासे हत्थिणाउरे जाव उक्किट्टसरीरा । तं इच्छामि णं देवाणुप्पिया ! दोवइं देवीं इहमाणीयं । तए णं पुव्वसंगइए देवे पउमनाभं एवं वयासी - नो खलु देवाणुप्पिया ! एवं भूयं वा भव्वं वा भविस्सं वा जन्नं दोवई देवी पंचपंडवे मोत्तुणं अन्नेणं पुरिसेणं सद्धिं उरालाइं जाव विहरिस्सइ । तहावि य णं अहं तव पियट्ठं-याए दोवइं देविं इहं हव्वमाणेमि त्तिकट्ठु पउमनाभं आपुच्छइ २ ताए उक्किट्ठाए जाव लवणसमुहं मज्झमज्झेणं जेणेव हत्थिणाउरे नयरे तेणेव पहारेत्थ गमणाए । तेणं कालेणं २ हत्थिणाउरे नयरे जुहिट्ठिले राया दोवईए देवीए सद्धिं उप्पि आगासतलंगंसि सुहप्पसुत्ते यावि होत्था । तए णं से पुव्वसंगइए देवे जेणेव जुहिट्ठिले राया जेणेव दोवई देवी तेणेव उवागच्छइ २ दोवईए देवीए ओसोव्वणिंयं दलयइ २ दोवइं देविं गिण्हइ २ ताए उक्किट्ठाए जाव जेणेव अवरकंका जेणेव पउमनाभस्स भवणे तेणेव उवागच्छइ २ पउमनाभस्स भवणंसि असोगवणियाए दोवइं देविं ठावेइ २ ओसोव्वणिं अवहरइ २ जेणेव पउमनाभे तेणेव उवागच्छइ २ एवं वयासी - एस णं देवाणुप्पिया ! मए हत्थिणाउराओ दोवई देवी इहं हव्वमाणीया तव असोगवणियाए चिट्ठइ । अओ परं तुमं जाणसि त्तिकट्ठु जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए । तए णं सा दोवई देवी तओ मुहुत्तंतरस्स पडिबुद्धा समाणी तं भवणं असोगवणिंयं च अपच्चभिजाणमाणी एवं वयासी - नो खलु अम्हं एसे सए भवणे नो खलु एसा अम्हं सया असोगवणिया । तं न नज्जइ णं अहं केणइ देवेण वा दाणवेण वा किंपुरिसेण वा किन्नरेण वा महो-रगेण वा गंधव्वेण वा अन्नस्स रत्तो असोगवणिंयं साहरिय त्तिकट्ठु ओहयमणसंकप्पा जाव झियायइ । तए णं से पउमनाभे राया ण्हाए जाव सव्वालंकारविभूसिए अंतैउरपरियालसंपरिवुडे जेणेव असोगवणिया जेणेव दोवई देवी तेणेव उवागच्छइ २ दोवइं देविं ओहय जाव झियाय-माणिं पासइ २ एवं वयासी - किन्नं तुमं देवाणुप्पिए ! ओहय जाव

झियाहि ? एवं खलु तुमं देवाणुप्पिए ! मम पुव्वसंगइएणं देवेणं जंबु-  
 दीवाओ २ भारहाओ वासाओ हत्थिणाउराओ नयराओ जुहिट्टिल्लस्स  
 रत्तो भवणाओ साहरिया । तं मा णं तुमं देवाणुप्पिया । ओह्य जाव  
 झियाहि । तुमं णं मए सद्धिं विपुलाइं भोगभोगाइं जाव विहराहि । तए  
 णं सा दोवई पउमनाभं एवं वयासी — एवं खलु देवाणुप्पिया ! जंबुदीवे २  
 भारहे वासे बारवईए नयरीए कण्हे नामं वासुदेवे मम पियभाउए परि-  
 वसइ । तं जइ णं से छण्हं मासाणं मम कूवं नो हव्वमागच्छइ तए  
 णं अहं देवाणुप्पिया ! जं तुमं वदसि तस्स आणाओवायवयणनिहेत्ते  
 विट्ठिस्सामि । तए णं से पउमनाभे दोवईए एयमट्ठं पडिसुणेइ २ दोवइं  
 देविं कन्नंतेउरे ठवेइ । तए णं सा दोवई देवी छट्ठंछट्ठेणं अणिक्खित्तेणं  
 आयंबिलपरिग्गहिएणं तवोकम्मेगं अप्पाणं भावेमाणी विहरइ ।

(129) तए णं से जुहिट्टिल्ले राया तओ मुहुत्तंतरस्स पडिबुद्धे  
 समाणे दोवइं देविं पासे अपासमाणे सयणिज्जाओ उट्ठेइ २ दोवईए  
 देवीए सव्वओ समंता मग्गणगवेसणं करेइ २ दोवईए देवीए कत्थइ  
 सुइं वा खुइं वा पवत्तिं वा अलभमाणे जेणेव पंडूराया तेणेव उवा-  
 गच्छइ २ पंडूरायं एवं वयासी — एवं खलु ताओ ! मम आगासतल-  
 गंसि सुहपसुत्तस्स पासाओ दोवई देवी न नज्जइ केणइ देवेण वा  
 दाणवेण वा किंपुरिसेण वा किन्नरेण वा महोरगेण वा गंधव्वेण वा  
 हिया वा निया वा अक्खित्ता वा । तं इच्छामि णं ताओ ! दोवईए  
 देवीए सव्वओ समंता मग्गणगवेसणं करित्तए । तए णं से पंडूराया  
 कोड्ढंबियपुरिसे सद्दावेइ २ एवं वयासी — गच्छह णं तुम्हे देवाणुप्पिया !  
 हत्थिणाउरे नयरे सिंघाडगतिगचउक्कचच्चरमहापहपहेसु महया २ सद्देणं  
 उग्घोसेमाणा २ एवं वयह — एवं खलु देवाणुप्पिया ! जुहिट्टिल्लस्स रत्तो  
 आगासतलगंसि सुहपसुत्तस्स पासाओ दोवई देवी न नज्जइ केणइ  
 देवेण वा दाणवेण वा किन्नरेण वा किंपुरिसेण वा महोरगेण वा गंध-  
 व्वेण वा हिया वा निया वा अक्खित्ता वा । तं जो णं देवाणुप्पिया !  
 दोवईए देवीए सुइं वा खुइं वा पवित्तिं वा परिकहेइ तस्स णं पंडूराया

विउलं अत्थसंपयाणं दलयइ त्तिकट्टु घोसणं घोसावेह २ एयमाणत्तिं पञ्चप्पिणह । तए णं ते कोडुंबियपुरिसा जाव पञ्चप्पिणंति । तए णं से पंडूराया दोवईए देवीए कत्थइ सुइं वा जाव अलभमाणे कौंती देवीं सहावेइ २ एवं वयासी—गच्छह णं तुमं देवाणुप्पिया ! बारवइं नयरिं कण्हस्स वासुदेवस्स एयमट्ठं निवेदेहि । कणहे णं परं वासुदेवे दोवईए मग्गणगवेसणं करेज्जा अन्नहा न नज्जइ दोवईए देवीए सुइं वा खुइं वा पवत्तिं वा उवलभेज्जा । तए णं सा कौंती देवी पंडुणा एवं वुत्ता समाणी जाव पडिमुणेइ २ णहाया कयबलिकम्मा हत्थिखंधवरगया हत्थिणपुरं नयरं मज्झंमज्जेणं निग्गच्छइ २ कुरुजणवयं मज्झंमज्जेणं जेणेव सुरट्ठाजणवए जेणेव बारवई नयरी जेणेव अग्गुज्जाणे तेणेव उवागच्छइ २ हत्थिखंधाओ पच्चोरुहइ २ कोडुंबियपुरिसे सहावेइ २ एवं वयासी—गच्छह णं तुम्भे देवाणुप्पिया ! जेणेवं बारवइं नयरिं अणुपविसह २ कण्हं वासुदेवं करयल० एवं वयह—एवं खलु सामी ! तुम्भं पिउच्छा कौंती देवी हत्थिणाउराओ नयराओ इहं हव्वमागया तुम्भं दंसणं कंखइ । तए णं ते कोडुंबियपुरिसा जाव कहेंति । तए णं कणहे वासुदेवे कोडुंबियपुरिसाणं अंतिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठे हत्थिखंधवरगए हयगय० बारवईए नयरीए मज्झंमज्जेणं जेणेव कौंती देवी तेणेव उवागच्छइ २ हत्थिखंधाओ पच्चोरुहइ २ कौंतीए देवीए पायग्गहणं करेइ २ कौंतीए देवीए सद्धिं हत्थिखंधं दुरुहइ २ बारवइं नयरीं मज्झंमज्जेणं जेणेव सए गिहे तेणेव उवागच्छइ २ सयं गिहं अणुप्पविसइ । तए णं से कणहे वासुदेवे कौंतिं देविं णहायं कयबलिकम्मं जिमियभुत्तुत्तरागयं जाव सुहासणवरगयं एवं वयासी—संदिसउ णं पिउच्छा ! किमागमणपओयणं । तए णं सा कौंती देवी कण्हं वासुदेवं एवं वयासी—एवं खलु पुत्ता ! हत्थिणाउरे नयरे जुहि-ट्टिल्लस्स रत्तो आगासतलए सुहप्पसुत्तस्स पासाओ दोवई देवी न नज्जइ केणइ अवहिया जाव अवक्खित्ता वा । तं इच्छामि णं पुत्ता ! दोवईए देवीए मग्गणगवेसणं कैयं । तए णं से कणहे वासुदेवे कौंतीपिउच्छि एवं वयासी—जं नवरं पिउच्छा दोवईए देवीए कत्थइ सुइं वा जाव

लभामि तो णं अहं पायालाओ वा भवणाओ वा अद्भरहाओ  
 वा समंतओ दोवइं देविं साहत्थि उवणेमि त्तिक्कट्टु कौंतीपिउच्छिं  
 सक्कारेइ सम्माणेइ जाव पडिविसज्जेइ । तए णं सा कौंती देवी  
 कण्हेणं वासुदेवेणं पडिविसज्जिया समाणी जामेव दिसिं पाउब्भूया  
 तामेव दिसिं पडिगया । तए णं से कण्हे वासुदेवे कोडुंबियपुरिसे  
 सहावेइ २ एवं वयासी - गच्छह णं तुब्भे देवाणुप्पिया ! बारवइं  
 नयरिं एवं जहा पंडू तहा घोसणं घोसावेइ जाव पच्चप्पिणंति पंडुस्स जहा ।  
 तए णं से कण्हे वासुदेवे अन्नया अंतोअंतेउरगए ओरोहे जाव विहरइ ।  
 इमं च णं कच्छुल्लए नारए जाव समोवइए जाव निसीइत्ता कण्हं  
 वासुदेवं कुसलोदंतं पुच्छइ । तए णं से कण्हे वासुदेवे कच्छुल्लं  
 नारयं एवं वयासी - तुमं णं देवाणुप्पिया ! बहूणि गामागर जाव  
 अणुपविससि । तं अत्थियाइं ते कहिंचि दोवईए देवीए सुई वा जाव  
 उवलद्धा ? तए णं से कच्छुल्लए कण्हं वासुदेवं एवं वयासी - एवं खलु  
 देवाणुप्पिया ! अन्नया कयाइं धायईसंडे दीवे पुरत्थिमद्धं दाहिणडुभरह-  
 वासं अवरकंकारायहाणि गए । तत्थ णं मए पउमनाभस्स रत्तो भवणांसि  
 दोवई देवी जारिसिया दिट्ठपुण्वा यावि होत्था । तए णं कण्हे  
 वासुदेवे कच्छुल्लं एवं वयासी - तुब्भं चेव णं देवाणुप्पिया ! एयं पुण्व-  
 कम्मं । तए णं से कच्छुल्लनारए कण्हेणं वासुदेवेणं एवं बुत्ते समाणे  
 उप्पयणिं विज्जं आवाहेइ २ जामेव दिसिं पाउब्भूए तामेव दिसिं पडि-  
 गए । तए णं से कण्हे वासुदेवे दूयं सहावेइ २ एवं वयासी - गच्छह  
 णं तुमं देवाणुप्पिया ! हत्थिणाउरं पंडुस्स रत्तो एयमट्ठं निवेएहि - एवं  
 खलु देवाणुप्पिया ! दोवई देवी धायईसंडदीवे पुरत्थिमद्धे अवरकंकाए  
 रायहाणीए पउमनाभभवणांसि साहिंया दोवईए देवीए पउत्ती उवलद्धा ।  
 तं गच्छंतु पंच पंडवा चाउरंगिणीए सेणाए सद्धिं संपरिवुडा पुरत्थिम-  
 वेयालीए ममं पडिवालेमाणा चिट्ठंतु । तए णं से दूए जाव भणइ जाव  
 पडिवालेमाणा चिट्ठह तेवि जाव चिट्ठंति । तए णं से कण्हे वासुदेवे  
 कोडुंबियपुरिसे सहावेइ २ एवं वयासी - गच्छह णं तुब्भे देवाणुप्पिया !

सन्नाहियं भेरिं तालेह तेवि तालेंति । तए णं तीए सन्नाहियाए भेरीए सद्दं सोच्चा समुहविजयपामोक्खा दस दसारा जाव छप्पन्नं बलवगसाहस्सीओ सन्नद्धबद्ध जाव गहियाउहपहरणा अप्पेगइया ह्यगया अप्पेगइया गयगया जाव मणुस्सवग्गुरापारिक्खित्ता जेणेव सभा सुहम्मा जेणेव कण्हे वासुदेवे तेणेव उवागच्छंति २ करयल जाव वद्धावेंति । तए णं से कण्हे वासुदेवे हत्थिखंधवरगए सकोरेंटमल्लदामेणं छत्तेणं धरिज्जमाणेणं सेयवर ० ह्यगय महया भडचडगरपहकरेणं बारवईए नयरीए मज्झंमज्झेणं निग्गच्छइ जेणेव पुरत्थिमवेयाली तेणेव उवागच्छइ २ पंचहिं पंडवेहिं सद्धिं एगयओ मिलाइ २ खंधावारनिवेसं करेइ २ पोसहसालं करेइ २ पोसहसालं अणु-प्पविसइ २ सुट्ठियं देवं मणसीकरेमाणे २ चिट्ठइ । तए णं कण्हस्स वासु-देवस्स अट्ठमभत्तंसि परिणममाणंसि सुट्ठिओ जाव आगओ [एवं वयइ—]<sup>३</sup> भण देवाणुप्पिया ! जं मए कायव्वं । तए णं से कण्हे वासुदेवे सुट्ठियं एवं वयासी — एवं खलु देवाणुप्पिया ! दोवई देवी जाव पउमनाभस्स भवणंसि साहिया । तण्णं तुमं देवाणुप्पिया ! मम पंचहिं पंडवेहिं सद्धिं अप्पच्छट्ठस्स छण्हं रहाणं लवणसमुदे मग्गं वियराहि जां णं' अहं अवरकंकारायहाणिं दोवईए कूवं गच्छामि । तए णं से सुट्ठिए देवे कण्हं वासुदेवं एवं वयासी — किण्णं देवाणुप्पिया ! जहा चेव पउमनाभस्स रत्तो पुव्वसंगइएणं देवेणं दोवई जाव साहिया तहा चेव दोवई देविं धायईसंडाओ दीवाओ भारहाओ जाव हत्थिणाउरं साहरामि उदाहु पउमनाभं रायं सपुरबल-वाहणं लवणसमुदे पक्खिवामि ? तए णं से कण्हे वासुदेवे सुट्ठियं देवं एवं वयासी — मा णं तुमं देवाणुप्पिया ! जाव साहराहि । तुमं णं देवाणुप्पिया ! मम लवणसमुदे पंचहिं पंडवेहिं सद्धिं अप्पच्छट्ठस्स छण्हं रहाणं मग्गं वियराहि । सयमेव णं अहं दोवईए कूवं गच्छामि । तए णं से सुट्ठिए देवे कण्हं वासुदेवं एवं वयासी — एवं होउ णं । पंचहिं पंडवेहिं सद्धिं अप्पच्छट्ठस्स छण्हं रहाणं लवणसमुदे मग्गं वियरइ । तए णं से कण्हे वासुदेवे चाउरंगिणिं सेणं पडिविसज्जेइ २ पंचहिं पंडवेहिं सद्धिं अप्पच्छट्ठे छाहिं रहेहिं लवणसमुदं मज्झंमज्झेणं

वीईवयइ २ जेणेव अवरकंका रायहाणी जेणेव अवरकंकाए रायहाणीए  
 अग्गुज्जाणे तेणेव उवागच्छइ २ रहं ठावेइ २ दारुयं सारहिं सहावेइ २  
 एवं वयासी - गच्छह णं तुमं देवाणुप्पिया ! अवरकंकारायहाणिं अणु-  
 प्पविसाहि २ पउमनाभस्स रत्तो वामेणं पाएणं पायपीढं अवक्कमित्ता  
 कुंतगगेणं लेहं पणामेहि तिवलियं भिउडिं निडाले साहट्ठु आसुरुत्ते रुद्धे  
 कुद्धे कुविए चंडिक्किए एवं वयासी - हं भो पउमनाभा ! अपत्थिय-  
 पत्थिया दुरंतपंतलक्खणा हीणपुण्णचाउइसा सिरिहिरिधिईपरिवज्जिया !  
 अज्ज न भवसि ! किन्नं तुमं न याणासि कण्हस्स वासुदेवस्स भगीणिं  
 दोवइं देविं इहं हव्वमाणेभाणं ? तं एयमवि गए पच्चप्पिणाहि णं तुमं  
 दोवइं देविं कण्हस्स वासुदेवस्स अहव णं जुद्धसज्जे निग्गच्छाहि । एस  
 णं कण्हे वासुदेवे पंचहिं पंडवेहिं सद्धिं अप्पच्छे दोवईए देवीए कूवं  
 हव्वमागए । तए णं से दारूए सारही कण्हेणं वासुदेवेणं एवं वुत्ते समाणे  
 हट्ठुट्ठे पडिसुणेइ २ अवरकंका रायहाणिं अणुपविसइ २ जेणेव पउमनाभे  
 तेणेव उवागच्छइ २ करयल जाव वद्धावेत्ता एवं वयासी - एस णं  
 सामी ! मम विणयपडिवत्ती इमा अन्ना मम सामिस्स समुहाणत्ति  
 त्तिकट्ठु आसुरुत्ते वामपाएणं पायपीढं अवक्कमइ २ कुंतगगेणं लेहं  
 पणामेइ जाव कूवं हव्वमागए । तए णं से पउमनाभे दारुएणं सारहिणा  
 एवं वुत्ते समाणे आसुरुत्ते तिवलिं भिउडिं निडाले साहट्ठु एवं  
 वयासी - न अप्पिणामि णं अहं देवाणुप्पिया ! कण्हस्स वासुदेवस्स  
 दोवइं । एस णं अहं सयमेव जुज्झसज्जे निग्गच्छामि त्तिकट्ठु दारुयं  
 सारहिं एवं वयासी - केवलं भो ! रायसत्थेसु वूए अवज्जे त्तिकट्ठु  
 असक्कारियं असम्माणियं अवदारेणं निच्छुभावेइ । तए णं से दारुए  
 सारही पउमनाभेणं असक्कारियं जाव निच्छुट्ठे समाणे जेणेव कण्हे वासुदेवे  
 तेणेव उवागच्छइ २ करयल जाव कण्हं एवं वयासी - एवं खल्लु अहं  
 सामी ! तुब्भं वयणेणं जाव निच्छुभावेइ । तए णं से पउमनाभे बलवाउयं  
 सहावेइ २ एवं वयासी - खिप्पामेव भो देवाणुप्पिया ! आभिसेकं  
 हत्थिरयणं पडिकप्पेह । तयाणंतरं च णं छेयायरियउवईसमइविकप्पणाहिं

जाव उवणेंति । तए णं से पउमनाहे सन्नद्ध० अभिसेयं दुरूहइ २ हयगय जेणेव कण्हे वासुदेवे तेणेव पहारेत्थ गमणाए । तए णं से कण्हे वासुदेवे पउमनाभं रायाणं एज्जमाणं पासइ २ ते पंच पंडवे एवं वयासी — हं भो दारगा ! किन्नं तुब्भे पउमनाभेणं सद्धिं जुञ्झिहं उयाहु पिच्छहह ? तए णं ते पंचपंडवा कण्हं वासुदेवं एवं वयासी — अम्हे णं सामी ! जुञ्झामो तुब्भे पेच्छह । तए णं पंचपंडवा सन्नद्ध जाव पहरणा रहे दुरूहंति २ जेणेव पउमनाभे राया तेणेव उवागच्छंति २ एवं वयासी — अम्हे वा पउमनाभे वा राय त्तिकट्टु पउमनाभेणं सद्धिं संपलग्गा यावि होत्था । तए णं से पउमनाभे राया ते पंचपंडवे खिप्पामेव हयमहियपवरविवडियच्चिधधयपडागे जाव दिसोदिसिं पडिसेहेइ । तए णं ते पंचपंडवा पउमनाभेणं रत्ता हयमहियपवरविवडिय जाव पडिसेहिया समाणा अत्थामा जाव अधारणिज्जमित्तिकट्टु जेणेव कण्हे वासुदेवे तेणेव उवागच्छंति । तए णं से कण्हे वासुदेवे ते पंचपंडवे एवं वयासी — कहणं तुब्भे देवाणुप्पिया ! पउमनाभेणं रत्ता सद्धिं संपलग्गा ? तए णं ते पंचपंडवा कण्हं वासुदेवं एवं वयासी — एवं खलु देवाणुप्पिया ! अम्हे तुब्भेहिं अब्भणुत्ताया समाणा सन्नद्धा० रहे दुरूहामो २ जेणेव पउमनाभे जाव पडिसेहेइ । तए णं से कण्हे वासुदेवे ते पंचपंडवे एवं वयासी — जइ णं तुब्भे देवाणुप्पिया ! एवं वयंता — अम्हे नो पउमनाभे रायत्तिकट्टु पउमनाभेणं सद्धिं संपलगंता तो णं तुब्भे नो पउमनाभे हयमहियपवर जाव पडिसेहित्था । तं पेच्छह णं तुब्भे देवाणुप्पिया ! अहं नो पउमनाभे रायत्तिकट्टु पउमनाभेणं रत्ता सद्धिं जुञ्झामि रहं दुरूहइ २ जेणेव पउमनाभे राया तेणेव उवागच्छइ २ सेयं गोखीरहारधवलं तणंसोल्लियसिंदुवारकुंदेंदुसन्निगासं निययस्स बलस्स हरिसज्जणं रिउसेन्नविणासकरं पंचजैन्नं संखं परामुसइ २ मुहवायपूरियं करेइ । तए णं तस्स पउमनाभस्स तेणं संखसहेणं बलतिभाए हए जाव पडिसेहिए । तए णं से कण्हे वासुदेवे धणुं परामुसइ वेढो धणुं पूरेइ २ धणुसद्धं करेइ । तए णं तस्स पउमनाभस्स दोच्चे बलतिभाए तेणं धणुसहेणं हयमहिय जाव पडिसेहिए ।



तए णं से पउमनाभे राया तिभागबलावसेसे अत्थामे अबले अवीरिए  
अपुरिसक्कारपरक्कम्मे आधारणिज्जमित्तिकट्टु सिग्घं तुरियं जेणेव  
अवरकंका तेणेव उवागच्छइ २ अवरकंकारायहाणिं अणुपविसइ २  
बाराइं पिहेइ २ रोहंसज्जे चिट्ठइ । तए णं से कण्हे वासुदेवे जेणेव  
अवरकंका तेणेव उवागच्छइ २ रहं ठावेइ २ रहाओ पच्चोरुहइ २ वेउ-  
व्वियसमुग्घाएणं समोहण्णइ एणं महं नरसीहरूवं विउव्वइ २ महया २  
सहेणं पायदहरियं करेइ । तए णं कण्हेणं वासुदेवेणं महया २ सहेणं  
पायदहरणं कैएणं समाणेणं अवरकंका रायहाणी संभग्गपागार-  
गोउराट्टालयचरियतोरणपल्हत्थियपवरभवणसिरिघरसरसरस्स धरणियले  
सन्निवइया । तए णं से पउमनाभे राया अवरकंका रायहाणिं संभग्गं  
जाव पासित्ता भीए दोवइं देविं सरणं उवेइ । तए णं सा दोवई  
देवी पउमनाभं रायं एवं वयासी - किन्नं तुमं देवाणुप्पिया ! जाँणसि  
कण्हस्स वासुदेवस्स उत्तमपुरिसस्स विप्पियं करेमाणे ? तं एवमवि  
गए गच्छह णं तुमं देवाणुप्पिया ! ण्हाए कयबलिकम्मे उल्लपडसाडए  
ओचूलगवत्थनियत्थे अंतेउरपरियालसंपरिवुडे अग्गाइं वराइं रयणाइं  
गहाय ममं पुरओकाउं कण्हं वासुदेवं करयल जाव पायवडिए  
सरणं उवेहि । पणिवइयवच्छला णं देवाणुप्पिया ! उत्तमपुरिसा । तए  
णं से पउमनाभे दोवईए देवीए एयमट्ठं पडिसुणेइ २ ण्हाए जाव सरणं  
उवेइ २ करयल जाव एवं वयासी - दिट्ठा णं देवाणुप्पियाणं इड्डी जाव  
परक्कमे । तं खामोमि णं देवाणुप्पिया ! जाव खमंतु णं जाव नाहं भुज्जो २  
एवंकरणयाए त्तिकट्टु पंजलिउडे पायवडिए कण्हस्स वासुदेवस्स दोवइं  
देविं साहत्थि उवणेइ । तए णं से कण्हे वासुदेवे पउमनाभं एवं वयासी—  
हं भो पउमनाभा ! अपत्थियपत्थिया ४ किन्नं तुमं जाणासि मम भगिणिं  
दोवइं देविं इह हव्वंमाणमाणे ? तं एवमवि गए नत्थि •ते ममाहिंतो  
इयाणिं भयमत्थि त्तिकट्टु पउमनाभं पडिविसज्जेइ दोवइं देविं गेण्हइ २  
रहं दुरुहेइ २ जेणेव पंच पंडवा तेणेव उवागच्छइ २ पंचण्हं पंडवाणं  
दोवइं देविं साहत्थि उवणेइ । तए णं से कण्हे पंचहिं पंडवेहिं साहिं

अप्पछट्ठे छहिं रहेहिं लवणसमुदं मज्झमज्झेणं जेणेव जंबुदीवे २ जेणेव भारहे वासे तेणेव पहारेत्थ गमणाए ।

(130) तेणं कालेणं २ धायइसंडे दीवे पुरत्थिमद्धे भारहे वासे चंपा नामं नयरी होत्था । पुण्णभदे चेइए । तत्थ णं चंपाए नयरीए कविले नामं वासुदेवे राया होत्था वण्णओ । तेणं कालेणं २ मुणिसुव्वए अरहा चंपाए पुण्णभदे समोसडे । कविले वासुदेवे धम्मं सुणेइ । तए णं से कविले वासुदेवे मुणिसुव्वयस्स अरहओ अंतिए धम्मं सुणेमाणे कण्हस्स वासुदेवस्स संखसहं सुणेइ । तए णं तस्स कविलस्स वासुदेवस्स इमेयारूवे अज्झत्थिए ४ समुप्पज्जित्था — किं मण्णे धायइसंडे दीवे भारहे वासे दोच्चे वासुदेवे समुप्पन्ने जस्स णं अयं संखसहे ममं पिव मुहवायपूरिए वियंभइ ? कविले वासुदेवा भद्दा इ मुणिसुव्वए अरहा कविलं वासुदेवं एवं वयासी — स नूणं कविला वासुदेवा ! ममं अंतिए धम्मं निसामेमाणस्स संखसहं आकिणित्ता इमेयारूवे अज्झत्थिए — किं मण्णे जाव वियंभइ । से नूणं कविला वासुदेवा ! अट्ठे समट्ठे ? हंता ! अत्थि । तं नो खलु कविला ! एवं भूयं वा भव्वं वा भविस्सं वा जन्नं एगखेत्ते एगजुगे एगसमए णं दुवे अरहंता वा चक्कवट्ठी वा बलदेवा वा वासुदेवा वा उप्पज्जिसु वा उप्पज्जिति वा उप्पज्जिस्संति वा । एवं खलु वासुदेवा ! जंबुदीवाओ २ भारहाओ वासाओ हत्थिणाउराओ नयराओ पंडुस्स रत्तो सुण्हा पंचण्हं पंडवाणं भारिया दोवई देवी तव पउमनाभस्स रत्तो पुव्वसंगइएणं देवेणं अवरकंकं नयरिं साहरिया । तए णं से कण्हे वासुदेवे पंचहिं पंडवेहिं सद्धिं अप्पछट्ठे छहिं रहेहिं अवरकंकं रायहाणिं दोवईए देवीए कूवं हव्वमागए । तए णं तस्स कण्हस्स वासुदेवस्स पउमनाभेणं रत्ता सद्धिं संगामं संगामेमाणस्स अयं संखसहे तव मुहवाया० इट्ठे इव वियंभइ । तए णं से कविले वासुदेवे मुणिसुव्वयं वंदइ नमंसइ २ एवं वयासी — गच्छामि णं अहं भंते ! कण्हं वासुदेवं उत्तमपुरिसं मम सरिसपुरिसं पासामि । तए णं मुणिसुव्वए अरहा कविलं वासुदेवं एवं वयासी — नो खलु देवाणुप्पिया ! एवं भूयं वा ३ जण्णं अरहंता वा अरहंतं पासंति

चक्कवट्ठी वा चक्कवट्ठिं पासंति बलदेवा वा बलदेवं पासंति वासुदेवा वा वासुदेवं पासंति । तहवि य णं तुमं कण्हस्स वासुदेवस्स लवणसमुदं मज्झंमज्झेणं वीईवयमाणस्स सेयापीयाइं धयग्गाइं पासिहिसि । तए णं से कविले वासुदेवे मुणिसुव्वयं वंदइ नमंसइ २ हत्थिखंधं दुरूहइ २ सिग्घं तुरियं जेणेव वेलाकूले तेणेव उवागच्छइ २ कण्हस्स वासुदेवस्स लवणसमुदं मज्झंमज्झेणं वीईवयमाणस्स सेयापीयाइं धयग्गाइं पासइ २ एवं वयइ - एस णं मम सरिसपुरिसे उत्तमपुरिसे कण्हे वासुदेवे लवण-समुदं मज्झंमज्झेणं वीईवयइ त्तिकट्ठु पंचयन्नं संखं परामुसइ २ मुह-वायपूरियं करेइ । तए णं से कण्हे वासुदेवे कविलस्स वासुदेवस्स संखसइं आयण्णेइ २ पंचयन्नं जाव पूरियं करेइ । तए णं दोवि वासु-देवा संखसइसमायारिं करेंति । तए णं से कविले वासुदेवे जेणेव अवरकंका तेणेव उवागच्छइ २ अवरकंकां रायहाणिं संभग्गतोरणं जाव पासइ २ पउमनाभं एवं वयासी - किन्नं देवाणुप्पिया ! एसा अवरकंका संभग्ग जाव सन्निवडिया ? तए णं से पउमनाभे कविलं वासुदेवं एवं वयासी - एवं खलु सामी ! जंबुद्दीवाओ २ भारहाओ वासाओ इहं हव्वमागम्म कण्हेणं वासुदेवेणं तुब्भे परिभूय अवरकंका जाव सन्निवडिया । तए णं से कविले वासुदेवे पउमनाभस्स अंतिए एयमट्ठं सोच्चा पउम-नाभं एवं वयासी - हं भो पउमनाभा ! अपत्थियपत्थिया ५ ! किन्नं तुमं जाणसि मम सरिसपुरिसस्स कण्हस्स वासुदेवस्स विप्पियं करेमाणे ? - आसुरुत्ते जाव पउमनाभं निव्विसयं आणवेइ पउमनाभस्स पुत्तं अवर-कंकाए रायहाणीए महया २ रायाभिसेएणं अभिसिंचइ जाव पडिगए ।

(131) तए णं से कण्हे वासुदेवे लवणसमुदं मज्झंमज्झेणं वीईवयइ ते पंचपंडवे एवं वयासी - गच्छह णं तुब्भे देवाणुप्पिया ! गंगं महानइं उत्तरह जाव ताव अहं सुट्ठियं लवणाहिवइं पासामि । तए णं ते पंच पंडवा कण्हेणं २ एवं वुत्ता समाणा जेणेव गंगा महानदी तेणेव उवा-गच्छंति २ एगाट्टियाए नावाए मग्गणगवेसणं करेंति २ एगाट्टियाए नावाए गंगं महानइं उत्तरंति २ अन्नमन्नं एवं वयंति - पहू णं देवाणुप्पिया !

कण्हे वासुदेवे गंगं महानई बाहाहिं उत्तरित्तए उदाहु नो पढू उत्तरित्तए  
 त्तिकट्ठु एगट्ठियाओ णूमेति २ कण्हं वासुदेवं पडिवालेमाणा २ चिट्ठंति ।  
 तए णं से कण्हे वासुदेवे सुट्ठियं लवणाहिवइं पासइ २ जेणेव गंगा  
 महानई तेणेव उवागच्छइ २ एगट्ठियाए सव्वओ समंता मग्गणगवेसणं  
 करेइ २ एगट्ठियं अपासमाणे एगाए बाहाए रहं सतुरगं ससारहिं गेण्हइ  
 एगाए बाहाए गंगं महानई वासट्ठिं जोयणाइं अद्धजोयणं च वित्थिण्णं  
 उत्तरिउं पयत्ते यावि होत्था । तए णं से कण्हे वासुदेवे गंगाए महा-  
 नईए बहुमज्झदेसभाए संपत्ते समाणे संते तंते परितंते बद्धसेए जाए  
 यावि होत्था । तए णं तस्स कण्हस्स वासुदेवस्स इमेयारूवे अज्झत्थिए-  
 अहो णं पंच पंडवा महाबलवगा जेहिं गंगामहानई बावाट्ठिं जोयणाइं  
 अद्धजोयणं च वित्थिण्णा बाहाहिं उत्तिण्णा । इच्छंतएहिं णं पंचहिं  
 पंडवेहिं पउमनाभे हयमहिय जाव नो पडिसेहिए । तए णं गंगादेवी  
 कण्हस्स वासुदेवस्स इमं एयारूवं अज्झत्थियं जाव जाणित्ता थाहं वियरइ ।  
 तए णं से कण्हे वासुदेवे मुहुत्ततरं समासासेइ २ गंगं महानदिं बावाट्ठिं जाव  
 उत्तरइ २ जेणेव पंचपंडवा तेणेव उवागच्छइ पंच पंडवे एवं वयासी—  
 अहो णं तुब्भे देवाणुप्पिया ! महाबलवगा जेहिं णं तुब्भेहिं गंगामहानई  
 बावाट्ठिं जाव उत्तिण्णा । इच्छंतएहिं णं तुब्भेहिं पउमनाहे जाव नो  
 पडिसेहिए । तए णं ते पंच पंडवा कण्हेणं वासुदेवेणं एवं वुत्ता समाणा  
 कण्हं वासुदेवं एवं वयासी—एवं खलु देवाणुप्पिया ! अम्हे तुब्भेहिं  
 विसज्जिया समाणा जेणेव गंगा महानई तेणेव उवागच्छामो २ एगट्ठियाए  
 मग्गणगवेसणं तं चेव जाव णूमेमो तुब्भे पडिवालेमाणा चिट्ठामो । तए  
 णं से कण्हे वासुदेवे तेसिं पंचपंडवाणं अंतिए एयमट्ठं सोच्चा निसम्म  
 आसुरुत्ते जाव तिवलियं एवं वयासी—अहो णं जया मए लवणसमुइं  
 दुवे जोयणसयसहस्सवित्थिण्णं वीईवइत्ता पउमनाभं हयमहियं जाव  
 पडिसेहित्ता अवरकंका संभग्गा दोवई साहत्थि उवणीया तया णं तुब्भेहिं  
 मम माहप्पं न विन्नायं इयाणि जाणिस्सह त्तिकट्ठु लोहदंडं परामुसइ  
 पंचण्हं पंडवाणं रहे सुसूरेइ २ निव्विसए आणवेइ २ तत्थ णं रहमइणे

नामं कोट्टे निविट्ठे । तए णं से कण्हे वासुदेवे जेणेव सए खंधावारे तेणेव उवागच्छइ २ सएणं खंधावारेणं साद्धिं अभिसमन्नागए यावि होत्था । तए णं से कण्हे वासुदेवे जेणेव बारवई नयरी तेणेव उवागच्छइ २ अणुप्पविसइ ।

(132) तए णं ते पंचपंडवा जेणेव हत्थिणाउरे तेणेव उवागच्छंति २ जेणेव पंडू राया तेणेव उवागच्छंति २ करयल जाव एवं वयासी — एवं खलु ताओ ! अम्हे कण्हेणं निव्विसया आणत्ता । तए णं पंडूराया ते पंचपंडवे एवं वयासी — कहणं पुत्ता ! तुब्भे कण्हेणं वासुदेवेणं निव्विसया आणत्ता ? तए णं ते पंचपंडवा पंडुं रायं एवं वयासी — एवं खलु ताओ ! अम्हे अवरकंकाओ पडिनियत्ता लवणसमुद्दं दोन्नि जोयण-सयसहस्साइं वीईवइत्था । तए णं से कण्हे वासुदेवे अम्हे एवं वयइ — गच्छह णं तुब्भे देवाणुप्पिया ! गंगं महानइं उत्तरह जाव ताव अहं एवं तहेव जाव चिट्ठामो । तए णं से कण्हे वासुदेवे सुट्ठियं लवणाहिवइं दट्ठूण तं चेव सव्वं नवरं कण्हस्स चिंता न बुज्झइ जाव निव्विसए आणवेइ । तए णं से पंडूराया ते पंचपंडवे एवं वयासी — दुट्ठु णं तुमं पुत्ता ! कयं कण्हस्स वासुदेवस्स विप्पियं करेमाणेहिं । तए णं से पंडूराया कौंतिं देविं सदावेइ २ एवं वयासी — गच्छह णं तुमं देवाणुप्पिया ! बारवइं कण्हस्स वासुदेवस्स निवेएहि — एवं खलु देवाणुप्पिया ! तुमे पंचपंडवा निव्विसया आणत्ता । तुमं च णं देवाणुप्पिया ! दाहिणड्ढभरहस्स सामी । तं संदिसंतु णं देवाणुप्पिया ! ते पंचपंडवा कयरं देसं वा दिसिं वा गच्छंतु ? तए णं सा कौंती पंडुणा एवं वुत्ता समाणी हत्थिखंधं दुरूहइ जहा हेट्ठा जाव संदिसंतु णं पिउच्छा ! किमागमणपओयणं । तए णं सा कौंती कण्हं वासुदेवं एवं वयासी — एवं खलु तुमे पुत्ता ! पंचपंडवा निव्विसया आणत्ता तुमं च णं दाहिणड्ढभरहस्स जाव दिसं वा गच्छंतु । तए णं से कण्हे वासुदेवे कौंतिं देविं एवं वयासी — अपूयवयणा णं पिउच्छा ! उत्तमपुरिसा वासुदेवा बलदेवा चक्कवट्ठी । तं गच्छंतु णं पंचपंडवा दाहिणिछवेयाळिं सत्थं पंडुमहुरं निवेसंतु मम अदिट्ठसेवगा भवंतु त्तिकट्ठु कौंतिं देविं

सक्कारेइ सम्माणेइ जाव पडिविसज्जेइ । तए णं सा कौंती जाव पंडुस्स  
 एयमट्ठं निवेएइ । तए णं पंडू राया पंच पंडवे सद्दावेइ २ एवं वयासी —  
 गच्छह णं तुब्भे पुत्ता ! दाहिणिल्लं वेयाल्लं । तत्थ णं तुब्भे पंडुमहुरं  
 निवेसेह । तए णं ते पंचपंडवा पंडुस्स रत्तो जाव तहत्ति पडिसुणेंति २  
 सबलवाहणा ह्यगया हत्थिणाउराओ पडिनिक्खमंति २ जेणेव  
 दक्खिणिल्ले वेयाली तेणेव उवागच्छंति २ पंडुमहुरं नाम नगरं निवेसंति ।  
 तत्थावि णं ते विपुलभोगसमिइसमन्नागया यावि होत्था ।

(133) तए णं सा दोवई देवी अन्नया कयाइ आवन्नसत्ता  
 जायावि होत्था । तए णं सा दोवई देवी नवण्हं मासाणं जाव सुरूवं  
 दारगं पयाया सूमालं निव्वत्तवारसाहस्स इमं एयारूवं — जम्हा णं अम्हं  
 एस दारए पंचण्हं पंडवाणं पुत्ते दोवईए देवीए अत्तए तं होऊ णं  
 इमस्स दारगस्स नामधेज्जं पंडुसेणे त्ति । तए णं तस्स दारगस्स अम्मा-  
 पियरो नामधेज्जं करेंति पंडुसेणत्ति । बावत्तरिं कलाओ जाव अलंभोग-  
 समत्थे जाए जुवराया जाव विहरइ । थेरा समोसठा परिसा निग्गया ।  
 पंडवा निग्गया धम्मं सोच्चा एवं वयासी — जं नवरं देवाणुप्पिया ! दोवई  
 देविं आपुच्छामो पंडुसेणं च कुमारं रज्जे ठावेमो तओ पच्छा देवाणु-  
 प्पियाणं अंतिए मुंडे भवित्ता जाव पव्वयामो । अहासुहं देवाणुप्पिया !  
 तए णं ते पंचपंडवा जेणेव सए गिहे तेणेव उवागच्छंति २ दोवई  
 देविं सद्दावेंति २ एवं वयासी — एवं खलु देवाणुप्पिए ! अम्हेहिं थेराणं  
 अंतिए धम्मे निसंते जाव पव्वयामो । तुमं णं देवाणुप्पिए । किं करेसि ?  
 तए णं सा दोवई ते पंचपंडवे एवं वयासी — जइ णं तुब्भे देवाणुप्पिया !  
 संसारभउव्विग्गा जाव पव्वयह मम के अन्ने आलंवे वा जाव भविस्सइ ?  
 अहं पि य णं संसारभउव्विग्गा देवाणुप्पिएहिं सद्धिं पव्वइस्सामि । तए  
 णं ते पंचपंडवा पंडुसेणस्स अभिसेओ जाव राया जाए जाव रज्जं  
 पसाहेमाणे विहरइ । तए णं ते पंचपंडवा दोवई य देवी अन्नया कयाइ  
 पंडुसेणं रायाणं आपुच्छंति । तए णं से पंडुसेणे राया कोडुंबियपुरिसे  
 सद्दावेइ २ एवं वयासी — खिप्पामेव भो ! देवाणुप्पिया ! निक्खमणा-

