



Ardha- Magadhi



MATRICULATION TEXTS
IN
ARDHA-MĀGADHĪ

FOR 1942

(PRESCRIBED BY THE UNIVERSITY OF BOMBAY)

**EDITED WITH EXHAUSTIVE NOTES AND
FULL TRANSLATION**

BY

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PREFACE

(*First Edition 1937*)

THE University of Bombay has prescribed for 1938 certain passages in Ardhamāgadhi as texts for their Matriculation Examination. As these passages are not readily available to students offering this language, I have put them together in this booklet. Of the six passages included in the booklet, three are in prose and three in verse. The prose passages are taken from Devendra's Commentary on the Uttarādhyayana Sūtra of the Jain Canon, and the passages in verse are taken from the text of the Uttarādhyayana Sūtra itself and constitute chapters XVIII, XIX and XXII of that book.

Of the three prose passages, the first was originally included in a monograph "Eine Jainistische Bearbeitung der Sagara-Sage" by Ficke, and the remaining two in "Ausgewählte Erzählungen in Mābārāshṭrī" by Jacobi, and were printed in Roman script. They were included in a book called प्राकृत-कथासंग्रह and published by Gujarat Purātattva Mandir, but the editor, while rendering the Roman text into Devanāgarī, committed so many mistakes that it became ununderstandable at numerous places. I have made all the necessary corrections in the Roman or Devanāgarī editions as were needed, and have thus given the correct text.

This year I have also added exhaustive notes to the text at the request of several teachers who find

that their schools are not yet suitably equipped with necessary reference books in Ardhamāgadhī and are thus at a loss to locate references. I am sure that these notes will not only help the teachers, but would also be of immense value to the students who need not buy help in any other form such as translation etc.

Nowrosjee Wadia College,
Poona 1
22nd May, 1937

P. L. VAIDYA

Preface to the Second Edition

IN this Edition prescribed for students of the Matriculation Examination of 1942 I have added full translation at the request of students and teachers and corrected my text at some places in the light of new material. In preparing my translation I have made full use of earlier attempts such as Meyer's and Jacobi's.

1st May, 1941

P. L. V.

सगरसुअकहाणयं

१ अत्थि अओज्झा नयरी । तीए इक्खागकुलुब्भवो जिय-
सत्तू राया । तस्स य सहोयरो सुमित्तविजओ जुवराया ।
विजयाजसमईओ य ताण भारियाओ । विजयाए चोदस-
महासुमिणसूइओ पुत्तो उववन्नो अजिओ त्ति नाम वीय-
तित्थयरो । जसमईए वि वीयचक्कवट्ठी सगरो उववन्नो । पत्ता
ते जोव्वणं । परिणाविया उत्तमनरिन्ददुहियाओ । कालेण
य जियसत्तुरत्ता ठविओ नियरज्जे अजियकुमारो, सगरो
जुवरज्जे । अप्पणा य ससहोयरेण दिक्खा गहिया । अजिय-
राया वि तित्थपवत्तणसमए ठविऊण रज्जे सगरं निक्खन्तो ।
सगरो वि उप्पन्नचोदसरयणो साहियछुखण्डभारहो पालेइ
रज्जं । जाया य तस्स सूराणं वीराणं पुत्ताणं सट्ठी सहस्सा ।
तेसिं जेट्ठो जण्हुकुमारो ।

२ अन्नया तोसिओ जण्हुकुमारेण कह वि सगरो । भणिओ
तेण—‘ जण्हुकुमार, वरसु वरं ’ । तेण भणियं ‘ ताय,
अत्थि मम अभिलासो, जइ तुब्भेहिं अणुत्ताओ चोदसरयण-
समेओ भाइबन्धुसंजुओ वसुमईं परिब्भमामि ’ । पडिवन्नं
राइणा । सव्वबलेण य पसत्थमुहुत्ते निग्गओ सव्वसहो-
यरसमेओ । परिब्भमन्तो य अणेगे जणवए पेच्छन्तो गाम-
नगरागरसरिगिरिसरकाणणाइं पत्तो अट्ठावयगिरिं । हेट्ठा

सिविरं निवेसिऊण आरूढो उवरिं । दिट्ठं भरहनरिन्द-
कारियं मणिरयणगमयं चउवीसजिणपडिमाहिट्ठियं थूभ-
सयसंगयं जिणाययणं । वन्दिऊण य जिणिन्दे पुच्छिओ मन्ती
'केणेयं सुकयकम्मुणा अइसयरमणीयं कारियं जिणभवणं ?'
कहिओ तेण भरहवइयरो । तं सोऊण भणियं जणहुकुमारेण
'निरूवेह अन्नं अट्टावयसरिसं सेलं, जेण तत्थ चेइयहरं
कारवेमो' । निउत्तपुरिसेहि य समन्तओ निरूविऊण
साहियं जहा 'नत्थि देव एरिसो अन्नो गिरी' । तेण भणियं
'जइ एवं ता करेमो एयस्सेव रक्खं, जओ होहिन्ति कालेण
लुद्धा सट्ठा यं नंरा । अहिणवकारावणाओ य पुव्वकय-
परिपालणं वरं' ।

