

सिरिहरिभद्रसरिकावा

समराइच्चकहा ॥

मधुसूदन बि. मीदी

Prakrit Granth-mālā No. 7.

Samaraicca-kahā **Of** **Haribhadra Sūri**

साराहारभद्वाररइयाए
समराइच्चकहाए
छट्टो भवो ॥

Edited

**With Text, Sanskrit Tippani, Notes
Translation and Vocabulary**

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Introduction

The text of the present volume contains the sixth chapter of the famous romance of Haribhadra-Sūri, Samarāiccakhā. The whole work contains in all nine chapters—being the development of traditional verses which are quoted in the Bhūmikā by the author himself (See स. क. भव. १-२. my Edition. P. 5 verses 23-25. भणियं च पुन्वायरिषिहि etc.) The origin of all these narratives of the nine chapters is from the sinful resolve of Agnis'arman born out of the hatred to Gunasena, “ ता पयस्स वहाप पइजम्मं होज्ज मे जम्मो (स. क. भव. १-२. P. 24. verse 59.) The sixth chapter is the narrative of the sixth birth of this pair. After four births, Agnis'arman is born as Laxmi and Gunasena is born as Dharana. Laxmi therefore in our narrative is inimical always to Dharana until her death. Laxmi attains the hell destined for her and Dharana obtains the place destined for him in the heavenly world Arana in the Vimāna—heaven Chandra-kānta.

Haribhadra calls this romance as one belonging to the type of Dharmakathā or religious romance. Its guiding motivation is

derived from religion. Haribhadra speaks about it in details in Bhūmikā. (See. स. क. भव. १-२ P. 3. lines 3-7.; P. 4. lines 13-14.)

The name of the present work is Samarāicca-Kahā as it popularly goes, though Haribhadra himself has named it Samarāicca-Cariya. Uddyotana, the famous author of Kuvalayamālā calls it Samāra-miyankā. Devacandra, the teacher of famous Hemacandra speaks of it 'जेण य कहापबंधो समराइच्चो विणिम्मविओ' (See स. क. भव. १-२. Intro. P. vi.-vii.)

The date of Haribhadra is between 700 A. D. to 778 A. D. The lower limit of Haribhadra's date is fixed by Uddyotana's Kuvalayamālā. In the introduction of Kuvalayamālā, he mentions Haribhadra as his preceptor in canonical literature and logic. Now Uddyotana's date is fixed as 778 A. D. by his own evidence. The upper limit of Haribhadra's date is fixed by the quotations from the authors cited by him in his numerous works, especially from Kumārila, Dharmakīrti, Bhartrihari and others. These quotations can safely help us to fix the upper limit of his date as 700 A. D. or thereabout (See. स. क. भव. १-२ Intro. vii—xiv.)

Haribhadra was a Brāhmana well-versed in Brahmanic lores. He belonged to चित्रकूट or Chitor where he seems to have stayed upto his initiation. He was converted to Jainism by the preachings of a nun named Yākini. As a homage to her, Haribhadra always styles himself in his works as the son of Yākini. Haribhadra, as is pointed out, was also well-versed in Buddhism. His literary activity as a theologion was tremendous. The tradition as early as that of 1068 A. D. mentioned by Abhayadeva, describes Haribhadra as the author of 1400 works. The works presently available according to the list drawn up by Muni Shri Jinavijaya are 28 in all, twenty of which are printed. Haribhadra styles himself as Virahāṅka, at the end of so many of his works. Prabhāvakacharitra IX 48-296 mentions the legendary account for this मुद्रा of विरहाङ्क. It says that Haribhadra had two nephews, who secretly studied Buddhism though at heart true Jaina. They were killed by Bhuddhists when they found them out as the followers of Jainism. Haribhadra felt very much; and on account of this incident, he always styled himself as विरहाङ्क at the end of his works.

The contents of the Sixth Bhava are as under—

In the town of Mākandi, there lived a merchant named Bhandhudatta. His wife was Hārāphrabhā. She had a dream in which she saw the goddess of wealth entering her womb. After due period, she had a son who was named Dharana. (P.3-5 l. 11.) In the meantime, the soul of Vijaya was born as Laxmi, the daughter of merchant Kārtika. She was in due course, married to Dharana. She began to conceive hatred for Dharana on account of the impressions of her previous births. (P. 5. l. 22)

Once on the festival of Madana Trayodashi, Dharana went out with a chariot to the garden Malayasundara. While he was about to pass through the city-gate, the son of merchant Panchanandi by name Devanandi was entering the city. They had a tussle as to who should take aside his chariot to allow the other's to pass through. None of the two yielded. Both the chariots stood stand-still at the city-gate hampering the traffic of the city. The leaders of the town met and four persons were appointed to rebuke

them for their vain pride, as neither of them earned wealth by his own exertions. Dharana proposed that both of them should undertake a journey for business and that the chariot of one who earned more wealth within a year, should pass through the gate first on the same day of the next year. Devanandi agreed to this. The document was drawn up, duly signed and deposited in the store-house of the town. They were furnished with goods worth five lacs of Dināras each. They started taking their caravans with them. Their wives also accompanied them. (P. 8 l. 17.)

On the way, Dharana saw a young Vidyādhara named Hemakundala jumping up and falling down. Dharana approached and asked him the reason. He narrated the account:

Once upon a time, a Vidyadhara named Vidyunmālin came to his father from the Vindhya mountain. On the way, he passed through Ujjainī where he met with an occurrence which distressed him very much. He narrated the story of the occurrence to the father of Hemakundala.

There was a king named S'riprabha in

Ujjaini. He had a daughter named Jayas'ri, who was offered to S'ri-Vijaya, the Vatsa prince, though asked for in marriage by S'is'upāla, the king of Konkana. When the wedding was being held, the princess was carried away by S'is'upāla. S'rivijaya pursued and killed him, but was himself severely wounded. Jayas'ri took then a vow to abstain from food, as long as S'ri-vijaya would take none. Vidyunmālin then feared for the lives of both of them. (P. 10. l. 13.)

Hemakundala heard this. He remembered what he heard about the miraculous herb from a friend. He flew to Himalaya with the aid of a spell. He brought the herb and while returning, came down to take rest. When he again tried to fly up, he forgot a syllable of the spell and therefore jumped up and fell down. He asked Dharana if he could help him by taking the herb to S'ri-vijaya at Ujjaini. Dharana asked him to repeat the spell if it was communicable, even in a faulty manner. Hemakundala repeated it; and Dharana then corrected it with the help of his Padānusārin powers. The young Vidyadhara was very much pleased; he gave to Dharana a piece of the

herb, and went his way. Dharana came back to the camp(P. 12. l. 13)

One day, he heard not very far from his camp some young S'abaras weeping. He approached them and asked them the reason why they wept. They said, their master Kālasena was badly fractured in head in his duel with the lion, and was on his deathbed. His wife, though pregnant, wished to kill herself. Kālasena did not like it. He wished therefore to call her relatives who might dissuade her from her resolve. S'abara youths were sent to bring her parents and as they could not bear the grief, they wept like women. Dharana said, "He would be able to help them." They became glad. Dharana went to Kālasena and with the aid of the herb, he cured Kālasena. Kalasena favoured him with giving up hunting throughout his life. (P. 14. l. 23)

Some days passed away. Dharana saw in the place called Ayamukhi, a Chandala named Maurya being taken to the execution-ground by policemen, though he was innocent. Maurya entreated the caravan to save him. As Dharana felt he was innocent and as it was a fast-day of Amavāsya, Dharana

interceded for him and got him released by getting orders from the king. Maurya became very glad and after promising he would be ever obliged to him and help him if it came to that, he went his way. (P. 16. l. 10.)

On this side Dharana went further. On the way, the caravan arrived at Kādambari forest where they encamped. It was a thick and terrible forest infested with wild beasts. In the night, they were attacked by S'abara horde, whom the caravan-guards at the outset repulsed. But the S'abaras mobilised again and on account of sheer strength of number, they routed the caravan. Dharana had also to retreat. S'abaras took many prisoners and went to Kālesena. They offered him their booty. Kālasena while inspecting the prisoners found one Sangamaka whom he recognised as he had come along with Dharana who cured his fractured skull. Kālasena felt much pain as he had attacked his benefactor and he sent out his S'abaras to find out Dharana. He felt remorse and took a vow to enter fire if Dharana was not found and restored to property within five days. He also took a vow before Kādambari the family-goddess, to offer her the sacrifice of ten men if Dharana

was found alive. He also went out in search of Dharana, (P. 20. l. 9.)

Now Dharana, with only that piece of herb with him and Laxmī, was wandering about the mountain Pilindha-*Nilaya*, after the defeat and destruction of his caravan. Laxmī on account of these hardships was much tired and fainted. He shampooed her and she regained consciousness. She said, she was thirsty. Dharana went in search of water. He climbed the tree to see if he could find it but though he saw it, he could not get it. He remembered the recipe that with the help of the juice of the *Tuvaritthia* herb, the blood could be turned into water. He thought after taking out blood, he would be able to heal up his own wound. He also planned to take out some flesh from his thigh. He did as he had planned. He cooked the flesh in the forest-conflagration and offered both flesh and water which Laxmī took. (P. 22. l. 14.)

After some time, they arrived at a place called *Mahāsara*, and put up at the temple of *Yaks'a*, outside the town as it was night. Laxmī said she was thirsty. Dharana therefore brought water from the river in a bowl.

Dharana then fell asleep. In the meantime there was a great noise outside the temple. A thief named Chandarudra was pursued by policemen. Chandarudra had stolen king's property. He entered the temple and was helped by Laxmi out of her hatred to Dharana. Chandarudra promised to take her with him and she promised to give him water which would help them to be invisible with the aid of a thief's pill named 'the charmer of others' sight' in possession of Chandarudra. They put the stolen jewels before Dharana who was asleep and became invisible. The policemen arrested Dharana in the morning. Dharana, who blamed his fate, was carried to the king. After a time, by king's order, he was sentenced to be executed and was entrusted to Chandālas for execution. The policemen gave him over to Chandālas. It was Maurya's turn on the day to carry out execution. Maurya, who was obliged by Dharana, released him out of gratitude. Dharana wandered about and came to the river Rijupālikā. (P. 28. l. 17.)

Chandarudra along with Laxmi, after leaving the Yaksha temple, had come in the vicinity of the Rijupālikā. He began to dis-

trust Laxmī who had been unfaithful to her own husband. He took out her jewels and left her. She wandered about and found Dharana. He recognised her and she wept. She said, she had been out to make water and the thief, in the meanwhile, carried her away. Dharana was glad that she was at least chaste and had not resorted to usual female treachery. They then started from that place with a view to leave Laxmī at her maternal uncle's place in Dantapura. (P. 30. l. 9.)

On the way, he was seen by the S'abaras of Kālasena. Kālasena had in the meantime prepared to enter fire, after giving the promised sacrifice of ten men to Chandikā or Kādambarī, his family-goddess, though his object was not fulfilled. He instructed his men to hand over the caravan to Dharana's elder. In the meanwhile Dharana was brought to Chandikā's temple. The poet describes here Chandikā's temple and its surroundings. At that time, the human sacrifice was to be offered to Chandikā. The first was the turn of Durgilaka, an errand-boy. Dharana felt for him and offered himself for the sacrifice instead of the errand-boy, who was much

dejected as he had to lose life. Dharana sent his request to Kālasena who found it extraordinary and just befitting Dharana. Kālasena then recognised Dharana, and became very glad. Dharana advised him to give up injury to living-beings even in sacrifices which can be better performed with the offerings of flowers, rice and scented things etc. Then Kālasena took Dharana to his own place along with the prisoners who were set free. The prisoners who were set free, were given some property and were permitted to go. (P. 36. l. 2.)

Dharana stayed there some days and went afterwards to his own place with money. The leaders of the town came to receive him. They counted his property which amounted to one crore and a quarter. Devanandi came back after half a month and his property only amounted to half a crore. On the festival of Madana Trayodashi, the leaders asked him to take out his chariot first. He declined their request calling such things simply childish. (P. 36. l. 15.)

After some time, he, who had spent all his earnings in good works, thought again

to undertake a journey for earning wealth. He took his father's permission and went to the city of Vaijayanti. He could not find much profit in selling his wares. So he thought to go to the opposite shore. He got the ship made ready and started towards China. There was a storm in the sea. The ship wrecked. With the help of a plank, he arrived at Suvarna-dvipa. He lighted fire there and he found that the fire turned the soil into gold. He prepared several bricks, marked them with his name and made them into blocks. He fixed up the broken halves of the boat and putting gold blocks in it he was preparing to go. In the meantime, there passed by the ship of Suvadana, with merchandise of little worth. He saw Dharana, and stopped his ship. Dharana put his gold blocks in the ship and promised him to give a lac worth of gold, when the ship would reach the shore. Suvadana said he did not mind gold so much as he did Dharana's life. By luck, Laxmi was also taken up on the ship. Dharana recognised her and became very glad. (P. 40. l. 5.)

While the ship was on the way, the guardian demoness of Suvarna-dvipa came

there producing terror. She demanded that her wealth could not be taken without offering a human sacrifice, and threatened to destroy the ship if her demand were not satisfied. Out of consideration to Suvadana, Dharana became prepared to offer himself as a sacrifice to her; and Laxmi with her inward hatred towards him, supported him in his resolve. He threw himself into the sea and the demoness took him away, piercing him with a pike (P. 41. l. 2.)

In the meantime Hemakundala, that Vidyādhara whom he had previously saved, saw him. Hemakundala knew the demoness, and saved him from her. Dharana then asked him the account of S'rivijaya. Hemakundala, taking Dharana, went to Ratna-dvipa. The poet gives a long description of Ratna-dvipa. Hemakundala told Dharana that they would go to a Kinnara named Sulochana who was his friend, and that he would take some jewels from him for Dharana and would lead him to Devapura where he should wait for his wife. They did so. Dharana was given jewels. He was left outside. Hemakundala then went away. (P. 45. l. 2.)

Merchant Toppa saw him and being

prepossessed in his favour, took him to his own house. Dharana deposited his jewels with him. (P. 45. I. 11.)

On the other side, Suvadana, seeing the great amount of gold and a beautiful woman like Laxmi in his ship, was tempted to take Laxmi as his wife and gold as his own property. As Dharana was dead, he felt he was safe. Laxmi, out of hatred to Dharana, yielded to him. The ship arrived at Devapura. Suvadana saw the king, offered his presents and pleased the king who allowed his goods to come in duty-free. (P. 46. I. 6.)

In the meantime, Dharana who was in Devapura came to know that the ship had arrived from China. He went to the sea-shore and found Suvadana and Laxmi both of whom recognised him. They found their position rather difficult and wanted somehow to dispose off Dharana. Laxmi asked him to stay with her overnight instead of going to the city. Dharana did this. In the night he was given a drink; and while he was senseless with intoxication, Laxmi put a noose about his neck to kill him but he bent down. Laxmi thinking that he was dead, left Dharana on the shore and went to the ship.

After some time, Dharana became conscious. He could not understand his position. After a time he realised the perfidy of Laxmi for certain. In the meantime, the men of Toppa came searching for him. They saw him and took him to Toppa who was unhappy as he did not come home in the night. Toppa asked him to narrate the whole account. Dharana told about the perfidy and unchastity of his wife and faithlessness of Suvadana. Toppa got angry and approached the king. Though Dharana was unwilling to proceed, Toppa whom Dharana considered as his elder, pressed him. Suvadana was examined and afterwards Laxmi also was called. They totally denied the charge and even said that both of them Laxmi and Suvadana did not even know him. Dharana did not like to defend himself. Toppa however was very determined and even expressed to go through ordeals to set right the cause of Dharana. Dharana, seeing that he was putting Toppa in difficulty, said that the proof for the rightness of his cause existed as the gold-blocks were marked with his name. The gold-blocks were asked for. The king saw them but he did not find Dharana's name on them.

Dharana then asked the king to get the blocks broken and see inside. The blocks were broken and Dharana's name was found on the blocks. Suvadana was immediately sentenced to death but was saved through the intercession of kind-hearted Dharana. Laxmi was banished. (P. 53. I. 3.)

The king then asked Dharana to take charge of his property. The king sent his officers along with him. The property was duly taken by Dharana. Dharana offered Suvadana to take as much gold as he wished; for he had considered his life of greater value than the gold worth a lac he offered him, when he took him with his property on the ship. Suvadana felt ashamed. Dharana gave him gold worth eight lacs. After settling his affairs, he went to Toppa. (P. 53. I. 18.)

After taking his meals with Toppa, he asked Toppa to give him three promises. Toppa agreed. With the first promise, he asked Toppa's treasurer to return him his jewels, which the treasurer did. With the second promise, he took half of them; and with the third promise, he made Toppa accept the other half. Toppa, feeling Dharana

would take ill, accepted them. (P. 54. I. 21.)

Then Dharana went to his own city. The king came out to receive him. Dharana was led then to the royal palace where he was duly honoured. Then he went his home. There he offered charities etc. His parents asked him about Laxmi. He felt dejected. The parents did not further ask him thinking it would wound his feelings and that Laxmi might have done that usual female perfidy. The king then came to him and Dharana, being pressed by the king as to what order he wanted to promulgate, asked for the release of all prisoners and non-injury to all living-beings. The king promulgated this order, with due striking of prison-gongs. After spending there some time with Dharana, the king went away (P. 56. I. 3.)

Once Dharana went to garden Malayasundara, where he saw Revilaka, a son of a noble man, sporting with his beloved. He was reminded of Laxmi and her perfidy. There he, being dejected of this world, went with his friends to the grove of As'oka trees. He found there a great teacher named Arahadatta. Arahadatta and other hermits offered them religious benediction. They sat

on the ground. In order to test the sincerety of his intention, the saint first enlarged upon the hardships of monastic life. Dharana did not budge from his resolve. Arahadatta then admired his enlightenment and in illustration of how difficult it is to get knowledge, he narrated his own life. (P. 58. l. 18.)

Arahadatta's Tale

There is a city named Achalapura. There Jitas'atru was the king. He had two sons. Aparājita and Samaraketu. Aparājita was the heir-apparent and the other as a prince was put in charge of Ujjaiṇi. Once a border prince, Samarakesari attacked Achalapura and Samaraketu started with the army to punish him. After defeating him, when he was returning, he saw a teacher named Rādha. He felt averseness to the world. After duly hearing religion from him, he took to hermit's life. He arrived at a place called Tagarā. There came from Ujjaini, the pupils of teacher Rahu, the pupil of teacher Rādha to Tagarā. He asked him the news of his monastic life there. They said everything was all right except that the sons of the king and

the royal chaplain produced troubles for hermits. (P. 89. l. 53.)

Aparājita thought to go to set the matter right at Ujjaini. He asked the permission to go to Ujjaini, which he gave. He went there and entered the fold of Rahu Kshamas'raman. The time for alms came; and he asked which houses were prohibited for begging them. The hermits asked him to stay at the monastery and not to go out; for he had a vow to beg his own alms and he asked which houses were prohibited for the same. A boy-pupil showed the houses and also particularly the one where princes dwelt, calling it the house of an adversary. Aparajita entered it first, and called out loudly the religious benediction. The servants asked him to go away quickly, thinking he would be maltreated. But he feigned deafness and cried out more loudly. The princes on the terrace heard this and came. The door was closed. The princes asked him to dance. He agreed to do it if somebody played upon the instruments. The princes agreed to play upon instruments. They gave false beats. The hermit apparently became angry and scolded them as ignorant sons of a cowherd.

This made them angry; and each of them attacked the hermit in turn and each of them had his limbs dislocated by the hermit, who know the art of fighting. The boys fainted. The hermit, after opening the door went out and sat at a lonely place rapt in the study of scriptures. The servants tried to make the boys conscious but in vain. They informed the king who went to teacher Rahu, and related the matter to him. He said that none from his fold might have done that, as the hermits of Jaina fold would never do such a thing for food. At last Aparājita was pointed out. The king went to him and recognised him. He requested him to set right the dislocated joints of the boys and bring them to consciousness. He agreed on the condition that along with setting the limbs right, he would also put in them right conduct. The king agreed, if the boys had no objection. Then the hermit came to them and put in them speech by bringing life only in the mouth. The hermit showed them their fault and asked them to take to hermit's life. They repented and agreed. Then he set right the limbs. After some time, the son of the chaplain had in him a

little taint of malice towards his teacher. He neither censured the teacher nor confessed his malice before him. In due course he died and was born in Is'ana-heaven, where he enjoyed celestial pleasures. (P. 63. l. 10.)

One day the god felt, on account of the signs that appeared, that his life in heaven was then ending. He at last decided to consult Tirthankara Padmanābha as to where he should be reborn and whether he would be readily enlightened or not. Padmanābha said that he would be tardily enlightened through his brother As'okadatta, called by the other name Mūka on account of the following reason. (P. 65. l. 7.)

Nāgadatta, the son of merchant Tāpasa of Kaus'ambi, was married to Bandhumati. His father Tāpasa after his death was born in his house as a pig and was killed by a woman-cook on the day of festival. He then again was born there as a serpent, and the servants, who came there on the alarm being raised by the woman-cook, killed the serpent. He was then born as a son to his son and was named As'okadatta. He somehow had the knowledge of this previous lives.

Being aware that his daughter-in-law was his mother, and his son a father, he did not know how to address them. He therefore decided to remain mute, whence he got the name Mūka. Thus twelve years passed away. A monk of superhuman knowledge named Meghanada came there and he sent his monk to recite to him the verse containing the description of his previous births. He replied that he would follow the advice of the saint and went to see him. The people were astonished to find him speaking; but still they called him Mūka. (P. 67. l. 14.)

Padmanābha also told the god that he would be awakened on the Siddhāyatana peak of the Vaitādhya mountain on the sight of his own earrings. The god after hearing this, went to As'okadatta at Kaus'āmbi, and narrated to him the account as told by Tirthankara. He led him to the Vaitadhya mountain and in a cave on the Siddhayatana peak, the earrings were deposited. The god gave him the desire-yielding jewel instructing that it should lead him to the Vaitadhya mountain, and that it would serve one purpose belonging to this world one day when thought over. The god went away

and falling from heaven in due course was born in the womb of Bandhumati. Bandhumati had a pregnancy-desire for mangoes which could not be then had. As'okadatta then contemplated on the desire-yielding jewel and got the mangoes after which she had a happy delivery. A son was born to her and he was named Arahadatta. (P. 68. l. 21.)

Arahadatta was taken by As'okadatta to monks and he asked him to bow to monks but he did not. His leanings were towards sensual pleasures, and he married four wives. As'okadatta, leading a faultless monk's life, died and became a god. He saw that Arahadatta was not coming to the right path. He put in him virulent dropsy and Arahadatta got so much pain that he decided to enter fire. No remedy would help him. (P. 70. l. 7.)

Now the god taking the form of S'abara physician came there and undertook to cure him on the condition he should take the renunciation or follow him with his instrument-bag. He agreed to take to hermit's life and by his magic skill, he cured him. Arahadatta took to hermit's life through

one monk of the Jaina Order who came there ; but was soon disgusted the life of constraint and came back home. He began to lead his former unrestrained life. (P. 73. l. 25.) The god saw this. He put in him even more virulent form of dropsy. The S'abara physician was found out by his relatives. He was cured on the condition that he should take to hermit's life which he did. He again was disgusted and came back. The god again put in him even more virulent disease. The relatives scolded Arahadatta for his ways and they found out the S'abara physician who cured him and took him with himself on the condition that he would follow and obey him throughout (P. 75. l. 8.) The S'abara physician was the god. He produced an illusion of a village on fire. The god ran to extinguish it with a bundle of grass. Arahadatta uttered his surprise at this way of extinguishing fire while the god said that it was not more foolish than taking to secular life after taking renunciation. He did not understand it. The god then began to take the thorny way, leaving aside the main path. Then Arahadatta expressed his surprise to which god said that

it was not more foolish than taking to secular life after renunciation. Arahadatta still had no knowledge. Then he created another illusion. In some shrine, people were putting up the idol of an Yaksha for worship and the idol tumbled down. This happened so many times that Arahadatta expressed his surprise at this. The god said that it was not stranger than one who though raised to the revered position of a hermit's life, tumbled down again in secular life. Arahadatta was not enlightened. Then the god created another sight. They saw a bull fractured and bruised in all limbs. The bull had tumbled in the well with the desire of having few straws of Dūrvā grass, leaving up fine Junjumaya grass only at a field's distance. The god explained to him that like a foolish bull, he abandoned unlimited happiness of attaining absolution; for, the worldly happiness was not worth even two straws. Arahadatta at last was enlightened. He was taken to the Vaitādhya mountain. The earrings were shown. He recognised his brother As'okadatta. He recollected his former births and took to renunciation. (P. 18. I. 5.)

[The main story continues.]

Dharana then took the hermit's life and taking to various observances, he acquired the fitness to take the observance of going alone. He came to Tamralipti and was in meditation outside the city in the garden. There also had come Laxmi who after her banishment was found out by Suvadana and taken as a wife. Laxmi saw Dharana and recognised him. The old malice again took hold of her. She thought of proving him a thief by putting her necklace with a broken string before him and raise alarm. She did so and the policemen came running there to put him under arrest. He was taken to the gallows but the gallows instead of piercing him fell down.

The people and the king were convinced, he was a true hermit. The king asked him to narrate the real matter of the case which he did not, as he was under a vow of silence. On the advice of the minister, Laxmi was searched for, but she had already fled away. Suvadana however was arrested in his flight. Suvadana recognised Dharana and told in camera all the account. He was released and

he took to hermit's life under teacher Mangn
(P. 82. l. 6.)

Laxmi was robbed on the way by thieves of her ornaments and also of all her clothes. She came near Kus'asthala, when the night was left a quarter. She saw outside the town the sacrificial fire lighted by Purohita for removing the evil influences of the queen. She mistook it for the fire of a caravan. The guards were alarmed thinking her a demoness and fell down on the ground unconscious. The Purohita with courage caught her, beat her and took her to the king. The king after putting her to various sorts of maltreatment, released her. She was killed by a lion in the forest and was born as a hell-dweller in the hell Dhūmaprabhā. Dharana, taking to fasting left this world and was born in the heaven Arana as a god, (P. 83 l. 15,).

This chapter in all contains 71 verses. All of them are Aryas. The Arya has four feet; the first and the third contain 12 mātrās, while the second contains 18 and the forth 15 mātrās. Generally the foot is a complete unit in itself but sometimes the regular caesura

is omitted after the 3rd gana, the Arya will be called Vipulā. (See स. क. भव. १-२. Intro. P. xliiii. ff.) Only verse 23 is in the nature of a Prastāra as described by Hemacandra in Chhandonus'āsana. Prof. Jacobi does not seem to have taken notice of it.

For the style of the work, it is written in flowing Maharāstri Prakrit. But in places (P. 41; P. 44, etc.) it contains intolerably long compounds in imitation of the Sanskrit prose style. Also there are parables (P. 75-77) and general instruction on topics like wealth (P. 36-37), fate (P. 25) etc. There are often the links or S'rinkhalas in verses e. g. verses 47 to 51 or verses 23 etc.

M. C. Modi

॥ समराइच्चकहा ॥

छटो भवो ।

धरणो लच्छी य तह पइ-भज्जा ।

समराइच्चकहा

छटो भवो ।

अत्थि इहेव जम्बुद्दीवे भारहे वासे, परिहरिया
अहम्मेणं, वज्जिया कालदोसेण, रहिया उवह्वेण,
निवासो नयसिरीए,^१ मायन्दी नाम नयरी ।

जीए महुमत्तकामिणिलीलाचंकमणणेउररवेण ।
भवनवणदीहिओयररया^२ वि हंसा नडिज्जन्ति ॥ १ ॥ ५
जीए सरलसहावो पियंवओ धम्मनिहियनियचित्तो ।
पढमाभासी^३ नेहालुओ य पुरिसाण वग्गो ॥ २ ॥

नमिऊण वीयरायमइरायं हरिभइमुणिरायं
समराइच्चकहाए विवरिस्सं छट्ठयं भवं किञ्चि ॥
विरहंकवायसायरतरणम्मि सुहं होउ बालाणं
इय चित्तिय आढत्ता बालट्ठं लहुटिप्पणी एसा ॥
मोइकुलुप्पण्णेण य संयलिया महुस्रयणेजेसा
णेत्तंकणिहिन्दुमिए विक्कमवरिसे रायणयरम्मि ॥

१. परिहृता अधर्मेण, वज्जिता कालदोषेण, रहिता उपद्रवेण,
निवासः नयश्रियः (=नीतिश्रियः) इति नगरीवर्णनम् । २. भव-
नवनदीधिकावताररता भवनानां हर्म्याणां वनं समूहं तस्मिन् भवाः
दीर्घिकाः वाप्यः तासु अवतारे रताः व्यापृताः हंसाः इत्यर्थः ।
३. 'पढमाभासी' प्रथममाभाषत इति प्रथमाभाषी मैत्रीपरः इत्यर्थः ।

- तत्थ दरियारिमहणो^४ सुकयधम्माधम्मववत्थो काल-
मेहो नाम नरवई । तस्स अईव बहुमओ सयलनयरिसे-
ट्टिचूडामणी बन्धुदत्तो नाम सेट्ठि त्ति । सोय परम्मुहो
परकलत्ते न अब्भत्थणाए, अलुद्धो परविभवे न धम्मो-
५ वज्जणे, असंतुट्ठो परोवयारे न धणागमे, अहिगओ
पीईए न मच्छरेणं, दरिहो दोसेहिं न विहवेणं । तेण
सा नयरी, मलयवणं पिव पारिजापण, वसन्तो विय
कुसुमुग्गमेण पाउससिरी विय मेहावलीए, सरयकालो
विय चन्दमण्डलेणं, अहियं विभूसिय त्ति । तस्स,
१० कमलायरस्स विय विलुप्पइ कोसो मित्तमण्डलेणं,^५
कप्पतरुवरस्स विय खन्धे पायं काऊण गहियाइं फलाइं
अत्थिनिवहेण । तस्स समाणकुलरूवविहवसहावा
हारप्पहा नाम भारिया । स इमीए सह धम्मत्थ-
अभग्गपसरं विसयसुहमणुहर्विसु त्ति॥

- १५ इओ य सो आणयकप्पवासी देवो तंमि देवल्लोए
अहाउयं पालिऊण चुओ समाणो समुप्पन्नो हारप्पहाए
कुच्छिंस्ति । दिट्ठा य णाए तीए चेव रयणीए चरिमजा-
मंमि सुमिणए, दिव्वपउमासणोवविट्ठा, धवलदुगुल्ल-
निवसणा, विविहरयणखचियरसणाकलावा, सुकुमाल-
२० मिउफंसेण उत्तरीएण पच्छाइयपओहरा, मुत्तावलीवि-
हूसियाए सिरोहराए विठ्ठाजमाणा, रुण्टन्तमहुयरफु-
ल्लगहियकमला, धवलकरिवरेहिं दिव्वकञ्चणकलसेहिं
अहिसिञ्चमाणा, सिरी वयणेणमुयरं पविसमाणि त्ति ॥

४. दत्तारिमर्दनः । ५. कमलाकरस्य कमलयुक्तसरोवरस्य इव
कोशः मुकुलं, पक्षे निधिः, मित्रमण्डलेन, सूर्यबिम्बेन, पक्षे
सुहृत्समूहेन, विलुप्यते हियत इति वाक्यार्थः ।

तओ तं दट्टूण विउद्धा एसा । साहिओ तीए
हरिसनिब्भराए दइयस्स । भणिया य णेण । “सुन्दरि,
सिरिनिवासो ते पुत्तो भविस्सइ ।” पडिस्सुयमिमीए ।
तओ विसेसेण तिवग्गसंपायणरयाए^६ अइक्कन्तो कोइ
कालो । पत्तो पसूइसमओ । पसूया य एसा, जाओ से ५
दारओ, निवेइओ परितोसनामाए चेडियाए बन्धुद-
त्तस्स । परितुट्ठो एसो । दिन्नं तीए पारिओसियं । कयं
उचियं करणिज्जं । अइक्कन्तो मासो दारयस्स । पइट्ठा-
वियं च से नामं पियामहस्स सन्तियं धरणो त्ति ।
पत्तो कुमारभावं, गाहिओ कलाकलावं । निम्माओ^७ य १०
तत्थ पयाणुसारी ‘संवुत्तो ॥

एत्थन्तरंमि सो विजयजीवनारओ तओ नरयाओ
उव्वट्ठिऊण पुणो संसारमाहिण्डिय अणन्तरभवे तहा-
विहमणुट्ठाणं काऊण तीए चेव नयरीए कत्तियस्स
सेट्ठिस्स जयाए भारियाए कुच्छिंसि इत्थियत्ताए^८ १५
उववन्न त्ति । जाया कालक्कमेण । पइट्ठावियं च से नामं
लच्छि त्ति । पत्ता य जोव्वणं । अचिन्तणीययाए कम्म-
परिणामस्स, भवियव्वयाए निओएण, महाविभूईए परि-
णीया य णेणं । अत्थि पीई धरणस्स लच्छीए, न उण
तीए धरणंमि । चिन्तेइ एसा । ‘अलं मे जीवलोपण, २०
जत्थ धरणो पइदिणं दीसइ’ त्ति । एवं च विडम्बणा-
पायं विसयसुहमणुहवन्ताणं अइक्कन्तो कोइ कालो ॥

६. धर्मः अर्थः कामः इति त्रयाणां पुरुषार्थाणां संपादने
प्राप्तौ रतायाः । ७ निर्मायो निष्कपटः । ८. पदानुसारलब्धियुक्तः
यस्तु सूत्रस्य प्रथमे पदे पठ्यमान आत्मनः लब्धिप्रभावेण सकलमेव
सूत्रं पठति सः पदानुसारी । ९ स्त्रीभावेन ।

अन्नया य पयत्ते मयणमहूसवे कीलानिमित्तं पयट्टो
 रहवरे धरणो मलयसुन्दरं उज्जाणं । पत्तो नयरिदुवा-
 रदेसं । एत्थन्तरंमि तओ चेव उज्जाणाओ कीलिऊण
 गओ रहवरेण नयरिदुवारदेसभायं पञ्चनन्दिसेट्ठिपुत्तो
 ५ देवनन्दि त्ति । मिलिया रहवरा दुवारदेसभाए । वित्थि-
 ण्णयाए रहवराणं न दोण्हं पि निग्गमणपवेसभूमि ।

भणियं च देवनन्दिणा । “ भो भो धरण, ओसा-
 रेहि^{१०} रहवरं ताव, जाव मे पविसइ रहो ” त्ति ।

धरणेण भणियं । “ अइगओ मे रहो, न तीरण
 १० वालेउं^{११} । ता तुमं चेव ओसारेहि, जाव मे नीसरइ त्ति ” ।

देवनन्दिणा भणियं । “ भो भो धरण, अह केण
 उण अहं भवओ ऊणओ, जेण रहवरं ओसारेमि ” ।

धरणेण भणियं । “ भो भो देवनन्दि, तुल्लमेवेयं ” ।

एवं च वित्थक्का दुवे वि सेट्ठिपुत्ता । रुद्धो निग्ग-
 १५ मपवेसमगो नायरयाणं । पवित्थिण्णो जणवाओ,
 विन्नाओ एस वुत्तन्तो नयरिमहन्तएहिं । आलोइयं
 च णेहिं । “ दुवे वि खु महापुरिसपुत्ता, न खलु एत्थ
 एगस्स वि निरागरणं जुज्जइ^{१२} त्ति । ता इमं एत्थ
 पत्तयालं^{१३}; निब्भच्छिज्जन्ति^{१४} एए । जहा । ‘ कीस तुब्भे
 २० पुव्वपुरिसज्जिपणं विहवेणं गव्वमुव्वहह । केण तुम्हाण
 नियभुओवज्जिपणं दविणजापणं दिन्नं महादाणं । केण

१० अपसारय पार्श्वे कुरु । ११ न शक्यते वालयितुं ।

१२ द्वौ अपि खलु महापुरुषपुत्रौ, न खलु अत्र एकस्य अपि
 निराकरणं (दुरीकरणं) युज्यते । १३ प्राप्तकालं कालोचितं । १४
 निर्भर्त्स्येते अवमान्येते ।

वा काराविओ धम्माहिगारो । केण वा अब्भुद्धरिओ
 विहलवग्गो । केण वा परिओसिया जणणिजणया ।
 ता किमेइणा निरत्थण बहुजणोवहसणिज्जेण अहो-
 पुरिसियापापण चेट्ठिणं । अओ उवसंहरह पयं, ओसा-
 रेह नियनियथामाओ चेव पिट्ठओ रहवरे किमन्नेण ' ५
 ति । एवमालोचिऊण ' इणमेव तुब्भेहिं ते वत्तव्व '
 त्ति भणिऊण विसज्जिया वयणविन्नासकुसला, धम्मत्थ-
 विसारया, परिणया वओवत्थाप, निवासो उवसमस्स,
 इहपरलोयावायदंसगा, सुट्ठिया धम्मपक्खे, सयलनय-
 रिजणबहुमया, चत्तारि चारिया^{१६} । गया ते तेसिं १०
 समीवं । अब्भुट्ठिया^{१७} य णेहिं । अणुसासिया चारि-
 ण्हिं । साहिओ पउराहिप्पाओ । सोहणं ति परितुट्ठो
 देवनन्दी । ' असोहणं ' ति लज्जिओ धरणो ।

भणियं च तेण । " भो भो महन्तया, जं तुब्भे
 आणवेह, तमवस्स मए कायव्वं । किं तु पडिबोहिओ १५
 अहं तुब्भेहिं, लज्जिओ य अत्तणो चेट्ठिणं, महई मे
 ओहावणा,^{१८} आमगब्भपायं^{१९} च मन्नेमि अत्ताणयं । ता
 एवं मे अणुगगहं करेह । ओसारिज्जन्तु पए रहवरा ।
 गच्छामो य अम्हे इओ अज्जेव देसन्तरं । तओ संव-
 च्छरेण जो चेव णे पट्ठयं दविणजायं विट्ठविऊण^{२०} २०
 इहागच्छिय अहियं सण्पुरिसचेट्ठियं करेस्सइ, तस्सेव
 सन्तिओ^{२१} रहो इमीए चेव तेरसीए पविसिस्सइ वा
 निक्खमिस्सइ वा " ॥

१५ विहलवर्गः दुःस्वव्यप्रजनाः । १६ चारिकाः जनसमु-
 दायस्य प्रधानपुरुषाः । १७ अभ्युत्थिताः सम्मानयितुं उत्थिताः ।
 १८ अपभावना अनादरः । १९ आमगर्भप्रायं अपक्वगर्भसमानं ।
 २० समुपार्ज्यं । २१ 'सन्तिओ' इति सम्बन्धार्थदर्शकः शब्दः ।

चारिपहिं भणियं । “ अलमेइणा अभिनिवेसेण ” ।

धरणेण भणियं । “ न अन्नहा मे निव्वुई होइ ” ।

चारिपहिं भणियं । “ पउरामेत्थ पमाणं ” ।

धरणेण भणियं । “ निवेपह पउराणं ” ।

५ देवनन्दिणा भणियं । “ जुत्तमेयं, को पत्थ दोसो ” ॥

तओ निवेइयं पउराणं । बहुमयं च तेसिं । सहा-
विया य तेसिं जणणिजणया । साहिओ वुत्तन्तो, बहु-
मओ य तेसिं पि । तओ काराविया सवहं ‘ न तुब्भेहिं
पप्पसिं संवाहणा कायव्वा ’ । सहाविया धरणदेवनन्दी ।

१० समप्पियं पत्तेयं^{२२} तेसिं पञ्चदीणारलक्खपमाणं भण्ड-
मोल्लं । कयं च ववत्थापत्तयं ^{२३} ‘ जो चेव पप्पसिं संव-
च्छरब्भन्तरे अहिययरदविणजापण पोरुसं पयडइस्सइ,
तस्सेव सन्तिपण रहवरेण गन्तव्वं, न इयरस्स ’ ।
दिन्ना य जेहिं सहत्था । मुहियं पत्तयं । छूढं ^{२४} पउ-
१५ रभण्डारे । निग्गया नियपरिवारपरिवारिया महया
चडयरेण^{२५} धरणदेवनन्दी; गेण्हऊण जहोचियं भण्डं
पयट्ठा देसन्तरं, एगो उत्तरावहं, अवरो पुव्वदेसं ।

पत्थन्तरंमि चिन्तियं लच्छीए । “ दीहाणि
देसन्तराणि; सुहेण विओओ, दुक्खेण समागमो; ता
२० न-याणामो, अन्तराले किमहं पाविस्सं ति । अवावा-
विओ चेव विउत्तो खु एसो ” । गया य सत्थवाहपुत्ता
एगं पयाणयं । पेसियाओ य पप्पसिं बन्धुदत्तपञ्चनन्दीहिं
सरीरठिइनिमित्तमालोचिय आउच्छिऊण नयरिमहन्तए

२२ प्रत्येकम् । २३ व्यवस्थापत्रकम् । २४ क्षिप्तं ।

२५ जनसमूहेन ।

सपरिवाराओ बहूओ, मिलियाओ य एएसिं । पइदि-
णपयाणएहिं च गच्छमाणाणं अइक्कन्ता कइवि दियहा ॥

अन्नया य परिवहन्ते सत्थे दिट्ठो धरणेण एगंमि
वणनिउज्जे अच्चन्तसोमरूवो उप्पायनिवाए^{२६} करेमाणो
विज्जाहरकुमारओ । गओ तस्स समीवं । पुच्छिओ य ५
एसो । ‘भो किंनिमित्तं पुण तुमं असंजायपक्खो विय
गरुडपोयओ मुहवियारोवलक्खिज्जमाणनहङ्गणगमण्यु-
सुओ विय उप्पायनिवाए करेसि । आचिक्ख, जइ
अकहणिज्जं न होइ ” ।

तओ ‘अहो से भावन्नयया,^{२७} अहो आगई, अहो १०
वयणविन्नासो ’ त्ति चिन्तिऊण भणियं विज्जाहरेण ।
“भो, सुण । अहं खु वेयडूपव्वए अमरपुरनिवासी
हेमकुण्डलो नाम विज्जाहरकुमारो अणव्भत्थविज्जो
सयनिओयपरो^{२८} तत्थेव चिट्ठामि, जाव समागओ
तायस्स परममित्तो विज्जुमाली नाम विज्जाहरो । १५
भणिओ य ताएण । ‘कुओ तुमं, कीस वा विमणदु-
म्मणो दीससि ’ । तेण भणियं । ‘विज्झाओ^{२९} अहं ।
विमणदुम्मणत्ते पुण इमं कारणं । दिट्ठो मए विज्झाओ
इहागच्छमाणेण उज्जेणीए निव्वेयकारणं ’ । ताएण
भणियं । ‘कीइसं निव्वेयकारणं ’ । विज्जुमालिणा २०
भणियं । ‘सुण —

अत्थि उज्जेणीए सिरिप्पहो नाम राया । तस्स
रूविणि व्व कुसुमाउहवेजयन्ती जयसिरी नाम धूया ।
सा य पत्थेमाणस्स वि न दिन्ना कोङ्कणरायपुत्तस्स
सिसुपालस्स, दिन्ना इमेण वच्छेसरसुयस्स परोवया- २५

१६ उत्पातनिपातान् । २७ भावज्ञता । २८ शतनियोगपरः शतकार्य-
व्यापृतः । २९ विन्ध्यतः विन्ध्यपर्वतात् ।

- रकरणेकलालसस्स सिरिविजयस्स । कुविओ सिसु-
वालो । आगओ जयसिरिविवाहनिमित्तं सिरिविजओ ।
तओ पारद्धे महाविभूर्ईए विवाहमहूसवे निग्गया मय-
णवन्दणनिमित्तं समालोचिय विहाएणमवक्खन्दं
५ दाऊणं^{३०} अवहरिया सिसुवालेण जयसिरी । उप्पाइओ
कलयलो । मुणिओ वुत्तन्तो सिरिविजएणं । लग्गो
मग्गओ^{३१} । समासाइओ सिसुवालो । आवडियमाओ-
हणं । गाढपहारीकएणं च जेऊण सिसुवालं नियत्तिया
जयसिरी । पहारगरुययाए य सो महाणुभावो पाण-
१० संसए वट्टए । सा वि रायधूया ' न अहमेयंमि अक-
यपाणभोयणे पाणवित्तिं करेमि ' त्ति वामकरयलपणा-
मियवयणपङ्कया अणाचिक्खणीयं अवत्थन्तरमणुहवन्ती
दुक्खेण चिट्ठइ ॥

- एयं मे एत्थ कारणं । ताएण भणियं । ' ईइसो
१५ एस संसारो । खेल्लणयभूया खु एत्थ कम्मपरिणईए
पाणिणो ^३ । ता अलं निव्वेएण ' ॥ तओ मए चिन्तियं ।
' साहियं मे कल्लं चेव हिमवन्तपव्वयगयस्स दरिह-
रुग्गयं ^३ महोसहिमवलोइऊण गन्धव्वरइनामेण गन्ध-
व्वकुमारेण मम वयंसएण । जहा, भो हेमकुण्डल,
२० सच्चो खु एस लोयवाओ, जं अचिन्तो हि मणिम-
न्तोसहीण पभावो त्ति, जओ एकाए ओसहीए सो
पहावो, जेण विदारियट्ठी^{३४} वि खग्गाइपहारो इमीए
पक्खालणोयएणं पि पणट्टवेयणं तक्खणा चेव रुज्झइ

३० विभातेन प्रभातेन अवस्कन्दं सहसा अभिपातं दत्त्वा । ३१
मग्गओ पश्चात् । ३२ क्रीडनकभूताः खलु अत्र कर्मपरिणत्या
प्राणिनः । ३३ दरीगृहोदगतं गुहयाभ्युत्पन्नं । ३४ विदारितास्थी
विदारितं अस्थि यस्य सः ।

त्ति । दिट्ठपच्चया^{२५} य मे एसा । ता गच्छामि अहयं
हिमवन्तं गेण्हिऊण तयं ओसहिं उवणेमि सिरिवि-
जयस्स । तओ सुमरिऊण कहंचि गयणगामिणिं विज्जं
गओ हिमवन्तपव्वयं । गहिया ओसही । ओइण्णो
हिमवन्तो । ‘ मा सिरिविजयस्स अच्चाहियं भविस्सइ’ ५
त्ति पडिनियत्तो वेण्ण । पत्तो पयं निउअं, खीण्णयाए
वेयागमणेण वीसमणनिमित्तं ओइण्णो इहइ, कयं चलण-
सोयं,^{२६} उवविट्ठो कुरवपायवसमीवे, ठिओ मुहुत्तमेत्तं,
उच्चलिओ य उज्जेणिं । सुमरिया गयणगामिणी विज्जा,
जाव अहिणवगिहीयत्तणेण गमणसंभमेण य विसुमरियं १०
मे पयं । तओ सा न वहइ त्ति उप्पायनिवाए करेमि ” ॥

धरणेण भणियं । “ भो एवं ववत्थिए को इह
उवाओ ” ।

हेमकुण्डलेण भणियं । “ नत्थि उवाओ । अओ चेव
रायउत्तविणाससङ्काए उत्तम्मइ मे हिययं, पणस्सइ १५
मे मई । सव्वहा न अप्पपुणाण समीहियं संपज्जइ
त्ति दढं विमणो म्हि ” ।

धरणेण भणियं । “ भो अत्थि एस कप्पो, जं
सा अन्नस्स समक्खं पडिज्जइ ” ।

हेमकुण्डलेण भणियं । “ अत्थि ” ।

२०

धरणेण भणियं । “ जइ एवं, ता पढ; कयाइ
अहं ते पयं लहामि ” ।

३५ दृष्टप्रत्यया दृष्टः प्रत्ययः तस्याः ओषध्याः प्रयोगस्य
साफल्यं यस्याः सा दृष्टप्रत्यया ओषधिः । ३६ चरणशौचं पादप्र-
क्षालनम् ।

- तओ हेमकुण्डलेण ' नत्थि अविसओ पुरिस-
सामत्थस्स ' त्ति चिन्तिय सामन्नसिद्धिं काऊण पढिया
विज्जा । पयाणुसारित्तणेण लद्धं पयं धरणेण । साहियं
हेमकुण्डलस्स । परितुट्ठो एसो । भणियं च णेण ।
५ " भो भो महापुरिस, दिन्नं तए जीवियं मम समी-
हियसंपायणेण रायउत्तस्स; ता किं ते करेमि " ॥

धरणेण भणियं । " कयं ते करणिज्जं; गच्छ,
समीहियं संपाडेहि " ॥

- तओ हेमकुण्डलेण ' अहो से महाणुभावय ' त्ति
१० चिन्तिय ' परत्थं करेज्जासि ' त्ति भणिऊण दिन्नं
ओसहिवलयखण्डं । पणयभङ्गभीरुत्तणेण गहियं च
णेण । गओ विज्जाहरो, आगओ य धरणो निययसत्थं ।
अइक्कन्ता कइवि दियहा ॥

- अन्नया य गिरिनइतीरंमि समावासिए सत्थे
१५ गवलजलयवण्णा वेल्लिनिबद्धुकेसहारा वक्कलद्धनिव-
सणा कणियकोदण्डवावडग्गहतथा सुणयवन्त्रसंगया
सदुक्खं रुयमाणा दिट्ठा धरणेण नाइदूरगामिणा सव-
रजुवाणय त्ति । सहाविया णेण पुच्छिया य । भो
किंनिमित्तं रुयह " त्ति । तेहिं भणियं । अज्ज, अत्थि
२० अम्हाणं कालसेणो नाम पल्लीवई ।

जस्स इह विम्बियाओ सत्तिनियानाणि चिन्तयन्तीओ ।
न समल्लियन्ति दुग्गं परचक्कभए वि वाहीओ ॥ ३ ॥
२७ एकसरघायलद्धा जस्स य करिकुम्मदारणेक्करसा ।

३७ एकशरघातलब्धाः यस्य च करिकुम्भदारणैकरसाः,
नापि विह्वलशरीराः व्याकुलितदेहाः गच्छन्ति पदमपि केसरिणः ॥

न वि विहलन्तसरीरा गच्छन्ति पयं पि केसरिणो॥४॥

सो खु केसरी आगओ त्ति आयणिय घेत्तूण
 कोदण्डं कणियसरं च एगागी चेव निग्गओ पल्लीओ ।
 न दिट्ठो य णेण नग्गोहपायवन्तरिओ केसरी । गओ
 तस्स समीवं । गहिओ य णेण पट्ठिदेसे । वावाइओ ५
 तेण वलिऊण कट्टारण^{३८} केसरी । तेण वि य से
 तोडियं उत्तिमङ्गखण्डं । तओ सो 'नत्थि मे जीवियं'
 ति मन्नमाणो जलणपवेसं काउमारद्धो । मुणिओ से
 एस वुत्तन्तो गेहिणीए । तओ सा वि आवन्नसत्ता
 तं चेव काउं ववसिया, वारिया वि पल्लीवइणा न १०
 विरमइ त्ति । तओ तेण पेसिया अम्हे तीए संधार-
 णत्थं पिउणो से आणयणनिमित्तं । वीररसपहाणो खु
 सो सयणवच्छलो य । ता न-याणामो, किं पडिव-
 ज्जिस्सइ त्ति । महादुक्खपीडिया असमत्था य धरिउं
 इमं सोयाइरेयं अविज्जमाणोवाया य पडिवज्जिऊण १५
 इत्थियाभावं केवलं रुयम्ह " ॥

धरणेण भणियं । “ भद्दा, अलं सोएण । दंसेहि
 मे पल्लोवइ । कयाइ जीवावेमि अहयं ” ॥

तओ चलणेसु निवडिऊण हरिसवसुप्फुल्ललोय-
 णेहिं जंपियं सवरेहिं “ अज्ज, एवं तुमं देवावयारो २०
 विय आगईए । ता तुमं चेव समत्थो सि देवं समा-
 सासेउं । अन्नं च । जइ अम्हेसु अणुग्गहबुद्धी अज्ज-
 स्स, ता तुरियं गच्छउ अज्जो; मा तस्स महाणुभाव-
 स्स अच्चाहियं भवे । तओ घेत्तूण विज्जाहरविइण्णं

- ओसहिवलयं आरुहिय वेसरं^{३९} कइवयनियपुरिसपरिवारिओ तुरियतुरियं गओ सत्थवाहपुत्तो । दिट्ठो य तेणं नग्गोहपायवतलंमि चियगासन्नसंठिओ रुहिरधारापरिमियगतो सिणेहसारमसहं च रोवमाणीए
- ५ जायाए संगओ कालसेणो । निवेइओ से वुत्तन्तो सवरजुवाणएण । अब्भुट्टमाणो य मुच्छानिमीलियलोयणो निवडिओ धरणिवट्ठे । धरणेण भणियं । ‘उदयमुदयं’ ति । तओ आणीयमुदयं नल्लिणिपत्तेण । बूढमोसहिवलयं दाऊणमुत्तिमङ्गखण्डं । सित्तो य
- १० णेण, जाव अचिन्तयाए ओसहिपहावस्स पुव्वरूवाओ वि अहिययरं दंसणीओ अलक्खिज्जमाणवणविभाओ उट्ठिओ कालसेणो । तुट्ठा य से धरिणी सह परियणेण । चलणेसु निवडिऊण भणियं च णेण । “अज्ज, पिययमाजीयरक्खणेण संपाडियमहापओयणा तुह
- १५ सन्तिया पाणा; किमेत्थ अवरं भणीयइ” । धरणेण भणियं । “सव्वसाहारणा चेव महापुरिसपाणा हवन्ति । किमेत्थ अहियं” । कालसेणेण भणियं । “ता आइसउ अज्जो, जं मए कायव्वं” ति । धरणेण भणियं । “महापुरिसो खु तुमं; ता किं अवरं भणीयइ; तहा
- २० वि सत्तेसु दया” । कालसेणेण भणियं । “परिवज्जिया जावज्जीवमेव मए अज्जवयणेण पारद्धी^{४०}” । धरणेण भणियं । “कयं मे करणिज्जं” । तओ गओ सत्थवाहपुत्तो निययसत्थं ॥

अइक्कन्ता कइवि दियहा अणवरयपयाणएण ।

३९ ‘वेसर’ अश्वतरः । ४० परिवर्जिता यावज्जीवमेव आर्यवचनेन पापद्विः आखेटकम् ।

दिट्ठो य णेण पक्खसन्धीए^{४१} उपवासट्ठिणं आयामु-
 हीसन्निवेसंमि^{४२} आवासिण सत्थे जरचीरनिवसणो
 गेरुयविलित्तसव्वगतो खन्धदेसारोवियतिक्वसूलिओ,
 अचोरो चेव चोरो त्ति करिय गहिओ, वज्जन्तविर- ५
 सडिण्डिमं वज्जत्थामं^{४३} नीयमाणो चण्डालजुवाण-
 ओ त्ति । तेण वि महन्तं सत्थमवल्लोइय सुद्धयाए
 आसयस्स, वल्लहयाए जीवियस्स, समीवंमि चेव महया
 सहेण जंपियं । “ भो भो सत्थिया, सुणेह तुब्भे ।
 महासरनिवासी मोरिओ नाम चाण्डालो अहं,
 कारणेण य कुसत्थलं पयट्ठो, विप्पलद्धु- १०
 द्दीहि य दण्डवासिणहिं अपेच्छिऊण चोरे अदो-
 सयारी चेव मन्दभागी गिहीओ म्हि । ता मोयावेह,
 भो मोयावेह; सरणागओ अहं अज्जाणं । अन्नं च,
 मरणदुक्खाओ वि मे इयमब्भहियं, जं तहाविहनिक्क-
 लङ्कपुव्वपुरिसाज्जियस्स जसस्स विण वि दोसेणं १५
 मइलण^{४४} त्ति । ता मोयावेह, भो मोयावेह ” ॥

तओ सुद्धचित्तयाए चिन्तियं धरणेण । ‘ न खलु
 दोसयारी एवं जंपइ ’ । करुणापवन्नेण भणिया णेण
 आरक्खिआ । “ भो भो कुलउत्तया, मम कएण विही-
 रह मुहुत्तयं, जाव एयमन्तरेण विन्नविऊण नरवइं २०
 दविणपयाणेणावि मोयावेमि एय ” ।

तेहिं भणियं । “ जइ एवं, ता लहुं होहि ” ।

तओ वेत्तूण नरिन्ददरिसणनिमित्तं दीणारसय-

४१ पक्षसन्धिः अमावास्यायाम् । ४२ आयामुखी नाम
 नगरी । सा एव संनिवेशः तस्मिन् । ४३ वध्यस्थानम् । ४४
 दण्डपाशिकैः । ४५ मलिनता कलंकः ।

- सहस्समुल्लं मुत्ताहलमालं गओ नरवइसमीवं । दिट्ठो
 य णेण राया । साहिऊण वुत्तन्तं विन्नत्तो चण्डाल-
 न्तरेण नरवई । कओ से पसाओ । दूयसहिओ य
 तस्स मोक्खणनिमित्तं आगओ तमुद्देसं । मोयाविओ
 ५ पसो । 'तुब्भे इमस्स जीवियदायग' त्ति भणिऊण
 पूइया आरक्खिया । देवाविऊण पाहेयं भणिओ य
 चण्डालो । 'भइ, संपाडेहि समीहिय' । 'अज्ज, मा
 तुह सा अवत्था हवउ, जीए मए चिय पओयणं' ति
 भणिऊण कयञ्जलिउडो खिइनिमियजाणुकरयलमुत्ति-
 १० मङ्गो पणमिऊण सत्थवाहपुत्तं गओ चण्डालो ॥

- धरणो वि य कइवयपयाणएहिं पत्तो उत्तरावह-
 तिलयभूयं अयलउरं नाम पट्टणं । दिट्ठो य राया ।
 बहुमन्निओ तेणं । विभागसंपत्तीए य विक्किणियम-
 णेण भण्डं । ^{४६}समासाइओ अट्टगुणो लाभो । ठिओ
 १५ तत्थेव कयविक्रयनिमित्तं चत्तारि मासे । पुण्णोयएणं
 च विढत्तं दविणजायं । संखावियं च णेण, जाव अत्थि
 कोडिमेत्तं ति । तओ गहियं मायन्दिसंववहारोचियं
 भण्डं । भराविओ सत्थो । पयट्ठो नियदेसागमणनिमित्तं
 महया चडयरेण ।

- २० पइदियहपयाणएण य सवरवहूगेयसुहियमयजूहं ।
 थेवदियहेहि सत्थो पत्तो कायम्बारिं अडविं ॥५॥
 वसहमयमहिससहूलकोलसयसंकुलं महाभीमं ।
 माइन्दविन्दचन्दणनिरुद्धससिस्ररकरपसरं ॥६॥

४६ विभागसंप्राप्त्या च विक्रीतमनेन भाण्डम् । कयमूल्यस्य
 कंचिद्विभागं अंशं अधिकं गृहीत्वा विक्रीतमनेन वस्तुजातमित्यर्थः ।

४७ शबरवधूगेयसुखितमृगयूथम् ।

फलपुट्टतरुवरद्वियपरपुट्टविमुक्कविसमहलबोलं^{४८} ।
 तरुकणइकयन्दोलणवाणरवुक्काररमणिज्जं^{४९} ॥ ७ ॥
 मयणाहदरियरुञ्जियसहसमुत्तत्थफिडियगयजूहं ।
 वणदवजालावेढियचलमयरायन्तगिरिनियरं^{५०} ॥ ८ ॥
 निह्यवराहघोणाहिघायजज्जरियपल्ललोयन्तं । ५
 दप्पुद्धुरकरिनिउरुम्बदलियहिन्तालं^{५१} संघायं ॥ ९ ॥
 तीप वडिऊण सत्थो तिण्णि पयाणाइ पल्ललसमीवे ।
 आवासिओ य पल्ललजलयरसंजणियसंखोहं ॥ १० ॥
 आवासिऊण तीरे सरस्स मज्झंमि कीलिऊण सुहं ।
 तो रयणीप सत्थो सुत्तो दाऊण थाणाइं ॥ ११ ॥ १०
 रयणीप चरिमज्जांमि भीसणयसिङ्गसहगहब्भा^{५२} ।
 अह सवरभिल्लसेणा पडिया सत्थंमि वीसत्थे ॥ १२ ॥
 हण हण हण त्ति गहब्भसहसंजणियजुवइसंतासा ।
 अन्नोन्नसंभमा लग्गदीहकोदण्डसंघाया ॥ १३ ॥
 तीसे ससहबोहियसत्थियपुरिसेहि मह^{५३} महाभीमं । १५
 जुज्झमह संपलग्गं सरोहविच्छिन्नसरनियरं ॥ १४ ॥
 सत्थियपुरिसेहि दहं सेणा दप्पुद्धुरेक्कवीरेहिं ।
 आवाप च्चिय खित्ता दिसो दिसं हरिणजूह व्व ॥ १५ ॥
 तो वीरसेणपमुहा सवरा सव्वे पुणो वि मिलिऊण ।
 अन्नोन्नतज्जणाजणियरोसपसरा समल्लीणा ॥ १६ ॥ २०

४८ हलबोलं कोलाहलः (दे. ना. ८. ६४.) । ४९ कणइ
 लता (दे. ना. २. २५.) तरुलताकृतान्दोलनवानरवुक्कारशब्द-
 मणीयाम् । ५० वनदवज्वालावेष्टितचलमृगराजदगिरिनिकराम् । ५१
 हिन्तालः वृक्षविशेषः । ५२ ' गहब्भ ' कर्कशो ध्वनिः (दे. ना.
 २. ८२.) ५३ महत् ।

अह निज्जिओ स सत्थो थेवत्तणओ य सवरसेणाए ।
 पयरो पिवीलियाणं भीमं पि भुयंगमं डसइ ॥^{५४}१७॥
 निज्जिणिऊण य सत्थं रित्थं घेत्तूण निरवसेसं पि ।
 बन्दं पि किंपि सवरा उवट्ठिया कालसेणस्स ॥१८॥

- ५ भणियं च णेहि । “एयं रित्थं सत्थाओ देव आणीयं
 बन्दं च किंपि थेवं । संपइ देवो पमाणं” ति । तओ
 कालसेणेण पुच्छिया बन्दयपुरिसा । “ भो कुओ एस
 सत्थो कस्स वा सन्तिओ ” ति । एत्थन्तरंमि सीह-
 कयपहारसंरोहणनिमित्तं सत्थवाहपुत्तेण सहागओ
 १० उवलद्धो पच्चभिन्नाओ णेण संगमो नाम सत्थवाहपुत्त-
 पुरिसो । भणियं च णेण । “ भइ, कहिं तुमं मए
 दिट्ठो ” ति । तेण भणियं । “ न-याणामो तुमं चेव
 नाणसि ” ति । कालसेणेण भणियं । “ अवि आसि
 तुमं इओ उत्तरावहपयट्ठस्स मम पाणपयाणहेउणो
 १५ अविन्नायनामधेयस्स सत्थवाहपुत्तस्स समीवे ” । संग-
 मेण भणियं । “ को कहं वा तुह पाणपयाणहेउ ” ।
 कालसेणेण भणियं । “ अत्थि इओ अईयवरिसंमि ”
 कयन्तेणेव केसरिणा कहंचि कण्ठगयपाणो अहं कओ
 आसि । तओ इओ उत्तरावहं वच्चमाणेण केणावि
 २० सत्थवाहपुत्तेण न-याणामो कहिंचि जीवाविओ म्हि ।
 ता एवं सो मज्झ पाणपयाणहेउ ” ति । तओ सुमरि-
 ऊण वुत्तन्तं पच्चभियाणिऊण कालसेणं भणियं संग-
 मेण । “ जइ एवं, ता आसि दिट्ठो तुमए ” । कालसेणेण
 सबहुमाणमवरुण्डिऊण^{५५} पुच्छिओ संगमओ । “ भइ,

५४ प्रकरः समूहः पिपीलिकानां भीमं अपि भुजंगं दशति ।

५५ अतीतवर्षे गतवर्षे । ५६ आश्लिष्य (दे. ना. १. ११.) ।

कहिं सो सत्थवाहपुत्तो”। तओ बाहजलभरियल्लोयणेण
भणियं संगमएण । “ भो महापुरिस, देव्वो वियाणइ ”
त्ति । कालसेणेण भणियं । “ कहं विय ” । संगमएण
भणियं । “ सुण, एसो खु तस्स सन्तिओ चेव सत्थो ।
आवडिण य सत्थवाए कोदण्डसरसहाओ दिट्ठो मए ५
सवरसंमुहं धावमाणो । तओ न संपयं वियाणामि ” ॥

तओ एयमायणिऊण दीहं च नीससिय ‘ हा कय-
मकज्जं ’ ति भणिऊण मोहमुवगओ कालसेणो, वक्क-
लाणिलेण वीइओ सबरेहि, लद्धा चेयणा । भणियं च
णेण । “ हरे, न एत्थ कोइ वावाइओ ” त्ति । सबरेहि १०
भणियं । “ न वावाइओ, केवलं पहारीकओ ” त्ति । तओ
निरुविया पडिबद्धपुरिसा, न दिट्ठो य धरणो । तओ
एगत्थ रित्थं करेऊण समासासिऊण सत्थं पडिबद्ध-
पुरिसाण य वणकम्मसाइसिय^७ धरणगवेसणनिमित्तं
पयट्ठाविया दिसो दिसं सवरपुरिसा । अप्पणा य ‘ हा १५
दुट्ठु कयं ’ ति चिन्तयमाणो गओ तं गवेसिउं । न
दिट्ठो य तेण धरणो । समागओ सत्थं । मिलिया
सव्वसवरा । निवेइयं च णेहिं । ‘ देव, न दिट्ठो ’ त्ति ।
तओ परं सोगमुवगओ कालसेणो । भणियं च णेण ।
“ दुज्जणजणंमि सुकयं असुहफलं होइ सज्जणजणस्स । २०
जह भुयगस्स विदिन्न खीरं पि विसत्तणमुवेइ ॥१९॥
दिन्ना य णेण पाणा मज्झं जायाए तह य पुत्तस्स ।
एयस्स मए पुण सव्वमेव विवरीयमायरियं ॥२०॥