भिसेयं जाव उवट्टवेह पुरिससहस्सवाहिणीओ सिबियाओ उवट्टवेह जाव पच्चोरुहंति जेणेव थेरा भगवंतो तेणेव उवागच्छंति जाव आलित्ते णं जाव समणा जाया चोदस्स पुव्वाइं अहिज्जंति २ बहूणि वासाणि छट्ठमदसमदुवालसेहिं मासद्धमासखमणेहिं अप्पाणं भावेमाणा विहरंति ।

(134) तए णं सा दोवई देवी सीयाओ पच्चोरुहइ जाव पठवइया सुव्वयाए अज्जाए सिस्सिणियत्ताए दलयइ एक्कारस अंगाइं अहिज्जइ बहूणि वासाणि छट्ठमदसमदुवालसेहिं जाव विहरइ ।

(135) तए णं थेरा भगवंतो अन्नया कयाइ पंडुमहुराओ नयरीओ सहसंबवणाओ उज्जाणाओ पडिनिक्खमंति २ बहिया जणवयविहारं विहरंति । तेणं कालेणं २ अरहा अरिट्ठनेमी जेणेव सुरट्ठाजणवए तेणेव उवागच्छइ २ सुरट्ठाजणवयंसि संजमेणं तवसा अप्पाणं भावेमाणे विहरइ । तए णं बहुजणो अन्नमन्नस्स एवमाइक्खइ ४ — एवं खलु देवाणुप्पिया ! अरहा अरिट्ठनेमी सुरट्ठाजणवए जाव विहरइ । तए णं ते जुहिट्ठिल्लपामोक्खा पंच अणगारा बहुजणस्स अंतिए एयमट्ठं सोच्चा अन्नमन्नं सहावेंति २ एवं वयासी — एवं खलु देवाणुप्पिया ! अरहा अरिट्ठनेमी पुव्वारुणुप्पिं जाव विहरइ । तं सेयं खलु अम्हं थेरा आपुच्छित्ता अरहं अरिट्ठनेमिं वंदणंए गमित्तए अन्नमन्नस्स एयमट्ठं पडिसुणेंति २ जेणेव थेरा भगवंतो तेणेव उवागच्छंति २ थेरे भगवंते वंदंति नमंसंति २ एवं वयासी — इच्छामो णं तुब्भेहिं अब्भणुन्नाया समाणा अरहं अरिट्ठनेमिं जाव गमित्तए । अहासुहं देवाणुप्पिया ! तए णं ते जुहिट्ठिल्लपामोक्खा पंच अणगारा थेरेहिं अब्भणुन्नाया समाणा थेरे भगवंते वंदंति नमंसंति २ थेराणं अंतियाओ पडिनिक्खमंति मासंमासेणं अणिक्खत्तेणं तवोकम्मेणं गामाणुगामं दूइज्जमाणा जाव जेणेव हत्थकप्पे तेणेव उवागच्छंति हत्थकप्पस्स बहिया सहसंबवणे उज्जाणे जाव विहरंति । तए णं ते जुहिट्ठिल्लवज्जा चत्तरि अणगारा मासक्खमणपारणए पढमाए पोरिसीए सज्झायं करेंति बीयाए एवं जहा गोयमसामी नवरं जुहिट्ठिल्लं आपुच्छंति जाव अडमाणा बहुजणसहं निसामेंति । एवं खलु देवाणुप्पिया ! अरहा

अरिट्ठेनेमी उज्जंतसेलसिहरे मासिएणं भत्तेणं अपाणएणं पंचहिं  
छत्तीसेहिं अणगारसएहिं सद्धिं कालगए जाव पहीणे । तए णं ते जुहिट्ठिल्ल-  
वज्जा चत्तारि अणगारा बहुजणस्स अंतिए सोच्चा हत्थकप्पाओ पडि-  
निक्खमंति २ जेणेव सहसंबवणे उज्जाणे जेणेव जुहिट्ठिल्ले अणगारे  
तेणेव उवागच्छंति २ भत्तपाणं पच्चक्खंति २ गमणागमणस्स पडिक्कमंति २  
एसणमणेसणं आलोएंति २ भत्तपाणं पडिदंसेंति २ एवं वयासी -  
एवं खलु देवाणुप्पिया जाव कालगए । तं सेयं खलु अम्हं देवाणुप्पिया !  
इमं पुव्वंगहिं भत्तपाणं परिट्ठवेत्ता सेत्तुंज्जं पव्वयं सणियं २ दुरुहत्तए  
संलेहणाञ्जुसणाञ्जोसियाणं कालं अणवेक्खमाणाणं विहरत्तए त्तिकट्ठु  
अन्नमन्नस्स एयमट्ठं पडिसुणेंति २ तं पुव्वगहिं भत्तपाणं एगंते परि-  
ट्ठवेति २ जेणेव सेत्तुंज्जे पव्वए तेणेव उवागच्छंति २ सेत्तुंज्जं पव्वयं  
सणियं २ दुरुहंति जाव कालं अणवेक्खमाणा विहरंति । तए णं ते  
जुहिट्ठिल्लपामोक्खा पंच अणगारा सामाइयमाइयाइं चोदसपुव्वाइं  
अहिज्जंति बहूणि वासाणि दोमासियाए संलेहणाए अत्ताणं झोसेत्ता  
जस्सट्ठाए कीरइ नग्गभावे जाव तमट्ठमाराहेति २ अणंते जाव  
केवलवरनाणदंसणे समुप्पन्ने जाव सिद्धा ।

(136) तए णं सा दोवई अज्जा सुव्वयाणं अज्जियाणं अंतिए  
सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ २ बहूणि वासाणि मासियाए  
संलेहणाए आलोइयपडिक्कंता कालमासे कालं किच्चा बंभलोए उववन्ना ।  
तत्थ णं अत्थेगइयाणं देवाणं दस सागरोवमाइं ठिई पन्नत्ता । तत्थ णं  
दुवर्यस्स वि देवस्स दससागरोवमाइं ठिई पन्नत्ता । से णं भंते ! दुवए  
देवे ताओ जाव महाविदेहे वासे जाव अंतं काहिइ ।

एवं खलु जंबू ! समणेणं भगवया महावीरेणं जाव संपत्तेणं  
सोलसमस्स नायज्झयणस्स अयमट्ठे पन्नत्ते त्तिवेमि ।

॥ सोलसमं नायज्झयणं समत्तं ॥ १६ ॥





## INTRODUCTION



The Sacred Literature of the Jainas outlines the fundamental principles of their religion, and contains the preachings of the Tīrthaṃkaras. The orthodox Jains believe that the canon originated at the time of Rṣabha, the first Tīrthaṃkara; but modern scholars have come to the conclusion that the present canon was composed by the immediate disciples or Gaṇadhara of Mahāvīra. A statement from the Āvas'yaka-Sūtra:— अत्थं भासइ अरहा सुत्तं गंथंति गणहरा निउणं ॥— supports this view, and the introductory and the concluding remarks of many of the canonical works, are a sound proof of the fact that Sudharman, the 5th Gaṇadhara after Mahāvīra, is responsible for giving a word-form to many of them.

Before this, however, the canon was not put to writing, but was handed down by oral tradition. The natural consequence was that it soon fell into disorder. But every new Tīrthaṃkara used to revise it. The preachings of the Tīrthaṃkaras were practically of the same nature, and thus the fundamental principles of Jainism were preserved. The collective term given by the Jainas to their sacred texts is Siddhānta or Āgama.

The sacred literature, before Mahāvīra, consisted of the fourteen Pūrvas, or the “Old Texts”. The knowledge of these old texts was, however, soon lost. Mahāvīra himself taught them to his disciples. Only one of Mahāvīra's disciples handed them down, and they were preserved during six generations more, Sthūlabhadra being the last person who knew all the fourteen Pūrvas.

Now before studying the canon of the Jainas, we must note an important event which took place in the 2nd century after Mahāvīra's death, and which divided the Jainas into the two great sects, the S'vetāmbaras and Digambaras.

At the time of Candragupta Maurya, a terrible famine lasting for 12 years, broke out in Magadha, and devastated

the country. At this time Sthavira Bhadrabāhu was the pontiff or head of the undivided Jain community. As a result of this famine, one section of the Jain community, headed by Bhadrabāhu, emigrated to the Kaṛṇāṭa country in South India, fearing that the disturbed times would compel them to behave against their strict ascetic rules. The other section, however, remained behind in Magadha, under the leadership of Sthūlabhadra. During the famine, the knowledge of the sacred texts was threatening to be lost into oblivion, and in order to remedy this evil, towards the end of the famine, a council was convened at Pāṭaliputra (modern Patna) in circa 300 B.C. This council collected the then extant Jain canon, consisting of the eleven Aṅgas, and the fourteen Pūrvas. The Pūrvas were included in the 12th Aṅga called Diṭṭhivāya. The famine also necessitated a change in the life, manners, and customs of the Jain community that had stayed in Magadha. The original practice of going nude was supplanted by the use of white garments—S'vetāmbara. On the other hand, the emigrants were more zealous about the strict disciplinary rules. As a consequence of this, the followers of Bhadrabāhu, on their return from south, after the restoration of normal times, were not at all satisfied with these arrangements made by their stay-at-home brethren. They stigmatised the latter as heretics and rejected the Siddhānta established by them, declaring that the whole canon was obsolete; and this has been urged by H. Jacobi to be the first seed of dissention in the community, which later on divided it into S'vetāmbaras and Digambaras, in 79 or 82 A.D.

The canon which was thus restored to writing, continued to be handed down orally till about the middle of the 5th, or the beginning of the 6th century A.D., when another great famine broke out, and the scriptures again fell into disorder, owing to the famine and the scarcity of manuscripts. It was found necessary, therefore, to put it in proper order, and to fix it in an authorised edition of manuscript books. Hence, a second council was convened at Valabhī in Kathiawar, under the presidency of Devardhi Gaṇi Kṣamās'ramaṇa. This council was convened 930 or 993 years after the Nirvāṇa

of Mahāvīra, i.e. probably in 454 or 517 of the Christian era, (i.e. about the middle of the 5th or the beginning of the 6th century A.D.). This council, besides restoring the Jain canon, did the most precious work of reducing it to writing. From this time onward the Jain canon has remained in tact.

Thus we see, that even according to the tradition, the authority of the sacred texts of the Jainas does not go beyond the 5th century A.D. It is true that they assume that the texts which were written at the time of the council of Valabhī are based on the old texts, compiled at the council of Pāṭaliputra, which, in their turn, are traced back to the times of Mahāvīra and his immediate disciples, the Gaṇadharas. But—"So much is certain : the works of the Siddhānta cannot have originated at one period. The canon which Devardhi compiled, and which has come down to us, is the final result of a literary activity that must have begun as soon as the organisation of the order and the monastic life were firmly established. This was in all probability the case not long after the death of Mahāvīra." —Winternitz.

The literature belonging to the canon of the S'vetāmbara Jainas has been exhaustively discussed by Weber. The list of arrangement of the scriptures was drawn by Bühler. According to this list, the present canon of the S'vetāmbara Jainas consists of the following 45 works :—

#### I Eleven Āṅgas :—

(१) आचारंग (आचाराङ्ग); (२) सूयगडंग (सूत्रकृताङ्ग); (३) ठाणंग (स्थानाङ्ग); (४) समवायंग (समवायाङ्ग); (५) विवाहपण्णात्ति (व्याख्याप्रज्ञप्ति) —generally referred to as भगवतीसूत्र; (६) नायाधम्मकहाओ (ज्ञाताधर्मकथाः or ज्ञातधर्मकथाः); (७) उवासगदसाओ (उपासकदशाः); (८) अंतगडदसाओ (अन्तकृतदशाः); (९) अणुत्तरोववाइयदसाओ (अनुत्तरौपपतिकदशाः); (१०) पण्हावागरणाइं (प्रश्नव्याकरणानि); (११) विवागसुयं (विपाकश्रुतम्).

#### II Twelve Ūpāṅgas :—

(१) ओववाइयसुत्तं (औपपातिकसूत्र); (२) रायपसेणइज्ज or रायपसेणिय —राजप्रश्रीय—Wrong but traditional rendering of the title. (३) जीवाभिगम; (४) पण्णवणा (प्रज्ञापना); (५) सूर or सूरियपण्णत्ती (सूर्यप्रज्ञप्ति);

(६) जम्बुद्वीपपण्णात्ति (जम्बूद्वीपप्रज्ञप्ति); (७) चन्द्रपण्णात्ती (चन्द्रप्रज्ञप्ति); (८) निरयावलियाओ; (९) कप्पवडंसिया or कप्पवडंसियाओ (कल्पावतंसिका); (१०) पुष्फियाओ (पुष्पिका); (११) पुष्फचूलियाओ (पूष्पचूलिका); (१२) वण्हिदसाओ (वृष्णिदशा). *N. B.*— *Upāṅgas* 8-12 comprise only one book, under the title 'निरयावलियाओ'.

### III Ten Prakīrṇas:—

(१) चउसरण (चतुःशरण); (२) आउरपच्चक्खाण (आतुरप्रत्याख्यान); (३) भत्तपइण्णा (भक्तपरिज्ञा); (४) संथार (संस्तार); (५) तण्डुलवेयालिय (तन्दुलवैचारिक); (६) चन्दाविज्झय (चन्द्रकवेध्यक); (७) देवन्दरत्थव (देवेन्द्रस्तव); (८) गणिविज्जा (गणिविद्या); (९) महापच्चक्खाण (महाप्रत्याख्यान); (१०) वीरत्थव (वीरस्तव).

### IV Six Cheda Sūtras:—

(१) निसीह (निशीथ); (२) महानिसीह (महानिशीथ); (३) ववहार (व्यवहार); (४) आयारदसाओ (आचारदशाः); (५) बिहकप्प (बृहत्कल्प); (६) पंचकप्प (पञ्चकल्प).

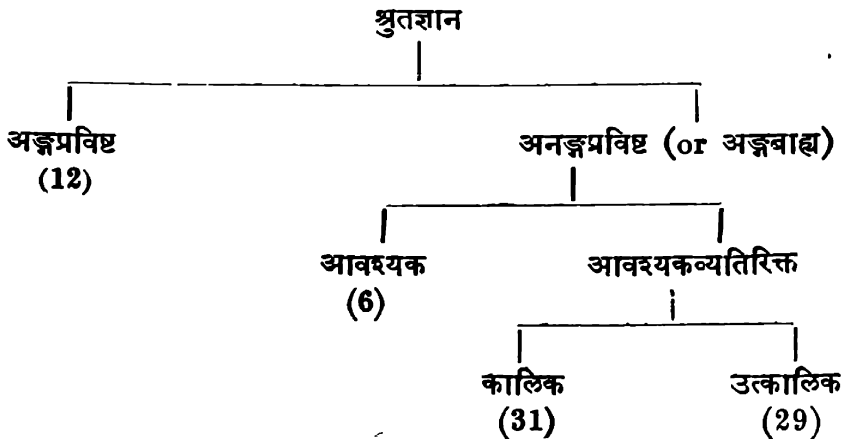
### V Four Mūlasūtras:—

(१) उत्तरज्झयण (उत्तराध्ययन); (२) आवस्सय (आवश्यक); (३) दसवेयालिय (दशवैकालिक); (४) पिण्डनिज्जात्ति (पिण्डनिर्युक्ति).

### VI An Unnamed group of two works:—

(१) नन्दीसुत्त (नन्दीसूत्र); (२) अणुओगदार (अनुयोगद्वार).

The नन्दीसूत्र, ascribed to देवद्विगणिन्, gives the following seventy-eight works as comprising the 'Sacred Literature':—



[Cp. Nandī, Sūtra 44]

“Nāyadhammakahāo is the Sixth Aṅga in the Jain Canon, and it means the “Examples and religious narratives.” Book I of this Aṅga consists of 19 chapters each one of which as a rule presents a complete, independent narrative. Most of these tales are of the type which lays more stress on some parable incorporated in them, than on the tale itself; some are, indeed, nothing but parables, spun out and enlarged to form narratives.

Beside these legends and parables, we also get novels, tales of adventures, Mariner’s fairy tales, tales about robbers etc., in which the parable only appears in the form of a moral clumsily tacked on to the end.

Here, as in many other cases, the fate of persons is followed up in various rebirths. Chapter XVI contains the legend of Dovaī i.e. Draupadī in the form of a story of re-birth. This is a monkish corrouption of the legend from the Mahābhārata, of Draupadī’s marriage to the five brothers.

Book 1st of this Aṅga is a complete contrast to the second part both in form and contents, and is more closely associated with the 7th and the 9th Aṅgas.”

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## II. Summary of Chapter IX

Formerly, there lived in the city of Campā a merchant named Mākandī. His wife was Bhadrā. They had two sons named Jinapālita and Jinaraks’ita. These two brothers were of a very seafaring nature. They had successfully completed eleven voyages, and now they wanted to start out on the twelfth. It was, however, a superstition that the twelfth voyage was fraught with dangers; and so their parents tried their best to dissuade them from their undertaking. But neither their tears nor their prayers were of any avail. So, ultimately, they somehow secured the permission of their parents and started.

After they had gone some miles, there began to appear hundreds of bad omens;—e.g., there was an untimely thunder-

ing in the sky, a terrible hurricane broke out, and inspite of their persistent efforts, the ship wrecked, and with it all the merchandise and the crew went into the sea. But the two brothers Jinapālita and Jinaraks'ita, were seasoned sailors, were undaunted, and luckily they managed to get the support of a large plank of wood; with the support of that plank, the two brothers came to the shore of a large fairy island named Ratnadvīpa. As soon as they landed there, the presiding deity of the island saw them by her Avadhi knowledge. She came to them and with various threats forced them to go with her. The three lived together happily enjoying all sorts of pleasures, in her palace on the island.

But after some days that Deity was entrusted with the work of cleaning the Lavaṇa-sea for twenty one days. At the time of her departure she told the two brothers to live and enjoy there to their heart's content. She told them that the whole beautiful island was always at their command. But she warned them again and again not to visit the southern part of the palace, adding that there was a very dreadful cobra there whose very sight was fatal.

Soon after her departure, the two brothers became very restless; they visited the various parts of the palace and as it usually happens, they had the desire to eat the forbidden fruit; and so they went to the southern garden. There, a very foul smell pervaded the atmosphere, and they saw a large heap of bones and skeletons. They also came upon a man hanging on the gallows, and he told the two brothers his harrowing tale. The two brothers gathered from him, that it was the practice of the Deity to enjoy with the men whom chance brought to the island, till her lust was satisfied, and then after she grew tired of them, to kill them by such brutal means, and again to search for new and fresh victims. The thought that their lives were also in the same boat chilled their bones to the marrow. But the man on the gallows told them of a remedy, viz., to worship and follow the Yaks'a named S'ailaka.

According to his suggestion, the two brothers worshipped the Yaks'a, and the Yaks'a promised to carry them safely to Campā on condition that they will remain firm

and faithful, and will not show any regard to the Deity. Then that Yaks'a underwent a transformation by means of magical mutation, and transformed himself into a long staff; then, he underwent a second magical change and turned himself into a horse. The two brothers mounted the horse, and started towards Campā. In the meantime, that Deity came to know of their plan, pursued them, and began to distract their minds. For a time it was all in vain; but then she resolved to divide them and then to conquer. She said to Jināraks'ita :—"I was never loved by Jinapālita. I also never loved him. I was always loved by Jināraks'ita, and I too loved him dearly." The words produced a magical effect. Jināraks'ita was fascinated by her sweet and sugar-coated words, and remembering the former pleasures he had enjoyed with her, he shamefully looked back at her.

As soon as the Yaks'a came to know that Jināraks'ita had lost faith in him, he threw him down. The vile and ruthless Deity caught hold of him, and cut him into pieces with her sword, and threw them in all the directions, as an offering to the quarters. Thus that Jināraks'ita met a very miserable death.

Then she tried to distract Jinapālita also, but he was not to be moved. As a result of that he reached home hale and hearty. He reported to his parents the whole tragedy of his brother's death, and then lived happily for many years. Finally, he became a monk, and then attained perfection.

Moral (In the words of the text) :—

छलिओ अवयक्खंतो निरावयक्खो गओ अविग्घेण ।

तम्हा पवयणसारे निरावयक्खेण भवियञ्च ॥१॥

भोगे अवयक्खंता पडंति संसारसागरे घोरे ।

भोगेहिं य निरवयक्खा तरंति संसारकंतारं ॥२॥

(1) "The one who was desirous (of pleasures), was deceived, while one who had no regard (for them) went (home) without any obstacles. Therefore, one should be free from any desires and expectations with regard to the Essence of preaching. (2) Those who desire pleasures fall into the dreadful sea of worldly existence, while those who are averse to them cross the wilderness of worldly existence."



So, this is a Parable of the Sailor. Just as that Jinapālita went home because he paid no heed to the Deity, similarly men, who disregard pleasures and pursue the path laid down by the Jinas, reach salvation. The moral of the story according to the commentator is as follows :—

जह रयणदीवदेवी तह एत्थं अविरई महापावा ।  
जह लाहत्थी वणिया तह सुहकामा इहं जीवा ॥१॥  
जह तेहिं भीएहिं दिट्ठो आघायमण्डले पुरिसो ।  
संसारदुक्खभीया पासंति तहेव धम्मकहं ॥२॥  
जह तेण तेसि कहिया देवी दुक्खाण कारणं घोरं ।  
तत्तो चिय नित्थारो सेलगजक्खाओ नन्नत्तो ॥३॥  
तह धम्मकही भव्वाण साहए दिट्ठअविरइसहाओ ।  
सयलदुहहेउभूओ विसया विरयन्ति जीवाणं ॥४॥  
सत्ताणं दुहत्ताणं सरणं चरणं जिणिन्दपन्नत्तं ।  
आणंदरूवनिव्वाणसाहणं तह य देसेइ ॥५॥  
जह तेसिं तरियव्वो रुहसमुहो तहेव संसारो ।  
जह तेसि सगिहगमणं निव्वाणगमो तहा एत्थं ॥६॥  
जह सेलगपिट्ठाओ भट्ठो देवीइ मोहियमईओ ।  
सावयसहस्सपउरंमि सायरे पाविओ निहणं ॥७॥  
तह अविरईइ नडिओ चरणत्तुओ दुक्खसावयाइण्णे ।  
निवडइ अपारसंसारसायरे दारुणसरूवे ॥८॥  
जह देवीए अक्खोहो पत्तो सट्ठाण जीवियसुहाइं ।  
तह चरणाट्ठिओ साहू अक्खोहो जाइ निव्वाणं ॥९॥

(1) The Ratnadvipadevī is like Avirati (Non-cessation from sin, or lack of ascetic practice). The merchants desirous of gain are like the souls desirous of happiness, in this world. (2) Just as those (two) frightened ones saw the man on the gallows, similarly those who are scared away by miseries in this Samsāra, see (or come across) the Preaching of Law (Dharmakathā). Just as the man on the gallows told them that the Deity was the terrible cause of all their sorrows, and the only (sure) escape from them was at the hands of the S'ailaka Yaks'a, and none else, (4) similarly, the Preacher of Law, who is well conversant with the nature of Avirati informs the Bhavya souls, that Avirati is the root cause of all the sorrows and miseries, and induces men

to refrain from sensual pleasures. (5) Likewise, he also points out (to the Liberable souls), that the practice of Law as preached by the Best of the Jinās, is the only refuge for souls distressed and afflicted by sorrows,—the Law which is calculated to enable them to attain Salvation, whose nature is absolute bliss. (6) Just as the merchants had to cross the terrible ocean, similarly (the souls have to cross) the Saṃsāra; and the returning home is like the attainment of Salvation (on the part of the souls) here. (7) Just as the one, whose mind was infatuated by (the words of) the Deity fell down from the back of the S'ailaka Yaks'a, and met his death in the ocean abounding in thousands of aquatic animals, (8) similarly one, who is made to dance (i.e. is under the sway of) Avirati, and consequently swerves from his code of conduct, falls in this terrible and endless ocean of worldly existence, which abounds in many a beast of prey in the form of sorrows and miseries. (9) Just as the one, who was not moved by the Deity—(i.e. did not give way to her tempting and seducing words),—reached his destination, and (consequently) got all the pleasures in life, similarly a monk, whose mind is never excited (by pleasures of senses), attains Nirvāṇa (Salvation).

### III. Summary of Chapter XVI

#### I. *Nāgas'rī* : (The first birth of Draupadī) :

There lived in Campā three learned and rich Brahmin brothers—Soma, Somadatta and Somabhūti—with their wives Nāgas'rī, Bhūtas'rī and Yaks'as'rī respectively. Once they resolved that every day they should prepare plenty of food etc., and enjoy at each other's houses by turns. Once it happened to be the turn of Nāgas'rī. She prepared plenty of food and a very rich and delicious gourd-preparation. When she tasted it she found that it was very bitter, unpalatable, and had turned into poison. She was very sorry for the waste of so much material, but particularly she dreaded the humiliation and mockery at the hands of her

sisters-in-law. So she concealed it, prepared another sweet dish and served it to the Brahmins and their wives.

Now there arrived in Champā the venerable monk Dharmaghos'a with his disciple Dharmaruci; the latter was possessed of great psychic force and observed monthly fasts. On the day of the breaking of his fast, he took his alms-bowl and with the permission of the venerable Dharmaghos'a started on a begging tour. While visiting the high, the low and the middle houses, he came to the house of Nāgas'rī who wished to get rid of the gourd-preparation, and so poured it all into his begging bowl. Then Dharmaruci, thinking it to be sufficient, returned to his monastery and showed the food to his preceptor. Dharmaghos'a was overpowered by the smell of that gourd-preparation. He took some of it on his palm and tasted it. Finding it to be poisonous, he said to his disciple:— "If you eat this food, you will die a premature death. So go and keep this food in some place free from living organisms and get another pure food." Then the monk went to a place nearby and there he threw a drop of it; then by its very smell many ants came there, and all those that tasted of the food died instantaneously. Then Dharmaruci said to himself, If "one drop can kill so many ants, the whole of this will cause the death of numerous living beings." So he thought it better to drink it himself. He then drank it, sat on a Darbha-seat, confessed his sins, worshipped and prayed to his religious preceptor and then died calmly. Now Dharmaghos'a, thinking that Dharmaruci had gone for a long time, sent his disciples for searching him, and learned from them of his death. Then Dharmaghos'a explained to his disciples how that Nāgas'rī was at the root of the death of such an illustrious monk as Dharmaruci.

The news that Nāgas'rī had killed the monk spread like wild fire and everybody ridiculed, censured, and criticised her. When those Brahmins heard this report, they went to Nāgas'rī and abused her, threatened her, beat her and finally drove her out of the house. Thereafter she maintained herself by begging. Then she was attacked with various diseases, and ultimately she died a very miserable death. Due to her wicked actions she went through a series

of births in lower species as well as in hell.

## II. *Sukumārikā*: (The second human birth):

Then after coming out of hell, she was conceived as a girl, in this very city of Campā, in the womb of Bhadrā, the wife of a merchant named Sāgaradatta. On account of her delicacy the parents named her as 'Sukumārikā'. She passed her childhood and attained excellent beauty, youth and charm. One day while she was playing with a ball on her terrace, she was seen by Jinadatta, another merchant in Campā. Jinadatta was so much astonished at her peerless beauty that he desired her to be the wife of his son Sāgaraka. Then with all pomp and glory he went to the house of Sāgaradatta and demanded her as the bride of his son Sāgara. Sāgaradatta consented on the condition that 'Sāgara' should live at his house, as he could not bear the separation of his only daughter. The terms were mutually agreed to, and the marriage of Sāgara and Sukumārikā took place.

At the time of the marriage, when 'Sāgara' took the hand of Sukumārikā in his hands, he experienced a sensation as if he had touched a sword-blade or smouldering fire. (Due to the sin committed in the past and especially because she had poisoned Dharmaruci in one of her past births, Sukumārikā's body possessed that repulsive, irritating and burning touch.) Then 'Sāgara' went to the bed-room along with her, but being unable to bear that burning touch, he opened the door, and seeing that Sukumārikā was asleep, he bolted away from the house and went home.

When Sāgaradatta came to know this, he went to Jinadatta's house, and burning with rage he condemned Sāgara in the strongest language. But in spite of his father's requests and threats, Sāgara gave a flat refusal, to go to his father-in-law's house, and Sāgaradatta returned home crest fallen and dejected. Then he consoled Sukumārikā with sweet words and promised her another husband.

Now after some days Sāgaradatta saw a miserable beggar passing by the royal road. He brought that beggar to his house, bathed him, clothed him, decorated him with ornaments, and offered him his daughter Sukumārikā. But

when the beggar experienced that terrible burning touch he also ran away like a crow released from a slaughter-house.

Next morning Sāgaradatta consoled her with sweet words, and advised her that now she should become a lay-woman and spend her time in observing religious duties. Afterwards she became a nun and joined a band of Gopālikā nuns. But she was haughty by temperament and owing to her wayward behaviour she could not put up with them ; so she went away and stayed in a separate monastery.

One day while she was observing her austerities near a garden she saw a courtesan named Devadattā enjoying all sorts of human pleasures with five members of Lalitā Club. When she saw that, her passions and desires for human pleasures, which were latent till now, overpowered her, and she made the following sinful resolution— ‘If there is any potency in this penance of mine then let me also, in one of my future births, enjoy such human pleasures.’

Afterwards she became very wayward, used to wash her body again and again, and began to rove as she liked. And ultimately at the time of her death she did not confess and atone for that sinful thought. So after her death she was born as a divine courtesan in one of the heavens.

### III. *Draupadī* : (The third birth).

Sukumārikā, after coming down from heaven, was conceived in the womb of Culañī, wife of king Drupada, in the Pāncāla country, in the city named Kāmpilyapura. As she was the daughter of Drupada, the girl was named Draupadī. In course of time Draupadī passed her childhood and attained excellent form and matchless youthful beauty. King Drupada granted her the liberty of choosing her own husband, and so he resolved to celebrate her Swayamvara.

Then king Drupada sent messengers to Dwāravatī, Hastināpura and to many other places, inviting to the Swayamvara, Kṛṣṇa Vāsudeva, the five sons of king Paṇḍu, and various other kings, princes and warriors. A huge and magnificent pandal was erected for the Swayamvara. Then king Drupada welcomed and received all the kings and

princes that had come, and proclaimed that the Swayamvara would take place the very next day.

Next morning Vāsudeva and many other kings and princes went to the pandal in all their pomp and glory, and king Drupada greeted and welcomed them. Then princess Draupadī, finely dressed and richly decorated, entered the pandal with a beautiful wreath of flowers in her hands. Her female companion introduced all those mighty kings and princes one by one to Draupadī, giving full information about their race, family, prowess, handsome form, good qualities, and so on. Then princess Draupadī, being goaded (as it were) by her former Nidāna (sinful resolution), chose the five Pāṇḍavas as her husbands and garlanded them. All the other kings and princes congratulated her on her choice. Thereupon king Drupada took the five Pāṇḍavas to his palace, performed the marriage ceremony of Draupadī with them, and gave them various valuable marriage gifts. Thereafter the five Pāṇḍavas, accompanied by princess Draupadī, returned to Hastināpura and performed various auspicious rites and ceremonies.

The five Pāṇḍavas enjoyed every day the best of pleasures in the company of Princess Draupadī. Now once Kacchulla Nārada came to Hastināpura. He had a very pleasing appearance, but at heart he was very wicked. He was a great lover of quarrels and fights. King Paṇḍu, together with his five sons and queen Kuntī, warmly received him. But Draupadī did not show any regard for him, knowing that he had not abandoned his sinful activities. Being enraged at this behaviour of Draupadī, Nārada determined to take revenge upon her.

Nārada then crossed the Lavaṇa Sea, and reached the city Aparakamkā in the continent called Dhātakikhaṇḍa. There he described the matchless beauty of Draupadī to king Padmanābha, who was very proud of his own harem, and then returned back. Thereupon king Padmanābha, being greatly enamoured of the beauty of Draupadī, propitiated a god (who was his former friend), and requested him to secure Draupadī for him. The god, in order to do a good

turn to king Padmanābha, kidnapped Draupadī while she was fast asleep in the company of king Yudhiṣṭhira, and brought her in the Asoka grove of Padmanābha's palace. Then queen Draupadī, being roused from her slumber, became depressed and dejected. King Padmanābha went to her and expressed his evil desire. Thereupon Draupadī said to him, "If my beloved brother Kṛṣṇa Vāsudeva does not come to my rescue within six months, then I shall agree to whatever you command." The king agreed to this and kept her in the apartment of maidens, where she stayed exerting herself by continuous fasts.

The Pāṇḍavas made a vigorous search for Draupadī everywhere, but they did not get any information, trace, or news of queen Draupadī. At last king Paṇḍu sent his queen Kuntī to Dwāravatī to seek the help of Kṛṣṇa Vāsudeva in this matter. Kṛṣṇa received her with great honour and respect, and promised her to find out queen Draupadī, and then gave her leave to go.

Afterwards Kṛṣṇa learned from Nārada himself that he (Nārada) once had happened to see Draupadī in the city Aparakāṃkā in Dhātakikhaṇḍa. So, accompanied by the five Pāṇḍavas, Kṛṣṇa crossed the Lavaṇa Sea with the help of the god Sūthita, and went to Aparakāṃkā. Then at the behest of Kṛṣṇa, Dāruka, the charioteer, went to king Padmanābha and said to him— "Oh sinful and shameless Padmanābha! Kṛṣṇa has come to the rescue of queen Draupadī. So restore her to him, or come out ready for a fight." King Padmanābha, being enraged with fury, expelled that ambassador in an insulting manner and marched out for a fight. Seeing Padmanābha approaching, the five Pāṇḍavas, even at the risk of their lives, attacked him; but he repulsed and routed them in no time. Then Kṛṣṇa with a firm determination marched against him, and repulsed and routed two thirds of his army merely by the sound of his Pāñcajanya conch and the twang of his bow. Thereupon king Padmanābha, being weakened and powerless, and finding it impossible to hold his own, hastily returned to his capital and closed all the gates of the city. Then Kṛṣṇa marched against Aparakāṃkā, transformed himself into a

lion-man (Nara-simha) and began to scratch the ground with a terrible noise. Then king Padmanābha, seeing his entire city being razed to the ground, was scared, and went for refuge to queen Draupadī. At her advice, he humbly surrendered himself to Kṛṣṇa and lay prostrate at his feet. Noble and compassionate Kṛṣṇa forgave him. Then Kṛṣṇa, accompanied by the five Pāṇḍavas and queen Draupadī, began to cross the Lavaṇa sea,

At that time, Kapila Vāsudeva, ruling in the eastern half of Bhārata Varṣa in Dhātakikhaṇḍa, being advised by Munisuvrata, speedily went towards the sea coast and on seeing the white and yellow banner-tips of Kṛṣṇa Vāsudeva while he was passing through the Lavaṇa Sea, blew his conch. Having heard that sound Kṛṣṇa also blew his conch. Thus the two Vāsudevas exchanged greetings by blowing their conches. Thereafter Kapila Vāsudeva went to Aparakaṁkā, and seeing it all destroyed, in great rage he ordered Padmanābha to leave the kingdom, and crowned his son as king.

Then Kṛṣṇa, accompanied by the five Pāṇḍavas and queen Draupadī, safely crossed the Lavaṇa sea. Thereupon the Pāṇḍavas, being directed by Kṛṣṇa, crossed the Ganges with a boat. Afterwards they concealed that boat and stayed waiting for Kṛṣṇa. Kṛṣṇa saw Susthita, the Lord of the Lavaṇa Sea, and went to the Ganges; but not finding a boat anywhere, he lifted up his chariot with one arm and began to cross the river with the other. On reaching the middle of the river he felt exhausted. Thinking that the Pāṇḍavas had crossed the river with their arms, he was astonished at their strength and power. Then the Goddess Ganges, knowing his thoughts, gave him a passage (or ford). Kṛṣṇa crossed the river and went to the Pāṇḍavas. Knowing from them that they had concealed the boat in order to test his strength, he became very furious at the thought that they were not still convinced of his greatness, and so he crushed their chariots, banished them from the kingdom, and went towards the city Dwārāvātī.

The five Pāṇḍavas returned to Hastināpura in a dejected mood. King Paṇḍu severely admonished them for having



offended Kṛṣṇa. Then as directed by Kṛṣṇa they went to the southern sea-coast, where they founded the city Paṇḍumathurā, and became rich and prosperous.

Afterwards queen Draupadī gave birth to a son, who was named as Paṇḍusena. He attained youth, mastered the seventy-two arts, and was crowned heir-apparent. Having heard the religious preaching from the Venerable Elders, the five Pāṇḍavas installed Paṇḍusena on the throne, and entered the order along with queen Draupadī.

In those days, the venerable Ariṣṭanemi came to the country of Saurāṣṭra and stayed there mortifying himself with self-control and fasts. Then those five monks, with Yudhiṣṭhira as their chief being permitted by the Elders, started to pay their respects to the adorable Ariṣṭanemi. When they reached the city Hastakalpa they heard the news that Ariṣṭanemi had breathed his last on the Girnār mountain, after a month's fast. Then those five monks climbed the S'atruñjaya mountain, emaciated themselves with a fast of two months, obtained the infinite and excellent Absolute Knowledge, and finally attained Salvation.

Then the nun Draupadī, the disciple of Suvratā nuns, mortified herself with a fast of one month, and having confessed and expiated her faults, was reborn in the heaven Brahmaloḥa after her death.

The present story is not supplied with a moral. The Commentator, therefore, remarks :—

‘इहापि सूत्रे उपनयो न दृश्यते, एवं चासौ द्रष्टव्यः,

‘‘सुबहु पि तवकिलेसो नियणदोसेण दूसिओ संतो ।

न सिवाय दोवईए जह किल सुकुमालियाजम्मे ॥१॥

अथवा :— अमणुजमभत्तीए पत्ते दाणं भवे अणत्थाय ।

जह कडुयतुंबदाणं नागसिरिमवंमि दोवईए ॥२॥ त्ति ॥

सुबहुरपि तपःक्लेशो निदानदोषेण दूषितः सन् ।

न शिवाय द्रौपद्या यथा सुकुमारिकाजन्मनि ॥१॥

अमनोज्ञमभक्त्या पात्रे दानं भवेदनर्थाय ।

यथा कटुतुम्बदानं नागश्रीभवे द्रौपद्या अपि ॥२॥

According to him, therefore, the moral of the story is as follows:—

(i) Even the most severe austerities are vitiated by Nidāna—(the sinful resolution for material pleasures in exchange for merit)—just as, e.g., the penance of Draupadī was wasted in her incarnation as Sukumārikā.

Or (ii) Giving something bad as a charitable gift to the worthy recipients, (and that too) without any devotion, is conducive only to evil; just as the gift of the bitter gourd (preparation, which ultimately killed the monk Dharmaruci), proved disastrous to Draupadī in her birth as Nāgas'ri.

Thus, there is an alternative or optional moral for the story according to the Commentator.

## Appendix (i)

### The Story of Draupadī :—

We get in Ch. XVI, the story of Draupadī. Dr. Winternitz calls it 'a monkish corruption of the tale of Draupadī in the Mbh.'. We get many novel features and distortions in the original tale. There is also a Jain version of the Rāmāyana (e.g. the Paṭmacariya of Vimala Sūri), wherein we get the life history of Rāma according to the Jain point of view.

Even the later Epic writers were at great pains to account somehow for the strange custom of one woman having many husbands (Polyandry). On the strength of this custom, some critics argue that the Pāṇḍavas were foreigners, who came down probably from Tibet, and with the help of a powerful ally they usurped the kingdom of Duryodhana, who probably might have their cousin; and that polyandry might have been common amongst their people. The later Epic writers, however, try to whitewash this by saying, that as the Pāṇḍavas were after all 'Lokottara, or incarnations of gods, ordinary mortals should not try to imitate or criticise their actions'. There is also another explanation :

Draupadī, in her former birth, propitiated the god S'iva and asked for a bridegroom, five times. S'iva gave her a bridegroom with a vengeance : he said—“you will have five husbands”,— and as a result she had the five Pāṇḍavas for her husbands. But both of these are merely later explanations. There is also the version that the Pāṇḍavas attended the Swayamvara in the garb of the Brahmins. And when all the Ks'triyas failed, Arjuna performed the feat of archery which was the condition that the candidates had to fulfil before qualifying for the hand of Draupadī. When the Pāṇḍavas returned home, Dharma said to his mother that he had got a 'special alms' on that day. Kuntī, his mother, unwittingly said, “Divide it equally amongst you all”. Now to keep their mother's words, the five Pāṇḍavas married her, and Vyāsa then allotted the particular number of days when Draupadī should stay with each of them.

The present story is a typical Jain story. Like all Jain stories, it begins with the previous lives of the soul of Draupadī. We are told, that in one of her former births, she was born as a girl with whom it was impossible to cohabit, nay, even her very touch was very repulsive and burning. Consequently she became a nun, but the desire for carnal or animal passions was there, and she could not completely uproot it. When, therefore, she once happened to see a courtesan enjoying amorous pleasures in the company of *Five* men, she at once lost her self control, and exclaimed:— “If I am to get any fruit for these austerities of mine, let me also enjoy these self-same pleasures in my next birth”; with the result that she gets *Five husbands* in her next birth. (It is to be noted, however, that she was born as a celestial courtesan in the intervening birth. Otherwise, Draupadī, really speaking, ought to have been born as a courtesan with *five lovers*.)

Draupadī is shown to have a predilection for the Jain faith right from the beginning, though neither her parents, nor her husbands, are shown to be like that. Even here, Kṛṣṇa is shown to be her 'brother', one who would run to her rescue any time. She incurs the wrath of Nārada, when on his

visit to her father-in-law's palace, she does not treat him with proper respect. Consequently he manages very skilfully, that king Padmanābha should kidnāp her. We do not know of any such incident or episode from the Mbh. Of course, there is that incident when Jayadratha tried to take her away forcibly but was foiled in his attempt. Here she is carried away while she was asleep by the side of Yudhiṣṭhira, and it was ultimately Kṛṣṇa alone who brings her back. On their return journey, the Pāṇḍavas so offend Kṛṣṇa that he punishes them severely and banishes them away from their kingdom. This also is a Jain addition. The Mbh. does not know of a single incident when there was a difference of opinion between Kṛṣṇa and the Pāṇḍavas. In fact his word was always law to them. He was their friend, philosopher and guide. Then in their old age the Pāṇḍavas become monks. Draupadī is also initiated into the order, and all of them ultimately attain Mokṣ'a. Pāṇḍavas are the cousins of Kṛṣṇa, Kuntī being Kṛṣṇa's aunt.

Kṛṣṇa's assuming the form of a 'Nara-simha' the Lion-man, is also to be noted. According to the Hindu mythology it is an Avatāra of Viṣṇu, for killing the demon Hiraṇyakaśipu.

The style of the Ardhamāgadhī Prose works is, according to Winternitz, "Dry as dust". But the present text certainly is an exception to that. Here we get many interesting stories, though they are mostly meant to be primarily didactic. The Ninth Chapter contains the descriptions of a shipwreck which is unique in the Canonical Literature. And, on the whole, the story interest is well maintained in both the Chapters

## Appendix (ii)

### Textual and General Questions :—

- I Give the Synopsis of :— (1) the Ninth Chapter; (2) the story of Nāgaś'ri; (3) the story of Sukumārika; and (4) the story of Draupadī.
- II (1) Description of the shipwreck; (2) description of the Seasons; (3) The way in which the Deity tries to win over the minds of the two merchant's sons.