३ तओ सव्वे वि ते सगरपुत्ता दण्डरयणं गिण्हत्ता
समन्तओ महीहरस्स पासेसु लग्गा खणिउं, तं च दण्ड-
रयणं सहस्सं जोयणाणं भिन्दिऊण पत्तं नागभवणेसु ।
भिन्नाइं ताइं । तं च अच्चब्भुयं पेच्छन्ता भीया नागकुमारा
सरणं मग्गमाणा गया जलणपभनागरायस्स समीवं ।
साहिओ वइयरो । सो वि संभन्तो उट्ठिओ ओहिणा आभो-
एत्ता आसुरत्तो समागओ सगरसुयसगासं, भणियं च 'भो
भो, किं तुव्वभेहिं दण्डरयणेण महिं भिन्दिऊण कओ भवण-
भिन्दणेण उवद्दवो नायलोयस्स । ता अप्पवहाय तुव्वभेहिं
कथमेयं, जओ-

अप्पवहाए नूणं होइ वलं उत्तुणाण भुयणम्मि ।

नियपक्खवलेणं चिय पडइ पयङ्गो पईवम्मि ॥'

तओ तस्स उवसामणनिमित्तं भणियं जणहुणा । 'भो
नागराय, करेसु पसायं, उवसंहरसु संरम्भं, खमसु अम्ह
अवराहं एयं । न अम्हेहिं तुम्होवद्दवनिमित्तमेयं कयं,
अट्टावयचेइयरक्खट्ठा परिहा कया एस त्ति । न पुणो एवं

काहामो । उवसन्तकोवो गओ सट्ठाणं जलणपमो । तम्मि
 य गए भणियं जणहुकुमारेण 'एसा परिहा दुह्वा न
 सोहए जलविरहिया, ता पूरेमो नीरेणं' त्रि । तओ दुह्वा 2
 रयणेण गङ्गं भिन्दिऊण आणियं जलं । भरिया परिहा । पत्तं
 तं नागभवणेसु जलं । जलप्पवाहसंतत्तं नायताइणीजणं
 पलायन्तं पेच्छिय पउत्तोवहिकोवाणलपलित्तमीया आसु-
 रत्तो जलणप्पमो भणिउं पयत्तो- 'अहो महापाचाणं जइ
 तेसिं अणुकम्पाए खमिओ एक्कसिं अवराहो मए, तो तोहि
 अहिययरं उवद्दवं काउं आढत्तं अम्हं । अहवा दण्डेण चैव
 नीयाणमुवसमो, न सामेणं । ता दंसोमि संपइ अविणयफलं'
 ति । पेसिया तत्थ हणणत्थं नयणविस्ता महाफणिणो ।
 तक्खणं चिय नीहरिऊण तेहिं जलन्तनयणेहिं पलोइया
 समाणा भासरासीभूया सव्वे वि सगरसुया ।

४ तं पेच्छिय जाओ हाहारवगब्भिणो महाकन्दो सिविरे ।
 विमुक्केसाओ भगवल्याओ तोडियहारल्याओ 'हा देव ।
 देव' त्ति पलवन्तीओ लोलन्ति महीए अवरोहजुवईओ ।
 एवं विलवमाणं संठवियं सेत्तं मन्तिणा जहा ईइसो चैव
 असारो संसारो, अणिवारणिज्जो देवपरिणामो । किं एत्थ
 बहुणा विलवणेणं । कज्जे मणो दिज्जइ । न सोयणिज्जा
 कुमारा, जओ बहुतित्थवन्दणेणं इमस्स जिणालयस्स रक्खा-
 करणेण बहुजणोवयारेण य उवाज्जियसुहकम्मा । तेण दिज्जउ
 तुरियमेव पयाणयं, गच्छामो महारायसमीवं' । अणुमच्चियं
 च मन्तिवयणं, सव्वेहि वि दिन्नं पयाणयं । कमेण पत्ता
 नियपुरमासत्तं सामन्ता, सव्वेहि य मन्तियं तत्थ- 'कहमिमं
 रायस्स कहिउं पारीयइ, जं कुमारा सव्वे एक्कपए पेच्छन्ताणं
 चैव अम्ह दद्धा, वयं च अक्खयदेहा समागया । लज्जाकर-
 मेयं, ता पविसामो सव्वे चैव जलन्तजलणं' ।

५ एवं तेसिं मन्तन्ताणं समागओ एगो दिओ, भणियं च तेण

‘किमेवमाउलीहूया, मुञ्चह विसायं, जओ न संसारे किंचि सुहमसुहं वा अच्चवुयमत्थि । भणियं च-

कालम्मि अणाइं जीवाणं विविहकम्मवसगाण ।

तं नात्थ संविहाणं संसारे जं न संभवइ ॥

अहं साहेमि राइणो इमं वइयरं’ । पडिवन्नं तं तेहिं । तओ सो अणाहमडयं घेन्नूण ‘हा मुट्ठो मुट्ठो’ त्ति कलुणं वाहरन्तो गओ रायदुवारं । निसुओ राइणा तस्स विलवणसट्ठो । वाहराविओ । ‘केण मुट्ठो सि’ त्ति पुच्छिओ वुत्तन्तं । तेण भणियं ‘देव, एस एक्को चेव मे सुओ । अहिणा दट्ठो य इमो जाओ निचेट्ठो । ता काऊण करुणं जीवावह इमं’ । एयम्मि अवसरे पत्ता तत्थ मन्तिसामन्ता, पणमिऊण उवविट्ठा अत्थाणे । नरिन्देण य आणत्तो वेज्जो ‘कुणसु निद्विसमेयं’ । वेज्जेण मुणियनरिन्दसुयमरणेण भणियं ‘जम्मि गोत्ते कुले वा कोइ न मओ, जइ ताओ भूई आणिज्जइ, ता जीवावेमि तीए इमं’ । मागिया दिएण भूई जाव सहस्ससो घरे जायाइं वन्धुमरणाइं । साहियं ‘देव, नत्थि वेज्जोवदिट्ठो भूईए लम्भो’ । राइणा भणियं ‘जइ एवं ता किं नियपुत्तं सोएसि । सव्वतिहुयणसाहारणमिणं मरणं । भणियं च-