ता किं एइणा अचालकुसुमनिग्गमेण विय निष्फ-
लेण वायावित्थरेण । भो भो सत्थिया, भो भो सवरा । २५
एसा महं पइन्ना ।

जइ तं न घडेमि अहं इमिणा विहवेण पञ्चहि दिणेहिं ।
पइसामि सुहुयहुयवहजालानिवहंमि किं बहुणा” ॥२१॥

एवं च पइन्नं काऊण कयं कुलदेवयाप कायम्ब-
रिनिवासिणीप ओवाइयं^{५८} ।

५ “ जइ तं महाणुभावं जीवन्तं एत्थ कहवि पेच्छिस्सं ।
दसहि पुरिसेहि भयवइ तो तुज्झ बलिं करिस्सामि” ॥२२॥

एवं च ओवाइयं काऊण गहियाणेयदिवसपाहेया
पट्टविया धरणगवेसणनिमित्तं दिसो दिसं सबरा ।
अप्पणा वि य अच्चन्तविमणदुम्मणो गओ तं गवेसिउं ॥

१० सो पुण धरणो विणिज्जिप सत्थे ‘ न एत्थ अन्नो
उवाओ ’ त्ति चिन्तिऊण ओसहिवलयमेत्तरित्थो घेत्तूण
लच्छि पलाणो^{५९} पिट्ठओमुहो । जायाप भणं च मूढ-
दिसामण्डलं तुरियतुरियं गच्छमाणो पत्तो मुहुत्तमे-
त्तसेसे वासरे

१५ बहुविहरुक्खसाहासंघट्टसंभवन्तवणदवं ।
वणदवपलित्तकन्दरविणिन्तसीहं^{६०} ।
सीहहयपडिहयहत्थिकडेवरकयारविसमं ।
विसमखलणदुक्खहिण्डन्तभीयमुद्धमयं ।
मयरुहिरपाणमुइयघोरन्तसुत्तवग्घं^{६१} ।

२० वग्घभयपलायन्तमहिसउलं ।
महिसउलचलणयभग्गरुयअयगरं ।

५८ ‘ ओवाइय ’ इप्पितार्थलब्धये कस्याश्चिद्देवताया विशिष्टा-
राधनार्थं मनसः संकल्पः । ५९ ‘ पलाणो ’ पलायितः । ६०
वनदवप्रदीप्तकन्दरविनिर्यातसिंहम् । ६१ मृगानां रुधिरस्य पानेन
मुदितः घुर घुर इति स्वरं कुर्वन् निद्रासुखं अनुभवन् सुप्तः
व्याघ्रः यस्मिन् तं पर्वतम् ।

अयगरविमुत्तनीसाससद्भीमं ।

भीमबहुविहभमन्तकव्वायलुत्तसत्त^{६२} ।

सत्तखयकालसच्छहं^{६३} पिलिन्धनिलयं नाम पव्वयं ति॥२३॥

तत्थ य अणुचियचलणपरिसक्कणेण खीणगमण-
सत्तिं सेयजललवालिद्धवयणकमलं च पेच्छिऊण लच्छि ५
चिन्तियं धरणेण । ‘अहो मे कम्मपरिणई, जेण पिय-
यमाए वि ईइसी अवत्थ’ ति । लच्छीए चिन्तियं ।
‘किलेसो वि मे बहुमओ चेव एयस्स आवईए’ । गविट्ठं
धरणेण लच्छीए पाणसंधारणनिमित्तं फलोययं, न
उण लद्धं ति । अइक्कन्तो वासरो । पसुत्ताई पल्लव- १०
सत्थरे । अइक्कन्ता रयणी । विइयदियहे य जाममे-
त्तसेसे वासरे खुहापिवासाहिभूया नग्गोहपायवच्छा-
याए निवडिया लच्छी । संमिल्लियमिमीए लोयण-
जुयं, विमूढा से चेयणा, निवडियं तालुयं, मिलायं
वयणकमलं । तओ धरणेण चिन्तियं । ‘अहो दारुणो १५
जीवलोगो, अचिन्ता कम्मपरिणई, न मे जीविपणावि
एत्थ ^{६४}‘साहारो’ ति । तहावि बाहजलभरियलोयणेणं
संवाहियं से अङ्गं । समागया चेयणा । तओ अव्वत्तसद्दं
जंपियमिमीए । “अज्जउत्त, ददं तिसाभिभूय म्हि” । तओ
सो ‘सुन्दरि, धीरा होहि, आणेमि उदयं, तए ताव २०
इहेव चिट्ठियव्वं’ ति भणिऊण आरूढो तरुवरं ।
पलोइयं उदयं, न उण उवलद्धं । तओ ‘उदयमन्तरेणं
न एसा जीवइ’ ति तुवरिट्ठियं^{६५} पेच्छिऊण तीए य
किर रसेण संगयं सिलीभूयमवि सोणियं उदयसा-

६२ भीमबहुविधभ्रमत्कव्यादलुत्तसत्त्वम् । ६३ सत्त्वक्षय-
कालसदृशम् । ६४ सदाधारः शोभनं साहाय्यम् । ६५ कश्चिद्वल्लीविशेषः ।

रिच्छं हवइ' ति । ता एएण सुमरियपओएणं ' देमि
 से तुवरिद्वियारसेणं संपाडिओदयभावं बाहुसिरामो-
 कखणेण नियमेव रुहिरं, इमिणा य वणदवग्गिणा
 पइऊण लुहावणोयणनिमित्तं ऊरुमंसं ति; अन्नहा निस्सं-
 ५ सयं न होइ एसा विवन्नाए य इमीए किं महं जीवि-
 एणं; अत्थि य मे वणसंरोहणं ओसहिवलयं, तेण
 रुहिरसंगएणेव अवणीयवणवेयणो इमीए वि न दुक्ख-
 कारणं भविस्सइ' ति चिन्तिऊण नियच्छुरियाए
 पलासपत्तपुडयंमि संपाडियं समीहियं ति । गओ
 १० तीसे समीवं । भणिया य एसा । "सुन्दरि, संपन्नमुदयं,
 ता पियउ सुन्दरी" । पियं च णाए । समासत्था
 एसा । उवणीयं च से मंसं । भणियं च णेणं । "सुन्दरि,
 एयं खु वणदवविवन्नससयमंसं, भुक्खिया य तुमं, ता
 आहारसु ति । आहारियमिमीए ॥

१५ तओ कंचि वेलं गमेऊण पयट्टाणि दिणयरानु-
 सारेण उत्तरामुहं । पत्ताणि य महासरं नाम नयरं ।
 अत्थमिओ सूरिओ ति न पइट्टाणि नयरं । ठियाणि
 जक्खालए । तओ अइक्कन्ते जाममेत्ते जंपियं लच्छीए ।
 "अज्जउत्त, तिसाभिभूय म्हि" । धरणेण भणियं ।
 २० " सुन्दरि, चिट्ठ तुमं, आणेमि उदयं नईओ" । गहिओ
 तत्थ वारओ,^{६६} आणीयमुदयं । पीयं च णाए । पसुत्तो
 धरणो । चरिमज्जामंमि य विउद्धा लच्छी । चिन्तियं
 च णाए । "अणुकूलो मे विही, जेण एसो ईइसं
 अवत्थं पाविओ ति । ता केण उवाएण इओ वि
 २५ अहिययरं से हवेज्ज"ति । एत्थन्तरंमि य आरक्खिय-

पुरिस्पेल्लिओ^{६७} गहियरयणभण्डो खीणगमणसत्ती
पविट्टो चण्डरुह्मभिहाणो तक्करो । रुद्धं च से वारं ।
भणियं चारक्खियनरेहिं । ‘अरे, अप्पमत्ता हवेज्जह ।
गहिओ खु एसो, कहिं वच्चइ^{६८}’ ति ।

सुयं च एयं लच्छीए, आयण्णिओ चण्डरुह- ५
पयसहो । चिन्तियं च णाए । ‘भवियव्वं एत्थ कारणेण ।
ता पुच्छामि एयं, किं पुण इमं ति । कयाइ पुज्जन्ति^{६९}
मे मणोरहा’ ।

तओ दीहसुंकारपिसुणियं^{७०} गया चण्डरुहसमीवं ।
पुच्छिओ एसो । “भइ, को तुमं, किं वा एए दुवार- १०
देसंमि इमं वाहरन्ति” । तेण भणियं । “सुन्दरि,
अलं मए । किं तु पुच्छामि सुन्दरि ‘अवि अत्थि
एत्थ कहिंचि थेवमुदयं’ ति” । तीए भणियं । “अत्थि,
जइ मे पओयणं साहेसि” । तओ चिन्तियमणेण ।
‘अहो धीरया इत्थियाए, अहो साहसं, अहो वयण- १५
विन्नासो; ता भवियव्वमिमीए पत्तभूयाए” ति ।
चिन्तिऊण जंपियं चण्डरुहेणं । “सुन्दरि, महन्ती खु
एसा कहा, न संखेवओ कहिउं पारीयइ । तहावि
सुण । संपयं ताव तक्करो अहं, नरिन्दगेहाओ गहेऊण
रयणभण्डं नीसरन्तो नयराओ उवलद्धो दण्डवासि- २०
एहिं । लग्गा मे मग्गओ बहुया दण्डवासिया, एगो य
अहयं । खीणगमणसत्ती य एत्थ पविट्टो” ति ॥

एए य अन्धारयाए रयणीए, सावेक्खयाए जीवि-
यस्स, साहारणयाए पओयणस्स, ‘संपन्नं च णे अहि-
लसियं’ ति मन्नमाणा दुवारदेसभायं निरुम्भिऊण २५

६७ आरक्षकपुरुष पीडितः । ‘पेल्लिअ’ = प्रेरितः, (दे.
ना. ६. ५७) पीडितः । ६८ ‘वच्चइ’ गच्छति । ६९ पूर्यन्ते ।
७० दीर्घसूक्तारसूचितं । ‘पिसुणिय’ कथितं सूचितम् ।

- दण्डवासिया एवं वाहरन्ति । तओ 'संपन्नं मे समी-
हियं, जइ विही अणुवत्तिस्सइ' ति चिन्तिऊणं जंपियं
लच्छीए । "भइ, जइ एवं, ता अलं ते उव्वेएणं; अहं
तुमं जीवावेमि, जइ मे वयणं सुणेसि" । चण्डरुहेण
५ भणियं । "आणवेउ सुन्दरी" । लच्छीए भणियं ।
"सुण । अहं खु मायन्दीनिवासिणो कत्तियसेट्ठिस्स
धूया लच्छिमई नाम पुव्ववरिण वि य परिणीया
धरणेण । असिट्ठो मे भत्तारो, पसुत्तो य सो एत्थ
देवउले । ता अङ्गीकरेहि मं, परिच्चयसु मोसं, पावेउ
१० एसो सकम्मसरिसं गतिं । पहायाए रयणीए गिही-
एहिं तुब्भेहिं नरवइसमक्खं पि भणिस्सामि अहयं
'एसो महं भत्तारो, न उण एसो' ति । तओ सो चेव
भयवओ कयन्तस्स पाहुडं भविस्सइ" ।

- चण्डरुहेण भणियं । "सुन्दरि, अत्थि एयं, किं
१५ तु अहमेत्थ वत्थव्वओ"^{७१} चउचरणपडिबद्धो । अओ
वियाणइ मे तं अगिहीयनामं सव्वलोओ चेव एत्थ
महिलियं" ति ।

लच्छीए भणियं । "जइ एवं, ता को पुण इह
उवाओ" ।

- २० चण्डरुहेण भणियं । "अत्थि एत्थ उवाओ, जइ
शेवमुदयं हवइ" ।

तीए भणियं "कहं विय" ।

- चण्डरुहेण भणियं । "सुण । अत्थि मे चिन्ता-
मणिरयणभूया भयवया खन्दरुहेण विइण्णा दिट्ठपच्चया
२५ परदिट्ठिमोहणी नाम चोरगुलिया । तीए य उदय-

संजोपण अञ्जिपहिं नयणेहिं सहस्सलोयणो देवाहिवो वि
न पेच्छइ पाणिणं, किमङ्ग पुण मच्चलोयवासी जणो”॥

लच्छीए भणियं । “ जइ एवं, ता कहिं गुलिया ” ।
चण्डरुहेण भणियं “ उट्ठियाए ” । लच्छीए भणियं ।
“ जइ एवं, ता किं न अञ्जेसि ” । चण्डरुहेण भणियं ५
“ नत्थि उदयं ” ति । लच्छीए भणियं “ अहं देमि ” ।
चण्डरुहेण भणियं “ जीवाविओ भोईए ” । दिन्नमुदयं ।
दुवेहिं पि अञ्जियाइं लोयणाइं । भणिया य पसा ।
“ सुन्दरि, अणीणिए सत्थवाहपुत्तंमि न तए गन्तव्वं ”
ति । पडिस्सुयमिमीए । मुक्कं रयणभण्डं धरणसमीवे । १०
ठियाइं एगदेसे ॥

पहाया रयणी । उट्ठिओ धरणो । गहिओ आर-
क्खिपहिं । निहालियं रयणभण्डं, उवलद्धं च तस्स
समीवे । तओ नीणिओ^{७२} देवउलाओ बद्धो खु
एसो । चिन्तियं च णेण । “ हन्त किमेयं ति । अहवा १५
न किंचि अन्नं; अवि य पडिकूलस्स विहिणो विय-
म्भियं ति । पडिकूले य एयंमि अमयं पि हु विसं,
रज्जू वि य किण्हसप्पो, गोषयं पि सायरो, अणू
वि य गिरी, मूसयविवरं पि रसायलं, सुयणो वि
दुज्जणो, सुओ वि बइरी, माया वि भुयङ्गी, पयासो २०
वि अन्धयारं, खन्ती वि कोहो, महवं पि माणो,
अज्जवं पि माया, संतोसो वि लोहो, सच्चं पि अलियं,
पियं पि फरुसं,^{७३} कलत्तं पि वेरिओ त्ति । ता किं
इमिणा वि चिन्तिणं । एयस्स वसवत्तिणा न तीरण
अन्नहा वट्ठिउं । इमाओ वि य कयत्थणाओ इमं मे २५

अहियं बाहइ, जं सा तवस्सिणी अदिट्ठवन्धुविरहा न दीसइ । अहवा वरं न दिट्ठा चेव, मा सा वि मे संसग्गिकलङ्कदूसिया इमं चेव पाविस्सइ ” ति । चिन्तयन्तो नीओ रायउलं ॥

- ५ ‘अप्पत्थावो नरिन्दस्स’ ति धरिओ रायमग्गे । अइक्कन्तो वासरो । ‘अवसरो’ ति कलिय निवेइओ नरिन्दस्स । “देव, सलोत्तओ^{७४} चेव मायापओय-कुसलो वाणिययवेसधारी गहिओ महाभुयङ्गो । संपयं देवो पमाणं ” ति । तओ राइणा भणियं । “किं तेण,
१० वावाएह ” ति । नीओ णेहि पाणवाडयं,^{७५} समप्पिओ रायउलकमागयाणं वहनिओगकारीणं पच्चइयपाणाणं^{७६} । भणिया य एए । “हरे, देवो समाइसइ ‘एस तक्करो वावाइयव्वो’ ” ति । तेहिं भणियं । “जं देवो आणवेइ ” ति । समप्पिओ तेसिं । गया दण्ड-
१५ वासिया । भणियं चण्डालमहयरेण । “हरे कस्स वावायणमासवारओ ” । चण्डालेहिं भणियं । “मोरियस्स ” । तेण भणियं । “लहुं सहावेह मोरियं ” । सहाविओ मोरिओ, आगओ य । भणिओ मयहरेण^{७७} । “हरे, मोरिय, एस तक्करो देवेण पेसिओ वावाइ-
२० यव्वो ति । ता नेऊण मसाणभूमिं लहुं वावाएहि । जाममेत्तावसेसो य वासरो, एहिं अववाइए मा रयणीए पमाओ भविस्सइ ” । मोरियएण भणियं । “जं तुमं भणसि ” ति । समप्पिओ मोरिययस्स

७४ सलोत्तरकः । ७५ ‘पाणदाडय’ चाण्डालवसतिः । ‘पाण’ चाण्डालः (दे. ना. ६. ६८) । ७६ ‘पच्चइयपाणाणं’ प्रत्ययितचाण्डालेभ्यः विश्वासार्हचाण्डालेभ्य इत्यर्थः । ७७ मृतहरः चाण्डालः ।

पञ्चभिन्नाओ य णेण । ‘ कहं सो चेव एसो जीविय-
 दायओ मे सत्थवाहपुत्तो; अहो कट्ठं, इमस्स वि
 ईइसी अवत्थ ’ त्ति चिन्तिऊण विसण्णो मोरियओ ।
 चिन्तियं च णेण । अहवा पावेन्ति चन्ददिवायरा वि
 सुहुत्तमेत्तं गहकल्लोलाओ आवइ^{९८} । बहुमओ य मे ५
 सामिसालसमाएसो एयस्स दंसणेण । ता नेमि ताव एयं
 मसाणभूमिं । जाणामि य इमाओ जहट्ठियं वुत्तन्तं ” ।
 नीओ मसाणभूमिं, छोडिया बन्धा, चलणेसु निवडि-
 ऊणं पुच्छिओ य णेण । “ अज्ज, अवि सुमरेसि मं
 आयामुहीए विमोइयं ” । धरणेण भणियं । “ भइ, न १०
 सुट्ठु सुमरेमि ” । मोरियएण भणियं । “ कहं न सुम-
 रेसि, जो भवं विय अचोरो चेव ‘ चोरो ’ त्ति कलिय
 गहिओ अहं महया दविणजाएण पेच्छिऊण नरवइं
 तए विमोइओ ” त्ति । धरणेण भणियं । “ भइ, थेव-
 मेत्तं ” । मोरिएण भणियं । “ ता साहेउ अज्जो, कहं १५
 पुण अज्जस्स ईइसी अवत्थ ” त्ति । धरणेण भणियं ।
 “ भइ, देव्वं एत्थ पुच्छसु ” त्ति । मोरिएण चिन्तियं ।
 ‘ न एत्थ कालक्खेवेण पओयणं, अहिमाणी य एसो
 कहं कहइस्सइ । किं वा कहिएणं । विचित्ताणि
 विहिणो विलसियाणि । ता किं ममेइणा निब्बन्धेण । २०
 अहवा कहियं चेवाणेण परमत्थओ ‘ देव्वं पुच्छसु ’
 त्ति भणमाणेण । ता इमं ताव एत्थ पत्तयालं, जं एसो
 लहुं विसज्जीयइ ’ त्ति । चिन्तिऊण भणिओ खु एसो ।
 “ अज्ज, किं बहुणा जंपिएण; मोत्तूण विसायं लहुं अव-
 क्कमसु ” । धरणेण भणियं । “ भइ, न खलु अहं पर- २५

७८ अथवा प्राप्तुतः चन्द्रदिवाकरौ अपि मुहूर्तपात्रं ग्रहकल्लो-
 क्ततः आपत्ति । ग्रहः राहुः ।

पाणेहिं अत्तणो पाणे रक्खेमि । ता वावाएहि मं,
 निहेसकारी खु तुमं ” ति । मोरिण भणियं । “अज्ज,
 अलं मज्झ पाणविणाससङ्काए । सत्तपुरिसो खु एस
 राया, जं अम्हाणं अवराहसए वि य पाणवावर्त्ति
 ५ करेइ । अगच्छमाणे य अज्जे अवस्समहमप्पाणं वावा-
 एमि । ता गच्छउ अज्जे ” । तओ ‘ नत्थि अविस्सओ
 सज्जणसिणेहस्स ’ ति चिन्तिऊण जंपियं धरणेणं ।
 “ भइ, जइ एवं, ता अवक्कमामि ” । मोरिण भणियं ।
 “ अणुग्गिहीओ म्हि ” । दंसिओ से पन्थो । पणमि-
 १० ऊण य नियत्तो मोरिओ । मित्तोवरोहेण पलाणो
 धरणो । चिन्तियं च णेणं । ‘ अह कहिं पुण सा मुद्ध-
 मयलोयणा भविस्सइ । नृणमुवरोहसीलयाए^{९९} मं अणु-
 ट्ठविय पासवणनिमित्तमुट्ठिया केणावि तक्करेणं समा-
 साइया भवे, नीया य णेणं, मम विणासासङ्किणीए
 १५ न जंपियमिमीए; अन्नहा कहं न दिट्ठु ” ति । अदं-
 सणेणं च तीसे विहलमेव पाणलाहं मन्नामि’ ति ।
 चिन्तयन्तो पयट्ठो गवेसिउं । ण्हाओ उज्जुवालियाए ॥

इओ सो चण्डरुहो तओ देवउलाओ अवक्कमि-
 ऊण गओ उज्जुवालियं नइं । चिन्तियं च णेणं । ‘अहो
 २० दारुणया इत्थिवग्गस्स, जमेसा एगपए चेव महावस-
 णपायालंमि पक्खिविय भत्तारं, अणवेक्खिऊण निय-
 कुलं, सिविणयंमि विअदिट्ठपुण्वेण मए सह पयट्ठु ति ।
 हा किह दूरेण जियं विसवग्गभुयङ्गसिङ्घसरहाणं ।
 कलिकालवणिहरक्खसिकयन्तचरियं महिलियाहिं ॥२४॥
 २५ असलिलपङ्कगाही होइ खणेणं अकन्दरा वग्घी ।
 अणियत्ता जमभिउडी अणब्भवज्जासणी^{९०} महिला ॥२५॥

महिला आलकुलघरं^१ महिला लोयंमि दुच्चरियखेत्तं ।
 महिला दुग्गइदारं महिला जोणी अणत्थाणं ॥२६॥
 विज्जु व्व चञ्चलाओ महिलाउ विसं व पमुहमहुराओ ।
 मच्चु व्व निग्घिणाओ पावं पिव वज्जणिज्जाओ ॥२७॥

ता अलं मे पयाप; मा मज्झं पि इणमेव संपा- ५
 ढइस्सइ” ति चिन्तिऊण वेत्तूणमङ्गलग्गं सुवण्णयं
 परिचत्ता खु पसा ।

चिन्तियं च तीए । “ तहावि सोहणं चेव पयं,
 जं सो वावाइओ ति । ता गच्छामि अन्नत्थ ” । पयट्ठा
 नईतीराए । दिट्ठा धरणेण हरिसवसुप्फुल्ललोयणेणं । १०
 पुच्छिया पसा । “सुन्दरि, कुओ तुमं” ति । तओ सा
 रोविउं पयत्ता ’ ।

भणिया य णेणं । “सुन्दरि, मा रोव, ईइसो
 एस संसारो । आवयाभायणं खु एत्थ पाणिणो । ता
 अलं विसापण । धन्नो य अहयं, जेण तुमं संपत्त ” ति । १५

तओ तीए भणियं । “ अज्जउत्त, पासवणनिमि-
 त्तमुट्ठिया गहिया तक्करेण, इत्थीसहावाओ, अज्जउत्त-
 सिणेहाइसएण य न किंपि वाहरियं । ”^२ “अणिच्छ-
 माणी य इत्थिया न वेप्पइ”^३ ति करिय मुसिऊण
 उज्झिया इहइ । अन्नं च । तक्करकयत्थणाओ वि मे २०
 पयं अहिययरं बाहइ, जं तुमं ईइसिं अवत्थमुवगओ
 दिट्ठो ” ति ॥

तओ ‘न अन्नहा मे वियप्पियं’ ति चिन्तिऊण
 भणियं धरणेणं । “सुन्दरि, थेवमियं कारणं । न मे
 उव्वेयकारिणी इयमवत्था तुह दंसणेणं । ता किं २५

८१ आलकुलगृहं कलंकारोपकुलगृहं । ८२ कथितम् । ८३ गृह्यते ।

पइणा । एहि, गच्छम्ह” । चिन्तियं च णाप । ‘अहो मे पावपरिणई, जं कयन्तमुहाओ वि एस आगओ’ त्ति । पयट्ठा एसा । समागयाइं वियारउरं नाम सन्निवेसं । कया पाणवित्ती । अत्थमिओ सूरिओ । अइवाहिया
 ५ रयणी । चिन्तियं धरणेणं । “ एवं कयन्ताभिभूयस्स न जुत्तमिह चिट्ठिउं । ता पराणेमि^४ ताव एयं दन्तउरनिवासिणो खन्ददेवमाउलस्स समीवं; पच्छा जहाजुत्तं करेस्सामि ” त्ति । साहियं लच्छीए । बहु-
 मयं च तीए । पयट्ठाणि दन्तउरं ॥

१० इओ य न लद्धो सत्थवाहपुत्तो त्ति संजायसो-
 एण पच्चइयनिययपुरिसाण समप्पिओ सत्थो काल-
 सेणेण । भणिया य एए । “ हरे, पावियव्वो तुम्हेहिं
 एस महाणुभावस्स गुरुणं” । चिन्तियं च णेण । ‘जइ
 वि न संपन्नमोवाइयं, तहावि कायम्बरीए जहा भणि-
 १५ यमेव बलिविहाणं काऊण पइन्नं पि ताव सफलं
 करेमि’ त्ति पेसिया बलिपुरिसनिमित्तं सबरपुरिसा ।
 काराविया कायम्बरीए पूया, मज्झिओ गिरिनईए,
 परिहियाइं वक्कलाइं, कया कणवीरमुण्डमाला, रया-
 विया महामुल्लकट्ठेहिं चिया, पयट्ठो चण्डियाययणं ॥

२० इओ य दन्तउरपत्थिओ विइयदियहंमि अरु-
 णुग्गमे चेव कायम्बरिं परिब्भभन्तेहिं समासाइओ
 सत्थवाहपुत्तो कालसेणसबरेहिं । बद्धो बल्लिरज्जूप ।
 पयट्ठाविओ समहिलिओ चेव चण्डियाययणं । गओ
 थेवं भूमिभागं । दिट्ठं च णेण चण्डियाययणपासमण्डलं ।
 २५ कीइसं । परिसडियजिण्णरुक्खउद्देहियखइयकट्ठसंघा-

यसंकुलं भुयगमिहुणसणाहवियडवम्मीहं परत्तमुहल-
सउणगणकयवमालं वियडतरुखन्धवहलरुहिरायड्डिय-
तिस्रलसंघायं पायवसाहावबद्धमहिसमेसमुहपुच्छखुर-
सिङ्गसिरोहराचीरनिवहं ति^{८५} । अवि य,

वायससउन्तसंवलयिगिद्धवन्नेहि विप्फुरन्तेहि । ५

पडिबद्धसुरकिरणं करङ्ककलियं मसाणं व ॥ २८ ॥

गहभूयजक्खरक्खसपिसायसंजणियहिययपरिओसं ।

रुहिरवलिखित्तपसमियनिस्सेसधरारउग्घायं^{८६} ॥ २९ ॥

तं च एवंगुणाहिरामं चण्डियाययणपासमण्डलं
सभयं वोलिऊण आययणं पेच्छिउं पयत्तो । १०

धवलवरनरकलेवरवित्थिण्णुत्तुंगघडियपायारं ।

उब्भडकबन्धविरइयतोरणपडिबद्धसिरमालं ॥ ३० ॥

मयणाहवयणभीसणविरइयपायारसिहरसंघायं ।

उत्तुंगवेणुलम्बियदीहरपोण्डरियकत्तिस्सयं^{८७} ॥ ३१ ॥

दीणमुहपासपिण्डियबन्दयबीभच्छरुद्धओवासं । १५

निसियकरवालवावडकरसवरजुवाणपरियरियं ॥ ३२ ॥

विसमसमाहयपडुपडहसहवित्तत्थसउणसंघायं ।

अव्वत्तरुयन्तसदुक्खसवरिविलयाजणाइण्णं^{८८} ॥ ३३ ॥

वियडगयदन्तनिम्मियभित्तिसमुक्किण्णमूलसंघायं ।

तक्खणमेत्तुक्कत्तियचम्मसमोच्छइयगब्भहरं ॥ ३४ ॥ २०

८५ उद्देहिय उपदेहिका जन्तुविशेषः । प्ररक्तमुखरशकुनग-
णकृतकोलाहलम् । 'वमाल' कोलाहलः । 'आयड्डिय' आकृष्टः । ८६
'उग्घाय' समूहः (दे. न. ५. १२६) । ८७ उत्तुंगवेणुलम्बित-
दीर्घश्वेतवृत्तिवज्रम् । ८८ 'ओवास' अवकाशः । ८९ 'अव्वत्त'
अव्यक्तम् । 'विलया' वनिता ।

पुरिसवसापरिपूरियकवालपज्जलियमंगलपईवं ।
 डज्झन्तविल्लुगुगुलुपवियम्भियधूमसंघायं ॥३५॥
 सबरवहूरुहिरक्खयगयमोत्तियरइयसत्थियसणाहं ।
 चन्दकरधवलदीहरपरिलम्बियचमरसंघायं ॥३६॥
 ५ रुहिरकसव्वालम्बियदीहरवणकोलवब्भनिउरम्बं ।
 कंकेल्लिपल्लवुप्पङ्कनिमियरेहन्तधरणितलं^{९०} ॥३७॥
 कोदण्डखग्गघण्टयमहिसासुरपुच्छवावडकराप ।
 कच्चाइणिपडिमाए विहूसियं घोररूवाए ॥३८॥

तओ तं दट्ठण चिन्तियं धरणेणं

१० सक्का सीहस्स वणे पलाइउं वारणस्स य तहेव ।
 सुकयस्स दुक्कयस्स य भण कत्थ पलाइउं सक्का ॥३९॥
 एवं च चिन्तयन्तो छूढो सबरेहि वन्द्रमज्झमि ।
 अह बन्धिऊण गाढं पुण्वविरुद्धेहि व खलेहिं ॥४०॥

एत्थन्तरम्मि समागओ चण्डियाययणं कालसेणो ।

१५ पडिओ चण्डियाए चलणेसु । भणियं च सगगयक्खरं ।
 “ भयवइ, जइ वि न कओ तए महं पसाओ, तहावि
 जम्मन्तरे वि जहा न एवं दुक्खभायणं हवामि, तहा
 तए कायव्वं ति । ‘ सत्थवाहपुत्तावयारकरणेण जं महं
 दुक्खं, तं तुमं चेव जाणसि ’ ति चिन्तिऊण भणिओ
 २० कुरङ्गओ । ‘ हरे, निवेणहि भयवईए बलि ’ । तेण ‘ जं
 देवो आणवेइ ’ ति भणिऊण खित्तो णेण केसेसु
 कड्डिऊण भयपरायत्तसव्वगतो दुग्गिलओ नाम लेह-
 वाहओ । ढोइयं^{९१} रत्तचन्दणसणाहं भायणं । विगय-

९० ‘ कंकेलीपल्लवसमूहन्यस्तशोभमानधरणीतलम् ’ इति
 छाया । ९१ आनीतं ।

पाणो विव चच्चिओ दुग्गिलओ । कालसेणेण कङ्कियं
 विज्जुल्लडाडोवभासुरं मण्डलगं,^{९२} वाहियं ईसि निय-
 भुयासिहरे । भणिओ य दुग्गिलओ । ‘ भह, सुदिट्ठं
 जीवलोयं करेहि । सगं तए गन्तव्वं जीवियं मोत्तूण ।
 किं वा ते संपाडियउ ’ त्ति । तओ भयाभिभूषण न ५
 जंपियं दुग्गिलपणं । पुणो वि भणिओ, पुणो वि न
 जंपियं ति । ‘ अणावरियमणोरहो य न वावाइज्जइ^{९३},
 त्ति विसण्णो कालसेणो । तं च दट्ठूण चिन्तियं धरणेण ।
 ‘ हन्त मए वि एवं मरियव्वं ति । ता वरं अपेच्छिऊण
 दीणसत्तघायं काऊण खणमेत्तपाणपरिरक्खणेण इमस्स १०
 उवयारं पढमं विवन्नो म्हि । वावडो वि मे विणिवा-
 यकरणेसु कयन्तो, एसो वि निव्वुओ हवउ ’ त्ति ।
 चिन्तिऊण भणिओ कुरङ्गओ । “ भह, निवेपहि एयस्स
 महापुरिसस्स, जहा ‘ भयविसण्णो खु एसो तवस्सी,
 ता किं एइणा; अणभिन्नो अहं पत्थणाप; तहाधि १५
 भवओ पओयणं पसाहणीयं चेव पत्थेमि एगं पत्थणं ”
 त्ति । निवेइयं कालसेणस्स । भणियं च णेण । “ जीवियं
 मोत्तूण पत्थेउ भहो ” त्ति । धरणेण भणियं । “ मोत्तूण
 एयं मं वावापसु ” त्ति । तओ बाहजलभरियलोयणं
 “ अह को उण एसो परोवयारतल्लिच्छयाए^{९४} अप्पाणयं २०
 वावायणे सम्पेइ; सुमरावेइ मे सत्थवाहपुत्तं ” ति
 भणिऊण मुच्छिओ कालसेणो, निवडिओ धरणिवट्ठे ।
 वीजिओ किसोरपण । लद्धा चेयणा । भणियं च णेण ।
 “ भह किसोरय, निरूवेहि एयं, को उण एसो महाणु-
 भावो सत्थवाहपुत्तस्स चेट्ठियं अणुकरेइ ” । निरूविऊण २५

९२ मंडलाग्रः अधिः (धि. हे. ८.१.३४.) । ९३ व्यापाद्यते ।

९४ ‘ तल्लिच्छ ’ तत्परः (दे. ना. ५.३.)

- भणियं किसोरएण । “ भो इमाए अणन्नसरिसाए
 आगिईए सो चेव मे पडिहायइ ति । ता सयमेव
 निरूवेउ पल्लीवई ” । तओ हरिसविसायगब्भणं निरू-
 विओ गेण पच्चभिन्नाओ य । छोडिया से बन्धा ।
- ५ खग्गं मोत्तूण निवडिओ चलणेसु । भणियं च गेण ।
 “ सत्थवाहपुत्त, खमियव्वो मह एस अवराहो ” ।
 धरणेण भणियं । “ भो महापुरिस, अहिप्पेयफलसा-
 हणेण गुणो खु एसो, कहमवराहो ” ति । कालसेणेण
 चिन्तियं । ‘ नूणं न एस पच्चभिजाणइ ति, तेण एवं
- १० मन्तेइ; ता पयासेमि से अत्ताणयं ’ । भणियं च गेण ।
 “ सत्थवाहपुत्त, किं ते अहिप्पेयं फलं साहियं ” ति ।
 धरणेण भणियं । “ भइ, पत्थुए वावायणे पयं उज्झि-
 ऊण ममेव मरणमणोरहावूरणं ” ति । कालसेणेण
 भणियं । “ सत्थवाहपुत्त, किं ते इमस्स निव्वयाइस-
- १५ यस्स मरणववसायस्स कारणं ” । धरणेण भणियं ।
 “ भो महापुरिस, अलमियाणि पयाए कहाए । संपा-
 डेउ भवं अत्तणो समीहियं ” ति । तओ ‘ अहो से
 महाणुभावय ’ ति चिन्तिऊण भणियं कालसेणेण ।
 “ सत्थवाहपुत्त, न सुमरेसि मंसीहविणिवाइयं नाग-
- २० पोययं पिव अत्तणो विणासनिमित्तं अत्तणा चेव जीवा-
 विऊण कयग्गसेहरयभूयं कालसेणं । जीवाविओ अइ
 तए । मए पुण कओ तुज्झ पच्चवयारो; विओइओ तुमं
 सत्थाओ, पाविओ य अप्पत्तपुव्वं इमं ईइसं अवत्थं ”
 ति । तओ सुमरिऊण पुव्ववुत्तंतं पच्चहियाणिऊण य
- २५ कालसेणं लज्जावणयवयणं जंपियं धरणेण । “ भो
 महापुरिस, को अहं जीवावियव्वस्स, तुह चेव पुण्ण-
 परिणई एस ति । कहं च तुमं कयग्गो, जो दिट्ठमेते

वि जणे अन्नाणओ किंपि काऊण एवं खिज्जसि त्ति ।
 ता अलमेइणा । अह किं पुण इमं पत्थुयं ” त्ति । तओ
 लज्जापराहीणेण न जंपियं कालसेणेण । साहियं च
 निरवसेसमेव संगमदंसणाइयं नियपाणपरिच्चायववसा-
 यावसाणं चेद्वियं त्ति किसोरपणं । तओ ‘अहो से ५
 कयन्नुया, अहो थिरसिणेहया, अहो महाणुभावय’
 त्ति चिन्तिऊण जंपियं धरणेण । “ भो महापुरिस,
 जुत्तमेव गुरुदेवपूयणं पुप्फबल्लिगन्धचन्दणेहि, न उण
 पाणिघाएणं । अवि य,

होज्जा जले वि जलणो होज्जा खीरं पि गोविसाणाओ । १०
 अमयरसो वि विसाओ न य हिंसोओ हवइ धम्मो ॥३९॥
 दाऊण य अहोओयं देवयजन्नाण जे खलु अभव्वा ।^{१८}
 घायन्ति जियसयाइं पावेन्ति दुहाइ ते नरए ॥४०॥

ता विरम पयाओ ववसायाओ ” त्ति । कालसेणेण
 भणियं । “जं तुमं भणासि ” त्ति । तओ गामदेसलू- १५
 ङणअन्नाभावे य भक्खणनिमित्तं च मोत्तूण कओ अणेण
 कायम्बरिअडविपविट्ठस्स सत्थस्स पाणिघायणस्स
 जावज्जीविओ नियमो । फुल्लवलिगन्धचन्दणेहि पूइया
 देवया । नीओ णेण सयलवन्दसंगओ नियगेहमेव
 धरणो । कओ उचिओ उवयारो । २०

भुत्तुत्तरकालंमि य उवणीयं से समत्थरित्थं त्ति ।
 सवराहिवेण तुरियं गहियं जं सत्थभङ्गंमि ॥४१॥
 करिकुम्भसमुत्थाणि य महल्लमुत्ताहलाइ पवराइं ।
 दन्ता य गयवराणं चमराणि य जच्चचमरीणं ^{१९}॥४२

१८ दत्त्वा च अभियोगं दोषारोपणं देवतायज्ञानां ये खलु
 अभव्याः । १९ जाल्यचमरीणां अभिजातचमरीणाम् ।

वेत्तूण य तं रिक्थं दाऊण य किंचि बन्दयाणं पि ।
 ‘विहरह जहासुहेणं’ भणिऊण विसज्जिया तेणं ॥४३॥

धरणो वि कालसेणपीईए तत्थेव कंचि कालं
 गमेऊण विसज्जिओ कालसेणेण, पयट्ठो निययपुरिं,
 ५ पत्तो य कालक्कमेणं । विन्नाओ अम्मापिईहिं नायरेहि
 य । परितुट्ठो से गुरुयणो । निग्गया नयरिमहन्तया ।
 पच्चुवेक्खियं भण्डं संखियं च मोल्लेण जाव सवाया^{१००}
 कोडि ति । इओ अइक्कन्ते अद्धमासे आगओ देवनन्दी ।
 तस्स वि य निग्गया नयरिमहन्तया । पच्चुवेक्खियं
 १० भण्डं संखियं च मोल्लेण जाव अद्धकोडि ति । तओ
 विलिओ^{१०१} देवनन्दी । समप्पियं पडरभण्डमोल्लं ।
 सेसेण य परमणोरहसंपायणेण सफलं पुरिसभावमणु-
 हवन्तस्स आगया मयणतेरसी । भणिओ य एसो
 नयरिमहन्तएहिं ‘नीसरेहि रहवरं’ । धरणेण भणियं ।
 १५ ‘अलं बालकीडाए’ । पसंसिओ नयरिमहन्तएहिं ॥

अइक्कन्तो य से कोइ कालो परत्थसंपायणसुह-
 मणुहवन्तस्स । निओइयपायं च णेण नियभुओवज्जियं
 दविणजायं ।^{१०२} समुप्पन्ना य से चिन्ता । “अवस्स-
 मेव पुरिसेण उत्तमकुलपसूएण तिवग्गो सेवियव्वो ।
 २० तं जहा । धम्मो अत्थो कामो य । तत्थ अपरिचित्तस-
 व्वसङ्गेण अत्थप्पहाणेण होयव्वं ति । तओ चेव तस्स
 दुवे संपज्जन्ति । तं जहा । धम्मो कामो य । अन्नं च ।
 एस अत्थो नाम महन्तं देवयारूवं । एसो खु पुरि-
 सस्स बहुमाणं वद्धावेइ, गोरवं जणेइ, महग्घयं उप्पा-

१०० सपादा । १०१ व्रीडितः । १०२ नियोजितप्रायं च
 धनेन निजभुजोपाजितं द्रविणजातम् ।

पइ, सोहगं करेइ, छायाभावहइ, कुलं पयासेइ, रूवं
 पयासेइ, बुद्धि पयासेइ । अत्थवन्तो हि पुरिसा अदेन्ता
 वि लोयाणं सलाहणिज्जा हवन्ति । जं चेव करेन्ति, तं
 चेव तेसिं असोहणं पि सोहणं वणिज्जप । अभग्गपणइप-
 त्थणं च अणुहवन्ति परत्थसंपायणसुहं । ता जइ वि एस ५
 मह पुव्वपुरिसोवज्जिओ अइपभूओ अत्थि, तहावि अलं
 तेण गुरुपणइणिसमाणेण । ता अन्नं उवज्जिणेमि,
 गच्छामि दिसावणिज्जेण^{१०३} ति । चिन्तिऊण विन्नत्ता
 जणणिज्जणया । अणुमन्निओ य णेहिं । गओ महया
 सत्थेणं समहिलिओ^{१०४} पुव्वसमुद्दतडनिविट्ठं वेजयन्ति १०
 नाम नयरिं । दिट्ठो नरवई । बहुमन्निओ य णेणं ।
 निओइयं भण्डं, न समासाइओ इट्ठलाभो । चिन्तियं
 च णेण । “समागओ चेव जलनिहितं । ता गच्छामि
 ताव परतीरं । तत्थ मे गयस्स कयाइ अहिलसियप-
 ओयणसिद्धी भविस्सइ” ति । गहियं परतीरगामियं १५
 भण्डं । संजत्तियं^{१०५} पवहणं । पसत्थतिहिकरणजोगेण
 निग्गओ नयरीओ, गओ समुद्दतीरं, पूइओ अत्थि-
 जणो, अग्घिओ जलनिही । तओ वन्दिऊण गुरुदेवप
 उवारूढो जाणवत्तं^{१०६} । आगद्धियाओ^{१०७} वेगहारिणीओ
 सिलाओ, पूरिओ सियवडो, विमुक्कं जाणवत्तं, गम्मप २०
 चीणदीवं ति ॥

अन्नया य अइक्कन्तेसु कइवयदिणेसु, कुसलपुरि-

- १०३ दिशावाणिज्येन विविधासु दिशासु वाणिज्यकरणेन ।
 १०४ समहिलाकः महिलाया पत्न्या सह । १०५ ‘संजत्तियं’
 यात्रायै योग्यं कृतम् । १०६ ‘जाणवत्तं’ यानपात्रं नौका । १०७
 ‘आगद्धिआओ’ व्यापृताः प्रयोजिताः । (सि. हे. ८. ४.
 ८१. = आभट्टइ)

- सविमुक्के विय नाराए वहन्ते जाणवत्ते, गयणयलम-
ज्झसंट्टिण दिणयरंमि, आगम्पयन्तो^{१०८} विय मेइणि,
धुणन्तो विय समुहं, उम्मूलन्तो विय कुलसेलजा-
लाणि^{१०९}, पयट्ठो मारुओ । तओ एरावणो विय गुलु-
५ गुलेन्तो पडिसोत्तवाहियसरियामुहं खुहिओ महण्णवो ।
विसण्णा निज्जामगा^{११०} । तओ समं गमणारम्भेण ओसा-
रिओ सियवडो जीवियासा विय विमुक्का नङ्गरसिला
निज्जामएहिं । तहावि य तत्थं कंचि वेलं गमेऊण
विवन्नं जाणवत्तं । जीवियसेसयाए समासाइयं फलगं,
१० अहोरत्तेण लङ्घिऊणं जलनिहिं सुवण्णदीवंमि लग्गो
सत्थवाहपुत्तो । चिन्तियं च गेणं । “अहो परिणई
देवस्स । न-याणामि अवत्थं पिययमाए परियणस्स
य । अहवा किं विसाएणं । एसो चेव पत्थ पमाणं”
ति । तओ कयलफलेहिं^{१११} संपाइया पाणवित्ती । अत्थ-
१५ मिओ सूरिओ । कओ गेण पल्लवसत्थरो, सीयावण-
यणत्थं च अरणीपओएण पाडिओ जलणो । वीसमि-
ऊण कंचि कालं पणमिऊण गुरुदेवए य पसुत्तो य
एसो । अइक्कन्ता रयणी, विउद्धो य । उग्गओ अंसु-
माली । दिट्ठं च गेण तं जलणच्छिक्कं^{११२} सव्वमेव
२० सुवण्णीहूयं धरणिखण्डं । चिन्तियं च गेण । “अहो एयं
खु धाउखेत्तं; ता पाडेमि पत्थ सुवण्णयं ति । कयाओ
इड्डयाओ, अङ्कियाओ धरणनामएण, उल्लयाणं चेव
संपाइया संपुडा, पक्का य सुवण्णमया जाया । एवं च कया

१०८ आकम्पयन्तः । १०९ कुलशैलजालान् कुलशैलस-
मूहान् । ११० निर्यामिदैः नौसंचालकैः । १११ कदलफलैः । (सि.
हे. ८. १. १६७) ११२ ‘जलणच्छिक्कं’ ज्वलनस्पृष्टं । छिक्कं
स्पृष्टं (दे. ना. ३. २६) ।

णेण दस इड्डयासंपुडसहस्सा । निवद्धो भिन्नपोयद्धओ ॥

इओ य चीणाओ चेव सुवयणसत्थवाहपुत्तसन्तियं
असारभण्डभरियं अन्नदीवल्लगसंपावियलच्छिसहियं
देवउरगामियं समागयं तमुद्देसं जाणवत्तं । दिट्ठो य
भिन्नपोयद्धओ सत्थवाहेणं । लम्बिया य नङ्गरा सुव- ५
यणापसेण । समागया निज्जामगा । दिट्ठो य नेहिं धरणो
भणिओ य । “ भो भो महापुरिस, एसो चीणवत्थ-
व्वगो देवउरगामी जाणवत्तसंठिओ सुवयणो नाम
सत्थवाहपुत्तो भणइ, जहा एहि; कूलं गच्छम्मह ” ।
धरणेण भणियं । “ भइ, किंभण्डभरियं खु तं जाण- १०
वत्तं ” । निज्जामएहिं भणियं । “ अज्ज, विहिवसेण
परिवडिओ खु एसो सत्थवाहपुत्तो विहवेण, न उण
पोरुसेणं । ता सुट्ठु न सारभण्डभरियं ” ति । धरणेण
भणियं । “ जइ एवं, ता अणुवरोहेण आगच्छउ
एत्तियं भूमिं सत्थवाहपुत्तो ” । निवेइयं सुवयणस्स । १५
आगओ एसो, भणिओ धरणेण । “ सत्थवाहपुत्त, न
तप कुप्पियव्वं, पओयणं उद्दिसिऊण किंचि पुच्छामि”
त्ति । सुवयणेण भणियं । “ भणाउ अज्जो ” । धरणेण
भणियं । “ केत्तियस्स ते दविणजायस्स जाणवत्तमि
रित्थं ” । सुवयणेण भणियं । “ अज्ज, देव्वस्स पडि- २०
कूल्याप विणट्ठो खु अहयं । तहावि ‘ पुरिसयारो न
मोत्तव्वो ’ ति उच्छाहमेत्तभण्डमोल्लो सुवण्णसहस्समे-
त्तस्स घेत्तूण किंपि भण्डं देवउरं पयट्ठो म्मिह ” । धरणेण
भणियं । “ जइ एवं, ता परिच्चय भण्डं; भरेहि मे सन्ति-
यस्स सुवण्णस्स जाणवत्तं; कूलपत्तस्स य भवओ पय- २५
च्छिस्सं सुवण्णलक्खं ” ति । सुवयणेण भणियं । “ किं
सुवण्णलक्खेण, तुमं चेव बहुओ ” ति । उज्झियं पुव्व-

भण्डं । भरियं सुवण्णस्स । ठाविया संखा । उवारूढो
 धरणो । दिट्ठा य णेण लच्छी । परितुट्ठो एस हिय-
 पणं । दूमिया य एसा । ‘ जाया महं एस ’ त्ति साहियं
 सुवयणस्स धरणेणं । आणन्दिओ एसो । पयट्ठं जाण-
 ५ वत्तं । गयं पञ्चजोयणमेत्तं भूमिभागं ॥

- पत्थन्तरंमि गयणयलचारिणी वेगागमणेणागम्प-
 यन्ती समुद्दं अयालविज्जू विय असुहया लोयणाणं
 ‘ अरे रे दुट्ठसत्थवाहपुत्त, अकओवयारो अणणुजाणियं
 मए कहिं इमं मईयं दविणजायं गेण्हऊण गच्छसि ’
 १० त्ति भणमाणी सुवण्णदीवसामिणी समागया सुवण्ण-
 नामा वाणमंतरी । धरियं जाणवत्तं भणियं च णाप ।
 “ भो भो निज्जामया, अदाऊण पुरिसबलिं न पत्थ
 अत्थो वेप्पइ; ता पुरिसबलिं वा देह, अत्थं वा मुयह,
 वावाएमि वा अहयं ति । जइ पयाण एक्कं पि न देह,
 १५ तओ अणत्थो करेऊण तुज्झ भिन्दामि पवहणं ” ।
 धरणेण चिन्तियं । “ अहो णु खलु मुयाविओ नियय-
 रित्थं सुवयणी, उवयारी य एसो लच्छीसंपायणेण,
 एसा य एवं भणाइ । ता इमं पत्थ पत्तयालं, अहमेव
 पुरिसबली हवामि ” त्ति । चिन्तिऊण भणिया वाण-
 २० मंतरी । “ भयवइ, अयाणमाणेण मए एवं ववसियं ।
 ता पसीय । अहमेव पत्थ बलिपुरिसो; मं पडिच्छसु ”
 त्ति । तीए भणीयं । “ जइ एवं, ता घत्तेहि अप्पाणयं
 समुद्दे, जेण ते वावाएमि ” त्ति । लच्छीए चिन्तियं ।
 “ अणुग्गिहीया भयवईए ” । तओ धरणेण भणियं ।
 २५ “ घयस्स सुवयण, पावियव्वा तए लच्छीमह गुरूणं ”
 ति । भणिऊण पवाहिओ^{११३} अप्पा । विद्धो य णाप

स्रलेण, नीओ सुवण्णदीवं । उवसन्ता वाणमंतरी ।
पयट्ठं जाणवत्तं देवउराहिमुहं ॥

पत्थन्तरंमि दिट्ठो य एसो कण्ठगयपाणो सुवे-
लाओ रयणदीवपत्थिपणं हेमकुण्डलेणं, पच्चभिन्नाओ
य णेण । पुव्वपरिचिया य सा हेमकुण्डलस्स वाण- ५
मंतरी । तओ ' हा किमेयमकज्जमणुचिट्ठियं ' ति भणि-
ऊण मोयाविओ वाणमंतरीओ । पुव्वभणिओसहिवल-
यवइयरेण कयं से वणकम्मं । जीवियसेसेण य पन्नत्तो
एसो पच्चभिन्नाओ य णेण हेमकुण्डलो । पुच्छिओ
धरणेणं सिरिविजयवुत्तन्तो । साहिओ हेमकुण्डलेण, १०
जहा जीविओ सो महाणुभावो त्ति । परितुट्ठो धरणो ।
हेमकुण्डलो य घेत्तूण धरणं पयट्ठो रयणदीवं । पत्तो
य भुयङ्गगन्धव्वसुन्दरीजणारद्धमहुरगेयरवायड्डियदि-
न्नावहाणनिच्चलट्ठियमयजूहं दरियवणकोलघोणाहिघा-
यजज्जरियमहियलुच्छलियमुत्थाकसायसुरहिगन्धवा- १५
सियदिसायक्कं तीरतरुखुडियकुसुममयरन्दवासियासे-
सविमलजलदुल्ललियरायहंसाउलसरसहस्सकलिलं मह-
ल्लतरुसिहरावडियकुसुमनियरच्चियवित्थिण्णभूभिभागं
उद्दामनागवल्लीनिवहसमालिङ्गियासेसपूगफलीसण्डं वि-
यडघणसुरहिमन्दारमन्दिरारद्धविज्जाहरमिहुणरइसुहं २०
दरियवणहत्थिपीवरकरायड्डुणभग्गसमुत्तुङ्गलन्तचन्द-
णवणं तीरासन्नट्ठियघणतमालतरुवीहिओहसियजलहि-
जलं तरुणतरुवियडमणहरालवालयजलसुहियविविह-
विहंगनियररवापूरिउद्देसं सिद्धविज्जाहरालयमुत्तुङ्गरय-
णगिरिसणाहं दीवं नामेण रयणसारं^{११४} ति । अवि य २५

११४ प्राप्तः च भुजंगगन्धर्वसुन्दरीजनारब्धमधुरगेयरवाकृष्ट-
दत्तावधाननिश्चलस्थितमृगयूथं दत्तवनसूकरघोणाभिघातजर्जरितमही-

रयणायरेण धणियं वियडतरङ्कुच्छलन्तवाहाहिं ।
 सव्वत्तो पियकामिणिरुइरसरीरं व उवगूढं ॥४४॥
 संपाविऊण फलहरनमियमहीरुहनमिज्जमाणो व्व ।
 परिणयखुडन्तबहुविहतरुकुसुमोवणियपूओ व्व ॥४५॥

- ५ कमलमहुपाणसेवणज्जणियकलालावमुहलभमरेहिं ।
 कयसागयसम्माणो व्व अइगओ चयतरुसण्डं ॥४६॥

उवविट्ठो दीहियातीरंमि, वीसमिओ मुहुत्तयं,
 गहियाइं सहयारफलाई, मज्जियं दीहियाए, कया
 पाणवित्ती । पुच्छिओ हेमकुण्डलेण धरणो । “कहं तुमं
 १० इमीए पाविओ”त्ति । साहिओ णेण जहट्ठिओ सयल-
 वुत्तन्तो । हेमकुण्डलेण भणियं । “अहो से कूरहियय-
 त्तणं; ता किं एइणा, भण किं ते करीयउ”त्ति । धर-
 णेण भणियं । “कयं सयलकरणिज्जं; किं तु दुत्थिया मे
 जाया, ता तीए संजोयं मे करेहि” । तओ ‘रयणगि-
 १५ रीओ पहाणरयणसंजुयं संजोएमि ’ त्ति चिन्तिऊण
 भणियं हेमकुण्डलेण । “करेमि संजोयं, किं तु अत्थि
 इहेव दीवंमि रयणगिरी नाम पव्वओ । तत्थ सुलो-

तलोत्सृतमुस्ताकषायसुरभिगन्धवासितदिशाचकं तीरतरुक्षुण्णकुसुम-
 मकरन्दवासिताशेषविमलजलदुर्ललितराजहंसाकुलस्वरसहस्रकलस्वरयुक्तं
 महातरुशिखरपतितकुसुमनिकराचितविस्तीर्णभूमिभागं उद्दामनागवल्ली-
 निवहसमालिगिताशेषपूगफलीषण्डं, विकटघनसुरभिमन्दारमन्दिरा-
 रब्धविद्याधरमिथुनरतिसुखं दृप्तवनहस्तिपीवरकराकर्षणभग्नसमुत्तुंगग-
 लच्चन्दनवनं तीरासन्नस्थितघनतमालतरुवीथिकापद्मसितजलधिजलं तरुण-
 तरुविकटमनोहरालवालकजलसुखितविविधविहंगनिकररवापूरितोद्देशं
 सिद्धविद्याधरालयं उत्तुंगरत्नगिरिसनाथं द्वीपं नामेन रत्नसारम्-
 इति ।

यणो नाम किन्नरकुमारओ मे मित्तो परिवसइ । ता
तं पेच्छिऊण नेमि तं देवउरमेव । तहिं गयस्स निय-
मेणेव तीए सह संजोगो भविस्सइ” त्ति । पडिस्सुयं
धरणेण । तओ धेत्तूण धरणं पयट्टो रयणपव्वयं ।

पत्तो य महुरमारुयमन्दन्दोलेन्तकयलिसंघायं । ५
संघायमिलियकिंपुरिसजक्खपरिहुत्तवणसण्डं ॥४७॥

वणसण्डविविहफलरससंतुट्ठविहंगसहगम्भीरं ।
गम्भीरजलहिगज्जियहित्थपिओसत्तसिद्धयणं ॥४८॥

सिद्धयणमिलियचारणसिहरवणारद्धमहुरसंगीयं ।
संगीयमुरयघोसाणन्दियनच्चन्तसिहिनियरं ॥४९॥ १०

सिहिनियररवुक्कण्ठियपसन्नवरसिद्धकिन्नरिनिहायं ।
किन्नरिनिहायसेवियलवङ्गलवलीहरच्छायं ॥५०॥

छायावन्तमणोहरमणियडविलसन्तरयणनिउरुम्बं ।
निउरुम्बठिउप्पेहडसिहरुच्चिधं^{११५} च रयणगिरिं ॥५१॥

तओ य तं पाविऊण महामहल्लुत्तुङ्गरयणसिह- १५
रुप्पङ्कनिरुद्धरविरहमग्गं^{११६} विविहवरसिद्धविज्जाह-
रङ्गणालिलियगमणचलणालत्तयरसरञ्जियवित्थिण्णमु-
त्तासिलायलं दरिविवरविणिग्गयनिज्झरझरन्तझंकार-
रघायड्डियदरियवणहत्थिनियरसमाइण्णवियडकडउ-
हेसं उद्दाममाहवीलयाहरुच्छङ्गनिह्यरयायासखिन्नसु- २०
हपसुत्तविज्जाहरमिहुणं अइकोउहल्लेण आरुहिउं पयत्तो ।
किह,

११५ निकुरम्बस्थितोन्नतशिखरोच्चिहम् । ‘उप्पेहड’ (दे
ना. १.११६.) ‘उप्पेहड उम्भडए’ । उच्चिहम् उद्गतानि चिह्नानि
उच्चिहानि । ११६ ‘उप्पंक’ समूहः (दे. ना. १.१३०.)