- III The moral of the two stories.
  - IV Description of the Swayamvara;
  - V Description of Nārada.
  - VI Marriage customs (e.g. the father of the boy used to go to the house of the girl's father and demanded the girl in marriage, offering some S'ulka or dowry for her).
  - VII The kidnapping of Draupadī and her restoration by Kṛṣṇa. The description of the fight between Padma-nābha and the Pāṇḍavas and between him and Kṛṣṇa.
  - VIII The messenger (Dūta) and the privileges he enjoys.
  - IX A note on the Canonical or Sacred Literature of the Svetāmbara Jains, pointing out the place of Nāyādhammakahāo and Dasaveyāliya in it.
- [Read Introduction and Prof. M. V. Patwardhan's book Daśavaikālikasūtra— a study,—in two parts.]

### *General Questions*

1. What is the meaning of the titles Nāyādhammakahāo, and Dasaveyāliya-sutta? What place do they occupy in the Svetāmbara Jain Canon?
2. Discuss the purpose of the story material, found in the Canonical works of the Jains. Show also how this has served the purpose of retaining the sympathies and interest of the lay followers of the Jain church.
3. Comment on the linguistic peculiarities of the prose which you find in the two stories, and contrast it with the literary style of Dasaveyāliya.
4. Write a detailed note on the social picture from the incidental references in the body of the text (Nāyādhamma°).
6. Compare and contrast the Jain and the Hindu versions of the Doṣai-kahā as presented in the Nāyādhammakahāo.

### *Abbreviations*

M.—Makaṇḍī	R.—Ratnadvīpadevatā.
B.—Beloved of gods.	Kṛṣṇa—Kṛṣṇa Vāsudeva.
Mbh.—Mahābhārata.	Com.—Commentary or
N.—Name.	Commentator

# NĀYĀDHAMMAKAHĀO

## TRANSLATION

### CHAPTER IX

(1.84). If, O Reversed Sir ! the Divine monk Mahāvīra ... upto who has attained ... has preached this as the meaning of the eighth chapter of the Dnātas, what then is the meaning of the ninth chapter as preached by the Divine Sage ... ? Thus, O Jambū ! In those days, in those times, there was a city named Campā, a sanctuary Puṇṇyabhadrā. There lived (in Campā) a merchant named Mākandī rich ... upto ... respected. He had a wife named Bhadrā. That (lady) Bhadrā had two sons, named Jinapālita and Jinaraks'ita from that merchant. Once while those two merchant's sons were (sitting) together and conversing, the following thoughts occurred to them :—“We have crossed the Lavaṇasamudra eleven times in a ship, and every time we have returned home successful in all our missions, having earned money and without suffering any losses at all. It would be better for us, therefore, O Beloved of gods, to cross the Lavaṇasamudra for the twelfth time in a ship.” And saying thus they promised that to one another and going to their parents said :—“Thus, O parents, eleven times ... *the same upto* ... returned home. We, therefore, desire to cross the Lavaṇasamudra for the twelfth time, if you permit us.” Then the parents spoke thus to their sons :—“Here is, children, from grandfather ... upto ... to be shared. You may, therefore, enjoy in plenty all the human pleasures as well as a multitude of prosperity and honour ; why should you bother yourself with a sea-voyage which is only beset with obstacles and which is not dependable ? Thus, O sons, the twelfth voyage is again supposed to be always beset with difficulties. Then the sons repeated their request for the second and the third time ... *as before*. When the parents could not persuade

the sons even with many requests and entreaties, they at last permitted them, though much against their will. Then those Mākandiyas, being now permitted by their parents, (took the four-fold merchandise viz.) that which could be counted, balanced, measured and scrutinised ... *as in the story of Araḥannaga upto* ... went many hundreds of yojanas on the Lavaṇasamudra.

(2.85). Now when those Mākandiyas had gone many hundreds of yojanas on the Lavaṇasamudra, there appeared many hundreds of evil omens; e.g. a sudden thundering ... *upto* ... the roaring of clouds, and there also blew an adverse gale. Then that ship, being shaken, stirred and tossed, was being overpowered with the (lashes of) fierce waves; and like a (rubber-) ball tapped by the hand on a floor (or pavement), it was bouncing up and falling down; (it appeared—) like a Vidyādhara-maiden, who has mastered the magic lore she was flying up (in the sky), from the surface of the earth; like a Vidyādhara-maiden who has lost her magic lore she came down from the sky (to the sea-surface); like a Nāga-maiden, scared by the swoop of the great eagle she bolted forward; like a young mare let loose from the stable and scared by (or shy at) the sound of a large gathering of men, she was running about; just as a girl born in a noble family mutters something inarticulate when found fault with by the elders, she also produced some (strange) sound; going round in circles (like a lady) struck by hundreds of blows of the billows; (as if she had fallen) from the sky with her supports snapped (or dropped down); as a newly-wedded bride who has lost her husband weeps, shedding large and profuse drops of tears which are scattered (all over her body)—she also scattered a large and voluminous mass of water broken into pieces (or drops); like a great city overpowered by some great calamity and besieged by the army of a hostile monarch, she was bewailing; like a nun absorbed in false meditation and malpractices (or deceitful tricks), she was also meditating (i.e. was steady for a while); like an aged matron (lit. mother) utterly exhausted after traversing a big forest, she was also panting; like a goddess who is smitten with grief when the hour of her fall from heaven comes,

after she has completely enjoyed the fruit of her penance, (or whose enjoyments, which were the fruit of her penance, are exhausted), she was also mourning; all her masts and bows pounded, her keel and the deck that could accommodate thousands of men, were destroyed; her rudder was bent and appeared like a trident (?); iron-nails were falling down from the crevices of the planks and boards that were smashed and ripped asunder; she was (now) open on all sides; all her ropes were snapped and her (other) parts destroyed; she was like a raw (or unbaked) earthen-pot; she had become heavy with anxiety like the desires of a man who has done no merit; she was resounding with bewailing and plaintive sounds, and the cries of alas! alas! produced by the helmsmen, the crew, the merchants and the labourers on board the ship; she was loaded with precious stones and merchandise of various sorts; and hundreds of men on board the ship were weeping, shrieking, and mourning, being smitten with sorrow, and were lamenting; and (under these circumstances), she stranded on the peak of a mountain concealed in water, and with her masts and arches broken, with her flag-staff shattered, with hundreds of poles broken into pieces, she was wrecked with a crushing noise, there and then. And then as the ship was being wrecked (and drowned), all those men (also), with all their vast merchandise, were drowned in the sea. ...

(386). Then those (two) sons of (the merchant) Mākandī, who were very wise, dexterous, skilled, clever, sagacious, and endowed with skill in (various) crafts, and who were skilled and trained for all the most difficult tasks of manning a ship; who had many successes to their credit; who had their wits about them, and were of skilled hands found a big wooden plank. There was a large island named Ratnadvīpa on the part of the sea where the ship was wrecked;—it was many yojanas in length and breadth, and many yojanas in circumference; it was graced with many trees and groves, beautiful, charming, agreeable, handsome and pleasing to the sight. In the midst of that (island), there was a very big palace, lofty and high ... upto ... beautiful, charming etc. There in that palace lived a deity



named Ratnadvīpadevatā, who was wicked, ferocious, dreadful, vile, and adventurous. To the four quarters of that beautiful palace there were four groves of trees, black and of a black sheen. Then those sons of Mākandī, being carried away by that wooden plank, drifted towards the Ratnadvīpa island. Then those sons of Mākandī got a footing, rested for a while, left that wooden plank, and went on the Ratnadvīpa island; there they searched for fruit, and ate them; then they searched for the cocoa-nut fruit, broke them open, and anointed each other's bodies with that cocoa-nut oil, and plunging into the lake had bath ... upto ... came out (of the lake), and sat down on a slab of stone; being seated on a comfortable seat, and having rested and consoled themselves, they were brooding over (or thinking in their minds about), their (native) town Campā, their bidding farewell to their parents, crossing the salty main, the sudden outburst (or appearance) of a black squaller, the destruction of their ship, their getting a wooden plank, and (finally) coming on the Ratnadvīpa island; and thus they were crestfallen and downcast ... upto ... were brooding. Then that Ratnadvīpadevatā saw those sons of M. by means of her Avadhi knowledge, and taking a sword and shield in her hands, she flew up in the sky for a height of seven or eight hastas, and traversing (the air) by that excellent (or quick) ... gait of the gods, she went to those sons of M. and getting furious she addressed them with harsh, severe, and cutting (or scathing) words as follows:—"Oh ! you sons of M., If you (agree to) enjoy the various and plentiful pleasures with me, then alone you will remain alive. If you, however, do not (agree to) enjoy the various sensual pleasures with me then I shall cut off, with this sword of mine,—which is as sharp as a razor and like a blue lotus, or a buffalo-horn, or of the colour of indigo,—your heads, and throw them in a corner as if they are palm fruits; and (cut off) your faces adorned with a row of moustache, and your bearded cheeks. Then those sons of M. hearing these words of that R. were frightened, and with their hands ... upto ... greeting, spoke thus:—"Whatever the Beloved of gods is pleased to order us, we shall carry it out, and obey all your orders, instruc-

tions, commands, and words. Then that R. took hold of those sons of M. and went to her palace; there she removed all the gross (lit. inauspicious) atomic particles from their bodies, infused the finer particles into their bodies, and then went on enjoying all sorts of pleasures with them; and every morning she used to offer them nectar(like) fruits.

(4.87). Then that R. was ordered by Susthita, the Lord of the salty main, at the instance of a message from S'akra, to visit (lit. to move about) for twenty-one times the salty main, and to remove, twentyone times, whatever grass, or leaves, or sticks, or rubbish, or filth, or impurity, or anything stinking, or unclean there might be, and to throw it away in a corner. Then that R. said to the sons of M. as follows:—"Thus, verily, O Beloved of gods, I have been ordered by Susthita, the Lord of Lavaṇa etc. So, while I am, O Beloved of gods, busy there on the Lavaṇa sea, you just stay on here in this very palace happily and comfortably. If you feel, in the meanwhile, dejected, lonely (eager), or scared, then you betake yourselves to the eastern grove. There, the (following) two seasons are always prevalent (lit. at your command), viz. the Prāvṛaṭ and the Vars'ā seasons (i.e. the rainy season). And there, the rainy season is always prevalent, resembling a mighty elephant, with white tusks in the form of the (white) Kundala and the S'ilīndhra flowers, with its plump trunk in the form of the flowers of the excellent Nikura, and with the sweet-smelling ichor in the form of the fragrant ooziings from the Kuṭaja, Arjuna, and the Nipa trees. And there is also the Vars'ārātra season always present, resembling a mountain, with diverse jewels in the form of the (red) Indragopa insects, with the murmur of the rivulets in the form of the noise produced by the frogs, and with the mountain peaks in the form of the tree-tops encircled (or crowded) with peacocks. There, O Beloved of gods, you enjoy yourselves happily and comfortably in the various wells etc. ... upto ... in the series of lakes and tanks, as well as in the bowers of Ālī and Mālī creepers, and in the flower-arbours. If you, however, feel depressed, dejected and forlorn (or frightened) even there, then you might go to

the northern grove of trees. There, the (following) two seasons are always prevalent, viz. the S'arad and the Hemanta (Autumn). There,—the S'arad season, resembling a bull is always present. It has a hump in the form of the S'ana and the Saptaparna trees, the blue-black horns in the form of the blue lotuses, and it has the grunting of an ox in the form of the sound produced by the Sārasa and the Cakravāka birds. And there the moon-like season of autumn is always prevalent, with the bright moon-light in the form of the white Kunda flowers, with the full-orb of the moon in the form of the fully blossomed grove of the Lodhra trees, and with the flood of the rays of the moon in the form of the continuous sprays of the drops of water and snow. There, O Beloved of gods, you enjoy to your heats' content, in the wells ... etc. In case you feel bored and lonely even there, then you repair to the western grove. There, the (following) two seasons are always prevalent, viz., the Spring and the Summer. And there, the season of Spring, resembling a monarch, is at your service, with a charmig garland in the form of the mango-blossoms, with his diadem in the form of the Kims'uka, Karṇikāra, and the As'oka trees, and with the parasol in the form of the tall Tilaka and Bakula trees. And there is the season of Summer, resembling an ocean, always ready (to greet you), with its waters in the form of the (flowers of) Pātala and Siris'a; with its tide in the form of the white Mallikā and Vāsantikā flowers; with the movements of the crocodiles in the form of the cool and fragrant breezes. There, too ... you might enjoy. If you, however, feel depressed, dejected, and forlorn even there, then you retire into the palace and stay there waiting for me. Do not, (on any account), go to the southern forest-grove. There is (in that grove) a serpent, whose venom is fierce, terrible, fatal and deadly (lit. great); it has a huge and a very big body, and it appears as if it is emitting fire; it is as black as soot, a buffalo, or the crucible; its eyes are full of fury and poison; its sheen resembles a heap of collyrium; it has red eyes, and its forked double tongue is always fickle and moving; it looks as if it were the braid of hair of the surface of the

earth; it is very adept in making quick movements of its fangs (or hoods) which are powerful, large, crooked, shaggy, and hard; it produces a hissing sound as that of (the iron) being heated in a smithy; its fierce and deadly fury cannot be guaged (or warded off); it rushes at you; (or V.L. its mouth is always gaping like that of a dog); very nimble and swift; and having poison (even) in the eyes and always hissing. (Do not go there)—lest your bodies will be destroyed (i.e. you will die). She repeated this (warning) twice and thrice to those sons of M., and transforming herself by 'magical mutation', she started to go on her rounds, twenty-one times, on the Lavaṇa-sea

(5.88) Then those sons of M., not finding anything of interest and mental comfort or peace in that palace, said to one another as follows :—“Thus verily, O Beloved of god, the R. told us as follows :—“Thus verily, I am, at the instance of a message from S'akra, (ordered) by the Lord of Lavaṇa (Sea) ... upto ... will be destroyed.” It would be meet for us, therefore, O B., to repair to the eastern forest-grove. [P.6] Having agreed mutually, they went to the eastern forest-grove, and there sported in the wells ... upto ... the bowers of Ālī creepers. Then those sons of M. not deriving any pleasure... upto ... went to the northern forest-grove. There, too, they sported in the wells ... upto ... in the Ālī-bowers. Not getting any peace of mind even there, ... upto ..., they said to one another thus :—“Thus verily, O B., the R. said unto us—‘Thus, indeed, O B., at the instance of a message from S'akra, I am (ordered) by Susthita, the Lord of Lavaṇa (Sea) ... upto ... lest your bodies will be destroyed! Therefore, there must be some reason (for her giving us such instructions). It would be better, therefore, if we go to the southern forest-grove. Having counselled thus, they agreed mutually and started towards the southern grove. From there proceeded a smell, like that of the carcass of a snake, ... upto ... even more foul than that. Then those sons of M., being overpowered by that foul smell, covered their faces with their upper garments, and went into the southern grove. There they saw a huge gallows surrounded by heaps of bones, and having a dreadful

appearance; there they also saw a man on the gallows who was bewailing piteously, miserably, and in a hoarse voice; being frightened and scared away, they approached that man on the gallows and said to him as follows:—"O B., whose is this gallows? Who are you? From where did you come here? And who reduced you to this plight?" Then that man on the gallows spoke to the sons of M. as follows:—"This is O B., the gallows of the R. I hail, O B., from the Jambūdīpa island, from Bhārata Varṣa, from the city of Kākandī. I was a dealer in horses, and I launched my ship on the Lavaṇa-Sea, loaded with plenty of merchandise. Then, with my ship wrecked and all my merchandise drowned, I happened to catch hold of a piece of plank. And then, being carried away, I drifted towards this Ratnadvīpa island. Then that R. saw me, took me (with her), and [P. 7] went on enjoying the various pleasures with me. Then that R. once lost her temper with me for a very trifling offence on my part and reduced me to this miserable plight. So you never can have any idea, O B., to what miserable state your bodies also will be reduced to!" Then those sons of M. on listening to this from that man on the gallows were terribly frightened, and terrified, and spoke to that man thus:—"O B., how shall we rescue ourselves from the clutches of that R.?" Then that man on the gallows said to the sons of M. as follows:—"Here, O B., in the eastern grove, in a temple dedicated to him, resides a Yaks'a, named S'ailaka, who has the form of a horse. Now that S'ailaka Yaks'a, when the hour of his coming here has arrived and approached, viz. on the fourteenth, the eighth, the new moon, and on the full-moon (nights), (or coming there at a fixed hour)—says loudly:—"Whom shall I save? Whom shall I protect?" Go you, therefore, O B., to the eastern grove and there worship that S'ailaka Yaks'a with plenty of flowers, and bending down on your knees before him, and with your hands folded, you wait upon him. When the S'ailaka Yaks'a would come at his appointed and fixed hour, and would repeat—"Whom, shall I save, whom shall I protect?"—you say unto him:—"Save us, protect us!" The S'ailaka Yaks'a (alone)

can rescue you with his own hands from the clutches of the R.... Otherwise, I cannot say (or imagine) to what miserable plight these bodies of yours will be reduced to!"

(7.89) Then those sons of M., on hearing this from the man on the gallows went quickly, speedily, hotly, briskly, and in great hurry, to the eastern grove, and from there to the lake; there they plunged into it, had their bath, and then having taken all sorts of lotuses etc., they went to the temple of the S'ailaka Yaks'a. Going there, they bowed down to him the moment he was in sight, worshipped him with plenty of flowers, and going down on their knees they waited upon him, served him, and bowed down to him. Then the Yaks'a, having gone there at the fixed and appointed hour, said thus;—"Whom shall I save? Whom shall I protect?" Then those sons of M. got up suddenly,...upto... having greeted him, said as follows:—[P.8] "Save us, protect us." Then that S'ailaka Yaks'a said to those sons of M. as follows:—"Thus, verily, O B., while you would be crossing the Lavaṇa Sea with me, that R., who is sinful, ferocious, dreadful, vile, and daring, would put in all sorts of obstacles (in your way) by employing words,—harsh and sweet, agreeable and disagreeable, amorous and piteous. If you, therefore, O B., respect, acknowledge (or entertain), or pay any regard to the words of that R., then I shall throw you away from my back. In case you do not pay any attention, or heed, or respect to the words of that R., then I shall rescue you safely—(with my own hands)—from the clutches of the R.". Then those sons of M. said to the S'ailaka Yaks'a as follows:—"Whatever you say, O B., we shall carry it out to the letter!" Then that S'ailaka Yaks'a went to the north-east direction, underwent a transformation by means of a magical mutation, had a staff going out for numerable Yojanas, underwent a magical transformation for the second time, then created, by means of his magic power, a horse, and said to those sons of M. as follows:—"Oh you sons of M., Oh B., ride on my back." Then those sons of M., delighted, bowed to the Yaks'a S'ailaka, and mounted on his back. Then that S'ailaka, knowing those sons of M. to have mounted on his back

flew up into the sky for a height of seven or eight palm trees, and started to cross the Lavaṇa-sea with that excellent, quick, speedy, brisk, and heavenly gait of the gods; and right through the Jambūdvīpa island, he made towards the Bhārata Varṣa, towards the city of Campā.

[8.90] Then that R. had her twenty one rounds on the Lavaṇa-sea, and whatever grass etc. there...upto...threw it away, and then she went to her palace; not finding those sons of M. in the palace, she went to the eastern grove..... upto.....searched for and investigated them everywhere, on all sides, but not getting any trace etc. of them, she went to the northern grove...*and in like manner*..the western grove...and not finding them there she employed her Avadhī knowledge, and saw that those sons of M. were crossing the Lavaṇa-sea with the Yaks'a S'ailaka; (P.9) being enraged and furious, she took hold of a sword and a shield,...flew upto seven or eight... ..flew up.....and with that excellent gait.....she overtook the Sons of M. and said to them the following:—"O ye! sons of M.! You who crave for something which is never longed after viz. (Death), what do you know, going through the Lavaṇa-sea with the Yaks'a S'ailaka, forsaking me? But even now, if you pay heed to me (or to my words), then (alone) there is some hope of your lives. In case you do not pay attention to me then I shall (cut off and) throw away (your heads) by this sword, which is as dark as a dark-blue lotus, or a buffalo-horn." Then those sons of M., on hearing these words of that R., were not at all frightened, or excited, or perturbed; they paid no attention, regard, or heed to the words of R., and not paying any attention, regard, or heed to her words they were going right through the Lavaṇa-sea. Now when that R. could not move, or excite, or make those sons of M. change their minds by various threats etc., she began to harass them with sweet and coaxing words and with amorous and piteous expressions (as follows:—"O you sons of M., you have enjoyed in my company and on various occasions we laughed together, played games, and enjoyed sports and plays, ramblings, and sexual intercourse; then setting all that at nought, how is it that you are leaving me and going

away with the Yaks'a S'ailaka, over the Lavaṇa-sea ?" Then that R. gauged the mind of Jinaraks'ita by means of Avadhi-knowledge, and said as follows:—"I was never loved by Jinapālita. And I also never loved him ! I was always an object of love for Jinaraks'ita, and I too always loved him ! If, therefore, Jinapālita leaves me weeping, crying, mourning, lamenting, and bewailing, and heeds me not, why do you also, O Jinaraks'ita, pay no heed to me, who am weeping.....etc. ?" Then that R. being filled with hatred, knowing by her Avadhi-knowledge the mind of Jinaraks'ita, sprinkled on both of those sons of M. for the sake of murdering them, the celestial water mixed with various scented powders, which was very gratifying to the mind and the sense of smell, coupled with the shower of sweet smelling flowers of all the seasons. And then filling all the quarters and the subquarters by the sound of her various ornaments, girdle, anklets, bells, and small bells, made of gold, and studded with various gems, that wicked one uttered the following words:—"Oh you Jinaraks'ita, Master (of my body and mind), Lover, Darling, Charmer of my mind, Dear, Lord, Oh hard-hearted one, O you who do not know the right occasion (for doing things), Oh hard-hearted one, O you pitiless fellow, ungrateful one, you with loose affections (a philanderer), Shameless one, Hard one, having no compassion, Oh you protector of my heart ! It does not behove you to abandon me, who am alone, without anybody to support me, without any kinsmen and who am always ready to serve at your feet, wretch that I am ! O you who are a repository of merits, I am not able to live even for a moment without you ! Pray come back. If you are are angry with me, please forgive this one fault of mine ! (Otherwise) I shall throw and kill myself, in your presence, in this ocean, which is like a crowded house for these innumerable fish, sharks, crocodiles and various other aquatic animals. I have a great longing to have a look at your face, which has the beauty of the full-orbed moon, pure on account of the absence of clouds, and which has a pair of (charming and lovely) eyes like a cluster of fresh petals of fresh lotuses in the autumnal season; I have-



come to drink it in ; pray, therefore, look at me, so that I shall get a glimpse of your lotus-like face." And repeating these piteous words again and again, that wicked one, with a sinister motive, pursued them. Then that Jinaraks'ita, with his mind shaken (from the resolve) by the sound of those very trinkets, which was very agreeable and charming, and with his love for her doubled by all those sweet, straight-forward and loving entreaties, remembering (in his mind) the youthful vigour and beauty of that R., and the charm and grace of her beautiful bosom, hips, face, hands, legs, feet, and eyes, & remembering also her passionate and heavenly embraces, her graceful and amorous glances, her laughter, sidelong-glances, the deep sighs, the shampooing (of her body), fondling, her standing, going, and her sham-anger in love, and then his propitiation of her,— remembering all these things, and with his intellect infatuated by passion, being helpless and completely under the sway of Karman, he looked back shamefully. And then the Yaks'a S'ailaka, who had lost faith in Jinaraks'ita, tossed him away from his back, slowly and slowly, as he was paying heed to her (entreaties), being full of compassion for her, (as if) being urged by the god of Death by catching hold of his neck. Then that ruthless and wicked R. addressed that kind-hearted Jinaraks'ita who was falling down from the horseback as— 'O Slave ! (or Rascal), now you are dead !' And even before he reached the waters of the ocean she caught him with her hands, and tossed him up in the sky as he was shouting loudly, and cut him into small pieces as he was falling down, with her sword-point which resembled a dark-blue lotus, a buffalo-horn, and which had the sheen of an atasī-plant; and then even while he was bewailing, [P. 11] (after killing him), she took the limbs off his body, which was just killed, and was therefore gory, and threw them away in all the four quarters, as if offering an oblation, with her hands foleded, and greatly rejoiced at heart. [11-91] Even so, O Long-lived monk, that monk or nun from amongst us, who, after once renouncing the world, desires, longs, yearns and craves after human objects : of pleasures, is even in this very birth

(censured) by many monks, nuns, laymen, and laywomen, .....upto.....wanders in this cycle of worldly existence like that Jinaraks'ita. (1) The one who was desirous (or who paid heed-) was deceived, while one who had no regard (or expectations of pleasures) went (home) without meeting with any obstacles. Therefore, one should be free from any (material) desires and expectations with regard to the Essence of preaching. (2) Those who desire pleasures fall into the dreadful ocean of worldly existence, while those who are averse to them cross the wilderness of worldly existence. [11-92] Then that R. approached Jinapālita; (but) when she could not, with many agreeable as well as harsh, sweet, amorous, and piteous (entreaties) and obstacles, make him swerve, nor could make him excited and change his mind, was tired, fatigued, and exhausted; and getting fed up (with him), she went away in the direction she had come. Then that Sailaka Yaks'a went through the Lavaṇa-ocean with Jinapālita, and went to the city of Campā; there he made Jinapālita get down in an excellent garden outside the city of Campā, and said:— "O B., here is seen the city of Campā", and with that he bade farewell to Jinapālita, and went back in the direction he had come from. [11-93] Then Jinapālita entered Campā, went home, went to his parents, and full of tears, he told his parents (the news of) the death of Jinaraks'ita. Then the parents of Jinapālita, with their friends, kinsmen,...upto... attendants etc., wept and performed all the obsequies (or funeral rites), and in course of time their grief was assuaged. Then, once while Jinapālita was seated on a comfortable seat, his parents said to him thus:— "O son how did Jinaraks'ita meet his death?" Then that Jinapālita acquainted his parents with all the facts clearly and truly, and just as they had happened, Viz.—(i) The voyage on the Lavaṇa-ocean; (ii) the sudden appearance of a squaller; (iii) the shipwreck; (iv) their catching hold of a piece of plank; (v) landing on the Ratnadvīpa island; (vi) their being taken as captives by the R.; (vii) enjoyment of pleasures and prosperity (with R.) [P. 12], (viii) the message of R.;

(ix) the sight of the man on the gallows; (x) mounting on the S'ailaka Yaks'a; (xi) the obstacles put in by the R; (xii) the destruction of Jinaraks'ita; (xiii) the crossing of the Lavaṇa-ocean; (xiv) return to Campā, (xv) bidding farewell on the part of the S'ailaka Yaks'a. Then Jinapālita also,...forgetting his grief... upto...enjoying plenty of pleasures, lived happily. [12-94] In those days, at that time the Revered monk Mahāvīra arrived,... upto...(Jinapālita) having listened to the preaching of Law, renounced the world, studied the Eleven Aṅgas, and with only a monthly meal...upto...having emaciated himself, (was born as a god) in the Saudharma Kalpa with two Sāgaropamas as his duration. From there, after the expiry of his life, duration, and birth, and having fallen into another incarnation, ... he will be emancipated in the Mahāvideha Varṣa, ... upto .... will put an end (to his misery). Even so, O Long-lived one, upto ... one who never craves after human pleasures and enjoyments, crosses the worldly existence, just as that Jinapālita did.

Thus verily, O Jambū ! the Revered Monk Mahāvīra ... upto ... who has attained (salvation), has explained the meaning of the Ninth Chapter of the Nāyas. — Thus I say.

*End of the Ninth Chapter.*

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## Sixteenth Chapter.

[13.111] “If, O Revered Sir, the Divine Sage Mahāvīra.....upto.....who has attained, has laid this down as the subject matter (or meaning) of the fifteenth chapter of “Illustrations”, what is, then, O Venerable Sir, the subject-matter of the sixteenth chapter of “Illustrations” (Dnyātas)?” Thus verily, O Jambū ! In those days and at that period, there was a city named Campā. Outside that city of Campā, to the north-east of it, there was a park named Subhūmibhāga. There in that city of Campā, there lived three Brahmin brothers, namely :—Soma, Somadatta, and Somabhūti,—(all the three)—rich ... upto ... not insulted (i.e. respected), and well-versed (in the) Rgveda, Yajur-

veda, Sāmaveda, and the Ātharvaṇa Veda ... upto ... well-versed. Those (three) Brahmins had three wives, and they were (respectively) as follows :— Nāgas'rī, Bhūtas'rī, and Yaks'asrī, (all three) delicate and tender,... upto...lived enjoying the desired and many human pleasures with those Brahmins. Then, once upon a time, those Brahmins, when they happened to come together... upto...the following type of conversation took place :—Thus, verily, O Beloved of Gods, we possess plenty of wealth...and property, sufficient,... upto...capable of lasting till the seventh generation, even after being given away in plenty, enjoyed at our sweet pleasure, and shared liberally (as we like). It is, therefore, meet for us, O Beloved of Gods, to live—(for the rest of our lives)—taking our meals everyday in each others houses (by turn), having prepared plenty of food, drink and eatables and delicacies. They promised (this) to one another, (or having mutually agreed)— they got, every day, plenty of food etc. ready in each other's houses (by turn), and thus lived merrily, enjoying. Then once it happened that it was the turn of Brāhmaṇī Nāgas'rī to cook the food. Then that Brāhmaṇī Nāgas'rī prepared plenty of food etc., and also dressed a large and juicy but very bitter gourd fruit, mixed with plenty of spices, and fried in ghee; then she tasted a drop of it by taking it on the palm of her hand when she found that it was very sour (salty), bitter, not fit to be eaten (not potable), and turned into poison (by being decomposed), and said to herself as follows ;— “ Fie upon me ! who am unfortunate, a sinful wretch, miserable, of miserable nature, and who am as undesirable (or disagreeable) as a Nimba-fruit,—I who dressed this juicy (gourd-fruit), prepared with plenty of spices and fried in ghee, and merely wasted so much material (or food-stuff), and ghee (or oil). Now if my sisters-in-law would come to know of it then they will surely rail at me. So before my sisters-in-law come to know of this, it is better that I conceal in a solitary place this juicy but bitter gourd (—preparation), dressed in ghee and plenty of spices, and to prepare another juicy preparation [ P.14 ] from a sweet gourd ... upto .... dressed in

ghee. She reflected thus, and concealing that juicy gourd-preparation ... prepared another one from a sweet gourd, and served that ample food to the Brahmins who had bathed .... upto were seated on comfortable seats. Then those Brahmins having finished their meals, came (to the other apartment), washed and cleaned themselves, and becoming quite pure (or clean), became absorbed in their own duties. Then those three Brāhmaṇīs, having bathed ... upto ... bedecked, ate of that plenty of food, etc., and going to their respective residences were engaged in their duties.

[14. 112] In those days, the venerable monk named Dharmaghoṣa... upto...with a large following went to the city of Campā, to the park Subhūmibhāga, and there (accepting) a proper (residence) stayed on. The congregation went out, the Law was preached, congregation returned. Then the disciple of that venerable monk Dharmaghoṣa, the monk named Dharmaruci, noble... upto... possessed of great psychic force, lived observing monthly fasts. Then that monk Dharmaruci, on the day of the breaking of his monthly fast, during the first Pauruṣī, he did his lessons, during the second,... thus doing exactly as the monk Gautama did.... took (the alms-bowl), likewise asked the permission of the venerable Dharmaghoṣa,...upto...(visiting) the high, low, and the middling houses in the city of Campā ...upto... moving about...entered the house of the Brāhmaṇī Nāgaśrī. Then that Nāgaśrī saw Dharmaruci coming (to her house), and in order to get rid of that juicy but bitter and sour gourd-preparation fried in plenty of ghee, she got up soddently, went to the kitchen, and poured all that juicy, bitter and sour gourd-preparation fried in ghee, into the alms-bowl of that monk Dharmaruci. Then the monk Dharmaruci, thinking 'this is quite sufficient (for the day),' went out of the house of the Brāhmaṇī Nāgaśrī, went out of the city Campā, went to the park Subhūmibhāga, went to the venerable Dharmaghoṣa, inspected the food and drink, (and standing) neither too far from nor too near Dharmaghoṣa, and showed him the food and drink from the palm of his hand. Then the venerable monk Dharmaghoṣa, being

overpowered (attracted) by the smell of that gourd-preparation dripping with ghee, took a drop on the palm of his hand and tasted it; (but) realising that it was very pungent, salty, bitter, not potable, not fit to be eaten, and turned into poison, he said to monk Dharmaruci as follows:— “If, O B., you eat this juicy gourd-preparation dripping with oil, then you will certainly lose your life betimes (or prematurely). Do not, therefore, O B., eat this gourd juice preparation, lest you will die a premature death. Go you, therefore, O B., and throw away this gourd juice in a solitary corner, not frequented by men, and which is free from living organisms, and getting another food, pure and free from living organisms (and acceptable), have your meal. Then that monk Dharmaruci, being thus addressed by the Venerable Dharmaghoṣa, went away from his presence, inspected a pure spot of ground near about the Subhūmi-bhāga park, and taking out a drop from that gourd-juice, he dropped (or placed) it on that pure ground. Then many thousands of ants appeared there (being attracted) by the smell of that gourd-juice, bitter and pungent, and dripping profusely with ghee; and every ant that ate of it, dropped down dead immediately on the spot. Then the monk Dharmaruci thought as follows:— “If, when only a single drop of this gourd-juice...is dropped (on the ground) many thousands of ants have been deprived of their lives, then if I were to pour out the whole of it on the ground, then it will certainly be the cause of death for numerous living creatures. It is, therefore, meet for me to eat this gourd-juice... dripping with ghee, myself; let it disappear (vanish) only with my body;” having reflected thus, he inspected his mouth-strip wiped his head (or face), and the upper part of the body, and gulped down (poured) all that sour and bitter gourd-juice dripping with ghee, at a stretch in the store-house of his body, after the manner of a snake entering a hole. Then, after that Dharmamaruci ate that gourd-preparation... upto...dripping with ghee, after a while when it began to be assimilated (in the system) there was a very severe and unbearable pain in his body. Then that monk Dharmaruci, realising that he was now without any vitality,

powerless, and with no force, with no power for exertion or movement, and thinking that he could not hold out any longer, placed his requisites, viz. the alms-bowl etc. in a corner, inspected a pure spot of ground, spread a bed of Darbha-grass, sat on it facing the east and in a Paryāṅka posture, and with his hands folded (and head resting on them), said:—"I salute the Adorable Ones, ... upto ... my salutations to the [P. 16] Venerable Dharmaghoṣa, my Revered Preceptor in Law, and my religious instructor; even begore, I have renounced all injury to sentient beings in the presence of the Venerable Dharmoghoṣa as long as I live ... upto ... (renounced all) possessions; and even now I renounce, in the presence of the same Revered Sir, all injury to sentient beings, ... upto .... possessions as long as I live, .... just as Skandaka did, ... upto ... I sacrifice (or renounce) all that with my last breath, and thus having confessed (all his faults), and atoned (for the same), and having achieved perfect concentration, he breathed his last. Then the Venerable monk Dharmaghoṣa, knowing that the monk Dharmaruci was away for a long time, called the Nirgrantha Ascetics and said unto them as follows:—"Thus verily, O B., the monk Dharmaruci" who has gone out to throw away the pumpkin preparation which he had obtained on the occasion of the breaking of his monthly fast is delaying (or taking too long). Go you, therefore, O B., and seek and search everywhere the monk Dharmaruci. Then those Nirgrantha Ascetics, ... upto ... promised, went away from the presence of the Venerable Dharmghoṣa, and seeking and searching everywhere the monk Dharmaruci, they went to the (self same) pure spot of ground, saw the body of the monk Dharmaruci, which was lifeless, motionless and bereft of life; then they broke out into the cries of 'Alas! Alas! What a cruel thing! and set the body of the monk Dharmaruci in the after-death Kayotsarga posture, took his religious equipment with them, went to the Venerable Dharmaghoṣa, (confessed) and atoned for the (faults in) going and returning, and said as follows :- "Thus we went away from near you (i. e. left you,) and while (searching for) the monk Dharmaruci by the out-

skirts of the Subhūmibhaga park, we went to the pure spot of ground ... upto ... returned back in haste. O Revered sir ! the monk Dharmaruci has, forsooth, breathed his last ! Here is his religious equipment." Then the Venerable Dharmaghoṣa meditated on the past, called the Nirgrantha monks and nuns (together), and spoke the following unto them:— "Thus, Revered Ones ! my disciple, the monk named Dharmaruci, who was very gentle by nature, ... upto ... well disciplined (or trained), and who was observing the mothly fasts without a break, ... upto ... entered the house of the Brāhmaṇī Nāgas'rī. Then the Brāhmaṇī Nāgas'rī, ... upto ... empties. Then the monk Dharmaruci, thinking that it was quite sufficient for him, ... upto ... stayed on without longing for the hour of death. The monk Dharmaruci, having led the life of an ascetic for many years [P.17], having confessed and expiated (all his sins), having attained deep concentration of mind, and having breathed his last at the hour of death, will be reborn as a god in the Sarvārthasiddhā Mahāvīmāna, situated above the Saudharma. There, the minimum duration of life of some of the gods, is thirty-three Sāgaropamas. The god Dharmaruci, (falling down) from that heavenly region, ... upto ... would achieve salvation in the Mahāvideha Varṣa. [17.113] So fie upon that Brāhmaṇī Nāgas'rī, unfortunate, sinful ... upto ... (undesirable) like the Nimba fruit, who has prematurely put an end to the life of the illustrious monk Dharmaruchi on the day of the breaking of his monthly fast by (offering him) that pumpkin ... upto ... fried in (ghee)". Then those Nirgrantha Ascetics, having listened to this from the Venerable Dharmaghoṣa, repeated (or passed on) the same to the people (they met) in the streets and squares of the city of Campā :— "Fie upon that Nāgas'rī, O B., ... upto ... (bitter like) the Nimba-fruit, who deprived that monk of his life." Then those Brahmins, on hearing this (report) from many persons in the city of Campā, were furious with rage, and burning with anger, and going to the Brāhmaṇī Nāgas'rī said to her thus:— 'Oh you Nāgas'rī ! You who long for what nobody craves after ! You who possess evil and bad characteristics ! O you bereft



of all merits, and born on the Caturdasī day ! Fie upon you, you who are sinful, wretched and as bitter as the Nīmba-fruit, who killed that illustrious monk by that pumpkin preparation on the day of his breaking the monthly-fast" ! Thus they abused her with various abusive expressions, admonished her in severe terms, severely expostulated her, railed her with bantering words, threatened her, beat her, and then drove her out of the house. Then that Nāgas'ri, being driven out of her house, was mocked, ridiculed, censured, blamed, beaten, hurt, despised, and spat at by all men on the three-cornered places, on the three-roads, squares, circles, spots with four approaches, and on the high-roads; and not getting (or being denied) shelter or refuge every where, [P.18] wearing a tattered garment sown together, carrying potsherds in her hands as her pots, with her head gone extremely bald, and being pursued by swarms of flees, she earned her living by begging from door to door, saying:—"Pray give me something (to eat) !" Then that Brāhmaṇī Nāgas'ri was attacked with sixteen diseases in that very birth, viz. cough, cold, uterine disease ... upto ... leprosy. Then that Brāhmaṇī Nāgas'ri suffering from all those sixteen diseases, and distressed, pained, and helpless, died at the time of death, and was born among the denizens of hell as a hellish being; in the Sixth Earth, with twenty-two Sāgaropamas as her maximum duration of life. Coming out of that (hell), she was later on reborn among fishes. There, being killed by a weapon and dying a torturous death at the time of death, she was (again) reborn as a hellish being among the denizens of hell in the Seventh Earth with the life of maximum Sāgaropamas. Coming out of that (hell), she was born among the fish for the second time. There also, dying a painful death by means of a weapon, she was reborn among the hellish beings, her duration of life being the maximum number of Sāgaropamas. From there, verily, she ... upto ... was reborn among the fish for the third time. There also, being killed by a weapon, ... upto ... dying at the moment of death, again (she was reborn) in the Sixth Earth with the maximum (period of life). Then after that, coming

out of that (hell), among serpents, ... the rest to be understood as in the story of Gosāla ... upto...having come out of the Ratnaprabhā earth she was born among the five-sensed rational creatures. Then coming out of that, (she wandered) among the various species of birds ... upto ... after that, many hundred and thousand times as one possessing the gross and harsh earth-body.