किं अत्थि कोइ भुवणम्मि जस्स जायन्ति नेव पावाइं ।

नियकम्मपरिणईए जम्मणमरणाइ संसारे ॥

ता माहण, मा रुयसु, मुञ्च सोयं, कज्जं चिन्तेसु, कुणसु अप्पहियं, जाव न तुमं पि एवं कवलज्जसि मच्चुसीहेणं । विप्पेण भणियं ‘जाणामि अहमेयं, परं पुत्तमन्तरेण संपइ चेव मे कुलक्खओ होइ । दूहियाणाहवच्छलो अप्पडिहयपयावो सयलपयापालणनिरओ देवो, ता देसु पुत्तजीवावणेण

माणुसभिवसं । रत्ना भणियं 'भद्र, असक्कपडियारं विहिविलसियं । भणियं च—

सीयन्ति सत्त्वसत्थाइं एत्थ, न कमन्ति मन्ततन्ताइं ।

अद्विट्ठपहरणम्मि य विहिम्मि किं पोरुसं कुणउ ॥

ता परिच्चयसु सोगं, करेसु परलोगहियं । मुखो चैव करेइ हिए नट्टे मए वा सोगं । विप्पेण भणियं 'महाराय, जइ सच्चमेयं, न कायव्वो एत्थ जाणएण सोगो, ता तुमं पि मा करेज्जसु सोगं । असंभावणिज्जं तुम्ह सोयकारणं जायं । तओ संभन्तेण रत्ना पुच्छियं 'भो विप्प केरिसं सोयकारणं ?' 'विप्पेण भणियं 'देव, सट्ठिं पि तुह सुयसहस्सा कालगया । सोऊण इमं राया विज्जुप्पहारहओ व्व नट्टचेयणो सिंहासणाओ मुच्छाविहलंघलो निवडिओ धरणिविट्ठे । मुच्छावसाणे सोगाऊरियमणो मुक्ककण्ठं रोविऊण पलावे काउं आढत्तो—'हा पुत्ता, हा हिययदइया, हा बन्धुवल्लहा, हा सुसहावा, हा विणीया, हा सयलगुणनिहिणो, कत्थ मं अणाहं मोत्तूण तुब्भे गया । देह मे तुब्भ विरहदुट्ठस्स दंसणं । हा निग्घिण पावविहि, एक्कपए चैव सव्वे ते बालए संहरन्तेण किं तए अप्पणो पूरियं । हा निट्ठुरहियय, किं न फुट्ठसि, असज्जसुयमरणदुक्खसंतत्तं पि किं न वच्चसि सयखण्डं ।' एवं च विलवमाणो भणिओ तेण विप्पेण 'महाराया, संपइ चैव ममोवइससि संसारासारयं, ता किं अप्पा गच्छसि सोयपरवसत्तं । अहवा—

परवसणम्मि सुहेणं संसारानिच्चयं कहइ लोओ ।

नियबन्धुजणविणासे सव्वस्स वि चलइ धीरत्तं ॥

दुसहं च एगबन्धुस्स वि मरणं, किं पुण सट्ठीए पुत्तसहस्साणं । तहा वि—

सप्पुरिस चिय वसणं सहन्ति गरुयं पि साहसेकरसा ।

धराणि चिय सहइ जए वज्जनिवायं न उण तन्तू ॥

अओ अवलम्बेसु धीरयं । अलमेत्थ विलविण्णं, जओ

सोयन्ताणं पि नो ताणं कम्मबन्धो उ केवलो ।

तो पण्डिया न सोयन्ति जाणन्ता भवरूवयं ॥'

एवमाइवयणविन्नासेण संठविओ राया विप्पेण । भणिया य तेण मन्तिसामन्ता 'साहेह जहा वत्तं राइणो' । साहियं च तेहिं पगलन्तवाहजलोहिं । समागया पहाणपउरा, धीरा-विओ सव्वेहि वि राया । कयमुच्चियकरणिज्जं ।