चालियलवङ्गलवलीचन्दणगन्धुक्कडेण सिसिरेण ।

अवणिज्जन्तपरिस्समसंतावो महुरपवणेण ॥५२॥

- पेच्छन्तो य रुइरदरिमन्दिरामलमणिभित्तिसंक-
 न्तपडिमावलोयणपणयकुवियपसायणसुयदइयदंसणा-
 ५ हियकुवियवियडूसहियणोहसियमुद्धसिद्धङ्गणासणाहं,
 कत्थइ य पयारचलियवरचमरिनियरनीहारामलचन्द-
 मऊहनिम्मलुहामचमरचवलविकखेववीइज्जमाणं, कत्थइ
 य नियम्बोवइयवियडघणगज्जियायणणुब्भन्तधुयस-
 डाजालनहयलुच्छङ्गनिमित्तकमदरियमयणाहरुञ्जियर-
 १० वावूरिउइसं, अन्नत्थ सरसवणचन्दणवणुच्छङ्गविविह-
 परिहासकीलाणन्दियभुयङ्गमिहुणरमणिज्जं ति । तओ
 आरुहिऊण रयणसिहरं रयणगिरितिलयभूयं तत्थ य
 बालकयलीपरिवेढियवियडपीडं सोहाविणिज्जियसुरि-
 न्दभवणं उत्तुङ्गतोरणखम्भनिमित्तवरसालिभञ्जियास-
 १५ णाहं मणहरालेक्खविचित्तवियडभित्तिं रुइरगवक्खवेइ-
 ओवसोहियं निम्मलमणिकोट्टिमं सुरहिकुसुमसंपाइय-
 पूओवयारं च गओ सुलोयणसन्तियं मन्दिरं ति ।
 दिट्ठो य णेण गन्धव्वदत्ताए सह वीणं वायन्तो सुलो-
 यणो । अब्भुट्ठिओ सुलोयणेणं । संपाइओ से उचि-
 २० ओवयारो । पुच्छिओ सुलोयणेणं हेमकुण्डलो । “कुओ
 भवं कुओ वा एस महापुरिसो, किंनिमित्तं वा भवओ
 आगमणपओयणं” ति । तओ सुवेलाओ नियं धरणस्स
 सुवण्णभूमिमुवलब्भाइयं चिन्तियरयणप्पदाणपज्जवसाणं
 साहियमागमणपओयणं । तेण वि उप्फुल्ललोयणेण
 २५ पडिस्सुयं । तओ चिट्ठिऊण कइवयदियहे गहियाइं
 पहाणरयणाइ । नीओ य णेण धरणो देवरं । मुक्को
 नयरबाहिरियाए, समप्पियाणि से रयणाणि । भणिओ

य एसो । इहट्टिओ चेव जायं पडिवालसु त्ति । पडि-
स्सुयं धरणेण । गओ हेमकुण्डलो ॥

धरणो पुण बाहिरियाए चेव कंचि वेलं गमे-
ऊण पविट्ठो नयरं । दिट्ठो य टोप्पसेट्ठिणा । ‘अहो
कल्लाणागिई अदिट्ठपुव्वो एगागी य दीसइ, ता भवि- ५
यव्वं एत्थ कारणेणं’ ति चिन्तिऊण अहिमयसंभास-
णपुरस्सरं नीओ णेण गेहं । कओ उवयारो । पुच्छिओ
सेट्ठिणा ‘कुओ तुमं’ ति । साहिओ णेण मायन्दि-
निवासनिग्गमणाइओ देवउरसंपत्तिपज्जवसाणो निय-
यवुत्तन्तो । समप्पियाइं रयणाइं । भणिओ य णेण १०
सेट्ठी । ‘एयाइं संगोवावसु’त्ति । संगोवावियाणि सेट्ठिणा ॥

इओ य धरणसमुद्दपडणसमणन्तरमेव समासा-
सिया सुवयणेण लच्छी । भणिया य णेण । “सुन्दरि,
ईइसो एव संसारो, विओगावसाणाइ एत्थ संगयाइं;
ता न तए संतप्पियव्वं । न विवन्नो य एस तुज्झ; १५
अवि य मज्झं” ति । तओ नियडिप्पहाणाए बाहजल-
भरियलोयणं जंपियं लच्छीए । “तए जीवमाणंमि को
महं संतावो” त्ति । तओ अइक्कन्तेसु कइवयदिणेसु
जाणवत्तसंठियं पडूयं सुवण्णमवल्लोइऊण चिन्तियं
सुवयणेणं । “विवन्नो खु सो तवस्सी, पभूयं च एयं २०
दविणजायं, तरुणा य से भारिया रूववई य, संगया
य मे चित्तेण; ता किं एत्थ जुत्तं ति । अहवा इयमेव
जुत्तं, जं इमीए गहणं ति । को नाम अवालिसो सय-
मेवागयं लच्छि परिच्चयइ । ता गेण्हामि एयं” । तओ
‘परिहाससज्झा इत्थिय’^{११७} ति वियड्डनायगाणुरूवा २५

कया परिहासा, आवज्जियं से हिययं । निविट्ठो घर-
णिसहो । अत्तट्ठियं सुवण्णयं ॥ अइक्कन्ता कइवि
दियहा । समागयं कूलं जाणवत्तं । महया दरिसणि-
ज्जेण दिट्ठो सुवयणेण नरवई । परितुट्ठो एसो । ‘उस्सुं-
५ कमेव तुह जाणवत्तं’ ति कओ से पसाओ । गओ
जाणवत्तं ॥

एत्थन्तरंमि ‘चीणदीवाओ आगयं जाणवत्तं’
ति मुणिऊण निग्गओ धरणो । दिट्ठो य णेण सुव-
यणो लच्छी य । परितुट्ठो हियपणं, वूमिया लच्छी
१० सुवयणो य । दिन्नं से आसणं, पुच्छिओ वुत्तन्तं,
साहिओ णेणं । तओ सुवयणेण चिन्तियं । ‘अहो मे
कम्मपरिणई, अहो मे पडिकूलया देव्वस्स । केवलं
कयमकज्जं, न संपन्नं समीहियं’ति । चिन्तिऊण भणियं ।
“अज्ज, सोहणं संजायं, जं तुमं जीविओ । ता गेणहाहि
१५ एयं निययरित्थं”ति । धरणेण भणियं । “सत्थवाहपुत्त,
पाणा वि एए तुह सन्तिया, जेण लच्छीए सह समा-
गमो कओ । किमङ्ग पुण रित्थं”ति ॥

अइक्कन्ता काइ वेला । भणियं च णेण । “एहि,
नयरं पविसम्ह” । लच्छीए भणियं । “अज्जउत्त,
२० कल्लं पविसिस्सामो, अज्ज उण अज्जउत्तेणावि इ-
हेव वसियव्वं ति ” । पडिस्सुयमणेण । अब्भङ्गिओ
एसो । ‘आलोचियं च लच्छीए सुवयणेण य ।
जहा, अज्जेव एयं कयपाणभोयणं केणइ उवाएण
रयणीए वावाइस्सामो’ ति । मज्जिओ एसो, पा-
२५ इओ महुं, काराविओ पाणवित्तिं । अइक्कन्तो वासरो,

११८ उच्छुल्लकमेव ते यानपत्रम् । उच्छुल्लकं उद्गतं परित्यक्तं
शुल्लकं भाण्डकरं यस्य तत् । यानपत्रम् नौका ।

समागया रयणी, अत्थुयं^{११९} सयणिज्जं । निवण्णो^{१२०}
 एसो लच्छी य । तओ मयपराहीणस्स सिमिणए विय
 अव्वत्तं चेद्वमणुहवन्तस्स दिन्नो इमीए गले पासओ,
 वलिओ य एसो । परिओसवियसियच्छीए लच्छीए
 सुवयणेण य विमूढो धरणो मओ त्ति काऊण उज्झिओ ५
 जलनिहितडे । गयाइं जाणवत्तं । जलनिहिपवणसंगमेण
 य समासत्थो एसो । चिन्तियं च णेणं । ‘हन्त किमेयं
 ति । किं ताव सुविणओ आओ इन्दजालं आओ मइ-
 विब्भमो आओ सच्चयं चेव’ त्ति । उवलद्धं जलनिहि-
 तडं । ‘सच्चं चेव’ त्ति जाओ से विनिच्छओ । उट्ठिऊण १०
 चिन्तियमणेण । ‘अहो लच्छीए चरियं, अहो सुवय-
 णस्स पोरुसं । अहवा दुट्ठगुंठो^{१२१} विय उम्मग्गपत्थिया,
 किंपागफलभोगो विय मङ्गलावसाना,^{१२२} दुस्साहिय-
 किच्च व्व दोसुप्पायणी, कालरत्ती विय तमोवलित्ता,
 ईइसा चेव महिलिया होइ । अवि य, १५

जलणो वि वेप्पइ सुहं पवणो भुयगो य केणइ नएण ।
 महिलामणो न वेप्पइ बहुएहि वि नयसहस्सेहि ॥५३॥

ता किं इमीए । सुवयणस्स न जुत्तमेयं ति ।
 अहवा मइरा विय मयरायवड्ढणी चेव इत्थिया हवइ
 त्ति । विसयविसमोहियमणेणं तेणावि एयं ववसियं’ति । २०
 एवं च चिन्तियन्तो सेट्ठिनिउत्तेहि कहवि पुरिसेहि ।
 सूरुग्गमवेलाए दिट्ठो बाहोल्लनयणेहि ॥ ५४ ॥

भणिओ य णेहि । “सत्थवाहपुत्त, रयणीए न

११९ आस्तीर्णम् । १२० निषण्णः । १२१ ‘दुट्ठगुंठ’
 दुष्टाधमहयः । ‘गुंठो’ अधमहयः (दे. ना. २.९१.) । १२२
 अशोभनावसाना । ‘मंगुल’ अनिष्टं (दे. ना. ६. १४५.) ।

- आगओ तुमं ति संजायासङ्केण रयणीए चेव तुज्झ
अन्नेसणनिमित्तं^{१२३} पेसिया अम्हे टोप्पसेट्ठिण त्ति । कह-
कहवि दिट्ठो सि संपयं । ता एहि, गच्छम्ह; निव्व-
वेहि^{१२४} अणेयचिन्ताणलपलित्तं सेट्ठिहियं । तओ ‘अहो
५ पुरिसाणमन्तरं’ ति चिन्तिऊण पयट्ठो धरणो, पविट्ठो
नयरिं, दिट्ठो य णेण सेट्ठो । पइरिक्कंमि^{१२५} भणिओ
सेट्ठिणा । “वच्छ, कुओ तुमं, किं वा विमणदुम्मणो
दीससि” ति । तओ ‘लज्जावणिज्जयं अणाचिक्खणी-
यमेयं’ ति चिन्तिऊण बाहोल्लोयणेण^{१२६} न जंपियं
१० धरणेण । सेट्ठिणा भणियं । “वच्छ, सुयं मप, जहा
आगयं जाणवत्तं चीणाओ, ता तं तुमए उवलद्धं न व”
त्ति । तओ सगगयक्खरं जंपियं धरणेण । “अज्ज,
उवलद्धं” ति । सोगाइरेगेण य पवत्तं बाहसलिलं ।
तओ ‘नृणं विवन्ना^{१२७} से भारिया, अन्नहा कहं ईइसो
१५ सोगपसरो’ ति चिन्तिऊण भणियं टोप्पसेट्ठिणा ।
‘वच्छ, अवि तं चेव तं जाणवत्तं’ ति । धरणेण भणियं
‘आमं’ । सेट्ठिणा भणियं । ‘अवि कुसलं ते भारियाए’ ।
धरणेण भणियं । ‘अज्ज, कुसलं’ । सेट्ठिणा भणियं । ‘ता
किमन्नं ते उव्वेवकारणं’ । धरणेण भणियं । ‘अज्ज, न
२० किंचि अचिक्खियव्वं’ ति । सेट्ठिणा भणियं । ‘ता किं
विमणो सि, धरणेण भणियं ‘आमं’ । सेट्ठिणा भणियं
‘किमामं’ । धरणेण भणियं ‘एयं’ । सेट्ठिणा भणियं
‘किमेयं’ । धरणेण भणियं ‘न किंचि’ । सेट्ठिणा भणियं ।
“वच्छ, किमेपहिं सुन्नभासिपहिं आचिक्ख सब्भावं^{१२८} ।

१२३ अन्वेषणनिमित्तम् । १२४ निर्वापय प्रशमय । १२५
‘पइरिक्क’ विजनस्थानम् (दे. ना. ६. ७१) । १२६ बाष्पाद्रि-
लोचनेन । १२७ विपन्ना मृता । १२८ सद्भावं सत्यम् ।

न य अहं अजोग्गो आचिक्खियव्वस्स, पडिवन्नो य
तए गुरू”। तओ ‘न जुत्तं गुरूआणाखण्डणं’ ति चिन्ति-
ऊण जंपियं धरणेण । “अज्ज, ‘अजस्स आण’ ति
करिय ईइस्सं पि भासीयइ” ति । सेट्ठिणा भणियं ।
“वच्छ, नत्थि अविसओ गुरूयणाणुवत्तीप” । धरणेण ५
भणियं । “अज्ज, जइ एवं, ता कुसलं मे भारियाप
जीविपणं, न उण सीलेणं” । सेट्ठिणा भणियं । “कहं
वियाणसि” । धरणेण भणियं “कज्जओ” । सेट्ठिणा
भणियं । “कहं विय” । तओ आचिक्खिओ से भोय-
णाइओ जलनिहितडपज्जवसाणो सयलवुत्तन्तो । १०

तं च सोऊण कुविओ टोप्पसेट्ठी सुवयणस्स ।
परिसंठविय धरणं गओ नरवइसमीवं । विन्नत्तो णेण
सुवयणं पइ जहट्ठियमेव नरवई । सहाविओ राइणा
सुवयणो, भणिओ य एसो । “सत्थवाहपुत्त, पभूयं ते
रित्थं सुणीयइ । ता फुडं जंपसु, कहमेयं तए विढ- १५
त्तयं”^{१२८} ति । तओ अजायासङ्केण भणियं सुवयणेण ।
“देव, कुलक्कमागयं” । राइणा भणियं । “भारिया
कहं” ति । तेण भणियं । “गुरूविइण्णा”^{१२०} । तओ
पुलइओ टोप्पसेट्ठी । भणियं च णेण । “देव, सव्वं
अलियं” ति । सुवयणेण भणियं । “किं पुण एत्थ २०
सच्चयं” । सेट्ठिणा भणियं । “धरणसन्तियं रित्थं
भारिया य; एयं सच्चयं” ति । तओ संखुद्धहियपणं
जंपियं सुवयणेण । “भो भो अउव्व जोइसिय, को
एत्थ पच्चओ; रायकुलं खु एयं ।” टोप्पसेट्ठिणा
भणियं । “साहारणं रायकुलं; पच्चओ पुणं, सो चेव २५
जीवइ” ति । सुवयणेण भणियं । “महाराय, न मए

१२९ अर्जितम् । १३० गुरुवितीर्णा पितृदत्ता ।

- धरणस्स नामं पि आयणियं ति । परिक्खउ देवो ” ।
 राइणा भणियं । “ भो भो सेट्ठि, आणेहि धरणं, तुमं
 पि तं महिलियं ” ति । पेसिया णेहि सह रायपुरि-
 सेहिं निययपुरिसा । आणिओ य णेहिं हियपणाणि-
 ५ च्छमाणो वि सेट्ठिउवरोहभावियचित्तो धरणो, इय-
 रेहि य भयहित्थहियया^{१३१} लच्छि त्ति । पुलइयाइं
 राइणा, भणियं च णेण । “ सुन्दरि, दिट्ठो तप एस
 कहिंपि सत्थवाहपुत्तो ” । तीए भणियं । “ देव, न
 दिट्ठो ” त्ति । तओ पुच्छिओ धरणो । “ सत्थवाहपुत्त,
 १० अवि पसा ते भारिया ” । धरणेण भणियं । “ देव,
 किमणेण पुच्छिपण; सुयं चेव देवेणं, जं जंपियमि-
 मीए ” । राइणा भणियं । “ सत्थवाहपुत्त, अओ चेव
 पुच्छामि ” । धरणेण भणियं । “ देव, जइ एवं देवस्स
 अणुबन्धो, ता आसि भारिया, न उण संपयं ” ति ।
 १५ राइणा भणियं । “ एसो सत्थवाहपुत्तो दिट्ठो तप
 आसि ” । धरणेण भणियं । “ देव, एसो चेव जानइ ”
 त्ति । राइणा भणिओ सुवयणो । “ सत्थवाहपुत्त, किं
 दिट्ठो तुमए एस कहिंपि ” । सुवयणेण भणियं । “ देव,
 मए ताव एसो न दिट्ठो ” त्ति । राइणा भणियं ।
 २० “ होउ, किं एइणा; साहेह तुब्भे, किं पत्थ रित्थ-
 माणं ” । सुवयणेण भणियं । “ देव, पत्थ खलु दसस-
 हस्साणि सोवण्णिगाण इट्ठासंपुडाणं, अन्नं पि थेवयं
 खु सुरित्तं भण्डं ” ति । पुच्छिओ इयरो वि । धर-
 णेण भणियं । “ देव, एवमेयं ” । राइणा भणियं । “ भो
 २५ किंपमाणा खु ते संपुडा ” । धरणेण भणियं । “ देव,
 न-याणामि ” । राइणा भणियं । “ कहं निययभण्डस्स

वि पमाणं न-याणासि ” । धरणेण भणियं । “देव, एवं
 चेव ते कया, जेण न जाणामि ” । तओ पुच्छिओ
 सुवयणो । “ भइ, तुमं साहेहि ” । तेण भणियं । “देव,
 अहमवि निस्संसयं न-याणामि ” । राइणा भणियं ।
 “ भो एवं ववत्थिण किं मए कायव्वं ” ति । धरणेण ५
 भणियं । “ देव, थेवमियं^{१३२} कारणं । किं बहुणा जंपि-
 षणं । अविवाउगो^{१३३} अहं पयस्स; ता गिण्हउ रित्थं
 भारियं च एसो ” ति । सुवयणेण भणियं । “ भो
 महापुरिस, एयं पि भवओ पट्टयमेव, जं मे आलो न
 दिन्नो ” ति । धरणेण भणियं । “ पसिद्धो अहं आल- १०
 दायगो ” । सुवयणेण भणियं । “ जइ न आलदायगो,
 ता किमेयं पत्थुयं ” ति टोप्पसेट्ठिणा भणियं । “अरे
 रे निहज्ज पावकम्म, एवं पि ववहरिउं एवं जंपसि”
 ति । पुणो वि अमरिसाइसण^{१३४} भणियं टोप्पसे-
 ट्ठिणा । “ महाराय, किं बहुणा जंपिषण । जइ एयं न १५
 धरणसन्तियं रित्थं एसा य भारिया, ता मज्झ सव्व-
 स्ससहिया पाणा नियरणं^{१३५} ति । आणवेउ देवो
 सयले दिव्वे ” ति । धरणेण चिन्तियं । ‘ अवहरिओ
 खु एसो मह सिणेहाणुबन्धेण; ता न जुत्तं संपयं पि
 उदासीणयं काउं ’ ति । जंपियमणेण । “ देव, जइ २०
 एत्थ अणुबन्धो तायस्स, ता अलं दिव्वेहिं; अन्नो वि
 एत्थ उवाओ अत्थि चेव ” । राइणा भणियं । “ कहेहि,
 कीइसो उवाओ ” ति । धरणेण भणियं । “ देव, ते
 मए संपुडा सनामेणं चेव अङ्किय ” ति । राइणा

१३२ स्तोके इदं । १३३ अविवादकः । अहं तस्य प्रभुत्वं
 न विवदामि मम प्रभुत्वं स्थापयितुमित्यर्थः । १३४ अमर्षातिशयेन
 क्रोधातिशयेन । १३५ ‘नियरणं’ दण्डः शिक्षा ।

भणियं । “ किं तुज्झ नामं ” । धरणेण भणियं । “ देव,
 धरणो ” ति । इयरो वि पुच्छिओ । तेण भणियं ।
 “ देव, सुवयणो ” ति । राइणा भणियं । “ जइ एवं,
 तो छिन्नो खु ववहारो; ^{१३६} नवरं पत्थेव आणेह कइवि
 संपुडे ” ति । तओ पेसियं पञ्चउलं, ^{१३७} आणिया ५
 संपुडा, निहालिया राइणा बाहिं, न दिट्ठं धरणना-
 मयं । भणियं च णेण । “ भो नत्थि पत्थ धरणना-
 मयं ” । सुवयणेण भणियं । “ देवो पमाणं ति । अन्नं
 च । देव, देवस्स पुरओ एस महन्तं पि अलियं जंपि-
 ऊण अज्ज वि पाणे धारेइ ति । जाणियं देवेण, जं १०
 एएण पमाणीकयं ” । राइणा भणियं । “ भो धरण,
 किमेयं ” ति । धरणेण भणियं । “ देव, न अन्नहा,
 एयं; फोडाविऊण ^{१३८} मज्झं निरूवेउ देवो ” । तओ
 एयमायण्णिऊण संखुद्धो सुवयणो, हरिसिओ टोप्प-
 सेट्ठी । सहाविया सुवण्णयारा, फोडाविया संपुडा, १५
 दिट्ठं धरणनामयं । कुविओ राया सुवयणस्स लच्छीए
 य । भणियं च णेणं । “ हरे वावापह एयं वाणियग-
 वेसधारिणं महाभुयंगं, ^{१३९} निव्वासेह य एयं मम
 रज्जाओ विवन्नसीलजीवियं अल्लिच्छि, समप्पेह य सम-
 त्थमेव रित्थं धरणसत्थवाहस्स । अन्नं च । भण, भो २०
 महापुरिस्स, किं ते अवरं कीरउ ” । धरणेण भणियं ।
 “ देव, अलं मे रित्थेण । करेउ देवो पसायं सुवय-
 णस्स अभयप्पयाणेणं ” । तओ ‘ अहो से महाणुभा-
 वय ’ ति चिन्तिऊणं भणियं राइणा । “ सत्थवाहपुत्त,

१३६ छिन्नः खलु व्यवहारः । निर्णीतमिदं कारणम् । १३७
 पंचकुलं कारणनिर्णये पंचनागरिकाप्रेसराणां समूहः । १३८ भंक्त्वा ।
 १३९ वणिग्वेशधारिणं महाभुजंगं महाधूर्तम् ।

- न जुत्तमेयं तहावि अलङ्घणीयवयणो तुमं ति; ता तुमं चेव जाणसि”। धरणेण भणियं। “देवपसाओ त्ति, अणुग्गिहीओ अहं देवेण”। राइणा भणियं। “भो सत्थवाहपुत्त, गेण्हाहि निययरित्थं”। धरणेण
- ५ भणियं। “जं देवो आणवेइ”। तओ नरिन्दपञ्चउला-हिट्ठिओ सह सुवयणेणं गओ वेलाउलं^{१४०} धरणो, उवगणियं सुवण्णयं पञ्चउलेण, समप्पियं धरणस्स। तओ धरणेण भणियं। “भो सुवयण, परिच्चय”^{१४१} विसायं, अङ्गीकरेहि पोरुसं, देवोवरोहेण कस्स वा
- १० खलियं न जायइ त्ति। अन्नं च। भणिओ मए तुज्झ सुवण्णलक्खो, तए पुण महाभावत्तणेण अहमेव बहुम-न्निओ, न उण सुवण्णलक्खो। भणियं च तए आसि ‘किं सुवण्णलक्खेण, तुमं चेव मे बहुगो त्ति। अण-ग्घेयं’^{१४२} च एयं संभमवयणं। ता गेण्हाहि संपयं, जं ते
- १५ पडिहायइ”। एवं च भणिओ समाणो लज्जिओ सुव-यणो। न जंपियं च णेण। तओ दाऊण अट्ठ सुवण्ण-लक्खे संपूइऊण नरवइं तओ काउं सयलसुत्थं^{१४३} भण्डस्स गओ टोप्पसेट्ठिगेहं। ठिओ कंचि वेलं सह सेट्ठिणा। उवगयाए भोयणवेलाए कयमज्जणा पभुत्ता
- २० एए। भुत्तुत्तरकाले य चलणेसु निवडिऊण भणिओ धरणेण टोप्पसेट्ठी। “जाएमि अहं किंचि वत्थुं तायं, जइ न करेइ मम पणयभङ्गं ताओ”^{१४४} तओ हरिसव-सुप्फुल्ललोयणेण ‘अहो अहं कयत्थो, अहो अहं धन्नो, अहो मम सुजीवियं, अहो मम सुलद्धो जम्मो त्ति;

१४० वेलाकुलं समुद्रतटम् यत्र नावः तिष्ठन्ति । १४१ परित्यज । १४२ बहुमूल्यम् । १४३ कृत्वा सकलं सुस्थितम् । १४४ याचे अहं किंचित् तातं यदि न करोति मम प्रणयभंगं तातः।

जओ ईइसेणावि महाणुभावेण सयलसत्तकप्पतरुकप्पेण
 तिहुयणचिन्तामणीभूएण वि अहं पत्थिज्जामि' ति
 चिन्तिऊण भणियं टोप्पसेट्ठिणा । “ वच्छ, जइ वि
 सकलत्तं सपुत्तपरियणं दासत्तनिमित्तं ममं जाएसि,^{१४५}
 तहावि अहं तुह महापुरिसचेट्ठिएण आकरसियचित्तो
 न खण्डेमि ते पत्थणापणयं ” । धरणेण भणियं ।
 “ ताय, जइ एवं ता देहि तिन्नि वायाओ । ” ईसि
 विहसिऊण ‘ जाय, जो एगं वायं लोप्पइ, सो तिन्नि
 वि लोप्पयन्तो किं केणावि धरिउं पारीयइ ’ ति
 भणिऊण टोप्पसेट्ठिणा कयाओ तिन्नि वायाओ । ‘ ताय, १०
 अणुग्गिहीओ ’ ति भणिऊण हेमकुण्डलविज्जाहरविदिन्न-
 महग्गेयपुव्वसमप्पियरयणसहस्सं मग्गिओ टोप्पसेट्ठि-
 भण्डारिओ । तेण वि य ‘ अज्जो आणवेइ ’ ति भणि-
 ऊण समप्पियाइं गहिऊण रयणाइं । तओ ताण मज्झे
 अद्धं गहेऊण टोप्पसेट्ठिस्स चलणपूयं काऊण पुणो ११
 विणिवडिओ पाएसु ‘ ताय, एसा सा पत्थण ’ ति
 भणमाणो धरणो । तओ ‘ अहकहं छलिओ अहमणेणं ’
 ति सुइरं चिन्तिऊण ‘ अगहिण य विलक्खोभविस्सइ
 एसो, निवारिओ अहं इमिणा अणागयं चेव ’ उट्ठविओ
 धरणो ‘ वच्छ, पडिवन्ना ते पत्थणा, भणमाणेण १२
 टोप्पसेट्ठिणा ॥

तओ बहुमन्निओ सेट्ठिणा महया सत्थेण समा-
 गओ निययनयरिं । आवासिओ बाहिं । जाओ लोय-
 वाओ, जहा आगओ धरणो ति । निग्गओ राया
 पच्चोणि^{१४६} । पव्वेसिओ णेण महाविभूर्इए नेऊण निय- २५

१४५ याचसे । १४६ संसुखं धरणस्य सम्मानार्थम् ।
 ‘ पच्चोणि ’ (दे. ना. ६. २४.) ‘ समुद्वागमणे पच्चोवणी चेय ’ ।

यभवणं, पूइओ मज्झणाइणा नियाभरणपज्जवसाणमु-
 वयारप्पयाणेणं । गओ निययभवणं । तुट्ठा य से
 जणणिजणया । विइण्णं महादाणं, कया सव्वाययणेसु
 पूया । अइक्कन्ता काइ वेला । तओ उवणिमन्तिय
 महारायं पूइओ अणेण सविसेसं । सम्माणिया य ५
 जहारुहपडिवत्तीए^{१४७} पउरचाउवेज्जाइया,^{१४८} पडिपूइओ
 य तेहिं । तओ पुच्छिओ जणणिजणएहिं । “वच्छ, अवि
 कहं ते वरिणि” ति । धरणेण भणियं । “अलं तीए
 कहाए” । चिन्तियं च णेहिं । ‘हन्त कयं तीए, जं इत्थि-
 उचियं । ता अलं इमस्स मम्मवट्टणेण इमिणा जंपि- १०
 एणं । अन्नओ अवगच्छिस्सं’ ति । पत्थन्तरंमि महापु-
 रिसयाखित्तहियओ विम्हयवसेणुप्फुल्लोयणो कयमु-
 दङ्गसासणावणनिमित्तं पुणो वि धरणसमीवं समागओ
 राया । कओ धरणेण समुचिओवयारो । पुच्छिओ य
 आगमणपओयणं सिट्ठो से निययाहिप्पाओ राइणा । १५
 तओ चलणेसु निवडिऊण भणियं धरणेण । “देव, अलं
 मुदङ्गेहिं; किं तु ‘माणणीओ देवो’ ति करिय
 पत्थेमि पत्थणीयं । राइणा भणियं । “ भणाउ
 अज्जो ” । तेण भणियं । “ पयच्छउ देवो नियरज्जे
 सव्वसत्ताणं बन्दिमोक्खणं सव्वसत्ताणभयप्पयाणं च ” ।
 तओ ‘ अहो से महाणुभावया, अहो महापुरिस- २०
 चेद्वियं सत्थवाहपुत्तस्स ” ति भणिऊण आणत्तो पडि-
 हारो । ‘हरे कारवेहि चारयघण्डपओएण^{१४९} मम रज्जे
 सयलबन्दिमोक्खं, सव्वसत्ताणमभयप्पयाणं च दवावेहि’
 ति । तओ ‘ जं देवो आणवेइ’ ति भणिऊण संपा-
 डियं देवसासणं । सप्पुरिसचेद्विण य परितुट्ठा से २५

१४७ यथार्हप्रतिपत्त्या । १४८ पौरचातुर्वेदादिकाः । १४९
 बन्दिस्थानघण्टाप्रयोगेण ।

जणणिजणया । परिओसवियसियच्छेहिं कयं णेहिं
राइणो उचियं करणिज्जं । तओ धरणेण सह कंचि वेलं
गमेऊण निग्गओ राया ॥

धरणो वि चिरयालमिलियवयंसयसमेओ^{१५०}

- ५ गओ मलयसुन्दराभिहाणं उज्जाणं । उवलद्धो य नाग-
लयामण्डवंमि कीलानिमित्तमागओ कुवियं पियपण-
इणिं पसायन्तो रेविलगो नाम कुलउत्तगो । सुमरियं
लच्छीए । चिन्तियं च णेणं । “अहो णु खु एवमपर-
मत्थपेच्छीणि कामिजणहिययाइं हवन्ति । समागओ
१० संवेगं । गओ य उज्जाणेक्कदेससंठियं असोयवीहियं ।
दिट्ठो य णेण तहियं फासुयदेसंमि वियलियवियारो ।
सीसगणसंपरिवुडो आयरिओ अरहदत्तो त्ति ॥५५॥
अच्चन्तसुद्धचित्तो नाणी विविहतवसोसियसरीरो ।
निज्जियमयणो वि दहं अणङ्गसुहसिद्धितल्लिच्छो ॥^{१५१}५६॥
१५ तं पेच्छिऊण चिन्ता जाया धरणस्स एस लोयंमि ।
जीवइ सफलं एक्को चत्तो जेणं घरावासो ॥५७॥
घरिणी अत्थो सयणो माया य पिया य जीवलोयंमि
माइन्दजालसरिसा^{१५२} तहवि जणो पावमायरइ ॥५८॥
जा वि उवयारबुद्धी घरिणीपमुहेसु सा वि मोहफलं ।
२० मोत्तूण जओ धम्मं न मरणधम्मीणमुवयारो ॥५९॥
सो पुण संपाडेउं न तीरण आसवानियत्तेहिं ।^{१५३}
आसवविणिवित्ती वि य गिहासमं आवसन्तेहिं ॥६०॥

१५० चिरकालमिलितवयस्यकसमेतः । १५१ अंगमुखा
न अंगमुखं शरीरमुखं वर्तते यस्यां सा सिद्धिः तस्यां रतः ‘तल्लिच्छो’
तत्परः । १५२ मायेन्द्रजालसदृशः । १५३ अनिवृत्ताः आस्रवाः
येषां तैः ।

नियमा तत्थारम्भो आरम्भेणं च वडूई हिंसा ।
 हिंसाए कओ धम्मो न देसिओ सत्थयारेहिं ॥^{१५४} ६१॥
 पज्जन्ते वि य एसो सव्वेणं चेव जीवलोयंमि ।
 नियमेणमुज्झियव्वो ता अलमेपण पावेणं' ॥६२॥
 एवं च चिन्तयन्तो पत्तो संजायचरणपरिणामो । ५
 गुरुपायमूलमणहं^{१५५} सवयंसो निव्वुइपरं व ॥६३॥
 अह वन्दिओ य णेणं भगवं सवयंसपण साहू य ।
 तेहिं चिय धम्मलाहो दिन्नो सव्वेसि विहिपुव्वं ॥६४॥
 उवविट्ठा य सुविमले मुणीण पुरओ उ उववणुच्छङ्गे ।
 अह पुच्छिया य गुरुणा 'कत्तो तुब्भे'त्ति महुरगिरं ॥६५॥ १०

एवं व पुच्छिण य समाणे जंपियं धरणेण ।
 “भयव, इओ चेव अम्हे । अन्नं च; अत्थि मे गिहा-
 समपरिच्चायबुद्धी । ता आइसउ भयवं, जं मए काय-
 व्वं” ति । तओ ‘अहो से आगिई, अहो विवेगो, त्ति
 चिन्तिऊण आसयपरिक्खणनिमित्तं जंपियं अरहयत्तेणं । १५
 “वच्छ, परिचत्तगिहासमेणं, निब्भच्छिऊण नियनिय-
 विसयलालसाइं इन्दियाइं, विज्झविय^{१५६} कसायाणलं
 निरीहेणं चित्तेणं सयलसोक्खनिहाणभूओ संजमो
 कायव्वो । अन्नहा परिचत्तो वि अपरिचत्तो गिहासमो
 त्ति । सो पुण अणाइविसयभावणाभावियस्स जीवस्स २०
 अच्चन्तदुक्खयरो । पवज्जिऊण वि एयं पुव्वकयकम्म-
 दोसेण केइ न तरन्ति परिवालिउं, मुज्झन्ति नियय-
 कज्जे, परिकप्पेन्ति असयालम्बणाइं; विमुक्कसंजमा य
 ते, आउसो,^{१५७} न गिही न पव्वइयगा उभयलोगविहलं

नासन्ति मणुयत्तणं । एवं ववत्थिण अमुणिरुण हेओ-
वाण्याइ^{१५८} अतुलिरुणमप्पाणयं न जुत्तो गिहासम-
परिच्चाओ ” ति । धरणेण भणियं । “ एवमेयं, जं
तुब्भे आणवेह । किं तु,

- ५ हेओ गिहासमो मे बुद्धो समणत्तणं उवापयं ।
तुलणा वि विवेगो च्चिय किलेसवसयाण सत्ताणं ” ॥६६॥

भयवया चिन्तियं । ‘ अहो से सउण्णया, मुणिओ
णेण जहट्ठिओ संसारो, समुप्पन्ना जिणधम्मबोही । ता
पसंसेमि एयं साहेमि य इमस्स इमीए दुल्लहत्तणं,
१० जेण वयंसगाण वि से संबोहो समुप्पज्जइ ’ । भणियं
च णेण । “ वच्छ, धन्नो तुमं, नायं तए जाणियव्वं,
संपत्ता सयललोयदुल्लहा जिणधम्मबोही । ता जहट्ठि-
यासेवणेण एयं चेव सफलं करेहि, संसिज्जइ य तुह
समीहियं । न खलु अणभत्थनिरइयारकुसलमग्गा^{१५९}
१५ एवंविहा हवन्ति, अवि य अपरमत्थपेच्छिणो विसय-
लोलुया य । एयवइयरं^{१६०} च निसुणेहि मे चरियं ” ।
धरणेण भणियं ‘ कहेउ भयवं ’ । अरहदत्तायरिण
भणियं । “ सुण—

अत्थि इहेव वासे अयलउरं नाम नयरं । तत्थ
२० जियसत्तू राया, पुत्ता य से अवराजिओ समरकेऊ
य । अवराजिओ जुवराया, इयरो य कुमारो । दिन्ना
इमस्स कुमारभुत्तीए उज्जेणी । एवं च अइक्कन्तो कोइ
कालो । अन्नया य विथक्को^{१६१} समरकेसरी नाम पच्च-

१५८ हेयोपादेयानि अप्राह्यग्राह्याणि । १५९ अनभ्यस्त-
निरतिचारकुशलमार्गाः । १६० एतद्व्यतिकरं एषः व्यतिकरः यस्मिन्
तद् । १६१ अभिगतः ।

न्तनरवई^{१६२} । तओ अवराजिओ तप्पसाहणनिमित्तं
 गओ । पसाहिओ एसो । आगच्छमाणेण य मुत्तिमन्तो
 विय पुण्णोदओ संपत्तो इमेण धम्मारामसन्निवेसे सय-
 लमणोरहचिन्तामणी राहो नाम आयरिओ त्ति । तं
 च दट्ठण समुप्पन्नो एयस्स संवेगो । पुच्छिओ णेण ५
 जहाविहं धम्मं । कहिओ जहोवइट्ठो परमगुरूहिं ।
 पडिबुद्धो य एसो । खओवसममुवगयं चारित्तमोह-
 णीयं । तओ माइन्दजालसरिसं जीवलोयमवगच्छिय
 पव्वइओ एसो । करेइ तवसंजमुज्जोयं ॥

अन्नया य गुरुपायमूलंमि अहासंजमं विहरमाणो १०
 गओ तगरासन्निवेसं । पत्थन्तरंमि समागया तत्थ
 उज्जेणीओ राहायरियस्स अन्तेवासिणो अज्जराहुखमा-
 समणसन्तिया गुरुसमीवं साहुणो त्ति । कया से उचि-
 यपडिवत्ती^{१६३} । पुच्छिया निरुवसग्गविहारमुज्जेणीए ।
 कहिओ य णेहिं । “ सुन्दरो विहारो; केवलं रायपुत्तो ५१
 पुरोहियपुत्तो य अभइया, ते जहोवलद्धीए खलिया-
 रेन्ति^{१६४} साहुणो, तन्निमित्तो उवसग्गो ” त्ति ।

तओ एयमायणिय चिन्तियमवराजिण । “अहो
 पमत्तया समरकेउणो, णेण परियणं पि न नियमेइ ।
 ता अणुन्नविय गुरुं गच्छामि अहमुज्जेणिं । उवसामेमि २०
 ते कुमारे, मा संचिणन्तु अबोहमूलाईं । संसारवद्धणे
 य साहुपओसो । अत्थि मे तदुवसामणसत्ती ” । तओ
 अणुन्नविय गुरुं पेसिओ गुरुणा, समागओ उज्जेणिं,
 पविट्ठो य अज्जराहुखमासमणगच्छे । कयं से उचिय-

१६२ प्रत्यन्तनरपतिः । सीमप्रदेशनरपतिः । १६३ उचित-
 प्रतिपत्तिः उचितः स्तकारः । १६४ खलीकुर्वतः खलवद् आचरतः ।

- करणिज्जं । समागया भिक्खावेला । पयट्ठो एसो ।
 भणिओ य साहूहिं । “पाहुणया तुब्भे, ता अच्छह”त्ति ।
 तेण भणियं । “न अच्छामि, अत्तलद्धिओ अहं, नधरं
 ठवणकुलाईणि^{१६५} दंसेह ” । तओ दिन्नो से चेळओ,
 ५ दंसियाणि कुलाणि, वारिओ य णेणं ‘एयं पडणीय-
 गेहं;^{१६६} मा पविसेज्जसु’ त्ति भणिऊण नियत्तो
 चेळओ^{१६७} । पविट्ठो य एसो पढममेव कुमारगेहं ।
 महया सहेण धम्मलाहियमणेणं । तं च दट्ठूण भीयाओ
 अन्तेउरियाओ । ‘हा कट्ठं, इसी कयत्थिज्जिस्सइ’^{१६८}
 १० त्ति चिन्तिऊण सन्निओ य णाहिं ‘लहु निग्गच्छसु’
 त्ति । तओ अवहीरिऊण बहिराविडं^{१६९} च काऊण
 महया सहेण धम्मलाहियमणेणं । एत्थन्तरंमि धम्म-
 लाहसहं सोऊण हम्मियतलाओ पहट्ठमुहपङ्कया समा-
 गया कुमारया । ढक्कियं^{१७०} दुवारं । अइसएणं वन्दिओ
 १५ णेहिं साहू । कयं धम्मलाहणं । भणिओ य णेहिं । ‘भो
 पव्वइयगा, नच्चसु’ त्ति तेण भणियं । ‘कहं गीयवा-
 इएण विणा नच्चामि’ । कुमारेहिं भणियं । ‘अम्हे
 गीयवाइयं करेमो’ । साहुणा भणियं ‘सुन्दरं’ ति ।
 विसमतालं कयं गीयवाइयमणेहिं । अकुद्धो वि हिय-
 २० एणं कुद्धो साहू । भणियं च णेण । ‘अरे रे गोवाल-
 दारया, इमिणा विन्नाणेण ममं नच्चावेह’ त्ति । एयं
 सोऊण कुविया कुमारा, साहुताडणनिमित्तं च धाविया
 अभिमुहं । तेण वि य ‘न अन्नो उवाओ’ त्ति कलि-
 ऊण करुणापहाणचित्तेण निजुद्धवावारकुसलेणं सणियं

१६५ स्थापनाकुलादीन् भिक्षायै प्रतिषिद्धानि कुलाणि ।
 १६६ प्रत्यनीकगृहं शत्रुगृहम् । ‘चेळओ’ शिष्यः (दे. ना. ३.
 १०.=चिल्ल) । १६८ कदर्थ्यते पीड्यते । १६९ बधिरवृत्तिः ।
 १७० पिहितम् ।

चेव घेतूण सव्वसंधीसु विओइओ पक्को,^{१७१} तओ
 धाविओ दुइओ, सो वि तहेव । तओ दुवारमुग्घाडि-
 ऊण गओ साहू । एगत्ते ठिओ सज्झायजोगेणं । इयरे
 वि निब्बेट्ठा तहेव चिट्ठन्ति । दिट्ठा परियणेणं, उदएण
 सिञ्चिऊण ससंभमं वाहिता^{१७२} । जाव न जंपन्ति, ५
 तओ निवेइयं रायपुरोहियाणं, जहा इमिणा वुत्तन्तेण
 ‘केणइ साहुणा कुमारा एवं कय’ त्ति । तओ ते
 निरूविऊण आयरियसमीवं गओ राया । पणमिओ
 य णेणायरिओ, भणिओ य । ‘भवयं, खमेह एयमवराहं
 बालयाणं’ । आयरिण भणियं । ‘किमेयं ति नाव- १०
 गच्छामि’ । कहिओ से वुत्तन्तो राइणा । तओ आय-
 रिण भणियं । ‘वीयरागसासणसंपायणरइपहावओ
 विइयपरमत्था परलोयभीरुयत्तणेण य इहलोय-
 सरीरे दढमपडिबन्धयाए खमेन्ति सयलसत्ताणं
 साहुणो न पुण पाणभएणं ति । तहावि कारणं पइ १५
 समायरियं जइ केणावि भवे, तओ पुच्छावेमि साहुणो’ ।
 तओ आयरिण पुच्छिया साहुणो । तेहिं भणियं ।
 ‘भयवं, न अम्हे वियाणामो’ त्ति आयरिण भणियं ।
 ‘महाराय, नेयमिह साहूहि ववसियं’ । राइणा
 भणियं । ‘महाराय, जइ एवं, ता एवं भविस्सइ । २०
 अत्थि एगो आगन्तुगो साहू; तेणेयमणुचिट्ठियं भवे’ ।
 राइणा भणियं । ‘भयवं, कहिं पुण सो साहू’ ।
 आयरिण भणियं । ‘दंसेह से तयं’ ।

दंसिओ एगेण साहुणा नाइदूरंमि चेव सालत-

१७१ कइणाप्रधानचित्तेन नियुद्धव्यापारकुशलेन शनैः चैव
 गृहीत्वा सर्वसंधिषु वियोजितः एकः । १७२ आहूताः (सि. हे.
 ८. १. १२८) ।

- रुवरसमीवे ज्ञाणसंठिओ । पच्चभिन्नाओ^{१७३} य राइणा ।
 कुमारावराहलज्जिणं पणमिओ य णेणं । दिन्नो से धम्म-
 लाहो । भणिओ य पच्छा । ‘ भो महासावग, जुत्तमेयं जं
 तुज्झ सन्ति ए रज्जे इसीणं^{१७४} कयत्थणा कुमाराणं
 ५ अणाहत्तणं च ’ । तओ बाहजलभरियलोयणेण राइणा
 भणियं । ‘ भयवं, लज्जिओ म्हि अहियं इमिणा पमाय-
 चरिणं । अत्थि मम एस दोसो; तहावि भयवं करेह
 अनुग्गहं, संजोएह ते कुमारे ’ । साहुणा भणियं ।
 ‘ संजोएमि चरणगुणविहाणेणं न उण अन्नह^{१७५} ति ।
 १० राइणा भणियं । ‘ भयवं, अणुमयं ममेयं, नवरं कुमारा
 पुच्छियव्व ’ ति । साहुणा भणियं । ‘ लहुं पुच्छेह ’ ।
 राइणा भणियं । ‘ भयवं, न सक्केन्ति ते जंपिउं ’ ।
 साहुणा भणियं । ‘ एहि, तत्थेव वच्चाओ; अहं जंपा-
 वेमि ’ ति । आगया कुमाराण समीवं । दिट्ठा य णेहि
 १५ परमजोगिणो व्व निरुद्धसयलचेट्ठा कुमारा । आयत्ती-
 कयं च तेसिं साहुणा वयणमेत्तं^{१७६} पुच्छिया य
 णेणं । ‘ भो कुमारया, इसिकयत्थणापमायजणियक-
 म्मतुरुकुसुमुग्गमपुव्वरूवमेयं, फलं तु निरयाइवेयणा ।
 ता नइ भे अत्थि पच्छायावो, ता पवज्जह कम्मतरु-
 २० महाकुहाडं पव्वज्जं । मोएमि अहं इमाओ उवह्वाओ,
 भवामि य परलोयसाहणुज्जयाणं सहाओ, ति ।^{१७७}
 कुमारेहिं भणियं । ‘ भयवं, अणुग्गहो ’ ति । ‘ लज्जिया
 अम्हे इमिणा पमायचरिणं, अत्थि णे महन्तो अणु-

१७३ प्रत्यभिज्ञातः । १७४ ऋषीणाम् । १७५ संयुतस्मि
 चरणगुणविधानेन न पुनः अन्यथा । १७६ भायत्तीकृतं अधिकृतं
 च तेषां साधुना वदनमात्रम् । १७७ मोचयामि अहं अस्मात्
 उपद्रवात्, भवामि च परलोकसाधनोद्यतानां सहायः ।

यावो, पवज्जामो य पव्वज्जं जइ गुरू अणुजाणन्ति ।
 तओ अणुन्नाया गुरूहिं । संजोइया साहुणा अङ्गसंघा-
 एण परमगुणसंघाएण य । तओ पवन्ना पव्वज्जं । परि-
 णया य तेसिं समणगुणा । एवं जहुत्तकारीणं^{१७८} अइ-
 क्कन्तो कोइ कालो । ताणं च पुरोहियकुमारस्स कम्मो- ५
 दपणं विइयजिणधम्मसारस्स वि ' बला इसिणा पव्वा-
 विय ' त्ति समुप्पन्नो गुरुपओसो,^{१७९} न निन्दिओ णेणं
 नालोइओ गुरुणो । तओ मरिऊणं अहांउयक्खएण
 समुप्पन्नो ईसाणदेवलोए भुअेइ दिव्वभोए । अइक्कन्तो
 कोइ कालो रइसागरावगाढस्स । १०

अन्नया य वरच्छरापरिगयस्स^{१८०} मिलाणाइं
 सुरहिकुसुमदामाईं, पयम्पिओ कप्पपायवो, पणट्ठाओ
 हिरीसिरीओ,^{१८१} उवरत्ताइं देवदूसाइं,^{१८२} समुप्पन्नो
 दीणभावो, उत्थरियं^{१८३} निदाए, विउडिओ^{१८४} काम-
 रागो, भमडिया^{१८५} दिट्ठी, समुप्पन्नो कम्पो, विय- १५
 म्भिया^{१८६} अरइ त्ति । तओ तेण चिन्तियं ' हन्त,
 किमेयं ' ति । वियाणियाइं चवणलिङ्गाइं, विसण्णो
 हियपणं, विहाणो^{१८७} परियणो, विलवियं अच्छराहिं ।
 तओ किमिमिणा मोहचेट्ठिपणं; पुच्छामि ताव भय-
 वन्तं पडमनाहं तित्थयरं, कहिं से उववाओ, सुलह- २०
 बोहिओ वा न वा ' त्ति समागओ पुव्वविदेहं । पण-

१७८ यथोक्तकारिणम् । १७९ गुरुप्रद्वेषः । १८० वराप्सरो-
 परिगतस्य । वराभिः अप्सरोभिः परिगतस्य । १८१ ह्रीश्रियो ।
 ह्रीः लज्जा । श्रीः सुभगत्वम् । १८२ दिव्यवस्त्रविशेषाः । १८३
 उत्सृतं निर्गतम् । १८४ विकुटितः विनष्टः । १८५ भ्रान्ता । १८६
 वज्रम्भिता संवृद्धा । १८७ म्लानः ।

- मिओ तेलोक्कनाहो पुच्छिओ य । सिट्ठं भयवया ।
 उववाओ^{१८८} ते जम्बुद्दीवदाहिणद्धभरहे कोसम्बीप
 नयरीए । दुल्लहबोहिओ तुमं । संचिणियं तुमए गुरुप-
 ओसेण इमिणा पगारेण अबोहिबीयं । नीसेसमाचि-
 ५ किखओ पुव्वभववइयरो । तओ तेण चिन्तियं । ‘हन्त
 एहमेत्तस्स’^{१८९} वि गुरुपडणीयभावस्स दारुणो विवागो’
 त्ति । भयवया भणियं । “भो देवाणुप्पिया, ने एस थेवो ।
 इह खलु इहलोगोवयारी वि कयन्नुणा बहुमन्नियब्धो,
 किमङ्ग पुण परलोगोवयारी । परलोगोवयारिणो य
 १० गुरवो; जओ फेडन्ति मिच्छत्तवाहिं, पणसेन्ति अन्ना-
 णतिमिरं, ठवेन्ति परमपयसाहियाए किरियाए,
 चोइन्ति खलिपसु, संठवेन्ति गुणरयणे’^{१९०} । एवं च,
 देवाणुप्पिया, मोएन्ति जम्मजरामरणरोयसोयबहुलाओ
 संसारवासाओ, पावेन्ति सासयं सुहं सिद्धिं ति । ता
 १५ एवंविहेसु वि पओसो गुणपओसभावेण नासेइ सम्मत्तं,
 जणेइ अन्नाणं, चालेइ साहुकिरियं । तओ य से जीवे
 तहाविहकिलिट्ठपरिणामपरिणए खणमेत्तेणावि, देवा-
 णुप्पिया, तहा बन्धेइ कम्मं, जहा पावेइ अणेगभवियं
 मिच्छत्तमोहं ति । अओ चेव वेमि’^{१९१} ।
- २० सम्मत्तनाणसहिया एगन्तपमायवज्जिणो पुरिसा ।
 इहपरभवनिरवेक्खातरन्ति नियमेण भवजलहिं ॥६७॥
 न उण सेस”त्ति । देवेण चिन्तियं । ‘एवमेयं, न

१८८ उपपातः जन्म । १८९ एतन्मात्रस्य । १९० पर-
 लोकोपकारिणः च गुरवः; यतः भिन्दन्ति मिथ्यात्वव्याधिं, प्रणश्य-
 न्ति अज्ञानतिमिरं, स्थापयन्ति परमपदसाधितायां क्रियायां,
 चोदयन्ति स्खलितेषु, संस्थापयन्ति गुणरत्नान् । १९१ ब्रवीमि ।

अन्नहा । ता न-याणामि, किंपज्जवसाणो मे पसो अबो-
 हिलाभो ” त्ति । भयवया भणियं । “थेवनियाणो^{१९२} खु
 पसो; ता अणन्तरभवे चेव भविस्सइ अवसाणं” ति ।
 देवेण भणियं । “ भयवं, कुओ सयासाओ ” । भयवया
 भणियं । “ मूयगावरनामाओ नियभाउणो ” त्ति । देवेण ५
 भणियं । “ भवयं, किं पुण तस्स पढमनामं, केण वा
 कारणेण इमं से दुइयं ” ति । भयवया भणियं । “सुण
 पढमनामं से असोगदत्तो; मूयगो पुण इमेणं कार-
 णेण । इमीए चेव कोसम्बीए अईयसमयंमि तावसो
 नाम सेट्ठी अहेसि । सो य दाणाइकिरियासमेओ वि १०
 पमाई, बहुविहवसंपन्नो वि निच्चवावडो^{१९३} । तओ अट्ट-
 ज्झाणदोसेण मरिऊण समुप्पन्नो निययगेहंमि चेव
 सूररो । जायं से पुव्वोवभुत्तपपसावलोयणेणं जाईस-
 रणं^{१९४} । अन्नया य उवट्ठिए पिइदिवसए, सिद्धपाए
 भोयणे, समासन्नाए परिवेसणवेलाए, अवहरियमज्जा- १५
 रमंसाए, सूवयारीए वेलाइक्कमगिहवइभएणं^{१९५} मंसनि-
 मित्तं पच्छन्नमेव वावाइऊण विससिओ कोलो^{१९६} ॥

तहा कोहाभिभूओ य मरिऊण समुप्पन्नो तंमि
 चेव गेहे भुयङ्गमत्ताए त्ति । तत्थ वि तं चेव दट्ठण
 हम्मियं^{१९७} तं च सूवयारिं भयसंभमाभिभूयस्स परि- २०
 णामविसेसओ समुप्पन्नं से जाईसरणं । विचित्तयाए
 कम्मपरिणामस्स न गहिओ कसाएहिं अणुगम्पियं च
 जेणं । एत्थन्तरंमि उवलद्धो सूवयारीए । तओ णाए

१९२ स्तोकनिदानः । १९३ स च दानादिक्रियासमेतः
 अपि प्रमादी, बहुविभवसंपन्नः अपि नित्यव्यापृतः । १९४ जाति-
 स्मरणम् । १९५ वेलातिक्रमगृहपतिभवेन । १९६ विशसितः कोलः ।
 छिन्नः सूकरः । १९७ हम्मितां गताम् ।

कओ कोलाहलो 'सप्पो सप्पो' ति । तं च सोऊण
समागया मोग्गरवावडग्गहत्था कम्मयरा । वावाइओ
णेहिं ।

- समुप्पन्नो य तथा अकामनिज्जराए मरिऊण नि-
- ५ ययपुत्तस्स चेव नागदत्ताभिहाणस्स बन्धुमईए भारि-
याए कुर्च्छिस्सि पुत्तत्ताए ति । जाओ उच्चियसमएणं ।
कयं च से नामं असोगदत्तो ति । तओ अइक्कन्तसंव-
च्छरस्स तं चेव सूवयारिं पेच्छिय जणणिजणए य
अचिन्तयाए कम्मसामत्थस्स समुप्पन्नं से जाईसरणं ।
- १० चिन्तियं च णेणं । “वहुया जणणी, सुओ चेव य
पिया । अओ पेच्छणयसमाणस्स धिरत्थु संसारवा-
सस्स^{१९८} । ता कहमहं बहुयं चेव जणणिं सुयं च तायं
वाहरेमि ” ति । पडिवन्नं मूयगवयं^{१९९} । जाओ लोय-
घाओ 'अहो एस मूयगो' ति । एवं च अइक्कन्ता
- १५ दुवालस संवच्छरा । समागओ तत्थ चउणाणाइसय-
संपन्नो^{२००} मेहनाओ नाम मुणिवरो । मुणिओ य से
अणेण हिययभावो^{२०१} । पेसिओ वयणविन्नासकुसलो
सुमङ्गलाभिहाणो इसी नागदेवगेहं, भणिओ य एसो ।
वत्तव्वओ तए तत्थ गिहालिन्दगनिविट्ठो असोगदत्तो ।
- २० जहा । भो कुमारया, पेसिओ म्हि गुरुणा, सो य
एवं भणाइ ।
“तावस किमिणा मूणव्वएण पडिवज्ज जाणिउं धम्मं ।
मरिऊण सूअरोरग जाओ पुत्तस्स पुत्तो ” ति^{२०२} ॥६८॥

१९८ अतः प्रेक्षणकसमानं धिगस्तु संसारवासं । १९९. मूक-
व्रतम् । २०० चतुर्ज्ञानातिशयसंपन्नः । २०१ ज्ञातः च तस्य अनेन
हृदयभावः । २०२ तावस, किमनेन मूकव्रतेन प्रतिव्रज ज्ञात्वा
वर्मम् । मृत्वा सूकरः उरगः जातः पुत्रस्य पुत्र इति ॥

तओ 'जं भयवं आणवेइ' त्ति भणिऊण गओ
 सो रिसी । साहिओ गुरुसंदेसओ । पणामपुव्वयं भणियं
 च जेणं । 'भयवं, कत्थ सो गुरु' । इसिणा भणियं ।
 'कुमार, सक्कावयारे चेइयंमि' । तेण भणियं । 'एहि,
 गच्छम्म' । विम्हिओ मूयगपरियणो । चिन्तियं च ५
 जेणं । 'अहो सामत्थं भयवओ; ता जाउ एसो कयाइ
 सोहणयरं भवे' । गओ मेहनायगुरुसमीवं । वन्दिओ
 गुरु । धम्मलाहिओ गुरुणा । पुच्छिओ असोगदत्तेण ।
 'भयवं, कहं पुण तुमं मईयं वुत्तन्तं जाणासि' । तेण
 भणियं । 'नाणबलेण' ति । 'अहो ते नाणाइसओ' १०
 त्ति विम्हिओ असोगदत्तो । तओ भयवया 'पडिबु-
 जिस्सइ' त्ति नाऊण कहिओ से धम्मो । पडिबुद्धो
 एसो । पुव्ववासणाए य नावगयं से मूयगाभिहाणं ।
 ता एएण कारणेण इमं से दुइयं नामं ति ।

एवं च सिट्ठे समुप्पन्नो से पमोओ । पुच्छिओ य १५
 भयवं । 'अहं कहिं केण वा पगारेण अहं संबुज्झिस्सं'
 ति । भयवया भणियं । 'वेयडूपव्वए नियकुण्डलजुव-
 लयदरिसणेणं'^{२०३} भविस्सइ ते पडिबोहो' । तओ
 वन्दिऊण भयवन्तं गओ कोसम्बि नयरिं । दिट्ठो मूयगो,
 साहिओ से वुत्तन्तो, जहा उप्फालिओ^{२०४} भयवया । २०
 सबहुमाणं हत्थे गेणिहऊण भणिओ य एसो । 'ता अव-
 स्समहं तए पडिबोहियव्वो' त्ति । तेण भणियं । 'जइ-
 स्समहं जहासत्तीए'^{२०५} । तओ तेण नीओ वेयडूपव्वयं,
 दंसियं सिद्धाययणकूडं^{२०६} । भणिओ य एसो । 'भो

२०३ निजकुण्डलकयुगदर्शनेन । २०४ 'उप्फालिओ'
 कथितः (सि. हे. ८ २. १७४). २०५ यतिष्ये अहं यथाशक्ति ।
 २०६ सिद्धायतनं नाम कूटं शिखरम् ।

मम दुवे चेव अच्चन्तपियाणि एत्थ जम्ममि, इमं
सिद्धाययणकूडं रयणावयंसगाभिहाणं च कुण्डलजुवलं
ति । ता चिट्ठउ इमं इहं, कायव्वं तप पुव्वसाहियं '
ति । निमित्तं सिलासंघायविवरेगदेसे कुण्डलजुवलं,
५ समप्पियं च इमस्स चिन्तामणिरयणं । भणिओ य
पसो । 'पयं खु चिन्तामेत्तपडिवन्नसहायभावं साहेइ
इहलोयपडिबद्धं पगदिवसे पगपओयणं । ता पयसा-
मत्थओ वेयड्ढुगमणमणुचिट्ठियव्वं ' ति ।

पडिवन्नमणेण । आगया कोसम्बि । गओ देवो
१० निययविमाणं । वावन्नो कालक्कमेणं^{२०७} । समुप्पन्नो बन्धु-
मईकुच्छीए । जाओ से सरयसमयंमि सहयारेसु दो-
हलो । असंपज्जमाणे य तंमि समुप्पन्ना से अरई, प-
व्वायं^{२०८} वयणकमलं, पीडिओ गब्भो, संजायं किय-
त्तणं । एत्थन्तरंमि पयट्ठो लोयवाओ । 'अहो पसा
१५ असंपाइयदोहला न जीवइ ' ति ।

तओ माइनेहमोहिणणं असोगदत्तेणं ' न तित्थ-
यरभासियं निप्फलं, ता भविस्सइ न अन्नहा वि वेयड्ढु-
गमणं ' ति चिन्तिऊण चिन्तियाइ चिन्तामणिरयण-
सन्निहाणंमि सहयाराइं । समुप्पन्नाणि य इमाइं । संपा-
२० डिओ दोहलो । पसूया पसा । जाओ य से दारओ ।
कयं च से नामं अरहदत्तो ति ।

पत्तो य बालभावं । तओ सो असोगदत्तो नेइ
तं साहुसमीवं, पाडेइ चलणेसु, रुयइ य तओ । पवं
च अइक्कन्तो कोइ कालो । पत्तो कुमारभावं । साहिओ

२०७ व्यापन्नः मृतः कालक्रमेण । २०८ 'पव्वायं' म्लानं
(सि. हे. ८. ४. १८.)

णेण जिणभासिओ धम्मो, न परिणओ य तस्स ।
पुणो वि साहिओ, पुणो वि न परिणओ त्ति । एवं
च अइक्कन्तो कोइ कालो । पुणो वि कहिओ असोग-
दत्तेण पुव्वभववइयरो, न परिणओ य अरहदत्तस्स ।
भणिओ य णेण असोगदत्तो । ' किमिमिणा पलविणं ' ५
त्ति । तओ सो पयवइयरेणेव ' अहो सामत्थं कम्म-
परिणईप ' त्ति चिन्तिऊण समावन्नं समणलिङ्गं ।
अरहदत्तेण वि य परिणीयाओ चत्तारि सेट्ठिदारि-
याओ । भुज्जमाणस्स पवरभोप अइक्कन्तो कोइ कालो ॥

तओ परिवाल्लिऊणमणइयारं सामण्णं अहाउयस्स १०
खपण देवलोयमुवगओ असोयदत्तो । सुयं च णेण,
नहा असोगदत्तसमणगो पञ्चत्तमुवगओ त्ति । तओ
समुब्भूओ अरहदत्तस्स सोगो । कयं उद्धदेहियं । २०९
समुप्पन्नो य सो बम्भलोप । दिन्नो उवओगो, २१०
विन्नाओ य ओहिणा २११ अरहदत्तवइयरो । आभो- १५
इयं २१२ च णेण ' न एस एवं पडिबुज्झइ ' त्ति । पत्थुओ
उवाओ । अयण्डंमि चेव समुप्पाइओ से वाही ।
संजायं जलोयरं, परिसुक्काओ भुयाओ, स्र्णं चलण-
जुयलं, मिलाणाइं लोयणाइं, जड्डिया जीहा, पणट्ठा
निहा, उवगया अरई, समुब्भूयां महावेयणा । २१३ २०
विसण्णो य एसो । सद्दाविया वेज्जा । उवन्नत्थं २१४

२०९ और्ध्वदेहिकं मरणोत्तरक्रियाम् । २१० उपयोगः चैत-
न्यविशेषः । २११ अवधिः कश्चित् ज्ञानप्रकारः येन त्रिकालज्ञानं
प्राप्यते । २१२ आभोगितं ज्ञातम् । २१३ संजातं जलोदरं, परि-
शुष्कौ भुजौ, दहनं चरणयुगलं, म्लाने लोचने, जडीभूता जिह्वा,
प्रणष्टा निद्रा, उपगता भरतिः, समुद्भूता महावेदना । २१४
उपन्यस्तम् ।

सव्वसारं । भणियं च णेण । ‘ अवहर एयं वेयणं ’ ।
 पउत्ताई ओसहाई; न जाओ से विसेसो । पच्चक्खाओ
 वेज्जेहिं । तओ वेयणाइसयमोहिण्ण भणियं । ‘ न चपमि
 एयं अणेगतिव्ववेयणाभिभूयं दिवसमेत्तमवि सरीरगं
 ५ धारेउं । ता देह मे कट्ठाणि, पविस्सामि जलणं ’ ति ।
 एयं सोऊण विहाणा बन्धवा, मुच्छियाओ पत्तीओ,
 परोविओ परियणो ।

पत्थन्तरमि सो देवो सबरवेज्जरूयं काऊण गहि-
 यगोणत्तओ^{२१५} आगओ कोसम्बि । उग्घोसियं च णेण
 १० अरहदत्तघरसमीवे । ‘ अहं खु सबरवेज्जो फेडेमि
 सीसवेयणं, सुणावेमि बहिरं, अवणेमि तिमिरं, पणा-
 सेमि खसरं; ^{२१६} उम्मूलेमि मलवाहिं, समेमि सूलं,
 नासेमि उयरं ’ ति । एयं सोऊण सद्दिओ सबहूमाणं ।
 भणिओ य से परियणेणं । ‘ भद् अवणेहि इमस्स
 १५ महोयरं; जं मग्गियं दिज्जइ ’ ति ।

तेण भणियं । “ धम्मवेज्जो अहं, न उण अत्थ-
 लोलुओ; ता अलं मे अत्थेणं । किं तु किच्छसज्जो पस
 वाही, न सुहेणं अवेइ । पत्थ खलु परिहरियव्वं
 नियाणं, सेवियव्वो पडिवक्खो । नियाणं च दुविहं
 २० हयइ, इहलोइयं पारलोइयं च । तत्थ इहलोइयं अप-
 च्छासेवणजणिओ^{२१७} वायाइधाउक्खोहो, पारलोइयं
 पावकम्मं । तत्थ ‘ इहलोइयं पि न पारलोइयसंबन्ध-
 मन्तरेणं ’ ति पारलोइयं परिहरियव्वं ति । तत्थ वि
 पहाणभावओ मिच्छत्तं । परिहरिण य तंमि समुप्पन्न-

२१५ ‘ गोणत्त ’ भिषजः शस्त्ररक्षणार्थं पटपिण्डिका । २१६
 ‘ खसर ’ कण्डूप्रधानो रोगविशेषः । २१७ अपथ्यासेवनजनितः ।

सम्मत्तभावेण पइदिवसमेव आसेवियव्वाइं नाणचरणाइं,
 कायव्वो पढमचरिमपोरुसीसु चित्तमलविसोहणो
 जिणवयणसज्झाओ, सोयव्वो बिइयपोरुसीप हिया-
 हियभावदंसगो तस्स अत्थो, मणवयणकायजोगेहि न
 हिंसियव्वा पाणिणो, न जंपियव्वमलियं, न गेणिहय- ५
 व्वमदत्तयं, न सेवियव्वमबम्भं, न कायव्वो मुच्छाइ-
 परिग्गहो,^{२१८} न भुञ्जियव्वं रयणीप, खायव्वा खन्ती,
 भावियव्वं मह्वं, वज्जणिज्जा माया, निहणियव्वो
 लोहो, हिण्डियव्वं अपडिबद्धेणं, वसियव्वं सेलकाण-
 णुज्जाणेसु, वज्जियव्वो आरम्भो, भवियव्वं निरीहेणं। १०
 एवं च, भो देवाणुप्पिया, अवेइ भवजलोयरं पि,
 किमङ्ग पुण पयं इहलोयमेत्तपडिबद्धं ” ॥

तओ परियणेण चिन्तियं ‘मरणाओ वरमिमं’
 ति। भणिओ य एसो परियणेण। ‘भो अरहदत्त,
 अलं मरणेणं, पयं करेहि’त्ति। तओ ‘मरणाओ वि १५
 पयमहिययरं, तहावि का अन्ना गइ’त्ति चिन्तिऊण
 जंपियमणेणं ‘जं वो रोयइ’त्ति ॥

सबरवेज्जेण भणियं। ‘जइ एवं, ता पेच्छ मे
 वेज्जसत्ति। इयारिणं चेव पन्नवेमि; किं तु निच्छिपण
 होयव्वं, न दायव्वो मोहपसरो, न सोयव्वमकल्लाण- २०
 मित्ताणं, न कायव्वा कुसीलसंसग्गी, न बहुमन्नियव्वं
 इहलोयवत्थुं, न मोत्तव्वो अहं, न खण्डियव्वा मम
 आणत्ती’। पडिस्सुयमणेणं। तओ आलिहियं वेज्जेण
 मन्तमण्डलं, मिलिओ नयरिजणवओ, ठाविओ मण्ड-
 लंमि अरहदत्तो, सव्वजणसमक्खमेव अहिमन्तिऊण २५

- पउत्ताइं ओसहाइं, ठइओ धवलपडपणं, सुमरिया
माइत्थाणविज्जा,^{२१९} देवसत्तीए कोलाहलीकओ एसो।
तओ मोयावेऊण अक्कन्दभेरवे, लोट्टाविऊण महियलंमि,
भञ्जाविऊण अङ्गमङ्गाइं, गमिउं विचित्तमोहे जम्बाल-
५ कलमलओ^{२२०} अइभीसणो रूवेण असोयव्वभासी
(सवणपन्थाओ वि य पुट्ठो किं पुण दंसणस्स)
दुरहिगन्धिणा देहेण नियरूवसरिअदुत्तरवाहिसय-
परिवारिओ विवागसव्वस्सं पिव पावकम्मस्स निप्फे-
डिओ से मुत्तिमन्तो चेव मायावाहि त्ति। दिट्ठो य
१० लोपणं। तओ विम्हिओ लोओ। कओ णेण कोला-
हलो। ‘अहो महाणुभावया सबरवेज्जस्स, अउव्ववे-
ज्जमग्गेण अदिट्ठपुव्वेण अम्हारिसेहिं निप्फेडिओ
मुत्तिमन्तो चेव वाहि त्ति। ‘अहो अच्छरियं;
पउणो^{२२१} अरहदत्तो, वाहिविगमेण समागया से निहा।
१५ थेववेलाए पडिबोहिओ सबरवेज्जेणं। भणिओ य
णेणं। ‘भइ, पेच्छप्पणोच्चयं^{२२२} महापावकम्मवाहिं।
ता तहा करेज्जासि, न उणो जहा इमेणं वेप्पसि’
त्ति। दिट्ठो अरहदत्तेणं। विम्हिओ एसो। जायं से
भयं। भणिओ य सबरवेज्जेणं। ‘भइ, मोयाविओ
२० ताव तुमं मए इमाओ पावकम्मवाहिकिलेसाओ,
पाविओ आरोग्गसुहेक्कदेसं। अओ परं भहेण सयमेव
तहा कायव्वं, जहा मयलपावकम्मवाहिविगमो होइ,
तव्विगमे य संपज्जिस्सइ ते जम्मजरामरणविरहियं

२१९ मातृस्थानविद्या। २२० कर्दमयुक्तः मलः। ‘जंबाल’

शैवलं जलमलः (दे. ना. ३. ४२.)। ‘कलमल’ दुर्गन्धयुक्तो मलः।

२२१ ‘पउणो’ प्रपूर्णः दोषरहितः व्याधिरहितः। २२२ प्रेक्षणोच्चकं.