[18.114]. Then, after that, coming out of it she was conceived as a daughter, in this very Jambūdvīpa island, in the Bhārata Varṣa, in the city of Campā, in the womb of Bhadrā, the wife of the merchant Sāgaradatta. Then that merchant's wife Bhadrā, at the end of nine months, delivered a daughter, tender, delicate, and as (soft as) the palate of an elephant. Then the parents of that girl, after she became twelve days-old, gave her the following significant name, bringing out her qualities:—"In as much as this daughter of ours is as delicate as the palate of an elephant, let the name of this daughter of ours be Sukumārika 2". Then the parents of that girl named her as 'Sukumārikā. Then that girl Sukumārikā was tended (or reared) by five nurses; viz., the wet-nurse,...upto... like a Campaka creeper, growing in the interior of a mountain-cave, which is free from the force of a gale and other dangers,...upto...grew (happily). Then that [P.19] girl Sukumārikā, being past her childhood,...upto...had a remarkably beautiful body, and possessed excellent beauty, youth and charm. [19.115] There was, in that city of Campā, a merchant named Jinadatta, rich etc. That Jinadatta had a wife named Bhadrā, who was dear to him and who enjoyed with him all the human pleasures and enjoyments. That Jinadatta had a son named Sāgaraka from his wife Bhadrā, and he was delicate...upto...handsome. Now that merchant Jinadatta once went out of his house, and was walking in the vicinity of (the house of) the merchant Sāgaradatta. Now that girl Sukumārikā, having bathed, and being surrounded by a group of maids, was playing with a golden ball on the terrace (of her mansion). Then that merchant Jinadatta saw that girl Sukumārikā, was astonished at the beauty etc. of that girl, and calling

his domestic servants (to his side), spoke to them thus:—  
 “O B., whose daughter is this? And what is her name”?  
 Then those domestic servants, being thus addressed by the  
 merchant Jinadatta, were delighted, and with their hands  
 (folded)...upto...said as follows:—“This is the daughter of  
 Sāgaradatta and Bhadrā, by name Sukumārikā, having  
 delicate hands and feet...upto...excellent.” Then the mer-  
 chant Jinadatta, on hearing this from those domestic  
 servants went home, bathed, and in the company of his  
 friends and relatives proceeded towards the house of  
 Sāgaradatta, going straight through the city of Campā. Then  
 the merchant Sāgaradatta, seeing Jinadatta approaching,  
 got up from his seat, offered him a seat, and after he was  
 seated comfortably and happily on a comfortable seat, said  
 to him thus:—“Say, O B., what brings you here”? (lit. what  
 is the object in your coming here). Then that Jinadatta  
 said to Sāgaradatta as follows:—“Thus, O B., I choose  
 your daughter Sukumārikā, born of (your wife) Bhadrā, as  
 the bride for (my son) Sāgara. It you feel, O B., that the  
 union would be fit, proper, praiseworthy, and a suitable  
 match, then pray give Sukumārikā (in marriage) to (my)  
 son Sāgara. So now, O B., say what dowery shall I pay for  
 the girl Sukumārikā”? Then that Sāgaradatta said to  
 Jinadatta as follows:—“Thus, O B., (our) only daughter  
 Sukumārikā, is our single issue (i.e. the only one born of  
 us), [ P.20 ] very dear...upto...much less to be seen. I do  
 not want, therefore, to be separated from my daughter  
 Sukumārikā even for a moment. So if, O B., your son  
 Sāgara is prepared to be my son-in-law staying in my own  
 house, then I am prepared to give Sukumārikā (in marriage)  
 to your son Sāgara. Then that Jinadatta, being thus address-  
 ed by Sāgaradatta, went home, called his son Sāgara, and  
 said to him thus:—“Thus, verily, O Son, Sāgaradatta spoke  
 to me as follows:—‘Thus, verily, O B., the daughter  
 Sukumārikā is dear...upto...the same as before. So, if your  
 son Sāgara is prepared to be my son-in-law staying in my  
 own house, then alone I shall give (him my daughter).’”  
 Then the boy Sāgara remained silent when he was thus  
 spoken to by Jinadatta. Then Jinadatta, once, on an auspi-

cious day (and moment), got plenty of food etc. prepared, invited his friends and relatives...upto...having honoured and respected them, adorned and decorated his son with all the ornaments, made him ride in a palanquin that was carried by a thousand men, in the company of his friends and relatives, went out of his house in all pomp and eclat, and went towards the house of Sāgaradatta (in a procession) right through the city of Campā; and making him get down from the palanquin, he took his son Sāgara to the merchant Sāgaradatta. Then Sāgaradatta (also) got plenty of food etc. prepared...upto...having honoured (his guests), made the boy Sāgara ascend a (wooden) seat with his daughter Sukumārikā, bathed both of them with (water from) white and yellow pitchers, offered oblations to the fire and made Sāgara espouse the hand of his daughter Sukumārikā [20.116] Then Sāgara experienced the touch of the hand of the girl Sukumārikā thus, and in this manner, e.g. as if it were a sword-blade,.....upto.....burning embers, and even more disagreeable than that. Then that Sāgaraka stood there for a while (with her hand in his) even against his desire, being helpless. Then Sāgaradatta honoured the parents, friends and relatives of Sāgara by (offering them) plenty of food etc., as well as flowers and garments.....and then saw them off. Then Sāgaraka went to the bedroom accompanied by the girl Sukumarikā, and there lay down on the bed with her. Then (again) that boy Sāgaraka experienced the touch of that girl Sukumārikā like this, e. g. as if it were a sword-blade....upto...even more disagreeable; [P.21] and he lay there experiencing that (queer) sensation of the touch of her body. Then that Sāgaraka stayed on for a while, quite helpless, not bearing the bodily touch of that girl Sukumārikā. Then (after a while), that boy Sāgara, seeing Sukumārikā fast asleep, got up from her side, went to his own bed, and there lay down on his own bed. Now that girl Sukumarikā, being awakened after a while, who was chaste and devoted to her husband, not finding her husband by her side, got up from her bed, went to his bed, and there slept by the side of Sāgara. Then that Sāgara experienced the selfsame bodily touch of that girl Sukumārikā for the second time.

thus...as before, upto...being helpless, and quite against his will, remained there for a while. Then again that Sāgara, seeing that the girl Sukumārikā was fast asleep, got up from the bed, opened the door of the bedroom, and like a crow released from the slaughter house, he bolted away in the direction he had come from (i. e. towards his house). [21.117] Then that girl Sukumārikā, being awakened after a while, and devoted to her husband.....upto.....not finding him there, got up from the bed, and making a vigorous search for Sāgara everywhere, she saw the door of the bedroom open, and said thus (to herself):—"Alas! Sāgaraka has left"! And being dejected and downcast...upto...remained brooding. Then that Bhadrā, the merchant's wife, early in the morning the next day, called the maid-servant and said to her thus:—"Go you, O B., and take the washing material to the bride and the bridegroom." Then that maid, being thus addressed by Bhadrā, said 'yes' to her, took the wash-basin, etc. went towards the bedroom, and seeing that girl Sukumārikā ...brooding, said to her as follows:—"Why is it, O B., that you are depressed, downcast.....upto.....brooding"? Then that girl Sukumārikā replied to that maid:—"Thus verily, O B., the boy Sāgaraka, seeing me fast asleep, got up from my side, opened the door of the bedroom...upto...went back (to his place). Then getting up after a while...upto...I saw (the door) open, and knowing that Sāgaraka has left, I am depressed, downcast...upto...brooding." Then that maid, [P. 22] on hearing this from the girl Sukumārikā, went to Sāgaradatta and informed him of the same. Then Sāgaradatta, on hearing that news from the maid, became furious ...upto...burning with rage, went to the house of Jinadatta, and said to him as follows:—"Oh B., is it meet, or proper, or befitting your race and family, in that your son Sāgaraka has deserted my daughter Sukumārikā,—who is devoted to her husband, and in whom no fault can be seen,—and has come back here"? And he taunted (Jinadatta) with many scathing and insulting words. Then Jinadatta, on hearing this from Sāgaradatta, went to Sāgaraka and said to him thus:—"My son, you have indeed done a very bad thing in coming back here, rashly, from Sāgaradatta's house! So even

now please go my child, to Sāgaradatta's house.' Then Sāgaraka said to Jinadatta thus:—"Father! I am even prepared to undertake (or face death by either of these—) a fall from a mountain (precipice), or from a tree, or being deserted (or stranded) in a place where there is no water available, or a fall in water, or entering burning fire, or eating poison, or cutting myself into pieces with a weapon, or be hanged, or be devoured by vultures, or be an exile (for the rest of my life), or go to (and stay in) a foreign country; but never shall I go to Sāgaradatta's house (again)." Now Sāgaradatta heard all this from behind the wall, and being ashamed, abashed, and put to shame, leaving Jinadatta's house, went home called his daughter Sukumārikā, and seating her on his lap said to her:—"Child! why do you care for (or worry about) Sāgaraka? I shall give you (in marriage) to one to whom you would be desirable and an object of love; thus with various sweet...upto...coaxing words he consoled her, and gave her leave to go. Once that Sāgaradatta was seated comfortably on the terrace (of his mansion), looking down at the royal road. There he saw a beggar, dressed in tattered and patched garments, carrying broken earthen pots and potsherds in his hand, and being pursued by thousands of flies. Thereupon Sāgaradatta called his domestic servants, and said to them:—"O B., you just feed this beggar with plenty of food etc., take him inside the house, [P.23] keep his broken earthen pots in a corner, get his hair properly dressed, and then after he has bathed... upto... offered his oblations etc., feed him with dainty (or delicious) food etc., and then bring him to me." Then those domestic servants...upto... promised, went to that beggar, tempted that beggar with food etc., induced him to enter the house, and kept his broken earthen pot and vessel in a corner. Thereupon, when that broken earthen pot and vessel was being taken away to be kept in a corner, that beggar began to shriek hoarsely and loudly. Then Sāgaradatta, on hearing the loud shrieks of that beggar, called his domestic servants and said to them:—"Why is it, O B., that this beggar is shouting so loudly and hoarsely?" Then those domestic servants replied to him:—

“Master, this beggar is shouting hoarsely because his broken earthen pot and vessel is being removed to a corner.” Then Sāgaradatta told his domestic servants as follows:—  
 “Do not, O B., remove the broken pot etc. of that beggar to a corner, but let it rather remain by his side, so that he would have confidence (or faith) in you.” Then they did accordingly, got the baggar’s hair dressed properly, anointed him with oils that were boiled a hundred and thousand times (before extraction), and after he was anointed, they besmeared his body with fragrant scents and unguents, bathed him with hot and scented water, then bathed him with cold water, wiped off his limbs by a scented woolen towel, dressed him in a garment having the picture of a swan printed on it, adorned and decked him with all the ornaments, fed him with plenty of food etc., and then took him before Sāgaradatta. Then Sāgaradatta, having got his daughter Sukumārika decked and adorned after her bath etc., said to that beggar:—“O B., this is my daughter, who is dear unto me. And I give her unto you as your wife; may you be dear (and good) to her, who would (also) love you.” Then that beggar agreed to the words of Sāgaradatta, and then entered the bedroom along with the girl Sukumārikā and sat down (or slept) on the bed. Then that beggar experienced the bodily touch of Sukumārikā such as...the rest as in the case of Sāgara, upto...got up from the bed, went out of the bedroom, [P.24] and taking his broken earthen pot and vessel, ran away from where he had come, like a crow freed from a slaughter house. Then that Sukumārikā...upto...Alas! that beggar (too) has fled away.. and thus being depressed and downcast she sat brooding.

[24-118] Then on the next day, early in the morning, Bhadrā called the maid... upto...Sāgaradatta was informed of it. Thereupon Sāgaradatta, again confused (or perturbed) as before, went to the bedroom, took his daughter Sukumārikā on the lap, and said to her:—“Alas! Child, you are experiencing (the bad fruits) of actions done before in your previous births! Do you not, therefore, O Child, go on brooding over it with a depressed and dejected mind. Do you, rather, go on (preparing) plenty of food etc., like

Pottilā ... upto ... and stay in the house distributing it (to the mendicants etc.).” Then that girl Sukumārikā agreed to do that, and (preparing) plenty of food etc.,...upto...stayed there giving it away (in charities). In those days, at that time, the nuns named Gopālikas, well-read...thus, like the Suvratas in the Teyali chapter...upto...arrived there,...In the same way they also formed pairs,...upto...entered (the house of Sukumārikā),...upto...she gave them (food etc.) and then said to them:—“Thus verily, O Nuns! I am disagreeable...upto...disliked by Sāgara. He does not even like to utter my name...upto... (does not want) any enjoyments with me. And I am undesirable and disagreeable to every one whomsoever I am being given. You are, O Venerable Nuns! so very well-read... thus as Pottilā said...upto...have you found any (charm, or magic) by which I shall be agreeable and desirable...to Sāgaraka”? The nuns replied in the same way (as in the other chapter), and she also likewise became a lay disciple; then she thought in the same way, asked Sāgaradatta's permission,...upto...was initiated into the order of nuns by the Gopālikas. Then that Sukumārikā became a nun careful in walking...upto...guarded in celibacy, and lived observing many fasts of two, three and four days etc.. Once that nun Sukumārikā went to the nuns Gopālikas and having bowed down and saluted them, said:—“O Venerable Nuns! I wish, if you permit me, to undertake (or observe) a fast of two days, without a break, and standing facing the sun, and thus scorch myself, outside the city of Campā, near the garden Subhūmibhāga”. Then those Gopālikā nuns said to that Sukumārikā as follows:—[P.25] ‘We are, O Venerable Nun, Nirgrantha nuns, observing carefulness in walking ...upto...guarded in continence. It does not behove us to stay outside a village...upto...a settlement, observing the Śaṣṭha fasts. It is but proper for us to remain inside a monastery, and in an enclosure, with a garment tied round our body, to torture ourselves with our feet resting evenly on the ground.’ But then that Sukumārikā did not believe the words of those Gopālikās, had no faith in them, and did not appreciate their words; but she went on observing the



Śaṣṭha fasts near the Subhūmibhāga garden.

[25.119] Now there, in the city of Campā, was a club named Lalitā (a Bohemian club), whose members were given free access everywhere by the king, and who did not care for their parents or relatives, whose permanent residence was the houses of courtesans, who indulged in all sorts of rash and thoughtless indiscretions, and who were rich...upto...not disrespected (by men). There was a courtesan named Devadattā in Campā, delicate...*as in the Chapter Anḍa*. Then some five members of that Lalitā club once took Devadattā with them, and were enjoying the beauty of that garden Subhūmibhaga with her. A certain member made the courtesan Devadattā sit on his lap, another held an umbrella (over her) from behind, another wore a coronet of flowers for her, another dyed her feet (with lac-dye etc.), while another waved (or tossed) the chowry on her. Then that nun Sukumārika saw that courtesan Devadattā enjoying the best human pleasures of senses with those five members of that club, and then, there occurred to her, thoughts such as follows:—"Oh! how this woman is enjoying the fruits of her former actions, done in the past! If, therefore, there is going to accrue any particularly special fruit for all these austerities, vows, and celibacy that I have so carefully observed, then let me also, in my next future birth, live enjoying noble pleasures such as these"—And thus having made that sinful resolve she descended from the heating ground.

[25.120] Now that nun Sukumārikā became too much attached to bodily decoration. She again and again washed her hands, feet, head, face, the space between her bosom, the armpits and the private parts; and wherever she intended to have a shelter, or a bed, or a seat (for studying) she first of all washed (or sprinkled) that ground with water, and then had her seat etc. Then those Gopālikā nuns said to that Sukumārikā as follows:—"Thus verily, O Venerable One, [P.26] we are Nirgrantha nuns, observing carefulness in walking ....upto .. guarded in continence. It is not proper for us to be given to bodily decorations. You are, on the other hand, O Venerable Nun, attached to personal decora-

tion, and you always go on washing your hands etc. ... Do you, therefore, O B., make a confession for this violation ...upto.... undertake (some expiatory rites). But the nun Sukumārikā paid no heed or attention to these words of the Gopālikā nuns, and went on (as before) paying no heed or attention to them. Then those nuns kept on constantly ridiculing her ...upto... insulting her for the same, and tried to ward her off from it. Thereupon that Sukumārikā, being scorned ...upto... warded off by those Nirgrantha nuns, entertained the following thoughts:—“I was mistress of myself as long as I lived in the house. But since the time I became a shaven nun, I am no longer a mistress of myself. Formerly these nuns used to respect me, but now they do not. So it is better for me to go away from these Gopālikā nuns tomorrow early in the morning, and stay in a solitary (or independent) monastery; with this thought she left the Gopālikā nuns the next day and went and stayed in a separate monastery. Then the nun Sukumārikā, with nobody to curb her wanton actions, unrestrained, and wayward, washed frequently her hands etc.,...and led there the life of a nun for many years, undisciplined and leading a bad life, and being attached and devoted (in mind) to sexual pleasures. Then after a fast of a fortnight, without confessing that sin and without undergoing any expiation for it, she died and was born as a celestial courtesan in one of the Vimānas of the Īs'āna Kalpa. There some of the goddesses have nine Palyopamas as the duration of life. There the Goddess Sukumārikā also had nine Palyopamas as her duration of life.

[26.121] At that time, in this very Jambūdvīpa, in the Bhāratavaraṣa, in the country of Pāncālas, there was a city named Kāmpilyapura (Description). A king named Drupada ruled there (Description). His queen was Chulaṇī, and the prince Dhr̥ṣṭadyumna was the heir-apparent. Then the goddess Sukumārikā, having fallen down from heaven at the end of her life, descended into the womb of the queen Chulaṇī of the king Drupada, in this very Jambūdvīpa, in the Bhāratavaraṣa, in the Pāncālā country, in the city Kāmpilyapura. [P.27] Then the queen Chulaṇī delivered a caughter at the end of nine months. Then at the end of

twelve days, the girl was named as follows :— ‘In as much as this girl is the daughter of the king Drupada, and born of queen Chulaṇī let her be named Draupadī. Then her parents gave her the significant name of Draupadī, revealing her qualities. Then the girl Draupadī grew happily and comfortably, reared by five nurses ... upto ... like a Campaka-creeper sheltered in a mountain cave, and in a place free (or safe) from gale and destruction. Then the princess Draupadī, having crossed the stage of childhood ....upto... became possessed of an excellent body. Now once upon a time, the inmates of the harem bathed and adorned princess Draupadī, and sent her to pay her respects to the king Drupada. Then Draupadī went to the king Drupada and bowed down at his feet. Then king Drupada placed her on his lap, and being dismayed at her beauty, youth, and charm said to her:—“Child, I were to give you (in marriage) as a wife to *any* king or prince of my own accord (or choice), then you may or may not be happy there. And then it would cause a life-long heart-burning for me. Therefore, dear child, from this day, I give you the liberty of choosing your own husband. I have granted you the liberty of choosing your husband from to-day. Any king or prince, whom you would choose, will be your husband”; with this he fondled her with her many sweet words and gave her leave.

[27.122] Then the king Drupada called a messenger and said to him :— “O B., go you to the city of Dwārāvati. And there, you bow down to the following (prominent heroes) with your head bent low and your hands folded; viz., Kṛiṣṇa Vāsudeva; the ten Daśārhas with Samudravijaya at their head; the five Mahāvīras headed by Baladeva; the sixteen thousand kings with Ugrasena as their leader; the three and half crores of princes, with Pradyumna as their chief; the sixty thousand valiant heroes with Sāmba as their leader; the fifty-six thousand mighty men (Balavakas) led by Mahāsena; and to various other kings, princes, courtiers, village-heads, patriarches, merchant-magnates, [P.28] tradesmen, commanders of the army, and other merchants; greeting and and hailing them, you say unto them :— “Thus verily, O B., the Svayaṃvara (marriage

by self-choice) of Draupadī— the daughter of king Drupada and queen Chulanī, and the sister of prince Dhṛṣṭadyumna— will take place in the city of Kāmpilyapura. So you, therefore, please oblige king Drupada by going to Kāmpilyapura without losing any time (i.e. immediately). Then the messenger, folding his hands etc., accepted the words (of command) of king Drupada, went home, called his domestic (or personal) staff, and said unto them :— “Quickly, O B., make ready a four-belled horse chariot, properly yoked ... upto ... they did accordingly. Then that messenger, having taken his bath etc., rode in the four-belled horse chariot, and in the company of many men, who were armoured... upto... carried arms and weapons, went out of the city of Kāmpilyapura, out of the Pāncāla country, went straight to the extreme limits of his country, and then (crossing it), he went through the Surāṣṭra country, towards the city of Dwārāvati, entered it, went towards the outer audience hall of Kṛṣṇa Vāsudeva, parked his four-belled horse— chariot, got down from it, and accompanied by a large circle (or train) of men, he went on foot towards Kṛṣṇa Vāsudeva, and having courtesied him, as well as the Ten Daśārhas etc. ... upto... come down (to Kāmpilyapura). Then Kṛṣṇa Vāsudeva was exceedingly delighted on hearing that (piece of news) from the ambassador, and having respected and honoured him, gave him leave to go. Then Kṛṣṇa Vāsudeva called his personal attendants and said unto them :— “Go you, O. B., to the Sudharmā Chamber, and beat the ‘Gathering Drum’. Then the personal attendants with his hands folded ... promised to do it, went to the ‘Gathering Drum’, and beat it loudly. Now when that ‘Gathering Drum’, was beaten, the the Daśārhas with Samudravijaya as their leader...upto...the fiftysix thousand Mighty men headed by Mahāsena, all bathed...upto...decked [P.29] and in all their pomp, glory and splendour, in keeping to (or befitting) their wealth, some of them on horseback ... upto...some of them on foot, and they (all of them) went towards Kṛṣṇa Vāsudeva, and with their hands folded etc., greeted and hailed him. Then Kṛṣṇa called his household attendant and said to him :— “Quickly, O B., make ready

an excellent and the best elephant, ... seated on horseback ...upto got it ready. Then Kṛṣṇa Vāsudeva went in the bath-room, which was very charming on account of the lattice-work studded with pearls, ... upto ... the king rode an elephant resembling the peak of a mountain of collyrium. Then Kṛṣṇa Vāsudeva, accompanied by the ten Daśārhas with Samudravijaya as their leader, ...upto... in the company of many thousand courtesans with Anaṅgasenā being the most prominent, and with great eclat, ...upto... (producing a great) noise, went out of the city of Dwāravatī, reached the borders (or precincts) of the Surāṣṭra country, and proceeded to go towards the city Kāmpilyapura in the country of Pāñcāla. Then the king Drupada called his ambassador for the second time, and said to him :—"Go you, O B., to the city Hastināpura. There, you bow down to the king Paṇḍu, with his sons Yudhiṣṭhira, Bhīmsena, Arjuna, Nakula, (and) Sahadeva; to Duryodhana with his hundred brothers, Bhīṣma (the son of Gaṅgā), Vidura, Droṇa, Jayadratha, Ś'akuni, Kṛpa, and As'vatthāman, in the same way....upto...come down here(quickly). Then the ambassador ...upto those kings, like Vāsudeva, ... *but there is no drum*,... started to go to the city Kāmpilyapura. In the same order, the third messenger to the city of Cāmpa. "There you bow down to Karṇa, the king of Aṅga, Ś'alya, the king of Nandis, ...upto .. come down (to Kāmpilyapura). The fourth messenger to the city S'uktimatī. "There you pay your respects to Śis'upāla, the son of Damaghoṣa, accompanied by his five hundred brothers, ...upto... please come down quickly." The fifth messenger to the city Hastiśrīṣa. There to the king Damadanta ...upto... come down... The sixth to Mathurā ...to the king Dhara...come down. The seventh to Rajagṛha ... There to Sahadeva, the son of Jarāsaṇḍha... come quickly. The eighth to Kaudinya...to Rukmī, the son of Meṣaka...etc. The ninth to Virāṭa...to Kīcaka... along with his hundred brothers ... The tenth to the remaining [P. 30] groups of villages, cities etc., and to many thousands of kings...upto...come down. Then the messengers left accordingly towards the villages etc.,... upto...come down. Then all those many thousands of kings

were delighted on hearing the news from that messenger, and having honoured and respected him, gave him leave. Then each of those many thousands of kings, amongst whom Vāsudeva was prominent, had their bath, put on their armour, and were seated on excellent elephants, and attended by a vast multitude and a large train of followers, horses, elephants, chariots, and warriors, left their own cities, and started towards the Pāncāla country.

[30.123] Then the king Drupada called his household staff and said to them :—“Go you, O B., and just outside the Kāmpilyapura city, near the river Ganges, erect for the Swayamvara ceremony, a huge pandal, propped on hundreds of pillars, with stūtuettes (carved on them) gracefully,.... upto.... reported (the execution) of the order. Then the king Drupada called his personal attendants again for the second time, and said to them :—“Be quick, O B., and erect pavilions (or Shamianas) for the many thousands of kings headed by Vāsudeva. They too got them ready and reported (accordingly). Then the king Drupada, on knowing the arrival of the many thousand kings headed by Vāsudeva, went forth to receive each of them, on horseback...upto... surrounded (by his retinue), in all pomp and glory, and carrying with him the materials of worship (Arghya and Pādya), went out of Kāmpilyapura, towards those many thousand kings with Vāsudeva at their head, honoured and respected Vāsudeva, as well as all of those kings, by offering them the marks of respect (Arghya and Pādya), and assigned Vāsudeva and each of those thousands of kings to a separate (or independent) tent (or pavilion). Then Vāsudeva and those other kings went, each to their respective tents, got down from the elephant back, camped their armies (properly), entered their respective guest-houses, and being comfortably seated and lying down in their guest-houses on seats and beds, were comfortably settled down, being entertained with musical concerts, and dramatic and dancing performances. Then the king Drupada returned to Kāmpilyapura, got plenty of food etc. ready, called his household staff and said to them :—“Go you, O B., and serve all this plenty of food etc. and wines, liquors, meat, Sīdhu and Prasanna

drinks, and offer flowers, garments, scents, garlands and ornaments to [P.31] Vāsudeva and all the other thousands of kings, in their respective guest-houses. They too served that (accordingly). Then Vāsudeva and those other kings tasted of that plenty of food and liquors etc., and having finished their meals, took wash, and became clean..... upto...seated comfortably, were being entertained with musical concerts etc. Then, in the forenoon, king Drupada called on his household staff, and said to them :—“Go you, O B., on horseback to the various streets etc., in Kāmpilyapura, as well as to the respective pavilions of Vāsudeva and the other kings, and proclaim loudly as follows :—“Thus, O B., tomorrow morning, there will take place the Swayamvara ceremony of princess Draupadī, daughter of king Drupada and the queen Culañī, and the sister of Dhṛṣṭadyumna. Do you, therefore, favour king Drupada by going to the Swayamvara pandal, after finishing your bath etc., being decked, seated on elephant-back, with Koranṭaka wreaths put on, with white Chowries, and surrounded by your retinue, on horseback etc., and by good warriors; and there you please take your seats on the seats bearing your names, and wait for the princess Draupadī”. You make this announcement and then report to me. The house-hold staff did accordingly. Then king Drupada called his personal attendants and said to them :—“Go you, O B., to the Swayamvara pandal, having properly cleaned and wiped it, sprinkle it with perfumed and scented water, make it covered over (or decorated) with the offerings of five-coloured flowers, and then (burn) the black Agaru (sandalwood), and the excellent Kundurukka and Turuṣka incence...upto...let it be full of sweet aroma and fragrance, and arrange the sofas and couches in rows one above the other, get it done (well), and then have all the seats of the thousands of princes and that of Vāsudeva labelled with their names, and get it properly covered (and upholstered), and then report to me...upto they did it. Then next day, Vāsudeva and those many other kings had their bath...upto...decked, seated on lordly elephants, with the umbrellas of Koranṭaka wreaths being held over (their heads), with the white Chowries being waved, and surrounded by many

men on horseback etc., went to the Swayamvara pandal in all their pomp and glory and to the accompaniment of various musical instruments, entered it, and sat down on their respective seats bearing their names, waiting for princess Draupadī. Then king Drupada (also), on the morning of the next day, bathed...upto...decked, seated on a goodly elephant, with Koranṭaka garlands, [P.32] with men on horseback etc., went out of Kāmpilyapura, and went towards the Swayamvara pandal, where Vāsudeva and the other kings were (seated), and having bowed down to them ...upto .. greeted and welcomed them, waited upon Kṛṣṇa and stood by his side fanning him with a white chowry.

[32.124] Then princess Draupadī, the next day...upto... entered the bathroom and taking a bath, offered oblations, and then having performed other auspicious and lustratory rites, put on clean and decent garments and came out of the bathroom; she then went towards the hall containing the idols of the Jinas, entered it, and bowed down to them at their (very) sight, took a broom made of (peacock) feathers (a soft brush), thus, just as Sūryābha worshipped the Jina idols the same to be repeated upto...burned frankincense, bent her left knee, placed the right one on the earth, bent her head in reverence three times, touching the earth, slightly raised herself up, and with her hands folded...repeated the following words:—"My salutations to the Adorable Ones... upto...who have attained (salvation)....and then bowed down (the idols again), came out of the (sacred) hall containing the Jina idols, and went towards the ladies' apartment.

[32.125] Then the inmates of harem decked Draupadī with all (sorts of) ornaments. And how was it?—With beautiful anklets reaching down to the feet,...surrounded by a large circle of maids and harem-keepers (or elderly chamberlains), Draupadī left the harem, went towards the outer audience-hall, towards the four-belled horse-carriage, and in the company of her companion (nurse) who was also a chronicler (or historian), and mounted the four-belled horse-carriage. Then prince Dhṛṣṭadyumna took the reins (lit. acted as a charioteer to the princess Draupadī). Then Draupadī drove (in state) through the (streets of) Kāmpilya-



pura, towards the Swayamvara pandal, parked the chariot, got down from it, and accompanied by her companion (nurse), who was also a historian, entered the Swayamvara pandal, and with folded hands...upto...bowed down to Vāsudeva and all the other thousands of princes (assembled there). Then Draupadī took a beautiful wreath of flowers. And how was it?—It was made of Pāṭala, Mallikā and Campaka flowers...upto...Saptacchada (leaves or flowers), and diffusing a sweet smell, very pleasing to the touch, and charming in appearance. Then that companion (nurse of Draupadī), beautiful...upto...carried a bright (surfaced) mirror in her left hand and pointed out the mighty princes as they were reflected in the mirror, gracefully, with her right hand, and being fully conversant with the genealogy, pedigree, prowess, strength, family, valour, beauty (V. L. fame), their knowledge of the various arts and sciences, glory, youth, good qualities, handsome form, race, character (and so on), she annouced each of them (i. e. introduced them one by one to Draupadī) in a voice which was distinct, audible, clear, ringing, deep, and sweet. [P.33] First of all she described the illustrious scions of the Vṛṣṇi race (i.e. Yādavas). The ten Daśārhas who were mighty and powerful in all the three worlds, who humbled (lit. crushed) the pride of hundreds of thousands of foes, and who were like the excellent Puṇḍarīka lotuses amongst those who were destined to get salvation,—describing (or expatiating on) their strength, might, handsome form, youth, qualities, and grace. Then she described Ugrasena and the other Yādavas :—“O you, who are endowed with beauty and charm, choose any one from amongst these eminent men (who are like the scent-elephants amongst elephants),—whosoever is dear to your heart in this world”. Then princess Draupadī walking in the midst of those thousands of kings, and being (so to say) impelled by her former Nidāna (or sinful resolution), approached the five Pāṇḍavas, and encircled and wreathed those five Pāṇḍavas with the five-coloured wreath of flowers, and spoke thus :—“I have chosen these five Pāṇḍavas as my husbands”. Then Vāsudeva, and all those many thousands of kings declared loudly :—“Well-chosen, indeed, by prin-

cess Draupadī,”—and with these words they left the Swayamvara-pandal and repaired to their respective guest-houses (or camps). Then prince Dhṛṣṭadyumna took the five Pāṇḍavas and the princess Draupadī in the four-belled horse-carriage, and driving through Kāmpilyapura...upto... entered his palace. Then king Drupada asked the five Pāṇḍavas to ascend the wooden seat along with Draupadī, had them bathed with water brought in white and yellow pitchers, made them offer oblations into the fire, and performed the marriage ceremony of Draupadī with the five Pāṇḍavas. Then king Drupada gave the following as the (marriage) presents to princess Draupadī, viz.—Eight crores of unwrought gold ..upto...female messengers, maids, and plenty of other weath, gold etc.....Then king Drupada offered plenty of eatables, drinks, delicacies, other sweets (and dried fruit etc.), as well as garments and perfumes to Vāsudeva and the other princes, and gave them leave to go.

[33.126] Then king Paṇḍu requested Vāsudeva and those many other thousands of kings, as follows:—Thus verily, O B., the ceremony which would augur welfare to the five Pāṇḍavas and princess Draupadī will be performed in Hastināpur. Do you, therefore, O B., favour (or oblige) me by going there (to attend it) immediately (lit. without any loss of time). Then [P.34] Vāsudeva and all the other kings, each ..upto...started to go. Then king Paṇḍu called his household staff, and told them :—“O B., go you to Hastināpura, and there construct (or build) five palaces for the five Pāṇḍavas, each lofty, high...upto... beautiful. The household staff promised...upto ..got them constructed. Then king Paṇḍu, accompanied by the five Pāṇḍavas, and the princess Draupadī, and surrounded by horses and elephants, left Kāmpilyapura, and went to Hastināpura. Then, (later on), Paṇḍu, knowing of the arrival of Vāsudeva and the other princes, called his personal (lit. domestic) attendants, and said to them :—“Go you, O B., and construct guest-houses propped on many hundreds of pillars,....for Vāsudeva and the other princes,...upto...the servants reported (*the execution of the order*). Then Vāsudeva and those many other thousands of princes went to Hastināpura. Then king

Panḍu, on knowing the arrival of Vāsudeva and the other princes, was delighted, had his bath, offered oblations... and like Drupada ...upto... assigned (those princes) residences according to their order of merit (according to seniority). Then Vāsudeva and all those other princes went to their respective pavilions (or guest-houses)...and lived there. Then king Panḍu returned to Hastināpura, called his personal staff and ordered them thus:—O B., you get plenty of food etc. dressed.. upto...they took and offered it (to those kings). Then Vāsudeva and all those other princes bathed, offered oblations, performed the auspicious and lustratory rites, ate of that plenty of food etc.,...and lived there (happily). Then king Panḍu asked Draupadī and the five Pāṇḍavas to ascend the wooden seat (for bathing), had them bathed with water brought in white and yellow pitchers, performed the auspicious ceremony, honoured and respected Vāsudeva and all those other kings, by offering them plenty of food etc., as well as flowers and garments, and then gave them leave to go. Then Vāsudeva and those other princes...upto...returned.

[34 127] Then the five Pāṇḍavas enjoyed every day, and again and again (or frequently), all the best (or noble) pleasures and enjoyments in the company of the princess Draupadī. Now once king Panḍu was seated on his throne with the five Pāṇḍavas, queen Kuntī, and the princess Draupadī seated around him, and surrounded by the other inmates of the harem. Now just at this point 'Kacchulla Nārada came to the charming city of Hastināpura, and descended down with a great force (or speed) in the palace of king Panḍu. He (Nārada) had a very pleasing appearance, well-disciplined (or modest), but of a very sinful and wicked disposition (or heart), assuming the position of a disinterested (or non-party) person, having a very serene and pleasant expression for his followers, and very handsome; he had put on a clean and whole garment; he had worn the hide of a black antelope as an upper garment on his chest; he was carrying a staff and a Kamaṇḍalu (a water-pot); his head was shining with the crown of matted hair; he had put on the sacred thread, was carrying a rosary of beads, (tied) the girdle (or waist-band) of Munjā plant, and a bark garment;

he carried a lute in his hand, and was a great lover of music; he was very prominent (or greatly honoured) among the earth dwellers (i. e. men); he was famous for his mastery over the many Vidyādhara-lore like the Saṃvaraṇa, Āvaraṇa, Descending, Flying up (in the air), making a man stick to his seat (i. e. Arresting movements) Saṃkrāmaṇī (or the power of transformation), Ābhiyoga, Pradnyapti, the science of flight, Stambhanī (making one motionless), and over many other Vidyādhara lores; he was very dear to Rāma and Keśava (or Kṛṣṇa); he was loved from the very (bottom of the) heart by Pradyumna, Pradīpa, S'āmba, Aniruddha, Niṣadha, Unmuka, Sāraṇa, Gaja, Sumukha, Durmukha and by the other Yādavas, as well as by the three and half crores of princes; he was given to praising (others or Yādavas); he was a great lover of quarrels (disputes), fights and turmoils; very keen on (watching) others fighting; always delighted to see hundreds of battles and fights etc.; he was always in search of some fights and quarrels all around him, even at the cost of paying for it; he caused the distraction of mind of the valiant and mighty Daśārha heroes, who were powerful in all the three worlds; and having invoked the Prakramaṇī lore, which was capable of taking him through the air, and across the sky, and looking down at the earth, with its surface steady and motionless, and covered over (lit. decked) with a crowd of the groups of villages, cities, towns, cities surrounded by ramparts, isolated villages, cities having land-routes as well as water-routes, and big trading towns. Then king Paṇḍu saw Kacchulla Nārada coming (towards him), and getting up to receive him, together with the five Pāṇḍavas and the queen Kuntī, went forth for seven or eight steps in honour to receive him, went round him three times, saluted and bowed down to him, and offered him a rich and precious seat. Then Kacchulla, Nārada sat down upon a seat (of ascetics, which was sprinkled over with water, and spread over with Darbha grass, and inquired about the kingdom...harem...and other things, and regarding the welfare of king Paṇḍu. Then King Paṇḍu, as well as queen Kuntī, and the five Pāṇḍavas, respected... upto...waited upon Kacchulla Nārada. But Draupadī did not

respect, or regard, or receive respectfully, or wait upon Kacchulla Nārada, knowing that he was not (properly) controlled, not abstained (from sinful activities), who had not renounced bad actions, and had not abandoned sinful actions.

[35.128]. Then the following inward thoughts, reflections, musings, and ideas occurred to Kacchulla Nārada :— “Oh ! this Draupadī, being endowed with beauty ... grace etc., ... upto being supported by the five Pāṇḍavas, does not respect me ...upto... does not wait upon me. It would be, therefore, better if I were to do her an evil turn”— [P.36] and thinking thus, he took his leave of king Paṇḍu, invoked the Utpatani (magic) lore. and with that excellent ...upto... the Vidyadhara-gait, started to go towards the eastern direction crossing the Lavāṇa sea. In those days, at that time, in the continent called Dhatakīkhaṇḍa, in the eastern half of the southern half of Bhārata Varṣa, there was a capital city named Aparakaṁkā. There, in that capital city of Aparakaṁkā, ruled a king named Padmanābha, great like the mount Himavat... (*Description*). The king Padmanābha had, in his harem, seven hundred queens. King Padmanābha had a son named Sunābha, who was also the heir-apparent to the throne. The king Padmanābha was seated on his excellent throne, inside the harem, and surrounded by the ladies in the harem. Then Kacchulla Nārada went into the capital city Aparakaṁkā, to the palace of king Padmanābha, and descended down with great speed into his palace. Thereupon king Padmanābha, seeing Kacchulla Nārada approaching him, got up from his seat, worshipped him with the Arghya etc., ... upto ... offered him a seat. Then Kacchulla Nārada sat down upon a seat sprinkled over with water, and spread over with the Darbha grass and...inquired after his health and other things. Thereupon that king Padmanābha, being proud of his harem, said to Kacchulla Nārada as follows :— “O B, you visit many villages... upto... enter many houses. So have you ever seen before (or come across) another such beautiful harem (i.e. beautiful ladies in the harem), like the one I possess ? Then that Kacchulla Nārada, on being thus spoken to by king Padmanābha, smiled a little, and said to him :— “Oh

Padmanabha ! you are, indeed, like that frog in a well !” (Padmanabha asked)— “Who is this frog in a well ?”— *The rest as in the Mallī Dnyāta*. Thus, O B., in the continent Jambūdvīpa, in the Bhārata Varṣa, in the city Hastināpura, there is the beautiful Draupadī, the daughter of king Drupada and queen Culaṇī, the daughter-in-law of Paṇḍu, and the wife of the five Pāṇḍavas, who is a paragon of beauty.... This entire harem of yours, is nothing compared to (lit. is not even equivalent to a hundredth part of) even the cut off the of princess Draupadī”;...and with these words he took his leave ...upto... returned. Thereupon that king Padmanābha, being greatly enamoured of the beauty of princess Draupadī, on hearing (her description) from Kacculla Nārada, went to the Fasting-hall,[P.37] and entering it, ...upto...said to the god who was his former acquaintance, as follows :— “Thus verily, O B., in the Jambūdvīpa, in the Bhārata Varṣa, in Hastināpura...there is the beautiful (Draupadī). I want, therefore, O B., that the princess Draupadī should be brought here.” Then the god, who was a friend from boyhood of king Padmanābha, said to him :—“O B., it has never happened before (in the past), nor can it happen now (in the present), nor will it ever happen (in future), that princess Draupadī will enjoy the best of human pleasures and enjoyments with any person excepting the five Pāṇḍavas. But even then I shall bring princess Draupadī here, immediately, just to do you a good turn;”—and with these words he took his leave of Padmanābha, and with that excellent gait... upto... crossing the Lavaṇa-sea, he started to go towards the city Hastināpura. In those days, at that time, in the city Hastināpura, king Yudhiṣṭhira was fast (or comfortably) asleep on the terrace of his palace with queen Draupadī. Then that god, the former friend of Padmanābha, went to the spot where king Yudhiṣṭhira and queen Draupadī were (asleep), lulled Draupadī into a spell of fast sleep (by magic lore), took her, and with that excellent gait ...upto... went to the palace of Padmanābha in Aparakamkā; there, he placed queen Draupadī in the As’oka-grove of Padmanābha’s palace, took off the magic spell of sleep (from Draupadī), went to Padmanābha, and spoke to him as follows :—“O B.,

Here is queen Draupadī, whom I have brought hither forthwith, from Hastināpura, and she is in the As'oka grove. Now, you are the best judge of the future (i.e. now everything rests with you);"—and with these words he went away as he had come. Then queen Draupadī, being roused from her slumber after a while, could not recognise that As'oka-grove, as well as that palace, and so she said to herself :— "Neither this palace nor the As'oka-grove belongs to us. I do not know, therefore, whether some god, or demon, or demi-god, or Kinnara, or a Mahoraga, or a Gandharva, has brought me hither to this As'oka-grove belonging to some other king;—and with this thought she became depressed and dejected, and went on brooding. Then king Padmanābha, bathed ...upto... decked with all (sorts of) ornaments, and surrounded by a retinue of attendants in the harem, went towards the As'oka-grove, went to the spot where queen Draupadī was, and seeing her depressed, dejected, and brooding, said to her :—"O B., why is it that you are depressed ...upto... brooding? [P.38] "Thus, O B., you are brought (hither) from Jumbūdvīpa, from Bhārata Varṣa, from the city Hastināpura, from the palace of king Yudhiṣṭhira, by a god who is my friend from childhood. Do you not, therefore, O B., be depressed ...upto... brooding? Do you, therefore, stay here, enjoying the various and plenty of pleasures with me?" Then Draupadī replied to the king Padmanābha as follows :— "Thus verily, O B., in Jambūdvīpa, in the Bhārata Varṣa, in the city Dwāravatī, lives my beloved brother named Kṛṣṇa. If he, therefore, does not come to my rescue immediately within six months, then, O B., I shall agree to whatever you order, direct, instruct or command." Then Padmanābha agreed to this condition of Draupadī, and kept her in the apartment for maidens. Then Draupadī stayed there, practising continuously fasts of two days, and observing the Āyambila austerities, and thus exerting herself.