६ एत्थन्तरे पत्ता अट्ठावयासन्नवासिणो जणा । पणयसिरा विन्नवेन्ति जहा 'देव, जो तुम्ह सुणहिं अट्ठावयरक्खणत्था आणिओ गङ्गाजलप्पवाहो, सो परिहं भरिऊण आसन्नगाम-नगरे उवद्दवन्तो पसरइ । ता तं निवारेउ देवो, नत्थि अन्नस्स तन्निवारणसत्ती' । राइणा भणिओ भगीरही नियपउत्तो 'वच्छ, दण्डरयणेण नागरायं अणुन्नविय नेसु उयहिम्मि गङ्ग' । सो वि गओ अट्ठावयं । अट्टमभत्तेणाराहिओ नाग-राया आगओ कयभीसणभुयङ्गहारकेऊरो । भणइ 'किं संपा-देमि । भगीरहिणा भणियं पणामपुद्वयं 'तुम्ह पसाएण नेमि गङ्गं समुद्धे, उवद्दवो महन्तो लोयस्स' । नायराएण भणियं 'विगयभओ करेसु समीहियं, निवारिस्सामि अहं भरहणि-वासिणो नागे' त्ति भणिऊण गओ नागराया । भगीरहिणा वि कया नागाणं बलिकुसुमाईहिं पूया । तप्पभिइं च नाग-बलिं कुणइ लोओ । रायसुओ वि गङ्गमागरिसन्तो, दण्ड-रयणेण भञ्जन्तो बहवे थलसेलवणे जणावाहाए पत्तो पुद्व-समुद्धं जत्थावयारिया गेणहन्ती अणेगाइं नइसहस्साइं गङ्गा । पुणो वि विहिया तत्थ बली नायाण । जत्थ य सागरे मिलिया गङ्गा, तत्थ गङ्गासायरतित्थं जायं । अज्ज वि तं लोए

विक्खायं । गङ्गा वि जण्डुणा आणीय त्ति तेण जण्हवी जाया,
भगीराहिणा विणीय त्ति तेण भागीरहि त्ति । सो वि नागेहिं
मिलिऊण पूइओ गओ अउज्झं । पूइओ राइणा तुट्टेण, ठविओ
नियरज्जे । अप्पणा यं निक्खन्तो अजियजिणसगासे,
सिद्धो य ।

७ अन्नया पुच्छिआ भगीरहिराइणा अइसयनाणी ' भगवं,
किं कारणं जण्डुपमुहा ते सट्ठिं पि कुमारसहस्सा सममरणा
संजाया ' । भगवया भणियं ' महाराय, एगया महन्तो संघो
चेइयवन्दणत्थं सम्मेयपव्वए पट्ठिओ । पत्तो य अरण्णं उल्लं-
घिऊण अन्तिमगामं । तन्निवासिणा सव्वजणेण अणारिएणं
अच्चन्तमुवद्दविओ दुव्वयणनिन्दणेणं वत्थन्नधणाहरणच्छि-
न्दणेण य । तप्पच्चयं च बद्धमसुहं महन्तं कम्ममणेण । कुम्भ-
यारेण एगेण पयइभद्दएणं ' मा उवद्दवेह इमं तित्थजत्तागयं
जणं । इयरजणस्स निरवराहस्स परिकिलेसणं महापावहेऊ,
किं पुण एरिसधम्मियजणस्स । ता जइ सागयपडिवात्ति
इमस्स न सक्केह काउं, ता उवद्दवं पि ताव रक्खेह ' त्ति
भणिऊण निवारिओ सो गामजणो, गओ य संघो । अन्नम्मि
य दिणे तन्निवासिणा एगेण नरेण रायसंनिवेसे चोरिया
कया । तन्निमित्तेण रायनिउत्तेहि पुरिसेहिं दाराइं पिहेऊण
सो गामो पलीविओ । तथा य सो कुम्भयारो सयणेहिं निम-
न्तिओ गाममन्नं गओ आसि । दट्ठा य तत्थ सट्ठिजणसहस्सा,
उववन्ना चोराडवीए अन्तिमगामे माइवाहत्ताए ते सव्वे,
कोदविय त्ति जाओ लोए भणन्ति । कहिं चि तत्थागओ करी,
तच्चलणेण मद्दिया ते । तओ नाणाविहासु दुक्खपउरासु
कुजोणिसु परिभमिऊण सुइरं, अणन्तरे भवे किं पि काऊण
तहाविहं सुहकम्मं, उववन्ना सगरसुयत्ताए सट्ठिं पि सहस्सा
तक्कम्मसेसवसेण य पत्ता इमं मरणवसणं । सो वि कुम्भ-
यारो नियआउक्खए मरिऊण जाओ एगम्मि संनिवेसे

धणसामिद्धो वणिओ । तयाणन्तरं कयसुकयकम्मो संजाओ
मरिऊण नरवई । सुहाणुवन्धसुहकम्मोदएण प्रडिवन्नो मुणि-
धम्मं, काऊण य कालं गओ सुरलोयं । तत्तो चुओ जणहुसुओ
जाओ सि तुमं' ति । इमं च भगरिही सोऊण संवेगमुवगओ
भयवन्तं वन्दिऊण सभवणं गओ ॥

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उदायणे

१ तेणं कालेणं तेणं समएणं सिन्धुसोवीरेसु जणवएसु
वीयभए नामं नगरे होत्था । उदायणे नाम राया । पभावई
देवी । तीसे जेट्ठे पुत्ते अभिई नाम जुव्वराया होत्था । नियए
भाइणेजे केसी नाम होत्था । से णं उदायणे राया सिन्धु-
सोवीरपामोक्खाणं सोलसण्हं जणवयाणं वीयभयपामो-
क्खाणं तिण्हं तेवट्ठाणं नयरसयाणं महसेणपामोक्खाणं
दसण्हं रायाणं वद्धमउडाणं विइणणसेयचामरवालवीयणाणं
अन्नेसिं च राईसरतलवरपभिईणं आहेवच्चं कुणमाणे
विहरइ । एवं च ताव एयं ।