पगन्तनिप्पच्चवायं^{२२३} आसंसारमपत्तपुव्वं आरोग्गसुहं
 ति । अहं पि गहिओ चेव इमिणा पावकम्मवाहिणा;
 अवणीया य भवओ विय काइ मत्ता^{२२४} इमस्स मप,
 सेसावणयणत्थं च 'अजोगो उत्तिमोवायस्स' ति पयट्ठो
 इमिणा पयारेणं । ता तुमं पि उत्तमोवायं वा पडिवज्ज ५
 पयं वा मज्झ सन्तियं चेट्ठियं' ति । लोपण भणियं ।
 'को उण एत्थ उत्तमोवाओ' । सबरवेज्जेण भणियं ।
 'जिणसासणंमि पव्वज्जापवज्जाणं । तत्थ खलु पडिव-
 ज्जाप पव्वज्जाप परिवालज्जमाणीए जहाविहिं न संभ-
 वइ वाही, सिग्घमेव य अवेइ अवसेसं ति । ईइसा १०
 य मे जाई, जेण न होइ सा इमीए सयलदुक्खसेलव-
 ज्जासणी महापव्वज्जा । तुमं पुण भइ उत्तमजाइगुणओ
 जोग्गो इमीए महापव्वज्जाए । ता पयं वा गेण्ह, गहि-
 यगोणत्तओ मए वा सह विहरसु' ति । लोपण
 भणियं । 'भो सुन्दरमिमं तुज्झ भाया वि पव्वइओ १५
 चेव; ता पयं ववससु' ति ॥

तओ अरहदत्तेण अणिच्छमाणेणावि चित्तेणं
 पडिवन्नमेयं । आगओ कोइ तहाविहो साहू । तओ
 पडिवन्नो पयस्स समीवे पव्वज्जं दव्वओ, न उण भा-
 वओ ति । गओ सबरवेज्जो ॥ २०

अइक्कन्ता कइवि दियहा । मिच्छत्तोदपणं च समु-
 प्पन्ना इमस्स अरई । तओ परिच्चइय पोरुसं, अणवे-
 किखरुण निययकुलं, अगणिरुण वयणिज्जं, अणालो-
 इरुण आयइं, परिच्चत्तमणेण दव्वलिङ्गं । आगओ
 सगिहं । पवत्तो पडिकूलसेवणे । गया कइवि वासरा । २५

- आभोइयं देवेण । कओ से पुव्ववाही । विसण्णो एसो ।
 निन्दिओ लोएणं । संसारसिणेहेणं गविट्ठो से बन्ध-
 वेहिं सबरवेज्जो । लज्झो देव्वजोएणं । भणिओ य
 नेहिं । ‘भइ, कुविओ सो तस्स वाही । ता करेहि से
 ५ अणुग्गहं, उवसामेहि एयं’ ति । सबरवेज्जेण भणियं ।
 ‘किं कयमपच्छं’ ति । बन्धवेहिं भणियं । ‘भइ,
 लज्जिया अम्हे तस्स चरिणं; तहावि करेह अणुग्गहं’
 ति । सबरवेज्जेण भणियं । ‘जइ एवं पुणो वि पव्व-
 यइ’ । तओ अणिच्छमाणो वि हियएण पव्वइओ ।
 १० तहेव उवसामिऊण वाहिं गओ सबरवेज्जो ॥

- अइकन्तेसु कइवयदिणेसु तहेव उप्पव्वइओ ।
 आहोइयं देवेणं । कओ से तिव्वयरवेयणो वाही ।
 भणिओ य बन्धवेहिं । ‘किं पुण तुमं एवं पि अत्ता-
 णयं न लक्खेसि । ता परिच्चयसु वा जीवियं, करेहि
 १५ वा तस्स वयणं’ ति । तेण भणियं । ‘करेमि संपयं,
 जइ तं पेच्छामि’ ति । गवेसिओ सबरवेज्जो बन्ध-
 वेहिं, दिट्ठो य देव्वजोएणं । लज्जावणयवयणं भणिओ
 य नेहिं । ‘अजुत्तं चेव ववसियं ते पुत्तएण, गहिओ
 य एसो तिव्वयरेण वाहिणा; ता को उण इह उवाओ’
 २० ति । सबरवेज्जेण भणियं । ‘नत्थि तस्स उवाओ;
 विसयलोलुओ खु एसो पुरिसयाररहिओ य । ता
 थेवमियमेयस्स, बहुययराओ य अग्गओ तिरियनार-
 एसु विडम्बणाओ । तहावि तुम्हाण उवरोहओ चि-
 किच्छामि एकस्मिं, जइ मए चेव सह हिण्डइ’^{२२५} ति ।
 २५ पडिवन्नमणेहिं साहियं च अरहदत्तस्स । संखुद्धो य
 एसो । तहावि ‘का अन्ना गइ’ ति चिन्तिऊण पडि-

वन्नमणेण । आणियो सवरवेज्जो । भणियो य णेण ।
 'भइ, पच्छिमा खेड्डिया;^{२२६} ता सुन्दरेण होयव्वं ।
 सव्वहा जमहं करेमि, तं चेव तुमप कायव्वं; न मो-
 त्तव्वो य अहयं' ति । पडिवन्नं अरहदत्तेणं । तिगि-
 च्छिओ^{२२७} य एसो । भणियो य लोएणं । 'भो सत्थ- ५
 वाहपुत्त, मा संपयं पि कुपुरिसचेट्ठियं करिस्ससि ।
 समप्पियो से गोणत्तओ' । निग्गया नयरीओ, गया
 य गामन्तरं ॥

कया देवेण माया । दिट्ठं च णेहिं धूमन्धयारियं
 नहयलं, सुओ हाहारवगग्भिणो वंसुप्फुट्ठणसद्दो, पुल- १०
 इया दिट्ठिदुक्खया जालावली^{२२८} । विन्नायं च णेहिं,
 जहा पलित्तो^{२२९} एस गामो त्ति । तओ विज्झवणनि-
 मित्तं घेत्तण तणभारयं धावियो देवो । भणियो य
 णेणं । 'भो किं तणभारएणं पलित्तं विज्झविज्झइ' ।
 देवेण भणियं । 'किमेत्तियं वियाणासि' । तेण भणियं । १५
 'कहं न-याणामि' । देवेण भणियं । 'जइ जाणसि,
 ता कहमन्नाणपवणसंधुक्कियं अणेगदेहिन्धणं कोहाइसं-
 पलित्तं गहियदेहिन्धणो पुणो वि गिहवासं पविससि' ।
 ठिओ तुण्हक्को, न संबुद्धो य ॥

गया कंचि भूमिभागं । पयट्ठो देवो तिकखकण्ट- २०
 याउलेणं अटविमग्गेणं । इयरेण भणियं । 'भो किं
 पुण तुमं पन्थं मोत्तूण अडविं पविससि' । देवेण
 भणियं । 'किमेत्तियं जाणसि' । तेण भणियं । 'कहं
 न-याणामि' । देवेण भणियं । 'जइ जाणसि, ता कहं

२२६ पश्चिमः चरमः 'खेड्डिया' प्रयोगः । २२७ चिकि-
 त्सितः । २२८ दृष्टिदुःखका ज्वालावली । २२९ प्रदीप्तः ।

मोक्खमगं मोत्तूण अणेगवसणसावयसंकुलं^{२३०} संसारा-
डवि पविससि । ठिओ तुण्हक्को, न संबुद्धो य ॥

- गया कंचि भूमिभागं । आवासिया गामदेवउले ।
तत्थ पुण वाणमंतरो लोपण अच्चिज्जमाणो^{२३१} हेट्टामुहो
५ पडइ; पुणो वि ठविओ, पुणो वि पडइ । तेण भणियं ।
‘अहो वाणमंतरस्स अहन्नया, जो अच्चिओ उवरि-
हुत्तो^{२३२} य कओ हेट्टामुहो पडइ’ । देवेण भणियं ।
‘किमेयं वियाणासि’ । तेण भणियं । ‘किमेत्थ जाणि-
यव्वं’ । देवेण भणियं । ‘जइ एवं, ता कीस तुमं
१० अच्चणिज्जट्ठाणे देवगइसिद्धिगईओ पडुच्च उवरिहुत्तो वि
किज्जमाणो परिणामदारुणगिहवासपवज्जणेण निरय-
गइतिरयगइगमणभावओ हेट्टामुहो पडसि’ । ठिओ
तुण्हक्को, न संबुद्धो य ॥

- १५ गया कंचि भूमिभागं । दिट्ठो य नाणापयारे
कणियकुण्डप चइऊण अच्चन्तदुरहिगन्धअसुइयं भुञ्ज-
माणओ स्रयरो । तेण भणियं । ‘अहो अविवेगो स्रय-
रस्स, जो कणियकुण्डप^{२३३} चइऊण असुइयं भुञ्जइ’
त्ति । देवेण भणियं । ‘किमेत्तियं वियाणसि’ । तेण
२० भणियं । ‘किमेत्थ वियाणियव्वं’ । देवेण भणियं ।
‘जइ एवं, ता कीस तुमं अच्चन्तसुहरूवं समणत्तणं
चउऊण असुइए विसए बहुमन्नएसि’ त्ति । ठिओ तुण्हक्को
न संबुद्धो य ॥

गया थेवं भूमिभागं । कया देवेण माया । दिट्ठो

२३० अनेकव्यसनश्वापादसंकूलं । २३१ अर्च्यमानः । २३२
उपरिभागतः २३३ ओदनात् कृतं किञ्चिद् भक्ष्यवस्तु । ‘कणिका’
ओदनः ।

य जेहिं छेत्तन्तरोवारियादूरदेसद्वियविमुक्कजुंजुमय-
 चारी^{२३४} सुक्ककूवतडेक्कदेससंजायदुरूव्वापवाललवबद्धा-
 हिलासो^{२३५} तन्निमित्तमेव अज्झवसापणं कूवपडणेणं
 अणासाइऊण दुरूव्वालवं विसमपडिकूवेक्कदेसेसु
 संचुण्णियङ्गोवङ्गो बइल्लो^{२३६} ति । तं च दट्ठूणं भणियं ५
 अरहदत्तेणं । ‘अहो मूढया बइल्लस्स, जेण मोत्तूण
 जुंजुमयचारिं कूवतडसंठियं दुरूव्वालवमहिलसन्तो
 तत्थेव पडिओ’ । देवेण भणियं । ‘किमेत्तियं विया-
 णसि’ । तेण भणियं । ‘कहं न-याणामि’ । देवेण
 भणियं । ‘जइ जाणसि, ता कहं छेत्तन्तरोवारियं १०
 जुंजुमयचारिकप्पं महन्तं सुरसोक्खमुज्झिय दुरूव्वा-
 पवाललवतुल्ले तुच्छे माणुससोक्खंमि बद्धाहिलासो
 पाडेसि अप्पाणयं सुक्ककूवसरिसीए दोग्गईए’ ति ॥

पयमायण्णिऊण वियलिओ से कम्मरासी ।
 चिन्तियं च जेणं । ‘अहो अमाणुसो एसो । कहमन्नहा १५
 एवं वाहरइ । सोहणं च पयं । भाया वि से एवं चेव
 कहियव्व ति । ता पुच्छामि ताव, को उण एत्थ
 परमत्थो’ ति । पुच्छिओ य । ‘भो को उण तुमं
 असोयदत्तो विय मम वच्छलो’ ति । देवेण भणियं ।
 ‘परियायन्तरगओ^{२३७} सो चेव असोयदत्तो म्हि’ । २०
 इयरेण भणियं । ‘को पच्चओ’ । देवेण भणियं ।
 ‘तुमए मए य पडिबोहनिमित्तं आसि जहा वेयडुप-
 व्वए कुण्डलजुवलयं ठवियं, ता तं चेव दंसेमि ति;
 किमन्नेण पच्चएणं, ति । पडिस्सुयमणेणं । तओ दिव्व-

२३४ ‘जुंजुमय’-तृणविशेषः । २३५ शुक्ककूपतटैकदेश-
 संजातदुर्वाप्रवाललवबद्धाभिलाषः । २३६ ‘बइल्ल’ बलीवर्दः ।
 २३७ पर्यायान्तर्गतः ।

रूवेण होऊणं नीओ वेयडूपव्वयं, दंसियं से सिद्धा-
 ययणकूडंमि रयणावयंसयं कुण्डलजुवलयं । तं चेव
 पेक्खिऊण विचित्तयाप कम्मपरिणामस्स समुप्पन्नं
 जाईसरणं । पडिबुद्धो एसो, पव्वइओ व भावओ
 ५ खामिओ देवेणं । गओ देवो ॥

ताणं च अहयं, भो धरण, पुरोहियकुमारो त्ति ।
 ता न एवं, देवाणुप्पिया, अणभत्थकुसलमूलाणं
 विराहयाणं^{२३८} च बुद्धी हवइ, न य अविराहयाणं
 विणिज्जियमहामोहसत्तूणं अणुट्ठाणं न निव्वहइ, न य
 १० इमाओ अन्नं सुन्दरयरं ति । ता समीहियसंपायणेण
 करेहि सफलं मणुयत्तणं । धरणेण भणियं । “जं भयवं
 आणवेई; किं तु साहेमि जणणिजणयाणमेयवइयरं,
 कयाइ संबुज्झन्ति ” । भयवया भणियं । “जुत्तमेयं । तओ
 पडिबुद्धवयंससयसमेओ पविट्ठो नयरिं । कहिओ य
 १५ णेण जणणिजणयाण वइयरो पडिबुद्धा य एए ।
 सलाहिओ गिहासमपरिच्चाओ । कयं उचियं करणिज्जं ।
 पवन्नोजहाविहीए सह जणणिजणपहिं वयंसपहि य
 अरहदत्तगुरुसमीवे समणत्तणं ॥

अइक्कन्तो कोइ कालो । अहिज्जियं^{२३९} सुत्तं, आसे-
 २० विओ किरियाकलावो । संपत्तो एगल्लविहारपडिमा-
 पडिवत्तिजोग्गयं ।^{२४०} समुप्पन्ना से इच्छा पुच्छिया य
 णेण गुरवो, ‘उचिओ’ त्ति कलिऊण अणुजाणिओ
 य णेहिं । भावियाओ भावणाओ । पडिवन्नो एगल्ल-

२३८ विराघकानां अपराधिनाम् । २३० अधीतं सूत्रम् ।

२४० एकाकिविहारप्रतिमाप्रतिपत्तियोग्यताम् । प्रतिमा व्रतम् ।

विहारपडिमं । गामे एगरापण नगरे पञ्चरापण^{२४१} य
विहरमाणो समागओ तामलित्ति । ठिओ पडिमाप ॥

इओ य सा लच्छी देवउरनिव्वासिया गवेसा-
विया सुवयणेण, दिट्ठा य नन्दिवद्धणाभिहाणसन्निवेसे,
घडिया य णेणं । तओ सो तं गहेऊण गओ निय- ५
यदीवं ॥

अइक्कन्तो कोइ कालो । पुणो आगओ तामलित्ति ।
ठिओ बाहिरियाए । दिट्ठो य सो रिसी उज्जाणमुव-
गयाए कहवि लच्छीए, पच्चभिन्नाओ य णाए । तओ
गरुययाए कम्मपरिणामस्स वियम्भिओ से कोवाणलो । १०
आहया विय वज्जेणं । चिन्तियं च णाए । “अहो
मे पावपरिणइ, पुणो वि एसो दिट्ठो त्ति । ता इमं
पत्थ पत्तयालं । ठवेमि पयस्स समीवे छिन्नकङ्कणं
कण्ठाहरणं, ‘अहो मुट्ठा मुट्ठ’ त्ति करेमि कोलाहलं ।
तओ विवित्तयाए^{२४२} उज्जाणस्स दरिसणेण कण्ठाह- १५
रणस्स संभावियचोरभावो चण्डसासणेण राइणा
वावाइज्जिस्सइ त्ति । गहिया य सुए^{२४३} भिक्खुरू-
वधारिणो सलोत्ता तक्करा वावाइया य । ता ‘लिङ्गिणो
वि चोरियं करेन्ति’ समुप्पन्ना पसिद्धि” त्ति । चिन्ति-
ऊण संपाडियमिमीए । धाविया आरक्खिया गहिओ २०
सो रिसी । बोल्लाविओ तेहि य जाव न जंपइ त्ति,
गवेसियं कण्ठाहरणं; दिट्ठं च नाइदूरे । तओ ‘छिन्नक-
ङ्कणं’ ति सहिया नायरज्जणवया । साहियं नरवइस्स ।
‘अहो अउव्वो तक्करो’ त्ति विम्हिओ राया । भणियं
च णेणं, ‘निरूविऊण ववाएह’ त्ति । पुच्छिओ दण्ड- २५

- वासिप्हिं । जाव न जंपइ त्ति, तओ ' अहो से कवड-
वेसो ' त्ति अहिययरं कुविप्हिं पाविओ वज्झथामं
त्ति । निहया सूलिया । उक्खित्तो मुणिवरो । आघो-
सियं चण्डालेणं । ' भो भो नायरा, पपण समणवेस-
५ धारिणा परदव्वावहारो कओ त्ति वावाइज्जइ एसो;
ता अन्नो वि जइ परदव्वावहारं करिस्सइ, तं पि
राया सुतिकखेणं दण्डेण एवं चेव वावाइस्सइ ' त्ति ।
भणिऊण मुक्को एसो भययं चण्डालेहिमुवरि सूलि-
याप । तवप्पहावेण धरणितलमुवगया सूलिया, न
१० विद्धो खु अहासन्निहियदेवयानिओएणं निवडिया कुसु-
मवुट्ठी । ' जयइ भयवं धम्मो ' त्ति उट्ठाइओ कलयलो ।
साहियं नरवइस्स । संजायपमोओ य आगओ राया ।
वन्दिओ णेण भयवं । पुच्छिओ विम्भियमणेणं । ' भयवं,
कह पुण इमं वत्तं ' त्ति । न जंपियं भयवया । भणियं
१५ मन्तिणा । ' देव, वयविसेससंगओ खु एसो, कहमि-
याणिं पि मन्तइस्सइ । ता तं चेव सत्थवाहघरिणिं
सहावेऊण पुच्छेह ' ।

- तओ पेसिया दण्डवासिया । जणरवाओ इमं
वइयरं आयणिणऊण पलाणा एसा, न दिट्ठा दण्डवा-
२० सिप्हिं । निवेइयं च राइणो । ' देव, पलाणा खु एसा,
न दीसए गेहमाइएसुं ' । भणियं च णेणं । ' अरे सम्मं
गवेसिऊणं आणेह ' । गया दण्डवासिया । गविट्ठा
आरामसुन्नदेवउलाइएसुं । न दिट्ठा एसा । दिट्ठो य
कुओइ एयमायणिणय एयवइयरेणेव पलायमाणो सुव-
२५ यणो । गहिओ दण्डवासिप्हिं, आणीओ नरवइस-
मीवं । निवेइयं राइणो । ' देव, नत्थि सा तामलि-
त्तीप; एसो य किल तीए भत्तारो त्ति, दिट्ठो य पला-

यमाणो, गहिओ अम्हेहि; संपयं देवो पमाणं' ति ।
 निरूविओ सुवयणो, भणिओ य एसो । 'भइ, कहि
 ते घरिणि' ति । तेण भणियं । 'देव, न जाणामि' ।
 राइणा भणियं । 'ता कीस तुमं पलाणो' ति । सुव- ५
 यणेण भणियं । 'देव भण' । राइणा भणियं । 'कुओ
 निरवराहस्स भयं' । सुवयणेण भणियं । 'देव, अत्थि
 अवराहो' । राइणा भणियं । 'को अवराहो' । सुवय-
 णेण भणियं । 'देव, तहाविहकलत्तसंगहो' ति । रा-
 इणा भणियं । 'भो अभयमेव तुज्झ । ता साहेहि
 अवितहं, को उण भयवओ तीए य वइयरो' ति । १०
 निरूविओ सुवयणेण भयवं, पच्चभिन्नाओ य णेण ।
 तओ महापुरिसचरियविम्हयक्खित्तहियएणं बाहोह्ल-
 लोयणं जंपियमणेणं । 'देव, अणाचिक्खणीओ वइ-
 यरो, ता ण सक्कुणोमि आचिक्खित्तं' २४४ । राइणा
 भणियं । 'भइ, ईइसो एस संसारो, किमेत्थ अपुठ्वयं १५
 ति; ता साहेउ भइ' । सुवयणेण भणियं । 'देव, जइ
 एवं, ता विवित्तमाइसउ देवो' । तओ राइणा पुल्लो-
 इओ २४५ परियणो ओसरिओ य । तओ धरणदंसणसं-
 जायपच्छायावेण जंपियं सुवयणेण । 'देव, पावकम्मो
 अहं पुरिससारमेओ, २४६ न उण पुरिसो' ति । निवे- २०
 इयं देवस्स । 'पुरिसो खु देव अकज्जायरणविरओ
 सच्चाहिसन्धी कयन्नुओ परलोयभीरू परोवयारनिरओ
 य हवइ, जहा एस भयवं' ति । राइणा भणियं ।
 'कहमेवंविहो पुरिससारमेओ हवइ ति, ता पत्थुयं
 भणसु' । तओ साहिओ सुवयणेण दीघदंसणाइओ २५

२४४ शक्नोमि आचष्टुम् । २५५ प्रलोकितः दृष्टः । २४६
 पुरुषसारमेयः । पुरुषेषु सारमेयवदधमः ।

- अट्टलक्खपयाणपज्जवसाणो धरणवइयरो । तुट्ठो य से
 राया । मुक्को य णेण सुवयणो । वन्दिऊण भयवन्तं
 लज्जापराहीणयाप तुरियमेव गओ सुवयणो । धरणा-
 ५ णुरापण य अज्जमङ्गुसमीवे सोऊण धम्मं परियाणि-
 ऊण मिच्छत्तं पच्छाणुयावाणलदड्ढकम्मिन्धणो पवन्नो
 समणत्तणं । राया वि पूइउण भयवन्तं पविट्ठो नयरिं ॥

- लच्छी वि महाभयाभिभूया पलाइऊण तामलि-
 तीओ अवहरियवसणालंकारा^{२४७} तक्करेहि जाममेत्ताप
 सव्वरीप पत्ता कुसत्थलाभिहाणं सन्निवेसं । तत्थ पुण
 १० तीप चेव रयणीप पारद्धं पुरोहिपणं रायमहिसीप
 सव्वविग्घविघाययं चरुक्कम्मं । पज्जालिओ सन्निवेस-
 बाहिरियाप चउप्पहथण्डिलंमि^{२४८} जलणो, विइण्णा
 निसियकड्डियासिणो दिसावाला, समारोविओ नह-
 भिन्नतन्दुलसमेओ चरु, पत्थुओ मन्तजावो । पत्थन्त-
 १५ रंमि जलन्तमवलोइऊण 'सत्थो भविस्सइ' त्ति आगया
 लच्छी, सिवारावसमणन्तरं च दिट्ठा दिसावालेहिं ।
 पेच्छिऊण 'अहो पत्ता सा रक्खसि' त्ति भीया य
 पप, मुक्काइं मण्डलग्गाइं, थम्भिया ऊरूया, पयम्पि-
 याओ भुयाओ, विमुक्का विय जीविपणं निवडिया
 २० धरणिवट्ठे । पत्थन्तरंमि 'भो भो मा बीहसु, इत्थिया
 अहं' ति भणमाणी समागया पुरोहियसमीवं । दिट्ठा
 विगयवसणा । तओ पोरुसमवलम्बिऊण 'रक्खसी
 पस' त्ति केसेसु गहिया अणेणं । 'अरे मा बीहसु'
 त्ति विबोहिया दिसावाला । उट्ठिया य पप । बद्धा

२४७ अपहृतवसनालंकारा । अपहृतानि वसनानि अलंका-
 राश्च यस्याः सा । २४८ चतुष्पदस्थण्डिले । स्थण्डिलं निर्मलं
 स्थानम् ।

खु पसा । पेसिया सन्निवेसं । साहियं नरवइस्स ।
 तेण वि य 'न पीइसज्झा रक्खसि' ति खाविऊण
 निययमंसं, विट्ठालिऊण^{२४९} असुइणा, कयत्थिऊण ना-
 णाविडम्बणाहिं, निब्भच्छिऊण य सरोसं तओ नि- ५
 व्वासिय ति । अलभमाणी गामाइसु पवेसं परिभ-
 मन्ती अडवीए पुव्वकयकम्मपरिणामेण विय घोर-
 रूवेणं वावाइया मइन्देणं^{२५०} । समुप्पन्ना य पसा धूम-
 प्पहाए निरयपुढवीए सत्तरसत्तागरोषमट्ठिई नारगो ति॥

धरणो वि भगवं अहासंजमं विहरिऊण पवड्ड-
 माणसुहपरिणामो काऊण संलेहणं पवन्नो पायवग- १०
 मणं, विवन्नो कालक्कमेणं, समुप्पन्नो आरणाभिहाणे
 देवलोए चन्दकन्ते विमाणे पक्कवीससागरोषमाऊ वे-
 माणिओ ति ॥

वक्खायं जं भणियं धरणो लच्छी य तह य पइभज्जा
 पत्तो सेणविसेणा पित्तियपुत्त ति वोच्छामि ॥ ६८ ॥ १५

छट्ठं भवग्गहणं समत्तं ॥

Samarāicca-kahā

The story of the Sixth Birth

[**Dharana and Laxmi,
the husband and the wife.]**

[3] Here in Jambudvīpa, in the country of Bhārata, there was a city named Mākāndī; it was devoid of irreligion; it was free from the blemishes of the time; it was without calamity; it was the residence of the goddess of political wisdom:

In which even the swans, engaged in descending into the wells of a number of mansions, danced to the jingle of anklets, caused by the playful movements of ladies intoxicated with wine; (1)

In which the class of men was of straightforward disposition, of sweet speech, with its mind set on religion, calling first and full of love. (2)

[4] There (ruled) a king named Kālameha, who crushed his proud enemies and established well the order for religion and non-religion. There was also a merchant there named Bandhudatta, who was very much respected and who was the crest-jewel of the merchants of the whole city. He turned his face away from another's wife and not from the solicitations (of the needy); he was ungreedy of another's wea-

lth but not of earning religious merit; he was unsatisfied in benevolent acts and not in the acquirement of wealth; he was full of love and not of arrogance; he was poor in blemishes, not in prosperity. The city was exceedingly adorned by him, as the Malaya forest by Pārijāta plant; as the spring by the coming of flowers; as the splendour of the rainy season by the row of clouds; as the autumnal season by the disc of the moon. His treasure was depleted by the circle of friends like the buds of the lotus-lake by the disc of the sun; and by the host of the needy, the fruits (i. e. requirements) were taken by having his support as by putting a foot on the trunk of the desire-yielding tree. He had a wife named Hāraprabhā who was equal to him in family, handsomeness, prosperous condition and disposition. He enjoyed with her the pleasures of senses so as to have the unbroken spread of religion and worldly gain.

Here, now, the god dwelling in the Kālpa-heaven called Ānata, having completed

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the due period of life in that heaven, fell and was born in the womb of Haraprabhā. And in the last quarter of that night, she saw in a dream the goddess of wealth entering her womb through her mouth. The goddess of wealth sat on the seat of a celestial lotus. She had a white silk-garment. Her girdle was studded with varied jewels. Her breasts were covered with the upper garment, which was so soft and delicate in touch. She looked beautiful with the neck adorned with pearl-necklaces. She held full-blown lotuses with bees humming (over them). She was sprinkled with celestial gold pots by white elephants.

[5] Seeing this, she got up. She, full of joy, told this to her husband. He said to her, "O charming lady, your son will be the dwelling-place of wealth." She assented to this. Then some time passed of her who became even more devoted to the attainment of three groups (viz. Dharma, Artha and Kāma). The time for delivery arrived. She got through delivery. She gave birth to a son; and Bandhudatta was informed of

this through a maid-servant, named Paritosā. He was satisfied. She was given a reward. The ceremony that was proper was done. The child became a month old. His name was fixed Dharana like his grand-father's. He attained boyhood and was taught the cluster of arts. Being clever, there he could catch up the whole untold sentence even when the first word was uttered.

In the meantime, the hell-dwelling soul of Vijaya, having turned up from that hell, wandered again in this worldly existence. He did in the next birth such an action that he was born as a woman in the womb of Jayā, the wife of merchant Kār-tika. She grew as the time went by. Her name was fixed Laxmī. She attained youth. On account of the incomprehensible nature of the consequence of actions, by the behests of destiny, he (i.e. Dharana) married her with great pomp. Dharana had love towards Laxmī; but she had no love towards Dharana. She thought, "Enough to me of this world of living beings where every day

Dharana is seen." Thus some time passed of them enjoying the pleasures of senses almost of a deceitful nature.

[6] Once, when the festival of the god of love was proceeding apace, Dharana went to the garden Malayasundara in a fine chariot for sport. He arrived at the city-gate. In the meantime, Devanandi, the son of merchant Panchnandi, after sporting in that very garden arrived at the same city-gate in a fine chariot. Both the chariots met at the city-gate. Due to the largeness of the chariots, there was no room for exit and entrance for both of them at the same time.

Devanandi said, " O Dharana, turn aside your chariot while my chariot enters. "

Dharana said, " My chariot has already gone ahead, and it is not possible to turn it. So rather turn your one aside, while my one gets out. "

Devanandi exclaimed, " O Dharana, in what way am I inferior to you, that I should turn aside my chariot ? "

Dharana said, " It (our state) indeed is equal !"

Thus both the merchant-sons halted there. The way for exit and entrance was blocked for the citizens. The rumour spread among people. The elders of the town came to know the account. They said to themselves, " Both of them are the sons of great men; in this case, it is not proper to reject even a single of them. So what indeed is here suited to the occasion, is that both of them should be scolded in this way—' Why are you puffed up with arrogance on account of riches earned by your fore-fathers ? Who of you has done big charities by wealth, earned by your own hands ? [7] Who has got the religious works done ? Who has lifted up the class of misery-stricken people ? Who has satisfied his parents ? Then why do you have this useless prank worthy to be laughed at by people and befitting low men ? So end this; turn each of you his chariot aside from the back; what else can be done ?" Having so thought, they said to the four leaders of the town, " They should be

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treated by you in this manner.” and asked them to go. These four leaders were clever in putting their say in an orderly manner, well-versed in religious and worldly ways, fully ripe with regard to the state of their age, the very residence of tranquility, the revealer of the results in this world and the next, well-settled on the side of duty and respected by all townspeople. They went to them (i. e. the young merchants). They (young-merchants) welcomed them; and the leaders of the town admonished them. The opinion of the citizens was put before them. Devanandi was satisfied (thinking the act) nice. Dharana felt ashamed (thinking the act) unbecoming.

He said, “ O leaders of the town, I must certainly do, whatever you order. But you have advised me properly. I am ashamed of my action. I have offered great disrespect. I believe myself like an unripe foetus. So do me this favour. Let these chariots be taken aside; and we go from here this very day to another country. Then only the chariot of one who comes within a year, having earned

the great amount of wealth and does more actions worthy of a good man, shall enter or go out on this very thirteenth day."

[8] The leaders said, " Enough of this resolve."

Dharana said, " Otherwise I shall not be satisfied. "

The leaders said, " In this case, the citizens are authority. "

Dharana said, " Inform the citizens of this. "

Devanandi said, " It is proper; what wrong is there in this ?"

Then the citizens were informed. They liked it very much. Their parents were called. The whole matter was narrated to them. They also liked it very much. Then they were made to make a promise. "You should not put them to difficulty." Dharana and Devanandi were then called. Each of them was given the goods of the value of five lacs of Dinaras. The document was drawn up: ' The chariot of him who within a year shall show his mettle by earning more wealth, shall pass through; and not the

chariot of the other.' They gave their own hands (signatures) to this. The seal was put upon it; and it was deposited in the store-house of the town. Dharana and Devanandi, accompanied by their retinue started with a goodly number of men. Having taken goods as was proper, they started for another country—one for the north and the other for the east.

. In the meantime Laxmi thought "The countries are far off; the separation is easy and the union is difficult; I do not therefore know what I shall come to on the way. He is separated without being killed." The merchant-sons went one measure. Their wives along with their retinue were sent by Bandhudatta and Panchnandi, having thought of the physical well-being (of their sons) after the permission from the elders of the town. [9] The wives along with their attendants met them. Some days passed as they travelled certain measures every day.

On some other time, as the caravan was proceeding onward, Dharana saw in one forest-grove a young Vidyādhara, quite

handsome in form, jumping up and falling down. He went to him, and questioned him "Oh, why do you jump up and fall down, —though you seem eager to go upward to the sky as evinced by the expression of your face—like an eaglet with unfledged wings? Tell me, if it is not a secret."

Then having thought "What a loving nature! What a form! What a fine arrangement of words!"—Vidyadhara spoke, "Oh, hear. I am a young Vidyādhara Hemakundala by name, residing in Amarapura on the mountain Vaitādhya. I did not study my lore and was engaged in hundreds of works. At that time, a Vidyādhara named Vidyunmāli, the great friend of my father came there. My father asked 'Whence have you come? Why do you appear dejected?' He said 'I come from the Vindhya mountain. This is the reason of my dejection. The cause of dejection happened at Ujjaini while I was coming over here from the Vindhya.' My father asked 'Of what nature is that cause of dejection?' " Vidyunmāli said, "Hear—

There is a king named S'ri-prabha in Ujjaini. He has a daughter by name Jayas'ri, beautiful like the banner of the god of love. Though she was asked for, she was not given to S'is'upāla the son of the king of Konkana. He gave her to S'ri-vijaya, the son of Vatses'vara, whose sole ambition was to do good to others. [10] S'ri-vijaya came there for the purpose of a marriage with Jayas'ri. Then when the great marriage festival began in great pomp. S'is'upāla, seeing that she had gone out to pay respects to the god of love, carried away Jayas'ri, making an attack in the morning. There arose a great confusion. S'ri-vijaya heard the matter. He pursued (S'is'upāla) and caught him. A battle took place. Conquering S'is'upāla, he, though deeply wounded, brought back Jayas'ri. That high-souled man has his life in balance on account of the bigness of the wound. That princess also stands in great misery experiencing the indescribable condition, with her lotus-like face bent upon the left hand, (having determined) ' I shall not take food so long as he has taken neither food nor drink.'

Here lies the reason (of my dejection),
 My father said, 'This wordly existence is
 such. Here the living beings are the play-
 things of the results of actions. So enough
 of dejection.' Then I thought, 'When I had
 been to the Himavat mountain yesterday, my
 friend, a young Gandharva, Gandharvarati
 by name said to me having seen a great
 medicinal herb that grew in the cave—'O
 Hemakundala, this hearsay is indeed right
 that the power of jewels, incanations and
 herbs is beyond thought; because the power
 of this herb is such that by it a big wound
 of a sword that has cut even the bones is
 healed,—the pain subsiding the very mo-
 ment by the water in which it is washed.'
 [II] I have seen its efficacy. Then I
 thought to go to the Himav and having
 taken it, to bring it to S'ri-vijaya. Then
 having remembered somehow the lore to
 rise up to the sky, I went to the, Himavat
 mountain, took the herb, descended from the
 Himavat and turned back speedily so that
 S'ri-vijaya might not come to great harm.
 I arrived at this grove. I descended here
 for the purpose of rest on account of

12. 11.

exhaustion caused by my coming swiftly. I cleaned my feet; and sat near the Kurabaka tree. I waited for a muhūrta and (then) started for Ujjaini. I tried to remember the lore to move in the sky. At the time, on account of my haste in going and owing to the lore being acquired newly, I forgot a syllable. I am rising up and falling down as it has not been properly repeated. ”

Dharana said, “ What is the remedy, in such a case ? ”

Hemakundala said, “ There is no remedy. Hence my heart sinks, and my intellect does not work on the apprehension of the death of the prince. I am greatly dejected with the idea that the object of desire does not come about certainly of those who are of slow merit. ”

Dharana said, “ Is it the condition that it can be repeated before another ? ”

Hemkundala said, “ It is. ”

Dharana said, “ If so, then speak; somehow I may get you a (missing) syllable. ”

[12] Thinking that ‘ there is nothing impossible to the power of men, ’ he repeated

the lore, as he ordinarily knew. But Dharana on account of Padānusāri power got the (missing) syllable. He repeated it to Hemkundala. He (Hemkundala) was satisfied. He said, " O great man, you have given me life by the attainment of the desired object for the king. What should I then do for you ?"

Dharana said, " You have done your duty ".

Then having thought, ' Oh, how great he is ! ' Hemkundala said, " May you do the benevolent act " and gave him the piece of the herb. He accepted it being afraid to break the request, Vidyādhara went away and Dharana came to his caravan. Some days passed away.

Once when the caravan had encamped on the bank of a mountain river, he, who had not gone very far, saw the S'abara youths. They were of the colour of a wild buffalo and a black cloud, were half-clad with bark-garments, had in their hands the drawn-out bows and were accompanied with the groups of dogs. They were weeping miserably. He called them and asked, " Why do you weep ?"

They said, "We have, good sir, the lord of our village, by name Kālasena,

Whose astonished armies, thinking about the reasons of his strength here do not keep themselves to the fortress, even at the danger from the hostile troops; (3)

Overpowered by the wound of whose single arrow, the lions—whose sole interest is in tearing open the temples of the elephants, [13] and whose bodies are disabled—cannot move a step. (4)

Having heard that the lion had come, he took the bow with arrows and went out of the village alone. He did not see the lion, hidden by the banyan tree. He went by his side, and caught him from behind. Turning by the side, he killed the lion by the sword. He (the lion) also tore off the part of his head. Believing 'I will not now live,' he prepared to enter fire. His wife came to know this account about him. Then she, though pregnant, prepared to do the same thing. Even though she was checked by the lord of the village, she did not stop. Then to save her, we are sent by him for the purpose of bringing her parents. He is

indeed full of the sentiment of valour and dear to his own relatives. We do not know what will come off. Being afflicted by great pain and unable to bear this extremeness of grief, with no remedy existing, we only weep having resorted to the disposition of a woman."

Dharana said, "Friends, enough of grief. Show me the lord of the village. Perhaps I can keep up his life."

Then, having fallen on their feet, the S'abaras, with eyes dilating under the influence of joy, said, "Respected sir, thus you are by form the incarnation of a god. You are alone able to console the lord. Moreover, if you think of favouring us, may you go quickly; so that the great harm may not come to the lord." Then taking the herb given by Vidyādhara [14] and having ridden the mule, the merchant-son, surrounded by some of his men, went quickly. Under the foot of a banyan tree, he saw Kālasena sitting by the side of the pyre, with limbs sprinkled by the jets of blood, in company of his wife who was weeping indistinctly

and affectionately. The matter was narrated to him by a S'abara youth. Attempting to get up to receive him, he fell on the ground, with his eyes closed in a swoon. Dharana said, "Water, water !" Then the water was brought in a lotus-leaf. He put in it the herb. Having adjusted the torn part of the head, he sprinkled him with it, while on account of the incomprehensible nature of the herb, Kālasena got up, with the wounded part becoming invisible and being even more good-looking than his former self. His wife, along with the retinue was pleased. Falling upon his feet, he said, "Respected sir, my life, whose great purpose has been achieved by saving the life of my beloved, belongs to you; what else can I say here ?" Dharana said, "The life of a great man belongs to all. What is more in this ?" Kālasena said, "Order me, respected sir, that which should be done by me." Dharana said, "You are a great man; what else then can be said ? Still show mercy to living beings." Kālasena said, "By your word, I shall give up hunt throughout my life." Dharana said, "I have only done my duty." The merchant-son

went to his caravan.

By constant journeying, some days passed by. [15] On the Amāvāsyā day, when the caravan encamped at a place called Āyamukhī, he who had observed a fast saw a Chāndāla youth. He was clad in tattered clothes. All his limbs were besmeared with red pigment. On his shoulders, sharp gallows were placed. Though not a thief, he was caught as a thief. He was being carried to the execution-ground, while the drums were harshly beating. Seeing this big caravan, on account of the purity of his intention and due to love for life, he spoke before them loudly. " Hark ye, O men of the caravan ! I am a Chāndāla by name Moria, the resident of Mahasara. On some reason, I came up to Kus'asthala. I, an unlucky one, though innocent was arrested by policemen, who having not observed thieves, were misled in belief. So get me freed, O ye, get me freed ! I have come to the shelter of you, revered sirs. Moreover, this is more to me, even than the pangs of death that this calumny has come without fault upon the reputation earned by such spotless ancestors

of mine. So get me freed, O ye, get me freed !”

Then Dharana thought with the purity of mind, “ A guilty man can not speak thus.” He, being overcome with pity, said to the policemen, “ O noble sirs, wait a Muhūrta for my sake. In the meantime, I shall solicit the king for him and get him released even by the payment of ransom.”

They said, “ If so, be quick.”

Then, taking the pearl-necklace, worth a lac of Dinaras [16] he went to the king. He saw the king. Having narrated the account, he solicited the king on behalf of the Chāndāla. The king did him favour. He came with the messenger to the ground for the purpose of freeing him. He was released. He paid respects to the policemen saying, “ You have given unto him his life. ” He made the food for the journey given to the Chāndāla and said to him, ‘ O good sir, do what you like.’ Saying, ‘ Respected sir, may you not have that condition wherein I may be useful.’—he, with hands folded and the knees, palms of hands and the head placed

on the ground, bowed to the merchant-son and went his way.

Dharana also, by some marches, arrived at the town called Achalapura, the very saffron-mark of the northern country. He saw the king. The king respected him very much. He sold his goods by taking certain portion of profit. He obtained eightfold profit. He stayed there four months for the purpose of purchase and sale. By the rise of his merits, he earned wealth. He got it counted. It amounted then to only a crore. Then he took merchandise fit for trade at Mākandī. The caravan also was made full. He proceeded with great retinue, to return to his own land.

The caravan arrived at forest Kādambarī—where the herds of deer were gladdened by the music of the wives of S'abaras,—within few days, by marches every day. (5).

It was infested with hundreds of bulls, deer, buffaloes, tigers and boars. It was very terrible, and the entrance of the rays of the sun and the moon was checked by the sandal-trees and the groves of mango-trees. (6).

[17] The confused sound in it was made by cuckoos who were on the trees which had abundance of fruits. It was pleasing on account of the sounds of monkeys who were having a swing on the branches of trees. (7).

There the herds of elephants fled away on being alarmed at the arrogant roar of lions. The mountain-ranges shone with animals moving as the flames of the forest conflagration encircled them. (8).

The sides of its pools were battered by the strokes of the snouts of merciless boars. The groves of Hintāla trees were crushed by the herd of elephants mad with pride. (9).

Passing through it three marches, the caravan, in which the fear was produced by the aquatic animals in the pool, encamped in its (of the pool) vicinity. (10).

Encamping on the bank and sporting happily in the lake, the caravan slept at night having fixed the guards. (11).

In the last quarter of the night, the army of S'abaras, making terrible and harsh sounds

of bugles, fell upon the caravan confident of its safety. (12).

The army created alarm in young men with its harsh sounds— 'kill, kill, kill.' It was in itself mutually thrown into confusion. It had with it the collection of long bows. (13).

And now a very terrible battle took place between the army and the men of the caravan who were awakened at their (i. e. S'abaras') own sound. And in it, the arrows of one side cut off the volleys of arrows from the other side. (14).

With one attack, the men of the caravan who were exceptionally brave and mad with rage, scattered forcibly the army in various directions like a herd of deer. (15).

Then all the S'abaras, in whom great rage was produced by mutual recrimination, attacked again having gathered together. (16).

[18] Now the caravan was conquered by the S'abara army, on account of the paucity (of the men of the caravan.) The horde of ants stings even a terrible serpent. (17).

Having conquered the caravan, S'abaras

took all wealth and some prisoners and came before Kālasena. (18).

They said, "O lord, this wealth is brought from the caravan and also a few prisoners. Now your lordship holds authority over this." Then Kālasena asked the prisoners, "Whose and from which place is this caravan?" In the meantime he came upon and recognised the merchant-son's man named Sangama, who had come with the merchant-son on the occasion of healing the wound made by the lion. He said, "O good man, I have seen you somewhere." He said "I do not know; but you know me." Kālasena said, "Were you in attendance on the merchant-son whose name I do not know, though he was the cause giving life to me and who had started to go to the northern country?" Sangama said "Who and how was he the cause of giving life to you?" Kālasena said, "Last year, here, I had my life brought to the throat somehow by a lion verily like the god of death. Then here by some merchant-son who was going to the northern country, I was somehow - I do not know -

kept alive. Thus he is the cause of giving life to me." Then having remembered the account and knowing Kālasena, Sangama said to him, "If so, then you have seen me." Having embraced respectfully, Kālasena said to Sangama, [19] "O good sir, where is that merchant-son?" Then Sangama, with his eyes filled with tears, said, "Great man, the fate alone knows." Kālasena said, "Why so?" Sangama said, "This is his caravan. When the destruction of the caravan took place, I saw him running with a bow and arrows against S'abaras. Thereafter I do not know at present (his whereabouts)."

Then he, having heard this, sighed deeply speaking, "Alas, I have done an improper act!" Kālasena fell into a swoon. He was fanned by the bark-garment, and got back consciousness. He said, "Eh! Was there anybody killed?" S'abaras said, "None is killed; only some are wounded deeply." Then the prisoners were examined; but Dharana was not found. Then, having gathered together riches, he consoled the caravan and having ordered the dressing of wounds of the prisoners, he sent S'abaras in all directions

to find out Dharana. He, contemplating with himself 'I have, alas, done wrong!' went to search for him. He did not find Dharana. He came back to the caravan. All S'abaras met together. They said 'We have not seen him.' Then Kālasena was in great grief. He said,

"A good action, done by a good person to a bad person, yields a bad fruit, just as even milk offered to a serpent turns into poison. (19)

He gave life to me, to my wife and to my son; while I have ever done all acts antagonistic to him. (20)

Then what is the use of this long-drawn speech which is useless like the blossoming of flowers at improper times? O men of the caravan, O S'abaras, this is my vow :

[20] If I can not put him right with this wealth within five days, I shall enter the flames of a well-lit fire. What more?" (21).

Having taken such a vow, he made a mental determination before his family-

goddess Kādambarī for the fulfilment of the object:

“ If I somehow see here that high-souled one living, I shall do thee, O divine goddess, the offering with ten men.” (22)

Having made such a mental determination, he sent, in all directions, S’abaras, with the food for journey lasting for many days, for the purpose of finding out Dharana. He himself being very much dejected, went to find him out.

Now Dharana, contemplating, ‘ There is no other remedy.’ when the caravan was conquered, fled away turning his back, with the herb alone as his wealth, having taken Laxmī with him. He, forgetting the directions on account of fear, went quickly and arrived at a mountain when the day was left only a Muhūrta.

It was a mountain named Pilindhanilaya. There the forest conflagration took place on account of the friction of the branches of many kinds of trees. The lions had to go out of the caves burnt by the forest-conflagration. It was made uneven by

the dirty heaps of grass and the bodies of elephants killed by lions. There innocent deer were afraid while walking with great difficulty due to those uneven obstacles. There the sleeping tigers snored with the joy of drinking the blood of deer. There the herd of buffaloes was running away on account of the fear of tigers. There great pythons were crushed by the feet of the herd of buffaloes. [21] It was terrible on account of groans and sighs given out by pythons. There many animals were gulped off by wandering carnivorous beasts, terrible and many. It was like the time of the final annihilation to the animals. (23)

And there having seen Laxmī, whose lotus-like face was covered over with the particles of sweat and whose strength to go further had disappeared on account of improper walking on foot, Dharana thought, "O what a consequence of my actions is that now my beloved is even in such a condition!" Laxmī thought "If he is under this calamity, I even prefer this exhaustion." Dharana searched for fruit-water in order

to perserve the life of Laxmī, but he could not get it. They slept on the bed of creepers. The night passed away. On the other day, when the day remained only one quarter, Laxmī being overpowered with hunger and thirst fell under the shade of a banyan-tree. She closed the pair of her eyes. She lost her consciousness. Her palate stuck down (to her tongue). Her lotus-like face turned pale. Then Dharana thought, ‘ O this world of living beings is terrible; the consequence of actions is incomprehensible ! In this case, I cannot help her even with my life.’ Still however, he shampooed her body, his eyes being full of the water of tears. She gained consciousness. Then she said in indistinct tones, ‘ O dear one, I am very much overpowered by thirst.’ Then having spoken, ‘ O beautiful lady, be patient; I bring water; wait here in the meantime,’ he climbed the tree. He saw water but could not get it. Then thinking ‘ She will not be able to live without water,’ and seeing at the same time an herb called *Tuvaritthiā*, he remembered the recipe and and thought, “ Even the congealed blood

turns into water when mixed with its juice. [22] I shall open the artery of my hand and give her my own blood turned into water by the juice of Tugaritthia; and in order to remove her hunger, I shall give her the flesh of my thigh, having cooked it in the forest-conflagration. Otherwise, undoubtedly, she will not live; and what is the use of life to me if she is dead? I have for myself the herb for healing the wound. The pangs of my wound will be removed by that herb as it comes in touch with blood. It will not therefore cause her torment." He then did as he planned with the help of his knife in the bowl made up of Palās'a leaves. He went to him. He said to her "O beautiful one, water is obtained; so may my charming one drink it." She drank it and felt at ease. He brought her meat. He said "This is the meat of a rabbit that lost its life in the forest-conflagration. You are hungry. So eat it." She ate it.

Then having passed some time, they proceeded, following the sun to the northern direction. They came to a city called Mahāsara. As the sun set, they entered the city. They

put up in the temple of a Yakṣa. As the quarter had hardly passed, Laxmī said, "O dear lord, I am overcome by thirst." Dharana said, "O beautiful one, wait, I shall bring water from the river." He took a small vessel and brought it. She drank it. Dharana slept. Laxmī got up in the last quarter of the night. She thought, "The fate is favourable to me, as he has reached such a condition. By what remedy can he have condition worse than this?" In the meantime, a thief named Chandarudra, who was pursued by policemen, [23] entered there being unable to walk, with jewels and other goods. Its (of the temple) door was put under a siege. The policemen said, "Oh, be you careful. He is caught. Where will he go?"

This was heard by Laxmī. She heard the sound of the steps of Chandarudra. She thought, "There must be some cause in this matter. So I shall ask what it is. Perhaps my desires may be fulfilled."

Then she went in the vicinity of Chandarudra, suggesting (her presence) by a long-drawn low voice. She asked her, "Who are you, good man and why do those people call out

at the door ?” He said, “ O charming one, enough of me ! I ask however to the charming one, if there is somewhere little water here.” He said, “ There is, if you can tell me the purpose.” Then he thought, “ O the courage of a woman ! what daring ! Oh, how fine is the arrangement of words ! Indeed she must be a fitting person.” Having so contemplated, he said, “ O beautiful lady, it is a long tale and cannot be narrated in brief. Still however hear. At present, I am a thief. While having taken goods and jewels from the palace of the king, I was coming out, the policemen caught me. Many policemen followed me. I was alone. Being exhausted to walk further, I have entered here.”

On account of the darkness of night, the danger to life and the commonness of purpose, having besieged the door, in the belief ‘ We have attained the object of our desire,’ the policemen [24] cried out. Then thinking, “ If fortune follows me, I have attained the object of my desire,” Laxmi said, “ O good man, if it is so, enough of your dejection. I shall help you to live if

you hear my words." Chandarudra said, "May my charming one order." Laxmi said, "Hear. I am the daughter of merchant Kārtika, the resident of Mākandi. My name is Laxmimati. I am married to Dharana, the foe of my former life. I do not like my husband. He is asleep here in this temple. So accept me; leave the stolen objects here, and let him obtain the condition befitting his actions. Even though you may be arrested and taken before the king, when the night has waned, I shall say, 'This is my husband and not that.' Then he will be a present to the divine god of death."

Chandarudra said, "O charming one, it will be so; but I am fettered hand and foot. Hence, all people will know you here to be my wife whose name is unworthy to be repeated."

Laxmī said, "If that is so, what is the remedy?"

Chandarudra said, "There is here a remedy, if there is little water."

She said "How?"

Chandarudra said " Listen. I have a thief's pill called the charmer of others' sight, of proven test, given to me by divine Skandarudra the veritable desire-yielding jewel. If the eyes are smeared with it mixed with water, [25] even thousand-eyed lord of gods cannot see living beings; how then can a man, the denizen of this mortal world ?"

Laxmī said " If so, where is that pill ?" Chandarudra said, " In the earthen pot." Laxmī said, " If so, why do you not smear it ?" Chandarudra said, " I have no water. " Laxmī said, " I will give. " Chandarudra said, " I am given life by my lady." Water was given. Both of them smeared their eyes. He said to her, "O charming lady, so long as the merchant-son is not taken away from here, you should not go. " She agreed. The goods and jewels were put near Dharana. They stood at one place.

The night waned. Dharana got up. He was caught by policemen. They saw the goods and jewels, and took them from his side. Then he was fettered, and let out of

26. 6.]

the temple. He thought, "What is this? Or, it may be nothing else; only the play of an adverse fate! When it is adverse, even nectar becomes poison, even a rope a black serpent, even a puddle an ocean, even an atom a mountain, even the rat's hole the nether-world, even a good person a bad person, even son an enemy, even the mother a she-serpent, even light darkness, even forgiveness anger, even tenderness pride, even straightforwardness a deceit, even contentment greed, even truth an untruth, even the dear one harsh, even the wife an antagonist. So what is the use of thinking about this? One under its sway can not act otherwise. Even more than this mishap, [26] what troubles me is, that the miserable lady who has not experienced the separation from relatives is not seen. Or, it is better that she is not seen; for she, tarnished by the blemish attaching to me, will get the same mishap." Thinking so, he was taken to the royal palace.

He was held on the main road, as the king had no time. The day was over. He was then announced to the king, by

them thinking he (i. e. the king) had time. They said "Lord, this great rogue, in the disguise of a merchant, clever in the ways of deceit, is arrested alone with the stolen goods. Your lordship is now the authority." Then the king said, "What is the use of him? Kill him." He was then led to the street of Chandālas and was given over to the trusted Chandālas who were the hereditary executioners to the royal household. They were informed, "Eh! His lordship orders that this thief must be put to death." They said "As his lordship orders." He was given over to them. The policemen went away. The leader of Chandālas said "Whose turn is there this month for the work of execution?" Chandālas said "Of Moria." He said, "Call Moria quickly." Moria was called and he came. The leader said, "Eh, Moria, this thief is sent by his lordship and he is to be killed. So lead him to the funeral ground quickly and kill him. The day is now only a quarter. Let not there be carelessness in the night as to him being not killed in the meantime." Moria said, "It will be just as you say." He was entrusted

to Moria [27] and Moria knew him. "How is it that he is that merchant-son who saved my life. Alas ! Such is even his condition." Thinking so, Moria was dejected. He thought, "Or even the sun and the moon come to a calamity for a Muhūrta by the prankish movements of Rāhu. I very much like the order of the master on account of his (i. e. Dharana's) sight. So I shall lead him to the funeral ground. I shall know from him the real account." He was led to the funeral ground; his bonds were cut off; he (i. e. Moria) *having* fallen on his feet questioned him, "O respected sir, do you remember me to have been released in Āyāmukhī?" Dharana said, "O dear one, I do not remember well." Moria said, "Don't you remember? I was freed by you with great ransom after visiting the king when I was arrested as a thief though I was not a thief." Dharana said, "O good man, it is so very insignificant" Moria said, "Then tell me, respected sir, how did you come to this condition?" Dharana said "O good man, ask the fate in this matter." Moria thought, "Nothing will be served by the waste of time. He is a man

of self-respect. How will he tell ? Or what is the use of the matter being told ? Strange are the pranks of fate. So what is the use of my insistence in this matter ? Or he has in fact told me by speaking, 'Ask the fortune'. So this is here fitting to the occasion that he should be soon released." Thinking so, he said, " O respected sir, what is the use of speaking more ? Get off quickly giving up dejection." Dharana said, " O good man, I shall not [28] protect my life at the cost of another's life. So kill me; you are merely the executor of the order." Moria said " O respected sir, enough of the doubt of the destruction of my life. This king is a good-natured person; he will not kill us even for hundred faults. But if you, respected sir, do not go away, I shall certainly do away with my life. So may your honour go." Then thinking 'There is nothing improper to a good man's love'—Dharana said, " O good man, if so, then I get off." Moria said, " I am indeed favoured." Then he showed him the way. Having bowed to him, Moria returned. Dharana got away in obedience to his friend. He thought, "Now,

where will the innocent fawn-eyed lady be ? Indeed, she must have been held up by some thief when that obedient lady, leaving me behind might have got up for making water. She must have been carried off by him. She might not have spoken, suspecting my destruction. Otherwise, how is she not seen ? By her disappearance I believe the preservation of my life as fruitless." Thinking so, he proceeded to find her. He took his bath in the Rijupālikā.

On this side, that Chandarudra, having gone away from the temple, went to the river Rijupālikā. He thought, "O how alarming is the nature of women that this woman all of a sudden throwing off her husband in the nether world of great miseries and rejecting her own family has proceeded with me who am not previously seen even in a dream !

Alas ! How thoroughly women have gained a victory over the acts of poison, tigers, serpents, lions, sarahas, the iron age, fire, a demoness and the god of death. (24)

A woman is muddy without water, a tigress without a cave, the brows of the god

of death which are never at ease, and the thunderbolt without clouds. (25)

[29] A woman is the residence of the family of false accusations; a woman is the field of evil actions in this world; a woman is the gate of evil condition; a woman is the source of evil things. (26)

Women are as fickle as lightning and like poison sweet on the face; they are ruthless like the god of death and like sin worthy to be abandoned. (27)

So enough of her to me. Thinking that she might not even give me over, in fact, to him, he took out all the gold that was on her body and abandoned her.

She thought, "In spite of all this, this is indeed nice that he (i. e. Dharana) is killed. So I shall go elsewhere". She proceeded to the bank of the river. Dharana with the eyes fully wide under the influence of joy, saw her. He spoke to her, "O beautiful one, whence have you come?" Then she proceeded to weep.

He said to her, "O beautiful one, do not weep. This worldly existence is such.

Here the living beings are indeed the receptacle of calamities. So enough of dejection. I am fortunate that I have got you."

Then she said, "O Lord, while I got up for making water, I was held up by a thief. He has not done anything wrong to me, on account of the peculiar nature of a woman and my abounding love towards you. Thinking, 'An unwilling woman can not be ravished,' he robbed me and left me here. Moreover, this troubles me more than the ill-treatment by a thief, that you are seen in such a condition."

Then Dharana thinking that it was not otherwise as he had thought, said "O beautiful one, this is a small cause. By your sight, even this condition does not bring about dejection to me. So what [30] does this matter? Come, let us go." She thought, "O the consequences of my sins! He has come back even from the jaws of death." She proceeded with him. They came to a place called Vikārapura. They took their food and drink. The sun set. The night was far advanced. Dharana thought, "Thus it is not

proper for one overpowered by the god of death to stay here. I shall then take her to her maternal uncle Skandadeva, the resident of Dantapura. Then I shall do as is found proper." He told this to Laxmi. She liked it very much. They proceeded to Dantapura.

On the other side, finding that the merchant-son is not obtained, Kālasena became very sorry and entrusted the caravan to his own trusted men. He said to them, "Eh! You should take this to the elder of that great-souled man." He thought, "Even if my entreaty to the deity is not fulfilled, still however I shall complete the vow by offering the oblation as said, to Kādambari." He sent S'abaras for the purpose of getting the man for sacrificial oblation. He arranged the ceremonial worship of Kadambari; took his bath in the mountain river; put on bark-garments; made a garland of Kanavira flowers and skulls; got the pyre made with valuable faggots; and proceeded towards the temple of Chandikā.

Now the S'abaras of Kālasena, wander-

ing about the forest Kādambari found the merchant-son, who had started for Dantapura, at dawn on the next day. He was tied with ropes made from creepers. He was made to proceed to the temple of Chandikā, along with his wife. He went a little way. He saw the surroundings of the temple of Chandikā. And how were they ? They were full of wood eaten up by white ants and of old trees which had rotted. [31] They were full of uneven ant-hills which had in them the pairs of serpents. They were full of noise made by the intoxicated and noisy groups of birds. There a number of Tris'ūla marks were made thickly with blood on the trunks of steep trees. There on the branches of the trees were hung mouths, tails, hoofs, horns and necks of buffaloes, and sheep and a number of clothes. And also,

It was like a cemetery which is marked with skeletons, wherein the rays of the sun were obstructed by the flying groups of vultures surrounded by crows and birds. (28)

It rendered satisfaction to the hearts of Pis'achas, demons, Yaksas, evil spirits and

low spirits. It settled down all the dust on account of the oblations of blood spilled down. (29)

Thus turning with terror about the surroundings of the temple of Chandikā which were of this type, he proceeded to see the temple:—

Its ramparts were made extensive and high by the white human skeletons. Its arch-pendants were made of standing skeletons with their heads tied. (30)

And the points of these ramparts were made with the terrible mouths of lions. There flags were made of long and white elephant-skins resting on tall bambo-staffs. (31)

Its open places were terrible and full of prisoners tied with fetters and with down-cast faces. It was surrounded by S'abara youths whose hands were occupied with sharp swords. (32)

There the groups of birds were alarmed by the big sound of drums beaten unevenly. It was full of S'abara women weeping indistinctly and miserably. (33)

And a number of roots were scattered near the walls made up of pointed tusks. The inner temple was covered with hide taken out within only a moment. (34)

[32] In it the auspicious lamps were lighted in skulls filled with human tallow. In it the columns of smoke were increased by pure Guggulu burning. (35)

It had Swastika marks made up by the pearls of elephants, rice and the blood of S'abara wives. In it a number of chowries hung down long and white like moon's rays. (36)

There were the groups of the hides of wild boars, long, pendent and full of blood. The ground appeared beautiful on account of the collection of the leaves of Kankelli. (37)

It was adorned with the idol of Katyāyanī, of very terrible form whose hands were occupied with a bow, a sword, a gong and the tail of demon Mahisāsura. (38)

Then having seen her Dharana contemplated. "It is possible to escape from the tiger in the forest and also from the

elephant; but, say, who are able to run away from good acts and bad acts ?" (39)

He thinking so, was thrown into the crowd by S'abaras, having tied him fast, among the rogues who were previously fettered. (40)

In the meantime, Kalasena came to the temple of Chandikā. He fell on his feet before Chandikā. He said in choking tones, "O divine goddess, even though you have done me no favour, still you should arrange in such a way as I may not be a receptacle of miseries in the next birth." Thinking 'You know what great misery I have got by doing a bad turn to the merchant-son.'—he said to Kurangaka, "Eh, offer an oblation to the divine goddess." Then speaking "As the lord orders," he threw an errand-carrier named Durgilaka, all whose limbs were overpowered with fear, having dragged him with hair. A vessel containing red-sandal was brought. [33] Durgilaka was smeared as if he were dead. Kālasena drew out a sword shining like the streak of lightning. It was lightly carried by him on his shoulder. He said to

Durgilaka, "O good man, look upon this world of living beings well; you have to go to heaven giving up life. What should be rendered to you?" Then, being overpowered with fear, Durgilaka did not speak anything. He again asked; again he did not speak. Kālasena was dejected, for, one whose desires are not fulfilled should not be killed. Having seen him, Dharana thought, "Alas, I have also to die like him! It will be better if I am killed first; so that I may not see the death of poor beings and may do the good turn by protecting his life for even a moment. And the god of death is engaged in the acts of my downfall. Let him (i. e. the god of death) be satisfied too." Thinking so, he said to Kurangaka, "O good man, tell this to the great lord that that poor man is downcast with fear. So what is his use? I am not used to requesting. Still as your object is to be achieved, let me ask one request." This was conveyed to Kālasena. He said, "Let the good man ask anything excepting his life." Dharana said, "Leaving that man aside, kill me." Then with eyes filled with tears, Kālasena said, "Who is

he, who would offer himself to be killed solely with the desire of doing good to others ? This reminds me of the merchant-son." He swooned and fell on the surface of the earth. Kis'oraka fanned him. He got back consciousness. He said, " Friend Kis'oraka, just observe him. Who is that high-souled man who imitates the mode of the merchant-son ?" Having observed, [34] Kis'oraka said "Oh, he appears to me the same merchant-son by form, quite unressembling others. So may the lord of the village, himself observe him." Then, with joy and dejection, he observed and recognised him. His bonds were untied. Leaving aside the sword, he fell on his feet. He said, " O merchant-son, you should pardon me this fault of mine." Dharana said, " O great man, this is indeed a good turn (done) by accomplishing the result desired." Kālasena thought, ' Really he does not recognise me; hence he speaks like this; so I shall reveal myself before him.' He said, " O merchant-son, what result, desired by you, is accomplished by me?" Dharana said, " O good man, when the killing was begun, you fulfilled my

desire of death having given up that (man who was to be killed first)." Kālasena said, "O merchant-son, what is the reason of this extreme dejection and the procedure towards death?" Dharana said, "O great man, enough now of this story. May you obtain your desired object." Then thinking 'What greatness he has!' Kālasena said, "O merchant-son, don't you remember me, who am Kālasena, the very pinnacle of ungrateful persons, who like a young elephant was thrown down by a lion and who am the cause of your own destruction though you yourself have preserved my life. I am kept alive by you. But I have done ingratitude to you. I have separated you from the caravan, and brought you to such a condition, which you did not at any time have before." Then having remembered the previous account and recognising Kālasena, whose face was downcast with shame, Dharana said, "O great man, who am I to preserve your life? It is indeed the consequence of your own merits. How are you ungrateful,[35] when you just on seeing me regret so much what you did out of ignorance? So enough

of this. What is at present relevant ?” Then Kālasena, overcome by shame, did not speak anything. Kis’oraka said what took place, without leaving out any detail, from the recognition of Sangamaka, to the procedure towards the giving up of life (by Kālasena). Then thinking, ‘Oh, what gratitude, stable affection and greatness of heart, he has !’ Dharana said, “ O great man, the worship of gods and elders is indeed proper with flower-offerings, fragrant objects and sandal, and not with the killing of life. And also,

There may be fire in water. There may be milk from the horn of a bull. There may be the nectar-juice from poison. But there can never be religious merit from killing. (39 a)

Indeed those ignorant of absolution who kill hundreds of lives, casting a slur upon the sacrifices of deities, obtain miseries in the hell. (40 a)

So desist from this procedure.” Kālasena said, “ Just as you say, (it shall be done).” Then he made a prohibitory rule for the whole

of his life, of killing life before the caravan that had entered the forest Kādambari, excepting for the meal when there is no food or when the village or the surrounding country is looted. He worshipped the deity with flower-offerings, scented objects and sandal. He took Dharana along with all who were arrested, to his own residence, and offered fitting courtesy.

After they had dined, all the wealth which the lord of S'abaras took, all of a sudden as the caravan was put to destruction, was brought to him. (41)

The wealth consisted of fine big pearls that were produced from the temples of elephants, the tusks of elephants and the chowries of the best yaks. (42)

[36] He (i. e. Dharana) accepted that wealth and gave some of it to the prisoners; and saying—'You can move about happily,' he made them free. (43)

Even Dharana, having out of affection to Kālasena spent sometime there, was given leave by Kālasena to go. He went towards his own town and reached there after some

time. The parents and the citizens recognised him. His elders were satisfied. The leaders of the town went out. They examined the goods, and on appraising, it was found to be one crore and a quarter in worth. Half a month after this, Devanandi arrived. For him too, the leaders of the town went out. The goods was examined and it was, on appraising, half a crore in cost. Then Devanandi felt ashamed. He (i. e. Dharana) paid the price of the goods to the citizens; and with the remainder, he realized the sentiment of manhood fulfilled by the attainment of the high idea. In the meantime, the thirteenth day dedicated to the god of love, arrived. The leaders of the town said to him, "Take out your chariot." Dharana said, "Enough of the childish prank." The leaders of the town praised him.