[38.129] Now that king Yudhiṣṭhira, being awakened after a while, and not finding queen Draupadī by his side, got up from his bed, and searched and sought Draupadī everywhere; but when he did not have any trace,

or clue (or trail) of her, nor any news of her, he went to king Paṇḍu and said to him :—“Oh Father ! I am at a loss to know whether queen Draupadī has been taken away, or carried away, or kidnapped perforce, from my side, while I was fast asleep on the terrace of my palace, by some god, or demon, or demigod, or Kinnara, or Mahoraga, or Gandharva ! I wish, therefore, that a vigorous search and investigation be made for (finding out) queen Draupadī.” Then king Paṇḍu called his personal staff and ordered them thus :— “Go you, O B., and proclaim loudly on the streets, on three-cornered places, on the triangular places, on the squares on the circles, on the royal roads and highways of Hastināpura as follows :—“Thus, O B., it is not (definitely) known whether queen Draupadī has been carried away, taken away, or kidnapped from the side of king Yudhiṣṭhira while he was fast asleep on the terrace of his palace ! Who-soever, therefore, O B., would find (and give) any trace, clue and news about queen Draupadī, unto him king Paṇḍu [P 39] would give (as reward) plenty of wealth;” —make this proclamation, and report to me (the execution of) this order. The household attendants ...upto... reported. Then king Paṇḍu, not getting any information, trace, or news of queen Draupadī, sent for queen Kuntī and said to her :—“Go you, O B., to Dwāravatī, and tell this news to Kṛṣṇa. The eminent Kṛṣṇa Vāsudeva (alone) might search (and find out) queen Draupadī; otherwise, I am afraid, we shall get no trace, scent, or news of queen Draupadī. Then queen Kuntī, on being thus addressed by king Paṇḍu, ...upto... promised (to do as bidden), and having bathed, and offered oblations, went out through the city of Hastināpura, riding on the back of an excellent elephant, and going through the country of Kurus, she went towards Saurāṣṭra, towards the city Dwāravatī, and on reaching the park (outside the city), she got down from the elephant, called her personal attendants, and said to them :— “Go you, O B., into the city of Dwāravatī, and going to Kṛṣṇa, request him, with your hands folded ...as follows :—“Thus, Sire, your aunt Kuntī has come hither post-haste, and desires to see you.” Then those attendants ....upto...told (the message to Kṛṣṇa). Then Kṛṣṇa,



on hearing that message from the personal attendants (of Kuntī), was greatly delighted ...and seated on the back of a goodly elephant, (and surrounded by men on) horseback and elephant-back, went out in state through the city of Dwāravatī, and going to the queen Kuntī, got down from the elephant-back, touched respectfully the feet of queen Kuntī, and once more mounted on the back of the goodly elephant with queen Kuntī, returned to the city Dwāravatī, and going towards his palace, entered it. Then Kṛṣṇa said to queen Kuntī, after she had bathed, offered oblations, and had her meals, and had seated herself comfortably and cosily, as follows:—“Tell me, Dear Aunt, the object of your visit.” Then queen Kuntī replied to him as follows:—“Thus, Child ! While king Yudhiṣṭhira was fast asleep on the terrace of his palace, queen Draupadī has been carried away from his side, and we don’t know by whom she has been kidnapped..... I wish, therefore, that a thorough search and investigation be made for (finding out) queen Draupadī”. Then Kṛṣṇa replied to his aunt Kuntī, “Dear Aunt ! If only I get some clue...or news [P.40] of Draupdī, then I shall bring her back personally, whether it is from the nether regions, or from heavenly regions, or from the Ardha-Bharata, or from (any of) the four quarters”;—and with these words he honoured and paid his respects to his aunt Kuntī, and...gave her leave (to go). Then queen Kuntī, or being given leave by Kṛṣṇa, went away as she had come. Then Kṛṣṇa called his personal attendants and ordered them thus:—“Go you, O B., and (proclaim) in the city Dwaravati...*just as Paṇḍu issued a proclamation...upto...they reported back as before.* Then Kṛṣṇa, once upon a time, was spending his time in his seraglio. Now that Kacchulla Nārada ... upto... descended...sitting...inquired after the health of Kṛṣṇa. Then Kṛṣṇa asked Kacchulla Nārada as follows:—“O B., you visit many villages, cities...upto... enter (many houses). So have you, anywhere, got any news or clue about queen Draupadī” ? Then Kacchulla replied to Kṛṣṇa as follows:—“Thus, O B., I once happened to go to the capital city Aparakamkā, in the continent Dhatakikhanda, in the eastern

half of the south of Ardha-Bharata. There, I saw queen Draupadī before.” Then Kṛṣṇa said to Kacchulla as follows:—“O B., this is entirely your own (mischievous) doing”? Then that Kacchulla, on being thus taunted (lit. addressed) by Kṛṣṇa, invoked the Utpatani (magic) lore, and went away as he had come. Then Kṛṣṇa called a messenger and said to him thus:—“Hie thee, O B., to Hastināpura, and tell king Paṇḍu the following news, viz.—‘Thus, O B., news is received, (and it is reported) that Draupadī is in the capital city Aparakāṃkā, in the palace of Padmanābha, in the eastern half of the Dhatakikhaṇḍa. Let the five Pāṇḍavas, therefore, go to the eastern sea-coast, accompanied by the fourfold army, and wait for me there. Then the messenger,...repeats...upto...wait for me...upto...they did accordingly. Then Kṛṣṇa called his personal attendants and ordered them thus:—“Go you, O B., [P.41] and beat the ‘War-drum’ (i.e. the Marching signal). Then, on hearing the sound of that Marching-drum (or clarion call), the ten Daśārhas with Samudravijaya at their head,...upto...the fiftysix thousand mighty heroes, all armoured and girded up...and taking their arms and weapons, some on horseback, others mounted on elephants,...upto...surrounded by crowds (lit.a network) of men,went towards the Sudharmā assembly, towards Kṛṣṇa, and with folded hands....greeted and hailed him. Then Kṛṣṇa, mounted on a goodly elephant, with an umbrella of Korantaka flowers being held over him,...surrounded by bands of mighty warriors,-some on horse-back, and some on elephants,-went out (in state), through the city Dwaravati went to the eastern sea-coast, met the five Pāṇḍavas alone, encamped his army, had a ‘Fasting-hall’ erected, entered it, and remained therein, thinking in his mind about the god Susthita. Then as the ‘Three days’ fast’ of Kṛṣṇa was coming to a close, (the god) Susthita appeared (before Kṛṣṇa) (and said):—“Tell me, O B., what I am to do”. Then Kṛṣṇa said to him:—“O B., Queen Draupadī,...upto...is reported to be in the palace of Padmanābha. Do you, therefore, O B., make way for the five chariots of the five Pāṇḍavas, with mine as the sixth one, so that I shall (be able to) go to the capital city Aparakāṃkā, to rescue queen Draupadī. Then

the god Susthita said to Kṛṣṇa :—“ O B., shall I bring back queen Draupadī to Hastināpura from the Dhātākīkhaṇḍa, from Bhārata, exactly in the manner she was carried away by the god, the friend from childhood of Padmanābha, or shall I drown (lit. throw away) king Padmanābha, with all his army, city (or citizens), as well as his conveyances (i. e. chariots etc.), in the Lavaṇa sea ? Then Kṛṣṇa replied to the god Susthita as follows :—“ Do you not, O B., (bother to) ...bring her back. Do you, however, O B., give passage for the five chariots of the five Pāṇḍavas, as well as for the sixth one belonging to me. I shall myself, in person, go to the rescue of Draupadī. Then the god Susthita said to Kṛṣṇa :—“ Be it as you say”. And he made way for, (or gave passage to) the five chariots of the Pāṇḍavas as well as for the sixth one belonging to Kṛṣṇa. Then Kṛṣṇa gave leave to (or dismissed) his fourfold army, and accompanied by the five Pāṇḍavas and himself as the sixth, crossed the Lavaṇa sea in six chariots, [P.42] and went to the capital city Aparakamkā; and on coming to the excellent park (outside) it, he parked his chariot, called his charioteer Dārūka, and said to him :—“ Go you, O B., and enter the capital Aparakamkā; and there, trampling down with, (or placing) your left foot on the foot-rest of king Padmanābha, give him this letter on the point of a lance; and knitting your eyebrows, and with a frown, and being furious, enraged, angry, full of wrath, and ferocious you say to him the following :—“ Oh you Padmanābha, you who are courting what nobody desires ! You who possess all the evil and bad characteristics ! You, who are devoid of any merit, and born on the fourteenth day of the month ! You, who have no grace, sense of shame, and steadiness of mind ! You will be no more to-day (i.e. you will die to-day) ! Were you not aware (of the consequences) when you suddenly brought hither (perforce) queen Draupadī, the sister of Kṛṣṇa Vāsudeva ? But even now (after all this), you restore (lit. return) queen Draupadī to Kṛṣṇa Vāsudeva, or otherwise come out ready for a fight. Here is Kṛṣṇa accompanied by the five Pāṇḍavas, who has come to the rescue of queen Draupadī, in all haste”. Then the charioteer Dārūka.

on being thus addressed by Kṛṣṇa, was delighted, and promised (to carry it out); he then entered the capital Aparakamkā, went to Padmanābha, and with his hands folded... upto...having hailed him spoke as follows :—“My lord ! this is my personal courtesy and respect for your Honour ! This now—(what I am saying)—is the command of my master which I am merely repeating; with these words, he became furious, touched (lit. walked on) the foot-rest (of Padmanābha), and gave him the epistle on the point of a lance... upto...(Kṛṣṇa)has forthwith come to the rescue of 'Draupadī.'” Then Padmanābha, on hearing those words of the charioteer Dāruka, was beside himself with wrath, and knitting his eyebrows, said to him:—“I shall never hand over Draupadī to Kṛṣṇa, O B. ! Here I march out, in person, ready for a fight”. And then he added :—“[I spare you] simply because according to the established practice of kings (lit. the science of polity), an ambassador is not to be put to death,”—and with these words he expelled him by a back-door, having insulted and disrespected him. Then the charioteer Dāruka, on being driven out in an insulting manner by Padmanābha, went back to Kṛṣṇa, and with folded hands ... said to him :— “Thus, My Lord, at your instance...upto... Padmanābha drove me out.” Then Padmanābha called his Commander-in-Chief, and ordered him thus :—“Hurry up, O B, and get ready the best among the elephants.” Thereupon, they (make ready and bring it), in accordance with the instructions, advice, ideas, and notions of skilled preceptors. [P. 43] Then Padmanābha, fully equipped...mounted on that excellent elephant, and proceeded to march against Kṛṣṇa. When Kṛṣṇa saw Padmanābha approaching, (or advancing), he said to the five Pāṇḍavas :—“Well Boys, will you fight against Padmanābha, or merely witness the fight, (between him and myself)” ? Then the five Pāṇḍavas replied to Kṛṣṇa:—“Sire, we shall fight him, you merely watch the fight.” Then the five Pāṇḍavas, fully equipped...with weapons etc., rode in their chariots, and marching against Padmanābha, said (to themselves):—“Either we or king Padmanābha shall survive”;—and with this resolution they engaged themselves in an encounter with Padmanābha. Then

king Padmanābha repulsed and routed the five Pāṇḍavas to the four quarters in no time, with their excellent emblems, flags, and banners, fallen down, crushed, and destroyed. Then the five Pāṇḍavas, being repulsed and routed by king Padmanābha, and with all their ensigns etc. razed to the ground..., having no energy, and finding it impossible to hold their own (against Padmanābha), went back to Kṛṣṇa. Then Kṛṣṇa asked the five Pāṇḍavas:—"O B., how did you engage yourself in fight with king Padmanābha"? Then the five Pāṇḍavas replied to him:—"Sire, after we got your permission, we rode in the chariots, fully equipped...etc., (and) marched against Padmanābha,...upto...were routed". Then Kṛṣṇa said to them:—"O B., if you had said, 'we shall (defeat Padmanābha), Padmanābha shall never defeat us', and then fought against him, (i.e. with such a determination), then Padmanābha could never have routed you,...with your ensigns and banners razed to the ground. So now behold, O B., I shall fight king Padmanābha with the determination that 'I shall be victorious, and not Padmanābha'; and with these words he marched against king Padmanābha, and took (lit. touched) his Pāncajānya conch, white like cow's milk, or a necklace (of white flowers), resembling the Mallikā, Sinduvāra, Kunda, and the moon; it was a cause of great rejoicing to his own army, but was fatal and destructive to the hostile forces, and Kṛṣṇa blew it with his mouth (lit. filled it with air by his mouth). Then, one-third of the army of Padmanābha was routed and repulsed by (merely) the sound of that conch (of Kṛṣṇa). Then Kṛṣṇa took his bow, strung it (with the bow-string), and twanged it. Then another one-third of the army of Padmanābha was routed and repulsed by the (mere) twanging of the bow (of Kṛṣṇa). [P.44] Then king Padmanābha, with only a third of his forces remaining, being weakened, powerless, without any force, with no strength or manly effort left, and finding it impossible to hold his own, speedily and hastily returned to Aparakāṃkā; and having entered it, he closed all the gates of the city and waited for being besieged. Then Kṛṣṇa marched against Aparakāṃkā, drew in his chariot, alighted from it, and transformed himself by a magical mutation, and created by magic a Lion-

man, and began to scratch the ground with a terrible noise. Then as Kṛṣṇa began to make that terrible sound with his feet (or claws), the whole of the capital of Aparakāṃkā was razed to the ground, with all its ramparts broken, with its gates, roads on the ramparts, and roads within the ramparts completely destroyed (or completely disorganised), and with the beautiful mansions, and treasuries (or banks) toppled down. Then king Padmanābha, seeing his entire city collapsing to the ground, was scared, and went for refuge to queen Draupadī. Then Draupadī said to king Padmanābha :— “O B., you were extremely ill-advised— (lit. what did you know ?)— in offending Kṛṣṇa Vāsudeva, the Super Man ! But then even now — (you can make amends for it, if you)—go, take your bath, offer oblations, and with your garments wet, dressed in garments with the fringes (or hems) hanging down loosely, surrounded by all the inmates of the harem, taking the best and precious jewels with you (as presents), and with me in the forefront (or with myself walking in the front), you surrender yourself to Kṛṣṇa, with your hands folded etc., and lay prostrate at the feet of Kṛṣṇa Vāsudeva. The great are, after all, very kind and compassionate to those who fall down at their feet (seeking shelter).” Then king Padmanābha agreed to the counsel of Draupadī, and having bathed...sought refuge from Kṛṣṇa, and with folded hands...said to him :—“O B., I have seen (and am fully convinced of) your great glory and...valour. I apologise to you, therefore, O B.,...please forgive me....I shall never repeat that (offence) again.” And with these words he fell down at the feet of Kṛṣṇa, and with his hands folded, he took Draupadī to Kṛṣṇa in person (lit.with his own hands). Then Kṛṣṇa said to Padmanābha as follows :—“Oh you Padmanābha ! You, who are courting what nobody wants (viz. death), what did you know— (i.e. you were not aware of the consequences)—when you kidnapped and brought here, rashly, my sister Draupadī ? But even inspite of it, you have now no cause for fear from me,”— and with this he gave Padmanābha leave to go, took queen Draupadī with him, rode in his chariot, and going to the five Pāṇḍavas, handed over to them, with his own hands, queen Draupadī.

Then Kṛṣṇa, accompanied by the five Pāṇḍavas, and himself as the sixth, [P.45] started towards the Lavaṇa sea, towards Jambūdvīpa, towards the Bhārata Varṣa.

[45.130] In those days, at that time, in the Dhataki-khaṇḍa Dvīpa, in the eastern half of Bhārata Varṣa, there was a city named Campā. There, in the city of Campā, ruled a king named Kapila Vāsudeva. At that time, the Venerable Arhat Munisuvrata arrived in Campā, in the Puṇyabhadra (sanctuary). Kapila Vāsudeva heard the Law (being preached). Now, while Kapila Vāsudeva was listening to the religious sermon from the Adorable Munisuvrata, he heard the conch-sound of Kṛṣṇa Vāsudeva. And then the following thoughts, such as these, occurred to Kapila Vāsudeva:— “Is it, that in the Dhataki-khaṇḍa Dvīpa, in the Bhārata Varṣa, there is born another Vāsudeva, the sound of whose conch, blown with mouth, is exactly like that of mine”? Then the Venerable Munisuvrata, addressing him as:— ‘O Gentle Kapila Vāsudeva,’ said to him:— “Is it not, O Kapila Vāsudeva, that while you were listening to the preaching of Law from me, the following thoughts occurred to you, on hearing the conch-sound, viz. ‘Is it ... the sound is produced’. So, is that correct, O Kapila Vāsudeva”? [Kapila replied]—‘It is, as you say, Sir’. [Then Munisuvrata said]—‘O Kapila, it has never happened (in the past), it does not happen (in the present), nor shall it ever happen (in future), that in the same Kṣetra, in the same Yuga (or period), and at the same time, there might be (born) simultaneously, two Tīrthaṅkaras (Arhats), two Sovereign monarchs, two Baladevas, or two Vāsudevas; (they are never thus born in the past, nor in present, and shall never be born in future). Thus, O Vāsudeva, queen Draupadī, the wife of the five Pāṇḍavas, and the daughter-in-law of king Paṇḍu, was brought perforce to Aparakāṃkā from Jambūdvīpa, from Bhārata Varṣa, from the city Hastināpura, by a god, the friend of your Padmanābha. Then Kṛṣṇa Vāsudeva, accompanied by the five Pāṇḍavas, came forth with six chariots, to the capital Aparakāṃkā, to the rescue of queen Draupadī. Then, Kṛṣṇa Vāsudeva, being engaged in a fight with

Padmanābha, produced this conch-sound ... resembling the sound of your own conch,...very agreeable...etc.” Then Kapila Vāsudeva bowed down to and saluted Munisuvrata, and said to him :—“O Revered Sir, I shall go and see the Eminent Kṛṣṇa Vāsudeva, my peer”. Then the sage Munisuvrata said to Kapila :—“O B., it is not done...(i.e. it is not the custom), [P.46] that the Arhats, the Sovereign monarchs, the Baladevas, or the Vāsudevas, should go and meet the Arhats, the Sovereign monarchs, the Baladevas, and the Vāsudevas. All the same, you will see the white and yellow banner-tips of Kṛṣṇa Vāsudeva, while he would be going through the Lavaṇa sea”. Then Kapila Vāsudeva bowed down to, and saluted Munisuvrata, mounted on an elephant, and speedily and hastily went towards the sea-coast, and on seeing the white and yellow banner-tips of Kṛṣṇa Vāsudeva as he was passing through the Lavaṇa sea, he said :—“Here is this Eminent Kṛṣṇa Vāsudeva, my peer, passing through the Lavaṇa sea;”—and with these words, he took his conch and blew it. Then Kṛṣṇa heard the sound of the conch of Kapila Vāsudeva, took his Pāncjanya (conch), ... and blew it. Then both of those Vāsudevas exchanged greetings by blowing their conches. Then Kapila Vāsudeva went to Aparakṣkā, and on seeing it all destroyed...and razed to the ground ... asked Padmanābha :—“O B., how is it, that this city is thus destroyed...and ruined”? Then Padmanābha replied to Kapila Vāsudeva :—“Thus, My Lord, Kṛṣṇa Vāsudeva came here from Jambūdvīpa, and having defied (lit. overpowered) you, devastated this city”. Then Kapila Vāsudeva, on hearing these words of Padmanābha, said to him :—“Oh you Padmanābha! You, who court something never desired by men—i.e. you, who sought self-destruction,—you should have known better when you offended the Eminent Kṛṣṇa Vāsudeva, my peer”, and with great rage, he ordered Padmanābha to leave the kingdom, crowned his son as king of the capital Aparakṣkā with great pomp and ceremony,...and went back.

[46.131] Then Kṛṣṇa crossed the Lavaṇa sea, and said to the five Pāṇḍavas ;—“Go you, O B., and cross the great river Ganges while I shall go and see Sūthita,



the Lord of Lavaṇa sea". Then the five Pāṇḍavas, on being thus directed by Kṛṣṇa, went to the great Ganges, and searched and sought out a small boat, and crossed the great river Ganges with that, and then said to one another :— "O B., is Kṛṣṇa capable [P.47] of crossing the great Ganges with his arms, or not"? And with this idea, they concealed the boats, and stayed there waiting for Kṛṣṇa. Then Kṛṣṇa saw Susthita, the Lord of Lavaṇa sea, went to the great river Ganges, searched and sought for a boat everywhere, but not finding it, he lifted the chariot with the horses and the charioteer with one arm, and started (or made ready) to cross the great Ganges, sixtytwo yojanas (long) and half a yojana broad, with one arm. Then Kṛṣṇa, having reached upto the middle of the Ganges, was tired, fatigued and exhausted, and was full of perspiration. Then to Kṛṣṇa occurred thoughts like these:—"How powerful and mighty the Pāṇḍavas must be, in that they crossed with their arms this great Ganges, sixtytwo yojanas (long), and half a yojana broad! The Pāṇḍavas must have, on purpose (or wilfully), desisted from vanquishing Padmanābha". Then the Goddess Gangā, knowing these thoughts...of Kṛṣṇa, gave him a passage (or ford ; i.e. became shallow). Then Kṛṣṇa rested for a while, crossed the Ganges...,went to the Pāṇḍavas, and said to them :—"O B., how mighty and powerful you are, in that you crossed this great Ganges...with your arms! You must have, therefore, refrained from vanquishing Padmanābha, on purpose". Then the five Pāṇḍavas, on being thus addressed by Kṛṣṇa replied :—"Thus, O B., after being given leave by you, we came to the river Ganges, searched and sought for a boat...upto...concealed the same and stayed here waiting for you". Then Kṛṣṇa, on hearing this from the five Pāṇḍavas, became furious...and knitting his eyebrows, said to them :—"Oh! You were not convinced of (or you did not realise) my greatness, when I crossed the Lavaṇa sea, two hundred thousand yojanas broad, when I crushed and defeated Padmanābha, and when I destroyed his capital Aparakamkā, and brought Draupadī back to you with my own hands! Well, Now you will know it (too well!)"! And with these words, he took an iron staff, crushed their

chariots, and banished them outside the kingdom ; and there on that spot was situated (or inhabited) a Koḍḍa (a settlement ?)—called Rathamardana. [P.48] Then Kṛṣṇa went to where his army had encamped, and was joined by his forces. Then Kṛṣṇa went towards the city Dwāravatī, and entered it.

[48.132] Then the five Pāṇḍavas returned to Hastināpura, went to king Panḍu, and with folded hands...said to him :—“Thus, Father, Kṛṣṇa has ordered us to leave the kingdom”. Then king Panḍu asked the five Pāṇḍavas :—“Children ! how is it that you were banished by Kṛṣṇa”? Then the five Pāṇḍavas said to king Panḍu :—“Thus, Father, we returned from Aparakaṃkā, and crossed the Lavaṇa sea, two hundred thousand yojanas (broad). Then Kṛṣṇa said to us :—“Go you, O B., and cross the great Ganges while..... *the same upto...we waited.* Then Kṛṣṇa saw Susthita, the Lord of Lavaṇa-sea...*the same to be repeated.....only the* thoughts of Kṛṣṇa are not known (and so not to be repeated), ...upto...ordered us to quit the country.” Then Panḍu said to the five Pāṇḍavas :—“Children, You have indeed done a very bad thing in offending Kṛṣṇa”! Then Panḍu called queen Kuntī and said to her :—“Go you, O B., to Dwāravatī, see Kṛṣṇa, and tell him :—“Thus, O B., you have banished the five Pāṇḍavas. But you are the Lord of the (entire) southern half of Bhārata. So please, therefore, give instructions, to what particular country, and in what direction the Pāṇḍavas should go.” Then Kuntī, being thus commissioned by Panḍu, mounted on an elephant...*as before upto...“Tell me, Aunt, what is the object of your visit”.* Then Kuntī said to Kṛṣṇa :—“Thus, Child, you have banished the five Pāṇḍavas; but you are the Lord of the southern half of Bhārata.....upto.....to what quarter should they go”? Then Kṛṣṇa said to Kuntī :—“Dear Aunt, the Eminent personages like the Vāsudevas, Baladevas, and the Cakravartins, are of unfailing words (i.e. their words are never untrue). So let the five Pāṇḍavas go to the southern sea-coast, found (or inhabit) there the city Panḍumathurā, and be my worshippers, out of my sight (lit. unseen by me)” ; and with these words he honoured and respected queen Kuntī,...and gave her leave to go. [P.49] Then queen Kuntī told (all) that to Panḍu. Then

Panḍu called the five Pāṇḍavas and said to them:—"Children, Go you to the southern sea-coast. There, you found the city Paṇḍumathurā". Then the five Pāṇḍavas...promised to do as Panḍu asked them to do...and went out of Hastināpura with their armies and chariots (conveyances), and mounted on elephants etc....went to the south sea, and there founded the city Paṇḍumathurā. There, too, they became prosperous, rich, and enjoying plenty of pleasures etc..

[49.133] Then once, queen Draupadī was enceinte. Then after the lapse of nine months...upto...she delivered a child, beautiful, tender etc; then after twelve days from its birth, (it was named) thus:—"In as much as this is the son of the five Pāṇḍavas and queen Draupadī, let the child be named as Paṇḍusena". Then the parents of that child named it Paṇḍusena;...(he studied) seventy two arts...became capable of enjoying pleasures, was (crowned) heir-apparent...and lived happily. The venerable monks arrived, and the congregation went forth. The Pāṇḍavas went forth, and having heard the Law, said (to the Venerable monk)—"O B., we shall ask the permission of queen Draupadī, crown prince Paṇḍusena as the king, and then afterwards enter into the order, having shaved ourselves...upto...renounce the world". [the Monk replied]—"Just as you please, O B.". Then the five Pāṇḍavas went home, called Draupadī, and said her:—"Thus, O B., we have heard the Law from the Venerable Elders, ...upto...we wish to renounce the world. What are you, then, going to do"? Then Draupadī replied to the five Pāṇḍavas:—"O B., if you are afraid of this Samsāra, ... and are going to enter the order, what else, then, is the support...for me? I am also (equally) scared of this Samsāra...and would like to enter the order with you". Then the five Pāṇḍavas (ordered) the coronation of Paṇḍusena...upto...was declared a king ...upto...lived ruling the kingdom. Then the five Pāṇḍavas and Draupadī, once took their leave of king Paṇḍusena. Then king Paṇḍusena called his personal attendants and ordered them thus:—"Quickly, O B., [P.50] make preparations for the great ceremony of renunciation ...upto...make ready a palanquin, fit to be borne by thousand men ...upto... they alighted from it, approached the Venerable and Divine

Elders,...upto...the world is ablaze...became monks, studied the Fourteen Pūrvās, and led the life of ascetics for many years, observing fasts until the sixth, the eighth, the tenth, and the twelfth meal, as well as fortnightly and monthly fasts.

[50.134] Then queen Draupadī got down from the palanquin...upto...entered the order, was given as a disciple in charge of the nun Suvratā, studied the Eleven Aṅgas, and lived, observing for many years, the fasts until the sixth meal...etc..

[50.135] Then those Venerable Elderly monks left the city Paṇḍumathurā, went away from the Sahasrāmṛavana park, and moved about, in the country. In those days, the Venerable Ariṣṭanemi came to the country of Saurāṣṭra, and stayed there mortifying himself with self control and penances (or fasts). Then many people began to say to one another :— Thus, O B., the Venerable Ariṣṭanemi has come to Saurāṣṭra...and is practising austerities ” Then those five monks, with Yudhiṣṭhira at their head, on hearing that news from the crowds of men, called one another, and said thus to one another:—“Thus, O B., the Adorable Ariṣṭanemi, wandering (from village to village) in due order,...is staying... It would be, therefore, meet for us to ask the permission of the Elders, and go to pay our respects to the Venerable Ariṣṭanemi”; and having agreed, they went to the Elders, bowed down to them, and said :—“We desire, Sir, with your permission, to go and pay our respects to the Venerable Ariṣṭanemi”. (The Elders replied) —“Do as you please, O B.” Then those five monks, with Yudhiṣṭhira as their leader, being permitted by the Elders, bowed down to them, and going away from them, went from village to village, observing continuous fasts of one month,...upto...went to the city Hastakalpa, and took their residence in the park Sahasrāmṛavana outside the city. Then those four monks, excepting Yudhiṣṭhira, on the day of the breaking of their monthly fast, in the first Pauruṣī, did their lessons, in the second... .. and so like Gautama..... only that they asked the permission of Yudhiṣṭhira,...and while wandering (for alms), heard the noise of many people, like this— “Thus, O B., the Venerable Ariṣṭanemi, along with five hundred and thirty six

monks, has breathed his last...upto...is released from misery, on the peak of the Girnar mountain, after a monthly meal (i.e. after a month's fast), and without taking (even) water." Then those four monks, Yudhiṣṭhira excepted, on hearing this news from the vast crowd of men, returned from Hastakalpa, went to the monk Yudhiṣṭhira in the Sahasrāmṛavana park, renounced food and drink, expiated for (the faults in) going and returning, confessed the faults in begging (the pure and impure food they had received), showed the food and drink to him, and spoke as follows:—"Thus. O B.,...Ariṣṭanemi has breathed his last. It would be proper for us, O B., to leave (here) this food and drink that we have already received, and climbing slowly and slowly the S'atruṇjaya mountain, to stay there emaciating ourselves with fasts and mortifications, without longing for death"; and having promised this to each other, they placed there that food and drink which they had already received, went to the S'atruṇjaya mountain, climbed it slowly...upto...lived there not longing for death. Then those five monks, with Yudhiṣṭhira as their leader, studied the fourteen Pūrvas, as well as Sāmāyika (i.e. Ācārāṅga) etc., for many years, and having emaciated themselves with a fast of two months, they propitiated that (object), for which is undertaken nudity ...upto... there arose in them the infinite and excellent Absolute Knowledge (Kevala)...and they attained salvation.

[51.136] Then the nun Draupadī studied the Eleven Aṅgas, beginning with Sāmāyika (i.e. Ācārāṅga), with those Suvratā nuns for many years, and observing a mortification (fast) of one month, and having confessed and expiated her faults, and having died at the proper hour, was reborn in the heaven Brahmaloḥa. There, the duration of life of some of the gods is ten Sāgaropamas. There, the duration of the god Drupada also was ten Sāgaropamas

"The god Drupada, O Revered Sir, from there...upto... would put an end to his miseries in the Mahāvideha Varṣa."

"Thus, verily, O Jambū, the Revered Sage Mahāvira... upto... who has attained salvation, has preached this as the subject-matter of the Sixteenth chapter of Nāyas (or Illustrations)."

*End of Chapter XVI.*

# NOTES

## CHAPTER IX

नायाधम्मकहाओ— ज्ञाताधर्मकथाः (or धर्मज्ञातकथाः). The title is explained by Com. अभयदेवसूरि as follows :— ‘नायाणि’ति ज्ञातानि उदाहरणानि’ इति प्रथमः श्रुतरत्नः ‘धम्मकहाओ’ति धर्मप्रधानाः कथाः धर्मकथा इति द्वितीयः । According to him, the title refers to the two parts of the work. The first one contains ‘Illustrative’ stories, i.e. stories illustrating some religious principles, and the second part contains only the religious stories. Every story is supposed to contain some moral principle, and generally, the moral is given immediately at the end. Sometimes, as in Ch. XVI, the moral is not expressly given, and so the Com. tries to give it. This book is the Sixth Aṅga of the Śvetāmbara Jain Canon. [1.84] भते— Voc. (1) भदन्त— O Revered Sir; the alternative explanations are :— (2) भगवत्— Divine One; (3) भजत्— Serving (the preceptor); (4) भात् or भाजत्— shining, resplendent; (5) भवान्त— one who has put an end to संसार; (6) भयान्त— one who has put an end to the danger of rebirth, death etc. The first explanation is the usually accepted one. जाव-यावत्— Upto. There are, in the Canonical Literature, some Typical Descriptions or वर्णकः. These set or stereotyped descriptions of kings, cities, queens etc., are given in one place, and elsewhere they are merely referred to, either by adding the word ‘वर्णञ्चो’ at the end, or by giving the first and the last words in the set description and joining them by जाव (as, e.g. in अट्ठे जाव अपरिभूए). This is a special feature of the prose portions of the canon, and it is also shared by the Pali literature, wherein we get पेय्याल, or Recurring Passages. तेणं कालेण etc.— The Com. reads it as— ते णं काले णं etc. तस्मिन् काले तस्मिन् समये । कालः सामान्यकालः अवसर्पिण्याः चतुर्थ-विभागलक्षणः, समयस्तु तद्विशेषः । काल or Time is divided into two Aëons : उत्सर्पिणी— the Ascending, and अवसर्पिणी— the Descending Aëon. It is compared to a wheel with six अरः or spokes (कालचक्र) : they are :— (1) सुषमासुषमा— The happiest period : the Golden Millenium ; (2) सुषमा; (3) सुषमादुःषमा— More happiness and little sorrow ; (4) दुःषमासुषमा— More misery and less

happiness ; (5) दुःषमा— Misery only; and (6) दुःषमादुःषमा— Intensive sorrow and misery. चैद्य-चैत्य— A sanctuary, shrine. माकंदी-मायंदी, or मागंदी— Name of a merchant. अपरिभूअ (०त)— Not insulted, i.e. highly respected ; अत्तय-आत्मज— Son; born of one's self. तंजहा-तदयथा— As follows. एगयओ-एकव्रतः— Together ; or एकतः (?)— Alone. इमेयारूवे- इमे + एतद्रूपाः— These and such as these; note the sandhi. मिहो-मिथः— Mutual. समुप्पज्जित्वा— imperf. 3rd per. sing. and and plur. समुत्पद्— To arise, to occur. लवणसमुद्— It is two lacs of yojanas in extent, . and it encompasses जम्बूद्वीप. There are four suns and four moons in it. पोयवहण-पोतवहन— Sailing in a ship. एकारसवारा-एकादशवाराम्— Eleven times. बार— Cp. Mar. बार or बारी, as also वार. ओगाढा— P.P.P. अवगाढ— Entered ; launched on; or crossed. अणह— Des'i— अक्षत— not wounded, safe and sound. हव्वं— This is a Des'i word of doubtful origin and meaning The Com. generally explain it as शीघ्रम् (an adverb)— quickly, speedily. दुवालसम-द्वादश— Twelfth. ओगाहित्तए— Inf. The Prakrits have more forms or varieties of the Infinitive, like the Vedic Sanskrit, which are, however, absent in the classical Sanskrit. 'त्ति कट्ठु'—इति कृत्वा— Thinking or saying thus. पडिसुण-प्रति + श्रु— To agree, to accept. वयासी— Said. This is a form of the Past tense from वद्, and it is used for all persons and all numbers. भे— Gen. plu. भवताम्. जाया— Voc. जातौ— Children. अज्जग-आर्यक—Grandfather. Cp. आज्ञा Mar.; परिभाएत्तए—Inf. परिभाजय्— To divide, to share. अणुहोह— Imper. 2nd per. plur. अनुभवत— Enjoy. The parents are trying to make them give up their undertaking. A sea-voyage is to be undertaken only for getting more money. But as they had plenty of wealth, it was not at all necessary for them to risk their lives for the sake of it. निरालम्बनेन— Com. निष्कारणेन प्रत्यपायसम्भवे वा त्राणाय आलम्बनीयवस्तुजितम् । पञ्चवाय-प्रत्यवा(पा)य- Danger, obstacle. निरालंबण(०न)— 'Without any support.' A sea-voyage is a risky thing, as one is not on sure ground. The idea is found even in the R̥gveda where the नासत्यौ are extolled for their feats of strength on the sea : अनालम्बने तदवीर-येषाम् etc. उत्तार-उत्तरण— Crossing. उत्तार really means 'a ford, where the water can be crossed.' दुवालसमी etc.— Note the belief that the 'twelfth voyage' is supposed to be attended with risks and peril. माड्ढु etc.— मा खड्ढु etc. Lest, or otherwise...मा—

**A negative particle.** नावत्ति-व्यापत्तिः—Destruction. दोच्चं, तच्चं-द्विः, त्रिः—Twice and thrice. जाहे-यदा—When. संचाय-संशक्—To be able to. आषवणा-अख्यान—Explanation, lecturing, telling. पणवणा-प्रज्ञापना—Explanation, or, request, entreaty. After this supply in the text. 'आषवित्तप वा पत्रवित्तप वा'—'To explain or to convince by arguments and entreaties.' ताहे-तदा. अकामा—Unwilling. अणु-मन्त्रित्वा—Imperf. 3rd per. plu.—Consented. समाण—Pres. part. of अस्. गणिम-गण्य— which can be counted; Com.—गणिमं नारिकेलपूमी-फलादि यद् गणितं सद् व्यवहारे प्रविशति i.e. articles that sold by counting, as e.g. cocoanuts etc. [P.2] धरिमं-धार्यम्—Which can be weighed—यत् तुलाधृतं सद् व्यवहियते । मेज्जं-मेयं—Which can be measured—यत् सेतिकापल्यादिना मेयते । पारिच्छेज्जं-च्छेद्य यद् गुगतः परिच्छेद्यते-परीक्ष्यते वल्लमण्यादि— which is scrutinised or examined before being sold or purchased, e.g. cloth, diamonds etc. अरहन्नग—Name of a merchant. His adventures are narrated in Ch. VIII.

[2.85] उप्पाइय-औत्पातिक—A portentous event, or omen. पाउब्भूय-पादुर्भूत—Appeared. थणिय-स्तनिन—Thundering. कालियवाए—कालिकावातः-प्रतिकूलवायुः—An adverse gale; violent wind; a black squaller. आहुणिज्जमाणी-आधूयमाना—Being shaken, or tossed. Pres. part. pass. तिक्ख-तीक्ष्ण—Sharp, severe, biting. अइवट्टिज्जमाणी—अतिवर्त्यमाना-आक्रम्यमाणा—Being transgressed; i.e. the waves were lashing the ship fiercely, and were rising so high that they went right above the ship. कोट्टिम-(कु°)—Pavement; floor. तिंदूसअ-कन्दुकः—A ball. It is a fine simile. The ship was rising high and coming down on the billows like a ball bouncing up and coming down on a hard floor. भट्टविज्जा-भट्टविद्या—One who has lost his magic lore or charm which enables him to fly in the air. We get in the समराइच्चकहा Ch.VI, a young Vidyādhara who had lost his lore, while he was resting for a while. गरुल-गरुड. वित्तासिय-वित्रासित—Scared. महाजण (°न)—A big crowd. वित्त्या-वित्रस्त—Frightened. ठाण°-स्थान° stable Cp. ठागबंद घोडा Mar. अस-अश्व; किशोर—Colt. निगुंज—(Com. वि°—To mutter something inarticulate. A girl born in a noble family does not answer back in a high and offensive tone. घुम्ममाण-घूर्णत्—Wandering, roaming. 'Like a lady, who is trembling all over, being lashed by hundreds of billows, the ship was shaking all over.' गलियेलवण-गलितलम्बन—whose support is gone, or snapped, and so which drops down on the earth. Com.—यथा क्षीणवन्धनं फलादि.



आकाशात् पतति एवं सापि इति । and notes the V.L. गलितलम्बना only; and it takes लम्बना = नङ्गरा- anchors. गंठि-ग्रन्थि— Knot, bunch; विपश्चर°-विप्रकिर्- To scatter. थोर-स्थूर (or स्थूल)— Big. अंसुहाभ- अश्रुपात— Shedding of tears. उवरय-उपरत— Dead, deceased. अभिरोहिय— (°द्वित or from अभि + रुध्)— Besieged. अभिदुया (°द्रुत)— Afflicted, tortured. छोमण-छद्मन्— Deceitful trick; guile. Dict. does not note छोमण. परिद्धाइया-परित्राजिका— a nun. Com.— क्षणिकस्थिरसाधर्म्यात्— Because both are steady only for a while. पओग°-प्रयोग— Com. परप्रतारणव्यापारः— Engaged in deceiving others. परिणयवचा- परिणतवयस्का— Advanced in age; aged. अम्भया-अम्बा-पुत्रजन्मवती. एवम्भूता हि स्त्री श्रमप्रचुरा भवति... । तवचरणं तपश्चरणम् ... तत्फलमपि उपचारात् तपश्चरण स्वर्गसम्भवभोगजातम् । खीण-क्षीण— Exhausted; चवण°-च्यवनकाल— The hour of fall; just as a goddess feels sorry when her hour of fall or descent from heaven approaches, after she has enjoyed the fruit of her penance. °चुण्णिय-संचूर्णित— Powdered, destroyed. कट्ट-काष्ठ; कूबर— A bow, front part of a ship; भग्ग-भग्ग; मेदि-सकलफलधारभूतकाष्ठरूपा— prop; support for the planks. मोडिय-मोडित— Broken. Cp. मोडणे Mar. °सहस्स° (1) सहसा— Suddenly; or (2) सहस्स— Thousand; मालः— Deck; upper storey of a house; Cp. माळा M. 'उपरितनभागे जनाधारः' । मूलाइया-शूलाचिता-शूलाश्रोता-गिरिशृङ्गा-रोहणेन निरालम्बनतां गतत्वात् । Hanged, suspended. The ship, because it foundered on a rock, appeared to be hanging or suspended from it, as from a crane. अथवा शूलायितः-आचरितशूलारूपःस्कन्दितपरिकरत्वात् । 'मूलाइत्'ति पाठे तु शूलायमानः वक्रश्च परिमर्शः यस्यां सा तथा । वंक-वक्र. परिमास-परिमर्शः— (1) Touch; which touched the sea-surface in a slanting manner. As a part of it had been stranded on the rock; it no longer kept its balance, but was now in a slanting position; or (2) A particular mast in the ship which had become वक्र-crooked. फलह-फलक— A plank, board. तडतडैत- (onomatopoetic) with a crashing noise; फुट्ट-स्फुट्ट— To break. संधि— Joints. वियलंत-विगलत्— Dropping down; being loosened. खीलर्यं-कीलक— Nail. वियंभिया-°जृम्भिता-विवृता— Open. The ship was open to the ravages of wind and water from all sides. परिस-हिय-°शटित— Rotten, decayed, snapped. विसरंत-विशीर्यमाण— Being shattered, or destroyed; torn to pieces. आमग(°क)— Raw. मळग(क)— Earthen pot. Just as a raw or unbaked earthen pot melts in water, even so the ship was losing its parts. गुरुई-गुर्वी— Heavy. चित्तिजमाण°-चिन्त्यमाना- 'कथमियं एतां आपदं निस्तरीयति' इत्येवं विकल्प-

माना । कण्ण(र्ण)धार— Pilot; sailor. कम्म(र्म)कर— Crew. पणिय-पण्य— Merchandise. तिप्पमाण-तर्पत्(तृप्)-भयात् प्रस्वेदलालादि तर्पत्सु— Being afflicted with terror; sweating through fear. अंतो-अन्तः— Inside. आसाइत्ता-आसाच्च— Having come to; or dashed against. कूब-कूप(क)—The main mast of a ship; flag post. तोरण— Festoons, arches. झय-ध्वज. दंड—Staff. वलय-वलक— Long wooden poles; or वलय-- Circle. कडकडस्स-Cp. करकास्स above, with a crash. विद्दव-विद्रव— Destruction, wreck. आयाए-आदाय— Taking (with them). निमज्ज-निमग्ग-- drowned.