२ इओ य । तेणं कालेणं तेणं समएणं चम्पाए नयरीए
कुमारनन्दी नाम सुवण्णकारो इत्थिलोलो परिवसइ । सो
जत्थ सुरूवं दारियं पासइ सुणेइ वा, तत्थ पञ्च सया
सुवण्णस्स दाऊण तं परिणेइ । एवं च तेण पञ्चसया
पिण्डिया । ताहे सो ईसालुओ एक्कखम्भं पासायं करेत्ता
ताहिं समं ललइ । तस्स य मित्तो नाइलो नाम समणो-
वासओ । अन्नया य पञ्चसेलदीववत्थव्वाओ वाणमन्तरीओ
सुरवइनिओएणं नन्दीसरवरदीवं जत्ताए पत्थियाओ ।

ताणं च विज्जुमाली नाम पञ्चसेलाहिवई । सो चुओ ।
 ताओ चिन्तन्ति 'कं पि वुग्गाहेमो, जो अम्हं भत्ता भवइ' ।
 नवरं वच्चन्तीहि चम्पाए कुमारनन्दी पञ्चमहिलासयपरि-
 वारो उवललन्तो दिट्ठो । ताहिं चिन्तियं 'एस इत्थीलोलो,
 एयं वुग्गाहेमो' । ताहे सो भणइ 'काओ तुम्हे' । ताओ
 भणन्ति 'अम्हे हासापहासाभिहाणाओ देवयाओ' । सो
 मुच्छिओ ताओ पेच्छइ । ताओ भणन्ति 'जइ अम्हेहिं कज्जं,
 तो पञ्चसेलगं दीवं एज्जाहि' ति भणिऊण उप्पइऊण गयाओ ।
 सो तासु मुच्छिओ राउले सुवण्णं दाऊण पडहणं नीणेइ
 'कुमारनन्दि जो पञ्चसेलगं नेइ, तस्स धणकोडिं सो
 देइ' । थेरेण पडहओ वारिओ । वहणं कारियं पत्थयणस्स
 भरियं । थेरो तं दव्वं पुत्ताण दाउण कुमारनन्दिणा सह
 जाणवत्तेण पत्थिओ । जाहे दूरं समुदे गओ ताहे थेरेणं
 भणइ 'किंचि पेच्छसि?' सो भणइ 'किं पि कालयं
 दीसइ' । थेरो भणइ 'एस वडो, समुदकूले पव्वयपाए
 जाओ । एयस्स हेट्ठेणं एयं वहणं जाहिइ, तो तुमं अमूढो
 वडं विलग्गेज्जासि । ताहे पञ्चसेलाओ भारुण्डपक्खी
 एहिन्ति । तेसिं जुयलस्स तिणिण पाया । तओ तेसु सुत्तेसु
 मज्झिल्ले पाए सुलग्गो होज्जासि पडेणं अप्णाणं बन्धिअ । तो
 ते पञ्चसेलयं नेहिन्ति । अह तं वडं न विलग्गसि, तो एयं
 वहणं वलयासुहे पविसिहिइ तत्थ विणस्सिहिसि' । एवं
 सो विलग्गो, नीओ पक्खीहिं । तहिं ताहिं वाणमन्तरीहिं
 दिट्ठो । रिद्धी य से दाइया । सो पगहिओ नीओ ताहिं
 भणिओ 'न एएण सरारेण भुञ्जामो, किंचि जलणपवेसाइ
 करोहि जहा पञ्चसेलाहिवई होज्जासि' ति । तो भणइ- 'किह
 जामि?' ताहे करयलपुडेण नीओ स उज्जाणे छड्डिओ । ताहे
 लोगो आगन्तूण पुच्छइ 'किं तुमं तत्थ अच्छेरयं दिट्ठं?'
 सो भणइ—

‘ दिट्ठं सुयमणुभूयं जं वित्तं पञ्चसेलए दीवे ।
पसयच्छि चन्दवयणे हा हासे हा पहासे त्ति ॥ ’

आढत्तं च तेण तयभिसन्धिणा जलणासेवणं । वारिओ
य मित्तेण ‘ भो मित्त, न जुत्तं तुह काउरिसजणोचियमेयं
चेट्ठियं । ता महाणुभाव

डुलहं माणुसजम्मं मा हारसु तुच्छभोयसुहहेउं ।
वेरुलियमणीमोहेण कोइ किं किणइ कायमणिं ॥

अन्नं च । जइ वि तुमं भोगत्थी, तहा वि सद्धम्माणुट्ठाणं
चेव करेसु । जओ

धणओ धणत्थियाणं कामत्थीणं च सव्वकामकरो ।
सग्गापवग्गसंगमहेऊ जिणदेसिओ धम्मो ।

एवमाइ अणुसासणेण वारिज्जन्तो वि मित्तेण इङ्किणी-
मरणेण मओ पञ्चसेलाहिवई जाओ ।

३ सट्ठस्स वि निव्वेओ जाओ । भोगाण कज्जे किलिस्सइ त्ति
अम्हे जाणन्ता कीस अच्छामो त्ति पव्वइओ । कालं काऊण
अञ्चुए उववन्नो । ओहिणा तं पेच्छइ । अन्नया नन्दीसरवर-
जत्ताए पलायन्तस्स पडहओ गलए ओलइओ । ताहे वाएन्तो
नन्दीसरं गओ । सट्ठो आगओ, तं पेच्छइ । सो तस्स तेयं
असहमाणो पलायइ । सो तेयं साहरित्ता भणइ ‘ भो ममं
जाणासि ’ सो भणइ ‘ को सक्काईए देवे न याणइ ? ’ ताहे
तं सावगरूवं दंसेइ । जाणाविओ य । ताहे संवेगमावन्नो
भणइ ‘ संदिसह किमियाणिं करेमो ’ । भणइ ‘ वद्धमाण-
सामिस्स पडिमं करेहि । तओ ते सम्मत्तवीयं होहि ’ त्ति ।