And some time passed of him, experiencing the happiness of the attainment of a high object and he spent off almost all the wealth earned by his own hands. The anxiety was produced in him. "Necessarily indeed, the group of the three should be followed by a man, born in the best family. It is the

religious merit, the worldly merit and the fulfilment of desires. Out of these, one who has not given up all attachment, should be conspicuous (by the attainment of) the worldly merit. It is from that, these two arise, viz. the religious merit and the fulfilment of desires. And besides, this worldly merit (i. e. wealth) is the great form of a deity. It indeed increases highly the respect of a man, produces greatness, produces great deservingness, [37] yields good luck, brings beauty, brightens the family, makes the form luminous and makes the intellect brilliant. For, rich people, though not giving, become worthy of praise among people. Whatever they do, is described as nice even though it is despicable. They experience the happiness of the attainment of a high object, having the requests of the needy never broken. Therefore, even though it (i. e. wealth) is very much with me, earned by my forefathers, still however enough of it to me like the wife of a preceptor. Then, I shall earn my own. I shall go for trading in different directions." Having so thought, he requested his parents. They gave him their consent and he went with

his wife and the caravan to a city named Vaijayanti, situated on the shore of the eastern sea. He saw the king. The king honoured him very much. He put his merchandise to sale but did not obtain the desired profit. He thought, 'I have come to the sea-shore. Let me then go to the other shore. The accomplishment of the object of my desire may come about, if I go there.' He took the merchandise proper for the towns of the other shore. The vessel was launched. He went out of the city at the auspicious moment of time, day-division and date. He satisfied the needy, and gave offerings to the sea. Then, having bowed down to the elders and the deities, he took to his ship. The stones for balancing the motion were put in. The sail was filled (with wind). The ship was let loose. It proceeded towards the China-dvipa.

On another occasion, as some days had passed, [38] when the vessel was sailing like a Nārācha-arrow released by an expert archer, while the sun stood in the middle of the sky, the wind began, shaking the world as it were, making as it were the sea tremble,

rooting out as it were the collections of principal mountains. Then the ocean was agitated, making the mouths of rivers flow in the opposite directions and roaring like the celestial elephant Airāvana. The sailors became dejected. Then at the very beginning of starting, the sails were removed; and the sailors dropped down the anchor-stones, which were as it were the hope of life. Still, after holding on for some time, the ship wrecked. The merchant-son obtained the plank on account of his life still remaining, and crossing the sea day and night, he touched the Suvarna-dvipa. He thought, "Oh, the consequence of Fate ! I do not know the condition of my beloved and followers. Or why should I regret ! The same Fate is an authority here !" Then he took his course of food with plantains. The sun set. He made the bed of creepers. In order to remove cold, he struck fire by the process of rubbing blocks of Arani wood. Resting for some time, he bowed to his elders and deities and slept. The night passed away and he got up. The sun rose. He saw all the part of ground which was touched by fire turn into gold.

He contemplated, "Oh, this seems to be a metal-field; so I shall here prepare gold. He made bricks and marked them with the name of Dharana and while they were moist, he made blocks and when he baked them, they became gold ones. Thus he made [39] ten thousand blocks of bricks. Then he tied the separate halves of the boat.

From China, a ship belonging to merchant-son Suvadana filled with useless merchandise came to that part of land. It belonged to the town of Devapura and it had taken up Laxmī while it touched another island. And the merchant-son saw the broken halves of the boat. The anchors were cast by the order of Suvadana. The sailors came. They saw Dharana and said, "O great man, the merchant-son named Suvadana, the inhabitant of China, who belongs to the town of Devapura is waiting in the ship and asks you to come. We are going to the shore." Dharana said, "What is that ship filled with?" The sailors said, "O good sir, that merchant-son has run down in prosperity due to his fate, but not in manhood. His ship therefore is not filled well with precious

goods." Dharana said, "If it is so, may the merchant-son come without any obstruction to this much distance." This was put before Suvadana. He came and Dharana said to him, "O merchant-son, you should not get angry. I ask you something on account of certain reason." Suvadana said, "May you speak." Dharana said, "Of how much worth in money, is there property in the ship?" Suvadana said, "O good sir, on account of the adverse nature of my fate, I am ruined. Still, as one should not give up human effort, I, whose value of merchandise is only the spirit, have started to Devapura having taken goods worth only a thousand gold coins." Dharana said, "If it is so, then give up the merchandise. Load your ship with my gold. When you reach the shore, I shall give you one lac worth in gold." Suvadana said, "What is the use of a lac worth in gold? You alone are very much." He (i. e. Dharana) gave up [40] his previous vessel. He filled it with gold. The number was settled. Dharana came upon the vessel. He saw Laxmī. He was satisfied in his heart. She became afflicted. Dharana said to Suvadana, "This is my

wife." He also became glad. The ship proceeded. It crossed the distance of five yojanas only.

In the meantime, a demoness named Suvaranā, the mistress of Suvarana-dvīpa came there, moving through the sky and shaking the sea by her swift coming. She was unpleasing to the eyes like the ill-timed lightning. She said, "Oh, villain of a merchant-son, without doing a grateful act for me, where do you go taking this my wealth?" She held up the vessel and said, "O sailors, this wealth cannot be taken without giving me a human sacrifice. So either give a human sacrifice or abandon this wealth. Otherwise, I shall kill you. If you do not give even a single one of these, I shall wreck your ship having produced a calamity." Dharana thought, "Oh, this Suvadana will be deprived of his wealth ! He is a benefactor by getting me Laxmī. She also says so. Therefore, this is only suited to the occasion. I shall be a human offering." Having so thought, he said to the demoness, "O divine lady, I have done so, without knowing. So do me the favour. I indeed am the man as an offering.

Accept me." She said, " If it is so, then throw yourself into the sea, so that I may kill you." Laxmī thought "I am favoured by the divine lady," Then Dharana said, " Friend Śuvadana, you should take Laxmī to my elders." So speaking, he threw himself into the flow. She then pierced him[41] with a pike and took him to Suvarna-dvīpa. Thus the demoness was satisfied and the ship started towards Devapura.

In the meantime, he, whose life had reached the throat, was seen in good time, by Hemakundala who had started towards Ratna-dvīpa. He recognised him. The demoness was known to Hemakundala before. Then speaking ' Alas, why is this improper act done ?' he was released from the demoness. The dressing of his wound was done by the recipe of the twig of the herb described before. He, on account of his life still remaining, became conscious. He recognised Hemakundala. Dharana asked him the account of S'rivijaya. Hemakundala narrated it to him, telling that that high-souled one had his life preserved. Dharana was satisfied. Hemakundala, taking Dharana started to-

wards Ratna-dvipa. He reached the island named Ratna-dvipa. There the herd of deer, being attracted by the sound of pleasant music begun by women of serpents and Gandharvas, paid attention to it and stood motionless. There the circle of directions was made fragrant by astringent and fragrant smell of Mustā grass thrown up on the surface of the earth battered by the strokes of the snouts of proud wild boars. It was full of thousands of lakes abounding in naughty royal swans in pure waters made fragrant by the pollen of flowers fallen from the trees on the bank. Its extensive lawns were worshipped as it were by the collections of flowers fallen from the tops of great trees. There all the groves of betel-trees were embraced by the collection of freely growing betel-creepers. There the amorous pleasures were commenced by Vidyādhara couples in the groves of uneven, thickly grown and fragrant Mandāra trees. There the forest of tall sandal-trees dropped down broken on account of being pulled by thick trunks of proud wild elephants. The waters of the sea, there, were laughed at as it were by

the thick groves of Tamāla trees which stood in the vicinity of the sea-shore. There the places were full of the sound of the collections of various birds, made happy by the water of uneven and beautiful beds of young trees. It was the dwelling-place of Siddhas and Vidyādharas. It had on it a high mountain named Ratnagiri. And also, [42]

It was closely embraced on all sides with the hands in the form of uneven waves, rising high, by the sea, like the graceful body of a beautiful woman. (44)

Having arrived there he passed through the mango-grove, being as it were bowed by the trees bent by the burden of fruits; being worshipped as it were by flowers of various trees, which fell as they became ripe; and being welcomed on arrival by bees humming with pleasing sound produced on account of drinking lotus-honey. (45-46)

He sat on the side of the well, waited for a Muhūrta, took mangoes, bathed in the well and took his meal. Dharana said to Hemakundala, "How did you come to this condition?" He narrated to him the account

as it stood. Hemakundala said, "O cruel-heartedness ! Then what is the use of him ? Say, what should I do for you ?" Dharana said, "All things worthy to be done, are done but my wife is in a bad condition; so bring about my meeting with her." Then having thought, "I shall unite him with her after getting him big jewels from Ratnagiri," —Hemakundala said, "I shall unite you with her; but in this island there is a mountain named Ratnagiri. There my friend, a Kinnara named Sulochana lives. So having seen him, I shall take you indeed to Devapura. The union with her of him who has gone there, will as a rule take place indeed." Dharana assented to this. Then having taken Dharana, he started to the Ratna mountain.

And he reached Ratnagiri—where the collections of plantain trees were slowly swinging with sweet wind; where in the forest groves, Kimpurusas and yakshas enjoyed meeting in groups. (47)

It was full of noise of birds, satisfied with the juice of fruits of various kinds growing in the forest groves. There the

Siddhas were embraced by their beloved ladies who were alarmed with the deep roar of the sea. (48)

There the sweet music was begun in the forest on the peak by the gathered bards of Siddhas. There the groups of peacocks were dancing, being pleased with the sound of the drum of the music. (49)

There the groups of Kinnaris and Siddhas were pleased but were made anxious by the groups of peacocks. There the shade of the groves of Lavanga and Lavali creepers were enjoyed by the groups of Kinnaris. (50)

There a number of jewels shone bright on the beautiful and shady jutting rock of jewels. It was marked by steep hills standing in groups. It was Ratna-giri. (51)

Then having come there, he began to climb it with curiosity. It blocked the way of the chariot of the sun by means of the collections of the jewel-peaks, high and very big. There the surfaces of the wide pearl-stones were coloured by Alaktaka paste of the feet, that walked gracefully, of various beautiful Siddha and Vidyādhara women.

Its steep jutting rocks were full of the herds of proud wild elephants, who were drawn there by the rippling sound of the streams that flowed out from the hollows and the caves. There the Vidyadhara couples slept happily being tired with the strain of violent love-sports in the inner side of the groves of freely grown Mādhavi creeper. How? [44]

There the heat of his exhaustion was removed by cool and sweet breeze, strongly smelling of the fragrance of sandal trees, Lavanga creepers and Lavali plants which were set into motion. (52)

He was observing it. It was full of innocent women of Siddhas who were laughed at by their clever lady-friends, — women who being already enraged in love on seeing their forms reflected in the walls of translucent jewels of the beautiful cave-houses, were made more enraged on seeing their lovers enthusiastic to pacify them. At some places, it was fanned by active and strong movements of the freely grown chowries pure like the moon-rays and clear like dew, of the collections of beautiful yaks, moving on the

44. 20.]

mounds. At some places, the parts of land were full of the roaring sound of proud lions, who stuck their feet high on the lap of the surface of the sky, whose manes shook and who were struck with terror on hearing the thunder of terrible clouds that gathered on the jutting rocks. It was beautiful with serpent-couples who were full of joy with sports and jests in the lap of thick and lovely sandal-forests. Then climbing the peak of Ratna mountain, the very saffron-mark of Ratna-giri, he went to the mansion of Sulochana. Its steep hedge was surrounded by small plantain trees. It gained a victory over the palace of Indra by its beauty. It had beautiful statues placed on the big pillars for ornamental pending arches. Its steep walls were beautiful with paintings. It appeared beautiful with altars and fine windows. It had translucent floor of jewels. There the ceremony of worship was performed by fragrant flowers. There he saw Sulochana, playing upon a lute along with Gandharva-dattā. He was welcomed by Sulochana. The proper ceremony of welcome was accorded to him. Sulochana asked

Hemakundala. " Whence have you come and from what place is that great man, and for what purpose have you come ? " He (i. e. Hemakundala) narrated the purpose of coming, beginning from his meeting in good time with Dharana on Suvarna-dvīpa, and ending with the giving of jewels contemplated by him." He also heard this with eyes blooming with joy. Then having waited there for some days, he (i. e. Hemakundala) took big jewels. Dharana was then led by him to Devapura. He was left outside the city, and was given the jewels. [45] He (i. e. Hemakundala) said, "Stay here and wait for your wife." Dharana assented to it. Hemakundala went away.

Dharana, again passing some time outside, entered the city. There he was seen by merchant Toppa. Thinking " Oh, he seems to be alone, unseen before and bearing beneficial form ! So there must be some cause ! " - he (Toppa) led him home speaking in pleasing terms. The courtesy was shown. The merchant asked, " Whence have you come ? " He narrated his account beginning from his stay in and departure from Mākandī and ending with his arrival in Devapura. He

deposited jewels (with Toppa). He said to the merchant "Conceal these." The merchant concealed them.

On this side, soon after Dharana fell into the sea, Suvadana consoled Laxmī. He said, " O charming one, the world is such. Here the meetings end in separation. So you should not be dejected. He has been lost not only to you but also to me." Then Laxmī, full of deceit, said with her eyes filled with the water of tears, " What dejection have I when you are alive ?" Then as few days passed, Suvadana seeing much gold placed in the ship, thought, " That poor man is indeed dead. This gold is much. His wife is young and beautiful. She is after my mind. So what is proper here ? Or, this is proper that she should be accepted (as a wife). Which man who is not a fool will abandon the wealth that has of its own accord come ? So I shall take her as my wife." Then thinking, " Women can be won with jokes," he began jokes like an [46] accomplished lover and won her heart. He used the word ' wife. ' He took gold for himself. Some days passed. The boat came to the

shore. Suvadana saw the king with many nice things. He (i. e. the king) was satisfied. The king did him favour saying, "Your ship will be free from duty." He then went to his ship.

In the meantime, having known that the ship had come from the country of China, Dharana went out. He saw Suvadana and Laxmī. He was glad at heart; but Suvadana and Laxmī felt ill at ease. The seat was given to him. They asked him the account and he narrated it to them. Then Suvadana thought, "Oh, the consequences of my actions! What adverse nature of my fortune! Only I did an improper act; but the object of my desire is not accomplished." Having so contemplated, he said, "O respected sir, it is nice that you are alive! So take this your property." Dharana said, "O merchant-son, even this life belongs to you through whom this meeting with Laxmī has taken place. What is then the worth of property?"

Some time passed away. He said, "Come; let us enter the city." Laxmī said, "O dear one, we shall enter to-morrow; for,

to-day, my dear one should stay here." He assented. He had his bath. Laxmī and Suvadana planned, "We shall kill him by some means this very day, in the night after he has taken his food and drink. He was made intoxicated. He was made to drink wine. He was given food. The day passed away. [47] The night came. The bed was spread. He and Laxmī sat. She put a noose round the neck of him—who was under the influence of wine and was experiencing indistinct condition as if he were in a dream;—but he bent down. Suvadana and Laxmi thought that foolish Dharana was dead and they left him on the sea-shore. They went to the ship. He (i. e. Dharana) gained his consciousness by the sea-breeze. He contemplated, 'Alas, what is this? Is it a dream or a magic or the mental illusion or truth?' He recognised the sea-shore. He felt sure that it was the truth. Having got up, he thought, "Oh, the action of Laxmī! Oh, the manliness of Suvadana! Or, like a vicious horse she has started on a wrong path; like the enjoyment of Kimpāka fruit, she has yielded evil results; like the

action badly performed, she has produced demerits; like the night of the final annihilation, she is covered over with the qualities of Tamas (darkness, in the case of night). A woman is indeed of this type. And also,

Fire can be grasped with ease; and even wind and a serpent by some way; but the mind of a woman cannot be grasped even by many thousands of ways. (53).

Then why talk about her? This is not fit for Suvadana. Or, a woman, is like wine, increasing intoxication and passion. He also acted like this, with his mind infatuated by the poison of the objects of senses."

Thinking so, he was seen at the time of the dawning of the sun, somehow, by men (who were) engaged by the merchant (i. e. Toppa), and whose eyes were filled with tears. (54).

They said, "O merchant-son, [48] we were sent for the purpose of finding you out in the night by merchant Toppa who had a suspicion since you did not return. You are found now after great difficulty. So come; let us go. Set at ease the

heart of the merchant, burnt by the fire of many anxieties." Then thinking, "What a difference between men!" Dharana proceeded, entered the city and saw the merchant. In a lonely place, the merchant said, "Dear one, whence have you come? Why do you appear dejected?" Then thinking, "This is shameful and unworthy to be narrated."—Dharana whose eyes were filled with tears did not speak. The merchant said, "Dear one, I have heard that a ship had arrived from China. Have you met it or not?" Then Dharana said in tones choking (with grief), "O Respected sir, I met it." On account of the excess of grief the tears began to flow. Then thinking, "His wife must indeed be dead; otherwise how could he have such a degree of sorrow?"—merchant Toppa said, "Dear one, was it the same ship?" Dharana said, "Yes." The merchant said, "Is your wife all right?" Dharana said, "Respected sir, all right." The merchant said, "What is then for you the cause of dejection?" Dharana said, "Respected sir, it is not worthy to be narrated." The merchant said, "Then why are

you dejected?" Dharana said, "I am!" The merchant said, "What is—'I am'?" Dharana said, "This." The merchant said, "What is—'this'?" Dharana said, "Nothing." The merchant said, "Dear one, what is the use of speaking such vague expressions? Tell the truth. [49] And I am not unworthy to be told. I have become your elder." Then thinking it is not proper to break the order of an elder, Dharana said, "As it is the order from your respected self, even the matter of such a nature is spoken by me." The merchant said, "O dear one, there is nothing improper in following the order of elders." Dharana said, "O respected sir, if it is so, my wife is well as to her life but not well as to her character." The merchant said, "How do you know?" Dharana said, "From her action." The merchant said, "How?" Then he narrated all the account beginning from his food and ending with the sea-shore.

Having heard that, merchant Toppa became angry with Suvadana. Having left Dharana, he went to the king. He requested the king against Suvadana, as the facts stood. Suvadana was called by the king

and was asked, "O merchant-son, your wealth is heard to be enormous. So tell clearly how you earned it." Then Suvadana, who had no suspicion said "Sir, it is hereditary." The king said, "How did you come by your wife?" He said, "She was given to me by elders." Then merchant Toppa was excited. He said, "Wholly false, sir!" Suvadana said, "Then what is true in this case?" The merchant said, "The property and the wife belong to Dharana. This is the truth." Then Suvadana, whose heart was agitated, said, "O extraordinary astrologer, what is the test in this case? This is the royal court." Merchant Toppa said, "The royal court is common to all; and as to the test, he (Dharana himself) lives." Suvadana said, "O great king, I have not [50] heard even the name of Dharana. May the lord examine the matter." The king said, "O merchant, bring Dharana and you (Suvadana), bring the woman." Both of them sent their own men with royal officers. They brought Dharana, whose mind was made prone by the pressure of the merchant, though he did not desire it himself; and others brought

Laxmī, whose heart trembled with fear. The king saw them and said "O charming lady, have you anywhere seen this merchant-son?" She said, "Sir, I have not seen him." Then he asked Dharana, "O merchant-son, is this your wife?" Dharana said, "Sir, what is the use of asking this? Your lordship has heard what she has spoken." The king said, "O merchant-son, it is therefore that I ask!" Dharana said, "Sir, if such is the insistence of your lordship, she was my wife then and not now." The king said, "Was this merchant-son seen by you?" Dharana said, "He himself knows it." The king said to Suvadana, "O merchant-son, have you anywhere seen him?" Suvadana said, "I have, sir, not seen him." The king said, "Let it be; what is the use of this? Tell, you, what is the amount of property in this case?" Suvadana said, "Sir, the ten thousand blocks of gold bricks are in question here; moreover there is some insignificant goods." The other (i. e. Dharana) also was asked. Dharana said, "It is just so." The king asked, "Eh, what is the amount of your blocks?" Dharana said, "Sir, I do

now know." The king said, "How do you not know the amount of your own goods?" [51] Dharana said, "I prepared them in such a way that I do not know the amount." Then the king said to Suvadana, "O good man, may you tell." He said, "O lord, I even do not know (their process) beyond doubt." The king said, "Oh, if the matter so stands, what should I do?" Dharana said, "Lord, it does not matter very much; why speak more? I do not contest against him. Let him then take my wife and property." Suvadana said "O great men, even this is very much of you that you do not bring an accusation against me." Dharana said, "I am (only) shown as your accuser!" Suvadana said, "If you are not my accuser, why do you then proceed with the action?" Merchant Toppa said, "O shameless sinner, having even acted thus, do you also speak in this manner?" Merchant Toppa again said with extreme anger, "O great king, what is the use of speaking more? If this is not the property of Dharana and that woman not his wife, I put then my life along with all my belongings for forfeiture. Let your lordship order all

ordeals." Dharana thought, 'He is drawn indeed by the bond of love towards me. So even at present it is not proper to show indifference.' He then said, "Sir, if this is the insistence of the sire, then enough of ordeals. There is indeed another remedy." The king said, "Say, what sort of remedy?" Dharana said, "Lord, those my blocks are marked by my name." The king [52] said, "What is your name?" Dharana said, "Sir, Dharana." He asked even the other. The other said, "Sir, Suvadana." The king said, "If so, then the matter is clear, only bring some blocks here." Then the commission was sent; the blocks were brought; the king saw them from outside; but did not see the name of Dharana. He said "Eh, here there is no name of Dharana!" Suvadana said, "Your lordship is then the authority. Moreover, sir, he even still holds his life having spoken a great lie in the presence of the lord! Your lordship has known what he proved." The king said, "O Dharana, what is this?" Dharana said, "Sir, it is not otherwise (than what I said); having got them broken in the middle, may your lordship observe."

Having then heard this, Suvadana felt agitated and merchant Toppa became glad. The goldsmiths were called; the blocks were broken and the name of Dharana was found. The king became angry with Suvadana and Laxmī. He said, "Eh! kill this great rogue bearing the disguise of a merchant; banish this not-Laxmī who has spoiled both her life and character, from my kingdom; hand over all this wealth to merchant Dharana. Moreover, say, great man, what else should I do for you?" Dharana said, "Lord, enough of this wealth to me. May your lordship do me the favour by offering protection (non-fear) to Suvadana." Having then thought, "Oh, what greatness he has!" the king said, "O merchant-son, [53] this is not proper; still your words can not be transgressed; so you know that best." Dharana said, "This is the favour of the lord; so I am favoured by your lordship." The king said, "O merchant-son, accept your property." Dharana said, "As your lordship orders." Then being headed by the commission of principal citizens from the king, Dharana, along with Suvadana went to the shore.

The gold was counted by the committee and was handed over to Dharana. Then Dharana said, "O Suvadana, give up dejection; have your manhood; who does not commit error by the pressure of fate? Moreover, I have promised you a lac of gold; but by you on account of the generosity of heart thought much of my own self and not of a lac of gold. You said, 'What is the use of a lac of gold? You alone are very much to me.' This word of respect is priceless. So accept now that which you think proper." And being thus spoken, Suvadana felt ashamed. He did not speak. Then having taken eight lacs of gold, Dharana, after paying his respects to the king and putting all goods in order, went to the house of merchant Toppa. He stayed for some time with the merchant. When the time for meals arrived, they took their bath and their meals. After meals, Dharana, having fallen on his feet, said to merchant Toppa, "I beg of my sire something, if the sire does not turn down my request." Then merchant Toppa, with his eyes dilating under the influence of joy,—having thought, "Oh, I am

satisfied ! Oh, I am fortunate ! Oh, how good my life has been ! Oh, my birth is well-fulfilled ! [54] For, even such a great man, who is veritably a desire-yielding tree of all beings, and who is the desire-yielding jewel of three worlds, requests me !"—said "O dear one, even if you beg of me my own wife along with my sons and servants for the purpose of making them your slaves, still I, being attracted by your action behaving a great man, will not break your request." Dharana said, "Sire, if it is so, then give me three promises." Having smiled a little, merchant Toppa said, 'Dear one, who will be able to control a person who breaks one promise, in breaking three promises.' He then gave him three promises. Having said, Sire, 'I am favoured,' he asked the treasurer of merchant Toppa to hand over those thousand priceless jewels deposited into his custody,—the jewels which were given by Vidyādhara Hemakundala. Then he (i. e. the treasurer) having taken them handed them over saying, 'Whatever the respected one orders.' Then having taken half of them

and after making the worship of the feet of merchant Toppa, he again fell on his feet, speaking, "Sire, this is the request!" Then having thought for a long time, "Oh, how I am deceived by him! If I do not accept, he will take ill. He has checked me from my future (denial)."—merchant Toppa welcomed Dharana saying, "My dear one, your request is granted."

Then he, being much honoured by the merchant, came to his own city with a great caravan. The report spread among people that Dharana had come. The king went out to meet him. Having been led with great pomp, he entered [55] the royal mansion. There he, after his bath and decoration, was given respect by the offering of courtesy. Then he went to his own mansion. His parents were satisfied. They gave many alms. They then invited the king and with him (i. e. the king) he was even given more respect. The Brahmanas, knowing four Vedas and others were honoured with deserving respect by him. And they also in turn paid their respects to him. Then his parents asked, "Dear one, where is your wife?" Dharana

said, "Enough of her talk." They thought, "Alas, *has* she done what fittingly a woman would do ! So enough of injuring his vitals by these words. We shall know it from another source." In the meantime the king, whose heart flushed with his (Dharana's) manliness and whose eyes bloomed with wonder, went to Dharana for the purpose of promulgating his order along with the beating of a drum. Dharana offered him fitting courtesy. He was asked the reason of coming; and the king gave his own opinion. Then, having fallen on his feet, Dharana said, "Lord, enough of drums; but as your lordship should be obeyed, I beg the request." The king said, " May the respected one speak out. " He said, " May your lordship set all the imprisoned living beings free in your kingdom and offer non-injury (non-fear) to all living beings. Then he said " What large-heartedness he has ! O the action of the merchant-son deserving a great man !" Having spoken like this, he ordered the attendants, " Eh, by means of the gong of the prison, let the release of all the prisoners in my kingdom be made. Let the non-fear (i. e. protec-

tion from the attacks of others) be given to all living beings.' Then, having spoken, " Whatever your lordship orders." - they fulfilled the order of the king. His parents also were satisfied with this act deserving a good person. [56] They, with their eyes wide open with joy, did the fitting honour to the king. Then passing some time with Dharana the king went out.

Even Dharana, in company of his friends who met after a long time, went to the garden named Malayasundara. He found in the bower of a betel-creeper, the son of a good family Revilaka by name who had come there for sport and who was appeasing his angry beloved. He (Dharana) was reminded of Laxmī. He contemplated, " Oh, how the hearts of passionate people do not see the highest object !" He acquired the averseness to the world. He went to the As'oka grove which was situated in one part of the garden.

And he saw there a teacher named Arahadatta on a clean seat, surrounded by his pupils. His passions had died away. (55).

His mind was quite pure. He possessed

57. 1.]

knowledge. His body was emaciated with various penances. He had conquered the god of love and also his mind was fixed on the absolution which is beyond physical pleasures; (56.)

Having seen him, the thought came to Dharana,—“ He alone who has given up the residence in the household successfully lives in this world. (57)

Wife, wealth, relatives, mother and father are like illusive magic-show. Still a man practises sin. (58)

The sense of gratitude toward the wife and others also result in infatuation; because there is no other gratitude for mortal men except religion. (59)

And religion too can not be acquired by those whose inflow of actions is not turned back. The turning back of the inflow of actions is not possible for those who live the life in a household. (60)

[57] Surely there is the sinful activity. With the sinful activity injury to life increases. A religion performed with injury to

life is not laid down by the givers of scriptures. (61)

Even at the end, all should in the world of living beings abandon (i. e. the householder's life) as a rule; enough then of that sin." (62)

Thinking thus, he in whom the thought-activity in relation to right conduct was produced approached along with his friends the feet of the teacher which were sinless and bent upon absolution. (63)

He along with his friends bowed down to that divine teacher and the recluses. And they gave the benediction to attain religion to all of them with due ceremony. (64)

They sat on the clean surface of the garden in front of the recluses. And the teacher asked them in sweet tone, "Whence have you come ? " (65)

When he asked like this, Dharana said " O divine sir, we are from this place, Moreover, I have a mind to give up the life of a householder. So may the divine lord order what I should do." Then thinking, " What a form he has ! What man-

ners he has ! ” Arahadatta, in order to test his intention said, “ O dear one, the constraint which is the receptacle of all happiness, should be practised by one who has abandoned the householder’s life with a desireless mind, having chastised the senses which are engrossed in their respective objects of pleasures and having extinguished the fire of sinful taints. And it is extremely painful to the soul who is influenced by the endless impressions of the objects of pleasures. Even after giving up the world, some do not become successful to observe it on account of the taint of actions done before; they get perplexed; they take to false resorts. These people have given up constraint. O long-lived one, they are neither the householders nor the friars and they destroy their manhood, making it useless for both the worlds. [58] When it is so fixed, it is not proper to renounce the householder’s life without assessing oneself and without thinking what is worthy to be abandoned and accepted.” Dharana said, “It is just such as you order. But,

My notion is that the householder’s life is worthy to be abandoned; and the ascetic

life is worthy to be accepted. The comparison and discrimination is for those beings who are under the sway of miseries. (66)

The teacher thought "What meritoriousness he has ! He has understood the world as it stands. To him has come the knowledge of the religion of Jinas. So I shall praise it (i. e. religion of Jinas) and (show) the difficulty of its achievement; so that his friends also may come to enlightenment." He said, "O dear one, hail to you ! For you have known what is worthy to be known. You have obtained the knowledge of the religion of Jinas which is difficult to be obtained by all people. So make this (knowledge) successful by following it properly; so that, the object desired by you, may be accomplished ! Indeed the people who have not practised the path of the highest good which is without the sinful transgressions, are not of such a sort; but they are addicted to the objects of pleasures and can not see the highest goal. And hear my life which contains such an incident." Dharana said, " May the divine lord narrate " Arahadatta said, " Hear,

In this very country there is a city named Achalapura. There was a King named Jitas'atru and he had two sons named Aparājita and Samaraketu. Aparājita was the heir-apparent, while the other was a prince. For the maintenance of his status as a prince, the city of Ujjaini was given to him (i. e. Samaraketu). Thus some time passed away. On some other time, the king of the border named Samarakesari attacked the city. [59] Then Aparājita went in order to punish him. Aparājita punished him. While coming, he came upon the teacher named Rāha, the rise of merits incarnate, the desire-yielding jewel of all desires, in a place called Dharmarāma. Having seen him, the averseness to world was born in him. He asked him the religion as it was. He told it to him according as it was preached by great teachers. He gained knowledge. His action that deludes the right conduct was destroyed and quietened. Then he, realising this world of living beings like the illusive magic-show, took to renunciation. He attempted towards constraint and penance.

Some other time, he, always wandering

at the feet of the master in proper constraint, came to a place called Tagara. In the meantime, the recluses of revered Rahu Ks'amās'ramana, the pupil of teacher Rāha came there from Ujjainī. They were properly received. They were questioned as to whether the monastic life in Ujjainī was free from molestation. They said, "The monastic life is nice there. Only the prince and the son of the chaplain are bad. They molest the recluses according to their powers. The molestation is with regard to them."

Having then heard this, Aparājita thought, "Oh, what carelessness Samaraketu has! He can not control even his servant. So taking permission from the teacher, I shall go to Ujjainī. I shall make those boys quiet; so that they may not gather the roots of ignorance. By the development of worldly life, the hatred for the recluses is produced. I possess the power to make them quiet." Then he took the permission of the teacher; the teacher sent him and he came to Ujjainī. He entered the fold of revered Rāhu Ks'amās'ramana. He was offered courtesies as was proper. [60] The time for

begging the alms came. He started. The recluses said "You are a guest; so wait here." He said, "I can not wait. I am dependent upon myself for food etc.; only show me the houses which are prohibited for alms." A boy-pupil prohibited him saying, "This is the house of an adversary; do not enter it." – and the boy-pupil returned. He first entered the house of the princes. In a loud voice, he cried out the religious benediction. The attendants of the harem were afraid on seeing him. Then having thought, 'Alas! the sage will be maltreated!' – they signed him to go away quickly. Having then disregarded them and feigning deafness, he cried the religious benediction with loud voice. In the meantime, on hearing the sound of the religious benediction, the princes, with their lotus-like faces gladdened, came from the terrace of the mansion. The door was closed. They bowed to the recluse very fervently. He gave them the religious benediction. They said, "O recluse, dance," He said, "How am I to dance without song and music?" The princes said, "We shall do song and music."

The recluse said, "Well!" They did the song and music without proper beats. Though in the heart not angry, the recluse became (externally) angry. He said, "O sons of a cowherd, why do you ask me to dance with this knowledge?" On hearing this, the princes got wild and rushed against the recluse with the purpose of striking him.

Thinking, 'There is no other remedy', he dislocated one in all his joints, having taken them lightly, as he was clever in the tricks of fight and his mind was full of mercy. [61] Then ran the other; he too got the same deal. Then, having opened the door, the recluse went away. He sat in one place being engrossed in the reading of scriptures. The others (i. e. the boys) also remained unconscious at the very place. The servants saw them; and called them after having sprinkled them with water. When they did not speak, it was then announced to the chaplain and the king just according to the account of what happened (lit. this): 'A certain recluse did the boys thus.' Then having seen them, the king went to the teacher. He bowed to the tea-

cher and said, "O divine sir, excuse me this fault of the boys." The teacher said, "I don't know what it is." Then the king narrated the account. Then the teacher said, "On account of the power of love for the fulfilment of the order of one who has given up attachment, and on account of strong non-attachment to the body of this world and fear (for the loss) of the next world, the recluses forgive all living beings and they (do not injure them) even at the fear of life. Still however if some one might have done it with some cause, I shall get it then asked to the recluses." Then the recluses were asked by the teacher. They said, 'Divine sir, we do not know.' The teacher said, "O great king, the recluses have not done this." The king said, "O divine sir, a recluse has done it. There is no doubt about it." The teacher said, "O great king, if it is so, then it must be like this. There is a recluse who has come as a guest. He might have done this." The king said, 'O divine sir, where is that recluse?' The teacher said, "Show him to the king."

A hermit showed him in meditation not

very far in the vicinity of a S'āla tree. [62] The king recognised him. He, being ashamed of the faults of the boys, bowed to him. The recluse gave the religious benediction. Then he said, "O great S'rāvaka, is it proper that in your kingdom, there is the insult of recluses, and the state of having no master for the princes?" Then the king, with his eyes filled with tears, said, "O divine sir, I am very much ashamed of this careless act. This is my fault. Still may the divine one do the favour; and set up (the joints of the limbs of) the princes." The recluse said, "I shall join them (i.e. limbs) along with the quality of right conduct also; not otherwise." The king said, "O divine sir, I agree to it; only the princes should be asked." The recluse said, "Ask soon." The king said "O divine sir, they are unable to speak." The recluse said, "Come; we shall go there. I shall make them speak." They came to the princes. They saw the princes like great austere sages, with all their activities abandoned. The recluse took under his control only their mouths. He asked them, "O boys, this is the foreboding of

the blossoming of the flower of the tree of actions produced out of carelessness and maltreatment of the sage; and its fruit will be the great pain in the hell. If you then feel repentance, then take to hermit-life which is the axe for tree of actions. I shall make you free from this calamity and become the helper of you who are prepared for the acquirement of the other world." The boys said, "O divine sir, this is the favour. We are ashamed of this act of carelessness; we feel great repentance; [63] if the elders permit us, we shall take to hermit-life. Then the elders permitted them. The recluse joined them by putting together the joints of the limbs and also by putting in them that great merit (of right conduct) Then they took to hermit-life. The merit of a recluse ripened in them. And some time passed of them, doing just as they were asked. And on account of the rise of actions in the son of the chaplain who was one of them, the malice to the teacher was produced in him with the idea, 'I am made a hermit with force by the sage.' He neither censured the teacher nor confessed be-

fore him. Then having died, on the expiry of his due age, he was born in Is'āna-heaven and enjoyed there celestial pleasures. Some time passed of him who remained submerged there in the ocean of pleasures.

Some other time, when he was surrounded by charming celestial damsels, the garland of fragrant flowers withered; the desire-yielding tree shook; the bashfulness and the beauty disappeared; the celestial clothes faded; a sense of degeneration was born; the sleep came on him; the passionate desires were destroyed; the sight flickered; the trembling was produced; and the sense of disgust increased. Then he thought, "Alas, what is this!" He recognised the signs of his fall; he felt dejected in the heart; the attendants also felt sorry; the celestial women began to weep. Then, "What is the use of these acts of infatuation? I shall then ask Tirthankara Padmanātha, "Where am I to be born? Shall I be awakened to knowledge easily or not?"—with this idea, he came to the country of Pūrva-videha. [64] The lord of three worlds was bowed to by him and he asked (the questions). The divine

lord said, "Your birth will be in the city of Kausa'ambī in the southern half of Bharata in the Jambu-dvipa. You will be awakened to knowledge with great difficulty. You have taken up the seed of ignorance in this way by the malice to your teacher." The account of his previous birth was fully narrated to him. He then contemplated, "Alas, the result of even this much malice towards the teacher is so terrible!" The revered lord said, "O beloved of gods, it is less in this case. Here indeed, a grateful man should think well of the benefactor of this world; what then to talk of the benefactor of the other world? The teachers are the benefactors of the other world; because they destroy the disease of false knowledge; they drive away the darkness of ignorance; they put one in the process which help to acquire the highest place; drive one onward through obstacles; and deposit in one the jewels in the form of merits. Thus, O beloved of gods, they free one from the existence in this world which is full of birth, old age, death, disease and grief; and take one to absolution and highest happiness. Then ma-

lice towards people like these destroys the right belief as it is the malice towards merits; it produces ignorance it removes good acts. Then those souls, O beloved of gods, get bound so much to action even within a moment, which fully ripens in such dire consequences that they obtain ignorance and false knowledge lasting for a number of births.

The persons, with right knowledge and right belief, who have completely given up carelessness, and who have no desires for this world or the next, cross as a rule, the ocean of births. (67)

And not the remaining." The god thought, "It is like that, and not [65] otherwise. So, I do not know, what will this acquisition of ignorance result in, for me?" The divine lord said, "It has a small root-cause; so it will end in the next birth." The god said, "O divine sir, through whom?" The divine lord said, "Though your brother bearing another name Mūka." The god said, "Divine sir, what is his first name and for what purpose is this second one?" The lord said, "Hear,

His first name is As'okadatta ; but (this second name) Muka is by this reason. In this very Kaus'ambi, in the times gone by, there was a merchant named Tāpasa. Though he performed acts of giving alms etc., he was very careless; though he had great wealth, he kept himself engaged in his profession always. Then having died under the taint of the meditation of painful things, he was born a pig in his own house. He remembered his previous life on seeing the place enjoyed by him before. On some other time, when there was a day for festival, the food was almost ready and the time of serving food arrived, the woman-cook whose meat was carried away by a cat, killed the pig secretly and cut it for the purpose of meat, due to the fear of the lord of the house getting late.

Thus, being under the influence of anger he was born in that very house as a serpent after his death. Even having seen the woman-cook there, he, being overpowered with the confusion caused by fear, remembered his birth on account of the peculiar nature of the consequences (of his action). On account of the strange nature of the consequences

of his actions, he was not caught by tainted impressions and he trembled. In the meantime the woman-cook found him. Then she [66] raised a cry, "A serpent! A serpent!" Having heard this, the servants came taking in their hands the wooden hammers. They killed him.

Thus having died with compulsory suffering without any desire to stop the fructification of actions, he was born as a son to Bandhumati, the wife of his own son, named Nāgadatta. He was born at a proper time. His name was settled As'okadatta. After the year passed, he, having seen the woman-cook and the father and the mother, had the remembrance of his life on account of the incomprehensible power of actions. He thought, "The daughter-in-law is the mother; and the son himself is the father. Hence, fie upon this worldly life! How will I call the daughter-in-law mother and the son, father?" He took the vow of dumbness. The rumour spread—'Oh, he is dumb!' Thus twelve years passed away. There came a sage named Meghanāda who possessed the special powers of four kinds of knowledge. He knew his

heart's desire. He sent to the house of Nāgadeva a recluse, by name Sumangala, who was clever in the way of speaking, and asked him — "Speak there to As'okadatta who sits on the terrace of the house, 'Oh, boy, I am sent by my teacher. He says,

O recluse, what is the use of this vow of dumbness! Having known the religion, take to it. Having died, you have become a pig, a serpent and a son's son." (68).

[67] Then that recluse went saying, 'Whatever the master orders.' He conveyed the message of his preceptor. The other said with a bow, "Where is the preceptor?" The recluse said, "Boy, in the sanctuary called S'akrāvātāra!" He said, "Come; let us go." The servants of the the dumb were wonder-struck. They thought, "What power this divine one has! So let him go; perhaps there may turn out something better!" He went in the vicinity of teacher Meghanāda. He bowed to the teacher. The teacher gave him the religious benediction. As'okadatta asked, "O divine sir, how do you know my account?" He said, "By the power of knowledge."

As'okadatta was astonished, "What a miraculous power of knowledge you have !" Then the divine lord, knowing, 'He will get knowledge' expounded to him the religion. He became enlightened. On account of the impression of the previous birth, his name Mūka was not understood by him. For this reason then he has his second name."

When it was said like this by Padmanābha, he (i.e. god) felt rejoiced. He asked the divine lord. "Now, where and in what way I shall come to knowledge ?" The divine lord said, "On the mountain Vaitādhya, knowledge will come to you by the sight of the pair of your ear-rings " Then, having bowed to the divine lord, he went to the city of Kaus'āmbī. He saw Mūka. He told him the account as was told by the divine one. Having held his hand with great regard, he said, 'I should as a matter of course be enlightened by you.' He said, 'I shall try according to my powers.' Then he (i. e. the god) led him to the mountain Vaitādhya ; and showed him the peak Siddhāyatana. He said, [68] "Oh, two things are most dear to me in this birth—this peak Siddhāyatana

and this pair of earrings of the name Ratnāvatansaka. So let this remain here. You should do what I told you before." He deposited the pair of earrings in a part of the cave made by the heap of rocks and gave him (i. e. to As'okadatta alias Mūka) the desire-yielding jewel. He said, "This jewel will fulfil, in one day one purpose belonging to this world, by becoming a helper as soon as it is thought over. Then with the power of this jewel you should go to Vaitadhya."

He agreed to this. Both of them came to Kaus'ambī. The god went away in his own Vimāna. The god then died and was born in the womb of Bandhumati. She had a pregnancy-desire in the autumn for mangoes. And when that was not satisfied, she had a sort of disgust; her lotus-like face became pale; the foetus got afflicted; she became lean. In the meanwhile, the rumour spread, 'Oh, she, with her pregnancy-desire not fulfilled will not live!'

Then, infatuated with the affection towards his mother, As'okadatta thought, "The words of Tirthankara never mean otherwise; and

otherwise the going even to the Vaitādhya will not come about." He then contemplated over the mangoes in the presence of the desire-yielding jewel. The mangoes were produced. Her pregnancy-desire was satisfied. She gave birth. A son was born to her. His name was fixed Arahadatta.

He reached boyhood. Then that As'okadatta led him to recluses, made him bow to them on his feet. Afterwards the boy used to weep. Thus some time passed by. He grew to be youthful. He (i. e. As'okadatta) revealed to him the [69] religion; but it did not ripen in him. He said again but again it did not ripen. Thus some time passed by. Again As'okadatta told him the incident of the past life; it did not take effect in Arahadatta. As'okadatta said to him, "Why do you weep?" Then he (i. e. As'okadatta) by this very incident thinking 'what power the consequence of actions has!' adopted the life of a recluse. Arahadatta married four daughters of a merchant and some time passed of him enjoying nice pleasures.

Then As'okadatta observing the life of

a recluse without any sinful transgression, went to the abode of gods after the expiry of the due period of his life. He (i. e. Arahadatta) heard that recluse As'okadatta was dead. He performed his funeral rites. He (i. e. As'okadatta) was born in the heavenly world Brahmaloka. He was given special divine insight. He knew the incident of Arahadatta by special knowledge called Avadhī. He knew, "He will not be awakened to knowledge in this way." He began the (application of the) remedy (to enlighten him.) All of a sudden, he produced a disease in him (i. e. Arahadatta). The disease of dropsy took place; his hands emaciated; his pair of feet was swollen; his eyes lost lustre; his tongue stuck up; his sleep disappeared; uneasiness was produced; and he had great pain. The physicians were called. He offered [70] then all his wealth. He said, 'Remove this pain.' They used medicines; but he felt no change. He was given up by the physicians. Then, he, being swayed by the excess of pain, said, 'I am not able to bear this body which is overpowered by a number of excruciating afflictions, even

for a day. So give me faggots; I shall enter fire." Having heard this, his relatives became dejected; his wives swooned; and the attendants wept.

In the meantime that god taking the form of a S'abara physician with the bag of his instruments and medicinal materials came to Kans'ambī. He cried out before the house of Arahadatta; "I am a S'abara physician; I can remove headache; make the deaf hear; remove the blindness; take away the skin-itches; uproot the disease of piles; make quiet the excruciating pain; and also cure the dropsy." Hearing this, they called him with great respect. The attendants of Arahadatta said to him, "Good sir, take away virulent dropsy of this (patient); whatever you ask will be given to you."

He said, "I am a physician devoted to religion; I am not greedy of wealth. So enough of money for me. But this disease is very difficult to be brought under control. It will not go away easily. In this case, the root-cause must be removed; and the opposite of that root-cause must be adopted. The

root-cause is of two sorts; one belonging to this world and the other to the next. Of these, one belonging to this world, is the disturbance of the elements Vata etc. which is the result of taking unwholesome things; the root-cause belonging to the next world is sinful actions. And among these, as even the temporal can not be without its relation to that of the next world, the root-cause belonging to the next world should be first removed. In the root-cause belonging to the next world the chief one is the false knowledge. When it is removed, one in whom the right belief is produced, [71] should follow right knowledge and right conduct. He should make the study of the words of Jinas, which purifies the dirt of mind, in the first and the last quarter of the day. He should hear in the second quarter their exposition which shows what is beneficial and what is not. He should not kill life even by the activities of mind, speech and body. He should not tell a lie. He should not accept what is not given. He should not practise the want of celibacy. He should not take to attachments like infatuation etc. He should

not eat in the night. He should observe forgiveness. He should realize soft-heartedness. He should give up deceit. He should destroy the greed of a dwelling. He should move unfettered by attachment to place. He should dwell in mountains, forests and gardens. He should be free from desires. Thus, O beloved of gods, the dropsy of this worldly existence itself will disappear; what then of this which merely comes from the attachment to this world ! ”

Then the attendants thought, “ This is better than death. ” They said to him, “ Oh Arahadatta, enough of death; do this. ” Then, thinking, ‘ This is even better than death; still what other way is there ? ’ He said, “ Whatever you like ! ”

The S'abara physician said, “ If it is so, then see my powers as a physician. Thus I prescribe to you. But you should remain firm. You should not come under the sway of infatuation. Do not lend your ears to unbeneficial friends. You should not make companions without character. You should not think much of the things of this

world; I should not be abandoned; you should not break my order." He agreed to this. Then the physician drew the magic circle with incantations. The townsmen met. Ar-ahadatta was placed in the circle. Having repeated the incantations, in the presence of all people, [72] he used the medicinal herbs. He tied him motionless with the white cloth. He brought to his mind (repeated) the lore of the places of goddesses. He (i.e. Arahadatta) began to raise a bustle. He (i.e. S'abara) made him give out terrible cries; made him wallow on the surface of the earth; made him dash his limbs and sub-limbs; drove away strange illusions; and destroyed that disease, incarnate, put in by miraculous powers, the sum-total of the consequences of actions as it were. Surrounded by one hundred and eight diseases resembling his own form, (possessing) the body with bad odours, speaking that which cannot be heard, terrible even to the ears; what then to talk when actually seen ?] and extremely terrible in form on account of ill-smelling dirt of moss and mud. And the people saw it (i.e. the form of the disease). Then the people

were struck with wonder. They raised a cry, 'Oh what greatness the S'abara physician has !' He drove away in our presence the disease incarnate by the unforeseen method of a physician ! What a wonder !' Arahadatta became free from disease. On account of the absence of disease, he got sleep. Within a short time, he was awakened by the S'abara physician. He said, "O good man, the disease of a greatly sinful action has left within our sight. So you should act in such a way as you are not caught by it again. Arahadatta saw it. He was filled with wonder. He felt afraid.

The S'abara physician said, "Good sir, you are made free from the affliction of the disease of sinful actions. You are brought to the condition where there is entire health and happiness. So henceforth, your good self should act in such a manner as there may be the absence of dirty sinful actions. When that is gone, you will attain the happiness of health, free from birth, old age and death [73], completely free from obstacles, unattained before throughout the wordly existence. I am also caught by your disease

of sinful actions; some measure of this disease is removed by me from you. To remove the remaining, I, being unfit to apply the highest remedy, have only applied this (ordinary)remedy. Then you even should resort to that highest remedy or resort to the life that I lead." The people said, "What then is that highest remedy?" "The S'abara physician said, "The adoption of renunciation in the Order of Jinas! And when the renunciation in the order is adopted and followed with proper method, the disease never takes place. with The remaining disease will at once depart. My birth is of this type (i.e. low) on account of which I can not take to that great renunciation which is the thunderbolt of the mountains of all miseries. While, O good man, you possessing high birth and merits are worthy of this great renunciation. Otherwise take this; and wander with me taking this bag." The people said, "Oh, this is nice! Your brother also took renunciation; so you too may act like him."

Then Arahadatta, though his mind was not willing, took to it. Some recluse of that order came there. Then he took to renunci-

ation through him, outwardly though not with real spirit. The S'abara physician went away.

Some days passed away. He got disgust of this life, on account of the rise of ignorance. Then having abandoned the manly effort, not minding his own family, not considering the calumny, not minding the future, he abandoned even the outward emblems of an ascetic. He came back to his own house. He engaged himself in resorting to opposite things. Some days passed away. [74] The god knew this. He again produced the previous disease. He was dejected. The people censured him. On account of the temporal love, the S'abara physician was searched for by relatives. He was found by luck. They said, "O good man, that disease which you treated, has relapsed. So do him the favour and cure it." The S'abara physician said, "Did he any unwholesome thing?" The relatives said, "O good man, we are ashamed of his action; still do us the favour." The S'abara physician said, "If he thus again takes renunciation!" Then though unwilling at heart, he took renuncia-

tion. The S'abara physician in the same manner cured the disease and went away.

As some days passed by, again he gave up renunciation. The god came to know this. He produced the disease in him, even more virulent than before. The relatives said to him, "Why do you thus not look to even your own self? Either give up your life or follow his words." He said, 'I shall presently do it if I see him.' The S'abara physician was searched for by the relatives; by stroke of luck, he was found. With their faces bent down under shame, they said, "Your patient (lit. son) has improperly acted. He is caught by even more virulent disease; so what is the remedy?" The S'abara physician said, "There is no remedy for him; he is engrossed in the objects of senses; and is devoid of manly effort. This (pain) is less for him; later on he will have more miseries as a being, born in low life and as one born in hell. Still, out of deference to you, I shall examine him once if he (promises) to come with me." They agreed and told it to Arahadatta. He again became agitated. Still, having thought that there was no other way, [75] he agreed to

this. The S'abara physician was brought. He said, "O good man, this is the last treatment; so you should henceforth act well. You should do whatever I do; and you should not leave me." Arahadatta agreed to this. He was diagnosed. The people said, "O merchant-son, you should not now do an action worthy of a bad man." The bag was given to him. Both of them started out of the city and went to another village.

The god then created an illusion. They saw the sky darkened with smoke. They heard the sound of the cracking of bamboos mixed with the sound 'Alas, Alas!' They observed the flames, terrorising the sight. They found as if the village were on fire. Then having taken a bundle of grass, the god started to extinguish it. He (i. e. Arahadatta) said, "Oh, how can what is burning, be extinguished with a bundle of grass?" The god said, "Do you *know* this much?" He said, "How am I not to know this?" The god said, "If you know, why do you with the faggots in the form of body, then enter again the householder's life which has faggots in the form of many bodies, which is burning with anger

etc. and which is fanned with the wind of ignorance?" He stood silent and was not enlightened.

They went a certain distance. The god proceeded by the forest-path which was full of sharp thorns. The other said, "Why do you, giving up the proper path, enter the forest?" The god said, "Do you *know* this much?" He said, "How can I not know?" The god said, "If you know, then how [76] do you, giving up the path of absolution, enter the forest of worldly existence, full of wild beasts in the form of a number of difficulties?" He stood silent and was not enlightened.

They went some way further. They halted at a village-temple. There also, a Vyānavyantara god, being worshipped by people fell upside down. He said, "Oh, the misfortune of this Vyānavyantara god that he though worshipped and placed up, falls upside down!" The god said, "Do you *know* this?" He said, "What is to be known in this?" The god said, "If it is so, why do you, though raised up to the place worthy

of worship by means of the renunciation of the householder's life terrible in result, having fully known the condition of a god and also the condition of absolution, fall upside down with the result of attaining the state in hell and low life?" He stood silent and was not enlightened.

They went some way. And they saw a pig who, having abandoned a fine preparation of rice, was eating some filthy thing of extremely bad smell. He said, "What a want of discrimination is on the part of this pig which eats filth abandoning the rice preparation!" The god said, "Do you *know* this much?" He said, "What is there to be known?" The god said, "If it is so, then why do you think highly of filthy objects of senses having given up the renunciation which gives extreme happiness?" He stood silent and was not enlightened.

They went some little distance. The god produced an illusion. They saw [77] a bull. He abandoned Junjumaya grass which was not very far, being only beyond one field; and stuck his desire on few straws

of Dūrvā grass which grew on one brink of a dry well. On account of his obstinate thought-activity towards his own evil, for the purpose of that (Dūrvā grass) he fell into the well-without tasting those few Dūrvā straws-in one part of the uneven inner frame of the well. His limbs and sub-limbs were, on that account broken. Having seen him, Arahadatta said, " Oh, what silliness there is on the part of the bull, who having abandoned Junjumaya grass and wishing for few straws of Dūrvā grass on the brink of well, has fallen there !" The god said, " Do you *know* this much ? " He said, " How can I not know ? " The god said, " If you know, then how, having abandoned great celestial happiness, resembling the Junjumaya grass, which is only a field's distance, do you throw yourself in the worse condition resembling a dry well, by fixing your desire on human joys which are as worthless as few straws of grass ? "

When he heard this, the collection of his actions dropped away. He thought, " Oh, he is superhuman ! Otherwise, how does he speak like this ? And this is nice; rather he

should thus be called a brother. So I shall then ask him what high object is behind this." He asked, "Oh, who are you, so dear to me like As'okadatta?" The god said, "I am the very As'okadatta in another form." The other said, "What is the proof?" The god said, "For the purpose of your and my enlightenment the pair of earrings was deposited on the Vaitādhya mountain. I shall show it to you. What other proof then this is needed?" He agreed. Then [78] assuming the celestial form he led Arahadatta to the Vaitādhya mountain and showed him the pair of earrings Ratnāvatansaka on the peak Siddhayatana. Having seen it, on account of the strangeness of the consequence of actions, he remembered his past life. He was awakened to knowledge. He took to renunciation in real spirit. The god pardoned him and went away.

Of them, I, O Dharana, am the son of the chaplain. Now such an idea does not come to the violators of right belief, knowledge and conduct, who have not studied the fundamentals of the highest good; and it is not that it does not bring about the religious per-

formance (i. e. the renunciation) to those who are not the violators and who have conquered the great enemy in the form infatuation; nor is there anything nicer than this. So make your human life successful by this (i. e. renunciation.) ” Dharana said, “ Whatever the revered lord orders; but I shall narrate this incident to my parents. They even may come to knowledge.” The revered one said, “ It is proper.” Then, in company of his friends who were enlightened also, he entered the city. He narrated this incident to his parents. They also became enlightened. They approved of the renunciation of a householder’s life. He did the fitting ceremony. With proper rites, he took to a hermit’s life along with his parents and friends, on being initiated by his teacher, Arhadatta.

Some time passed by. He studied religious scriptures; and practised a number of ceremonial vows. He acquired the fitness for the observance of moving alone in solitude. A desire for the same was produced in him, and on asking the teacher, he thinking it was proper, permitted him. His ideals

were fulfilled. [79] He took to the vow of solitary wandering. He, moving about, with a stay of one night in a village and five nights in a city, arrived at Tamralipti. He sat in a posture of observance.

Here that Laxmi, banished from Devapura was searched for by Suvadana. She was found in a place called Nandivardhana. She joined him. Then, taking her he went to his own country.

Some time passed by. He (i. e. Suvadana) also came to Tamralipti. He stayed outside. That sage (i. e. Dharana) was somehow seen by Laxmi, who went to the garden. She recognised him. Then the fire of her anger increased on account of the extent of the consequence of actions. She was as it were struck by thunderbolt. She thought, "What a sinful consequence of my actions has been, that again too he is seen ! So this is only fitting to the occasion. I shall put by his side, a necklace with a broken string. Then I shall raise a cry ' Oh, stolen, stolen ! ' Then on account of the garden and by the sight of the necklace, he being confirmed a thief,

will be killed by Chandas'asana. Yesterday, the thieves, in the disguise of mendicants were arrested with stolen objects and were killed. So it has become well-known that those having the signs of a hermit also commit thefts." Having so thought, she did as she had planned. The guards ran and that sage was arrested. They called him but he did not speak. They searched for the necklace; they found it not very far. The citizens cried out, "The string is broken!" The king was informed. The king was astonished, "Oh, this is a strange thief!" He said, 'After examination, kill him!' [80] The policemen asked him. But as he did not speak, they who got angry with the idea that he was making a pretence, led him to the execution-ground. The gallows were fixed (in the ground). The sage was taken upon it. The Chandāla cried out, "O citizens, this one is to be killed, for he, under the disguise of a hermit has stolen another's wealth. Therefore, if any one will commit the theft of another's wealth, he too shall be killed in this way with terrible punishment." So saying, the Chandāl left the revered sage on the gallows. By the

power of penance, the gallows came down on the ground; he was not pierced by them on account of the order of the deity who duly attended to him. The shower of flowers fell. A cry arose, 'The revered religion conquers!' It was reported to the king. The king also became joyful and he came there. He bowed to the revered sage. With astonished mind, he asked, "Tell us this matter." The revered sage did not speak. The minister said, "Lord, he, seems to be under a vow. How will he tell? So call that merchant's wife and ask her."

Then the policemen were sent. Having heard this account from the voice of the people, she fled away. The policemen did not see her. The king was informed, "Lord, she has fled away; she is not found in her house or other places." The king said, "Eh, search for her well; and bring her." The policemen went out. She was searched in gardens, lonely temples etc. She could not be found. Having heard from somewhere, they found out Suvadana running away on account of this incident. The policemen arrested him; and brought him to the king. They

informed the king, "She is not in Tamralipti. This is her husband. [81] We saw him running away; and arrested him. Now your lordship is the authority." Suvadana was examined. He was asked, "O good man, where is your wife?" He said, "Lord, I do not know." The king said, "Then why did you run away?" Suvadana said, "On account of the fear of the king." The king said, "From what quarter, has a guiltless man fear?" Suvadana said, "I have committed a guilt." The king asked, "What guilt?" Suvadana said, "Keeping such a wife under protection." The king said, "I tender you protection; so tell the truth; what is the matter between that revered sage and woman?" Suvadana observed the sage, and he recognised him. Then he, whose heart was struck with wonder at the life of this great man, said with eyes wet with tears, "Lord, the matter is unworthy to be narrated; so, I am not able to narrate it." The king said, "The worldly existence is such; what extraordinary matter is there? So may the good one tell." Suvadana said, "Lord, if it so, then let it proceed in camera." Then the

king looked up and the servants left the place. Then Suvadana, who felt repentance on seeing Dharana, said, "I am, O lord, a sinful one, a dog in the form of a man and not a man as such!" He said to the king, "Verily, lord, a man desists from performing things unworthy to be done; he is worthy of trust, grateful, afraid of the next world, devoted to benevolence, just as this revered sage is." The king said, "How does then one become a dog in the form of a man? Speak that relevantly." Then Suvadana narrated the incident of Dharana beginning from his seeing (Dharana) on the island and ending with the giving of eight lacs worth of gold. [82] The king was pleased. Suvadana was released. Having bowed to the revered sage, being under the sway of shame, Suvadana went away quickly. Out of love towards Dharana, he heard religion before revered Mangu, understood ignorance and took to the asectic life, with the fuel in the form of actions, burnt with the fire of repentance. The king also worshipped the revered sage and entered the city.

Even Laxmī, being overpowered with

great fear, ran away from Tamralipti and being robbed of her ornaments by thieves, arrived at the place called Kus'asthala when the night remained only a quarter. Now there, that very night, the chaplain had commenced the ceremony of offering rice-oblation; so that all the obstacles of the queen may disappear. The fire, in a clean place of a square outside the town, was ignited. The guards were placed in all directions, with sharp swords drawn. The oblation, with the rice that were cleansed (out of paddy) by nails, was put in. The repeating of incantations commenced. In the meantime, seeing something burning, Laxmi thought that it might be a caravan and came there. She was observed by guards after they heard the cries of jackals. They saw her and were afraid with the idea, ' Oh, this must be that demoness !' They left their swords; and they trembled in their hearts; their hands wavered and they fell on the ground as if they were devoid of life. In the meantime, she came before the chaplain, saying, " Eh, do not get alarmed; I am a woman !" She was found naked. Then resorting to his manly courage,

he caught her with the idea that she was a demoness. He made the guards conscious, saying, "Oh, do not get alarmed!" They got up. [83] She was tied. The king was informed. He, also thinking that a demoness can not be won over by pleasing ways, made her eat her own flesh; was defiled by impure matter; was maltreated by various insults; was discarded angrily and then was banished. Not getting an excess in villages etc. she wandered about in the forest and was killed by a lion terrible in form as if by the consequence of the actions of her previous birth. She was born in the hell-world called Dhūma prabhā and became a hell-dweller with the life of seventeen Sagaropamas.

Revered Dharana, wandering about with proper constraint, with the happy consequences of his actions increasing, observed fasts taking to the observance of meeting death by concentration in a position motionless like a tree. He died after some time and was born a Vaimānika god with the life of twenty-one Sāgaropamas in the Vīmāna-heaven by name Chandrakānta in the heavenly world by name Āraṇa.

83. 15.]

‘Dharana and Laxmī, the husband and the wife’—this matter, which was laid down (in the introductory verses) is now expounded in details. From here now I shall speak of Sena and Visena, the two agnates. (68)

Thus the Sixth Birth is over.

Notes

[The figures in the notes denote the numbers of the page and line]

3. 1. वज्जिया कालदोसेण—free from the blemishes of time i. e. premature deaths, unforeseen calamities etc. 3. 2. नयसिरी [नयश्रीः] the goddess of political wisdom.

3. 4-5: (Verse 1.) जीए [यस्या] In which; in which city. In this verse the gait of the women and the consequent jingle of the anklets is described. Compare कुमारसंभव १. ३४. सा राजहंसैरिव संनताङ्गी गतेषु लीलाञ्छितविक्रमेषु। व्यनीयत प्रत्युपदेशलुब्धैरादित्सुभिर्नूपुरसिञ्जितानि॥ The jingle of the anklets was so pleasing that the swans even while descending the well danced to the jingle of the anklets. भवणवण—the collection of mansions: generally वापी was kept within the mansion. Cf. वापी चास्मिन् मरकतशिला बद्धसोपानमार्गाः, हैमैच्छन्ना विकचकमलैः सिन्धवैदूर्यनालैः। यस्यास्तोये कृतवन्तयो मानसं संनिकृष्टं नाध्यास्यन्ति व्यपगतशुचस्त्वामपि प्रेक्ष्य हंसाः ॥ मेघदूत—उत्तरमेघ—श्लो० १३. °वण—a collection; it may be also taken as a 'a garden'. To interpret it as 'a forest' is far out of question here. नडिज्जन्ति Passive. Present. 3rd. pers. plural causal—were made to dance, from नड् [नद्] to dance. Translate literally: The swans, even while engaged in des-

ceding the wells of the groups of (or the gardens of) mansions were made to dance by the jingle etc. नडिञ्जन्ति 'were mocked at' does not fit well interpretatively.

3. 6-7. (Verse 2.) पढभाभासी [प्रथमाभाषिन्] speaking first; that is very friendly, नेहालुओ [स्नेह+आलु Taddhita] loving, affectionate.

4. 1. दरियारिमहणो [दत्तारिमर्दनः] the destroyer of the proud enemies. सुकयधम्माधम्मववत्थो [सुकृत-धर्माधर्मव्यवस्थः] Who properly laid down the distinction between piety and impiety.

4. 3-6. The figure of speech in this sentence is परिसंख्या which is defined by मम्मट in काव्यप्रकाश Chap X Kārikā 33. किञ्चित्पृष्ठमपृष्ठं वा कथितं यत्प्रकल्पते । तादृगन्यव्यपोद्वाय परिसंख्या तु सा स्मृता ॥ i. e. when the mention of a thing is made with a stress upon the exclusion of something, it is called परिसंख्या.

4. 10-12. Here there is छिद्योपमा or 'the comparison based on pun' The king is compared to कमलायर 'the lotus-lake'. The adjectives apply both the king and the lotus-lake.' विलुप्पइ-(1) are removed (in the case of 'buds'), (2) is depleted (in the case of the king); कोसो-a bud; treasure; मित्तमण्डलेण-(1) by the disc of the sun (2) by the circle of friends:-[कमलाकरपक्षे] Just as the buds of a lotus-lake are removed by the disc

of the sun (i.e. the buds disappear as they blossom into flowers while the sun rises), [राजपक्षे] so the king's treasure is depleted or lessened by the circle of friends.