[3.86] छेय(क)— Skilled. दक्ख(क्ष)— Dexterous. पत्तट्ठा— प्राप्तार्थ (?)— very skilful; or capable. मेहावी-मेधाविन्— Wise. सिप्प-शिल्प— craft. संपराय— battle.—सङ्ग्राम-तद्दद्यानि भीषणानि पोतबहनकार्याणि तानि तथा उच्यन्ते— The various duties on the ship, which are as dangerous and hazardous or risky as a battle. कयकरण-कृतकरण— Practised, skilled; veteran. अमूढहत्थ(स्त)— Skilled in handicrafts, or manual arts; proficient in manual labour. विवन्न-विपन्न— Destroyed, wrecked. आयाम— Length. विक्खे(ष्कं)म— Width. परिकखेव(क्षेप)— Circumference. दुम-द्रुम— Tree. संड-वंड— Grove. उद्देस(श)— Spot. सस्सिरीए-सश्रीक— Beautiful. वड्डेसअ-अवतंसक— Ornament. It is a word added after the abodes, cars etc., of divine beings. अब्भुग्गय-अभ्युद्गत—or, अभ्रोद्गत— tall, lofty; touching the sky, sky-scraping. Cp. अभ्रलिह. ऊसिय-उच्छित्त— High. खुद्-क्षुद्र— mean, vile. साहसिया(का)— Rash, daring. किण्ह-कृष्ण— Black. ओभास-अवभास— Sheen, appearance. उवुज्झमाण-उदुह्यमान— Being carried away. °दीवंतेण-°दीपान्तेन— Towards the boundary or outskirts of that island. संवुद्ध-सम्+ऊद्ध— Carried away; were drifted. थाह-स्ताव— Shallow, nose-deep water. थाहं लभति— Got footing; touched the bottom. मुहुत्तंरं-मुहूर्तान्तरम्— For a moment, for a while. आसासन्ति-आश्वासयन्ति or आश्वसन्ति— Rest. उत्तर— To cross. मग्गणगवेसण-मार्गणगवेषणं— Seeking and searching. Cp. गवसणेM. नालियर-नालिकेर— Cocoanut. फोड-स्फोटय्— To break. तेह-तैल. अन्नमन्न-अन्योन्य; note the insertion of the nasal. गाय-गात्र— Limb. अब्भिग-अभ्यंगय— To amount, besmear. पोक्खर(रि)णी-पुष्करिणी— Lake. ओगाह-अवगाह्— To plunge; to take bath in. पुदवी-पृथ्वी. सिलापट्टय-शिलापट्टक— A slab of stone. पिउ-पितृ. संमुच्छण-संमूच्छन— Sudden outburst, or appearance. आसायण-आसादनम्— Getting, acquisition. उत्तर— Crossing, or landing on. ओह्य°-अपहत°— Depressed, or gloomy in mind. क्षियाय—

धै — To brood over. ओहि—अवधि— Right knowledge — (सम्यक् ज्ञान) is divided into five kinds: — मतिश्रुतावधिमनःपर्याय-केवलानि ज्ञानम् ॥ (तत्त्वार्थ०— i. 9). (1) मतिज्ञान—Knowledge acquired by means of the five senses, and mind of the man. (2) श्रुत- Knowledge acquired by the study of scriptures etc. (3) अवाधि° — Knowledge of the remote or past acquired by the soul without the help of the senses and mind. It is innate or in-born in the case of gods and hellish beings (i. e. भवप्रत्ययिक), and acquired by ascetics (क्षयोपशमिक). (4) मनः— पर्याय°— Knowledge of the thoughts and feelings of others, ratiocination and (5) केवल°—the Absolute or Perfect knowledge of the past, future and the present, and of all the three worlds. अवधि—Limit, distance. The extent of the अवधिज्ञान varies with various persons according to his spiritual capacity. आभोज—To see, to know, or to visualise. फल(क)— A shield ; it also means ' a plant '. वग्ग-व्यय— Engaged, occupied. Com. V. L. खेडग = फलक = A shield. सत्तअट्ठ or सत्तट्ठ— Seven or eight. तल— or ताल— Palm-tree. उड्डुं-ऊर्ध्वम्. वेहासं-विहायसं— In the sky. उप्पय-उत्पत्— To fly, to jump. उक्किट्ठ-उत्कृष्ट. वीइवय-व्यतिव्रज्— To go, to pass. आसुरुत्ता-आसुरशु (?) or आशुरुष्ठा— Quickly irritated, ill-tempered; or आसुरुत्ता-आशुरुक्ता—Getting red through anger quickly. फरुस-परुष— Hard. सद्धि-सार्थम्—But it is rather to be traced to Vedic सध्निम्. भे-भवताम् (or भवतोः) Gen. 'yours'. उप्पल-उत्पल— A lotus. गवल—Horn of a buffalo. गुलिया—(1) Indigo, or (2) a hard knot in the horn of a buffalo. खुर-क्षुर—Razor. धारा—Edge. [P. 4] रत्तगंडमंशुयाइं — (Adjective to सीसायं)—रत्तगण्डश्मश्रुके—रत्तौ-रजितां गण्डौ यैः तानि रत्तगण्डानि तानि श्मश्रूणि-कूर्चकेशः ययोः ते । (your faces) with red (blooming) cheeks, with beautiful beard. माउआहि उवसोहियाइं — मातृकाभिः उपशोभिते माउया—(1) उत्तरौष्ठरोमाणि सम्भाव्यन्ते—moustache, (2) अथवा, माउया सख्यो मातरो वा ताभिः उपशोभिते—समारचित-केशत्वादिना जनितशोभे उपशोभिते वा - निर्मलीकृते शिरसी - मस्तके छित्वा ' इति वाक्यशेषः । These heads of yours with beards and moustache, or with your hair and moustache arranged and combed properly by your mother or friends'. एगते-एकान्ते—In a corner. एड् — To throw. वद्धाव-वद्धापय—To greet ; to hail. देवानुप्पिया-देवानु (or नां) प्रिया— Beloved of gods. A courteous term of address. The word देवानां प्रिय has a sting in Sanskrit. It means a 'goat'. Here, however, it is used in its literal sense. आणा

-आशा. उववाय (or ओवाय)—उपपात—Service, respectfully waiting upon. निदेश-निर्देश—Order, instruction. चिद्विस्सामो-स्थास्यामः—Fut. 1st per. plur. गेण्ह or गिण्ह—ग्रह. असुभ-अशुभ—Impure, gross. पोग्गल-पुद्गल—Matter, particles. अव(प)हार—Removal. पक्खेव—प्रक्षेप Throwing in, infusing. पच्छा—पश्चात्—Afterwards, later on. कल्लकल्लि—कल्यकल्यम्—Every morning every day. अमयफलाई—अमृतफलानि—Nectarlike, sweet fruit.

[4.87] सक-शक्र—Indra; Lord of the first Devaloka. There are many such Indras. सुद्धिअ-सुस्थित—The presiding god of the Salt-sea. तिसत्तखुत्तो त्रिसत्तक्खवः—Three into seven (i.e. twenty one) times. अणुपरियट्ठ-अनुपरिवृत्—To visit frequently. जं किंचि-यत् किञ्चित्—Whatever. पत्तं-पत्रम्—Leaves. कयवर-कचवर—Rubbish. असुह-अशुचि—Impurity. पूयं or पूइयं-पूतिकम्—Filth, stinking refuse. अचोक्खं अचोक्खं—Impurity. आहुण-आ+धू—To shake off, to remove. एडेयव्वं—Pot. pass. part.—To be thrown away. निउत्ता-नियुक्ता—Employed. जाव ताव-यावत् तावत्—While; as long as. एयंसि अंतरंसि-एतस्मिन् अंतरे—In the meantime; during that period. उव्विगग-उद्विग्न—Dejected, depressed. उप्पुय-उत्प्लुत—Terrified, alarmed; V.L. उपिच्छ°. भीत—Scared; afraid. भवेज्जाह—Pot. 2nd per. plu. पुरास्थिमिल्ल-पौरस्व—Eastern. उऊ-ऋतु—Season. सया साहीणा-सदा स्वाधीनौ—Always at your disposal. By her divine power, the Deity had managed that each of the three quarters of the palace, excepting south, should represent two seasons. Thus, to the east, the two seasons that always prevailed there, were Prāvṛṭ, and the Varṣā-ritu, i.e. the rainy season; to the north, Ś'arad and Hemanta, i.e. winter; to the west Vasanta and Grīṣma i.e. Spring. The South was reserved for the disposal of her victims: probably a fit use of the direction, as दक्षिण is supposed to be dedicated to Yama, the God of death. She, therefore, asks them to enjoy and entertain themselves in these three gardens in each of these quarters, enjoining them not to visit south, on penalty of losing their lives. पाउस-प्रावृष्—Rains; rainy season. वासारात्त-वर्षारात्र i.e. the four months, viz., आषाढ, श्रावण, भाद्रपद and अश्वयुज् (or अश्विन). Every season (consisting of two months), is described by two verses. कंदल and शिलिन्ध—White flowers, compared to the (two) tusks of an elephant. पीवर—Plump, fat. कर—The trunk of an elephant. दाण(न)—The flow of a rut, or ichor

of an elephant. सुरभि—Fragrant. कुटज, अर्जुन and नीप are the names of trees or their flowers. The Prāvṛṭ is compared to a mighty elephant, because of the prevalence of black colour in both the cases. An elephant is black and the clouds in the rainy season are also black. The white flowers are the white tusks of an elephant. सुरगोव(प)—The red Indragopa insects. दददुर-ददुर—Frog. कुल—Group, crowd. रसिय(त)—The croaking sound (of the frogs). उज्जर-उर्जर-निर्जर—A rivulet; रव—Sound; बरहिण-बहिन्—A peacock. वंद-वृन्द—Group. परिणद्ध—Surrounded, encircled. सिहर-शिखर—A peak, summit. The वर्षारत्र is compared to a mountain. वावी-वापी—A well. सरसर-सर:सरस्—A row of lakes; lake-district. पंती-पङ्क्ति—A line, row, or series. आली—Name of a creeper. घर-गृह. माली—N. of a creeper. आली-गृह etc. Bowers of these creepers. उत्तरिह-उत्तरदिक्स्मन्धि (औत्तरम् ?)—Northern. शरद् and हेमन्त-कार्तिकमार्गशीर्षौ पौषमाघौ च— [P. 5] सण-शण—Hemp or flax. सत्तिवण्ण-सप्तपर्ण or सप्तच्छद—N. of a tree. कउह-कवुद्ध—A hump (of the bull). पउम्-पञ्च. सिंग-शृङ्ग. चक्काय-चक्रवाक—A bird, ruddy goose. रविय-रविंत or रतं. घोषः—The grunting sound. गोवई-गोपतिः—A bull. सिय सित-धवल—White, जोण्हा-ज्योत्स्ना—Moonlight. लोद्ध-लोद्ध—N. of a flower. मण्डलतल-बिम्बम्—The Orb (of the moon). तुसा(पा)र—Spray; drops of water. दग-उदक कर—A ray. हेमन्त is compared to the moon; and शरद् to a bull. अवरिह.अपर + इह (A possessive termination)-Western. वसन्त and ग्रैष्म i. e. the months of फाल्गुन and चैत्र; वैशाख and ज्येष्ठ. सहकार—Mango-tree. चारु—Beautiful. किशुक, कर्णिकार (or कण्हेर M.) and अशोक. N. of trees, or their flowers. मउड-मुकुट—A crown, or diadem. ऊसिय-उच्छित्त—Tall, lofty. तिलक and बकुल—N. of trees. आयवत्त-आतपत्र—An umbrella, or parasol. The Season of Spring is compared to a monarch with all his royal insignia and splendour. And fitly too! Because spring is the king of all seasons. पाटल and शिरीष—N. of flowers. मल्लिका and वासन्तिका—N. of creepers. धवल—White. वेला—Tide. सीयल-शीतल—Cool. अनिल—Wind, breeze. मगर-मकर—Crocodile. चरिअ-चरितं—Movements. ग्रैष्म is compared to the ocean, with its aquatic animals. ममं-माम्. पडिवाल-प्रतिपालय—To wait for. दक्खिणिह-दक्षिण+इह—southern. महं-महान्. The Com. appears to read 'सीयलसुरभिनिह' etc., because he remarks, 'इह च अनिलशब्दस्य अकारलोपः प्राकृतत्वात् । उग-उय—Terrible, fierce. चण्ड-‘झगिति व्यापकत्वात्’—Deadly, because of its very

quick circulation. V. L. भोगविसे-भोगः शरीरं स एव विषं यस्य । अइकाय-  
 अतिकाय-- Having a big body ; 'जहा तेयनिसर्गे'-यथा तेजोनिसर्गे—  
 As in the Tejonisarga, — name of the 1st Uddes'a of the 15th  
 Ch. of the भगवतीसूत्र, wherein is given the history of Gos'āla.  
 N. B. Make the necessary correction in the Translation  
 where it is translated as. 'As if emitting fire'. मासि (सी)—  
 soot ; lamp-soot. मूसा (वा)—Crucible. मूस Mar.— which is very  
 black, because of its being always on fire. कालअ(क)—Black.  
 रोस(व)—Fury. पुण्ण-पूर्ण— Full of ; it was a दृष्टिविष serpent,  
 having venom even in its eyes. अञ्जन—Collyrium. पुंज—Heap.  
 निय(क)र—Group, cluster. रत्तच्छ-रक्ताक्ष—Red-eyed. जमलयमलं-सहवर्ति—  
 Remaining together, in juxtaposition. जुयल—A pair; cp. जुअं M.  
 चंचल—Fickle; चलत्—Moving. The forked tongue of a per-  
 pent is never steady. जीहा-जिह्वा—Tongue. वेणि—Braid of hair.  
 It appeared like a black braid of hair of the Earth. The  
 braid itself is often compared to a black cobra. ...कृष्णदीर्घ-  
 त्वश्लक्ष्णत्वपश्चाद्भागत्वादिसाधर्म्यात् । उक्कड-उत्कट-- Strong, powerful. फुड-  
 स्फुट-- Clearly visible; plain. कुडि(टि)ल-- Curbed, crooked. जडि-  
 (टि)ल—Hairy, shaggy ; 'रक्कधदेशे केसरिणां इव अहीनां केसरसद्भावात् । कक्खड  
 कर्कश—Hard, harsh, or rough. वियड-विकट—Expansive, vast.  
 फडा-स्फटा.—The expanded hood of a snake (M.फणा). आडोव-आटोप-  
 Spreading, expending. दच्छ-दक्ष—Skilled. लोहाग(क)र—An iron-  
 mine; or smithy. धम्ममाण-ध्मायमाण—Being heated, or blown.  
 धमधमेत—(onomatopoetic)—Making a hissing sound like the  
 blowing of the bellows. घोस-घोष—Sound. अणागलिय—(1) अनर्ग-  
 लित—Not stopped, or warded off i.e. irresistible ; (2) अनाकलित-  
 अप्रमेय—Beyond measure; which cannot be guaged. 'Whose  
 fierce fury could not be checked, or measured. समुहं-सम्मुखम्—  
 Straight, facing. V.L. समुहिं-श्चमुखिं-शुनो मुखं श्वमुखं तस्य इव आचरणं-  
 कौलियकस्य इव भषणतां i.e. with a gaping mouth as that of a dog.  
 तुरियं-त्वरितम्. धमधमेत—Giving out a hissing sound; दिट्ठिविस-  
 दृष्टिविष—With poison in his very eyes, i.e. he could kill  
 merely by his sight. मागं etc. Lest your bodies will be de-  
 stroyed ; or you will die. दोच्चं-द्विः—Twice; तच्चं-त्रिः—Thrice.  
 वावत्ती-व्यापत्ति—Destruction. वेउव्वियसमुग्घाअ-वैक्रियसमुदात्त—An eman-  
 ation of the soul particles in the form of a staff (दण्ड) at the  
 time of creating a 'fluid body'. वैक्रियशरीर—A fluid body, which  
 can be changed at will. There are five kinds of bodies :

(1) औदारिक—The ordinary body of all creatures in this world; (2) वैक्रिय—The outer body of gods and hell-inhabitants. (in which case it is called भवप्रत्ययिक); it can also be acquired by men by practising penance; (3) आहारक - It can be acquired by one who knows the fourteen Pūrvas. With the help of this body, he may go to the other worlds and consult the Arhats regarding the difficult points in the scriptures; (4) तैजस—The magnetic body, it is from such a body that the hot and cold flashes emanate; (5) कर्मण—The Karmic body composed of the Karmic matter which is inseparable from all unemancipated souls. Each one of these bodies is finer and lighter than the preceding one. Samudghāta is a process by which some particles of the soul expand and go out of the body, and then come back to it. The soul makes emanate some of its प्रदेशs together with the Karmic matter which is inseparable from them for some particular purpose. There are seven kinds of Samudghātas:— (1) वेदनीय, (2) कषाय, (3) वैक्रिय, (4) मारणान्तिक, (5) तैजस (6) आहार and (7) केवलिसमुद्घात. The वैक्रियसमुद्घात is performed when a strong new Vaikriya (or fluid) body is wanted for a special work. A soul that has the Vaikriya-power—(viz. the gods, hellish beings, and some humans)—makes emanate soul-particles (जीवप्रदेशs) which take the form of a staff (दण्ड) with the breadth and thickness of the body, but many Yojanas long. The length is to collect new matter. Then the जीव destroys the coarse matter of the old Vaikriya-body and retains the fine. Then new matter consisting of all kinds of jewels is collected, of which the coarse part is rejected and the fine retained, to make a new Vaikriya body.

[5.88] ततो मुहुर्ततरस्स-ततो मुहुर्तान्तरस्य (or °न्तरेण)—Then after a while; after some time. सद्-सुखलक्षणफलबहुलतां स्मृतिं वा स्मरणं अति-व्याकुलचित्ततया न लभते स्म—Sweet memories; memories of pleasures enjoyed in the past. रद्-रतिं-चित्तरमणं—Pleasure. विद्-धृतिं चित्त-स्वास्थ्यम्—Mental peace, or ease of mind. अद्-अस्मान्—Acc. plu. गमित्तप (Infinitive)—गन्तुम्—To go [P. 6] पदिसुण-प्रति+श्रु—To agree, to promise. तं मविषयं etc.—तद् मवितथ्यं अत्र कारणेन—So, there must be some reason, or something at the back of it. There is something 'fishy' in it; otherwise, why should she ask us, again and again, not to go there? पदरेत्—Form of

the past tense 3rd per. sing. and pl. प्राधारयत्.  $\sqrt{\text{प्र}} + \text{धृ}$  (धारय) — To determine, to resolve; गमणाए-गमनाय-गन्तुम् — To go. तओ-ततः-तस्मात् — From there. निद्वाइ-निर्धौवति — Comes out; rushes out. जहानामए-यथानाम(कः) — Like, or resembling. अहि — Snake. मड-मृत — Corpse, carcass. अणिट्टतराए-अनिष्ठतर(कः) — Even more disagreeable, more undesirable, or still worse. अभिभूय(त) — Overpowered. सएहि-स्वकैः उत्तरिज्ज-उत्तरीय — Upper garment. Cp. उपरणे M. आस-आस्य — Mouth. (It is also derived from अश्च). पिहा-पिधा — To cover. आघयण — (or आघायण)-आघातन — A place for hanging people, 'वधस्थान'. अट्ठिय-अस्थि(क) — Bones रासि(शि) — Heap. संकुल — Crowded or covered with. °दरिसणिज्ज-°दर्शनीय — Presenting a deadly (भीम-भयंकर) appearance. सूलाइयं-शूलाचितं or शूलातिगं — Impaled on a stake; hanging on the gallows. Cp. सूळ M. कलुण-करुण — piteous. कट्ठाइ-कट्टानि-दुःखानि — sorrowful, plaintive. विस्सर-विस्वर — Hoarse, shrill. कुव्वमाणं-कुर्वन्तम् — Making. तुमं के-त्वं कः — Who are you? कओ-कुत — Whence. हव्वं D. — शीघ्रम्. इमेयारूव-इमां एतद्रूपाम् — To this sort of. आययं or V. L. आवइ-आपदम् — To this miserable plight. पाविअ — P. P. P. fr. Caus. प्रापित — Reduced. आसवाणियए-अश्ववणिक् — Dealer in horses. आयाय-आदाय — Taking. पणिय-पण्य — Articles or commodities that can be sold. भण्ड-भाण्ड — Merchandise. पोयवहन-पोतवहन — A ship. ओयाए-उपयातः — Reached, went to. विवत्ती-विपत्तिः — Destruction. निब्बुड्ड-निमग्न — Drowned. बुड्ड — An आदेश or substitute for 'मरज्', or from निर्मूडित (?). भंडसार-सारभाण्ड — Precious and valuable articles, or merchandise. उवुज्जमाण-उदुह्यमान — Being carried away. संवूडे-सम्+ऊढः — Drifted [P.7] अहालहुसगंसि-यथालघुके — For a very small, or trivial. (offence अपराध). आवय-आपद् — Calamity. पावेइ-प्रापयति — (causal) — Reduced. नज्जइ-ज्ञायते — Pres. pers. 3rd per. Sing. बलियतरं-बलवत्तरम् — Adv. — Even more, lit. it means — Harder, stronger. Here it shows the intensity of the feeling. साहत्थि-स्वहस्तेन — With one's own hands. It is also explained by 'साक्षात्' — but that is not quite correct. नित्थरिज्जामो-निस्तारयामः — How shall we save ourselves, with our own hands etc. जक्खायणे-यक्षायतन — The abode, or dwelling place of a Yaks'a. आसरूव-अश्वरूप° — The form of a horse. चाउइस-चतुदश — The 14th day. 'उदिट्ठ'-अमावास्या — The New moon day. आगयसमए-आगतसमयः-आसत्तीमूतः अवसरः यस्य सः — Whose hour or time of (coming) has arrived; (Dict. 'that for which the time is ripe.) पत्तसमए-प्राप्तसमयः or समयप्राप्तः — Having come at the



opportune or right moment. महरिह-महाह—Rich; we also get महग्य (from महाह)—पुष्पचणिया-पुष्पार्चनिका—Worship with flowers. जन्नु-जानु—Knees. पायवडिय-पादपतित—Bending down and falling prostrate (at his feet). पंजलिउडा-प्राञ्जलिपुटा:--With your hands folded; (हात जोडून). पज्जुवास-पर्युपास्--To serve, wait upon. जाहे-यदा-वएज्जा--Pot. 3rd per. Sing. वदेत् ताहे-तदा. परं—Only. अन्नहा-अन्यथा—Otherwise. न याणामि—न जानामि.

[7.89] सिग्वं-शीघ्रम्. तुरियं-स्वरितम्. वेइयं- (वेगितम् ?)—Quickly. आलोए पणाम etc. आलोके प्रणामं...Bowed down to the Yaks'a, as soon as his image or idol was in sight. Cp.e.g.the practice of bowing down at the very first step of a temple etc., before entering it. मुस्ससमाणा-शुश्रूषमाणौ—Waiting upon(him). उट्ठाए उट्ठेति उत्थाय उत्तिष्ठन्ति—Get up suddenly, with a jerk; sprang to their feet. वद्धावेत्ता-वद्धाप्य—Having greeted or hailed. [P.8] खरअ-खर(क)—Harsh. मउअ-मृदु (मऊ M) —Soft. अणु(नु)लोम— Agreeable. Lit. it means, 'with the hair, in natural order.' पाडिलोमं-(प्रति०)—Disagreeable, unpleasant; lit. 'Against the hair'. सिंगार-शृङ्गार—Amorous. उवसग्ग-उपसर्ग—Obstacles, impediments. करेहिइ--Fut. 3rd per. sing. करिष्यति. आढाह--Imper. 2nd per. plu. √आह-आदिय ध्वम्-- If you pay heed, or take notice of, or respect..... अवयक्ख-अपेक्ष-- To expect, to desire. पिट्ठ-पृष्ठ --Back. विहूण वि + धू-- To shake off, throw away. उत्तरपुरस्थिम-उत्तरपौरस्थ--North eastern संखेज्ज-संख्येय—Numerable. निस्सर निस्सारय-- To throw out, expel, or take out. आसरूव-अश्वरूप. वेउव्वइ-वि + करोति—Creates by magic. इट्ठ-हृष्ट— Delighted. दुरूढ-आरूढ. जाणित्ता-ज्ञात्वा. °मेत्त.°मात्र.

[8.90] अपासमाणी-अपश्यन्ती -Not seeing or finding. सव्वओ समंता-सर्वतः समन्तात्—Everywhere on all sides. मग्गणगवेसणं-मार्गेणगवेषणम् -- Seeking and searching. कत्थइ-कुत्रचित्— Anywhere. सुइ-श्रुतिं—Hearing, sound, news. ओहिं पउजइ- अवधिं प्रयुङ्क्ते--She employed her Avadhi knowledge. [P.9] खेडग-खेटक— A shield. अप(प)स्थियप-स्थिय-अप्रार्थितप्रार्थक-- One who wants what nobody desires-viz, death; courting one's own death, or destruction. विप्पजहाय—(gerund). विप्रहाय—Having abandoned. एवमवि गए-एवमपि गते—Even after this; even as things stand. भे भवताम्, अक्खुभिय-अक्षो-भिता (or (अक्षुब्धा) —Not excited. संचाय-संशक्—To be able to. चलि-त्तए—Inf. from causal चलयितुम्— To move; to affect. विपरिणामय --To make one change. मडुर-मधुर. पयत्ता-प्रवृत्ता—Began; started. मोहिय-मोहित-निधुवन— Sexual intercourse. हसितानि etc. If you

have played, sported, enjoyed....etc, with me... 'इह कप्रत्ययो भवे  
तस्य च उपाधिभेदेन भेदस्य विवक्षणाद् बहुवचनं, .....एतच्च वाक्यं काका अध्येयं, तत्  
उपालम्भः प्रतीयते । अगण्यमाणा—Disregarding all that you are deserting  
me etc. मणं ओहिणा आभोगइ— मनः अवधिना आभोगयति—She guaged, (or  
lit. saw) the mind by अवधितान. But this seems to be an oversight.  
It is मनःपर्याय knowledge, and not अवधि, by means of which one  
can read or understand the thoughts of others. Probably the  
author was nodding ! तिप्प—To be sorry, or afflicted. नाऊणं-ज्ञात्वा.  
उवरिं-उपरि— Above, over. दोणं-द्वयोः. दोसकलिया-द्वेषकलिता— Full of  
hatred. सलिलयं-सलिल (कम्)— Water. Com. reads सलीलयं-सलीलं—  
Sportively; but it is better to read सलिलयं चुण्ण-चूर्ण—Powder.  
वास— Perfume, scent. मीसिय-मिश्रित. दिव्व-दिव्य— Celestial. घाण-  
घ्राण— The sense of smell; nose. [P.10] निव्वुइकरं-निवृत्तिकाम्—  
Giving satisfaction; gratifying. सव्वोउय सर्व+कतुक— Belonging  
to all seasons. वुट्ठि-वृष्टि— Shower. रयण-रत्न. घंटिय-घंटिका. खिखणि-  
किङ्किणी— Small bells. नेउर-नूपुर— Anklets. मेहला-मेखला— Girdle,  
zone. विदिसा- विदिसा— Sub-quarter. पूरयंती— Filling, pervading.  
इणं-इयम्. वेइ-ब्रवीति, कलुसा(षा)— Wicked, sinful. होल, वसुल. गोल—  
एतानि च पदानि नानादशपेक्षया पुरुषायामन्मणवचनानि गौरवकुत्सादिकगर्भाणि वर्तन्ते  
Cp. also दशवैकालिक. दइय-दयित— Lover. निग्घिण-निर्दृष्ट— Ruthless.  
नित्थक्-D अनवसरज=अनुरक्तायाः मम अकाण्डे एव त्यागात् । थिण्ण-त्यान-or D.  
Hard-hearted; proud and vain. निक्खि-निष्कृप— Without any  
compassion. अकयन्नुय-अकृतज्ञ— Ungrateful. सिद्धिमाव-शिथिलभाव—  
One of loose affections; fickle-minded; philanderer. लुक्ख-  
रूक्ष— Harsh. न जुज्जसि-न युज्यसे— It is not proper for you.  
एकियं-एककाम्— Alone. चलण-चरण. ओवायकारी-अवपातकारी— Showing  
respect and reverence; humble. उज्झिउं-Inf. उज्झितुम्— To  
abandon. अधन्नं (न्याम्)— Unfortunate, wretched. 'इह च समानार्था-  
नेकशब्दोपादानेऽपि न पुनरुक्तदोषः सम्भ्रमाभिहितत्वात्, यदाह-वक्ता हर्षभयादिभिराक्षि-  
प्तमनाः स्तुवंस्तथा निन्दन् । यत्पदमसकृद् ब्रूयात् तत्पुनरुक्तं न दोषाय ॥ गुणसं(शं)कर-  
गुणसमुदायरूप— Collection, repository of attributes. हं-अहम्. तुमे-  
त्वया. विहणा-विहीना— Bereft, left, or deserted (by you). झस-झष—  
Fish. सावय-श्रापद-जलचरक्षुद्रसत्त्वरूपाः— Aquatic animals. Generally  
it means 'Beasts of prey'. आकुलघर (गृह)— Crowded house or  
सया-सदा and कुलगृह—Family house. महिरघर. रयणागर-रत्नाकर—Ocean.  
मज्झे-मध्ये. वेहमि-हन्मि—I kill...तुज्झ-तव (तुह also); पुरओ-पुरतः—In  
front of. एहि— Come. नियत्ताहि-निवर्तस्व— Return, come back. सि-  
असि. विगयघण-विगतघन— Free from clouds. विमल— Pure. सत्तिरीयं-

सश्रीकम्—Beautiful : 'This beautiful face of yours, like the full orb of the moon, which is free from clouds !' सारय-शारद—Autumnal. नवकमल—Fresh lotus. दल—A petal. निकर—Cluster. सरिस-सदृश. निभ—Resembling. पिवासागया मे—पिवासागयाः मे—Of me, who have come here to see your face (lit. to drink in your face). 'जे', इति पादपूरणे निपातः । जा—यावत्. सरलमहुर—Straight-forward (apparently) and sweet. मग्गओ—मार्गतः—From behind; (Cp. 'मागून' M.). समण्णेइ-समन्वेति—pursues, follows. चलमणे—मनाः—With his mind unsteady, or fickle. भणिअ-भणित—Saying, words. विउण—दिगुण—Double. अणुराअ—अनुराग—Love. थण-स्तन—Bosom. जहण-जघन—Hips. सरभस°—Passionate. उवगूहिय-उपगूहित—Embrace. विव्वोय-खं चेष्टाविशेषाः—Amorous gestures on the part of a woman. विलसिय(त)—Graceful looks : नेत्रविकारलक्षणानि. विहसिय(त)—Smiles. सकडक्ख°—सकटाक्षदृष्टि—Sidelong glances. निस्ससिय-निःश्वासित—Panting due to the fatigue of love. मलिय-(मर्दितम् ?)—पुरुषाभिलक्षणीययोर्विदग्गमर्दनानि—Shampooing the body of the beloved at the time of Love's sport. Com. notes V. L. मणितानि-रतिकूजितानि । उव(प)ललिया—(ता)नि-क्रीडितविशेषरूपाणि—Graceful sports. थिय-स्थित. खिजिय-खेदित-रोषण—Anger; mock anger (in love). सरमाण-स्मरन्. अवज्ज(श)—Helpless. Com. notes the V. L. कम्मवसवेगनडिओ (विडम्बितः). अवयक्खइ-अवेक्षते—Looks. मग्गओ-मार्गतः—पृष्ठतः—Back, behind. सविलिय-सत्रोडम्—Shamefully. गलथल्ला-D.-हस्तेन गलग्रहणरूपा—Catching the neck by the hand and giving a push; Cp. अर्धचंद्र M. पोहिय-नोदित—Urged, impelled, goaded. मच्चु-मृत्यु. जाणिऊण-ज्ञात्वा, उव्विहइ-उद्विजहाति—Tosses, or throws up उव्विह-उत् + व्यध्-उद्विध्यति. विगयसद्धे-विगतश्रद्धः। Com. reads विगयसत्थं-विगतस्वास्थ्यम्—Who had lost his mental peace; and notes विगयसद्धे as a V. L. निस्संसा-नृशंसा—Ruthless, wicked. ओवय-अवपत्—To fall down. दास—A slave. अपत्त-अप्राप्त—Not reached, before he reached. गेण्हिय-गृहीत्वा—Having taken, or caught. आरस—To shriek loudly. उव्विह-उद् + व्यध्—To toss up. अंबरतल—Sky. मंडलग-मण्डलाय—A sword. पडिच्छ-प्रति + इष्—To take, accept; here 'balancing or catching him etc. !' गवळ—Buffalo-horn. अयासि-अतसी-अलशी—plant, पगास-प्रकाश—Sheen, lustre. खडाखंडिं करेइ—Cut him into bits, or pieces. [P. 11] सरसवाहिय-सरसवधित(इत्)—सरसं अभिमानरसीपेतं इत्ः (?) सरसं—Fresh, newly recently. घेत्तूण-गृहीत्वा—Taking. अंगमंगाई-अङ्गाङ्गानि-शरीरावयवान् । रुहिर-रुधिर—Blood. उक्खित्त-उत्क्षिप्त—Tossed, or thrown up. बळि—Offering or oblation to the deities. चउदिसिं-चतुर्दिशम्—In all the four

quarters. पंजली-प्राञ्जलि— With folded hands; i.e. she threw his limbs in all the four directions—scattered them to the wind—like offerings to the deities. पहृष्टा-प्रहृष्टा—Delighted.

[11.91] समणाउसो— Voc. — श्रमणायुष्मन् — O long-lived Monk ! निगन्थ-निग्रन्थ— One who has cut asunder the knots, or ties that bind him to the संसार; a Jain ascetic. निर्गन्थी- निग्रन्थी— A nun. आसायइ-आस्वादयति— Tastes; or better—Denominative from आशा— 'Desires, craves after. Com. प्राप्तान् आश्रयति-भजते i.e. enjoys pleasures that he can obtain. पत्थयइ-प्रार्थयते. पोहेइ-स्पृहयते. सावय-श्रावक— A Jain layman; (lit. one who listens to the preaching). साविया-श्राविका— A laywoman. अणुरियट्ठ-अणु-परिवृत्— To wander, to revolve. This Sūtra contains the moral of the story. जहा व-यथा वा— Just as. छलिओ-छलितः— व्यसितः— अनर्थं प्राप्तः— Deceived, cheated, or was ruined. अवयक्ख-अवेक्ष्— To look (back); or अवकाङ्क्ष्— To crave after pleasures. तम्हा-तस्मात्— Therefore. प्रवचनसारे-चारित्र्ये लब्धे सति—The essence of Scriptures, or preaching. निरावयक्ख-निरवाकाङ्क्ष्— Not expecting or desiring. भोगेहिं— loc. pl. — भोगेषु.

[11.92] संत-श्रान्त; तंत-तान्त— Exhausted. निव्वि(र्वि)ण्ण— disgusted, fed up. अग-अग्र— First, or Best. ओया-अवतारय— To ask to descend; make one get down. दीसइ-दृश्यते— Pres. pass. 3rd per. sing. आपु(पु)च्छ— To bid good-bye, bid farewell.

[11.93] नाइ-ज्ञाति— Relatives, kinsmen. परियण(जन)— Attendants. लोइय-लौकिक— Worldly. मयकिच्च-मृतकृत्य— Duties regarding the dead; obsequies. विगयसोय-विगतशोक— One whose grief is forgotten (lit. gone). कालगअ(त)— Dead. And here जिनपालित is now telling his parents all the various adventures and incidents. *The incidents should be carefully noted, as they are very useful in summarising the story.* [P.12] अप्पाहणं— D.— News, message; अपाह D.— To converse, or to give a message. दरिसण-दर्शन. जहाभूयं-यथाभूतम्— As it (actually) happened. अवितह(थ)— True, not false; असंदिद्ध(ग्घ)— not ambiguous, clear.

[12.94] समोसड-समवसूत— Arrived. पव्वइअ-प्रव्रजित— Entered the order; became a recluse. एगारस-एकादश— Eleven. अंगवी-अंगविद्— Knowing, or studying the Aṅgas. The reference to the study of *Eleven Aṅgas*, in an Aṅga itself, is very interesting. Either the twelfth Aṅga (दृष्टिवाद) was lost at the time of the composition, or the present Aṅga, wherein his

own story is narrated, was not studied by him (जिनपालित).  
 मासिभ भत्त—मासिक भक्त—A monthly meal; i.e. observing fast for  
 a month, and then taking the meal, and again observing a  
 month's fast. अत्ताणं or अप्पाणं—आत्मानम्. झूस—जुष्—To serve, to  
 accept, resort to; or झुष्—To emaciate oneself. सोहम्म कप्प—  
 सौधर्मकल्प—Name of the first heavenly abode; there are *twelve*  
 Kalpas. सागरोवमा—सागरोपमा—A huge period of time. पल्योपमा—  
 An inestimably long period of time. It is calculated as fol-  
 lows:—A well, one yojana deep and wide, (acc. to some, 100  
 yojanas in every dimension), is to be filled with very thin  
 and fine hair and so densely packed, that if a river  
 flows over it, not a drop should enter it. Then, the time  
 required to empty the well, at the rate of *one hair every*  
*hundred years* is a Palyopamā. And *many* such Paliyo-  
 pamās make a Sāgaropamā. ठिई—स्थितिः—Duration of life.  
 ताओ—तस्मात्. आउवखअ—आयुःक्षय—Expiry of life. भव—Birth. अणंतरं—  
 अनन्तरम्—Afterwards. चय—(1) Body; or चयव(न)—Fall from  
 heaven. चइत्ता—Ind. past part. चव—च्युत्वा=Having fallen down.  
 महाविदेह वास(वर्ष)—A region of Karma-bhūmi—Land of action,  
 or where the fruits of action are enjoyed. सिञ्झिही—सेत्स्यति—  
 Fut. 3rd per. sing. —will attain salvation. सव्वदुक्खार्ण अंतं काहिइ—  
 (करिष्यति—Fut. 3rd per. sing.)—will put an end to all his  
 misery.

*End of the Ninth Chapter.*

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## CHAPTER XVI

The commentator always tries to establish some relation of the next chapter with the preceding one. In the beginning of Ch. IX, we get—‘पूर्वत्र मायावते’ऽनर्थ उक्तः इह तु भोगेष्वविरतिमतोऽनर्थः विरतिमतश्चार्थः इत्येवंम्बद्धं । The introductory remarks here are—.....अस्य च पूर्वेण सह अयं सम्बन्धः । पूर्वत्र विषयाभिष्वङ्गस्य अनर्थफलता उक्ता इह तु तद्विषयनिदानस्य सा उच्यते इत्येवंम्बद्धमिदम् ।

[13 11] सोलसम—षोडश — Sixteenth. माहण—ब्राह्मण. भायरो—भ्रातरः — Brothers. सुपरिनिष्ठिय—सुपरिनिष्ठित — Well-read, well versed; firmly grounded in. मिहोकहा—मिथःकथा — Mutual talk; समुल्लाव(प) — Conversation. सावएज्ज स्वापतेय — Property. अलाहि — (Ind.) Enough, sufficient. आसत्तमाओ कुलवंमाओ—आप्तमात् कुलवंशात् — Upto the 7th generation. Cp. the M. phrase — सात पिढ्या पुरल इतका पैसा. पकामे—प्रकामम् — To one’s heart’s content; at one’s sweet will. दाउ — Inf. दातुम् — To give. परिभाअ(ज्) — To share; to distribute, to divide. असण — अशन — Food. पाण — पान — Drinks. खाइम—खाद्यम् — Sweetmeats, dried fruits etc.; ‘Hors-d’œuvres.’ साइम—स्वादिम—Dainties, relishes; or any fragrant articles to be chewed, like betel-nut etc. उवक्खड — उपस्कृ — To cook, to season. वारए(कः) — Turn (Cp. वारी M.). सालइय — (1) शारदिकम् — Autumnal; or (2) सारेण (रसेन) चितं — युक्तम्—सारचितम् — Juicy; full of sap. तित्त — तिक्त — Bitter, sour. लाउय — अलाबू — Gourd, or pumpkin, (probably दुध्या भोपळ). संभार° — उपरिप्रक्षेपद्रव्यैः त्वंगलाप्रभृतिभिः संयुक्तम् । संभार — Spices etc used in vegetables (मसाला); or ingredients, provisions, or requisites. संजुत्त — संयुक्तम्. नेह — स्नेह — Oil, ghee, grease, or fat. अवगाढ—व्याप्त — Full of; dripping with. स्नेहावगाढ — Boiled, or fried in oil, or ghee. उवक्खडोवइ — Pres. 3rd per. sing. fr. the causal of उवक्खड — उपस्कृ — To cook, to dress. आमाअ — आम्बद् — To taste. खार — क्षार — Salt; or saline. कडुय—कटुक — Bitter, sour. अखज्जे—अखाद्यम् — Not fit to be eaten; not potable. विसभूयं — विषभूतम् — Poisoned; turned into food-poison; a kind of ptomaine poisoning. धिरत्थु — धिगस्तु — Fie upon. Note the Saṁdhi. दूभग—दुर्भग — Unfortunate; wretched. दूभगसत्ता — दुर्भगसत्त्वा — Miserable. दूभगनिबोलिया — °निम्बगुलिका, ‘निम्बफलमिव अत्यनादेयत्वसाधर्म्यात् दुर्भगाणां मध्ये निम्बगुलिका, अथवा दुर्भगाणां मध्ये निबोलिता — निमज्जिता; — Like the bitter Nimba-fruit amongst the miserable and the wretched; i. e. worst amongst them even. दव्वक्खअ — द्रव्यक्षय — Waste of material, or food-stuff. जाउया — देवरजाया Cp. ‘जाऊ’ M.; ‘sister-in-law’; or husband’s brother’s

wife. खंस - To censure, despise. गोविचए - Inf. गोपायितुम् - To conceal, hide. [P.14] संपेह - संप्रेक्ष - To reflect, to think. परिवेस - परिवेष्य - To serve, to offer food. जिमिय - जिमित - Having taken their meals. Cp. जिमना Guj. and जेवणे M.. 'मुत्तुत्तरागय - भुक्तोत्तरागत - Coming after taking meals. आयत - आचान्त - Washed; with the hands, face etc. washed. चोख - चोक्ष - Clean, pure, spotless. Cp. 'चोख' M.. संपउत्त - संप्रयुक्त - Engaged, busy, absorbed.

[14.112] अहापडिरुवं-यथाप्रतिरूपं— Proper, appropriate. The next word omitted is उगग्रह-अवग्रह—Residence. उराल-उदार—Noble. तेयलेस्से-तेजोलेइयाकः— Possessed of an effulgence due to his severe ascetic practices; endowed with a special 'psychic force'. मासमासेण—Monthly, of one month. खममाणे-क्षपन्—Wasting, or emaciating himself; fasting. खमण-क्षपण—A fast. Cp. क्षपणक—A monk. पारणग(क)—The fast-breaking day. Cp. पारणे M. पढम-प्रथम. पोरिसी-पौरुषी—A watch, or quarter of a day (which is divided into four पौरुषी). Cp. उत्तराध्ययन XXVI-12. In the first Pauruṣī a monk should study; in the second he should meditate; in the third he should go on his begging round; and in the fourth he should study again. सज्झाय-स्वाध्याय—One's lessons बीया-द्वितीया. उग्राह-अवग्रह—To take, accept. उच्च—High, noble. नीय-नीच—Low. मज्झिम-मध्यम—Middle. कुल—Family. It is enjoined on the Jain monks that they are to visit all the houses in their consecutive order, without omitting any. अडमाणे-अटन्—Wandering, moving about. एज्जमाणं-आयान्तम्—Coming. एडणट्टयाए-एडनार्थम्—To throw away; in order to get rid of. उट्ठाए उट्ठेइ-उत्थया उत्तिष्ठति—Got up with a jerk, or quickly. भत्तघर-भक्तगृह—kitchen; larder. पडिग्गह-पतद्गृह—Vessel, alms-bowl. निस्सर-निस्सारय—To take or bring out. But better from निस्सज्ज—To deliver, to give (pour). अहापज्जत्तं-यथापर्याप्तम्—Quite sufficient. इति कृत्वा—Thinking thus. पडिनिक्खम-प्रतिनिष्क्रम—To walk out. थेर-स्थविर—An elderly monk. There are three types of स्थविरः—(1) वयःस्थविर—A monk sixty years old; (2) प्रव्रज्यास्थविर—One who has twenty years' standing as a monk; and (3) झुतस्थविर—One who has studied scriptures, like समवायाङ्ग, स्थानाङ्ग etc., Cp. (1) वयोवृद्ध (2) तपोवृद्ध, and (3) ज्ञानवृद्ध. पडिलेइ-प्रतिलिख्—To inspect; take proper care of. अदूरसामंते—Neither too near, nor too far; in the vicinity of. पडिदंस-प्रतिदर्शय—To show. अमिभूय(त)—Overpowered (by its strong smell). गहाय-गृहीत्वा.