भणियं च—

जो कारवेइ पडिमं जिणाण जियरागदोसमोहाणं ।

सो पावइ अन्नभवे सुहजणणं धम्मवररयणं ॥

अन्नं च—

दारिद्रं दोहगं कुजाइकुसरीरकुमइकुगईओ ।

अवमाणरोयसोया न होन्ति जिणविम्बकारीणं ॥

ताहे महाहिमवन्ताओ गोसीसचन्दणदारुं घेत्तूण तत्थ पडिमं निव्वत्तेऊण कट्टसंपुडे छुहइ । पवहणं च पासइ समुद्धमज्जे उप्पाएण छम्मासे भमन्तं । ताहे अणेण तं उप्पायं उवसामियं । संजत्तियाण सा खोडी दिन्ना । भणिया य 'देवाहिदेवस्स एत्थ पडिमा चिट्ठइ । ता तस्स नामेण विहाडेयव्वा खोडी' । 'एवं' ति पडिवज्जिय गया वणिया । उत्तिण्णा समुद्धं, पत्ता वीयभयं । तत्थ उदायणो राया तावसभत्तो । दंसिया खोडी । तस्स साहियं सुरवयणं । मिलिओ ससरक्खमाहणाइपभूओ लोगो । रुद्धगोविन्दाइ-नामेण वाहिन्ति फरसुं । तहा हि । केई भणन्ति 'बम्भो चेव देवाहिदेवो, जओ सो चउम्मुहो सव्वजयसिद्धि-कारओ वेयाणं च पणेया' । अन्ने 'विण्हू पहाणो' ति भणन्ति, 'जओ सो चेव सव्वगओ लोगोवद्धकारण य दाणवे विणासेइ । संहारकाले य उयरगयं जयं धारेइ' । अवरे 'महेसरो उत्तमदेवो' ति भणन्ति । 'जओ सो चेव सिद्धिसंहारकारओ अजोणिसंभवो । तस्स चेव भागा बम्भविण्हू' । एवमाइविगप्पणेहिं वाहिज्जमाणो उप्फेडइ फरसू । एत्थन्तरे आगया तत्थ उदायणस्स रत्तो महादेवी चेडगरायधूया समणोवासिया पभावई । एईए काऊण पूयं भणियं—

‘ गयरागदोसमोहो सव्वन्नु अट्टपाडिहेरजुओ ।

देवाहिदेवरूवो अरिहा मे दंसणं देउ ॥ ’.

वाहाविओ फरसू । पडन्तस्स विघायस्स विहडिया खोडी । जाव दिट्ठा सव्वङ्कपडिपुण्णा अमिलाणमल्लदामालं-
किया वद्धमाणसामिपडिमा । अईव आणन्दिया पभावई ।
जाया जिणधम्मपभावणा । पढियं च तीए—

‘ सव्वन्नु सोमदंसण अपुणवभव भवियजणमणाणन्द ।

जय चिन्तामाणि जय गुरु जय जय जिण वीर अकलङ्क ॥ ’

अन्तेउरे य चेइयघरं कारियं । पभावई ण्हाया तिसंझं
पूएइ । अन्नया देवी नच्चइ, राया वीणं वाएइ । सो देवीए
सीसं न पेच्छइ । अधिई से जाया । वीणावायणयं हत्थाओ
भट्ठं । देवी रुट्ठा भणइ ‘ कि दुट्ठं नच्चियं ? । निव्वन्धे से
सिट्ठं । सा भणइ ‘ किं जीविणं ? निक्कलङ्को मए सुचिरं
सावयधम्मो पालिओ ’ ।

४ अन्नया चेडिं ण्हाया भणइ ‘ पोत्ताइं आणेहि ’ । तीए
रत्तगाणि आणियाणि । रुट्ठाए अट्ठाएण आहया ‘ जिणघरं
पविसन्तीए रत्तगाणि देसि ’ त्ति । मया चेडी । ताहे
चिन्तइ ‘ मए वयं खण्डियं, तं किं जीविणं ’ ति । रायाणं
पुच्छइ ‘ भत्तं पच्चक्खामि ’ । निव्वन्धे ‘ जइ परं बोहेसि ’ ।
पडिस्सुयं । भत्तपच्चक्खाणेण मया देवी देवलोगं गया ।