कण्पतरुवरस्स...अत्थिनिवहेण—Again श्लिष्टोपमा. खंध [स्कन्ध] (1) shoulder; (2) main branch of the tree or trunk. The needy people have taken good rewards by putting their feet on his shoulder (i. e. by getting his support) just as the needy get the fruits by putting the foot on the trunk of the desire-yielding tree. Of course the श्लिष्टोपमा here is not so well developed.

4. 13. धम्मत्थअभग्गपसरं [धर्मार्थभग्नप्रसरं] the adj. of विसयसुहम् ; which has the unbroken development of धर्म and अर्थ with it. That is to say धर्म, अर्थ and काम (=विषयसुख) were harmoniously being fulfilled in their case. विसयसुहं [विषयसुखं] pleasures of senses. अणुहविसु Aorist 3rd pers. plu. enjoyed.

4. 15. आणयकप्पवासी [आनतकल्पवासी] dwelling in the Kalpa—heaven called Ānata. There are 12 Kalpa—heavens. of. सौधमैशानसनत्कुमारमाहेन्द्रब्रह्मलोकलान्तक-महाशुक्लसहस्रेषु आनतप्राणतयोः आरणायुतयोः etc. । तत्त्वार्थ० Chap. IV Sūtra 20.

4. 16. अहाउयं पालिऊण [यथायुः पालयित्वा] having completed the due period of life. चुओ समाणो [च्युतः समानः] as soon as he fell.

5.17. कुच्छिसि—in the womb; चरिमज्जाममि[चरमयामे]
in the last quarter.

4. 17–23. These lines contain the description of Laxmi, the goddess of wealth. The wife of the merchant saw Laxmi entering her womb. The dreams were considered the premonitions of the future events. 4. 21. v. l. विष्माजमाणा shining, appearing beautiful is given by Prof. Jacobi's CE, though not accepted by him in the text. It is better to incorporate it in the text: मुत्तावलीविहसियाए सिरोहराए विष्माजमाणा—appearing beautiful with the neck adorned with pearl-necklaces.

5. 4. तिवग्गसंपायणरयाए [त्रिवर्गसंपादनरतायाः] engaged in the attainment of the triad i. e. धर्म, अर्थ, काम.

5. 9. पियामहस्य सन्तियं [पितामहस्य सत्कं] belonging to the father-in-law. सन्तियं is an expletive showing possession.

5. 10–11. निम्माओ [निर्मातः] clever cf. सुसुन्दरीकहा १२–४२. नाहियसत्थेसु निम्माया परिवाइया।; the word also occurs in भौपपातिकसुत्त. पयाणुसारी [पदानुसारिन्] following (the whole Sūtra) even on the first word being told; the person who possesses the intelligence to understand many other words in the Sūtra even when one word is spoken. Cf.

पण्ड० २. १; विश्व० ७६६, also औपपातिकसूत्र. संवृत्तो [संवृतः] became. This special sort of extraordinary cleverness helps Dharana later on cf. Page 12. line 3. where he gives the full text of the Mantra to Hemakundala who had forgotten a word of the same. कलाकलाव—refers to the cluster of 72 arts.

5. 12. नारअ [नारक] the soul dwelling in the hell. उवट्टिऊण—having turned up. 5. 15. इत्थियत्ता [स्त्रीव] the form of a woman. उववन्ना [उपपन्ना] was born. कम्मपरिणाम—the result of actions. 5. 21–22. विडम्बणापायं विसयसुहमणुवन्ताणं [विडम्बनाप्राप्यं विषयसुखम् अनुभवतोः] Of them both experiencing the pleasures of senses almost of a deceitful nature.

6. 8. ओसारेहि [अपसारय] take aside. 6. 9–10. न तीरए वालेउं—it is not possible to turn it. तुल्लमेवेयं [तुल्यमेव एतद्] Indeed our state is equal! This refers to what Devanandi said: केण उण भवओ ऊणओ ? in the previous line. 6. 14. वित्थक्का [वि+स्था] halted. 6. 18. न एगस्स वि निरागरणं जुज्जइ [नैकस्यापि निराकरणं युज्यते] It is not then proper to remove or reject even a single of them.

7. 1. काराविओ धम्माहिगारो [कारितो धर्माधिकारः] got the religious works done i.e. temples built or charitable works opened etc. 7. 2. विहलवग्गो

the misery-stricken people. 7. 3. अहोपुरिसिकापायेण [अधःपुरुषिकाप्रायेण] adj. of चेद्दिण; almost befitting the behaviour of a low man. 7. 5. पिट्ठओ [पृष्ठतः] from behind. 7. 7. वयणविन्नासकुसला—Clever in the arrangement of expressions; i. e. clever in conversation. 7. 9. इहपरलोयावायदंसगा [इहपरलोका-पातदर्शकाः] those who could point out the unforeseen happenings in this world and the next. आवाय [आपात] the unforeseen happenings; i.e. results. 7. 11. चारिया [चारिकाः] the leaders of people साहिओ [D. कथितः] told. 7. 17. ओहावणा [अपभावना] insult. आमगब्भपायं [आमगर्भप्रायं] like an unripe foetus i.e. my self is not fully developed in good qualities like an unripe foetus.

8. 3. पउरामेत्थ—पउरा+एत्थ See for this Samdhi with the वर्णप्रक्षेप of मू. Dr. P. L. Vaidya's A Mannual of Ardha-Magadhi Grammar §51. 8. 9. संवाहणा [संवाधना] an obstacle. 8. 10. पत्तेयं [प्रत्येकं] to each one. भण्डमोल्लं [भाण्डमूल्यं] the value of merchandise.

8. 18-21. These lines contain the thoughts of Laxmi. She thinks it would have been easy to kill Dharana, had he stayed home. It would be difficult to bring about his death while on a journey. अन्तराले किमहं पाविस्सं—What shall I come to in the midst of the journey; what shall happen to me on the way. Here the interval not of time but of place is meant as Laxmi was

to go on the journey with her husband Dharana.

8. 23. **सरीरठिनिमित्तमालोड्य** [शरीरस्थितिनिमित्तं आलोच्य] having thought of the physical well-being of their sons. **आउच्छिऊण नयरिमहन्तए**—having said good-bye to the elders of the town.

9. 10. **भावन्नुयया** [भावज्ञता] the power of understanding the sentiments of others. 9. 13. **अण-
ब्भत्थविज्जो** [अनभ्यस्तविद्यः] having not learned the lores; having not learned the arts and lores which generally a Vidyadhara acquires. **सयनिओयपरो** [शतनियोगपरः] engaged in hundreds of other tasks or **सय-स्वक**, engaged in one's own tasks.

10. 4. **विहाणमवक्खन्दं दाऊणं** [विभातेन अवक्खन्दं दत्त्वा] having made an attack in the morning Pt. Hargovinddas interprets विहाय [विघात] an enemy, by giving the reference under this word, of this passage in पाइअसदमहण्णवो. विहाएण i. e. विहायसा as interpreted by some can not be accepted, as the attack is made by the king who is a man possessing normal human powers and consequently can not make an attack from the sky. 10. 7. **मग्गओ** [D.] behind दे. ना. ६. १११. **मग्गो पच्छा**; in the illustration: पुच्छेसि मग्गओ मंठं 1; also दे. ना. १. ४. commentary; this word is mentioned as prevalent in Mahāras'tra. cf. मराठी-मागें; मग. 10. 11. **पाणविस्सि करेमि** [प्राणवृत्तिं करोमि] make my livelihood i. e. take

food and drink 10. 18. **दरिहृग्गयं** [दरीगृहोद्गतं] grown in the cave-house cf. कुमारसम्भव स. १. श्लो. १०: वनेचराणां वनितासखानां दरीगृहोत्संगनिषक्तभासः । भवन्ति यत्रौषधयो रजन्यामतैलपूराः सुरतप्रदीपाः ॥ हर=हृद 'a lake', as some interpret, is wrong; for हृद becomes दह or दह in Prakrit See. सि. हे. ८. २. ८४. 10. 20. **अचिन्तो हि मणिमन्तोसहीण प्रभावो** ति occurs verbatim in S'ri-Hars'a's रत्नावली Act II Page. 39. Kale's Edition: अचिन्त्यो हि मणिमन्त्रौषधीनां प्रभावः ।

11. 6. **स्त्रीणयाप** [स्त्रिन्नता or क्षीणता] on account of exhaustion. 11. 7. **चलणसोयं** [चरणशौचं] washing the feet. 11. 18. **एष कल्पो** [एषः कल्पः] this condition; here Dharana asks this to Vidyadhara because certain lores are such as can be communicated to others while the others can not.

12. 2. **सामन्नसिद्धिं काऊण** [सामान्यसिद्धिं कृत्वा] having made the performance as he ordinarily knew. **पढिया** [पठिता] repeated. 12. 3. **पयाणुसारित्तणेण** [पदानुसारित्वेन] by the power of पदानुसारित्व i. e. repeating the whole sūtra on hearing only one syllable.

12. 10. **करेज्जासि**—Potential 2nd pers. sing. May you do.

12. 21-22. (**Verse 3**) This is a difficult verse; at the outset it seems as if it were applicable to 'diseases=वाहीओ.' But an objection against this interpretation is (1) व्याधिः is masculine while

वाहीओ is definitely feminine (2) it will be difficult to explain परचक्रभए and दुगगं which definitely refer to an army and its movements towards a fort (३) समल्लियन्ति properly means 'keep attached to' and it never means 'to visit.' I believe therefore that वाहीओ =वाहिन्यः or armies; of course पाइयसदमहणवो does not take notice of it but all the same वाहीओ is not at all difficult to be derived from Sk. वाहिन्यः. This interpretation will exactly explain जस्सः Whose astonished armies, thinking about the reasons of his strength here do not keep themselves attached to the fortress even at the danger from hostile troops.

13. 3. कण्णियसरं [कर्णितशरं] a barbed arrow; see Apte's Sanskrit Dictionary under कर्णिन्.

13. 5. पट्ठिदेसे [पृष्ठिदेशे] on the hind part; from behind 13. 8. काउं [कर्तुं] to do 14. 11. संधारणत्थं [संधारणार्थ] to save her; to console her.

14. 1. वेसर—a mule cf. माघ's शिशुपालवध सर्ग. १२. श्लो. १९ 14. 11. अलक्खिज्जमाणवणविभाओ [अलक्ष्यमाणव्रण. विभागः] the part of whose wound was not seen.

14. 16. सब्वसाहारणा चेव महापुरिसपाणा—The life of a great man is common to all i. e. a public asset. 14. 21. पारद्धी—hunting.

15. 1. पक्खसन्धि— The day which joins two halves of a month; here it means अमावास्या day.

On this day, he had a religious fast; and he should as a devout Jain, offer shelter to a living being. This prompts him to offer shelter to Maurya, the Chandāla who was to be hanged. मोरिओ [मौर्य] a proper name.

15. 10. विष्पलब्धबुद्धिर्हि [विप्रलब्धबुद्धिभिः] whose intelligence was deceived i. e. whose understanding or belief was misled as to the right thief. 15. 22. लहु होहि [लघु भव] Be quick.

16. 6. देवाचिऊण [दापयित्वा] having got the provision for the road, given. The reading देवावेऊण is better and more correct, of course by emending as दवाविऊण. 16. 8. अज्ज, मा तुह सा अवत्था होउ etc. The Chandala gives the benediction and also therewith hints Dharana that he would always be prepared to help him if the occasion arises. 16. 13. विभागसंपत्तीए य विक्किणियमणेण भण्डं—He sold his merchandise by taking the value by a certain part more i. e. by taking some fixed profit on the cost-price.

17. 10. दाऊण थाणाइं [दत्त्वा स्थानानि] having encamped; having pitched their tents. 17. 15. मह महाभीमं [महत् महाभीमं] great and very terrible. 17. 16. जुज्झमह संपलगं [युद्धं अथ संप्रलग्नं] the battle now raged. सरोह [शरौघ] the volleys of arrows.

17. 17. सत्थियपुरिसेहि—by the men of the caravan.

17. 18. आवाण [आपाते] on the attack being made.

18. 2. पयरो...डसइ—the collection even of ants sting even a terrible serpent. 18. 17. अईय-वरिसंमि [अतीतवर्षे] last year.

19. 2. देव्वो वियाणइ [दैवो विजानाति] the fate alone knows cf. Guj. दै जाणे. 19. 11. न वावाइओ केवलं पहारीकओ—He is not killed; only he is wounded. 19. 21. जह भुयगस्स...विसत्तणमुवेइ—Even milk offered to a serpent turns into poison cf. पयःपानं भुजङ्गानां केवलं विषवर्धनम् । 19. 24. अयालकुसुमनिग्गमेण विय निप्फलेण वायावित्थरेण—The adjective निप्फलेण can be interpreted as having 'pun' (श्लिष्ट) (1) bearing no fruit; (2) bearing no result.

20. 4. ओवाइय [उपयाचित] a vow to a god or a goddess to offer something in return of the fulfillment of the desire 20. 12. पलाणो पिट्ठओमुहो—fled away having turned his back. मूढदिसामण्डलं—being quite confused as to the direction in which he fled. 20. 16. विणिन्त [विनिर्वात्] coming out. 20. 16. कयार [D.] dirt, dirty heap of grass. There is the poetic device called शृङ्खला all throughout the description of पिन्धिनिलय mountain.

21. 5. आलिद्ध [D. आश्लिष्ट] Covered; over see. पाइअसइमहण्णवो. 21. 17. साहार [सहाधार:] good support 21. 18. अव्वत्तसइं in indistinct tones. 21. 22. उदय-

मन्तरेण—without water 21. 23. तुवरिट्टियं—the name of some creeper the juice of which when mixed with blood turns blood into water 21. 24. सिलीभूयं [शिलीभूतं] turned hard as a stone i. e. congealed.

22. 2. बाहुसिरामोक्खणेण [बाहुसिरामोक्षणेण] by letting loose the artery of the hand. 22. 3. वणदवग्गिणा पइऊण खुदावणोयणनिमित्तं ऊरुमंसं [वनदवाग्निना पक्वा भुधापनोदननिमित्तं ऊरुमंसं] having cooked the flesh of thigh in order to remove her hunger. Here Dharana intends to make use of the healing-plant given to him by Vidyadhara. 22. 21. वारओ [D.] a small vessel, like a porringer see. दे. ना. ७.५४.

23. 1. आरक्खियपुरिसपेल्लिओ [आरक्षितपुरुषप्रेरित] being hard pressed by the guards; for पेल्लिओ see दे. ना. ६. ५७. °रयणभण्डो—here the interpretation can be ‘jewels and other things’ or ‘a pot containing jewels’ 23. 2. वारं [द्वारं] a door. 23. 7. पुज्जन्ति [पूर्यन्ते] may be fulfilled. 23. 9. दीहसुंयारपिसुणियं [दीर्घसूक्ष्मरपिशुनितं] suggested by a long-drawn hissing sound. 23. 11. वाहरन्ति—speak. 23. 18. न संखेवओ कहिउं पारीयइ [न संक्षेपतः कथयितुं पार्यते] it is not possible to describe it in short. 23. 23. सावेक्खयाप जीवियस्य [सापेक्षतया जीवितस्य] On account of (the safety of) life dependent or relative (to other things i. e. the attack of the thief.) 23. 25. निरुम्भिऊण[D. नि+इभ्—Gerund.] having besieged.

24. 2. नइ विहि अणुवत्तिस्सइ—if the luck follows i. e. is favourable. 24. 8. असिद्धो मे भत्तारो—the husband is not pleasing to me. 24. 9. परिच्चयसु मोसं—abandon the stolen things. 24. 16. वत्थव्वओ चउचरणपडिबद्धो । [वास्तव्यतः चतुश्चरणप्रतिबद्धः] I am an inhabitant of this place, possessing cattle. 24. 15. 16. अओ...महिलियं'त्ति—Hence all people here know my wife whose name is unworthy to be taken. (i.e. notorious). Chandarudra implies that he will not be able to take her as his wife; as when he would be brought before the court even though Dharana will be proved as a thief, he will not be able to acknowledge her as his wife. 24. 24. दिट्ठ-पच्चया [दृष्टप्रत्यया] whose test is seen.

25. 1. सहस्सलोयणो [सहस्रलोचनः] one possessing thousand eyes i.e. Indra. The contrast is : Even the thousand-eyed god will not be able to see us, how will a two-eyed man ? 25. 4. उट्ठियाण [ओष्ठिकां ? or उष्ट्रिका] probably the former 'the cavity below the lower lip;' the latter means 'an earthen pot' which is taken in the translation.

25. 7. भोईण [भवत्या] by your ladyship.

25. 9. अणीणिण [अनीते] not led away. cf. सि. हे. ८. ४. १६२, णीण=गम् Till the merchant son has not gone from this place. Locative Absolute Construction.

25. 15-23, A rhetorical sentence on the potency of luck to transform the things into just their opposite. 25. 25. कयत्यणाभो [कर्त्यनाः] humiliations, insults.

26. 1-3. Dharana feels for his wife who being never formerly separated from the relatives has now separated. But he consoles himself by saying that it is better she is not seen as she would also have to share his calumny, had she been with him who now is under arrest as a thief.

26. 5. अपत्थावो नरिन्दस्स [अप्रस्तावो नरेन्द्रस्य] it was not the proper time to see the king i.e. the king had no time. 23. 7. सलोत्तओ चैव मायापओ-यकुसलो वाणियवेसधारी गहिओ महाभुयंगो—This great rogue, clever in assuming a deceitful device, is arrested along with the stolen property.

26. 10. पाणवाडय the street of Chandalas पाण a Chandala दे. ना. ६. ६७. 23. 11. रायउल...पच्चइयपाणाणं he was handed over to the Chandalas who were the hereditary executioners to the royal household. 26. 15. महयर [महत्तर] a leader. 26. 18. मयहर

—दे. ना. ६. १२१. under मइहर=ग्रामप्रवरः; it may be therefore translated as 'the leader' looking to the context above; it may also be interpreted as मृतहर=चाण्डाल as given in the sanskrit comments, though of course the former is a better interpretation. The translation gives 'the leader.'

27 4. 5. अहवा पावेन्ति...आवद्—Or, even the sun and the moon come to a calamity for a Muhūrta out of the prankish movement of Rahu. कल्लोल—prankish movement; or according to दे. ना. २. ६. 'कलि-कल्लोला विवक्षामि' कल्लोल=विपक्ष or an enemy. गह=ग्रह i. e. Rahu. This refers to the phenomenon of eclipse 27. 6. सामिसाल [स्वामिश्रेष्ठ] the great lord. 28. 13. पासवण—Generally उच्चार [to go to privy] and पासवण—to go to make water are referred to together in Sūtras. 28. 22. सिविणयंमि [स्वप्ने] in the dream.

29. 1. आलकुलघरं—the family—residence of false accusations. आल—false accusation cf. Guj. आळ 29. 4. वज्जणिज्जाओ [वर्जनीयाः] worthy to be abandoned 29. 5-6. मा मज्झंमि...संपाडइस्सइ—Chandarudra suspects she may in course of time hand him over to Dharana. So like a thief he takes out her gold ornaments and abandons her to her fate. 29. 14. आवयाभायणं खु पाणिणो—The living beings are indeed the receptacle of calamities; that is, calamities sometime or the other come upon a living being. 29. 19. अणिच्छमाणी इत्थिया न वेप्पइ—A woman cannot be won over for sensual enjoyment if she is unwilling. An unwilling woman is not outraged. The thief, Laxmi says did not outrage her because he thought that an unwilling woman is not won over so as to give real pleasure and enjoy-

ment. There is nothing of thief's moral code as some have said !

30. 4. अहवाहिया [अतिवाहिता] passed fully 30. 5 6. एवं कयन्ताभिभूयस्स न जुत्तमिह चिट्ठिउं—It is not proper for one overpowered by god of death, to stand at this place. Dharana therefore determines to take Laxmi to the house of Skandadeva, his maternal uncle residing at Dantapura. 30.6. पराणेमि [परानयामि] I shall take her. 30. 12.-13. पावियन्वो तुम्हेहि etc. कालसेन advises his men to lead safely the caravan to the father of Dharana. He then determines to fulfill his vow though his object was not fulfilled. 30. 17.-19. describe the preparations of Kalasena to offer himself as a sacrifice to Chandika. 30. 23. पयट्ठाविओ समहिलिओ—was made to proceed together with his wife. 30. 25. उद्देहिय [उपदेहिका] white ant. Guj. कषद्.

31. 1. वम्मीह [वल्मीक] an ant-hill 31.2. आयड्डिय [आकृष्ट] scratched out, drawn; it is usual to make Tris'ula marks with red Sindura (mercury oxide) on the trees in the precincts of the temple of Chandika. Here they were made with blood. 31.5. सउन्त [शकुन्त] a bird; पाइअसहमहण्णवो referring to this passage gives the meaning 'Bhasa bird'—a particular kind of birds. 31. 29. रउग्घायं [रजः उद्घातं] the collection of dust; the idea is—It settled down all the dust of the ground by the blood spilled from the obl-

ations offered 31. 14. **पोण्डरियकत्तिह्वयं** [व्याघ्रकृत्ति-
ह्वयं] the flag made of the tiger skin. पाइअसदमहणवो
referring to this passage gives the meaning
'tiger.' पाइअलच्छिनाममाल gives this meaning under
पुंडरिय (D.) a tiger. In the translation correct
'tiger-skins' instead of 'white elephant-skins'
31. 14. **पासपिंडिय** [पाशपिण्डित] brought together in a
heap by tying with fetters 31. १. **ओच्छइय**
[अवच्छादित] covered over.

32. 2. **विल्ल** [D.] pure; see. दे. ना. ७. ८८.; while
पा. स. म. quoting this passage gives the meaning
'Some fragrant object' though for that there is
no authority. 32. 5. **कसव्व** [D.] full of; wet; दे. ना.
१. ५३. टीका—कसव्वं स्तोकमार्द्रं प्रचुरं बाष्पश्चेति चतुरथम् । वड्ढ
this is a difficult word. पा. स. म. referring to this
passage gives the meaning 'a kind of animals'
without authority. The meaning does not suit
well. The meaning 'hide' in the translation is
merely a suitable guess. 32. 13. **पुव्वविरुद्धेहिं व
खलेहिं**—as if by rogues who were his previous
adversaries. Correct the translation accordingly.
32. 22. **परायत्त** [परावृत्त] overpowered; shrunken.

33. 2. **°छडाछोव** [छटाटोप] the rising streak of
lightning cf. खटाटोप. **मण्डलगं**—a sword. He carried the
sword on his shoulder [भुजशिखरे] lightly. 33. 3. **सुदिट्ठं
नीवलोयं करेहि**—look well on this world of living

beings. i. e. look on it to your heart's content for the last time. 33. 7. अणावूरियो न वावाइज्जइ [अना-
पूरितः न व्यापाद्यते] One whose desires are not fulfilled
can not be killed 33. 9-11. Dharana perfers to
die first in order to help that errand-carrier to
live few moments more. खणमेत्तपरिरक्खणेण [क्षणमात्र-
परिरक्षणेन] by affording protection even for a
moment.

34. 1. अणन्नसरिसाए आगिइए [अनन्यसदृश्या आकृत्या]
by the shape not resembling any one i.e. by the
extraordinary shape. 34. 2. पडिहायइ [प्रतिभाति]
appears. 34. 7. अहिप्पेयसाहणेण...मवराहो—By the
accomplishment of the object desired, I should
rather consider this the obligation and not a
fault. The thing desired, as will be explained
by Dharana, is to save the life of the errand-
carrier Durgilaka. cf. 34. 12-13. 34.19-21. न
सुमरेसि...कयग्घसेहरभूयं कालसेण—Don't you re-
member me, who am Kālasena, the very pinna-
cle of ungrateful persons, who like a young
elephant was thrown down by a lion and who
am the cause of your own destruction though
you yourself have preserved my life ? Kālasena
here refers to the incident of Dharana saving
him (Kālasena) whose head was fractured by an
attack of a tiger, with the help of the twig

given by Hemakundala. 34. 25. पञ्चहियाणिऊण [प्रत्यभिज्ञाय] having recognised.

35. 4. 5. refers to Sangamaka, a person from the caravan of Dharana. He was arrested by the troops of S'abaras and was brought before Kālasena who recognised him. Then Kalasena took a vow to find out Dharana and if unsuccessful to die. 35. 12. अहियोयं [अभियोगं] a false imputation, casting a slur. cf. समराइच्चकहा. भव. ४. (Prof. Jacobi) P. 226 lines 1-2: 'भयवं किं अन्नाणं' ति । 'सव्वसत्ताणमसन्ताहिओयदाणं य' । देवयजन्नाणं [देवतायज्ञेभ्यः] to the sacrifices to deities. 35. 16-16. refer to the vow of non-killing with two exceptions (1) at the time of the plunder in the village; (2) on the want of food in the village.

36. 7-8. पच्चुवेक्खिय...सवाया कोडि-पच्चुवेक्खियं examined; संखियं मोल्लेणं-counted as its price i.e. appraised. सवाया कोडि [सपादा कोटी] a crore and a quarter. 36. 11. विलिओ [वीडितः] felt ashamed. 39. 53. मयणतेरसी [मदनत्रयोदशी] the thirteenth day of the month dedicated to the god of love. This day was the anniversary day of the tussle between Devanandi and Dharana at the city-gate, as to whose chariot should pass through it. 36. 18-19. अवस्समेव पुरिसेण...सेवियव्वो-refers to the pursuit of Dharma, Artha and Kāma. 36. 23 to 37.4. contains a lecture on the benefits of wealth. After this self-pursua-

sion Dharana determines to go on a second voyage for earning wealth.

37. 7. अलं तेण गुरुपणइणिसमाणेण—he considers the wealth earned by his forefathers as inviolable as the wife of the preceptor or an elder. 37. 8. दिसावणिज्जेण [दिशान्नाणिज्जेन] by trading in different directions i. e. in far-off countries in various directions. 37. 16. संजत्तियं—fitted it up for the voyage. पसत्थतिहिकरणजोगेण—तिहि—date, करण—a day-division and जोग—an auspicious moment. 37. 18. अग्घिओ जलनिही [पूजितो जलनिधिः] the sea was worshipped. 37. 19. जाणवत्तं [यानपात्रं] a ship. 37. 19.–20. आगड्ढियाओ वेगहारिणीओ सिलाओ [व्यापृताः वेगधारिण्यः शिलाः] The stones, that would act as a balast to control the speed of the ship were used. आगड्ढियाओ [आकृष्टाः] were brought in, were used. Or, as it has been suggested : The stone-anchors which checked the motion were drawn up i. e. taken up in the ship. cf. 38. 7. 37. 20. पूरिओ सियवडो [पूरितः सितपटः] the white sail was filled in. 37. 20. गम्मए [गन्तुं] infinitive of purpose : to go.

38. 1. कुसलपुरिसविमुक्के विय नाराए—like an arrow discharged by a clever archer. 38. 4. कुलसेल-जालानि—the collection of principal mountains; Meru, Mandara etc. are called Kulas'ailas. 38. 5. पडिसोत्तवाहियसरियामुहं [प्रतिस्वोत्तोबाहितसरिन्मुखम्] the

river-mouths being made to flow against the current. The stormy waves were so powerful that the river-mouths were made to flow against the current. 38. 7. विमुक्का नगरसिला—The anchor-stones were thrown out, with a purpose to break the motion of the ship. 38. 14. कयलफलेहि [कदलफलैः] by plantains. 38. 19. जलणछिक्कं [ज्वलन-स्पृष्टं] touched by fire. दे. ना. ३. ३६. छिक्कं=स्पृष्टं 38. 22. उल्लयाणं [आर्द्राणां] wet.

39. 1. निबद्धो भिन्नपोयद्धओ [निबद्धो भिन्नपोतार्धः] The broken halves of the boat were tied together. 39. 13. सारभण्डभरियं—filled with precious merchandise. 39. 21-22. पुरिसयारो न मोत्तव्वो [पुरुषकारः न मोक्षव्यः] the manliness should not be abandoned. उच्छाहमेत्तभण्डमोल्लो—having the value of merchandise in the form of enthusiasm only.

40. 7. अयालविज्जू विय असुहया लोयणाणं—not pleasing to the eyes like the lightning at an improper time. 40. 11. वाणमंतरी [व्यानव्यन्तरी] a demi-goddess, a demoness. 40. 12. अदाऊण पुरिस-बलिं न एत्थ अत्थो वेप्पइ—This money can not be taken without offering the sacrifice of a man. i. e. the human sacrifice. 40. 26. पवाहिओ अण्णा—He threw himself into the stream.

41. 3. This para introduces Hemakundala who in consideration of the good act of Dharana

for himself saved Dharana from the demoness. 41. 7. पुण्वभणिओसहिवलयवइयरेण—by the incident i.e. the recipe of the herbal twing described before, 41. 12-25. contains the description of the island Ratnasāra in long compounds characteristic of the literary canon: ओजः समासभूयस्त्वमेतद् गद्यस्य जीवितम् ।. The compounds, it will be noticed, are bafflingly long. The Sanskrit Chhāya given in the comments and English translation will elucidate them. Moreover all the words are taken note of in the vocabulary. 41. 24. विज्जाहरालम्—the abode of Vidyadharas. The Ms. from Patan contains विज्जाहरालयं which I have put in the text as it is more clear. J's reading is विज्जाहरालम्. It may be a slip of print.

42. 1-2. In this verse रत्नाकर = ocean is the नायक and the island is the body of the beloved. The description is dominated by सम्भोगशृंगार. उवगूढं—embraced. 41. 3-6. These two verses describe that he was welcomed by trees, flowers and bees. 42. 12. करीयउ [क्रियताम्] should be done.

43. 8. हित्थ [D.] alarmed दे. ना. ८. ६७. पिओ-सत्त—प्रिया + अवसक्त—attached to their beloved. 43. 9. चारण—A kind of ascetics who can fly in the sky; bards. The second meaning is applicable as the music is referred to.

43. 14. निउरंबथिउप्पेहडसिहरुच्चिधं—marked by steep hills standing in groups. निउरंब—group; उप्पेहड [D] steep दे ना १.१६; see Sanskrit comments. उच्चिधं—[उच्चिहम्] marked by; उद्गतं चिहम्—a prominent mark. 43. 15–21. contains the description of the रत्नगिरि mountain in long compounds. उप्पंक [D.] a group दे. ना. १.३०. आयड्ढिय [आकृष्ट] attracted; दरिय [दत्त] proud; उच्छंग [उत्सङ्ग] a lap i.e. the ground. निर्दयरयायास [निर्दयरतायास] by the strain of violent love-sports.

44. 2. अवणिज्जन्त [अपनीयमान] being removed. 44. 4. उसुय [उत्सुक] anxious. 44. 6. पयार [प्राकार?] surrounding mounds; or प्रचार 'movements' which will be mere tautology.

44. 8. नियम्बोवचिय [नितम्ब + उपचित] gathered on the jutting rocks. 44. 9. निमियकम [न्यस्तक्रम] the foot placed. रुञ्जिय—roaring. 44. 13. वियडपीड [विफट + पीड ? = पीठ]. The meaning of पीड is doubtful; the meaning 'hedge' is merely a guess. It may mean पीठ—lower grounds. गवक्खवेइय [गवाक्ष+वेदिका] windows and altars. 44. 16. कोट्टिम [कुट्टिम] floor. 44. 19. अब्भुट्ठिओ [अभ्युत्थितः] received. 44. 22. सुवेलाओ [सुवेलातः] In good time.

45. 1. जायं पडिवालसु [जायां प्रतिपालय] wait for your wife. 45. 6. अहिमय [अभिमत] well-approved. 45. 3–11. contains the account of Dharana and

merchant Toppa meeting and the former entrusting his jewels to the latter. 45. 16. **नियडि-पहाणाए** [निकृतिप्रधानया] full of deceit. 45. 20. **तवस्सी** [तपस्वी] a miserable man. 45. 23. **को नाम अबालिसो सयमेवागयं लच्छि परिच्चयइ**—Which man who is not a fool will abandon the wealth that has of its own accord come? **अबालिसो**—not childish; not foolish. 45. 25. **परिहाससज्झा** [परिहाससाध्या] possible to be won over by jokes. **वियड्ढनायगानुरुवा** [विदग्धनायकानुरुपा] fitting to an accomplished lover.

46. 1. **आवज्जियं** [आवर्जित] won over. 46. 2. **अत्तट्ठियं** [आत्मार्थितं] past pass. participle from the denominative verb of **आत्मार्थ**—took for himself.

46. 4. **उस्सुंक्** [उच्छुल्क] free from duty (शुल्क) or customs. 46. 8. **मुणिऊण** [ज्ञात्वा] having known. 46. 9. **दूमिया** [दूना] felt ill at ease; became displeased. 46. 12. **पडिकुलया देवस्स** [प्रतिकूलतया दैवस्य] adverseness of fate. 46. 24. **मज्जिओ** [मादितः] made intoxicated.

47. 1. **अत्थुयं** [आस्तृतं] spread. **निवण्णो** [निषण्णः] sat; lay down. 47. 8. **आओ** [आहो] expletive showing doubt and wonder.

47. 12. **दुट्ठगुंठो** [अधमहयः] a naughty horse; गुंठो=अधमहयः see दे. ना. २. ९९. 47. 13. **किंपाकफल**—A kind of fruit which is sweet in taste but poison-

ous in result. मंगुल—evil दे. ना. ६. १४५. 47. 14. तमोवलित्ता [तमसा उपलिता] (1) covered over with darkness in the case of night; (2) covered over with the quality of तमस् in the case of a woman.

47. 19. मइरा विय मयरायवड्ढणी [मइरा इव मदरागवर्धनी] मय—intoxication; राय—passions; like wine, she increases intoxication and passions. 47. 22. बाहोल्लनयणेहि [बाष्पाद्र्नयनैः] they whose eyes were wet with tears, बाह—tears; उल्ल—wet.

48. 2. अन्नेसणनिमित्तं [अन्वेषणनिमित्तं] for the purpose of finding you out. 48. 4. निव्ववेहि [निर्वापय] pacify. 48. 6. पइरिक्क [D.] a solitary place. दे. ना. ६. २१. 48. 14. विवन्ना [विपन्ना] dead. 48. 17-23. Dharana evades telling the facts to Toppa; at last Toppa asks him not to give out empty expressions. 48. 24. सुन्नभासिय [शून्यभाषित] empty words. सम्भाव [सद्भाव] truth, facts.

49. 1-2. Toppa appeals to Dharana to tell him the facts, as he was worthy to be told; for, Dharana accepted him as his own elder.

49. 5. गुरुयणाणुवत्तीप [गुरुजनानुवृत्त्या] in following the order of the elders.

49. 12. परिसंठविय [परिसंस्थाप्य] having left.

49. 15. विढत्तयं [D. उपार्जितं] earned. 49. 22. संखुद्धहियणं [संक्षुब्धहृदयेन] whose heart was perturbed or agitated. 49. 23. अउव्वजोइसिय

[अपूर्वज्योतिषिन्] extra-ordinary astrologer. This is the taunt given by Suvadana to Toppa; He wants to say, " How can you predict as truth a thing for which no evidence is coming forth ? " 49. 25. साधारणं रायकुलं—the royal court is common i. e. open to all equally for justice.

50. 5. उचरोह [उपरोध] insistence 50. 2. भय-
हित्थहियया [भयत्रस्तहृदया] whose heart was trembling
with fear. पुल्लिइयाइं [प्रलोकिते] were observed. 50.
23. सुरित्तं [सुरिक्ते] very insignificant.

51. 6. थेवमियं कारणं [स्तोकमिदं कारणं] The matter is insignificant indeed. 51. 6. अविवाउगो [अविवादकः] one not contesting the claim; I give up my position as a claimant of the property. 51. 9. आलो [D.] a false accusation. 51. 10. पसिद्धो अहं आलदायगो—I am shown as your accuser—i. e. As a matter of fact I am not your accuser; but circumstances have made me appear as your accuser. —This sentence can not be interpreted as a taunt by Dharana to Suvadana, as it would not suit the character of Dharana who is humility incarnate. 51. 13. ववहरिउं [व्यवहृत्य] having acted. 51. 14. अमरिसाइसपण [अमर्षातिशयेन] with extreme anger. 51. 17. नियरणं [D.] forfeiture. According to पा. स. म. it means ' दण्ड or शिक्षा.' 51. 21. अलं दिव्वेहि [अलं दिव्यैः] Enough of ordeals.

52. 4. छिन्नो खु व्यवहारो [छिन्नः खलु व्यवहारः]
Then the matter is decided or clear. 52. 5. पञ्च-
उलं [पञ्चकुल] the commission of five citizens—Guj.
पंच. 52. 13. फोडाविऊण [स्फोटयित्वा] having got
them broken. 52. 19. विवन्नसीलजीवियं [विपन्नशील-
जीवितां] who has ruined both her character and
life.

53. 6. वेलाउलं [वेलाकुलं] shore; harbour.

53. 17. काउं सयलसुत्थं [कृत्वा सकलं सुस्थम्] having
put everything all right. 53. 21. जाएमि [याचे]
I beg. 53. 12. पणयभंगं [प्रणयभंगं] the turning down
of the request.

54. 7. तिन्नि वायाओ [तिन्नि वाचः] three promises.
The three promises are (1) Return of jewels;
(2) Allowing him to take the half; (3) Toppa
should accept the other half of jewels. Though
of course the three promises are asked, the
main of the promises is to make Toppa accept
half the jewels. 54. 25. पच्चोणि [D.] Coming out
for reception. दे. ना. ६. २४.

55. 2. उवयारप्पयाणेण [उपचारप्रदानेन] by the offer-
ing of courtesy. 55. 4. उवणिमन्तिय [उपनिमन्त्र्य]
having invited. 52. 6. जहारुहपडिवत्तीए [यथाईप्रतिपत्त्या]
with deserving respect. पउरचाउव्वेज्जाइया [पौरचा-
तुर्वेद्यादिकाः] the Brahmans of the city knowing four
Vedas and others. 52. 13. कयमुहंगसासणावणनिमित्तं

[कृतमुद्राङ्कशासननिमित्तं] for the purpose of (promulgating) the order with the marks of (Dharana's) his own seal made on it. Correct मुद्गङ्ग interpreted as 'drum' in the translation. 55.18. पत्थणीयं [प्रार्थनीय] request. 55. 22. चारयघण्टपओपण [बन्दिस्थानघण्टप्रयोगेण] by ringing the prison-bells.

51. 11. फासुयदेसमि [स्पर्शुकदेशे] on a clean place. वियलियवियारो [विगलितविकारः] whose passions dropped away. 56. 14. This line contains विरोधाभास which is thus brought about: Though he had conquered मदन i. e. अनङ्ग, he was attached solely to the happiness arising out of अनङ्ग. The विरोध is removed by interpreting the second half of the sentence अणंगसुहसिद्धितल्लिच्छो—whose mind was fixed on the absolution which is beyond physical pleasures. 54. 18. माइन्दजालसरिसा [मायेन्द्रजालसदृशाः] resembling illusion and magic-show. 56. 19. उवयारबुद्धि [उपकारबुद्धिः] the sense of gratitude. 56. 21. आसवनियत्तेहि [अनिवृत्तास्रवैः] by those whose inflow of actions is not turned back. 56. 22. आसवविणिवत्ती [आस्रवविनिवृत्ति] the pacification of the influx of actions.

57. 1. नियमा[नियमात्] As a rule, surely. तत्थ refers to the influx of actions. आरम्भ—the sinful activity. 57.2. देसिओ सत्थयारेहि [देशितः शास्त्रकारैः] laid down by the writers of scriptures. 57. 3.

पज्जन्ते [पर्यन्ते] at the end of life. 57. 5. चरणपरिणामो—सम्यक् चारित्राध्यवसायः—the determined propensity towards right conduct; the thought-activity in relation to right conduct.

57. 6. अनहं [अनघम्] sinless. 57. 15. विज्झविय [विध्याप्य] having extinguished. कषायाणलं [कषायानलं] the fire of sinful taints. 57. 22. न तरन्ति परिवालितं [न तरन्ति परिपालयित्वा] Do not successfully cross (the worldly existence) by observing it i. e. renunciation. 57. 23. परिकप्पेन्ति असयालम्बणाइं [परिकल्पयन्ति असदालम्बनानि] take to false supports. 57. 4. आउसो [आयुष्मन्] voc. sing. O long-lived one.

58. 2. हेओवाप्पयाइं [हेयोपादेयानि] worthy to be abandoned and accepted. 58. 5-6. Dharana implies that his convictions are fixed as to the giving-up of the householder's life and the acceptance of the renunciation. The comparison and the consequent discrimination is meant for those persons who are still under the throes of the worldly life. 58. 7. सउण्णया [सपुण्यता] the meritoriousness. 58. 14. अणब्भत्थनिरइयारकुसला [अनभ्यस्तनिरतिचारकुशला] those who have not practised the path of the highest good, free from transgressions. For transgressions of व्रत's see तत्त्वार्थ० VII 11-32; see my edition of समराइच्च० भव I Notes P. 145. 58. 16. एयवइयरं [एतद्व्यतिकरं] containing an incident in illustration

of this i.e. the difficult nature of arriving at the right convictions. 58. 22. कुमारभुत्तीप [कुमारभुत्तयै] for the maintenance of the status. 58. 23. विथक्को [D. अभिगतः] attacked.

59. 1. पच्चन्तनरवई [प्रत्यन्तनरपतिः] a border prince. तप्पसाहणनिमित्तं [तत्प्रसाधननिमित्तं] for the purpose of chastising him. 59. 7. खओवसममुवगयं चारित्तमोहनीयं [क्षयोपशममुपगतं चारिमोहनीयं] cf. विशेषावश्यक. गाथा 1292.

सो चेव नणूवसमो उइए खीणम्मि सेसए समिए ।

सुहुमोदयया मोसे न तूवसमिए विसेसोऽयं ॥

This gātha explains what is क्षयोपशम and its distinction from उपशम proper. It can be translated as, “ That indeed is उपशम when the new action which may arise is nullified, and the remaining action is suppressed. In the mixed, (i. e. क्षयोपशम) there is the partial (lit. subtle) rise of action, but (this rise of action) is absolutely absent in उपशमिक. This is the difference (between क्षयोपशम and उपशम)

According to Jain Theology, the actions on account of their special binding natures are divided into eight divisions. See तत्त्वार्थ० VIII. 5. आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुष्कनामगोत्रान्तरायाः । (1) ज्ञानावरणीय that which obscures right knowledge, (2) दर्शनावरणीय that which obscures right belief,

(3) वेदनीय that which produces the cognition of pleasures and pains (4) मोहनीय—that which iufatuates all mental and spiritual powers, (5) आयुः that which determines the period of our life. (6) नाम that which determines our name or one of the four-fold existences—देव, मानुष, नैरयिक or तिर्यक्. (7) गोत्र that which determines our family (8) अन्तराय—that which acts as an obstacle in good activity.

Now चारित्रमोहनीय is the variety of a मोहनीय action, which is an action done under the influence of कषाय; cf. तत्त्वार्थ० VI. 15. कषायोदयात्तीव्रात्मपरिणामः (अध्यवसायः) चारित्रमोहस्य. There are 25 sorts of चारित्र-मोहनीय = 16 under the influence of कषाय + 9 under the influence of नोकषाय.

59. 9. तवसंजमुज्जोयं [तपःसंयमोद्योगं] an attempt towards constraint and penance. 59. 13. उचियपडिवत्ती—the proper reception. 59. 16. जहोवलद्वीप खलीयारेन्ति [यथोपब्ध्या खलवद् आचरतः] molest according to the special powers they have. 59. 17. उवसग्गो [उपसर्गः] molestation. 59. 21. मा संचिणन्तु अवोहमूलाइं—may they not gather the roots of ignorance. 59. 22. साहुपओसो [साधुप्रद्वेषः] the hatred of good persons.

60. 3. अत्तलद्धिओ [आत्मलब्धिकः] One who gets his food by begging his own alms. 60. 4. ठवणकुलाइणि [स्थापनाकुलादीन्] the houses prohibited for begging alms. पडणीय [प्रत्यनीकः] an adversary 20. 5. धम्मलाहियं

[धर्मलभितं] a denominative from धर्मलभ—a blessing which a recluse gives to a layman. 60. 9. इसी [ऋषिः] a sage. कयत्थिज्जिसइ [कदर्थिष्यते] will be matreated. 60. 11. अवहीरिउण [अवधीर्य] having disregarded. 60. 11. बहिराविडं [बधिरवृत्ति] deafness. 60. 14. ढक्कियं [D. पिहितं] closed. 60. 19. विसमतालं [विषमतालं] with uneven beats अकुद्धो...साहू—Though not angry. 60. 20. गोवालदारया [गोपालदारकाः] the sons of a cowherd; addressed in contempt; a term of abuse. 60. 24. निजुद्धवावारकुसलेण [नियुद्धव्यापारकुशलेन] by him who was clever in fighting.

61. 5. वाहिता [आहूता] called सि. हे. ८. १. १२८ cf. सं. व्याहता. 61. 14. ददमपडिबन्धयाप [दढं अप्रतिबन्धतया] on account of extreme non-attachment. 61. 21. आगन्तुओ [आगन्तुकः] a new-comer.

62. 1. ज्ञाणसंठिओ [ध्यानसंस्थितः] remaining in meditation. पच्चभिन्नाओ [प्रत्यभिज्ञातः] recognised. The king of Ujjaini was the brother of अपराजित who turned a recluse. Thus समरकेतु here recognises अपराजित. 62. 5. अणाहत्तणं [अनाथत्वं] The state of having no guardian i.e. the princes are not well-looked after. 62. 9. संजोपमि चरणगुणविहाणेण न अन्नह—[संयोजयामि चरणगुणविधानेन न अन्यथा] I shall join his limbs by putting in him also the merit of right conduct at the same time; and not otherwise.

62. 13. वच्चामो [व्रजामः] we shall go. 62. 15. परमजोगिणो व्व निरुद्धसयलचेट्ठा—like the great ascetics who have controlled all their activities, they had all their activities at a stand-still.

62. 15. आयत्तीकयं च तेसिं साहुणा वयणमेत्तं—the recluse brought under his control only their mouth; i.e. he exerted his supernatural influence on the mouths of the boys so that they could say whether they agreed to accepting the life of a recluse.

63. 1. अणुयावो [अनुतापः] repentance. 63. 3. परिणया [परिणता] ripened, जहुत्तकारीणं [यथोक्तकारीणं] of them doing as they were told.

63. 10. रइसायरावगाढस्स [रतिसागरावगाढस्य] of him entering the ocean of pleasures. 63. 11. वरच्छरापरिगयस्स [वराप्सरःपरिगतस्य] of him surrounded by beautiful celestial damsels. 63. 11-16. The signs of the fall of a god are narrated. The son of the chaplain was born as a god. On account of the seed of the hatred towards his preceptor, his fall was destined. He finds that his fall is nigh and approaches therefore Tirthankara Padmanabha to know about his future. 63. 13. उवरत्ताइं देवदूसाइं—the heavenly clothes lost colour. उत्थरियं [अव+स्तुतं] came upon him; generally gods are free from sleep; the

coming over of sleep suggests that the godhood is waning away. विउडिओ [विकुडितः] destroyed; वियम्भिया [विजृम्भिता] increased; भमडिया [भ्रान्ता] wavered. सि. हे. ८. ३. १५१. भमेराडो वा। 63. 17. वियाणियाइं चवणलिगाइं [विज्ञातानि च्यवनलिगान] the signs of the fall were known. विहाणो [D.] became pale.

64. 2. उववाओ [उपपातः] birth. 64. 6. पइहमे-
त्तस्स [एतावन्मात्रस्य] even of this much. गुरुपडणीय.
भावस्स दारुणो विवागो [गुरुप्रत्यनीकभावस्य दारुणः विपाकः]
the result of the feeling of hatred towards the
preceptor is terrible. 64. 11. परमपयसाहियाए
किरियाए—to the religious acts which help to
attain the highest abode i. e. absolution.
खलिपसु [खलितेषु] Over faults. संचोपन्ति [संचोदयन्ति]
impels to pass over. 64. 12. गुणवयणे [गुणरत्नानि] the
best of religious qualities. 64. 17. किलिट्ठपरिणाम-
परिणए [किलिष्टपरिणामपरिणताः] ripened for the worst
result. 64. 18. अणेगभवियं [अनेकभविकं] of various
births.

64. 19. मिच्छत्तमोहं—Wrong belief and infa-
tuation; वेमि [ब्रवीमि] I speak. This form is often
found in Sūtras, when the lecture is finished.

65. 1. किंपन्नवसाणो [किंपर्यवसानः] of what end.
65. 2. थेवनियाणो [स्तोकनिदानः] possessing small
cause. 65. 4. कुओ सयासाओ [कुतः सकाशात्] Before
whom i. e. from whom ! 65. 5. मूयगावरणामाओ

नियभाउणो [मूकापरनाम्नः निजभ्रातुः] from his brother possessing another name Mūka. 65. 10. अहेसि Aorist 3. pers. Sing. भू—was, 63. 11. निच्चवावडो [नित्यव्यावृतः] always occupied in some activities. 65. 12. अट्टज्झाणदोसेण [आर्तध्यानदोषेण] see तत्त्वार्थ० IX. 29. आर्तरोदधर्मशुक्लानि ॥ the ध्यानस are of 4 types (1) आर्त (2) रौद्र (3) धर्म (4) शुक्ल. The आर्तध्यान is again divided into 4 parts. (1) आर्तमनोज्ञानां संप्रयोगे तद्विप्रयोगाय स्मृतिसमन्वाहारः ॥ ३१ ॥ तत्त्वार्थ० IX=the first type of आर्तध्यान is the continuous meditation for the separation of the unpalatable, when the unpalatable thing has befallen. (2) वेदनायाश्च ॥ ३२ ॥ ibid. i. e. when the वेदना=the mental or physical misery comes up. (3) विपरीतं मनोज्ञानाम् ॥ ३३ ॥ ibid. when the palatable is snatched away. (4) निदानं च ॥ ३४ ॥ ibid. This निदान आर्तध्यान is the meditation occasioned by a very strong determination to obtain an unachieved object due to the intensity of the allurements for its enjoyment. In brief, (1) अनिष्टसंयोग-आर्तध्यान; (2) इष्टवियोग-आर्तध्यान; (3) रोगचिन्ता-आर्तध्यान; (4) निदान-आर्तध्यान. 65. 13. जाइसरणं [जातिस्मरणं] remembering the previous life. 62. 14. उवट्ठिप पिइदिवसप [उपस्थिते प्रीतिदिवसके] when the day of the festival arrived: it can also be interpreted as पितृदिवसके i. e. 'the anniversary of the death of his father arrived.' The former interpretation is accepted in the translation. 65. 15. परिवेसणवेलाप

[परिवेषणवेलायां] At the time of serving. अवहरिय-
मज्जारमंसाय mark the faulty order of the com-
pound which is characteristic of Prakrita; also cf.
वेलाइकम्मगिहवइमएण where too as a matter of fact
the compound must be गिहवइवेलाइक्कममएण. 65. 17.
विससिओ कालो [विशस्तः बराहः] the boar was killed. 65.
22. कसापहि [कषायैः] mental taints or impurities; they
are 4—anger, pride, deceit and greed which
obscure the spotless nature of the soul and cause
it to wander in the cycle of worldly existence.
65. 22. अणुगम्पिय [अनुकम्पितं] trembled; mark कू=ग्र.

66. 2. मोग्गरवावडग्गहत्था [मुद्गरव्याघृताग्रहस्ताः] posse-
ssing wooden hammers in their hands. 66. 4. अकाम-
निज्जराय [अकामनिर्जराया] The state of enduring
hunger, thirst etc. without the will to destroy
actions etc. i. e. by so doing the actions gradually
wear away without the person willing it. 66. 11.
पेच्छणयसमानस्य धिरत्थु संसारवासस्स fie upon the
worldly existence which resembles a show ! धिरत्थु=
धिक् धिक्; see सि. हे. ८. २. १७४. comment. 66. 13.
पडिवन्नं मूयगवयं [प्रतिपन्नं मूकव्रतं] he took the vow
of silence. 66. 16. चउणाणाइसयसंपन्नो [चतुर्ज्ञानातिशय-
संपन्नः] accompanied with the special powers of the
four types of knowledge. These are: (1) मतिज्ञान-
the knowledge obtained through sense-organs
and external objects; (2) धृतज्ञान—knowledge obtained

through scriptures. (3) अवधिज्ञान—it is the direct knowledge of the matter only fixed to a certain limit which can be obtained without the help of the senses, merely by the light of the soul. (4) मनःपर्यायज्ञान—mental knowledge; direct knowledge of another's thought about the matter. This knowledge is higher than अवधिज्ञान and is dogmatically different. cf. तत्त्वार्थ० 1. मतिश्रुतावधिमनःपर्याय-केवलानि ज्ञानम् । Of course the केवलज्ञान comes only when this life ceases.

66. 19. वक्तव्यो [वक्तव्यः] should be spoken. गिहालिन्दगनिविट्टो [गृहालिन्दकनिविष्टः] sitting on the terrace of the house.

67. 4. सककावयारचेइयंमि [शक्रावतारचैत्ये] in a sanctuary called S'akravatara 67. 13. पुव्वासाणाप [पूर्ववासनया] on account of the impressions of the previous birth. 67. 14. सा एणण कारणेण इमं से दुइयं नामं—This is the answer to the original question started by the god in P. 65. l. 6. केण वा कारणेण इमं से दुइयं ? 67. 17. निययकुण्डलजुवलयेण [निजककुण्डलयुगलकेन] by the pair of his own earrings. 67. 29. उप्फालिओ [D. कथितः] told सि. हे. ८. २. १७४. 67. 24. सिद्धाययणकूडं [सिद्धायतनकूटं] the peak called सिद्धायतन.

68. 4. सिलासंघायविवरेगदेसे [शिलासंघातविवरैकदेशे] in one part of a cave made by the heap of rocks. 68. 13. पव्वायं (D.) pale, haggard. 68. 19. सहयाराइ—mangoes.

69. 13. उद्धदेहियं—the funeral rites. 69. 14. ब्रह्मलोके [ब्रह्मलोके] in the Kalpa—heaven by the name Brahmaloka. उवओगो [उपयोगः] the use of the special power of the self. 69. 15. ओहिणा[अविना] by अविना knowledge. see Notes on P. 66. 1. 16.

69. 17. अयण्डमि [अकाण्डे] all of a sudden.

69. 17-21. contains the description of the disease.

70. 1. उवन्नत्थं सव्वसारं [उपन्यस्तं सर्वसारं] all the wealth was offered. 70. 2. पच्चक्खाओ वेज्जेहि [प्रत्याख्यातो वैद्यैः] he was given up as beyond the hope of cure by physicians. 70. 6. विहाणा (D.) became sorry, dejected. चएमि [D. शक्] am able सि. हे. ८. ४. ८६. 70. 6. पत्तीओ [पत्न्यः] wives. 70. 9. गोणत्तओ (D.) the instrument bag of a physician.

70. 12. खसर (D.) itches. 70. 17. किच्छसज्झो [कुच्छसाध्यः] difficult to be brought under control.

70. 19. नियाणं च दुविहं हवइ etc. the S'abara physician who is none but the god born of the soul of As'okadatta, is preaching religion to Arahadatta. He says that the root-cause of the disease is of two kinds viz. of this world and of the next world. The disturbance of the three humours namely वात, पित्त and कफ causes the physical trouble. The heavenly root-cause of the disease is मिथ्यात्व in main i.e. the false be-

lief. 70. 24. पहानभावओ [प्रधानभावतः] in main, principally.

71. 1. समुत्पन्नसम्मत्तभावेण पइदिवसमेव आसेवि-
यव्वाइ नाणचरणाइ—one in whom the right belief
is produced should follow right knowledge and
right conduct. cf. तत्त्वार्थ० Chap. I. 1. सम्यग्दर्शनज्ञान-
चारित्राणि मोक्षमार्गः ।

71. 2. पोरुसि [पौरुषी] the quarter of the day
denoted by the shadow of a man. A day and
a night are each divided into four quarters,
each consisting of about three hours. 71. 3.
जिणवयणसज्झाओ [जिनवचनस्वाध्यायः] the study of
the words of Jinas i.e. scriptures. 71. 4. मणवयण-
कायजोगेहि—by the activities of mind, speech and
body. cf. तत्त्वार्थ० VI. 1. कायवाङ्मनःकर्म योगः ॥ It is
of two types शुभ and अशुभ; the other name for
this is आस्रव. cf. तत्त्वार्थ० VI. 2. स आस्रवः ॥

71. 5-10. contains the vows and general
rules to be observed by the devout. 71. 10.
आरंभो [आरंभः] a sinful activity. cf. तत्त्वार्थ० VI. 9.

71. 11. भवजलोयरं [भवजलोदरं] the dropsy in
the form of worldly existence.

71. 20. अकल्लाणमित्ताणं—to those who are not
the friends to bring about the highest good. cf.
समराइच्चकहा भव. १ गाथा. ४० (My Edition P. 13. L.

14-15). चोण्ड्र जो धम्मे जीवं विवहेण केणइ नएण । संसारचार-
यणयं सो नणु कल्लणमित्तो त्ति ॥ 71. 23. आलिहियं वेज्जेण
मन्तमण्डलं—the physician drew the magic-circle
with incantations.

72. 2. ठइओ [स्थगितः] bound him tight; covered
him closely. 72. 2. माइत्थाणविज्जा [मातृस्थानविद्या]
the lore of the places of goddesses; i.e. he with
incantations allotted space on the magic-circle
to certain titular goddesses in order to avert the
influences of diseases. Even at present the in-
stallation of Chandikā or Ambikā and such other
goddesses are made to avert evil influences.

72. 2. देवसत्तीपकोलाहलीकओ पसो—On account
of his own celestial powers, he made him raise
cries. 72. 3. मोयावेऊण अक्कन्दभेरवे—having
made him give out terrible cries. लोहाविऊण—
having made him wallow. जम्बालकलमलओ—On
account of the moss and dirt; this goes with
अइभोसणो देहेण and दुरहिगन्धिणा देहेण going with मायावाही.

72. 16. पेच्छप्पणोच्चयं महापावकम्मवाहिं [प्रेक्षस्व
आत्मीयं महापापकर्मव्याधिम्] See now your own disease
arising out of great sinful actions. The transla-
tion 'left within your sight' and the संस्कृतछाया-
प्रेक्षणोच्चक should be corrected. Cf. सि. हे. ८. २. ४९.
युष्मदस्मदोज एष्यः । Here it is उच्चयः ।

73. 1. एगन्तनिप्पच्चवायं [एकान्तनिष्प्रत्यवायं] abso-
lutely without any obstacle.

73. 3. मत्ता [मात्रा] a measure 73.19-23. पव्वज्जं दव्वओ ण ऊण भावओ—he took the renunciation, in form but not in spirit.

74.11. उप्पव्वइओ[उत्प्रव्रजितः] left off the renunciation. 74.24. चिकिच्छामि पक्कसि[चिकित्सामि एकशः] I shall once diagnose him. सि. हे. ८. २. १६२. एकसि=एकशः; in अपभ्रंश, सि. हे. ८. ४. ४२८. = एकशः ।

75.2. पच्छिमा खेड्डिया [पश्चिमः प्रयोग] last treatment. The S'abara physician then gives him his bag of instruments and takes him along with him. Then follow five parables; (1) A forest conflagration; (2) Walking in thorny bushes leaving aside the right road; (3) The idol of a Vyanavyantara, a demi-god turning up-side down; (4) A hog who abandoned the good rice-food and always turned towards the filth; (5) The bull, who, abandoned good grass and for the greed of few Durvā straws risked his life. 75. 10. वंसुप्फुट्टणसहो [वंशोस्फोटनशब्दः] a sound of the cracking of bamboos दिट्ठिदुक्खया [दृष्टिदुःखका] painful to the sight. 75. 15. किमेत्तिं वियाणासि [किमेतावद् विज्ञानासि] Do you understand this much. 75. 19. तुण्हक्को [तुण्णिम्] silent.

76. 1. अणेगवसणसाययसंकुलं [अनेकव्यसनश्चापदसंकुलं] infested with wild beasts in the form of a number of difficulties. 76. 4. अच्चिज्जमाणो [अर्च्यमानः] being worshipped. 76. 7. हेट्टामुहो [अधोमुखः] with the face downward. उवरिहुत्तो [उपरि+अभिमुखः] turned

upward. हुत्तो=अभिमुखः । cf. सि. हे. ८. २. १५८. अभि-
 मुखार्थेन हुत्त-शब्दो भविष्यति । 76. 6. कीस [कीदृश] in the
 sense of 'why'; see सि. हे. ८. ३. ६८. कीणो । कीष । कम्हा-
 कस्मात् । 76. 10. पडुच्च [प्रतीत्य] having known. 76. 18.
 कणियकुण्डप [कणिकाकुण्डकान्] rice along with chaff;
 while quoting उत्तराख्ययन XII (?) कणकुडगं चइत्ताणं विद्रं भुजई
 सूर्यो । पाइयसइमहणवो of Pt. Hargovinddas seems to
 imply some rice preparation—a meaning I have
 taken in the translation; but according to आयरङ्गसुत
 II उद्देश. last para; कणं वा कणकुण्डग वा etc. gives
 'Corn with chaff' as the meaning which seems
 proper.

77. 1. छेतन्तरोवारियादूरदेसद्वियविमुक्कजुंजुमयचारी
 [क्षेत्रान्तरापवर्तितादूरदेशस्थितविमुक्कजुंजुमयचारी] leaving
 Juniumaya grass which was not very far, being
 only removed by one field जुंजुमय—cf. Guj जीजवो—a kind
 of grass of superior kind. 77. चारी = grass. cf.
 Guj. चार. दुरूव्वा [दूर्वा] A kind of grass Guj. दरो.
 77. 3. अज्झवसाएण [अध्यवसायेन] by a determination.
 77. 20. परियायन्तरगओ [पर्यायन्तरगतः] having taken
 another form.

78.7-4. ता न एवं अणब्भत्थकुसलमूलानं विराहयाणं
 च एवं बुद्धि हवइ [तावत् न एवं अनभ्यस्तकुशलमूलानां विराधकानां च
 एवं बुद्धिः भवति] Now such an idea does not come
 to the violators who have not studied the funda-
 ments of the highest good. विराहयाणं [विराधकानां] of
 the violators of right belief, knowledge and

conduct. 78. 9-10. न च...निव्वहइ—two न's affirm the statement. निव्वहइ [निर्वहति] bring about. 78. 19. अहिज्जियं सुत्तं [अधीतं सूत्रं] The Sūtras or scriptures were learnt. 78. 29. पगल्लविहारपडिवत्तिजोगगं [एकाकिविहारप्रतिपत्तियोग्यताम्] the fitness for the observance of moving alone. पडिवत्ति—knowledge, acquirement; पडिमा [प्रतिमा] monastic observance; monastic vow. 78. 23. भावियाओ भावणाओ [भाविताः भावनाः] here the reference is to 25 भावनाs of 5 महाव्रताs. These भावनाs help to put in force in the concrete way 5 महाव्रतस तत्त्वायै VIII. 3. commentary defines: तद् (व्रत) स्वैर्यर्थभावनाः पंच पंच। See for details in my notes on समराइरुचकहा भ. १.२. P. 150. Translate. He fulfilled the ideal ways of conduct.

79. 13. छिन्नकंकणं कण्ठाहरणं—a necklace with a broken string. कङ्कण is used for ' string ' or ' a jewel ' in general see Apte's Sanskrit Dictionary. Prof. Jacobi's interpretation is adopted here.

79. 15. विवित्तया उज्जाणस्स [विवक्तया उद्यानस्य] On account of the loneliness of the garden.

79.16. चण्डसासणेण राइणा [चण्डशासनेन राज्ञा] चण्डशासन may be a proper name or an adjective of राइणा meaning ' whose punishments are terrible. '

79. 17. सुए [सः] tomorrow; the author means ' yesterday ' = ह्यः = हिओ.

80. 10. अहासंनिहियदेवयानिओपण [यथासंनिहितदेवता नियोगेन] by the order of gods who were duly near.

80. 19. पलाणा [पलायिता] fled away.

81. 12. विम्हयक्खित्तहिययेण [विस्मयाक्षिप्तहृदयेन] by him whose heart was struck by astonishment.

81. 14. ण सक्कुणोमि आचिक्खिउ [न शक्नोमि आह्वयतु] am not able to tell 81. 25. सच्चाहिसन्धी [सत्याभि-
सन्धिः] worthy of trust; 81; 24. पुरिससारमेओ [पुरुषसारमेवः] a dog in the form of a man.

82. 5. पच्छाणुयावाणलद्धोक्कम्मिन्धणो [पश्चादनु-
पानलदग्धकर्मन्धनः] Whose faggots in the form of actions
were burnt by the fire of repentance. See the
characteristic repetition of tautologous expressions
like पश्चात् and अनु.

82. 11. सव्वविग्घविघाययं चरुक्कम्मं—the cere-
mony of offering oblation which would destroy
all obstacles. 82. 12. चउण्णहथण्डिलंमि [चतुण्णथस्थण्डिले]
In a clean place where four roads meet. विङ्गणा
[वित्तीर्णा] were given i.e. were posted. 82. 13.
णिसियकड्डियासिणो [निशितकृष्णशयः] mark the irregular
order of the compound; with sharp swords drawn.

82. 16. सिवारावसमणन्तरं [शिवारावसमणन्तरम्] just
after the cries of jackals. समणन्तरम् has the same
sense as अनन्तरम्, [cf. धरणसमुद्दपडणसमणन्तरमेव P. 45.
line. 12.] Some interpret 'After the pacification of
the auspicious sounds.' Regularly सिवारावसमणन्तरं

should be read according to the latter interpretation which is not in the text. Hence it is unacceptable.