[P.15] अकाले—Betimes; prematurely; abruptly. वव-

रोविज्जसि— Pres. 2nd per. sing. from the pass. - व्यपरोक्षसे - You will be deprived (of life); made lifeless. अणावाए-अनापाते - In a place not frequented by men. अचित्त - Free from living organisms, or insects etc.. थंडिल्ल-स्थण्डिलं - A pure spot of ground; a spot free from living organisms etc.. परिट्ठेहि-परिट्ठापय - Place, leave; Imper. 2nd per. sing. fr. the causal of परि + स्था. फासुय - The Com. paraphrases it as प्रासुक - Free from living beings, or organisms, अचित्त. But it is derived from स्पशुर्क - (स्पृश् - To touch) - 'something that can be touched, and hence acceptable. एसणिज्ज-एषणीय - Faultless, unobjectionable; fit to be accepted by a monk. निसिर-निसृज् - To leave, to pour. पिणीलिगा (का) - Ant. अज्झत्थिए- अध्यात्मिक(?), or अध्यात्मस्थित - Internal, mental; the figure four means that the following words are to be understood after it, वित्तिए, मणोगए and संकप्पे. Similarly after पाणाणं, are to be read three synonymous words. वहकारणं—Cause of death. आहारित्तए—Inf. To eat. निज्जाउ - निर्यातु—Go out (of the world); vanish, disappear. मुहपोत्तियं-मुखपोतिका - A strip (or piece) of cloth, 4 aṅgulas in width, used by the Jain monks, for covering the mouth. ससीसोवरियं - सशीर्षोपरिकम् - Head and the upper parts (of the body). पमज्ज - प्रमृज् - To wipe. बिलमिव etc. - बिले इव रन्ध्रे इव पन्नगभूतेन-सर्पकरूपेन, आत्मना करणभूतेन सर्वं तदलाबु शरारकोष्ठके प्रक्षिपति, यथा किल बिले सर्प आत्मानं प्रक्षिपति पार्श्वान् असंस्पृशन् एवं अमौ वदनकन्दर-पार्श्वान् असंस्पृशन् आहारणं तदसञ्चारणतः तदलाबु जठरबिले प्रवेशितवान्' इति भावः । "A snake gliding into its hole does not let its flanks graze the sides of the hole; and the monk eating his food does not allow it to arouse any feelings of relish or the reverse, but swallows it in utter indifference. There is also the rule forbidding monks to roll their food in the mouth from one side to another, to enjoy its taste". सरीरकोट्टग - (°कोष्ठक) - the storehouse in the form of body. परिणम - To assimilate; to be digested. उज्जला-उज्ज्वला - Burning. दुरहियासा-दुरभिसखा, दुःसहा - Unbearable. अथामे - अस्थामः - Having no physical strength; weak. अवीरिह - अवीर्यः - With no energy left. पुरिसकार - पुरुषकार - Manly effort. अचारणिज्जं(णीयम्) etc. - Finding it impossible to stand it, or suffer it; not being able to hold his own. आधारभण्डग-आचारभाण्डक - Religious requisites, or equipment of a monk. दम्भसंयारग - दर्भसंस्तारक - A bed or mat of Darbha grass. पुरत्थाभिमुह - पौरस्त्याभिमुख - Facing east. संपलियंकनिसण्णे - संपर्यङ्कनिषण्णः - Sitting in the Padmāsana posture.



[P.16] धम्मायसिय-धर्माचार्य - Religious preceptor. पुब्बि - पूर्वम्.  
पाणाइवाय - प्राणातिपातः - Injury to sentient beings. पच्चक्खाय -  
प्रत्याख्यात - Abandoned, renounced. जावज्जीवाए - यावज्जीवम् - Life-  
long. परिग्गह - परिग्रह - Possessions, attachment to property; cp.  
'मुच्छा परिग्गहो वुत्तो'. The Five Great Vows of a monk are :-

- (i) सव्वाओ पाणाइवायाओ वेरमणं - *Abstinence from all injury to life.*
- (ii) ,, मुसवायाओ ,, ,, ,, falsehood.
- (iii) ,, अदिण्णादाणाओ ,, ,, ,, taking what  
is not given.
- (iv) ,, मेहुणाओ ,, ,, ,, sexual inter-  
course.
- (v) ,, परिग्गहाओ ,, ,, ,, possessions.
- (vi) ,, राइभोयणाओ ,, ,, ,, taking food  
at night.

The Sixth is not regarded as a Great Vow, but it in-  
variably follows the Five Vows. खंदअ - स्कन्दक - His life is  
narrated in the Bhagavatisūtra, Ch.II. चरिम-चरम - Last. उस्तास -  
उच्छवास - Breath. बोसिर - व्युत्सृज् - To abandon, to relinquish.  
आलोइयपडिक्कन्ते - आलोचितप्रतिक्रान्त - One who has confessed (आलोचित)  
and vowed to refrain from them (प्रतिक्रान्त). समाहिपत्त - समाधिप्राप्त -  
One who has attained concentration. कालगए - कालगतः - Dead.  
निसिरण - निसर्जन - Throwing away; discarding. मग्गणगवेसणं - मार्गण-  
गवेषणं - Search; rummage. जीवविप्पजडं - विप्रहीन - Devoid of life  
परिणिब्बाणवत्तिथे - परिनिर्वाणवृत्तिक - A form of meditation practised at  
the death of an ascetic. काउत्ससग्ग - कायोत्सर्ग - Stopping the acti-  
vities of the body. आयारमण्डग - आचारमाण्डक - An ascetic's outfit  
such as alms-bowl, soft brush etc., गमणागमणं - Going and com-  
ing. परिपेरतेण - परिपर्यतेन - On all sides. पुव्वगए-पूर्वगते - Things of the  
past. उवओगं गच्छ - To go to consciousness i.e. to think of,  
meditate. पगइमइअ-प्रकृतिमदक - Naturally simple. अणिक्खित्त - अनिक्षित -  
Uninterrupted; ceaseless. अहापज्जत्त - यथापर्याप्त - Enough, obtained  
to one's fill.

[P.17] सामण्यपरियाग - आमण्यपर्याय - Asceticism; monk-hood,  
life as an ascetic. सोइम्म - सौधर्म - The first heaven. सव्वट्टुसिद्ध -  
The name of the 5th अनुत्तरविमान (celestial abode). अत्थेगइअ -  
अस्त्येकक - Some (lit. there is one). जहणं - जघन्य - Less; below  
smallest. अणुक्कोसेणं - अनुत्कर्षेण - Non-excess.

[17.113] सिंघाडग - शृंगाटक - A triangular path. मिसिमिसेमाणा -  
[मिसमिस - D. to blaze, shine brightly] - burning with anger.

दुरन्तपन्तलक्खणे—दुरन्तप्रान्तलक्षणा — Having evil and bad characteristics. हीणपुण्ण—हीनपुण्य— Wretched. चाउइस—चातुर्दश— Born on the fourteenth day of the dark month (a sign of wretchedness). उच्चावयाहि—उच्चावचैः— High and low; of all sorts. अक्कोसणा—आक्रोशना— Harsh words. उद्धेसणा—उद्ध्वसना— Contemptuous words. निम्भच्छणा—निर्मर्त्सना— Reproaches. निच्छोडणा—निच्छोटना— Insult; dishonour; (निस् + छुट्—to cut, clip off). निच्छुभ—निक्षिप्— To drive away. तिअ—त्रिक— Meeting place of three ways. चउक्क—चतुष्क— Meeting place of four ways, cp. चौक Mar. चच्चर—चत्वर— A place where more than four ways meet. चउम्मुह— Spots with four approaches. हीलज्जमाणी—Pre. parti. हील (Passive base) to insult—being insulted. खिसिज्जमाणी—खिस— To despise—being despised. तज्जिज्जमाणी— from तर्ज—To reproach; correct the text as तज्जिज्जमाणी— Being reproached. पव्हिज्जमाणी—प्र + व्यथ्— To afflict—being afflicted. धिक्कारिज्जमाणी and थुक्कारिज्जमाणी i.e. being greeted with the cries of धिक् and थु (cp. छीथू Mar.) कत्थइ—कुत्रचित्— In any place whatsoever. निलयं— Refuge. [P.18] दंडाखण्ड— A tattered garment; a patched-up garment. खण्डमल्लय—खण्डमल्लक— A broken (earthen) cup. खण्डवडग—खण्डघटक— A broken vessel. फुट्टहडाहडसीसा—स्फुटिनहताहतशीर्षका— Whose head is fractured in a fray. हडाहड D. अत्यर्थम्— Exceedingly. मच्छिय<sup>1</sup>—मक्षिका— A fly; चडगर (Des'i) A group or crowd. अन्निज्जमाणमग्गा. Whose path was followed up by a crowd of flies. देहंबलिया. देहंबलिका—Begging; Cp. 'भिक्षादेहि' M. रोगायंका—रोगातंका—Acute diseases. सासे—श्वासः—Asthma. कासे—कासः—Cough; catarrh. जोगिसुले—योनिशूलः— Pain in the vagina; a disease of the womb. कोढ—कुष्ठ— Leprosy. अट्ट—आर्त—Afflicted in mind or body; दुइट्ट—दुःखार्त— Troubled, distressed; वसट्ट—वशार्त— Troubled on account of being under the power of sense-objects. कालमास— Time of death. छट्ठी पुढवी— The sixth hell. उव्वट्ठित्ता (gerund) उद्वल्य— Having passed into other existence. सत्थवज्झा—शस्त्रवध्या— Fit to be killed by a weapon. दाहवक्कन्ति—दाहव्युक्कन्ति— Death by burning. अहेसत्तमाए पुढवीए—अधःसप्तमपृथिव्याम्— In the seventh hell. उक्कोससागरो— वमट्ठिई— Where the longest period of stay is one सागरोपमा. जहा गोसाले— The story of गोसाल is given in the भगवतीसुत्र Chap. XV. संत्तोसु—संत्तिषु—संज्ञी— A five-sensed, rational being. खहयर—खेचर— A bird. विहाण—विधान— Variety, kind, species. अदुत्तरं—अथोत्तरं— Henceforward. खर—Harsh, rough. बायर—बादर—Gross, visible. अणेगसयसहरसखुत्तो—अनेकशतसहस्रकृत्वः— Several hundreds of thousand times.

[17.114] गयतालुसमाण-गजतालुसमान—Comparable to the palate of an elephant (i.e. delicate and tender like it). निव्वत्तवारसाहिया-निव्वत्तदादशाहिका—One, who is twelve days old; cp. वारसें Marathi. गोण्ण-गुण्यं or गौण—A name depending upon the attributes (गुण). गुणनिष्पन्न-गुणनिष्पन्न—Resulting from the attributes. सूमालिया-सुकुमारिका—‘Delicate’ girl; of course here it is a proper name. पंचधार् पञ्चधात्री—Five nurses. They are खीरधार्-क्षीरधात्री—A nurse for feeding milk; मज्जणधार्—For bath; मण्डणधार्—For dress and decoration; अंकधार्—For fondling in the lap; and कीलावणधार्—For playing with the boy. चंपगलया—The चंपक (चाफा Mar.) creeper. गिरिकन्दरमल्लीन—Confined to the valley of a mountain. निवायनिव्वाघायसि—In a place free from (violent) winds (निवाय-निवात) and obstacles (निव्वाघाय-निव्वाघात). [P 19] उम्मुक्कवालभावा-उन्मुक्कवालभावा—One who has passed her infancy. उविकट्टा-उत्कृष्टा—Excellent, fine.

[19.115] अदूरसामन्तेण—At a moderate distance. ण्हाया-स्नाता—One who has taken bath. चेडियासंघपरिवुडा—Surrounded by a group of maid-servants. उप्पि-उपरि—High, above. आगासतलग-आकाशतलक—The upper terrace. कणगतिन्दूसय—A golden ball (तिन्दूसय-कन्दुक). जायविम्हय-जातविस्मय—Struck with wonder. एज्जमाणं—pres. parti. of आ+इ to come, coming. अम्मुट्ठे-अभि+उद्+स्था—To get up, to receive. उवनिमंत-उपनिमन्त्रय—To invite. आसत्थ-आश्रय, बीसत्थ-विश्रय—Comforted and rested. जुत्तं-युक्तं, पत्तं-प्राप्तं, सलाहणिज्ज-श्लाघनीय i.e. (if you think it to be) fit, proper, praiseworthy. दिज्जउ—Imp. 3rd sing. from the passive base of दा—to give. दल्लायामो—(We shall) give; (दा-दल्लय). सुक्कं-शुल्कं—Dowry. [P.20] पासणया-दर्शन—Seeing, looking. घरजामाउए-गृह जामातृकः—A son-in-law living with his father-in-law. Cp. घरजावई Mar. तुसिणीए-तूष्णीक—Silent. The silence shows the consent of the son. सोहण-शोभन—Auspicious. तिहिकरण-निधिकरण—A day, date. उवक्खवेइ-उपस्कारयति—Causes to prepare. (उपस्+कृ. कर). गुरिससहस्सवाहणीयं—Which was to be borne by one thousand men. सीया-(शिविका)—A palanquin. दुरूहवेइ—Causal of दुरूह—to get into; (आ-रूह) to ascend. सब्बिइदीए-सर्व-कंदया—With all the pomp. पट्टय-पट्टक—A wooden seat for bathing (Cp. पाट Mar.). सेयापीय-श्वेतपीत—White and yellow. मज्जावेइ-मज्जयति—Bathes. अगिहोम—A sacrifice into fire. पाणिं गेण्हावेइ—Makes (one) accept the hand, i.e. married;

[20.116] पाणिकास-पाणिस्पर्श—A touch of the hand सेवेइ-सं-

विद्—To experience, feel. असिपत्त—A blade of a sword. सुम्सुर-  
सुम्सुर—A half-extinguished spark. अकामए—अकामकः—Not desiring.  
अवसवसे—अवशवशः—Extremely helpless. तल्लिम—D. a bed, cot.  
[P.21]. अमणामतराग—अमनआपतर (or अमनोहतर)—Highly displeasing  
to the mind. सुहपसुत्त—सुखप्रसुत्त—Sleeping comfortably. पईवया-  
पतिव्रता—Devoted to her husband. पइमणुरत्ता—पतिम् अनुरक्ता—Loving  
her husband. गुवज्जइ or गुमज्जइ—slept; cp. निजणें. वासघर—Bed-room.  
विहाडेइ—विघाटयति—Opened. मारामुक्क—मारा (शूना) मुक्क—Released from  
the slaughter-house (मारा).

[20.117] ओहयमणसंकप्पा—अवहतमनःसंकरपा - Depressed in mind.  
पाउप्पभाया—प्रातःप्रभाता— At the early dawn, day break. सुहओवणिय-  
मुखधावनीय—Water for a mouth-wash. अवगुणेइ—अव-गुण्—To open.  
अदिट्ठोसवडियं—अदृष्टदोषपातिताम्—One who has no ostensible defect or  
flaw. खिज्जणिया—खेदनीय—Regrettable. रंतणिय-रटनीय—Insulting,  
despising. उवालंभ—उपालंभ—To taunt. दुट्ठु-दुष्टु—Bad, undesirable.  
अवियाई (अपि च)—Perhaps, probably, moreover. मरूपवाय—मरु  
(निर्जल प्रदेश). प्रपात—Fall into waterless region (मरुदेश i.e. मारवाड).  
सत्थोवाडणं—शस्त्रावपाटनं—Suicide by a weapon. विहाणसं—(also वेहाणस,  
वेहायस)—वैहायस—Suicide by hanging in the sky (विहायस). गिद्धपट्टं-  
(also गिद्धपिट्ठं)—गृध्रपट्ट—Death through the pecking by vultures.  
कुट्टन्तरियाए—कुट्ट्यान्तरित—Concealed behind the wall (कुट्ट्य). विलीए—  
व्रीडित—Ashamed, abashed. विट्ठु-[व्रीड, व्रीडित] Put to shame. किन्नं तव  
etc.—What have you to do (with सागरकः)? दाहामि Fut. 1st sg. of  
दा to give. मणामा—मनआप्त—Desirable; Cp. the पाली form सनाप. वग्गु-  
वाक्—speech, words. वग्गु—वल्गु—Also means: fine, charming.  
दमगपुरिस-द्रमकपुरुष—A penniless person, a beggar, pauper. दण्डीखंड-  
निवसण etc. see p.18 above. [P.23] मणन्नं—मनोज्ञं—Fine, exquisite.  
भोयावेह—भुय—भुज्—to eat, causal base Imp. 2nd pl. उवप्पलोभन्ति—  
उपप्रलुभ्—To induce. आरसइ-आ+रस्—To cry loudly. पत्तिं—प्रीतिक—  
love, affection, confidence. सयपागसहस्सपाग तेह्ल—शतपाकसहस्रपाक तैल—  
Oils which have been boiled (with different herbs or drugs) a  
hundred or thousand times. अम्भिगेन्ति-अभि+भञ्ज्—To anoint.  
गंधवट्टय-गंधवर्तक—A fragrant substance. उव्वट्टेन्ति-उद्धृत्य—Rub, mas-  
sage. पम्हल-पद्मल-सुकुमल-सुकुमार—Delicate and soft. गंधकासाइय-  
गन्धकाषायिक—A scented towel to wipe off or dry the body.  
लहेन्ति-रुक्षय—To clean, wipe off. हंसलक्खण-हंसलक्षणं—Having the  
figure of swan. भदिया-भद्रिका—Good, a lucky or fortunate woman.

[24.118] संभन्त-संभ्रान्त—Bewildered, confused. पुरापौराणं—  
Belonging to your past births. पोट्टिला—The story of पोट्टिला

forms the subject-matter of XIV chapter of नायाधम्मकहाओ. She is the wife of the minister, तेतलीपुत्र. परिभाएमाणो-परिभाजय-माना—Distributing, supplying. तेयलिणाय—the XIV chapter of this book समोसदा-समवसुता—Arrived. जस्स जस्स वि य णं देज्जामि—To whomsoever I am given. Note the passive form देज्जामि—“am being given.” The complaint here made by सूमालिया to the गोवालिया nuns is exactly like the complaint made by पोट्टिला in XIV chapter. Our text here refers us to that context. The passage is very interesting, hence it is given here: पोट्टिला says: तुम्हे णं अज्जाओ बहुनायाओ बहुमिखियाओ बहुपडियाओ बहूणि गामनगराणि आहिण्डह बहूणं राईसर... गिहाइं अणुपविसह । तं अत्थियाइ भे अज्जाओ केइ कहिंचि चुण्णजोगे (magic powder) मंतजोगे वा कम्मणजोगे (practice of some remedy to attract or allure) हियउड्डावण (attraction of the heart) काउड्डावणे (attraction of the body) वा आभिओगिए वा वीकरणे कोउयकम्म (act of putting on a thread on the wrist or putting an auspicious mark of कुंकुम on the forehead), भूइकम्मे (application of magic ashes) वा मूले वा कदे वा छली (bark वल्ली सिलिमा (शलाका rod) वा गुलिया (a pill, cp. गोळी) वा ओसहे वा भेसज्जे वा उवलद्धपुत्ते जेणाइं तेयलियुत्तस्स पुणरवि इट्ठा भवेज्जामि । But the nuns close their ears at these words of the lady and say: अम्हे समणीओ गुत्तबंभचारिणीओ । नो खलु कप्पइ अम्हं एयप्पगारं कण्णेहिं वा निसामित्तए किमंग पुण उवर्दसित्तए वा आयरित्तए वा । अम्हे केवलपन्नत्तं धम्मं परिकहिज्जामो । Then पोट्टिला (in our story सूमालिया) wishes to listen to the जिणधम्म and is finally converted to जिणमग्ग. सूमालिया consults her father and renounces the world and begins a series of fasts. छट्ठंछट्ठेण—Practising an austerity in which the fast is to be broken every third day. सूरामिमुही-सूर्याभिमुखी—With the face turned to the sun आयावेमाण-आतापयन्—Scorching oneself. [P.25] हरियाणमिया-ईर्याममिता—Walking with care and attention. सन्निवेश-संनिवेश—An encampment. उवस्सय-उपाश्रय—A monastery. दइ-वृत्ति—A hedge, fence. संघाडी—A nun's garment; or A pair. समतलपइया-समतलपदिका—placing the two feet evenly on the ground. पत्तियइ-प्रत्यय—To believe.

[25.119] गोटी-गोष्ठी—A society, a circle or a club. नरवइदिन्नपयारा-नरपतिदत्तप्रचारा—Whose activity was allowed by the king. निष्पिवास-निष्पिपास—Having no regard for, disinterested in. वेसविहारकयनिकेया—Who had made the residences (बिहार) of the courtesans as their homes (निकेय-<sup>०</sup>त). अविणय-अविनय impolite behaviour. अट्ठा-आढ्या—Rich. अडनाय is chapter III

of नायाधम्मकहाओ where the story gives the illustration of the egg (अण्ड) of a peacock. उच्छङ्ग-उत्सङ्ग—Lap. पिट्टओ—From behind. आयवत्त—आतपत्र—An umbrella. पुष्पपूरगं—A coronet of flowers. रण्ह—रचयति or रंजयति—Paints. चामरुक्खेव-चामरोत्क्षेप—Holding or waving a chowri. उराल-उदार—Excellent. फलवैत्तिविसेस-फलवृत्तिविशेष—A special fruit. आगमिस्स—Future (आ + गमिष्यत्). नियाण-निदानं—A sinful resolve to utilise the religious merit for worldly enjoyment. पच्चोरुम-प्रत्यवरुह—To descend.

[25.120] सरीरबाउता-शरीरबकुशा—A person who spoils his character by caring for body etc. अभिक्खमं-अभोक्षणं—Constantly. निसीहिया-निषीदिका—A seat. चय-चिंतय—To think of. अब्भुक्खेत्ता-अभि- + उक्ष्—Gerund. having sprinkled with water. [P. 26] होत्तय—Dat. Infinitive from भू (हू) to be. आलोएहि Imp. of आलोअ-आलोचय—To confess. पडिवज्ज-प्रतिपद्य—To undertake. आढःइ-आ + दृ—To respect, pay attention to. परियाण-परि-ज्ञा—To understand. हीलेन्ति-हीलय—To despise, insult, disregard. अप्पवसा-आत्मवसा—Self-dependent. पाडिएक्कं-प्रत्येक—Separate, independent. अणोहट्ठिया-अनंपवट्टिका—Not checked by any one. पासत्था-पाशस्था—Being in bondage; an ascetic who has fallen. ओसत्ता-अवसत्ता—A backslider, a spiritual renegade. संसत्ता-संसक्ता—Attached. संलेहणा-संलेखना—A fast till death. ईसाण-ईशान—The name of a heaven.

[26.121] Henceforth the text undertakes to narrate a story which has a parallel in the Hindu books. The heroine of the Mahābhārata—द्रौपदी, her marriage with the पाण्डव, and their friendship with कृष्ण etc., are described together with some very curious incidents unknown to the author of the महाभारत. [P.26] दोवई-द्रौपदी, daughter of king द्रुपद. अतेउरियाओ-अन्तःपुरिकाः—Ladies in the harem. पायवंदिया-पादवंदिका—Bowling down at the feet. पुत्ता! Note the daughter is called पुत्त, an endearing term like बेटा M. हिययदाह-हृदयदाह—Heart-burning. अज्जयाए-अद्यप्रभृति—From this day onwards. संयंवर-स्वयंवर—Self-choice of a husband by a girl.

[27.122] बारवई-द्वारवती—Dwārka. कण्ह = कृष्ण. वासुदेव—Son of Vasudeva. दसार-दर्शाह—A clan of the सादव. समुह(द्र)विजय—The elder brother of वसुदेव, the father of कृष्ण. He was the eldest of the ten दसार princes, and was the father of नेमिनाथ. बलदेव was the elder brother of कृष्ण. उग्रसेन was the chief of 16000 kings and the father of कंस. पञ्जुन्न-प्रद्युम्न—The son of कृष्ण and रुक्मिणी, who renounced under Neminātha. संब—Sāmba was the son

of Queen जाम्बुवती and कृष्ण; he was admitted to the Jain Order by Neminātha, studied the 12 अंगs, lived the life of an ascetic for 16 years, and attained निर्वाण on the शत्रुंजय mountain. दुदन्त-दुर्दान्त—Invincible. वीरसेन was the son of Vasudeva and his queen धारिणी. महासेन was a general. तलवर—A courtier. माईविय—Head of the villages. कोडुविय—Head of the family. इम्भ-इम्भ्य—A rich person. राईसर-राजन् + ईश्वर—A Lord, peer. [P.28] सेट्टि-श्रेष्ठिन्—A merchant. सेणावद्-सेनापति—Commander-in-chief. पमिद्-प्रभृति—Etcetera. दसनहं-दशनखं—The ten nails, i.e. the ten fingers. करयल (°तल) परिगहिय (°गृहीत)—‘Folding both hands together’; probably, holding his head, or allowing it to rest on the palm of his hands. सिरसावत्त-शिरसावर्त—Giving a turn by the head; revolving the head round and round. मत्थअ-मस्तक; अंजलिं कट्टु (कृत्वा)—Placing the folded hands (on the head). वद्धाव—Caus. fr. वृध्—To hail, to greet. धूया-दुहिता—Daughter. अणुगिण्ह-अनुग्रह्—To favour, to oblige. अकालपरिहीण(नम्)—Without delay; without loss of time. समोसर-समवसू—To arrive, to come. चाउग्घंट-चतुर्घण्ट—Having four bells (in four corners); आस-अश्व. जुत्तोमेव-युक्तेमेव—Already yoked or harnessed; Note the lengthening. सन्नद्ध—One who has put on an armour. पहरण-प्रहरण—Weapon. देसप्पंत-देशप्रान्तः—Boundary, outskirts of the country. बाहिरिया-बाह्या—Outer, external. उवट्ठाण-साला-उपस्थानशाला—Audience-hall; a chamber, or apartment for granting interviews to visitors. पच्चोरुह(भ)-प्रत्यवरुह्—To descend, to get down. बग्गुरा-वागुरा—Net, snare, or a group. परिकिखत्त-परिक्षिप्त—Surrounded, encircled. पाय(द)चारविहारेण—On foot; walking. सुहम्मा-सुधर्मा—Name of the Assembly hall of Kṛṣṇa. The name seems to be very common or popular, because that is also the name of the Assembly hall of Sūryābha, and also of others. सामुदाइया-सामुदायिकी (मेरी)—The drum, sounded as a signal for falling-in; ‘Muster-call’drum. ताल-ताड्—To strike, to beat. [P.29] जहा (यथा) विभव—Suited to their prosperity, or riches. अप्पेगइया-अपेक्षकाः—Some. खिप्पामेव-क्षिप्रमेव—Quickly, speedily. Note the lengthening. आभिसेक्क-आभिषेक्य—(1) Fit to be crowned a king; here (2) Chief, prominent, best. पडिक्कप्प-प्रतिकल्पय—To equip, prepare, make ready. पच्चप्पिण-प्रत्यर्पय्—To return, to give back; here ‘to report’ (the execution of the order). मज्जणघर-मज्जनगृह—Bathroom. मुत्तजाल°-मुक्ताजाल—Pearl lattice-work. आकुल—Crowded, filled with. अमिराम—Charming. अंजण(न)गिरि—A

mountain of collyrium. कूड(ट) - A peak, summit. सन्निभ— Resembling; like. The elephant was so black that it is compared to a mountain of collyrium. दुरूढ-आरूढ. पामोक्ख-प्रमुख— Chief; leading. जुहिट्टिह-युधिष्ठिर— The eldest of the Pāṇḍavas. नउल-नकुल. दुज्जोहण-दुर्योधन. भाइसय<sup>०</sup>-भ्रातृशतसमग्रं— Accompanied by his 100 brothers. गंगेय-गङ्गेय— Son of Gaṅgā i.e. Bhisma. विदुर— He was the younger brother of Paṇḍu, and thus the uncle of Pāṇḍavas and Kauravas. He possessed remarkable wit and sagacity and was always on the side of the Pāṇḍavas. दोण-द्रोण— The preceptor in arms of the Kauravas and Pāṇḍavas. जयद्दह<sup>०</sup>द्रथ— King of the Sindhu district, and brother in-law of Duryodhana. According to the Mbh. it was Jayadratha, who once ravished Draupadī while in the forest, and when her husbands were out on an hunting expedition. सउणि-शकुनि— The maternal uncle of Duryodhana. He was the evil-star or genius that guided Duryodhana in all his evil undertakings. कीव-कृप— Maternal uncle of As'vatthāman, and the brother-in-law of Droṇa. He is one of the seven Cirajivins (or the Immortals). आसत्थाम-अश्वत्थामन्— Son of Droṇa. He is also a Chirajivin. नवरं-केवलम्— Only. भेरी नत्थि— i.e. the 'Sāmuḍāyika Drum' is not to be mentioned in the case of these kings. It is a distinctive feature of Kṛṣṇa Vāsudeva only. कम-क्रम— Order. कण्हं अगारायं— (It should better be कण्ण)—कर्ण— The king of the Aṅgas. He was really the elder brother of the Pāṇḍavas. But as he was born of Kuntī while she was a maiden, she deserted him, and he was brought up by a charioteer. He was a great friend of Duryodhana, who later on bestowed upon him the kingdom of the Aṅgas. सल्लं नंदिरायं-शल्लयं नंदिराजं— He was the brother of Mādri, the second wife of Paṇḍu, and thus the maternal uncle of Nakula and Sahadeva. He intended to fight on the side of the Pāṇḍavas, but Duryodhana artfully won him over. He served as the charioteer of Karṇa in the Great Epic War. सुत्तिमह-शुक्तिमती— The capital of चेदिस. शिशुपाल— The son of Damaghos'a, and king of Cedis. He was an inveterate enemy of Kṛṣṇa, who ultimately killed him at the time of the Rājasūya-yajna performed by Yudhiṣṭhira. The story runs that Kṛṣṇa had agreed to condone 100 faults of Siś'upāla. The moment the number was over, Kṛṣṇa



cut off his head with his Sudar'sana disc. हस्तिशीस-हस्तिशीर्ष—  
N. of a city. मथुरा-मथुरा. रायगिह-राजगृह— Modern Patna. जरासंध—  
It was supposed that he was born in two halves, and was  
later on joined by a demoness named Jarā, and hence  
named Jarāsandha. He was also an enemy of Kṛṣṇa. He  
was slain by Bhīma in a duel. कौडिण्य-कौडिन्य (पुरम्). रूपि-रूपी—  
Brother of Rukmiṇī, the wife of Kṛṣṇa. भेसग-भेषक— But the  
name is भीष्मक in Mbh. विराट्— It was in this city that the  
Pāṇḍavas lived incognito in the thirteenth year of their exile.  
[P.30] गामागर-ग्रामाकर— Groups of villages. or आकर— A mine.  
चडगर and पहकर D. - Group, crowd. गमणाए-गमनाय-गन्तुम्.

[30.123] खंभ-स्तम्भ— A post, pillar. सन्निविट्(°ष्ट)— Supported  
on, propped on. लीलट्टिय-लीलास्थित— Standing gracefully. साल-  
भञ्जिका-शालभञ्जिका— A doll, a statuette. आवास— A residence; a  
pavilion, or guest-house. जाणेत्ता-ज्ञात्वा. परिबुड(°वृत्) - Surrounded by.  
अग्घ-अग्घ्यम्— Material for worship, e.g. flowers, etc., पज्ज-पाचम्—  
Water for washing the feet. वियरं-वितर्— To give, to offer.  
हिंतो— Termination for ablative plural. खन्धावार-स्कन्धावार— Army.  
निवेस(°श)— Encamping. संतुयट्-सं + त्वग्वर्त्— To roll, to lie down.  
उवगिज्जमाण— Pres.part, pass, fr. उप + गै— Being entertained with  
music. गन्धव्व— Music. उवनच्चिज्जमाण-उपनर्त्यमान— Being entertained  
with dances, and dramatic performances. मज्ज-मद्य. सीधु and  
ससन्ना are varieties of liquors. [P.31] साहरह— Imp. 2nd per.  
pl. fr. संहर— To take, to carry. पुन्नावरण्— पूर्वापरान्नाकालसमये - In the  
first part of the afternoon; in the forenoon. कोरेण्ट-कोरण्टक  
flowers. नामक-नामाङ्क— Marked or labelled with the names.  
The arrangement in the Swayamvara pandal was perfect,  
the seats being marked or labelled with the names of the  
various kings and princes who were attending it. पडिवाल.प्रति-  
फल्य— To wait for. आसिय-आसिक्क— Sprinkled (with water).  
संमज्जिअ— P.P.P. संमृष्ट— Wiped off, cleaned. उव(प)लित्त(स)— Smear-  
ed (with cowdung etc.). पंचवण्ण(णं)— Five-coloured. पुष्पकोवयार-  
पुष्पीपचार— Flowery offerings. कलिय(त)— Endowed, or equipped  
with. कालागर— Black sandal. कुंदुरक्क(क्क) and तुरक्क(क्क) also are  
varieties of sandalwood. गन्धवट्ठि(तिं)— A concentrated pill or  
stick of fragrant substance; or a musk-pill. मंचाहमंच-मञ्चातिमञ्च—  
With the sofas and couches arranged in an ascending order;  
i.e. the seats were raised, as in an assembly hall or stadium.  
असुय— P.P.P. आस्तुत— Covered. मञ्चसुय-मञ्चकस्तुत— Covered, or

upholstered. एह-रचयत—Arrange. छत्त-छत्र—Umbrella. मह-माल्य—Garland. धरिज्जमाण-धार्यमाण—Being held over. उववीयमाणे-उपवीजयन्—Fanning (waving the Chowrie). [52.124] कोउय-कौतुक—(1) Auspicious rites to get rid of evil spirits etc.; (2) An auspicious mark (तिलक) on the forehead. सुदप्पावेसाइं वत्थाइं-शुद्धप्रवेश्यानि वस्त्राणि—Clean and decent dress (worn on formal occasions). परिहिय<sup>(०)</sup>—Put on, worn. पडिमा-प्रतिमा—Idol. आलोए<sup>(के)</sup> पणामं etc. —She bowed down to the Jina-idols as soon as they were in sight. Cp. e.g. the orthodox practice of saluting the threshold, or the first step of a temple. लोमहत्थय-रोमहस्तक—A soft brush made of peacock's feathers. परामुस<sup>(०)</sup>—To touch, to take. सुरियाम-सूर्याम—Name of a god whose story is narrated in the Rājapras'niya Sūtra (II Upāṅga). वाम—Left. जाणु<sup>(०)</sup>—Knee. धूव-धूप—Incense. अञ्च—To bend. दाहिण-दक्षिण—Right. निहट्ठु (Gerund)—Having placed (निक्षिप्य?). तिसुत्तो-त्रिः (lit. त्रि + कृत्वः)—Three times. मुद्धाणं-मूर्धानम्—Head. ईसि-ईषत्—Slightly. पच्चुत्तम-प्रत्युत्तम्—To raise. कट्ठ-कृत्वा. [32.125]—किं ते-किं तत्—And how was it? नेउर-नूपुर—Anklet. पायपत्त-पादप्राप्त—Reaching (down) upto the feet. चेडिया-चेटिका—Female slave. चक्क(क)वाल—Circle, group. महयरग or महत्तरक—An officer in the harem; Chamberlain. विंद-वृन्द—Group. बाहिरिया-बाह्या—Outer. उवट्ठाण<sup>०</sup>-उपस्थानशाला—Audience-hall, a chamber where interviews are granted to people; a waiting room. किड्ढाविया-क्रीडापिका or क्रीडनधात्री—A companion-cum-nurse; or a playmate. लेहिया-लेखिका—A female chronicler; a compiler of Royal history. सारत्थं कोइ-सारत्थं करोति—Acted as a charioteer; i.e. he drove them to the pandal. ठवेइ-स्थापयति. सिरिदामगंड-श्रीदामकाण्ड—(काण्ड—A cluster, multitude, or bunch) Com — श्रीदामां शोभावन्मालानां काण्डं-समूहः-श्रीदामकाण्डम्; अथवा गण्डो-दण्डः, तदद् यत्तद् गण्ड एव उच्यते। पाड(ट)ल—Red flower; trumpet-flower. सत्तच्छद-सप्तच्छद—N. of a tree. गंधद्वणि-गन्धध्राणि-गन्धतृप्ति—Sweet, fragrant smell; or ध्राणि(?) Collection of perfumes. मुयंत-मुञ्चन्तम्—Giving out, diffusing. फास-स्पर्श—Touch. चिल्लग (०य)—D. दीप्यमान—Shining; lustrous. दप्पण-दर्पण—Mirror. गहेऊण-गृहीत्वा. सललियं-(०तं)—Gracefully. संकंत-संक्रान्त—Transferred, reflected. बिंब-(प्रति)बिम्ब—Reflection. संदंसिअ-सन्दर्शित—Shown. से-तस्याः. दरिसए-दर्शयति. फुड-स्फुट—Loud. [P.33] विसय-विशद—Clear. विशुद्ध—Pure; शब्दार्थदोषरहितम्. रिभिय (त)—स्वरधोलनाप्रकारोपेतम्—Ringing, musical. गंभीर—Deep; 'मेषशब्दवत्'. भणितं-भाषितं—Speech, voice. अम्मापिउ-मातृपितृ—Parents. सत्तं-सत्त्वम्—आप्तुम् अवैकृव्यकरं अध्यवसानकरं च—Prowess. गोत्त-गोत्र—Family name.

विक्रान्ति-विक्रान्ति—Valour. कंति-कान्ति; V.L. किति-कीर्ति; आगम—Scriptural knowledge. माहृप्प-माहात्म्य—Greatness, glory. °जाणिया-ज्ञात्का—One who knows. कितणं-कीर्तनम्—Narration, description. पढमं ताव-प्रथमं तावत्—First of all; to start or begin with; at the outset. वण्हिपुंगव-(वृष्णि°)—The scions of the Vṛṣṇi clan. सत्तु-शत्रु. अवमद्ग—°मर्दक—Crushing down. भवसिद्धि°-भवा-भाविनी सा सिद्धिः येषां ते भवसिद्धिकाः—Those who are destined to get salvation; liberable souls (भन्यस); तेषां मध्ये वरपुण्डरीकाणि इव—Like the best white lotuses among the liberable souls. चिह्नग—D. Illustrious, shining. जायव-यादव—Descendants of Yadu; the race in which Kṛṣṇa was born. °कल्लि-°कल्लि—Voc. sing. Fem. 'You, who are endowed with'. गन्धहस्तिन् A scent-elephant; an elephant of the best type; cp. यस्य गन्धं समाग्राय न तिष्ठन्ति प्रतिद्विपाः । स वै गन्धगजो नाम नृपतेर्विजयावहः ॥ Here it means :—'The best amongst men, as the scent-elephants are among elephants'. समइच्छमाणी-समतिक्रामन्ती—Passing through; going. चोइज्जमाणी-चोदमाना—Pres. part. pass. fem.—Being urged, pressed, or goaded. नियाण-निदान—It is originally a medical term, and means—'Diagnosis, or the root-cause of a disease'; later on it meant, 'The disorder of the three Dhātus (or Humours) in the body.' Metaphorically it might mean—'Bad karman which upsets the moral constitution of the Soul (Jīva). The Tattvārtha. IX. 34. gives it as the fourth kind of आर्तध्यान. The Com. on it explains it thus :—कामोपहतचित्तानां पुनर्भवविषयगृद्धानां निदानं आर्तध्यानं भवति । Siddhasena mentions it as one of the three S'ālyas (Mental Darts); Cp. also विंशतिविंशिका, Ch. XV. 16—मिच्छदंसणसंखं मायासंखं नियाणं च ॥ It is an अध्यवसायविशेष, Viz. Claiming the reward for penitential acts. Siddhasena further adds :—निदानमवखण्डने तपसश्चारित्रस्य वा । यि अस्य तपसो ममास्ति फलं ततो जन्मान्तरे चक्रवर्ती स्याम् etc.; पूज्यपाद gives the etymology of the word as follows :—भोगकाङ्क्षया नियतं दीयते चित्तं तस्मिन्नेति वा. Nidāna forms the 'Motif' of the story of Samāraiccakahā of Haribhadra Sūri. It is a great impediment in the attainment of Mokṣa. It was because of the Nidāna that Kṛṣṇa was unable to become a monk. Cp. अन्तगड°—'सन्वे वि य णं वासुदेवा पुंस्वभवे निदानकडा' । दसद°-दशार्ध—Half of ten, i.e. Five. कुसुमदाम—Wreath of flowers. °वेदिय-वेदित—Encircled. सुवरियं-सुवृत्तम्—Well-chosen. It is remarkable that the kings and princes have taken the result of the Swayamvara in a sportive spirit. Otherwise the Swayamvara invariably

resulted in a fight between the bridegroom-elect and the rejected candidates. पट्टय(क)—A wooden seat; Cp. पाट M. मज्जावेइ—Bathes; pres. 3rd per. sing. caus. अग्निग(ग्नि)होम—Pouring oblations in fire. पाणिग(ग्र)हण—Taking the hand in marriage. पीडाण-प्रीतिदान—Presents; gifts. पेसणकारी-प्रेषणकारी—Female servants. दासचडो(टी)—Female slave.

[33.126] कळा(ल्या)णकर—Conferring welfare; auguring good; some auspicious ceremony performed after the marriage (V.L. कारी). अकालपरिहीण(°नम्)—Without any delay, or loss of time. [P.34] पासायवडिंसअ-पासादावतंसक—A beautiful, or stately palace. अभुगय-अभ्युदत—High. उसिय-उछित्त—Lofty. थंभ-स्तम्भ. जहारिह-यथार्ह—As they deserved; as was proper. ण्हावेइ-स्नापयति—Pres. 3rd per. sing. caus. of स्ना—Bathes.