५ जिणपडिमं देवदत्ता दासचेडी खुज्जा सुस्सूसइ । देवो
उदायणं बोहेइ, न संवुज्झइ । सो तावसभत्तो । ताहे देवो
तावसरूवं करेइ । अमियफलाणि गहाय आगओ । रत्ता
आसाइयाणि । पुच्छिओ ‘ कहिं एयाणि फलाणि ’ । भणइ
‘ नगरअदूरसामन्ते आसमो ’ । तहिं तेण समं गओ ।
भीमायारोहिं तावसोहिं हन्तुं पारद्धो । नासन्तो वणसण्डे

साहवो पेच्छइ, तेहिं सरणमल्लीणो । ' मा भायसु ' ति
समासासिओ तेहिं । नियत्ता ते तावसा । अणुसासिओ
साहहि—

धम्मो चेवेत्थ सत्ताणं सरणं भवसायरे ।

देवं धम्मं गुरुं चेव धम्मत्थी य परिक्खए ॥

दसअट्ठदोसरहिओ देवो धम्मो उ निउणद्वयसहिओ ।

सुगुरु य वम्भयारी आरम्भपरिगहोवरओ ॥

एवमाइउवएसेण पडिबुद्धो । पडिवन्नो जिणधम्मं । देवो
अत्ताणं दरिसेइ । धम्मे य थिरीकाऊण गओ सुरो । जाव
अत्थाणीए चेव अत्ताणं पेच्छइ । एवं सड्डो जाओ ।

६ इओ य गन्धाराओ सावओ सव्वाओ जिणजम्माइ-
भूमीओ वन्दिता वेयड्डे कणगपडिमाओ सुणेत्ता उववासेण
ठिओ ' जइ वा मओ दिट्ठाओ वा ' । देवयाए दंसियाओ ।
तुट्ठा य सव्वकामियाण गुलियाण देइ सयं । तओ नियत्तो
सुणेइ वीयभए नगरे जिणपडिमं गोसीसचन्दणमइयं ।
तव्वन्दओ एइ, वन्दइ । तत्थ पडिलगो देवदत्ताए पडि-
यरिओ । तुट्ठेण य से ताओ गुलियाओ दिन्नाओ । सो य
पव्वइओ ।

७ अन्नया गुलियमेभं खाइ ' मे कणगेण सारिसो वण्णो
होउ ' ति । तओ जायपरमरूवा धन्तकणगसारिसवण्णा
जाया । सुवण्णगुलियत्ति तीए नामं जायं । पुणो सा चिन्तेइ-
' भोगे भुञ्जामि; एस राया ताव मम पिया, अन्ने य गोहा ' ।
ताहे पज्जोयं रोएइ । तं माणसीकाउं गुलियं खाइ । तस्स
देवयाए काहियं ' एरिसरूववइ ' ति । तेण सुवण्णगुलियाए
दूओ पेसिओ । तीए भणियं ' पेच्छामि ताव तुमं ' । सो नल-
गिरिणा रत्ति.आगओ । दिट्ठो तीए, अभिरूइओ । सा भणइ ' जइ

पडिमं नेसि, तो जामि । ताहे पडिमा नत्थि तट्टाणठावणजोग
 त्ति रत्ति वसिऊण पडिगओ । अन्नं जिणपडिमरूवं काऊण
 आगओ । तत्थ ठाणे ठवित्ता जियन्तसामिं सुवण्णगुलियं
 च गहाय उज्जेणिं गओ । तत्थ नलगिरिणा मुत्तपुरीसाणि
 मुक्काणि । तेण गन्धेण हत्थी उम्मत्ता । तं च दिसिं गन्धो एइ ।
 जाव पलोइयं, नलगिरिस्स पयं दिट्ठं । किंनिमित्तं आगओ
 त्ति । जाव चेडी न दीसइ । राया भणइ 'चेडी नीया नाम,
 पडिमं पलोएह' । नवरमच्छइ निवेइयं । तओ राया अच्चण-
 वेलाए आगओ पेच्छइ पडिमापुप्फाणि मिलाणाणि । तओ
 निव्वण्णन्तेण नायं 'पडिरूवगं' ति । हरिया पडिमा । तओ
 तेण पज्जोयस्य दूओ विसज्जिओ 'न मम चेडीए कज्जं,
 पडिमं विसज्जेह' । सो न देइ । ताहे पहाविओ जेट्टमासे
 दसाहिं राईहिं समं । उत्तरन्ताण य मरुं खन्धावारो तिसाए
 मरिउमारद्धो । रत्तो निवेइयं । तओ तक्खणेण पभावई
 चिन्तिया आगया । तीए तिणिण पुक्खराणि कयाणि अग्गि-
 मस्स पच्छिमस्स मज्झिमस्स य । ताहे आसत्थो गओ
 उज्जेणिं । भणिओ रत्ता 'किं लोएण मारिएण । तुज्झ य मज्झ
 य जुज्झं भवउ, आसेहिं रहहत्थिपाएहिं वा, जेण रुच्चइ
 तव' । पज्जोओ भणइ 'रहोहिं जुज्झामो' । ताहे नलगिरिणा
 पडिकप्पिएणागओ, राया रहेण । तओ रत्ता भणिओ 'अस-
 च्चसन्धो सि, तहा वि ते नत्थि मोक्खो । तओ णेण रहो
 मण्डलीए दिन्नो, हत्थी वेगेण पच्छओ लग्गो । सो य करी
 जं जं पायं उक्खिवइ, तत्थ उदायणो सरे छुभइ, जाव हत्थी
 पडिओ । ओयरन्तो बद्धो पज्जोओ । निडाले य से अड्डो
 कओ 'दासीपइ' ति । उदायणराया य पच्छा निययनयरं
 पहाविओ । पडिमा नेच्छइ । अन्तरा वासेण ओरुद्धो ठिओ ।
 ताहे खन्द्यभएण दस वि रायाणो धूलीपायारे करेत्ता ठिया ।
 जं च राया जेमेइ, तं च पज्जोयस्स वि दिज्जइ । नवरं पज्जो-