83. 3. विट्कालिऊण [D.] having polluted cf. सि. हे. ८. ४. ४२२. illustration. 2. 83. 7. मइन्द्रेण [मृगेन्द्रेण] by a lion. धूमप्रभाया [धूमप्रभाया] in the hell called धूमप्रभा cf. तत्त्वार्थ. III. 1. रत्नशर्करावाङ्मयधूमतमोमहात्मःप्रभा भूमयो घनाम्बुवाताकाशप्रतिष्ठाः सप्ताधोऽधः ॥ For details read the commentary on this Sūtra. धूमप्रभा is the 4th hell in the order.

83. 8. निरयपुढवीप—In the hell-world. सत्तरस-सागरोपमठिई [सप्तदशसागरोपमस्थितिः] with the life extending to 17 सागरोपम's. सागरोपम is the measure of time to fix the age of gods and hell-beings, which is equal to ten क्रोडाक्रोडी पत्योपम; the number of figures in it is of 47 figures. 83. 1. संलेहण [संलेखना] fasting. 83.10. पायवगमण [पादपोषगमनं] A form of संयार (taking a seat unto death) austerity accompanied with fasting in which one meets death by concentration in which he remains motionless like a tree.

शब्दकोषः ।

1. संस्कृत equivalent is between square brackets.
2. Two numbers after the Sanskrit equivalent are respectively of the page and the line.
3. D. = Des'i Word; (N.) = Notes; (C) = Comments; सि. हे. = सिद्धहेमचन्द्र; दे. ना. = देशनाममाला.

अइकन्त [अतिक्रान्त] 5. 4.
elapsed, passed
away

अइगय [अतिगत] 42. 6.
went

अइगअ [अतिगत] 6. 9.
gone beyond

अइदूर [अतिदूर] 12. 17.
very far

अइपभूओ [अतिप्रभूत] 37.
6. very much

अइप्पहार [अतिप्रहार] 10.
23. a deep wound

अइभीसण [अतिभीषण] 72.
5. very terrible

अइरेग [अतिरेक] 48.
13. excess

अइरेय [अतिरेक] 13. 15.
excess

अइवेयणा [अतिवेदना] 62.
18. great misery

अइसअ [अतिशय] 29.
18. excess

अईय [अतीत] 18. 17.
previous

अईव [अतीव] 4. 2.
very much

अउव्व [अपूर्व] 49. 23.
not seen before

अओ [अतः] 7. 4.
hence

अकज्ज [अकार्य] 19. 8.
an improper act

अकहणिज्ज [अकथनीय] 9.
9. not worthy to
be told

अकामनिज्जरा [अकामनि-
र्जरा] 66. 4. (N.)

अकन्द [आकन्द] 72. 3.
cry

अकखर [अक्षर] 32. 15.
a word

अगग [अग्र] 12. 16.
a front part

अग्नि [अग्नि] 22. 3.
fire.

अग्घिओ [अर्धितः] 37.
18. worshipped

अङ्किय [अङ्कित] 38. 22.
marked

- भङ्ग 25. 2. a particle
 ✓ अङ्गीकर [अङ्गीकृ] 24.
 9. to accept
 अचिन्त [अचिन्त्य] 10.
 20. incompre-
 hensible
 अचिन्तनीयता [अचिन्त-
 नीयता] 5. 17. in-
 comprehensibility
 अचिन्तया [अचिन्तनीयता]
 14. 10. incompre-
 hensibility
 अश्वन्त [अत्यन्त] 9. 4.
 much, exceedingly
 अश्वाहिय [अत्याहित] 11.
 5. a calamity
 अश्विज्जमाण [अर्च्यमान]
 76. 4. being wor-
 shipped
 अश्विय [अर्चित] 41. 18.
 worshipped
 ✓ अच्छ [अस्] 60. 2.
 to be
 अचलरा [अप्सरा] 63. 11.
 a celestial damsel

- अच्छि [अक्षिन्] 47. 4.
 an eye
 अजोग्ग [अयोग्य] 49.1.
 unfit
 अज्ज [अद्य] 7. 19.
 to-day
 अज्ज [आर्य] 48. 13.
 a term of resp-
 ectful address
 अज्जउत्त [आर्यपुत्र] 22.
 19. a term of
 respectful address
 by a wife to the
 husband
 अज्जव [आर्जव] 25.
 22. straightfor-
 wardness
 अज्जिअ [अज्जित] 25. 1.
 besmeared
 अज्जिय [अर्जित] 6. 20.
 earning
 अज्जवसाय [अद्यवसाय]
 77. 3. determin-
 ation
 अट्टज्झाण [आर्तध्यान] 65.
 11. the meditation

- with a bad intent
(N.)
अट्ट [अष्ट] 53. 16.
eight
अट्टगुण [अष्टगुण] 16.
14. eight-fold
अट्टो [अस्थिन्] 10. 23.
a bone
अट्टोत्तरसय [अष्टोत्तरशत]
72. 7. one hundred and eight
अडवि [अटवी] 16. 21.
a forest
अणइयार [अनतिचार] 69.
10. without transgression
अणङ्ग [अनङ्ग] 56. 14. the
god of love; not
belonging to body
अणुजाणिय [अनुज्ञात]
40. 8. not permitted
अणत्थ [अनर्थ] 29. 2.
a calamity
अणन्तर [अनन्तर] 5.
13. after

- अणन्न [अनन्य] 34. 1.
not resembling
others
अणब्भ [अनभ्र] 28. 26.
without a cloud
अणब्भत्थ [अनभ्यस्त] 9.
13. not properly
learnt
अणभिन्न [अनभिज्ञ] 33.
15. unfamiliar with,
not knowing
अणल [अनल] 57. 17.
fire
अणवरय [अनवरत] 14.
24. continuous
अणह [अनघ] 57. 6.
sinless
अणाह [अनादि] 57. 20.
unending, eternal
अणाचिक्खणीय [अनाचक्षणीय] 10. 12. indescribable
अणाचिक्खणीय [अनाख्येय]
48. 8. unworthy
to be told

अणासाइऊण [अनासाय]

77. 4. having not
obtained

अणाहत्तण [अनाथत्व] 62.

5. the state of
being without a
master

अणीणिय [D. अनीत]

25. 9. not led

अणुगम्पिय [अणुकम्पित]

65. 22. trembled

अणुग्गह [अनुग्रह] 7. 18.

favour

अणुग्गिहीअ [अनुगृहीत]

53. 3. favoured

अणुचिद्धिय [अनुष्ठित] 41.

6. performed

अणुचिय [अनुचित] 21.

4. unfit

✓ अणुजाण [अनु+ज्ञा]

63. 1. to permit

अणुजाणिअ [अनुज्ञात] 78.

22. permitted

✓ अणुट्ठव [अनु+स्थापय्]

28. 13, to leave

behind

अणुट्ठाण [अनुष्ठान] 5.

14. observation
of a vow

अणुबन्ध [अनुबन्ध] 51.

19. a tie, a bond

अणुबन्ध [अनुबन्ध] 50.

14. insistence

✓ अणुन्नव [अनुज्ञापय्] 59.

6. to get perm-
itted

अणुन्नाय [अनुज्ञात] 63. 2.

permitted

अणुमन्निअ [अनुमत] 37.

9. agreed

अणुमय [अनुमत] 62.

10. agreed

अणुयाव [अनुताप] 63.

1. repentance

अणुराअ [अनुराग] 82.

4. love

✓ अणुवत्त [अनुवृत्] 24.

24. 2. to follow

अणुवत्ति [अनुवृत्ति] 49.

5. following, obeying
 अणुवरोह [अनुपरोध] 39.
 14. without objection
 अणुसासिय [अनुशासित] 7. 11. advised
 ✓ अणुहव [अनु+भू] 36.
 17. to experience
 अणेग [अनेक] 76. 1.
 many
 अणेगभविय [अनेकभविक] 64. 18. of many births
 अणेय [अनेक] 20. 7.
 many
 अत्त [आत्मन्] 7. 16.
 one's self
 अत्तट्टिय [आत्मार्थित] 46.
 2. made his own
 अत्तलद्धिय [आत्मलब्धिक] 60. 3. one who gets his alms himself
 अत्ताण [आत्मन्] 7. 17.
 self

- अत्थ [अर्थ] 56. 17.
 money
 अत्थ [अर्थ] 4. 13. an acquisition, wealth
 अत्थ [अर्थ] 71. 4. object.
 ° अत्थ [अर्थ] 13. 12.
 for
 अत्थमिअ [अस्तमित] 38.
 15. set
 अत्थि [आधन्] 4. 11.
 a needy men
 अत्थुय [आस्तीर्ण] 47. 1.
 spread
 अदेन्त [अ+ददत्] 37. 2.
 not giving
 अदोसयारी [अदोषकारिन्] 15. 11. innocent
 अद्ध [अर्ध] 12. 15. half
 अद्धभरह [अर्धभारत] 64.
 2. the half of India
 अधम्म [अधर्म] 4. 1.
 irreligion
 अनियत्त [अनिवृत्त] 56. 21.

not turned back
अनुग्रह [अनुग्रह] 62. 8,
 favour
अन्तरिअ [अन्तरित] 13. 4.
 hidden
अन्तरेणं 21. 22. without
अन्तेवासिण [अन्तेवासिन्]
 59. 12. a pupil
अन्दोलेन्त [आन्दोलयत्]
 42. 5. swinging,
 rocking
अन्धयार [अंधकार] 25.
 21. darkness
अन्धारया [अन्धकारता]
 23. 23. darkness
अन्न [अन्य] 25. 16.
 another
अन्नतथ [अन्यत्र] 29. 9.
 elsewhere
अन्नदा [अन्यदा] 9. 3.
 on some other
 occasion
अन्नया [अन्यदा] 6. 1.
 on some other
 time
अन्नहा [अन्यथा] 8. 2.

otherwise
अज्ञाण [अज्ञान] 35. 1.
 ignorance
अन्नेसण [अन्नेषण] 48.
 2. a search
अन्नोन्न [अन्योऽन्य] 17.
 14. mutual
अपच्छ [अपच्य] 70. 21.
 unwholesome
अपडिबन्धया [अप्रतिबन्धता]
 61.14. non-attach-
 ment
अप्प [अल्प] 11. 16.
 small, little
अप्पणोच्चय [आत्मीय] 72.
 16. belonging to
 himself (N.)
अपत्थाव [अप्रस्ताव] 26.
 5. improper occa-
 sion
अप्पमत्त [अप्रमत्त] 23.
 3. careful
अप्पाणय [आत्मक] 58. 2.
 one's self
अवाल्लिस [अवाल्लिश] 45.
 23. not a fool

अबोध [अबोध] 59. 21.
ignorance

अवाहि [अगोधि] 64. 4.
ignorance

अवभृञ्जि [अभ्यञ्जित] 46.
21. was made to
take bath

अवभृथणा [अभ्यर्थना]
4. 4. a request

अवभन्तर [अभ्यन्तर] 8.
12, within

अवभृहिय [अभ्यधिक] 15.
14. much

✓अवभृष्ट [अभि+उद्+स्था]
14. 6, to receive,
to welcome

अवभृष्टिअ [अभ्युत्थित] 7.
11. welcomed,
received

अवभृद्धरिअ [अभ्युद्धृत] 7.
1. lifted up, made
prosperous

अवग्म [अवग्रह] 72. 6.
want of celibacy

अवग्न [अवग्न] 4. 13.
unbroken, conti-

nuous

अभह्य [अभद्रक] 59.
16. not good

अभव [अभव्यक] 35. 12.
one is who is averse
to absolution

अभिमुह [अभिमुख] 69.
23. opposite, face
to face

अभिधान [अभिधान] 23.
3. a name

अमय [अमृत] 25. 17.
nectar

अमरिस [अमर्ष] 51. 14.
anger

अम्मापिह [मातापितरौ] 36.
5. parents

अम्हारिस [अस्मादृश] 92.
12. like us

अयगर [अजगर] 20. 21.
a python

अयण्डमि [अकाण्डे] 69.
17. all of a sudden

अयाणमाण [अजानत] 40.
23. not knowing

अयाल [अकाल] 19. 24.
improper time

अरणीपञ्चोअ [अरणीप्रयोग]
38. 16. the proc-
ess of rubbing
the blocks of
Arani-wood for
lighting fire.

अरइ [अरति] 63. 16. de-
jection

अरिमहण [अरिमर्दन] 4. 1.
one who crushes
his enemies

अलत्तय [अलक्तक] 47. 17.
a red dye

अलिय [अलीक] 25. 22.
falsehood

अलुद्ध [अलुब्ध] 4. 4.
not greedy

✓ अवक्कम [अव+कम्]
27. 25. to move

अवक्खंद [अवस्कन्द] 10.
4. an attack

अवगाढ 63. 10. bathing

अवणय [अवनत] 34.

25. bent down

अवणिज्जन्त [अपनीयमान]

44. 2. being re-
moved

अवणीय [अपनीत] 22.
7. removed

✓ अवणे [अप+नी] 70.
11. to remove

अवणोयण [अपनोदन] 22.
4. removing

अवत्थन्तर [अवस्थान्तर]
10. 12. another
condition

अवयार [अपकार] 32.
18. ingratitude

अवयार [अवतार] 13.
20. an incarnation

अवर [अपर] 8. 17.
another

अवराह [अपराध] 28.
4. a fault

✓ अवरुण्ड [D.] 18.
24. to embrace

✓ अवलोय [अव+लोक्य]
10. 18. to observe

- अवलोचयण [अवलोकन] 44.
4. seeing
- अवसाण [अवसान]
45. 14. an end
- अवस्स [अवश्यम्] 7. 15.
certainly
- अवहरिअ [अपहृत] 51.
18. brought, carried
- अवहरिय [अपहृत] 10.
5. kidnapped
- अवहाण [अवधान] 41.
14. attention
- अवहार [अपहार] 80. 5.
taking off
- ✓ अवहीर [अव+धीरयू]
60. 11. to disregard
- अवावाइअ [अव्यापादित]
8. 20. without being killed
- अवि [अपि] 18. 13.
even
- अविज्ञाय [अविज्ञात] 18.
15. unknown

- अविवाउग [अविवादक] 51.7.
one who does not contest the claim
- अविवेग [अविवेक] 76.
17. want of discrimination
- अविसअ [अविषय] 28.
6. not the ground
- ✓ अवे [अप+इ] 70.
18. to go away
- ✓ अवेक्ख [अप+ईक्ष्]
28. 21. to expect
- अन्वत्त [अव्यक्त] 21.
18. indistinct
- असणी [अशनि] 28. 26.
a thunderbolt
- असद् [अशब्द] 14. 4.
indistinct
- असमत्थ [असमर्थ] 13.
14. unable
- असयालम्बण [असदालम्बन]
57. 23. false supports
- असिद्ध [अशिष्ट] 24. 8.
incivil

असुह्य [अशुचिक] 76.

16. impure

असुह्य [अयुक्त] 7.

unpleasing

असेस [अशेष] 41. 19.

all

असोयन्वभासी [अश्रोतव्य-

माषिन्] 72. 5.

speaking what is

unworthy to hear

असंजाय [असंजात] 9. 6.

unfledged

असंपज्जमाण [असंपद्यमान]

68. 12. not being

obtained

असंपाद्य [असंपादित] 68.

15. not obtained

असंतुष्ट [असंतुष्ट] 4. 5.

dissatisfied

अह [अथ] 6. 11. now

अहन्नया [अधन्यता] 76.

6. misfortune

अहम्म [अधर्म] 3. 2.

irreligion

अहवा [अथवा] 47. 19.

or

अहाउय [यथा+आयुः] 4.

15. according to

the fixed period

of life

अहाउकलय [यथायुःक्षय]

63. 8. the comp-

letion of the due

period of life

अहासन्निहिय [यथासंनिहित]

80. 10. as were

near

अहासंजमं [यथासंयमं]

59. 10. with pro-

per constraint

अहिओय [अभियोग] 35.

12. casting a slur

(N.)

अहिगय [अधिगत] 4. 5.

obtained, possessed

अहिघाय [अभिघात] 17.

5. a stroke

अहिज्जिय [अधीत] 78.

19 learnt

अहिट्टिअ [अधिष्ठित] 53.

6. presided by

अहिणच [अभिनव] 11.

10. new

अहिनिवेश [अभिनिवेश]

8. 1. a resolution

अहिप्पाअ [अभिप्राय] 7.

12. an opinion

अहिप्पेय [अभिप्रेत] 34.

7. desired

अहिभूय [अभिभूत] 21.

12. overpowered

√ अहिमन्तय [अभि+मन्त्रय]

71. 25. to speak

अहिमय [अभिमत] 45.

6. respectful, courteous

अहिमाणी [अभिमानिन्] 27.

18. proud

अहिमुहं [अभिमुखं] 41.

2. towards

अहिय [अधिक] 4. 8.

much

अहिय [अहित] 71. 4.

unbeneficial

अहिययर [अधिकतर] 8.

12. much more

अहिराम [अभिराम] 31.

9. beautiful

अहिलसिय [अभिलषित]

23. 25. a thing
desired

अहिलास [अभिलाष] 77.

3. a desire

अहिव [अधिप] 35. 22.

a lord

√ अहिसिच्च [अभि+सिच्]

4. 21. to sprinkle

अहोपुरिसिय [अधःपुरुषता]

7. 3. the state of
being a low man

अहोरत्त [अहोरात्र] 38.

10. day and night

अंसुमाली [अंशुमालिन्]

38. 19. the sun

°आइअ [आदिक] 35. 6.

beginning from

आत्थिण्ण [आत्तीर्ण] 31. 18.

scattered over

√ आइस [आदिस्] 14.

18. to order

आउ [आयुः] 83. 12.
life

√आउच्छ [आ+पृच्छ] 8.
23. to beg permission

आउल [आकुल] 41. 17.
full of

आउसो [हे आयुष्मन्] 57.
24. oh, long-lived one

आओ [आहो] 47. 8.
a particle to show an alternative

आओइण [आयोधन] 10.
8. a battle

आकरसिय [आकर्षित] 54.
5. attracted

आकिखत्त [आक्षिप्त] 55.
12. flushed

आगअ [आगत] 10. 2.
came

आगइ [आकृति] 9. 10.
a shape

आगड्डिअ [आकर्षित] taken
up

आगन्तुग [आगन्तुक] 61.
21. a new comer

आगम्पयन्त [आकम्पयत्]
38. 2. shaking

आगइ [आकृति] +5. 5.
a shape

आघोसिय [आघोषित] 80.
4. proclaimed

√आचिक्ख [आ+चक्ष्]
2. 8. to tell

आचिक्खियद्व [आरव्यातव्य]
18. 20. worthy to be spoken

आणत्ती [आज्ञप्ति] 71.
23. an order

आणन्दिय [आनन्दित] 43.
10, pleased

आणयकप्प [आनतकल्प]
4. 14, the Kalpa-
heaven called
Anata

√आणयण [आनयन] 13.
13. bringing

आणव [आ+ज्ञाप्य] 7. 15.
to order

आणा [आज्ञा] 49. 2.
an order

आणिअ [आनीत] 75. 1.
brought

आणीय [आनीत] 14. 8.
brought

✓ आणे [आ+नी] 22. 20.
to bring

आभोइय [आभोगित] 69.
15. known

आमगब्भपाय [आमगर्भप्राय]
7. 17. like an
unripe foetus

आम [आम] 48. 17. an
indeclinable

आयइ [आयति] 73. 21.
future

आयडूण [आकर्षण] 41.
21. pulling down

आयड्डिय [आकृष्ट] 31. 2.
drawn

✓ आयण्ण [आ+कर्ण्य]
[3. 2. to hear

आयण्णण [आकर्णन] 44.
8. hearing

आयण्णिय [आकर्णित] 50.
1. heard

आयत्तीकय [आयत्तीकृत]
62. 15- taken under
his control

आययण [आयतन] 55.
3. a place

✓ आयर [आ+चर्] 56.
18. to practise, to
follow

आयरिय [आचार्य] 56.
12. a preceptor

आयरिय [आचरित] 19.
23. practised

आरक्खिय [आरक्षक] 15.
a 19. a policeman

आरद्ध [आरब्ध] 41. 13.
begun

आरम्भ 57. 1. sinful
activity

आराव 82. 16. a sound

आरोग्ग [आरोग्य] 72.
51. good health

आरोविय [आरोपित] 15.

3. placed-
- आल [D.] 29. 1. a
calumny
- आल [D.] 51. 9. a
false imputation
- आलअ [आलय] 15.
18. a residence
- आलदायग [आलदायक]
51. 11. an accuser
- आलाव [आलाप] 42. 2.
singing
- आलिद्ध [D. आलिष्ट]
21. 5. embraced,
covered over
- आलिन्दग [आलिन्दक] 66.
19. a terrace
- आलिहिय [आलिखित] 71.
23. drawn
- आलोइअ [आलोचित] 63.
8. confessed a sin
- आलोइय [आलोचित] 6.
16. thought about
- आलोचिय [आलोचित]
46. 22. thought,
consulted

- आलेख [आलेख्य] 44.
15. painting
- आवइ [आपद्] 21. 8.
difficulty
- आवडिय [आपतित] 10.
7. took place
- आवन्नसत्ता [आवन्नसत्त्वा]
13. 9. pregnant
- आवथा [आपद्] 29. 14,
calamity
- आवज्जिय [आवर्जित]
46. 1. won over
- आवाय [आपात] 7. 9. a
result
- आवाअ [आपात] 17.
18. an attack
- आवासिअ [आवासित]
15. 2. encamped
- आवूरण [आपूरण] 34.
13. fulfilment
- आसय [आशय] 15. 7. a
motive
- आसव [आसव] 56. 21.
influx of actions
- आसंक [आशंका] 49.

16. a doubt
 आसेवण [आसेवन] 58.
 13. practising
 आसेवियव्व [आसेवितव्य]
 71. 1. should be
 followed
 ✓ आहार [आ+हृ] 22.
 14. to eat
 ✓ आहिण्ड [आ+हिण्ड्]
 5. 13. to walk
 इओ [इतः] 4. 14. here
 इट्ठ [इष्ट] 37. 12. desi-
 red
 इट्ठा [इष्टिका] 50. 22.
 a brick
 इट्ठया [इष्टिका] 38. 22.
 a brick
 इत्थि [स्त्री] 28. 20. a
 woman
 इत्थियत्ता [स्त्रील] 5. 15.
 the state of being
 a woman
 इत्थिया [स्त्री] 13. 16.
 a woman

- इन्दजाल [इन्द्रजाल] 47. 8.
 a magic show
 इन्द्रिय [इन्द्रिय] 57. 17.
 an organ of sense
 इयर [इतर] 8. 13. an-
 other
 इयारिणि [इदानिम्] 34. 16.
 at present
 इसि [ऋषि] 60. 9. a
 sage
 इहइं [इह] 11. 7. here
 इहलोग [इहलोक] 64.
 8. this world
 ईइस [ईदसा] 10. 14.
 of this sort
 ईसाण [ईशान] 63. 9.
 the name of a
 heaven
 ईसि [ईषत्] 54. 7. little;
 33. 2. lightly
 उक्कड [उत्कट] 44. 1.
 powerful
 उक्कण्ठिय [उत्कण्ठित] 43.
 10. made anxious

उक्कत्तिय [उत्कर्तित] 31.
20. torn

उक्खित्त [उत्क्षित] 80.
3. raised up

उग्गअ [उद्गत] 28. 18.
rose

उग्गम [उद्गम] 4. 8.
blossoming, advent

उग्गय [उद्गत] 10. 18.
grown

उग्घाअ [D.] 31. 8.
a heap

✓ उग्घाड [उद्+घाट्]
61. 2. to open

उच्चिय [उचित] 5. 8. fit
उच्चलिय [उच्चलित] 11.
9. started

उच्चिअ [उच्चिह] 43. 14.
bearing the prominent marks.

उच्छल्लत [उच्छरत्] 42.
1. rising high

उच्छलिय [उत्सारित] 41.
15. thrown up

उच्छंग [उत्संग] 43.
20. a lap

उच्छाह [उत्साह] 39.
22. zeal

उज्जय [उद्यत] 62. 21.
to be prepared

उज्जाण [उद्यान] 56. 5.
a garden

उज्जोय [उद्योग] 59. 9.
attempt

उज्झियव्व [उज्झितव्य]
57. 4. must be
abandoned

उट्ठाअ [उत्स्थापित] 80.
11. raised

उट्ठिय [उत्थित] 14.
12. got up

उट्ठिया [भोष्ठिका] 25.
4. the hollow beneath the lips (?)
(N.)

*उड [पुट] 16. 9.
folding

उण [पुनः] 5. 19. again

✓ उत्तम्म [उद्+तम्] 11.

15. to feel miserable
- उत्तरावह [उत्तरापथ] 8.
17. a northern country
- उत्तरामुहं [उत्तरामुखं]
towards north.
- उत्तरीय [उत्तरीय] 4.
19. an upper garment
- उत्तिमंग [उत्तमान्न] 13.
7 a head
- उत्थरिय [अवस्तृत] 63.
14. came upon
- उदभ [उदय] 63. 6.
rise
- उदय [उदक] 14. 8.
water
- उदासीणय [उदासीनक]
51. 20. indifferent
- उद्दाम 41. 19. freely
growing
- उद्दिसिऊण [उद्दिश्य] 39.
17. referring to

- उद्देस [उद्देस] 16. 4. a
place
- उद्देहिय [उपदेहिका D.]
30. 25. white ants
- उद्ध [ऊर्ध्व] 12. 15.
high
- उद्धदेहिय [ऊर्ध्वदेहिक]
69. 13. a ceremony after death
- उद्धुर 17. 6. mad
- उपादेअ [उपादेय] 58.
2. a thing worthy
to be accepted
- उप्पव्वइअ [उत्पन्नजित]
74. 11. left off
the life of a re-
cluse
- उप्पंक [D.] 32. 6. a
collection दे. ना.
९. १०६.
- ✓ उप्पाअ [उत्+पाद् causal of पद्] 37.
1. to produce
- उप्पाइअ [उत्पादित] 10.
5. produced, hap-
pened

- उप्पाय [उत्पाय] 9. 4.
an upward jump
उप्पायणी [उत्पादिनी]
47. 14. producer
उष्फुट्टण [उत्स्फोटन] 75.
10. cracking
उष्फालिअ [D.] 67.
20. told वि. हे.
८. २. १०४.
उष्फुल्ल [उत्फुल्ल] 13. 19.
blossomed, fully
wide
उष्पेहड [उष्पट D.] 43.
14. steep वि. ना.
१. ११६.
उष्मड [उष्मट] 31. 12.
raised
उष्मन्त [उद्गन्त] 44.
8. struck with
terror
उष्मग्ग [उन्मार्ग] 47.
12. a wrong path
उष्मूलन्त [उन्मूलयत्] 38.
3. uprooting
उयअ [उदक] 10. 23.
water
उयन्त [उपान्त] 17. 5. a
side

- उयय [उदय] 21. 9.
rise
उयर [उदर] 4. 22.
stomach
उरुया [ऊरु] 82. 18.
chest
उल [कुल] 20. 20. a
collection
उल्लय [भार्ग] 38. 22.
wet
उवभोग [उपयोग] 69.
14. a higher
consciousness
उवगणिय [उपगणत] 53.
7. counted
उवगय [उपगत] 59. 7.
gone
उवगूढ [उपगूढ] 42. 2.
embraced
उवङ्ग [उपांग] 77. 5.
a sub-limb
उवच्चिय [उपचित] 44.
8. gathered
उवज्जण [उपार्जन] 4.
5. earning

उवज्जिअ [उपाजित] 6.

21. earned

✓ उवज्जिण [उप+अर्ज]

37. 7. to earn

उवट्ठिअ [उपस्थित] 65.

14. came up

उवट्ठिय [उपस्थित] 18.

4. stood near

✓ उवणिमन्त [उप+निम-

न्त्रयू] 55. 4. to

invite

उवणिय [उपनीत] 42.

4. brought

✓ उवणे [उप+नी] 11.

2. to bring

उवहव [उपहव] 3. 2.

a calamity

उवभुत्त [उपभुक्त] 65.

13. enjoyed

उवयार [उपवार] 35.

20. courtesy

उवरत्त [उपरक्त] 63.

13. faded, lost
colour

उवरि [उपरि] 76. 6.

above

उवरोह [उपरोध] 28.

10. obdience

✓ उवलक्ख [उप+लक्ष्]

9. 7. to observe

उवलद्ध [उपलब्ध] 18.

10. obtained

उवलब्भ [उपलभ] 44.

23. acquisition

उववण [उपवन] 57. 9.

a garden

उववन्न [उपपन्न] 5. 16.

born

उववाअ [उवपात] 63.

20. birth

उवविट्ठ [उपविष्ट] 4.

17. sitting; sat

उवसग्ग [उपसर्ग] 59.

17. a calamity

उवसन्त [उपशान्त] 41.

1. satisfied

उवसम [उपशम] 7. 8.

peace of mind

✓ उवसंहर [उप+सम्+ह]

7. 4. to take back

✓ उवसाम [उप+शामय्]

59. 20. to pacify

उपशमण [उपशमन] 59.

22. pacification

उपहसणिज्ज [उपहसनीय]

7. 3. fit to be
laughed at

उपाय [उपाय] 11. 14.

a remedy

उवारिय [उदारित] 77.

1. apart, separated

उवारुढ [उपाखुढ] 37.

19. ascended,
went up

✓ उवे [उप+इ] 19. 21.

to come to

✓ उव्वट्ट [उद+वृत्] 5.

13. to return

✓ उव्वह [उद्वह्] 6.

20. to carry

उव्वेअ [उद्वेग] 24. 3.

dejection

उव्वेव्व [उद्वेग] 48. 19.

dejection

उस्सुंक्क [उच्छुल्क] 46.

4. without duty
or tax

ऊण [ऊत्त] 6. 12. less

ऊसुअ [उत्सुक] 9. 8.

eager

ऊसुय [उत्सुक] 44. 4.

enthusiastic

एक [एक] 19. 1. one

एकलालस [एकलालस]

13. 1. one having
the sole desire

एकवीस [एकविंशति] 83.

12. twenty one

एकस्मिं [एकस्मिन्] 74. 24.

once (N.)

एग [एक] 6. 18. one

एगत्त [एकत्र] 61. 3.

at one place

एगत्थ [एकत्र] 19. 13.

together

एगन्त [एकान्त] 73. 1.

sole

एगपय [एकपदे] 28. 20.

at the same time

एगराअ [एकरात्र] 79. 1.

one night

एगल्ल [एकल्ल] 78. 20.
alone, solitary

एगोगी [एकाकिन्] 13.
3. alone

एणिह [इदानीम्] 26.
21. thus

एत्तः [अतः] 83. 15.
from here

एत्तिय [एतावत्] 39. 15.
this much

एत्थ [अत्र] 19. 10.
here

एत्थंतरम्मि [अत्रान्तरे]
5. 12. in the
meantime

एद्दमेत्त [एतावन्मात्र] 64.
6, this much only

एय [एतद्] 18. 5. that,
this

एरावण [ऐरावण] 38.
4. the elephant
of Indra

ओइण्ण [अवतीर्ण] 11.
4. descended

ओच्छइय [अवच्छादित]
31. 20. covered

ओयर [अवतार] 3. 5.
descent (N.)

ओवाइय [उपयाचित] 20.
4. a request to a
deity with a vow

ओयास [अवकाश] 31.
15. space

ओसत्त [अवसक्त] 43. 8.
attached

ओसरिअ [अपसृत] 81.
18. gone away

ओसह [औषध] 70. 2.
a medicine

ओसहि [ओषधि] 10. 21.
an herb

✓ ओसार [अपसारय्]
6. 8. to take aside

ओसारिअ [अपसारित]
38. 7. removed

ओह [ओघ] 17. 16. a
collection

ओहसिय [अवहसित] 41.
22. laughed at,
mocked at

ओद्वावणा [अपभावना] 7.

17. disrespect,
disregard

ओहि [अवधि] 69. 15.

a kind of know-
ledge (N.)

कइवय [कतिपय] 14. 1.

some

कइवि [केषि] 9. 2.

some

कएण [कृते] 15. 17.

for the sake of

कआयणि [कात्यायनी] 32.

8. Kātyāyani go-
ddess

कज्ज [कार्य] 49. 8.

action

कट्ट [काष्ठ] 30. 19.

fuels

कट्ठं [कष्टं] 60. 9. an

interjection to
express regret

कडअ [कटक] 43. 19.

a jutting rock

कडेवर [कलेवर] 20.

17. a body

✓ कट्ठ [कृत्] 32. 22.

to pull

कट्ठिय [कृष्ट D.] 82.

13. drawn

कणइ [D.] 17. 2. a

branch (C.)

कणवीर 30. 18. a kind

of red flowers

कणियकुण्डय [कणिककुण्डक]

76. 16. grain with
husks (N.)

कण्णिय [कणित] 12. 16.

barbed

कस्ति [कृत्ति] 31. 14.

a skin (N.)

कत्ता [कृतः] 57. 10.

from where

कत्थ [कुत्र] 67. 3.

where

कत्थइ [कुत्र+अपि] 44. 6.

at some place

कप्प [कल्प] 11. 18. a

condition

कप्पतरु [कप्पतरु] 4. 10.

a desire-yielding
celestial tree

- कबन्ध 31. 12. a skeleton
ton
- क्रम [क्रम] 26. 11. order
- कम [कम] 44. 9. a
foot
- कमलायर [कमलाकर] 4.
9. one having the
clusters of lotuses,
a lake
- कम्म [कर्मन्] 5. 17.
action
- कम्मयर [कर्मकर] 66.
2. a servant
- कय [कृत] 4. 1. done
- कय [क्रय] 16. 15. pur-
chase
- कयग्ध [कृतघ्न] 34. 21.
ungrateful
- कयत्थ [कृतार्थ] 53. 23.
one with his
object fulfilled
- ✓ कयत्थ [Denomina-
tive from कर्दर्थ]
60. 9. to maltreat
- कयत्थणा [कर्दर्थना] 25.
25. trouble

- कयत्थणा [कर्दर्थना] 62.
4. maltreatment
- कयन्त [कृतान्त] 18. 18.
god of death
- कयन्नु [कृतह्ण] 64. 8.
grateful
- कयन्नुया [कृतह्णता] 35. 6.
gratitude
- कयलफल [कदलफल] 38.
14. plantains
- कयलि [कदली] 43. 5.
a plantain-tree
- कयाइ [कदापि] 11. 21.
perhaps
- कयार [D.] 20. 17.
a heap of grass
दे. ना. २. ११.
- करङ्क 31. 6. a skeleton
- करण 37. 16. a day-
division
- करणिज्ज [करणीय] 5. 8.
ceremony; 42. 13.
fit to be done
- करयल [करतल] 10.
11. a palm
- करवाल 31. 16. a sword

कल 42. 5. sweet and
indistinct

✓ कल 60. 24. to think

कलत्त [कलत्र] 4. 4.
a wife

कलमल [D.] 72. 5.
filth

कलकल [कलकल] 10.
6. hue and cry

कलस [कलश] 4. 21.
a pot

कलाव [कलाप] 5. 10.
a cluster

कलिल [D.] 41. 17.
full of; see पाइअल्लो.

कल्ल [कल्य] 10. 17.
yesterday

कल्लाण [कल्याण] 45. 5.
benefit; highest
good

कवड [कपट] 80. 1.
falsehood, deceit

कवाल [कपाल] 32. 1.
a skull

कवाय [कव्याद] 21.
2. a carnivorous
animal

कसब्ब [D.] 32. 5.
covered over दे.
ना. २. ५३

कसाय [कषाय] 41. 15.
astringent

कट्टारअ [D.] 13. 6.
a small sword
दे. ना. २. ४.

✓ कह [कथ] 23. 18.
to tell

काहं [कथम्] 18. 16.
how

कहंचि [कथंचित्] 18. 18.
somehow

कहा [कथा] 23. 18.
a story

कहिं [कुत्र] 18. 11.
where

कहिंचि [कुत्रचित्] 23.
13. somewhere

कहिंणि [कुत्र+अणि] 50.
18. somewhere

काउं [कर्तुम्] 13. 8. to
do

कंठाहरण [कण्ठाभरण] 79.
14. a necklace

कायव्य [कर्तव्य] 7. 15.
should be done

✓ कारव [कृ causal]
55. 22. to get
done

कालवशेष [कालक्षेप] 27.
18. delay

कालदोष [कालदोष] 3.
2. the blemish of
time

कालरत्ती [कालरात्रि] 47.
14 the night of
annihilation

काराविद्य [करित] 7.
1. made

किञ्च [कृत्य] 47. 14.
an act

किञ्चलसङ्ग [कृच्छ्रसाध्य]
70. 17. difficult
to be cured

किण्व [कृष्ण] 25. 18.
black

किमङ्ग [किम्+अङ्ग] 46.
17. what then

किरिया [क्रिया] 64.
11. action

किलिङ्ग [क्लिष्ट] 64. 17.
bad

किलेस [क्लेश] 21. 8.
trouble, exhaus-
tion

किसत्तण [कृशत्व] 68.
14. thinness

किञ्चि [किञ्चित्] 48.
23. something

किंपमाण [किंप्रमाण] 50.
25. How many

किंपाग [किंपाक] 47. 13.
a fruit sweet in
taste and bitter
in result

किंपुरिस [किंपुरिष] 43.
6. a kind of de-
migods

कीइस [कीदृश] 30. 25.
of what sort

✓ कील [क्रीड्] 17. 9.
to sport

कीला [क्रीडा] 6. 1.
sport

कोस [कीदृश] 6. 19.
how

कओ [कुतः] 9. 16.
whence

कुच्छि [कुक्षि] 4. 16.
a womb

कुमारभुक्ति [कुमारभुक्ति]
58. 22. for the
maintenance of
the status of a
prince

कुरव [कुरवक] 11. 8.
a kind of a tree

कुलउत्तग [कुलपुत्रक] 56.
7. the son of a
noble family

कुलउत्तय [कुलपुत्रक] 15.
19. a man born
in a good family
-a term of address

√ कुव [कुप] 10. 1.
to be angry

कुविय [कुपित] 44. 4.
angry

कुसुमाउह [कुसुमायुध]
9. 23. the god
of love

कुसल [कुशल] 7. 7.
clever

कुहाड [कुशर] 62. 20.
an axe, a hatchet

कूड [कूट] 67. 24. a
peak

कूरहिययत्तण [करहृदयत्व]
42. 11. cruel-
heartedness

कूल 39. 9. shore

केत्तिय [कियत्] 39. 19.
how much

केस [केश] 12. 15.
hair

कोउहल्ल [कुतहल] 43.
21. eagerness

कोट्टिम [कुट्टिम] 44. 16.
a floor

कोडि [कोटी] 16. 16.
a crore

कोदण्ड 12. 16. a bow

कोल [D.] 16. 22. a
boar

कोलाहलीकअ [कोलाहलीकृत]
72. 2. made to
raise a great cry

कोस [कोश] 4. 10. a
bud, a treasure
कोह [क्रोध] 25. 21.
anger

खद्वय [खादित] 30. 25.
eaten

खओवसम [क्षयोपशम]
59. 7. partial
destruction and
pacification (N.)

खग्ग [खड्ग] 10. 22.
a sword

खच्चिय [खचित] 4. 18.
studded

✓ खण्ड [खण्ड्य] 54.
6. to break

खन्ती [क्षान्ति] 25. 21.
forgiveness

खन्ध [स्कन्ध] 31. 2.
a trunk

✓ खम [क्षम्] 34. 6.
to forgive

खमासमण [क्षमाश्रमण]
59. 12. one of a
high order of
recluses

खम्भ [D. स्तम्भ] 44.
14. a pillar

खन्ध [स्कन्ध] 4. 10. a
shoulder

खय [क्षय] 21. 3. des-
truction

खलण [खलन] 20. 18.
obstruction

खलिअ [खलित] 64.
12. a fault

खलिय [खलित] 53.
10. a fault

✓ खलियार [खलित्
आचर्] 59. 16. to
act like villains

खसर [कसर] 70. 12.
itches

खामिय [क्षामित] 78. 5.
pardoned

खायव्व [खातव्य] 71. 7.
should be obser-
ved

✓ खाव [खाद्] 82. 2.
to eat

खिइ [क्षिति] 16. 9.
earth

√ खिज्ज [खिद्] 35.

1. to be dejected

खित्त [क्षिप्त] 17. 18.
thrown

खीण [क्षीण] 21. 4.
exhausted

खीणया [क्षीणता] 11.
6. fatigue (N.)

खीर [क्षीर] 19. 21.
milk

खु [खड्] 6. 17. verily

√ खुड [D.] 42. 4.
to fall loose

खुडिय [D.] 41. 16.
got loose सि. हे.
८. ४. ११६.

√ खुह [क्षुम्] 38. 5.
to be agitated

खुहा [क्षुधा] 21. 12.
hunger

खेड्डिया [D.] 75. 2. a
turn

खेत्त [क्षेत्र] 29. 1. a field

खेल्लणय [क्रीडनक] 10.
15. a toy

खोह [क्षोभ] 70. 21.
disturbance

गअ [गत] 6. 4. went

गच्छ 59. 24. monas.
tery

गज्जिय [गर्जत] 43. 8.
roaring

गत्त [गात्र] 14. 4. limbs

गद्दम्भ [D.] 17. 11. a
shrill noise दे. ना.
२. ८२.

गन्तव्व [गन्तव्य] 8. 13.
should go

गन्धव्व [गन्धर्व] 41. 13.
a kind of demi-
gods

गब्भ [गर्भ] 68. 13. a
foetus

गब्भहर [गर्भगृह] 31. 20.
the inner temple

*गग्भिण [गर्भिन्] 34.
3. full of

गम्मस [गन्तुम्] 37. 20.
to go

गग्गाय [गद्गद्] 32. 15.
choking

गय [गज] 17. 3. an
elephant

गयणगाणिणि [गयणगामिनी]

11. 3. taking up
to the sky

गरुड [गरुड] 20. 21. big

गरुडया [गरुडा] 10. 9.
bigness

गदध [गदाध] 44. 15.
a window

गदल [गदल] 12. 15. a
wild buffalo

गविष्ठ [गवेष्ठित] 21. 8.
searched for

✓ गवेस [गवेष्ट] 20.
9. to

गवेसण [गवेष्टण] 19. 14.
search

गवेसाधिय [गवेष्ठित] 79.
3. searched after

गवेसिय [गवेष्ठित] 79.
22. searched for

गव्व [गर्व] 6. 20. pride

✓ गह [ग्रह] 23. 19.
to-hold

गह [ग्रह] 27. 5. a
planet- Rahu

गह [ग्रह] 31. 6. a
kind of ghosts

गहिय [गृहीत] 4. 11.
held, taken

गामिय [गामिन्+क] 37.
15. going to

गाहिय [ग्राहित] 5. 10.
made to study

गिद्ध [गृध्र] 31. 5. a
vulture

गिहवह [गृहपति] 65.
19. a house-holder

गिहासम [गृहाश्रम] 56. 22.
a householder's
life

गिही [गृहिन्] 57. 24.
a householder

गिहीयत्तण [गृहीतत्त्व] 11.
10. learning, attach-
ing

गीय [गीत] 60. 16. a
song

गुग्गुलु 32. 2. a parti-
cular fragrant
gum-resin

गुंठ [D.] 47. 12. a
bad horse दे. ना.

२. ९१.

गुणरयण [गुणरत्न] 64.
12. the best of
merits

√गुलगुल [D. Onometo.]
38. 5. to roar

गुलिया [गुलिका] 24. 25.
a pill

गोरुय [गौरिक] 15. 3.
red clay

√गोण्ह [गृह्] 8. 16.
to hold

गोणत्त [D.] 70. 9. a
physician's bag

गोपय [गोपद] 25. 18.
a puddle

गोरव [गौरव] 36. 24.
greatness

गोवालदारय [गोपालदारक]
60. 21. the son
of a cowherd (a
term of contempt)

घट्टण [घट्टन] 55. 10.
rubbing

√घड [घट्ट्] 20. 1. to
form

घण्टय [घण्टक] 32. 7. a
bell

√घत्त [D. क्षिप्] 40.
22. to throw सि. हे.
८. ४. १४३.

घर [गृह] 29. 1. a house

घरणि [गृहिणी] 46. 1.
a wife

घरावास [गृहवास] 56.
16. dwelling in
the house, a ho-
useholder's life

घरिणि [गृहिणी] 14. 12.
a wife

घाअ [घात] 19. 5. dest-
ruction

घाय [घात] 12. 23. a
wound

√घाय [हन्] 35. 13.
to kill

घायण [घातन] 35. 17.
killing

√घेप्प [गृह्] 29. 19.
to be held, to be
outraged (pass.)

✓ वेप्प [D. गृह्] 40.

13. passive —can
be taken

वेसूण [गृहीत्वा] 13. 2.
having taken

घोणा [घोणा] 17. 5.
a nose, a snout

✓ घोर [D.] 20. 19.
to snore

✓ चअ [D. शक्] 70.
3. to be able सि. हे.
८. ४. ८६.

चउ [चतुस्] 24. 15.
four

चउचरण[चतुश्चरण] 25.15.
a quadruped

चउणाण [चतुर्णान्] 66.
15. (N.)

चउप्पह [चतुष्पथ] 82.
12. the place
where four roads
meet

चडयर [D.] 8. 16.
a group

चत्त [त्यक्त] 56. 16.
abandoned

चन्द [चन्द्र] 4. 8. the
moon

चमर 44. 7. a chowri

चमार [चमरी] 44. 6.
a yak

चम्म [चर्मन्] 31. 20.
a hide

चरणगुण 62. 9. the
quality of right
conduct

चरणपरिणाम 57. 5.
thought-activity
in relation to
right conduct

चरिअ [चरित] 62. 7.
an act

चरिम [चरम] 4. 16.
last

चरिय [चरित] 28. 24.
the mode, the
way of life

चरुक्कम [चरुक्कर्मन्] 82.
11. a sacrificial

ceremony to offer
an oblation of
rice.

चलण [चरण] 13. 19.
foot

चलणसोय [चरणशौच]
11. 7. washing
of feet

चलिय [चलित] 44. 6.
moving

चक्षणलिंग [च्यवनलिंग]
63. 17. a sign of
fall

चवल [चपल] 44. 7.
active, moving

चंकमण [चंक्रमण] 3. 4.
gait, movement

चाउवेज्ज [चातुर्वेद] 55.
6. one knowing
four Vedas

चारण 43. 9. a kind
of sages, a bard

चारय [D.] 55. 22.
a prison

चारि [D.] 77. 2.
grass Guj. चार

चारिअ [चारिक] 7. 10.
an alderman of
the town

चारित्तमोहणीय [चारित्र-
मोहणीय] 59. 8. a
kind of action
(N.)

✓ चिकिच्छ [चिकित्स]
74. 24. to diagnose

✓ चिट्ठ [D. स्था] 22.
20. to stand, to
wait

चिय [चैव] 76. 8. a
particle of emph-
asis

चियगा [चिता] 14. 3.
a pyre

चियो [चिता] 30. 19.
pyre

च्चिय [चैव] 17. 18.
indeed

- चीर 15. 2. clothes
 चुभ [च्युत] 4. 15.
 fallen
 चूय [चूत] 42. 6. a
 mango-tree
 चेद्य [चैय] 67. 4. a
 sanctuary
 चेद्र [चेष्ट] 47. 3. an act,
 movement
 चेद्विभ [चेष्टित] 54. 5.
 act, movement
 चेद्विय [चेष्टित] 33. 25.
 action
 चेडिया [चेडिका] 5. 6. a
 maid
 चेयणा [चेतना] 19. 9.
 consciousness
 चेल्लभ [D.] 60. 4. a
 small boy, a sm-
 all pupil Guj. चेलो,
 चेलको
 ✓ चोभ [चुद्] 64. 12.
 to impel, to drive
 चोरिय [चौर्य] 79. 19.
 a theft

- छडाडोव [छटाडोप] 33.
 2. display of a
 flash
 छलिभ [छलित] 54. 17.
 cheated
 छाया 37. 1. beauty
 छिक्कं [D.] 38. 19.
 touched
 छिन्न 52. 4. settled,
 decided
 छिन्नकंकण 79. 13. with
 a broken string
 छुरिया [छुरिका] 22. 8.
 a knife
 छुहा [छुघा] 22. 4.
 hunger
 छूढ [D.] 8. 14. de-
 posited
 ✓ छोड [मुच्] 27. 8.
 to unite, to
 remove
 छेत्तन्तर [क्षेत्रान्तर] 17.
 1. another field
 छोडिय [D.] 34. 4.
 united

क [यत्] 10. 20. who,
which

✓ जअ [यत्] 67. 22.
to try

जइ [यदि] 9. 8. if

जओ [यतः] 10. 21.
because

जकल [यक्ष] 43. 6. a
kind of demigods

जच्च [जाल] 35. 24.
well-born

जज्जरिय [जर्जरित] 17.
5. worn out

जड्डिया [D.] 69. 19.
became stiff

✓ जण [जन्] 36. 24.
(causal) to produce

जणय [जनक] 7. 2. a
father

जणवअ [जनपद] 71.
24. a country i.
e. inhabitants of
the country

जणवाअ [जनवाद] 6.
15. a rumour

जन्न [यज्ञ] 35. 12. a
sacrifice

जम्बाल 72. 4. moss-
dirt

जम्बुदीव [जंबुद्वीप] 3. 1.
the name of a
continent

जम्म [जन्मन्] a birth

जम्मन्तर [जन्मान्तर] 32.
17. another birth

जर [जर्त] 15. 2. old

✓ जल [जल्] 82. 15.
to burn

जलण [ज्वलन] 13. 8.
fire

जलनिहि [जलनिधि] 37.
13 a sea

जलय [जलद] 12. 15.
a cloud

जलयर [जलचर] 17. 8.
an aquatic animal

जलहि [जलधि] 43. 8.
an ocean

जलोयर [जलोदर] 69.
18. dropsy

जस [वशस्] 15. 16.
fame

जह [यथा] 19. 21. as

जहद्विअ [यथास्थित] 42.
10. just as it was

जहा [यथा] 6. 19. as

जहाजुत्तं [यथायुक्तं] 30.
8. as was proper

जहारुह [यथार्थ] 55. 6.
as befitting

जहाविहं [यथाविधं] 59.
6. in a proper
manner

जहासत्तीष [यथाशक्त्या]
67. 23. according
to might

जहुत्तकारी [यथोक्तकारिन्]
63. 4. doing as
instructed

जहोचिय [यथोचित] 8.
16. befitting

जहोवइह [यथोपदिष्ट] 59.
6. as preached

जलोवलद्धिष [यथोपलब्ध्या]

due to the powers
they have

✓ जंष [D. जत्] 13.
20. to speak

✓ जंषाव [causal जंप्=
वच्] 62. 14. to
make speak

जाअ [जात] 5. 5. born

✓ जाअ [याच्] 53. 21.
to beg

जाअ [जात] 6. 21.
collection

जाईसरण [जातिस्मरण]
65. 14. the rem-
embrance of pre-
vious birth

जाम [याम] 4. 17. a
time-measure

जाम [याम] 82. 8. a
quarter

✓ जाण [ज्ञा] 50. 16.
to know

जाणवत्त [यानपात्र] 37.
19. a ship

जाणियव्व [ज्ञातव्य] 58.

11. worthy to be
known

नाणु [जातु] 16. 9.
knees

जाय [जाया] 45. 1. a
wife

जाय [जात] 16. pro-
duced

जाला [ज्वाला] 20. 2.
flame

जाव [यावत्] 6. 8. as
long as, when

जावज्जीवं [यावज्जीवं] 14.
21. throughout
life

जावज्जीविअ [यावज्जीवित]
35. 18. lasting to
life

जिण्ण [जीर्ण] 30. 25.
worn out

जिय [जित] 28. 23.
conquered

√जीवाव [जीवाय्] 24.
4. to make alive

जीविय [जीवित] 12. 5.
life

जीय [जीव] 14. 14.
life

जोह [जिहा] 69. 19.
a tongue

√जुज्ज [युज्] 6. 18.
to be proper

जुज्झ [युद्ध] 17. 16. a
battle

जुत्त [युक्त] 30. 6.
proper, accompan-
ied with

जुय [युग] 21. 14. a
pair

जुवइ [युवति] 17. 13.
a young woman

जुवराय [युवराज] 58.
21. an heir-app-
arent

जुवल [युगल] 68. 2.
a pair

जुवल्य [युगलक] 67.
17. a pair

जुवाणय [युवक] 12.
18. a youth

जुंजुमय [D.] 77. 1.

- kind of grass
Guj. जीजवो
- जूह [यूष] 16. 20. a
herd
- जोइसिय [ज्योतिषिन्] 49.
23. an astrologer
- जोग [योग] 37. 16.
an auspicious mo-
ment
- जोग [योग] 71. 4. pro-
pensity, trend
- जोगिण [योगिन्] 62.
15. a recluse
practising Yoga
- जोगय [योग्यता] 78.
21. fitness
- जोणी [योनि] 29. 2. an
origin
- जोव्वण [यौवन] 5. 17.
youth
- झय [ज्ञय] 31. 14. a
banner
- ✓ झर [D. क्षर] 43.
18. to flow

- झंकार [Onometo.] 43.
18. a ringing
sound
- झाण [ध्यान] 62. 1.
meditation
- ठइअ [स्थापित] 72. 1.
placed
- ✓ ठव [स्थापय] 64. 11.
— to establish
- ठवणकुल [स्थापनाकुल] 60.
4. a family prohi-
bited for alms to
a recluse
- ठाविअ [स्थापित] 71.
24. placed
- ठाविय [स्थापित] 40. 1.
fixed
- ठिअ [स्थित] 11. 8.
stayed
- ठिइ [स्थिति] 8. 23.
condition
- ठिइ [स्थिति] 83. 8. age
- ठिय [स्थित] 22. 17.
stayed; com. °दिय

✓ डज्ज [दद् pass]
32. 2. to be
burnt

✓ डस [दंश्] 18. 2.
to sting

डिण्डिम 15. 4. a drum

डक्रिय [D. पिहित] 60.
14. closed

डोइय 32. 23. brought

ण्हाय [स्नात] 28. 17.
taken bath

तओ [ततः] 5. 12.
thence, from that

तकर [तस्कर] 28. 13.
a thief

तक्खणा [तत्क्षणाद्] 10.
23. that very
moment

तज्जणा [तर्जना] 17.
20. insult

तड [तट] 47. 6. a
shore

तण [तृण] 75. 14. grass

तत्थ [तत्र] 4. 1. there

तन्दुल [तान्दुल] 82. 14.
rice

तमोवलिच्चा [तमोवलिप्ता]
47. 14. covered
with darkness,
full of the quality
of Tamas

तय [तद्] 11. 2. that
तल्लिच्छ [तल्लक्ष्य] 56.
14. solely devoted
to

तल्लिच्छा [तल्लिप्सा] 33.
20. keenness upon

तव [तपस्] 59. 9.
penance

तवस्सिणी [तपस्विनी] 26.
1. a miserable
woman

तवस्सी [तपस्विन्] 33.
14. a miserable
man

तहाविह [तथाविध] 5.
13. of that kind

ता [तावद्] 6. 18. then

ताडण [ताडन] 60. 22.
beating

ताय [तात] 9. 15. a
father

तालुय [तालुक] 21. 14.
a palate

ताव [तावत्] 6. 8. then
तहावि [तथापि] 53. 1.
still

ति or त्ति [इति] 14. 18.

तिक्ष्ण [तीक्ष्ण] 15. 3.
sharp

तित्थय्यर [तीर्थंकर] 63.
20. the maker of
the ford i. e. the
prophet

तिमिर 70. 11. blindness

तिरिय [तिर्यग्] 74. 22.
low life

तिलयभूय [तिलकभूत] 44.
12. to become the
very saffron-mark
i. e. best

तिवग्ग [त्रिवर्ग] 3. 4.
three groups of

वर्म, धर्म and काम
for human effort

तिव्वयर [तीव्रतर] 74. 19.
sharper

तिसा [तृषा] 21. 19.
thirst

तिसुल [त्रिशूल] 31. 3.
Trishula mark

तिहि [तिथि] 37. 16.
a date

तिहुयण [त्रिभुवन] 54. 2.
three worlds

✓तीरअ [तीर्य्] 6. 9.
to be able

तुह [तुष्ट] 14. 12.
satisfied

तुण्हक [तुण्णिक] 75.
19. silent

तुमं [त्वम्] 18. 11.
thou

तुरियतुरियं [त्वरितत्वरितम्]
20. 13. quickly

तुरियं [त्वरितं] 13. 23.
speedily, quickly

तुलणा [तुलना] 58. 6. a
comparison

तुल [तुल्य] 6. 13. equal

तुवरिद्धिय [D.] 21. 33.
a kind of astrin-
gent creeper

तेरसी [त्रयोदशी] 7. 22.
the 13 th day of
the month

तेलोक [त्रैलोक्य] 64. 1.
three worlds

✓तोड [तोड्य] 13. 7.
to tear off

थण्डिल [स्थण्डिल] 82.
12. a clean place

थम्भिय [स्तम्भित] 82. 18.
become standstill

थाण [स्थान] 17. 10.
a camp

थाम [स्थामन्] 7. 5. a
place

थिर [स्थिर] 35. 6. stable

थेव [D. स्तोक] 16. 21.
few

थेवत्तण [स्तोक] 18.
1. paucity

थेवय [स्तोक] 50. 22.
little, in a small
quantity

दइय [दयित] 5. 2. a
husband

दइय [दयित] 44. 4. a
lover

दड्डु [दग्ध] 82. 5. burnt

दढ [दढ] 11. 17. very
much, strongly

दढं [दढं] 56. 14. com-
pletely

दण्डवासि [दण्डपाशिक]
15. 11. a police-
man

दप्प [दर्प] 17. 6. pride,
intoxication

दरि [दरी] 43. 18. a
cave

दरिह [दरिद्र] 4. 6. poor

दरिय [दत्त] 4. 1. proud

दरिसण [दर्शन] 15. 23.
seeing

दरिसणिज्ज [दर्शनीय] 46.

3. good-looking

दरिहर [दरीगृह] 10. 17.

a cave-house

दलिय [दलित] 17. 6

destroyed

√दवाव [दापय्] 55. 23.

to ask to give

द्विण [द्विण] 6. 21.

wealth

द्व्व [द्व्व्य] 80. 5. an

object, wealth

द्व्वओ [द्व्व्यतः] 73. 19.

in form

द्व्वलिग [द्व्व्यलिग] 73.

24. external signs

√दंस [दर्शय्] 13. 17.

to show

दंसग [दर्शक] 71. 4.

one who shows

दंसण [दर्शन] 27. 6.

sight

दंसणीय [दर्शनीय] 14.

11. handsome

दायअ [दायक] 27. 2.

a giver

दायग [दायक] 16. 5.

a giver

दार [द्वार] 29. 2. a

door

दारअ [दारक] 5. 6. a

child

दारिया [दारिका] 69. 9.

a daughter

दारुणया [दारुणता] 28.

20. terrible nature

दासत्त [दासत्व] 54. 4.

servitude

दाहिण [दक्षिण] 64.

2. south

दिट्ठ [दृष्ट] 4. 16. seen

दिट्ठि [दृष्टि] 24. 25.

sight

दिणयर [दिनकर] 38. 2.

the sun

दिअ [दत्त] 5. 7. given

दियह [दिवस] 9. 2. a

day

दिवायर [दिवाकर] 27. 4.

the sun

दिव्व [दिव्य] 4. 17.

celestial

- दिस** [दिशा] 17. 18.
 a direction
- दिसायक** [दिशाचक्र] 41.
 16. the circle of
 directions
- दिसावणिज्ज** [दिशावा-
 णिज्ज] 37. 8.
 trading in differ-
 ent quarters
- दिसावाल** [दिशापाल]
 82. 16. the pro-
 tector of direc-
 tions
- दीणभाव** [दीनभाव] 63.
 14. sense of help-
 lessness
- दीणार** [दीनार] 8. 10.
 a gold coin
- ✓ दीस** [दृश्य pass] 5.
 21. to be seen
- दीह** [दीर्घ] 8. 18.
 long
- दीहर** [दीर्घ] 31. 14.
 long
- दीहिआ** [दीर्घिका] 3. 5.
 a well
- दुइअ** [द्वितीय] 61. 2.
 second
- दुक्कय** [दुष्कृत] 32. 11.
 a bad action
- दुक्ख** [दुःख] 8. 19.
 a difficulty, misery
- दुक्खयर** [दुःखकर] 57.
 21. painful
- दुक्खं** [दुःखम्] 20. 18.
 with difficulty
- दुगुल** [दुकूल] 4. 17. a
 silk-garment
- दुग्ग** [दुर्ग] 12. 22.
 a fortress
- दुग्गइ** [दुर्गति] 29. 2.
 a low condition
- दुज्जण** [दुर्जन] 19. 20.
 a bad person
- दुड** [दुष्ट] 47. 12.
 mischievous, nau-
 ghty
- दुडु** [दुष्टम्] 19. 16.
 evil
- दुत्थिया** [दुःस्थिता] 42.
 13. in a bad state

दुरहिगन्धि [दुरधिगन्धि]

72. 7. possessing
bad smell

दुरुन्वा [दुर्वा] 77. 2.

a kind of grass

Guj. दरो

दुल्ललिय [दुर्ललित] 41. 17.

naughty

दुल्लहत्तण [दुर्लभत्व] 58.

9. rare nature

दुवार [द्वार] 23. 11.

a door

दुवालस [द्वादश] 66.

15. twelve

दुवे [द्वे] 6. 14. two

दुस्साहिय [दुःसाधित]

47. 13. badly
accomplished

दुह [दुःख] 35. 13.

misery

दूमिय [दूत] 40. 3.

afflicted

दूय [दूत] 16. 3. a

messenger

देवउल [देवकुल] 24. 9.

a temple

देवदूस [देवदुष्य] 63.

13. a kind of
celestial garments

देवय [देवता] 35. 12.

a deity

देवया [देवता] 80. 10.

a god, a deity

देवल्लोअ [देवल्लोक] 4.

14. heaven

देवसत्ती [देवशक्ति] 72.

2. celestial power

देवाणुप्पिय [देवानांप्रिय]

64. 7. the beloved
of gods

✓ देवाव [दापय्] 16.

6. to cause to
give

देवाहिब [देवाधिप] 25.

1. the lord of
gods, Indra

देव्व [दैव] 39. 20.

fate; luck

देस [देश] 8. 17. a

country

देसन्तर [देशान्तर] 7.

19. another country
 देश [देशित] 57. 2.
 laid down
 दो [द्वि] 6. 6. two
 दोस [दोष] 4. 6. a
 blemish
 दोहल [दोहद] 68. 12.
 the desire of a
 pregnant woman
 धन [धन] 4. 5. wealth
 धणियं [D.] 42. 1.
 much
 धन्न [धन्य] 53. 23.
 blessed
 धम्म [धर्म] 3. 6. duty
 धम्मलाह [धर्मलाभ] 57.
 8. giving a reli-
 gious blessing
 धम्मलाहिय [धर्मलामित]
 60. 8. gave a re-
 ligious blessing
 धम्मराम [धर्मराम] 59.
 3. the name of
 the place

- धम्महिगार [धर्माधिकार]
 7. 1. religious
 endowment
 धरिअ [धृत] 26. 5.
 held up
 धाउ [धातु] 70. 21. a
 humour, main
 constituent of the
 body
 धाउखेत [धातुक्षेत्र] 38.
 21. a field of
 of metal
 धाविय [धावित] 60. 22.
 ran
 √धुण [धु] 38. 3. to
 shake
 धुय [धूत] 44. 8.
 shaken
 धूमन्धारिय [धूमान्धारित]
 75. 9. darkened
 by smoke
 धूया [दुहितृ] 9. 23. a
 daughter
 नह [नदी] 12. 14. a
 river

नई [नदी] 29. 10. a
river

नगोह [न्यग्रोह] 13. 4.
a banyan tree

✓ नच [नृत्] 43. 10.
to dance

✓ नचाव [नर्तय्] 60.
21. to make one
dance

✓ नड [नृत्] 3. 5. to
dance

नत्थि [न+अस्ति] 11.
15. is not

नमिज्जमाण [नम्यमान]
42. 3. being
bowed down

नय [नय] 47. 16. a
way, a method

नयरो [नगरी] 3. 3. a
town

नयसिरी [नयश्री] 3. 3.
the splendour of
goddess of polit-
ical wisdom

न-याणामो [न-जानीमः]

18. 12. perhaps

नरअ [नरक] 35. 13 a
hell

नरय [नरक] 5. 12. a
hell

नरवइ [नरपति] 4. 2.
a king

नरिन्द [नरेन्द्र] 23. 19.
a king

नलिणि [नलिनी] 14. 8.
a lotus plant

नवरं [D.] 52. 4.
only

नह [नख] 82. 13. a
nail

नहङ्गण [नभसु+अङ्गन] 9.
7. the court-yard
of the sky

नहयल [नभस्तल] 44. 9.
the surface of
the sky

नंगर [D.] 39. 5. an
anchor

मंगरसिला [मंगरशिला]

38. 7. the anchor
-stones
- नाग 34. 19. an elephant
- नागवल्ली 41. 19. a
betel-creeper
- नाणी [ज्ञानिन्] 56. 13.
one possessing
knowledge
- नाय [ज्ञात] 58. 11.
known
- नायग [नायक] 45. 25.
a lover, a leader
- नायर [नागर] 36. 5.
a citizen
- नायरथ [नागरक] 6. 15.
a citizen
- नारथ [नारक] 5. 12.
a hell-dweller
- नाराथ [नाराच] 38. 1.
an arrow
- ✓ नास [नाशय्] 58.
1. to destroy
- नाह [नाथ] 64. 1. a
lord

- निडञ्ज [निकुञ्ज] 9. 4. a
grove
- निडत्त [नियुक्त] 47. 21.
appointed
- निडरम्ब [निकुरम्ब] 17.
6. a collection
- निडरुम्ब [निकुरम्ब] 43.
13. a collection
- निओअ [नियोग] 5. 18.
an order
- निओइय [नियोजित] 37.
12. put to sale
- निओग [नियोग] 26.
11. an order
- निओय [नियोग] 9. 14.
a work, a duty
- निक्कलंक [निष्कलंक] 15.
15. without blemish
- ✓ निक्खम [निस्सु+क्रम्]
7. 23. to go out
- निखसेस [निखशेष] 18.
3. all, without
remainder
- निगम [निर्गम] 19. 24.

blossoming

निगमण [निर्गमन] 6. 6.

going out

निगय [निर्गत] 8. 15.

gone out

निर्घिण [निर्घृण] 29. 4.

merciless

निश्चल [निश्चल] 41. 14.

motionless

निश्चवावड [नित्यव्यापृत]

65. 11. always

engaged

निश्चेष्ट [निश्चेष्ट] 61. 4.

without activity

निजुद्ध [नियुद्ध] 60. 24.

fight

निज्जामग [निर्यामक] 38.