[34.127] कळाकळि-कल्यंकल्यम्—Lit. every morning; every day. वारंवारण—Frequently, again and again; or according to one's turn; and this sense would suit here better. Because according to the Mbh. Vyāsa had fixed that Draupadī was to stay for 2 days with each of her husbands. On these days, others were not to visit her. उराल-उदार. अंतो-अन्तः—Inside, within. परियाल-परिवार. [P.35] कच्छुल्लनारद—‘एतन्नामा तापसः’; कच्छुल्ल-कच्छूमत्—Having itch, or eczema. ‘कच्छुल्लनारद’—The itchy Nārada; one who has a keen desire for picking up quarrels. Cp. his Mar. name—‘कळीचा नारद’, (Derived from कलिः = Quarrel). दंसण-दर्शन—Appearance. अइमइए-अतिभद्रकः—Very gentle, or meek. विणीअ-विनीत—Modest; well-behaved. अंतो कलुसहियए-अन्तःकलुषहृदयः—Of a wicked, or sinister heart from within; ‘His external was very pleasing, but from within he was very wicked’. मज्झत्थउवत्थिओ-माध्यस्थोपगतः—‘माध्यस्थं-समता-मभ्युपगतो व्रतग्रहणतः-इति भावः—Assuming the position of an umpire or arbitrator. मध्यस्थ—One who stands in the middle, i.e. does not identify himself with either of the fighting parties which stand *against*, or *facing* each other; an umpire; Nārada acted like an umpire outwardly, while he was at the bottom of the most of the quarrels. अळोण-आलीन; It has got various senses:—(1) आश्रित—Relying or depending upon; (2) Controlled; (3) Charming, handsome; (4) Free from attachment. Senses (1) and (3) might apply here. Com.—आलीनानां आश्रितानां सौम्यं-अरौद्रं प्रियं च दर्शनं यस्य स तथा। अमइल-अमलिन—Not dirty, clean. सग(क)लं-अखण्डं—Whole, not torn into pieces;

or शकलं-खण्डं—वल्कवासः इति गम्यते—A. bark garment. परिहिअ(त) — Dressed in; worn. कालमिय-कालमृग — A black antelope. चम्म-चर्मन् — Skin, hide. उत्तरासंग — Wrapping up the upper garment (here the deer-hide) as a scarf round the neck. रइयवच्छे-रचितवक्षाः-रचितं वक्षसि येन सः— Who had worn the black deer-skin round his chest as an upper garment. कमण्डलु—The water-bowl (made of gourd). जडा-जटा—The matted hair. मउड-मुकुट—Crown. दिच्च-दीप्त—Bright. सिर-शिरम्—Head. जन्मोवइय-यज्ञोपवीत—The Sacred thread worn by the members of the first three classes, viz. the Brāhmaṇa, Ks'atriya and the Vais'ya. Cp. M. जानवें. गणेशिया-गणेशिका-रुद्राक्षकृतं कलाचिकाभरणम्—A rosary of beads. मुञ्जमेह-(ख)ला—A girdle or waist-band made of Muhjā grass. वागल-वल्कलं—Bark-garment. हत्थकय<sup>०</sup>-हस्तकृत<sup>०</sup>—Carrying in the hand. कच्छमः (०पी)—A kind of lute. Nārada always carried his lute or Viṇā with him. पियगंधवे-प्रियगन्धर्वः—One who loves music. धरणिगोयर(०चर)—Mortals, human beings; lit. those who move about on the earth. पहाण-प्रधान—Prominent. Com. आकाश-गामित्वात्—i.e. he was very prominent among the human beings because he could move in the sky. संवरणी—The art of hiding concealment; or contraction, compression. Com. reads 'सञ्चरण' instead. आवरणी—The art of concealing things. ओवयणी-अवपतनी—Coming down, descending (from the sky). उप्पयणी-उत्पतनी—Flying in the air. लसणी-श्लेषणी—A magic by which a person is made to stick fast to a seat etc. संका(क्रा)मणी—The science of transformation. आ(or अ)मिओ(यो)ग—The power of winning over a man by magic powder etc.; वशीकरण. पन्नत्ति-प्रवृत्ति—A certain magic lore. गमणी(नी)—The lore of flight, or going through the sky. थंमणी-स्तम्भनी—A charm to make one motionless; arresting the progress (of others); from this गमणी should probably mean—'Making a thing move'. विज्जाहरी विज्जा-विद्याधरी विद्या—The magic lores possessed by the Vidyādhara, the semi-divine beings. विस्सुयजसे-विश्रुतयशाः—Famous, renowned. इट्ट-इष्ट—Loved, desired. केसव-केशव-कृष्ण. पञ्जुन्न-प्रद्युम्न—Son of Kṛṣṇa from Rukmiṇī. पईव-प्रदीप—He is not mentioned in the Mbh. संव-शाम्ब Kṛṣṇa's son from Jāmbuvatī. अनिरुद्ध—Son of Pradyumna. According to Jain mythology, he took initiation under Neminātha and obtained salvation on the Śatrunjaya mountain. निसद-निषध—A son of Kṛṣṇa (not noted in Mbh.). उम्भु—This name also

is not noted in the Dictionaries. सारण—Son of Vasudeva and Dhārīṇī. गयसुमुह-गजसुमुख—Not noted anywhere. दुस्मुह-दुर्मुख—A yādava prince. जायव-यादव. अद्भुत-अर्धचतुर्थ—Three and a half. हिययदइए-हृदयदयितः—Loved from the very bosom, or bottom of heart. संथवए-संस्तावकः—One who praises, or eulogises. कलहः—वाग्युद्धं, युद्धं तु—आयुधयुद्धं, कोलाहलो-बहुजनमहाध्वनिः। मंडणाभिलासी(°षिन्)—मण्डनं पिष्टातकादिभिः (?). संपराय—Fight. दंसणरए-दर्शनरतः—Looking on with great interest; an interested spectator. समंतओ(°तः)—On all sides, everywhere. अणु(नु)गंवसेमाणे(°षयन्)—Searching for, being on the look out. सदविख(क्षि)णं—Even by paying for (them). असमाहि(षि)कर—Causing distraction of the mind; or not properly concentrated in mind. आमंतेऊण-आमन्त्र्य—Calling, inviting; invoking. पक्कमणी-प्रकामणी—The art of making people giddy. Cp. सूत्र० II.2.27. दच्छ-दक्ष. उप्पइओ-उत्पतितः—Flew, jumped up. अभिलंघयंतो(°यन्)—Crossing; passing over. गाम-ग्राम—A village. आग(क)र—A 'mining town'; or a group. नगर—A city, or न-वर—A place where no taxes are levied. खेडु-खेट-धूलीप्राकार—A village with a wall of earth. कब्बड-कर्वट (or खर्वट)—A mean town. मडम्ब—A place having no other Sannives'a or settlement within a radius of  $3\frac{1}{2}$  Yojanas. दोणसुह-द्रोणमुख—A place to which there is access by land as well as water. पट्टण(न)—(1) Having access *only* by water, or *only* by land; (2) A place of jewel mines; (later on it must have meant only 'a harbour'. संबाह-संवाह—A place of safe keeping for goods, corn etc.; a fort, or common storing house. थिमिय-मेइणीतलं-स्तिमित (steady, firm, motionless) मेदिनी—Earth; तल—Surface. वसुहा(धा)—Earth. समोवइए-समवपतितः—Descended down. आयाहिणपयाहिण—आदक्षिणप्रदक्षिण—Going round, circumambulation; one has to start from (आ) the right of the deity or the person, and keep the object always to (प्र) the right. महरिह-महार्ह—Precious. परिफोसिय-°स्पृष्ट—Touched, or sprinkled with. पच्चुत्थुय-प्रत्यवस्तृत—Covered with. मिसिया-वृसिका—The seat of ascetics. कुस(श)लोदंतं—News or tidings about his welfare. असंजय-असंयत—Not controlled. अविरय(°त)—Not abstained from injurious or harmful actions. अप्पडिहय-अप्रतिहत—Not abandoned. अपच्चक्खाय-अप्रत्याख्यात—Not renounced. Draupadi did not show him any respect, knowing that he had not given up sinful activities, with the result that Nārada was offended and resolved to make her suffer for her impertinence.

[35.128] अवधृद्ध-अवष्टब्ध— Supported by; attached to. [P.36] करेत्तए—Inf. कर्तुम्. संपेह-संपेक्ष— To think, to resolve. उत्पयणी-उत्पतनी— The lore by the aid of which one can fly in the air. आवाह— To invoke the aid of; to call. वीडवय-व्यतिव्रज्— To cross; to pass through. पयत्त-प्रवृत्त— Started, began. धायइसंड-धातकीषण्ड or ँखण्ड— N. of a Continent; probably because it is surrounded by the Dhataki trees. अव(प)रकका— N. of the Capital city of king Padmanābha. हिमवंत- The mount Himālya, ओरोह-अवरोध— Harem, seraglio. झत्ति-झटिति— Suddenly, quickly. King Padmanābha had 700 beautiful ladies in his harem; and he prided himself on his collection of beautiful ladies. Nārada attacks this weak point of his, and says that even his entire harem is nothing as compared with even a part of the toe of Draupadī; i.e. she far eclipses in beauty all the ladies in his harem. The words did the mischief, and Padmanābha ultimately persuades his friend—(a god)—to bring Draupadī to his palace. अत्थियाइ-अस्ति चापि; it has the force of अस्ति तावत्. कहिंचि-कुत्रचित्— Anywhere. दिट्ठुप्प-दृष्टपूर्व— Seen before. जारिसए-यादृशकः. एवं वुत्ते समणे— एवं उक्तः सन्— On being thus addressed. ईसि-ईषत्— Little. सरिस-सदृश— Like, resembling. अगडददुर-अगडददुर or कूपमण्डूक— A frog in the well. मल्लिणाअ-मल्लिज्ञात (VIII Ch. of नायाधम्म०). Mallī is the only female Tirthamkara. According to S'vetāmbaras women can attain Moks'a, while the Digambaras deny it. The parable of the Frog in the well is as follows:— Once a frog from the sea was carried away in a well. The frog in the well asked the new-comer about the place from where it came. On being told that it had come from the sea, it jumped from one corner of the well to the other and asked whether the sea was as much big or expansive as the that !” The phrase कूपमण्डूकवृत्ति means ‘a narrow outlook on life and things in general.’ सुण्हा-स्तुषा; Cp. सून M.. सयं पि कलं न अण्णइ-शतमपि कलं न अण्णते— It would not compare with even a hundredth part of; or even the broken toe of Draupadī is hundred times superior to the whole of your harem. सुच्छिअ-मूर्च्छित— Addicted to; here, enamoured of, or desirous of. पोसहसाला-उपवसथशाला— A fasting-hall; a hall for fasting and meditation etc. [P.37] पुवसंगइय-पूर्वसंगत— A former acquaintance, or friend. नो एवं etc.— The god told Padmanābha that it was futile to bring Draupadī that way, as she would never con-

sent to his overtures. भूयं-भूतम्— Past; happened before. भवन्—भवत्— Belonging to the present. भविस्सं-भविष्यत्— Happening in future. मोक्षणं— Ind. past part. सुक्त्वा— Leaving; abandoning. पुरिस-पुरुष. पियद्वयाए-प्रियाशयं— For doing you a favour; just to oblige you. इत्वं D.— शीघ्रम्. गमणाए-गमनाय. उपि-उपरि— Above. आगास-तलग-आकाशतल— Terrace of the palace. सुहृप्सुत्त-सुखप्रसुप्त— Fast (lit. comfortably) asleep. जुहिद्विह-युधिष्ठिर. ओसोवणिया-अवस्वापिनी— Deep slumber; by his magic, or supernatural power he made her fast asleep, as in a trance. दलय-√दा-यच्छ. भवण(°न)- Palace. असोवणिया-अशोकवणिका— Grove of As'oka trees. अव(प)हर— To remove. अओ परं तुभं जाणसि-अतःपरं त्वं जानासि— Now after this you are the best judge of things; or "I have done my part of the contract, now you do whatever you like"! जमिव दिसि etc.—Went away to the direction he had come from; went back. पडिबुद्धा—प्रतिबुद्धा— Awakened. अपच्चभिजाणमाणी-अप्रत्यभिजानाना— Not recognising. सए-स्वकम्. न नज्जइ-ज्ञायते— Pres. pass. 3rd per. sing. न नज्जइ— I am at a loss to know; I can't say. महोरग— A kind of God. साहरिया-संहता— Carried or taken away. ओहव-अपहत— Dejected. gloomy. झियाय-ध्वै— To brood over. [P.38] It is remarkable that Draupadī has confidence *only* in her brother Kṛṣṇa, and not in her husbands. True, even in the Mbh Kṛṣṇa comes to her rescue on more than one occasion, but it is only when the Pāṇḍavas were helpless; as e.g. in the Assembly hall of Kauravas, when Duss'āsana tried to strip her of her only garment. The kidnapping episode also is a Jain addition. There was only an attempt at kidnapping Draupadī according to Mbh. by Jayadratha, when the Pāṇḍavas were out, and Draupadī was alone in the forest. But immediately on their return, Bhīma and Arjuna ran to her rescue, and brought her back, having put to shame Jayadratha, the brother-in-law of Duryodhana. Draupadī's agreeing to Padmanābha's proposal after six months, in case Kṛṣṇa does not come to her help is also rather strange, though it shows her great confidence in Kṛṣṇa. कूव D. - Help, rescue; Com.— 'कूजकं व्यावर्त्तकबलम्'; or One who restores the stolen property; One who runs to the rescue of another in bringing back a stolen thing, or in bringing to book an offender. कन्तेउर-कन्या + अन्तःपुर— Apartment reserved for maidens. अणित्थित-अनिक्षित— Unbroken, continuous. आयम्बिलपरिगहिय-आचाम्लपरिगृहीत— Āyambila is a kind



of austerity in which a person takes rice, pulse etc. only once without adding ghee to it. आचाम्ल is also explained as:— 'Dry food simply moistened or boiled in water.' Abhayadeva on Aṇuttarovavāi explains it as 'शुद्धोदनादि'— 'A thin, sour, vegetable gruel.' तवोकम्म-तपःकर्मन्— Fast, austerity. अप्पाणं भावे-माणी-आत्मानं भावयन्ती— Exercising self-restraint; meditating on the self or soul.

[38.129] पासे-पार्श्वे— By the side. अपासमाणे-अपश्यन्— Not seeing, not finding. सयणिज्ज-शयनीय— Bed. कत्थइ-कुत्रचित्— Any-where. सुइ-श्रुतिः-शब्दः— Sound; news. खुइ-क्षुतिः-छोत्कारादिशब्दविशेषः— A sneeze. पवत्ति-प्रवृत्ति— News; Com. प्रयुक्ति-वार्ताम्. All the three words, however, are merely synonymous, and mean — News, trace or clue. हिया-हृता— Carried away. निया-नीता. अक्खित्ता-आविक्षता-आकृष्टा — Forcibly dragged away. करित्तए — Inf. कर्तुम्. [P.39] अत्थसंपयाणं-अर्थसंप्रदानं — Gift of money. There was a public announcement and proclamation of the loss of Draupadī, with a very handsome reward for the person who would give any information about her whereabouts. परं— Only. कोज्जा-कुर्यात् — Pot. 3rd. per. sing. अग्गुज्जाण-अग्न्य+उच्चाण — Best park. पिउच्छा-पितृश्वसा — Father's sister, aunt. कख-काइधू — To desire. पावग्गहण-पादग्रहण — Touching the feet; saluting by touching the feet. संदिस्सउ— Imper. 3rd per. sing. संदिस्सउ—Direct, or point out. अवक्खित्त—V.L. उक्खित्त is better. उक्खित्ता—Kidnapped. जं नवरं — If only. [P.40] पाया(ता)ल — Nether regions. भवण(न) — The abode of Bhavanapati gods. साहस्सि-स्वहस्तेन— With my own hands; in person. पडिविस्सज्ज-प्रतिविस्सज्ज— To give leave to go. निसी-इत्ता-निषय Having taken a seat. जारिसिया-याइसी—As mentioned, or described (by 'you?'). दिट्ठपुत्वा-दृष्टपूर्वा— Seen before. Kṛṣṇa taunts Nārada by saying:— "This is your own mischief"! आवाइ— To invoke the aid of. निवेय(दय)— To inform. साहिया-कथिता— Reported, told. पउत्ती-प्रवृत्तिः — News. उवलद-उपलब्ध — Got, obtained. चाउरंगिणी-चतुरङ्गिणी (सेना)— Army consisting of four limbs or parts:—(1) Infantry; (2) Cavalry; (3) Chariots, and (4) Elephants. पुरत्थिम-पौरत्थ्य — Eastern. वेयाली (?)—N. of a city (?), or probably for वेया — Sea-coast. [P.41] सन्नाहिया-सान्नाहिकी (भेरी) — (from सेनाह) — War-drum; signal for marching. सन्नद — One who has put on his armour. वंगुरा-वागुरा — A net; group. एगयओ-एकतः or एककः—(1) Together, or (2) Alone. मिलाइ-मिलति — Meets. सुट्ठिय सुत्थित— The Lord of Lavana-see. Op. ch. IX. मणसीकरेमाणे-मनसिकुर्वन्—

Thinking in his mind. अष्टमभक्त-अष्टमभक्त - The eighth meal; i.e. a fast of three days. परिणम् - To change, ripen, digest; i.e. after Kṛṣṇa broke his fast of three days. कायव्वं-कर्तव्यम्. साहिया-कथिता - Is reported. अप्पलद्ध-आत्मषष्ठ - With myself as the sixth. वियर-वितर् - To give. जा णं-यावत् ननु - So that, while, दोवईए कूवं गच्छामि - I shall go to the rescue of Draupadī. पक्खिव-प्रक्षिप् - To throw. एवं होउ-एवं भवतु - Be it as you say. [P.42] दारुय(क) - N. of Kṛṣṇa's charioteer. वाम - Left. पायपीढ-पादपीठ - Foot-stool; foot-rest. अवक्कम-अवक्कम् - To trample down; to tread upon. कुंतग-कुन्ताग्र - The point of a lance, or spear. लेह-लेख - Letter. पणाम-प्रणाम - Caus. - To give, to offer. तिवलिय-त्रिवलिक - With three wrinkles. भिउडि-भ्रुकुटि - Eye-brow, (सुवई M.). निडाल-ललाट - Forehead; cp. निडळाचा घाम M. The sweat of the brow. साहट्टु - Ind. past part. - संहस्य - Having contracted. The whole phrase means: - 'Knitting the eyebrows in anger'; 'contracting the forehead in anger'; With a frown'. आसुरुत्त-आशुरुष्ट - Furious, angry. चंडिकिए-चाण्डिकियतः - With a fierce, or dreadful mien. वयासी - Usually it is the form of the past tense; here it is used in the Imperative Mood. दुरंतपंतलक्खण-दुरंतप्रान्तलक्षण - Having evil and bad characteristics. चाउदस-चातुर्दशिक - One born on the 14th day of the dark-half of the month, and therefore, miserable or wretched. सिरि-श्री - Grace. हिरि-ही - Sense of shame, or bashfulness. थिइ-युति - Steadiness, or steadfastness of mind. परिवज्जिय-परिवर्जित - Devoid of. अज्ज (अद्य) न भवसि - You will not survive this day; (lit. you will be no more to-day). To-day is your dooms-day ! न याणासि-न जानासि - Don't you know ? आणेमाण-आनयन् - Pres. part. - 'Bringing'. "Did you not know the consequences of your action in bringing Draupadī...here" ? एयमवि गए-एवमवि गते - Even when things stand thus; even after this; even now. अहव-अथवा. जुद्धसज्जे-युद्धसज्जः - Ready for a fight. विणयपडिवत्ती-विनयप्रतिपत्तिः - Modesty; courtesy; honour; he means: - 'The courtesy and respect that I show to you is my personal affair'. Now what I am going to do is my Master's command ! समुहाणत्ति-स्वमुखाज्ञप्तिः - The order as issued, or given (by my master) with his own words (lit. mouth); i.e. he is excusing himself for what he is now going to do. But as an ambassador he had to do as he was told. रायसत्थेसु - Etc. Note the custom, and how well it must have been observed. 'An ambassador should never be killed.' अवज्झ-अवध्य. रायसत्थ-

राजशास्त्र— Science of polity. अवदार-अपदार— Back-door. निच्छुभावेद्-  
 निक्षेपयति— Drives out; expels. निच्छु(or च्छु)द-निक्षेपित— Expelled,  
 driven out. बलवाउय-बलव्यापृत— Lit. One engaged in the army;  
 Commander-in-chief of the army. आभिसेक्-आभिषेक्य— Chief,  
 best. छेय-छेक— Skilled, wise. आयरिय-आचार्य— Preceptor. उवएस-  
 उपदेश. मह-मति— Counsel, advice. विकप्पणा-विकल्पना— Idea, notion.  
 [P.43] दारगा— Voc. pl. 'O Boys'. जुज्झिहह— Fut. 2nd per. plural  
 'Will you fight?'. उयाहु-उताहो— Or. पिच्छहह (or पेच्छहह)—Fut. 2nd  
 per. pl. 'Will you (merely) watch (the fight)?'. अम्हे वा etc.—  
 They started to fight with him with this resolve:—"Either *we*  
 or *Padmanābha*, shall survive". संपलग-संपलग्न—Encountered;  
 engaged in flight. Com.— अस्माकं पद्मनाभस्य च बलवत्त्वादिह सङ्ग्रामे वयं  
 वा भवानः पद्मनाभो वा, न उभयेषामपि इह संयुगे त्राणमस्ति इति कृत्वा—इति निश्चयं  
 विधाय सम्प्रलम्बाः योद्धुं इति शेषः। हय-इत— Killed, destroyed. महिय-मथित—  
 Churned, crushed. विवडिय-विपतित— Fallen down. त्रिध-चिह्न— Sign,  
 emblem. धय-ध्वज— Flag. पडागा-पताका— Banner. पडिसेह-प्रतिषेधय— To  
 rout, to repulse. अत्थाना-अस्थामानः— With no power or energy  
 left. अधारणिज्जं etc.—Finding it impossible to withstand, or  
 oppose him; finding it impossible to hold their own against  
 him. जइ णं तुम्हे एवं वयंता— (Conditional)— 'If you would have  
 said' ... etc. अम्हे नो etc. Com.— वयमेव इह रणे जयामो न पद्मनाभो राजा  
 इति, यदि स्वविषये विजयनिश्चयं कृत्वा पद्मनाभेन सार्द्धं योद्धुं सम्प्रलङ्घिष्य ततो न  
 पराजयं प्राप्स्यथ, निश्चयसारत्वात् फलप्राप्तेः, आह च— "शुभाशुभानि सर्वाणि, निमित्तानि  
 स्युरेकतः। एकतस्तु मनो याति, तद्विशुद्धं जयावहम् ॥ तथा— स्यान्निश्चयैकनिष्ठानां, कार्य-  
 सिद्धिः परा नृणाम्। संशयक्षुण्णचित्तानां, कार्ये संशोतिरेव हि ॥ Note the reason-  
 ing of Kṛṣṇa. The cause of defeat, according to him, is  
 the lack of self-confidence on the part of the Pāṇḍavas.  
 नो पडिसेहिस्था— (Conditional) Would not have repulsed, or  
 routed. सेय-श्वेत— White. गोखीर-गोक्षीर— Cow's milk. डार— A neck-  
 lace (of white flowers?). धवल— White. तणसोल्लिय-तृणशल्य (?)—  
 Com. मल्लिका— A plant with white flowers. सिंदुवार— Com.  
 निर्गुण्डिः— A tree with white flowers. कुन्द— White Kunda  
 flowers. इन्दु— Moon. सन्निगास(काश)— Resembling. हरिस-हर्ष. The  
 sound of the conch was the cause of great joy and exhilar-  
 ation to his own army, but it was destructive and fatal to the  
 hostile forces. रिउ-रिपु. पंचजन्न-पाञ्चजन्य— The famous conch of  
 Kṛṣṇa, formed from the shell of the sea-demon Pancajana.  
 This latter lived in the sea in the form of a conch-shell.  
 He seized the son of Sandīpani, the preceptor-in-arms of

**Kṛṣṇa.** Kṛṣṇa rescued the boy, killed the demon, and afterwards used the conch-shell for a horn. संख-शङ्ख. मुहवायपूरित—मुखवातपूरित— Filled with the air from the mouth; blown with the mouth. सह-शब्द— Sound. तिभागे-त्रिभागः— One-third (of the army). वेदो-वेष्टकः-एकवस्तुविषया पदपद्धतिः— A description (just like a Varṇaka). धनुं पूरेद्-धनुः पूरयति— Completes the bow by joining the bowstring to it. दोच्चे-द्वितीयः— Second. Cp. 'हुंकारेणैव धनुषः स हि विघ्नान्यपोहति ॥ [P.44] तिभाग०-त्रिभागबलावशेषः— With only a third of his army left. तुरियं-त्वरितम्. वार-द्वार— Gate. पिहेद्-पिधाति— Shuts. रोहसज्जे-रोधसज्जः— Ready, or prepared for being besieged. समो-हण-समवहन्— To make the soul particles emanate from the body. नरसीह<sup>०</sup>-नरसिंहरूप— The form of a Man-lion. There is a confusion of the Hindu mythology here. The Man-lion incarnation was meant for killing the demon Hiranyakaśipu, who, by dint of the boon he had acquired from Brahman could not be killed by a god, a demon, a man, or any other creature, either by day or by night, and neither in the house, nor outside, and so on. He was, therefore, killed on the threshold of the house, in the evening and by a Lion-man. पायदद्वरियं-पाददद्वर-पादप्रहार— Kicking with the foot; striking with the foot. दद्वर D. प्रहार. पायदद्वरणं etc. — It is either to be taken as Instrumental, or the word is to be taken as पायदद्वरणं कण्ठं etc. as the Locative Absolute construction. संभग(०) — Destroyed. पागार-प्राकार— Rampart, wall. गौडर-गोपुर-प्रतोली— City-gate. अट्टालय(०क)-प्राकारोपरिस्थानविशेषम्— A turret on a fort, for storing weapons; (बुरूज?). चारिया(०का)-नगरप्राकारान्तरे अष्टहस्तो मार्गः— A road, eight Hastas in breadth, between the town and the rampart surrounding it. तोरण— An arch, or festoon. पल्लिथिय-पर्यस्तित— Overturned, upset; made topsy-turvy, or upside down. सिरिषर-श्रीगृह-भाण्डागार— Treasury, or Bank. सरसरस्स-‘अनुकरण-शब्दोऽयम्— With a crashing sound. सन्निवइय-सन्निपतित— Fallen, demolished, razed to the ground. सरणं उवेइ-शरणं उपैति— Went to seek shelter, or refuge; surrendered. उत्तमपुरिस (०पुरुष)— The Super man. विप्पियं करेमाणे-विप्पियं कुर्वन्— Offending; doing a bad turn. उल्ल-आर्द्र— Wet. पड-पट— Garment. साडभ-शाटक— Upper-garment. Putting on wet garments is supposed to be a sign of extreme purity and cleanliness. ओचूल<sup>०</sup>— (V.L. अवचूल<sup>०</sup>)— अवचूलं-अधोमुखचूलं मुत्कलाञ्चलं यथा भवति इत्येवं वल्लं निवसितं येन स तथा— One who has put on garments whose fringes are hanging down

**loosely.** अवचूलग is also explained as 'Bending down in such a manner that the tuft of hair on the head (शेडो M.) is bent down.' But this sense does not suit here. नियत्थ-निवस्त - Dressed in. अग्न-अग्न्य - Best. मम पुरओकाङ्-मां पुरस्कृत्य - With me in the forefront; placing me in the front. पायवडिअ-पादपतित - Fallen prostrate at the feet. पणिवइय<sup>०</sup> etc.— प्रणिपतितवत्सलाः ननु उत्तमपुरुषाः - 'The noble are, after all, kind or compassionate towards those who fall down at their feet, i.e. seek refuge from them.' Cp.— सरणागयाण विस्संभियाण पणयाण वसणपत्ताणं । सेगियअज्जंगमाणं सप्पुरिसा नेय पहरंति ॥ खामेमि (Caus. - I apologise; beg your pardon. मुञ्जो-भूयः - Again. एवंकरणयाए-एवं करणाय or कर्तुम् - To do this; 'I shall never repeat such offence again'. साहत्थि-स्वहस्तेन - With his own hands. ममाहिंतो - Abl. sing.— मत्तः - From me. 'Even then, you have now (इयाणि-इदानीम्) no cause of fear from me.' नत्थि ते.....भयमत्थि (V.L. भयमत्थ). Note the construction—अत्थि is superfluous.

[45.130] सुणेमाणे-शृण्वन्— Listening. मम पिब—मम इव. वियंभइ-विजृम्भते - Spreads, pervades. इ-इति.से-अथ; (for स read से). आकिणित्ता-आकर्ण्य— Having heard. अट्ठे समट्ठे-अर्थः समर्थः— An expression meaning :—'Is that correct, or right'? "Is it as I say"? हंता-हन्त. - An expression of joy or sorrow. जुग-युग - Age. एगसमए-एकसमये - At one time or period. दुवे-द्वौ. अरहंता etc.— These are the 63 S'alākā Puruṣas or 'Supermen'. There are 24 Tīrthaṃkaras, 12 Cakravartins, 9 Vāsudevas, 9 Prativāsudevas, and 9 Balarāmas, or Balabhadras. Kṛṣṇa was the ninth Vāsudeva, and his elder brother 'Balarāma', the ninth Balarāma. The Vāsudevas and the Prativāsudevas are also called Ardhacakrins and Pratyardhacakrins. उप्पज्जिमु - Past tense 3rd. per. plur. These S'alākā Puruṣas are never to be found more than one, in one place, at the same time, and in the same place. संगामेमाण—Pres. part. from the denominative of संगाम (सङ्ग्राम)— 'Fighting a fight'. It seems to be a convention that these S'alākā Puruṣas are not to see each other. [P.46] As a special concession or favour, Kapila is allowed to see the banner-tips of Kṛṣṇa. पासिहिंसि - Fut. 2nd per. sing. —द्रक्ष्यसे. वेलाकूल— Port, harbour, or coast. सरिसपुरिसे-सदृशपुरुषः— (My) equal, or peer. मुहवाय-मुखवात - Breath. Kapila also possessed the Pāncajānya conch. संसदसामायरी-शुद्धशब्दसामाचारी—A mutual exchange of courtesy, or greeting, by blowing the conch. तुम्हे पराभूय— Note how Padmanābha tries, in a very subtle

manner, to touch the vanity of Kapila, so that he should wage a war against Kṛṣṇa. 'युष्मान् परिभूय - Defying or insulting you; निर्विवर्त्य आणवेह-निर्विवर्त्य आज्ञापयति—Ordered him an exile; banished him out of the kingdom.

[46 131] जाव ताव-यावत् तावत्—While; in the meantime. पासामि-पश्यामि. Kṛṣṇa wants to call on Sūsthita and thank him for his valuable services. एगद्विया D.—A small boat; probably to be derived from एकस्थिता—A boat for one man only; a canoe. पद्-प्रभुः—Lit. Lord; here—Able—समर्थ. [P. 47] बाढाहिं-बाहुभ्याम्. उत्तरित्तए-उत्तरितुम्—Inf. 'To cross'. And here the Pāṇḍavas entertained a mischievous thought. There is no parallel to this episode in the Mbh. We do not know of a single incident in the Mbh. when the Pāṇḍavas ever insulted or offended Kṛṣṇa. In fact he was their Friend, Philosopher and Guide, and on every important occasion, his advice was always sought, and followed faithfully. It is also very strange that Yudhiṣṭhira, too, should have been a party to the mischief, and Draupadī should not have raised a voice of dissent. And on top of everything, Kṛṣṇa is shown to have such an ill-temper, that he could not take the incident sportively, or lightly, but in wrath, he banishes all the Pāṇḍavas! उदाहु-उताहो—Or. गुमेति-छादयन्ति—Conceal, hide. अपासमाणे-अपश्यन्—Not finding. गेण्ह-ग्रह—To take. बासट्टि-द्विषष्टि—Sixtytwo. जोयण-योजन—A distance of 8 miles. विरिथण-विस्तीर्ण. पयत्त-प्रवृत्त—Began. बहुमज्झ-बहुमध्यदेशभागे—In the very centre, or heart. संत-श्रान्त. संत-तान्त—Gloomy, despondent. 'Or these may be taken as synonymous'. बद्धमेअ-बद्धवेद—Full of perspiration; sweating through exertions. इच्छं-एहिं-च्छद्भिः—'इच्छया कयाचिदित्यर्थः'—On purpose, purposely; with some object or motive. Kṛṣṇa feels that the Pāṇḍavas did not defeat Padmanābha simply to give him the credit of having defeated the enemy. आह-स्ताव—Not deep; shallow, nose-deep water; the Ganges became shallow, in order to give him rest. मुहुत्ततरं-मुहुर्तान्तरं—For a while. समासासेह-समाश्रसिति—Rests. माहप्प-माहात्म्य—Greatness, glory. इयाणि-इदानीम्—Now. जाणिरसह—Fut. 2nd per. pl.—'You shall know only too well! ति कट्टु—इति कृत्वा—With these words. लोहदण्ड—An iron-staff; an iron-club. परामुस-परामृष्—To touch, to take, sieze. सुसर (?)—To destroy, to smash down (?). The Āgamodayasamiti Edition reads 'चूरेह-चूर्णयति—instead, which would mean—'Pulverised,

powdered, i.e. destroyed. रहमद्गे-रथमर्दन - Smashing the chariots. Here it seems to be the name of the place. [P.48] कोडु—D. Wonder, miracle. Cp. कोडकौतुक M.; probably to be derived from कोष्ठ—A castle, fort. V.L. कोट्ट. निविट्ट-निविष्ट or निवेशित—Situating, inhabited, or established. अभिसमन्त्र(न्वः) गण(तः)—Joined; accompanied.

[48.132] पडिनियत्त-प्रतिनिवृत्त - Returned. वेइवइत्था - Past tense, 1st per. pl. 'We crossed'. नवरं-केवलम्—Only. न बुउइइ - न बुध्यते—Is not known. The thoughts of Kṛṣṇa, while he was crossing the Ganges, are not known to the Pāṇḍavas, and so are to be omitted in the narration. There is a reading 'बुच्चाइ', obviously wrong for बुच्चइ-उच्यते, and this also makes good sense. 'The thoughts are not to be repeated'. दुइ कयं-दुइ कृतम् or दुष्टु—on the analogy of सुष्टु. 'You have done a very bad thing'. कयरं-कतरत्—Which. It is a problem where the Pāṇḍavas should go, as Kṛṣṇa was the Lord of the entire southern half of Bhārata. इट्टा-अधः—Below; here it means—As mentioned above. किमागमणं etc.—The question is rather absurd, as Kṛṣṇa could have easily gauged the object of her visit. अपूयवयणा— or अपूइ<sup>०</sup>-अपूतिवचनाः—Whose words are never false. पूति—Putrid, having foul smell, rotten. अपूति—Not foul, having a good smell; and then—True. 'The words of Eminent Personages are never false; are bound to come out true'. दाहिणिल्ल-इल्ल is a possessive termination. दक्षिण—Southern. वेयाली-वेलातट—Sea-shore. पडुमहुरा-पण्डुमथुरा—The name also occurs in the Antagaḍadasāo, where Barnett remarks :—“The mention of Paṇḍu-mahurā in our text is interesting. By this name is evidently meant the southern city of Madurā, where the Pāṇḍiyan dynasty was ruling in the fifth century B.C. and probably earlier. The Pāṇḍiyans, however, were not Pāṇḍavas”... निवेशितु-निवेशयन्तु—Let them inhabit, or found. अदिट्टसवग-अदृष्टसेवक—A devotee, or follower out of sight; 'Let them be my followers without coming into my presence'. 'Absentee followers'. [P.49] समिइ-समिति—Gathering, stock; or constant association.

[49.133] आवन्नसत्ता-आपन्नसत्ता—Carrying, pregnant; enceinte. पयाया- प्रजातः—Delivered, gave birth to. सुमाल-सुकुमारं. निव्वत्त-निर्वृत्त—Completed, over, elapsed. बारसाइ-दादश+अइन्—Twelve days. Cp. बारसे M. जम्हा-यस्मात्—In as much as. नामधेज्ज (०यं)—Name

बावत्तिर-दासपत्ति— Seventytwo. अलंभोगसमत्प(र्थ)— Capable of enjoying pleasures (of senses). थेर स्थविर— Elder. See notes supra. समोसद-समवस्त— Arrived. परिसा-परिषद्— Assembly, congregation. जं नवरं-यत्रवरं— Only. आपुच्छ-अपृच्छ— To take leave or permission of; to bid good bye. पच्छा-पश्चात्— Afterwards. भवित्ता-भूत्वा. पव्वय— प्रव्रज्— To renounce the world; to enter into the order. अहासुहं-यथासुखम्— As you please; this is said by the Elders:— ‘Please yourself’. निसंत— P.P.P. fr. नि + शम्— Heard. भउव्विग्ग-भय+उद्विग्ग— Scared by the fear. आलंब— Support. पसाहेमाणे-प्रसाधयन्— Supporting, ruling. निक्खमणाभिसेय-निष्क्रमणाभिषेक— The great anointing ceremony at the time of renouncing the world and entering the order. P.50] पुरिससहस्सवाहिणी-पुरुषसहस्रवाहिनी— To be borne or carried by a thousand men. सिबिया-शिविका— A litter, palanquin. आलित-आदीप्त— Ablaze; burning. The usual passage repeated by men who are going to renounce the world is to be repeated here. समण-श्रमण— A monk. चोदस पुग्वाइ— चतुर्दश पूर्वाणि— The fourteen Pūrvas, or ‘Ancient Texts’, which are now lost. वास-वर्ष— Year. छट्ठ-षष्ठ— A fast of two days. दुवालसम— द्वादश— A fast of five days. खमण-श्रवण— A fast. अप्पाणं भावेमाणा-आत्मानं भावयन्तः— Meditating, concentrating; exercising self-control.

[50.134] सिस्सिणियत्ताए-शिष्यिणीत्वेन— As a female disciple. एक्कारस अगाइ-एकादश अङ्गानि— Note that the Pāṇḍavas studied the Pūrvas, while Draupadī studied the 11 Aṅgas. The twelfth Aṅga is now lost. It is remarkable, however, that the present work also is an ‘Aṅga’. अहिज्जइ-अधीते— Studies.

[50.135] जगवयविहार-(जनपद०)— Moving, wandering in the country. Ariṣṭanemi is the 22nd Tirthaṅkara, and a relation of Kṛṣṇa from his mother's side. सुरट्ठा°-सौराष्ट्र— Gujarat. अन्नमन्नस्स-अन्योन्यम्— To one another. आइक्ख-आख्या— To tell. पुग्वाणु-पुर्व्वि-पूर्वानुपूर्व्वम्— In due order; serially. सेयं-श्रेयः— Meet, proper. वंदणाए-वन्दनाय. गमित्ते Inf. गन्तुम्— To go. अणिकित्त-अनिक्षित्त— Uninterrupted, ceaseless, unbroken, or continuous. गामाणुग्गामं-ग्रामानुग्रामम्— From one village to another. दूइज्ज√हु— To go; to visit. हत्थकप्प-हस्तकल्प— N. of a city. °वज्जा-°वर्जाः— Excluding (Yudhiṣṭhira). पढम-प्रथम. बीया-द्वितीया. अडमाण-अटन्— Wandering. [P.51] उज्जंतसेल or उज्जयंत°-उज्जयन्त + शैल— The Girnar mountain. सिहर-शिखर— Peak, summit. मासिअभत्त-मासिकभक्त— A monthly meal; i.e. a fast of one month. अपाणणं-अपाचकेन— Without



water. छत्तीस—Thirtysix. कालगअ (त) —Dead. पहीण-प्रहीणं—Bereft of, free from (all miseries). पचक्खा-प्रत्याख्या—To abandon, to give up. गमणागमण-गमनागमन—Going and coming. पडिक्ख-प्रतिक्रम्—To repent, to refrain, or abstain from sin. एसण-एषणम्—Acceptable food. अनेसणा-अनेषणा—Food not fit to be accepted. आलोचय्—आलोचय्—To confess. पडिदंस-प्रतिदर्शय—To show. पुव्वगाहिय-पूर्वगृहीत—Already accepted. परिद्वेत्ता-परिष्ठाप्य—Having placed. सेतुज्ज-शत्रुजय—N. of a mountain in Gujerat. सणियं-शनैः—Slowly. दुरुहित्तए Inf. आरोदुम्—To ascend. संलेहणा-संलेखना—Fasting, austerity—संलिख्यते कृशीक्रियते अनया इति संलेखना—तपः—वस्याः जोषणा-सवा, तया जष्टः—मेवितः, जुषितो वा क्षपितः । झूसणा-जोषणा—(1) Act of destroying the karmas or worshipping; (2) Restorting, accepting. झोसिय-जुषित—Wasted, starved, emaciated. काल—Death. अणवक्ख or अणवक्ख-अनपक्ष् or अनवकाड्क्ष्—Not to expect, or crave. 'While undergoing the last fast or mortification, a monk must neither crave for life, nor yearn after death. He must be absolutely indifferent to both'. विहरित्तए—Inf. विहर्तुम्. सामाइयमाइयाई—सामायिकादीनि—Sāmāyika is the name of the First Āṅga—Ācārāṅga. दोमासिया-दिमासिका—Of the duration of two months. अत्ताणं-आत्मानम्. आत्मन्→अत्त and अप्प. जस्सद्वाए-यस्यार्थम् or यस्यार्थाय—For the sake of which. कीरइ—Pres. pass. 3rd per. sing.—क्रियते. नगभाव-नग्नभाव—Nudity, nakedness. तमट्ठं-तमर्थम्—That object; viz. Salvation. आराहेति-आराधयन्ति—Propitiate, attain. अणंत-अनन्त—Endless; infinite. केवलवरज्ज्ञानदर्शन—The excellent Absolute knowledge, and Faith.

[51.136] आलोइयपडिक्खंता-आलोचितप्रतिक्रान्ता—Having confessed and atoned, or expiated for the sins. किच्चा-कृत्वा. उववन्ना-उपपन्ना—Was reborn. उपपात्—The birth of Gods and hellish beings, There is no embryonic stage for them. They are born in a fully developed state. ठिई-स्थितिः—Duration; life. पत्तत्त-प्रज्ञप्त—Laid down. काहिइ—Fut. 3rd per. sing.—करिष्यति.

The text does not supply any moral to this story,—probably because it is a very long story. The Commentator, however, supplies it, for which see Introduction.



By the Same Author

- (1) Samarāiccakahā (Ch.VI)
- (2) Paūmacariya (Chs. I-IV)
- (3) Antagaḍadasāo; Aṇuttarovavāiyadasāo and  
Bambhadatta
- (4) Rāyapaseṇaijja (Second part)
- (5) Dasaveāliya Sutta (Chs. I-VI)
- (6) Aḡaḡaḡadatta
- (7) Nāyādhammakahāo (Chs. IV to VIII)

All these texts are edited with an Introduction, Notes  
and English Translation.

- (8) Nāyādhammakahāo

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