6. a sailor

निज्जिअ [निर्जित] 18.

1. conquered

निज्जर [निर्जर] 43. 18.

a spring

निहय [निर्दय] 43. 20.

violent, cruel

निप्पञ्चाय [निष्प्रत्ययाय]

73. 1. without an
obstacle

निहा [निद्रा] sleep

निहेस [निर्देश] 28. 2.

a thing shown,
order

निष्फल [निष्फल] 19.

24. vain, useless

निष्फेडिय [D.] 72. 9.

destroyed

निब्बन्ध [निर्वन्ध] 27.

20. importunity

✓निभच्छ [निर्+भर्त्स]

57. 16. to disre-
gard

निभर [निर्भर] 5. 2.

full of

✓निभच्छ [निर्+भर्त्स]

6. 19. to rebuke

निमिय [D. न्यस्त] 16.

9. place

निमीलिय [निमीलित] 14.

6. closed

निम्मल [निर्मल] 44. 7.

pure

निम्माअ [निर्मायः] 5.

10. clever (N.)

मिय [निज] 3. 6. one's
own

नियडि [निकृति] 45. 16.
deceit

नियत्त [निवृत्त] 60. 6.
returned

नियत्तिय [निवर्तित] 10.
8. brought back

नियम्ब [नितम्ब] 44. 8. a
jutting rock

नियर [निकर] 17. 4. a
collection

नियरण [D.] 51. 17.
forfeiture, puni-
shment

नियय [निजक] 14. 23.
one's own

नियाण [निदान] 12. 21. a
cause

निरइयार [निरतिचार] 58.
14. without trans-
gressions

निरत्थअ [निरर्थक] 7.
3. useless

निरय 62. 18. a hell

निरवराह [निरपराध] 81.
6. guiltless

निरोह 57. 18. one
without desires

निरागरण [निराकरण] 6.
18. removal

✓निरुम्भ [नि+रुम्भ्] 23.
25. to block

निरुवसग [निरुपसर्ग] 59.
14. without cala-
mities

✓निरुव [नि+रुप्] 52.
13. to examine

निरुविय [निरुपित] 19.
12. observed

निरुज्ज [निर्लज्ज] 51.
13. shameless

✓निवड [नि+पत्] 13.
19. to fall

निवण्ण [D. निषण्ण] 47.
1. sat

निवसण [निवसन] 4. 18.
dress

निवह 20. 2. collection

निवाय [निपात] 9. 4.
a downward fall

निविष्ट [निविष्ट] 37.
10. situated

✓ निवेद्य [नि+वेद्य] 8.
4. to inform

निवेद्य [निवेदित] 5. 6.
mentioned

निवेद्य [निवेदित] 61.
6. was informed

✓ निव्वव [निर्वाक्य] 48.4.
to cool down

✓ निव्वास [नि+वास्य]
52. 18. to banish

निव्वासिय [निर्वाहित] 83.
5. banished

निव्वुअ [निर्वृत] 33. 12.
happy

निव्वुइ [निर्वृति] 8. 2.
happiness

निव्वुइ [निश्चि] 57. 6.
pacification of
activity

निव्वेय [निर्वेद] 9. 18.
dejection

निस्संसय [निःसंशय] 22.
4. doubtless

निसिय [निशित] 31. 16.
sharp

निस्सेस [निःशेष] 31.
8. all

निहणियव्व [निहन्तव्य]
71. 8. should be
destroyed

निहय [निहत] 80. 3.
fixed

निहाण [निधान] 57. 18.
a place

निहाय 43. 11. a colle-
ction

✓ निहाल [नि+भाल्य]
25. 13. to observe

निहिय [निहित] 3. 6.
placed

नीअ [नीत] 26. 4. led

नीणिअ [नीत] 25. 14.
led (N.)

✓ नीसर [निःस्र] 6.
10. to go out

✓ नीसर [निःसार्य] 36.

14. to take out
 ✓ नीसर [निः+स] 23.
 20. to come out
 ✓ नीसस [निस्+श्चस्]
 19. 7. to sigh
 नीसास [निःश्वास] 21.
 1. a sigh
 नीसेसं [निःशेषं] 64. 4.
 fully
 नीहार 44. 6. dew, snow
 ✓ ने [नी] 27. 6. to
 lead
 नेउर [नू+उर] 3. 4. an
 anklet
 नेह [स्नेह] 68. 16. love
 नेहालु [स्नेहालु] 3. 7.
 affectionate
 ✓ पथ [पच्] 22. 4.
 to cook
 पइ [प्रति] 49. 13.
 towards
 पइड [प्रविष्ट] 22. 17.
 entered
 पइहाविय [प्रतिस्थापित] 5.

9. fixed, settled
 पइदिणं [प्रतिदिनं] 5. 21.
 always
 पइदियह [प्रतिदिवस] 16.
 20. each day
 पइदिवसं [प्रतिदिवसं] 71.
 1. always
 पइअ [प्रतिज्ञा] 19. 26.
 a vow
 पइरिक्क [D.] 48. 6.
 solitude, a lonely
 place दे. ना. ६. ७१
 ✓ पइस [प्र+विश] 20.
 2. to enter
 पईव [प्रदीप] 32. 1. a
 lamp
 पउण [प्रगुण] 72. 14.
 recovered, became
 all right
 पउत्त [प्रयुक्त] 70. 2.
 used
 पउमनाह [पद्मनाथ] 63.
 19. the name of
 a Tirthankara
 पउमासण [पद्मासण] 4.

17. a lotus-seat
 पउर [पौर] 7. 12. a
 citizen
 पणस [प्रदेश] 65. 13.
 a place
 पओअ [प्रयोग] 22. 1.
 application
 पओय [प्रयोग] 55. 22.
 use
 पओयण [प्रयोजन] 14.
 14. object
 पओस [प्रद्वेष] 59. 22.
 malice
 पओहर [पयोधर] 4. 19.
 breasts
 पक्क [पक्क] 38. 23. ri-
 pened; heated
 पक्ख [पक्ष] 7. 8. side
 पक्ख [पक्ष] 9. 6. a
 wing
 पक्खसन्धि [पक्षसन्धि]
 15. 1. the day
 that joins two
 halves of the
 month i. e. the

- 15th of the dark
 half of the month
 पक्खालण [प्रक्षालन] 10.
 23. washing
 ✓ पक्खिव [प्र+क्षिप्]
 28. 21. to throw
 पगार [प्रकार] 64. 4. a
 way
 पङ्कय [पङ्कज] 10. 12.
 a lotus
 पणअ [प्रत्यय] 49. 24.
 a proof
 पणइअ [प्रत्ययित] 26.
 11. trusted
 पणउल [पणकुल] 52.
 5. a commission
 of principal citi-
 zens
 पणक्खलाय [प्रत्याख्यात]
 70. 2. given up
 for lost
 पणत्त [पणत्त] 69. 12.
 death
 पणन्त [प्रत्यन्त] 59. 1.
 a border

पञ्चभिन्नाथ [प्रत्यभिज्ञात]

18. 10. recognised

पञ्चय [प्रत्यय] 10. 1.

confidence, sure-
ness

पञ्चवयार [प्रत्यपकार]

34. 22. ingrati-
tude

पञ्चुवेक्खिय [प्रत्यवेक्षित]

36. 7. examined

पञ्चोणि [D. सम्मुरवागमन]

to come forth दे.
ना. ६. २४

पञ्छा [पश्चात्] 30. 7.

afterwards

पञ्छाइअ [प्रच्छादित] 4.

19. covered

पञ्छाणुयाव [पश्चादनुताप]

82. 5. repentance

पञ्छायाव [पश्चात्ताप] 62.

19. repentance

पञ्चिमा [पश्चिमा] 75. 2.

last

पञ्जन्त [पर्यन्त] 57. 3.

end

पज्जलिय [प्रज्वलित] 32.

1. burnt

पज्जवसाण [पर्यवसान]

44. 23. end

पज्जालिअ [प्रज्वालित]

82. 11. burnt

पडविय [प्रस्थापित] 20. 8.

sent

पट्टि [पृष्ठि] 13. 5. back

✓ पड [पत्] 76. 5. to
fall

पडअ [पटक] 72. 1.

cloth

पडण [पतन] 45. 12.

falling

पडणीय [प्रत्यनीक] 60. 5.

an adversary

पडह [पट्ट] 31. 17.

a drum

पडिकूल [प्रतिकूल] 25.

16. adverse

पडिकूलया [प्रतिकूलता]

39. 20. adverse

nature

✓ पडिच्छ [प्रति+ईक्ष]

40. 21. to wait
for
- पडिनियत्त** [प्रतिनिवृत्त]
11. 6. returned
- पडिपूइअ** [प्रतिपूजित]
55. 6. honoured
in turn
- पडिबद्ध** [प्रतिबद्ध] 19.
12. bound
- पडिबोहिअ** [प्रतिबोधित]
15. advised
- पडिबोहियव्व** [प्रतिबोधितव्य]
67. 22. should
be awakened
- ✓ **पडिबुज्झ** [प्रति+बुध्]
67. 11. to awaken
- पडिमा** [प्रतिमा] 32. 8.
an idol
- पडिमा** [प्रतिमा] 78.
20. an observance
- पडिय** [पतित] 17. 12.
fallen
- पडिवक्ख** [प्रतिपक्ष] 70.
19. a thing opp-
osite

- ✓ **पडिवज्ज** [प्रति+पद्]
13. 14. to happen
- ✓ **पडिवज्ज** [प्रति+पद्]
66. 22. to adopt
- पडिवत्ती** [प्रतिपत्ति] 55.
6. respect
- पडिवन्न** [प्रतिपन्न] 49.
1. become, made,
produced
- ✓ **पडिवाल** [प्रति+पालय्]
45. 1. to wait for
- पडिस्सुय** [प्रतिश्रुत] 5.
3. trusted
- पडिसोत्त** [प्रतिस्रोतः] 38.
5. up the stream;
against the cur-
rent
- पडिहय** [प्रतिहत] 20.
17. acting as an
obstruction
- ✓ **पडिहा** [प्रति+भा] 34.
2. to appear
- पडिहार** [प्रतिहार] 55.
21. an attendant
- पडु** [पड्] 31. 17. active

✓ पढ [पठ] 11. 19.
to repeat

पढम [प्रथम] 60. 7.
first

पढमाभासो [प्रथमभाषिन्]
3. 7. one who
speaks first, frien-
dly

पणइणि [प्रणयिनी] 37.
7. wife, beloved

पणइपत्थण [प्रणयिप्रार्थना]
37. 5. the request
of the needy

पणट्ट [प्रणष्ट] 10. 23.
destroyed

✓ पणम [प्र+नम्] 28.
9. to salute, to
bow down

पणय [प्रणय] 12. 11.
request

पणय [प्रणय] 44. 4.
love

✓ पणस्स [प्र+नश्च] 11.
15. to perish

पणामिय [प्रणामित] 10.
11. bent

पत्त [प्राप्त] 5. 5.
approached

पत्त [पत्र] 14. 8. a leaf

पत्त [पात्र] 23. 16. a
fitting individual

पत्तब [पत्रक] 8. 14. a
document

पत्तयाल [प्राप्तकाल] 6.
19. fitting to the
occasion

पत्ती [पत्नी] 70. 6. a
wife

पत्तेयं [प्रत्येकम्] 8.10. to
each one

✓ पत्थ [प्र+अर्थय्] 9.
24. to request

पत्थणा [प्रार्थना] 33. 15.
a request

पत्थिय [प्रस्थित] 30.
20 started

पत्थुय [प्रस्तुत] 51. 12.
conducted, begun

पन्थ [पथिन्] 28. 9. a
road

पभाव [प्रभाव] 10. 21.
power

पमत्तया [प्रमत्तता] 59.

19. the objection-
nable behaviour

पमाअ [प्रमाद] 26. 22.
a careless act

पमाण [प्रमाण] 8. 3.
authority

पमुह [प्रमुख] 17. 19.
headed by; 29. 3.
front

पमुह [प्रमुख] 56. 19.
and others

पमोअ [प्रमोद] 67. 15.
joy

पय [पद] 11. 11. a
syllable

पय [पद] 23. 6. a
step

पय [पद] 64. 11. a place

पयद् [प्रवृत्त] 43. 21.
proceeded, began

पयद्वाविअ [प्रवर्तित] 19.
15. made to pro-
ceed, sent

✓ पयड [प्रकटय्] 8.

12. to reveal

पयत्त [प्रवृत्त] 6. 1.
taken place

पयम्पिअ [प्रकम्पित] 82.
18. trembled

पय्यर [प्रकर] 18. 2. a
collection

पयाण [प्रदान] 15. 21.
giving

पयाण [प्रयाण] 82. 1.
going

पयाणय [प्रयाणय] 8. 22.
a measure of
distance

पयाणय [प्रयाणय] 9. 2.
going

पयाणुसारी [पदानुसारिन्]
5. 11. one who
remembers the
whole unknown
sentence if the
first syllable is
repeated (N.)

पयार [प्राकार] 44. 6.
the surrounding
mound

पयास [प्रकाश] 25. 20.
light

✓पयास [प्र+काश] 37.
1. (causal) to make
bright

परचक्र [परचक्र] 12. 22.
a hostile army

परत्त [प्ररक्त] 31. 1.
attached

परत्थ [परार्थ] 12. 10.
benefit; 31. 16.
high object; 37.
4. another's object

परपुट्ट [परपुष्ट] 17. 1.
a cuckoo

परमत्थ [परमार्थ] 56. 9.
the highest object

परमत्थञ्चो [परमार्थतः] 27.
21. truly

परम्मुह [पराङ्मुख] 4. 3.
with face turned
away from

✓पराण [परा + आ + नी]
30. 6. to take
away

परायत्त [परावृत्त] 32.
22. covered, over-
powered

पराधीनया [पराधीनता]
12. 3. dependence
on others

परिओस [परितोष] 31.
7. satisfaction

परिओसिञ्च [परितोषित]
7. 2. made satisfied

✓परिकल्प [परि+कल्प्]
57. 23. to form

✓परिक्षल [परि+ईक्ष्] 50.
1. to examine, to
test

परिक्षण [परीक्षण] 57.
15. test

परिगय [परिगत] 63. 11.
surrounded

परित्यक्त [परित्यक्त] 29.
7. abandoned

✓परिञ्चय [परि+त्यञ्] 24.
9. to abandon

परिञ्चाञ्च [परित्याग] 78.
16. abandonment

परिक्वाय [परित्याग] 57.

13. abandoning

परिचिञ्च [परिचित] 41.

5. familiar

परिणञ [परिणत] 7. 8.

ripe

परिणह [परिणति] 10.

15. a result

परिणीय [परिणीत] 5.

19. married

परितुङ्ग [परितुष्ट] 5. 7.

satisfied

परिभ्रमन्तो [परिभ्राम्यन्ती]

83. 5. wandering

परिमिय [परिमित] 14.

4. covered over

परियण [परिजन] 14.

12. a servant

परियरिय [परिचरित] 31.

16. surrounded

परियायन्तर [पर्यायान्तर]

77. 2. in another form

परिवडिव [परिपतित] 39.

12. fallen

परिवारिय [परिवारित]

8. 15. surrounded

✓ परिवाल [परि+पाल्य]

57. 22. to observe

परिबालिञ्जमाण [परिपा-

ह्यमान] 73. 8.

being followed

परिवेडिय [D. परिवेष्टित]

44. 13. surrounded

परिवेसण [परिवेषण] 65.

15. serving

परिसक्कण [परिष्वक्कण] 21.

4. walking

परिसडिय [परिशदित] 30.

25. eaten by worms

✓ परिसंठव [परि+सं+

स्थापाय] 49. 12. to

leave, to console

परिस्सम [परिश्रम] 44.

2. exhaustion

परिसुक्क [परिशुक्क] 69.

18. dried

परिहरिय [परिहृत] 3. 1.

free from

परिह्रिय [परिहित] 30.

18. worn, put on

परिहृत [परिभुक्त] 43.

6. enjoyed

परोवयार [परोपकार] 4.

5. benevolence

परोविश [प्ररोदित] 70.

7. wept

पलविश [प्रलपित] 69.

5. weeping

पल्ल [पल्लव] 17. 5.

a pool

पलाण [पलायत] 20.

fled away

पलास [पलाश] 22. 9.

a kind of tree

पलित्त [प्रदीप्त] 48. 4.

burnt

पल्लीवइ [पल्लीपति] 12.

20. the master of
the village

पलोइय [प्रलोकित] 21.

22. observed

✓पवज्ज [प्र+वृज्ज] 57.

21. to renounce
the world

पवन्न [प्रपन्न] 15. 18.

endowed with

पवर [प्रवर] 35. 23.

excellent

पवहण [प्रवहण] 37.

16. a boat

पव्वश [पर्वत] 9. 12. a

mountain

पव्वइश [प्रव्रजिक] 59.

9. became a re-
cluse

पव्वइग [प्रव्रजिक] 57.

24. a recluse

पव्वाय [D.] 68. 13.

faded

पव्वाविय [प्रव्राजित] 63.

7. made to take
renunciation

पवाल [प्रवाल] 77. 2.

creepers blades

पवाहिअ [प्रवाहित] 40.

26. thrown into
the stream

पविट्ठ [प्रविष्ट] 60. 7.

entered

पविस्थिण्ण [प्रविस्तीर्ण] 6.

15. spread

पवियम्भिय [प्रविजृम्भित]

32. 2. increased

✓ पविस [प्र+विश्] 4.

22. to enter

पवेश [प्रवेश] 6. 6.

entrance

पसत्थ [प्रशस्त] 37. 16.

praise-worthy

पसर [प्रसर] 4. 13.

extent

✓ पसंस [प्र+शंस] 58.

9. to praise

पसंसिअ [प्रशंसित] 36.

15. praised

पसाअ [प्रसाद] 16. 3.

favour

पसायण [प्रसादन] 44.

4. pleasing

✓ पसाह [प्र+साधय]

59. 2. to chastise

पसाहण [प्रसाधन] 59.

1. chastising

पसिद्ध [प्रसिद्ध] 51. 10.

brought forward

✓ पसीय [प्र+सिद्] 40.

21. to be pleased

पसुत्त [प्रसुप्त] 21. 10.

slept

पसूअ [प्रसूत] 36. 19.

born

पसूह [प्रसूति] 5. 5.

birth

पसूय [प्रसूत] 5. 5.

gave birth

पहट्ठ [प्रहृष्ट] 60. 13.

gladdened

पहाण [प्रधान] 13. 13.

principal, chief

पहाणभावओ [प्रधानभावतः]

70.24. principally

पहार [प्रहार] 10. 9. a

wound

पहारीकअ [प्रहारीकृत]

10. 8. being wo-

unded

पहाव [प्रभाव] 10. 22.

power

पहूय [प्रभूत] 7. 20.

much

पंकज [पंकज] 60. 13.
a lotus

पाद [पाद] 54. 16.
a foot

पाइअ [पायित] 46. 25.
made to drink

पाउस [प्रावृष्] 4. 8.
rainy season

✓ पाड [पातय्] 68.
23. to make fall

पाडिअ [पातित] 38.
16. ignited, kind-
led देवता पाड्यो.

पाण [प्राण] 10. 9. self,
soul

पाण [पान] 20. 19.
drinking

पाण [D.] 26. 10. a
chandala

पाणवित्ति [प्राणवृत्ति] 10.
11 the supporting
of life

पाणि [प्राणिन्] 10. 16.
living beings

पाणिण [प्राणिन्] 25. 2.
an animal

पाय [पाद] 4. 10 a
foot

°पाय [प्रायः] 7. 4. al-
most

पायव [पादप] 11. 8.
a tree

पायवगमन [पादपोषगमन]
83. 10. (N.)

पायार [प्राकार] 31. 11.
a rampart

पायाल [पाताळ] 28. 21.
the nether world

पारद्ध [प्रारब्ध] 10. 3.
commenced

पारद्धी [पारद्धि] 14. 21.
hunting

पारलोइय [पारलौकिक]
70. 20. of the
next world

पारिओसिय [पारितोषिक]
5. 7. a reward,
a present

पारिजाअ [पारिजातक] 4.
7. a kind of
flower

✓ पारीय [pass पार्यते]
23. 18. can

✓ पाल [पाल्य्] 4. 15.
to spend

✓ पाव [प्र+आप्] 8.
20. to obtain

पाव [पाप्] 56. 18. a
sin

पावकम्म [पापकर्म] 51.
13. one who does
a sinful act

पाविअ [प्रापित] 22. 24.
brought

पाविअ [प्रापित] 42. 10.
made to arrive

पास [पार्श्व] 30. 24. a
side

पासअ [पाशक] 47. 3.
a noose

पासवण [प्रस्रवण] 28.
13. to pass urine,
to make water

पाहुड [प्राभूत] 24. 13.
a present

पाहुणय [प्रावुणक] 60.
2. a guest

पाहेय [पायेय] 16. 6.
the food for the
journey

पि [अपि] 18. 2. even

पिअंवअ [प्रियंवद] 3. 6.
sweet-speaking

पिआ [प्रिया] 43. 8.
a beloved

पिइदिवसअ [पितृदिवसक]
65. 14. an anniv-
ersary of the
father's death

पिउ [पितृ] 13. 13.
father

पिट्ठआ [पृष्ठतः] 7. 5.
from behind

पिट्ठओमुह [पृष्ठतोमुख]
20. 12. with face
turned back

पिण्डिय [पिण्डित] 31. 15.
collected together

पित्थिय [पैत्रिक] 83. 14.
belonging to the
same family

पिय [प्रिय] 25. 23.
dear

- √ **पिय** [पा=पिबू] 22.
11. to drink
- पिययमा** [प्रियतमा] 14.
14. beloved
- पिया** [पितृ] 56. 17.
father
- पियामह** [पितामह] 5. 9.
grand-father
- पिव** [अपि+इव] 4. 7.
just like
- पिवासा** [पिपासा] 21.
12. thirst
- पिवीलिया** [पिपीलिका]
18. 2. an ant
- पिसाय** [पिशाच] 31. 7.
a kind of ghost
- पिसुणिय** [पिशुनिक* D.]
23. 9. suggesting
- पीइ** [प्रीति] 83. 2. love
- पीई** [प्रीति] 4. 6. love
- पीड** [D. पीठ ?] 44.
13. a hedge (?),
a lower part (?)
- पोवर** 41. 21. fat, thick
- पुच्छ** [पुच्छ] 31. 3. a
tail

- √ **पुच्छाव** [पृच्छ causal]
61. 16. to get
asked
- पुच्छिय** [पृष्ठ] 18. 7.
asked
- √ **पुज्ज** [पू] 23. 7. pass,
to be fulfilled
- पुट्ट** [पुष्ट] 17. 1. nou-
rished
- पुट्ट** [पुष्ट] 72. 6. plea-
sing
- पुडय** [पुटक] 22. 9. a
hollow made by
folding
- पुण्ण** [पुण्य] 11. 16.
merit
- पुण्णोदअ** [पुण्योदय] 59.
3. the rise of
merits
- पुत्त** [पुत्र] 5. 3. a son
- पुरओ** [पुरतः] 52. 9.
in front of, before
- पुरस्सर** [पुरःसर] 45. 7.
speaking
- पुरोहिय** [पुरोहित] 59.
16. a chaplain

पुरिस [पुरुष] 3. 7. a
man

पुरिसयार [पुरुषकार] 39.
21. human effort

पुलइअ [प्रलोकित] 49.
19. was looked at

पुव्व [पूर्व] 6. 22. former

पुव्व [पूर्व] 8. 17. East

पुव्वपुरिस [पूर्वपुरुष] 37.
6. an ancestor,
a forefather

पुव्वरूव [पूर्वरूप] 62. 18.
a previous form

पुव्ववासणा [पूर्ववासना]
67. 13. the im-
pression of the
previous birth

पूअ [पूजा] 42. 4. worship

पूइय [पूजित] 16. 6.
given respect

पूगफली [पूजा] 41. 19.
a creeper of
betel-nuts

पूया [पूजा] 30. 17.
worship

✓ पेच्छ [प्र+ईक्ष्] 15.
11. to see

पेच्छणय [प्रेक्षणक] 66.
11. a show

पेच्छिणी [प्रेक्षिणी] 56.
9. seeing

पेल्लिअ [D.] 23. 1.
pursued vigor-
ously

✓ पेस [प्र+इष्] 30. 16.
to send

पेसिअ [प्रेषित] 26. 19.
sent

पोण्डरिय [D.] 31. 14.
a tiger पाइयल्लच्छी.

पोयद्धअ [पोतार्धक] 39.
2. the half of the
ship

पोयअ [पोतक] 9. 7. a
young one

पोरुस [पौरुष] 8. 12.
manhood

पोरुसो [पौरुषी] 71. 2.
a time or quarter
denoted by a
human shadow (N.)

फरस [पक्ष] 25. 23.
rough

फलग [फलक] 38. 9.a
plank

फंस [स्पर्श] 4. 19. touch

कासुय [स्पर्शक] 56. 11.
clean

फिडिय [D.] 17. 3.
destroyed

फुडं [स्फुटं] 49. 15. clear

फुल्ल [पुष्प] 35. 18. a
flower

✓फेड [D.] 64. 13.
to break

✓फोडाव [स्फोट्य] 52.
13. get broken

बइल्ल [बलीवर्द] 77. 5. a
bull.

बन्द 18. 4. prisoners

बन्दि [बन्दिन्] 55. 19.
a prisoner

बहिर [बधिर] 70. 11.
deaf

बहिराविड [बधिरवृत्ति]
60. 11. deafness

बहुग [बहुक] 53. 13.
much

बहुमअ [बहुमत] 4. 2.
much-liked

बहुमन्निओ [बहुमत] 37.
11. well-received

बालकयली [बालकबली]
44. 12. a young
plantain plant

बालय [बालक] 61. 10.
a child

बाह [बाष्प] 19. 1. a
tear

बाह [बाहु] 42. 1. a
hand

✓बाह [बाध्] 26. 1.
to trouble

बाहिरिया [बाह्यता] 82.
12. exterior

बाहिं [बहिः] 52. 6.
outside

बिइय [द्वितीय] 21. 11.
second

बीभच्छ [बीभत्स] 31.
15. terrible

बीय [बीज] 64. 4. a
seed

✓ बीह [भी] 82. 20.
to fear

बोहिय [बोधित] 17. 15.
awakened

बोही [बोधि] 58. 8.
knowledge

भअ [भय] 12. 22. fear

भक्खण [भक्षण] 35. 16.
eating

भगवइ [भगवती] 32. 16.
a divine lady

भग्ग [भग्न] 20. 21.
broken

भज्जा [भार्या] 83. 14.
a wife

भण्ड [भाण्ड] 8. 10.
merchandise

भण्ड [भाण्ड] 23. 1. a
vessel

भण्डारिअ [भाण्डागारिक]
54. 13. a trea-
surer

भणिय [मणित] 6. 7.
spoken

भत्तार [भर्तृ] 24. 8. a
husband

भइ [भद्र] 13. 17. a
good man

भमडिय [भ्रान्त] 63.
15. wavered (N.)

भमन्त [भ्रमत्] 21. 2.
wandering

भयवइ [भगवती] 20. 6.
divine goddess

भराविय [भरित] 16.
18. filled

भरिय [भृत] 19. 1.
filled

भवियव्वया [भवितव्यता]
5. 18. fate

भाअ [भाग] 6. 5. a
part

भाण्डार [भाण्डागार] 8.
15. a treasure-
house

भायण [भाजन] 29. 14.
a receptacle

भाया [भ्राता] 73. 15.
a brother

भारट्ट [भारत] 3. 1.

India

भारिया [भार्या] 4. 12.

a wife

भावओ [भावतः] 73.

20. in sense

भावणा [भावना] 57. 20.

a mental trend

भावणा [भावना] 78.

23. a sort of aid

for the observa-

nce of Vratas (N.)

भावन्नुयया [भावज्ञता]

9. 10. the under-

standing of sen-

timents

भाविअ [भावित] 57.

20. influenced 50.

5. made prone

✓ भास [भाष्] 49.

4. to speak

भासिअ [भाषित] 48.

24. speaking

भिडडी [भ्रुडडी] 28. 26.

a brow

भिक्षा [भिक्षा] 60. 1.

begging

भिक्षु [भिक्षु] 79. 17.

a mendicant

भीय [भीत] 60. 8.

alarmed

भीरुत्तण [भीरुत्व] 12. 11.

fear, apprehension

भीरुयत्तण [भीरुत्व] 61.

13. fear

भीसणय [भीषण] 17. 11.

terrible

भुअ [भुज] 6. 21. a

hand

भुक्खिय [बुभुक्षित] 22.

73. hungry

✓ भुज्ज [भुज्] 63. 9.

to enjoy

भुत्त [भुज्] 35. 21.

eaten

भुयग [भुयग] 19. 21.

a serpent

भुयङ्ग [भुज्जंग] 41. 13.

a kind of demi-
gods; a serpent

भुयंग [भुजंग] 52. 18.	
a rogue	
भुयंगम [भुजंगम] 18. 2.	
a serpent	
भुया [भुज] 69. 18. a	
hand	
भूय [भूत] 31. 6. a	
ghost	
भैरव [भैरव] 72. 3.	
terrible	
भोज [भोग] 63. 9. en-	
joyment	
भोइ [भवती] 25. 7.	
her ladyship	
भोयण [भोजन] 10. 11.	
food	
मज [मृत] 47. 5. dead	
मइ [मति] 11. 16.	
intellect	
मइन्द [मृगेन्द्र] 83. 7.	
a lion	
मइरा [मदिरा] 47. 19.	
Wine	
मइलण [D. मालिन्य]	
15. 16. tarnishing	

मइविभ्रम [मतिविभ्रम]	
47. 8. confusion	
of intellect	
मईय [मदीय] 40. 9.	
my	
मउह [मयूख] 44. 7. a	
ray	
मग्ग [मार्ग] 6. 15. a	
road, a way	
मग्मओ [D. पश्चात्] 10.	
7. behind	
मग्गिअ [मार्गित] 54.	
12. was asked	
मग्गिय [मार्गित] 70. 15.	
asked for	
महुल [D.] 47. 13.	
evil दे. ना. ६. १४५	
मच्चलोय [मर्त्यलोक] 25.	
2. mortal world	
मच्चु [मृत्यु] 29. 4.	
death	
मच्छर [मात्सर्य] 4. 6.	
pride	
मज्जार [मार्जार] 65. 16.	
a cat	

- मज्झिम [मादित] 46.
24. was intoxicated with wine
- मज्झ [मध्य] 17. 9. the middle
- मण्डलग्न [D.] 33. 2.
a sword
- मण्डव [मण्डप] 56. 6.
a bower
- मणुयत्तण [मनुजत्व] 58.
1. manhood
- मणोरह [मनोरथ] 23. 8.
a desire
- मत्ता [मात्रा] 73. 3. a measure
- महव [मार्दव] 25. 21.
softness
- मन्त [मन्त्र] 10. 20.
an incantation
- ✓ मन्त [मन्त्र्य] 80. 16.
to tell
- मन्तजाव [मन्त्रजाप] 82.
14. the repetition of incantations
- ✓ मन्त्र [मन्] 7. 17.
to believe

- ✓ मन्न [मन्] 28. 16.
to think
- मम्म [मर्मन्] 55. 10.
vitals
- मय [मृग] 16. 20. a deer
- मय [मद] 47. 2. intoxication
- मयण [मदन] 6. 1.
the god of love
- मयणाह [मृगनाथ] 17.
3. a lion
- मयरन्द [मकरन्द] 41.
16. pollen
- मयल [D. मलिन] 72.
22. dirty
- मयहर [महत्तर] 26. 18.
a leader
- मरणधम्मीण [मरणधर्मन्]
56. 20. one fated to die
- मलवाहि [मलव्याधि] 70.
12. the disease of piles
- मस्ताण [श्मशान] 26. 20.
a cemetery

- मह [महत्] 17. 15. big
 महग्वय [महार्ह] 36. 24.
 of great value
 महग्वेय [महार्ह] 54. 12.
 costly
 महण्णव [महार्णव] 38.
 5. a great ocean
 महन्तअ [महत्क] 6. 16.
 a head-man
 महयर [महतर] 26. 15.
 leader
 महल्ल [महत्+ल] 35.
 23. big
 महामहल्ल [महत्+महत्+ल]
 43. 15. very big
 महासावग [महाभावक]
 62. 3. a great
 believer
 महियल [महोत्तल] 41.
 15. the surface
 of the earth
 महिलिय [महिलिका] 50.
 3. a woman
 महिस [महिष] 20. 20.
 a buffalo

- महिसी [महिषी] 82. 10.
 a queen
 महीरुह 42. 3. a tree
 महु [मधु] 3. 4. wine
 महु [मधु] 42. 5. honey
 महुयर [मधुकर] 4. 20.
 a bee
 मधुर [मधुर] 29. 3.
 sweet
 महसव [महोत्सव] 6. 1.
 a great festival
 महोयर [महोदर] 70.
 15. the big belly
 महोसहि [महौषधि] 10.
 18. a great herb
 मंस [मांस] 22. 4. flesh
 माइत्थाणविज्जा [मातृस्था-
 नविद्या] 72. 2. the
 lore of assigning
 places to the
 goddesses
 माइन्द [माकन्द] 16. 23.
 a name of a tree
 माइन्दजाल [मायेन्द्रजाल]
 56. 18. illusion

and magic show

माउल [मातुल] 30. 7.

a maternal uncle

माणुस [मानुष] 77. 12.

belonging to men

माया 26. 22. a deceit

माया [मातृ] 25. 20.

mother

मायावाहि [मायाव्याधि]

72. 9. a false

disease

मिउ [मृदु] 4. 19. ten-

der

मिच्छत्त [मिथ्यात्व] 64.

10. a false belief

मित्त [मित्र] 4. 13. a

friend, the sun

मिलाण [म्लान] 63. 11.

withered

मिलाय [म्लान] 21. 14.

withered

मिलिय [मीलित] 6. 5.

met

मिहुण [मिथुन] 41. 20.

a pair

मुइअ [मुदित] 20. 19.

glad

मुक्क [मुक्क] 25. 10.

set free

मुच्छा [मूर्च्छा] 14. 6.

swoon

✓मुज्झ [मुह] 57. 22.

to be perplexed

मुट्ट [मुष्ट] 79. 14. stolen

✓मुण [D. ज्ञा] 10.

6. to know

मुत्तावली [मुक्तावली] 4.

19. the necklace

of pearls

मुत्ताहल [मुक्ताफल] 16.

1. a pearl

मुत्तिमन्त [भूतिमत्] 53.

2. incarnate

मुत्था [मुस्ता] 41. 15.

a kind of grass

मुदङ्ग [मुदाङ्क] 55. 13.

the mark of the

seal (N.)

मुद्ध [मुग्ध] 20. 18.

innocent

मुद्रिय [मुद्रित] 8. 14.
given a seal

√मुय [मुच्] 40. 13.
to give up

मुरय [मुरज] 43. 10. a
drum

मुल [मूल्य] 39. 19.
price

√मुस [मुष्] 29. 19.
to steal

मुह [मुह] 9. 7. a face

मुहल [मुखर] 31. 1.
noisy

मुहुत्त [मुहूर्त] 11. 8. a
measure of time

मूण [मौन] 66. 22.
silence

मूयग [मूक] 66. 13.
mute

मूसय [मूषक] 25. 19.
a mouse

मेहणि [मेदिनि] 38. 2.
the earth

°मेत्त [मात्र] 11. 8.
only

मेस [मेष] 31. 3. a
sheep

मेहावली [मेघावली] 4. 8.
a cluster of clouds

√मोअ [मुच्] 62. 20.
to be free

मोक्खण [मोक्षण] 16.
4. release

मोग्गर [मुद्गर] 56. 2.
a wooden hammer

मोत्तव्व [मोक्तव्य] 39. 22.
should be given
up

मोत्तिय [मौत्तिक] 32.
3. a pearl

√मोयाव [मोचय्] 15.
12. to get released

मोल्ल [मूल्य] 8. 11. price

मोस [मोष] 24. 9. the
stolen things

मोहणी [मोहिनी] 24.
25. making the
magical influence

य [च] 4. 14. and

°यण [जन] 49. 5. a man

√याण [ज्ञा] 13. 13. to
know

रञ [रजस्] 31. 8. dust

रइ [रति] 61. 12. love

रइय [रचित] 32. 3.
formed

रइसुह [रतिसुख] 41. 20.
amorous pleasures

√रक्ख [रक्ष] 28. 1.
to protect

रक्खण [रक्षण] 14. 14.
protection

रक्खस [राक्षस] 31. 7.
a demon

रक्खसि [राक्षसी] 28.
24. a demoness

रज्जिय [रजित] 43. 17.
coloured

रत्त [रक्त] 32. 33. red

रमणिज्ज [रमणीय] 17.
2. attractive

रय [रत] 3. 5. eng-
rossed in

रयण [रत्न] 4. 18. a
jewel

रयणायर [रत्नाकर] 42.
1. an ocean

रयणी [रजनी] 4. 16.
a night

रयायास [रत + आयास]
43. 20. the strain
of love-sports

√रयावय [रच्य] 30.
19. to get arra-
nged

रसणाकलाव [रसनाकलाप]
4. 18. a girdle

रसायल [रसातल] 25.
19. the nether
world

रह [रथ] 6. 2. a chariot

रहिय [रहित] 3. 2.
without

राअ [राजन्] 49. 13.
a king

रायउल [राजकुल] 26.
4. a royal palace

रायकुल [राजकुल] 49.
25. a royal court

रायन्त [राजत्] 17. 4.
shining

रायपुत्त [राजपुत्र] 59.
15. a prince

रायमग्न [राजमार्ग] 26.
5. a main road

रायहंस [राजहंस] 41.
17. royal swan

राया [राजन्] 9. 22. a
king

रित्थ [रिक्थ] 40. 17.
wealth, property

रुक्ल [रुक्ष] 20. 15. a
tree

रुज्जिय [रुजित] 17. 3.
a roar

✓ रुज्झ [रुध्] 10. 23.
to check, to heal

✓ ✓ रुण्ट [D.] 4. 20.
to hum

✓ रुय [रुद्] 12. 17.
to weep

रुहिर [रुधिर] 14. 3.
blood

रुव [रूप] 4. 12. bea-
uty

रुववद् [रूपवती] 45.
21. beautiful

रुविणि [रुक्मिणी] 9. 23.
the name of the
queen of Krishna

✓ रेह [D] 32. 6. to
appear beautiful

रोय [रोग] 64. 13. a
disease

✓ रोव [रुद्] 15. 4.
to weep

रोस [रोष] 17. 20.
anger

लक्ल [लक्ष] 8. 10. a
lac

✓ लक्ल [लक्ष्] 14. 11.
to observe

लग्ग [लग्न] 10. 6.
chased; 23. 21.
attached, closely
following

लज्जावणिज्ज [लज्जापनीय]
48. 8. bringing
shame

लज्जिअ [लज्जित] 7.
13. ashamed

लद्ध [लब्ध] 12. 2.
obtained

लम्बिय [लम्बित] 39. 5.
put down

लया [लता] 56. 6. a
creeper

✓ लह [लभ्] 11. 22.
to obtain

लहुं [लघु] 15. 22.
quickly

लाह [लाभ] 28. 16.
acquisition

लिङ्गिण [लिङ्गिन्] 79.
18. one possessing
the signs of a
recluse

लुप्त [लुप्त] 21. 2.
destroyed

लूडण [लुट्ण] 35. 15.
plundering

लेहवाहअ [लेखवाहक] 32.
23. a messenger

लोग [लोक] 57. 24.
world

✓ लोहाव [लोह्य] 72.

3. made to wa-
llow

लोत्त [लोप्त्र] 26. 7. sto-
len things

✓ लोप्प [लुप्] 54. 8.
to transgress, to
break

लोय [लोक] 56. 15.
a world, people

लोयण [लोचन] 19. 1.
an eye

लोयवाअ [लोकवाद] 54.
23. a talk among
people

लोलुअ [लोलुप] 70. 17.
greedy

लोह [लोभ] 25. 22.
greed

वइयर [व्यतिकर] 64. 5.
an incident

वइरो [वैरिन्] 25. 20.
an enemy

वओवत्था [वयः+अवस्था]
7. 8. age

वक्कल [वल्कल] 12. 15.

a bark garment
 वक्त्राय [व्याख्यात] 83.
 14. explained
 वग्ग [वर्ग] 3. 7. a
 group
 वग्घ [व्याघ्र] 20. 19. a
 tiger
 वग्घी [व्याघ्री] 28. 25.
 a tigress
 √ वच्च [D. वच्च] 18.
 19. to go
 वच्छ [वत्स] 48. 7. a
 term of affection-
 ate address to
 one younger
 वच्छल [वत्सल] 13. 13.
 dear
 वज्ज [वज्र] 28. 26. a
 thunderbolt
 वज्जणिज्ज [वर्जनीय] 29.
 4. fit to be aba-
 ndoned
 वज्जन्त [वाद्यमान] 15. 4.
 being played
 upon

वज्जासणी [वज्राशनि]
 73. 12. a thund-
 erbolt
 वज्जिय [वर्जित] 3. 2.
 abandoned
 वज्झत्थाम [वच्चस्थान] 15.
 4. the place for
 putting to death
 √ वट्ठ [वृत्] 25. 25.
 to be, to act
 °वट्ठ [पृष्ठ] 82. 20. sur-
 face
 √ वड्ढ [वृध्] 57. 1.
 to increase
 °वड्ढणी [वर्धिनी] 47.
 49. increasing
 वण [वन] 3. 5. a for-
 est, a collection
 वण [व्रण] 14. 11. a
 wound
 वणकम्म [व्रणकर्मन्] 19. 14.
 dressing of the
 wound
 वणदव [वनदव] 20. 15.
 a forest conflag-
 ration

वर्ण [वर्ण] 12. 15.
colour

वर्णिह [वह्नि] 28. 24.
fire

वत्त [वार्ता] 80. 15. a
story, a matter

वत्तव्व [वक्तव्य] 7. 6.
should be spoken

वत्थव्वओ [वास्तव्यतः]
24.15. by habita-
tion

वत्थव्वग [वास्तव्य] 39.
8. an inhabitant

वत्थु [वस्तु] 53. 21. a
thing

✓ वद्धाव [causal वृध्]
36.24. to increase

वद्धण [वर्धन] 59. 21.
increasing

वन्द्र [वृन्द] 12. 16. a
group

वग्ग [D.] 32. 5. a
hide (?) (N.)

वमाल [D.] 31. 2.
noisy

वग्गीह [वल्मीक] 31. 1.
an ant-hill

वय [व्रत] 66. 13. a
vow

वयण [वदन] 4. 22.
a mouth

वयण [वचन] 7. 7.
speech

वयणमेत्त [वदनमात्र] 62.
16. only the
mouth

वयणिज्ज [वचनीय] 73.
23. a calumny

वयंस [वयस्य] 10. 19.
a friend

वयंसअ [वयस्यक] 56.
4. a friend

वरिस [वर्ष] 18. 17.
year

वल्लहया [वल्लभता] 15.
7. love

वल्लिअ [वलित] 47. 4.
bent down

ववत्था [व्यवस्था] 4. 1.
order

ववस्थापत्तय [व्यवस्थापत्रक]

8. 11. a deed of
agreement

ववस्थिअ [व्यवस्थित] 11.

12. happened; 51.
5. arranged

ववसाय [व्यवसाय] 34.

15. work, proce-
dure

ववसिय [व्यवसित] 13.

10. made ready,
done

ववहार [व्यवहार] 52. 4.

matter in question

वस [वश] 13. 19. under

the influence of

वसण [वसन] 82. 8.

clothes

वसण [व्यसन] 28. 20.

a difficulty

वसय [वशक] 58. 6.

under the sway of

वसवत्ति [वशवर्तिन्] 25.

24. under the
sway of

वसह [वृषभ] 16. 22. a
bull

वसा [वशा] 32. 1. ta-
llow, fat

वह [वध] 26. 11.
murder, killing

वहुया [वधू] 66. 10.
a wife

वह्व [वधू] 32. 3. a wife,
a woman

वंस [वंश] 75. 10. a
bamboo

वाइअ [वादित] 60. 16.
music

वाडय [पाटक] 26. 10.
a street

वाणमंतरी [व्यानव्यंतरी]
40. 11. a kind of
a demi-goddess;
a demoness

वाणियग [वणिज्] 52.
17. a merchant

वाणियय [वणिज्] 26. 8.
a merchant

वाय [वात] 70. 21.
wind

वाया [वाचा] 19. 25.
speech; 54. 7. a
promise

वार [द्वार] 23. 2. a
door

वारअ [D.] 22. 21.
a cup, a pot

वारअ [वारक] 26. 16.
a turn

वारिय [वारित] 13. 10.
checked

√ वाल [वाल्य] 6. 10.
to turn about

वावड [व्यापृत] 12. 16.
occupied

वावत्ति [व्यावृत्ति] 28.
4. turning up,
removal

वावन्न [व्यापन्न] 68. 10.
died

√ वावाअ [व्यापादय] 26.
10. to kill

वावइअ [व्यापादित] 13.
5. killed

वाचार [व्यापार] 60. 24.
activity

वावयण [व्यापादन] 26.
16. killing

वास [वर्ष] 3. 1. a co-
untry

√ वाहर [वि+आ+ह]
23. 11. to call out

वाहि [व्याधि] 64. 10.
a disease

वाहित्ता [व्याहता] 61.
5. called

वाहिय [वाहित] 38. 5.
made to flow

वाही [D. वाहिनी] 12.
22. an army

वि [अपि] 6. 14. even

विअसिअ [विकसित] 56.
1. bloomed

विइअ [विदित] 61. 13.
known

विइण्ण [वितीर्ण] 13. 24.
given

विउडिअ [विकुटित] 63.
14. destroyed

विउत्त [वियुक्त] 8. 21.
separated

विउद्ध [विबुद्ध] 5. 1.
awakened

विओथ [वियोग] 8.:19.
separation

विओइथ [वियोजित] 61.
1. disjointed

विक्रय [विक्रय] 16. 15.
sale

विक्रिणिय [विक्रीत] 16.
13. sold

विक्रखेव [विक्षेप] 44. 7.
strong movement

विघ्न [विघ्न] 82. 11.
an obstacle

विघायय [विघातक] 82.
11. a destroyer

विचिन्त [विचित्र] 27.
19. strange

विज्ज [विद्या] 9. 13.
lore

✓ विज्ज [विच्] 13.
15. to be

विज्जाहर [विद्याधर] 9.

5. a kind of de-
migods

विज्जु [विद्युत्] 29. 3.
lighting

✓ विज्झव [विध्यापय्]
57. 17. to extin-
guish

विज्झवण [विध्यापन] 75.
12. extinguishing

विट्टल [D.] 83. 3. to
pollute (N.)

विडम्बणापायं [विडम्बनाप्राय]
5. 21. almost of
the nature of a
degradation

विदत्त [D.] 16. 16.
earned

विदत्तय [भर्जित D.] 49.
15. earned

✓ विदव [D.] 7. 20.
to earn

विण [विना] 15. 15.
without

विणट्ट [विनष्ट] 39. 21.
destroyed

√विणि [वि+निस्+इ] 20.

16. to come out

विणिग्गय [विनिर्गत] 43.

18. come out

वणिज्जिय [विनिर्जित] 44.

13. defeated, over-
powered

विणिवाय [विनिपात] 33.

11. a fall

विणिवित्तो [विनिवृत्ति]

56. 22. turning
back

वित्ती [वृत्ति] 10. 11.

supporting

वित्ति [वृत्ति] 30. 4. the

maintenance

विथक्क [D.] 6. 15.

stopped, stood
stand-still

विथर [विस्तर] 19. 25.

exuberance

विथण्ण [विस्तीर्ण] 41.

18. extensive

विथिण्णया [विस्तीर्णता]

6. 6. extensive-
ness

विथक्क [D.] 58. 23.

attacked

विदारिय [विदारित] 10.

23. cut off

विदिन्न [विदत्त] 19. 21.

given

विदाण [D.] 63. 18.

became dejected

विद्ध 40. 26. pierced

विन्य [वृन्द] 16. 23. a

collection

विन्नत्त [विज्ञापित] 16.

2. requested

विन्नाअ [विज्ञात] 6. 16.

known

विन्नाण [विज्ञान] 60.

21. knowledge

विन्नास [विन्यास] 7. 7.

arrangement

विनिच्छअ [विनिश्चय] 47.

10. a determin-
ation

विप्पलद्द [विप्रलब्ध] 15.

10. cheated, dec-
cived

✓ विष्फुर [वि+स्फुर]

31.5. to flutter

✓ विम्भाज [वि+भाज]

4. 20. to shine

विभाज [विभाग] 14.

11. a part

विभागसंपत्ति [विभागसं-

प्राप्ति] 16. 13. ta-

king the part of

the cost-price as

profit (C.)

विभूह [विभूति] 5. 18.

prosperity

विभूषिय [विभूषित] 4.

9. adorned

विमणदुग्मण [विमनादुर्गमस]

20. 9. dejected

विमान [विमान] 68.

10. a Vimāna

heaven

विमुक्त [विमुक्त] 17. 1.

released

विमुक्त [विमुक्त] 21. 1.

released

विमोह [विमोहित] 27.

10. release

विस्मय [विस्मय] 55.

12. wonder

विस्मय [विस्मित] 12.

21. astonished

विय [अपि+इव] 4. 7.

just like

वियड [विकट] 31. 1.

uneven, steep

वियडू [विदग्ध] 44. 5.

clever

वियप्पिय [विकल्पित] 29.

24. inferred

वियम्भय [विजृम्भित]

25. 17. sport

वियम्भय [विजृम्भित] 63.

16. increased

वियलयि [विगलित] 56.

11. dropped

वियसिय [विकसित] 47.

4. opened

✓ वियाण [वि+ज्ञा] 19. 2.

to know

वियार [विकार] 56. 11.

the change bro-

ught about by
passions

विरस 15. 4. unplea-
sing

विराह्य [विराधक] 78.
3. a violater of the
right thing

✓ विलक्खीभव [विल-
क्षीभू] 54. 18. to
take ill

विलया [वनिता D.] 31.
18. a woman

विलविय [विलपित] 63.
18. wept

विलसिय [विलसित] 27.
20. a freak

विल्ल [D.] 32. 2.
pure, fragrant cf.
दे. ना. ७. ८८.

विलित्त [विलिप्त] 15. 3.
besmeared

✓ विलुप्प [वि+लुप्] 4.
9. to take away,
to obliterate

विवन्न [विपन्न] 22. 5.
dead

विवन्न [विपन्न] 38. 9.
foundered, wrec-
ked

विवर 43. 18. a hollow
विवरोय [विपरीत] 19.
23. contrary

विवाग [विपाक] 64. 6.
a result

विवित्तया [विविक्तता] 79.
15. solitude

विविह [विविध] 4. 18.
various

विवेग [विवेक] 57. 14.
a discrimination

विहलन्त [विहलत्] 13. 1.
pained

विहव [विभव] 4. 6. pro-
sperity

✓ विहीर [वि+धीर] 15.
19. to wait

विस [विष] 25. 17.
poison

✓ विसज्ज [विसृज्] 27. 23.
to release

विसज्जिअ [विसृष्ट] 7.
7. made free, sent

विसण्ण [विषण्ण] 38. 6.
dejected

विसम [विषम] 17. 1.
uneven

विसमताल [विषमताल]
60. 19. with un-
even beats

विसय [विषय] 4. 13.
worldy objects

विससिअ [विशस्त] 65.
17. killed

विसाअ [विषाद] 38.
13. dejection

विसाण [विषाण] 35. 1.
a horn

विसाय [विषाद] 27. 24.
dejection

विसारय [विशारद] 7. 8.
clever

विसुमरिय [विस्मृत] 11.
10. forgotten

विसेस [विशेष] 5. 4.
plenty

विसेस [विशेष] 70. 2.
difference

°विह [°विध] 20. 15.
kind

विहल [विहल] 7. 2.
miserable

विहल [विफल] 28. 16.
fruitless

विहव [विभव] 20. 1.
prosperity

विहाअ [विमात] 10. 4.
morning

विहाण [विधान] 30. 15.
ceremony

विहाण [विधान] 62. 9.
doing, making

विहिपुड्वं [विधिपूर्वम्] 57.
8. according to
proper rites

विहसिय [विभूषित] 4. 20.
adorned

वीइअ [व्यजित] 19. 9.
fanned

वीइज्जमाण [वीज्यमान]
#4. 7. being
fanned

वोजिअ [व्यजित] 33.

23. fanned
- वीयराय [वीतराग] 61.
12. one who has
abjured his pas-
sions i. e Mah-
avira
- वीअत्थ [विश्वस्त] 17.
12. confident
- ✓ वीसम [विश्रम्] 38.
17. to rest
- वीसमण [विश्रमण] 11.
7. rest
- वीहिआ [वीथिका] 41.
22. a grove
- बुक्कार [बुत्कार] 17. 2.
noise
- बुट्टि [वृष्टि] 80. 11. rain
- बुत्तन्त [वृत्तान्त] 6. 16.
account
- वेअ [वेग] 11. 6. speed
- वेइअ [वेदिका] 44. 15.
an altar
- वेगहारिणी [वेगधारिणी]
37. 19 controlling
the speed

- वेजयन्ती [वैजयन्ती] 9.
23. the banner
of conquest
- वेज्ज [वैद्य] 69. 21.
a physician
- वेडिय [D. वेष्टित] 17.
4. encircled
- वेमाणिअ [वैमानिक] 83.
13. a god dwe-
lling in Vimana
heaven
- वेयणा [वेदना] 10. 23.
pain
- वेरिअ [वैरिन्] 24. 7.
an enemy
- वेलाइक्कम [वेलातिकम]
65. 16. the pass-
ing away of time
- वेलाउल [वेलाकुल] 53.
6. an harbour
- वेल्लि [D. वल्लो] 12.
15. a creeper
- वेस [वेश] 52. 8. a
disguise, an attire
- वेसर 14. 1. a mule

वोच्छामि [वक्ष्यामि] 83.

15. I shall speak

✓ वोढ [D.] 31. 10.

to pass through

स [स्व] 8. 14. one's

own

सम [शत] 28. 4.

hundred

सउण [शकुन] 31. 2.

a bird

सउण्णया [सपुण्यता] 58.

7. the meritoriousness

सउन्त [शकुन्त] 31. 5.

a bird (N.)

सक्क [शक्य] 32. 10.

able

✓ सक्क [शक्] 62.

12. to be able

✓ सक्कुण [शक्] 81.

14. to be able

सगग्गय [सगद्दद] 48.

12. with chokes

सग्ग [स्वर्ग] 33. 4.

heaven

सच्च [सत्य] 10. 20.

true

सच्चय [सत्यक] 47. 9.

truth

सच्चाहिसन्धी [सत्याभि-
न्धिन्] 81. 22. of

true promise

सउह [सदृश] 21. 3.

similar

सज्झ [साध्य] 83. 2.

can be won over
45. 25. obtainable

सज्झाय [स्वाध्याय] 61.

3. his own study
of scriptures

सडा [सदा] 44. 9.

a mane

सण्ड [षण्ड] 41. 19.

a grove

सणाह [सनाथ] 31. 1.

accompanied with

सणियं [शनैः] 60. 24.

slowly

सत्त [सत्त्व] 28. 8.

goodness

सत्त [सत्त्व] 14. 20.

a living being

सत्तरस [सप्तदश] 83.

8. seventeen

सत्ति [शक्ति] 12. 21.

strength

सत्तु [शत्रु] 78. 9. an

enemy

सत्थ [सार्थ] 9. 3. a

caravan

सत्थर [सस्तर] 21. 11.

a bed

सत्थयार [शास्त्रकार] 57.

2. a writer of
scriptures

सत्थवाह [सार्थवाह] 8.

21. the master of
a caravan i. e.
merchant

सत्थिय [स्वस्तिक] 32. 3.

the Swastika
mark

सत्थिय [सार्थिक] 14.

8. the man in a
caravan

सद् [शब्द] 15. 8. sound

सद्वाचिय [शब्दापित] 8.

6. called

सद्दूल [शार्दूल] 16. 22.

a tiger

सन्तिय [D.] 5. 9.

an expletive show-
ing possession

सन्निअ [संज्ञित] 60. 10.

made a sign,
beckoned

सन्निवेश [संनिवेश] 15.

2. a place

सन्निहाण [संनिधान] 68.

19. a place

सण्ण [सर्प] 25. 18. a

serpent

सण्णुरिस [सत्पुरुष] 7.

21. a good man

सब्भाव [सद्भाव] 48. 4.

a fact, truth

समअ [समय] 5. 5. time

समक्ख [समक्ष] 24. 11.

near

समणत्तण [श्रमणत्व] 58.

5. the life of a
recluse

समणन्तर [सम्+अनन्तर]

45. 12.; 82. 16.

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समणलिंग [श्रमणलिंग]

69. 5. the signs

of a recluse

समत्थ [समस्त] 35. 21.

all

√समप्प [सम्+अर्प] 33.

21. to give over

समप्पिअ [समर्पित] 26.

10. entrusted,

gave

√समल्लिय [सम्+लि]

12. 22. to stick to

समल्लिण [समालीन] 17.

20. attacked hand

to hand

समहिलिअ [समहिलाक]

37. 10. with his

wife

समं 38. 6. with

सम्मत्त [सम्यत्त्व] 64.

15. a right belief

सम्मं [सम्यक्] 80. 21.

well

√समाइस [सम्+आ+दिश]

26. 12. to order

समाइण्ण [समाकीर्ण] 43.

19. scattered over

समाएस [समादेश] 27.

6. an order

समागअ [समागत] 9.

14. came

समाण [समान] 66. 11.

similar

समायरिय [समाचरित] 61.

16. done

समारोविअ [समारोपित]

82. 13. placed

समालिगिय [समालिगित]

41. 19. embraced

समावन्न [समापन्न] 69.

8. adopted

समावासिअ [समावासित]

12. 14. encamped

समासत्थ [समाश्वस्त] 22.

11. consoled

समासाइअ [समासादित]

10. 7. obtained

√समासास [सम्+आ+श्वस्]

13. 22. to console
समासासिया [समाश्वासिता]
 45. 12. consoled
समाहृत्य [समाहृत] 31.
 17. beaten
सम्मानिय [सम्मानित] 55.
 5. honoured
समीप [समीप] 7. 11.
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समीह्य [समीहित] 22.
 9. the thing
 desired
समुक्किण [समुत्कीर्ण]
 31. 19. carved in
समुत्तथ [समुत्तथ] 87.
 3. frightened
समुत्थ [समुत्थित] 35.
 23. produced from
 ✓ **समुप्पज्ज** [समुत्पद्]
 58. 18. to be
 produced
समुप्पन्न [समुत्पन्न] 4.
 15. born
समुप्पाइअ [समुत्पादित]
 69. 17. produced

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सय [शत] 9. 14.
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सयण [स्वजन] 13. 13.
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सयणिज्ज [शयनीय] 47.
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सयम् [स्वयम्] 34. 2.
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सयल [सकल] 4. 2.
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सयासाओ [सकाशतः] 65.
 4. from the vici-
 nity of whom,
 from
सर [सर] 12. 10. an
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सरणागअ [शरणागत] 15.
 13. come to she-
 lter
सरय [शरद्] 4. 8. au-
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सरह [शरभ] 28. 23.
 a fabulous animal

सरिया [सरित्] 38. 5.
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सरिस [सदृश] 56. 18.
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सरीर [शरीर] 13. 1.
body

सलाहणिज्ज [श्लाघनीय]
37. 3. worthy to
be admired

सलाहिअ [श्लाघित] 78.
15. praised

सवण [भ्रवण] 72. 6.
hearing

सवर [शबर] 12. 8.
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tribes

सवह [शपथ] 8. 8.
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सव्व [सर्व] 14. 16. all

सव्वत्ता [सर्वत्र] 42. 2.
on all sides

सव्वरी [शर्वरी] 82. 9.
a night

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everything

सव्वहा [सर्वथा] 11. 16.
always

सवाय [सपाद] 36. 7.
one and a quar-
ter

सविसेसं [सविशेषं] 55.
5. very much

ससय [शशक] 22. 13.
a rabbit

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11. a mango

सहस्स [सहस्र] 16. 1.
a thousand

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25. 1. thousand-
eyed

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helper

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with

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counted

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22. disturbed,
agitated

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संगय [संगत] 45. 21.
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able

✓ संगोवाय [सम्+गोपय्
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ken into pieces

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atine P. P. P.
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united with

✓ संजोअ [सम्+युज्]
42. 15. to unite

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संजाग [संयोग] 42. 13.
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✓ संठव [संस्थापय्] 64.
12. to establish

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45. 15. should
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संधि 61. 1. a joint

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burnt

संपइ [संप्रति] 18. 6.
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16. to be produced

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obtained

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संपरिवुड [संपरिवृत] 56.
12. surrounded

संपलग्ग [संप्रलग्न] 17.
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✓ संपाड [सम्+प्र+आप्]
12. 7. to obtain

संपाडिय [संपाडिय] 22.
2. produced 55.
25. fulfilled

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16. attainment

✓ संपाव [सं+प्र+आप्]
42. 3. to obtain

संपाविय [संप्राप्त] 39.
3. obtained

संपुड [संपुट] 38. 23.
a block

✓ संपूअ [सम्+पूज्] 53.
17. to worship

✓ संबुज्झ [सम्+बुध्]
67. 16. to awaken

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knowledge

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confusion, haste

संभासण [संभाषण] 45.
6. speaking

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13. closed

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healing

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10. fasting

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19. a year

संवलिय [संवलित] 31.

5. surrounded

संववहार [संव्यवहार] 16.

17. trade

संवाहणा [संवाधना] 8.

9. an obstruction

संवाहिय [संवाहित] 21.

18. shampooed

संवुत्त [संवृत्त] 5. 11.

became

संवेग 56. 10. averseness to world

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संसग्गि [संसर्गिन्] 26.

3. attached to

संसंभमं [संसंभ्रमं] 61.

5. with confusion

✓ संसिज्झ [सम्+सिध्]

58. 13. to be

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10. a mistress

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27. 6. the best lord

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a sea

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20. a dog

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1. like, similar

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44. 14. a doll, a statue

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23. 23. desire,
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✓ साह [साधु] 34. 11.
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1. to tell

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ness

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16. common

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14. almost prep-
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20. a white cloth
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20. a neck

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21. 24. petrified

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√ सुण [श्रु] 9. 11. to
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- सुहिय [सुखित] 16. 20.
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सोणिय [शोणित] 21.
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pleasing

सोय [शोक] 13. 15.
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सोवण्णिग [सोवणिक] 50.
22. of gold

सोसिय [शोषित] 56.
13. made lean
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1. good luck

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 14. pleased
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Errata

Page	Line	incorrect	correct
5.	24.	निर्मायः निष्कपटः	निर्मातः पटुः
5.	24.	दुरीकरणं	दूरीकरणं
11.	6.	खीणयाप	खीणयाप
12.	23.	कुम्भ	कुम्भ
15.	24.	अमावास्यायाम्	अमावास्या
19.	21.	विदिन्न	विदिन्नं
20.	22.	इप्सितार्थ	ईप्सितार्थ
22.	1.	त्ति ।	त्ति
24.	26.	वास्तव्यतः	वास्तव्यः
31.	24.	दीर्घश्चेत्.	दीर्घव्याघ्र.
37.	26.	सि. हे. ८. ४. ८१ etc.	drop
47.	13.	मङ्गलावसाणा	मङ्गुलावसाणा
58.	5.	बुद्धो	बुद्धि
61.	18.	त्ति	त्ति ।
61.	20.	Add after भणियं । ' भयव, साहुणा न पत्थ संदेहो ' । आयरिपण भणियं ।	
63.	20.	से	मे
64.	26.	गुणरत्नान्	गुणरत्नानि
72.	26.	प्रेक्षणोच्चक	प्रेक्षस्वात्मीयं
74.	27.	युष्माक ..	युष्माक...
75.	6.	करिस्ससि	करिस्ससि'
75.	7.	गोणत्तओ'	गोणत्तओ

TRANSLATION

[Look carefully the Notes where also the corrections are fully noted.]

10.	22.	the goods of the value the value for the goods of
12	8.	What a loving What a nature ! power to understand the senti- ments !
17.	13.	with arrows with barbed arrows
17.	25.	to save her to console her
34.	15-19.	correct according to the Notes
35.	11.	See Notes and correct
42.	24.	Was far ad- Was passed vanced. by them duly.
45.	14.	White eleph- with tiger- ent skins skins
45	16.	tied with heaped to- gether in
47.	5-6.	correct according to the Notes

49.	20.	Add 'How can it be the fault ?' after 'desired. '
61.	2.	Ratnadvipa Ratnasara
63.	14.	him who has you who have
64.	2.	alarmed with alarmed at
64.	13.	Were was
82.	9.	With the be- with your ating of a own seal drum
108.	11.	correct according to the Notes
108.	18.	were Surroun- were, sur- ded rounded

VOCABULARY

- P. 81. Read छोड=untie instead of 'unite' and छोडिय-'unite' instead of 'united'
- P. 129. वियलिय instead of वियलयि
- P. 132. वोसत्थ instead of वीअत्थ