सवणाए सूएण पुच्छिओ ' किं अज्ज जेमेसि ' । सो चिन्तेइ ' मारिज्जामि ' । ताहे पुच्छइ ' किं अज्ज पुच्छिज्जामि ? ' सो भणइ ' अज्ज पज्जोसवणा, राया उववासिओ ' । सो भणइ ' अहं पि उववासिओ, मम वि मायावित्ताणि संजयाणि । न याणियं मया, जहा अज्ज पज्जोसवणं ' ति । रत्ता कहियं ' जाणामि, जहा सो धुत्तो । किं पुण मम एयम्मि बद्धेल्लए पज्जोसवणा चेव न सुज्झइ ' । ताहे मुक्को खामिओ य । पट्टो य सोवणो ताणक्खराण छायाणनिमित्तं बद्धो । सो य से विसओ दिन्नो । तप्पाभिइ पट्टवद्धया रायाणो जाया, पुवं मउडबद्धा आसि । वित्ते वासारत्ते गओ राया । तत्थ जो वणियवग्गो आगओ, सो तर्हि चेव ठिओ । ताहे तं दस-पुरं जायं ।

८ तए णं से उदायण राया अन्नया कयाइ पोसहसालाए पोसहिण एगे अबीए पक्खियं पोसहं पडिजागरमाणे विहरइ । तओ तस्स पुव्वरत्तावरत्तकालसमयंसि जागरियं करेमाणस्स एयारूवे अज्झत्थिए समुप्पज्जित्था ' धन्ना णं ते गामनगरा, जत्थ णं समणे वीरे विहरइ, धम्मं कहेइ । धन्ना णं ते राईसरपभिईओ, जे समणस्स महावीरस्स अन्तिए केवल्लिपन्नत्तं धम्मं निसामेन्ति, एवं पञ्चाणुव्वइयं सत्तासिक्खावइयं सावगधम्मं दुवालसविहं पडिवज्जन्ति, एवं मुण्डा भवित्ता अगाराओ अणगारियं पव्वयन्ति । तं जइ णं समणे भगवं महावीरे ' पुव्वाणुपुव्वं दूइज्जमाणे इहेव वीयभए आगच्छेज्जा, ता णं अहमावि भगवओ अन्तिए मुण्डे भवित्ता जाव पव्वएज्जा ' । तए णं भगवं उदायणस्स एयारूवं अज्झत्थियं जाणित्ता चम्पाओ पडिनिक्खामित्ता जेणेव वीयभए नयरे, जेणेव मियवणे उज्जाणे, तेणेव विहरइ । तओ परिस्सा निग्गया उदायणे य । तए णं उदायणे महावीरस्स अन्तिए धम्म सोच्चा हट्ठुट्ठे एवं वयासी- ' जं

नवरं जेट्टपुत्तं रज्जे अहिसिञ्चामि, तओ णं तुब्भं अन्तिए पव्वयामि' । सामी भणइ 'अहासुहं, मा पडिबन्धं करोहि' । तओ णं उदायणे आभिओगियं हत्थिरयणं दुरूहिता सए गिहे आगए । तओ उदायणस्स एयारूवे अज्झत्थिए जाए 'जइ णं अभिइं कुमारं रज्जे ठवित्ता पव्वयामि, तो अभिइं रज्जे य रट्ठे य जाव जणवए य माणुस्सएसु य कामभोगेसु मुच्छिए अणाइयं अणवयगं संसारकन्तारं अणुपरियट्ठिस्सइ । तं सेयं खलु मे नियगं भाइणेज्जं केसिं कुमारं रज्जे ठवित्ता पव्वइत्तए' । एवं संपेहेत्ता सोभणे तिहिकरणमुहुत्ते कोडु-म्बियपुरिसे य सट्ठावेत्ता एवं वयासी- 'खिप्पामेव केसिस्स कुमारस्स रायाभिसेयं उवट्ठवेह' । तओ महिट्ठीए अभि-सित्ते केसी कुमारे राया जाए जाव पसासेमाणे विहरइ । तओ उदायणे राया केसिं रायं आपुच्छइ 'अहं णं, देवाणु-प्पिया, संसारभउव्विग्गो पव्वयामि' । तओ केसी राया कोडुम्बियपुरिसे सट्ठावेत्ता एवं वयासी 'खिप्पामेव उदा-यणस्स रत्तो महत्थं महरिहं निक्खमणाभिसेयं उवट्ठवेह' । तओ महया विभूईए अभिसित्ते सिवियारूढे भगवओ समीवे गन्तूण पव्वइए जाव बह्माणि चउत्थत्तुट्ठुमदसम-दुवालसमासट्ठमासाईणि तवोकम्माणि कुव्वमाणे विहरइ ।

९ अन्नया य तस्स अन्तपन्ताहारस्स वाही जाओ । सो वेज्जेहिं भणिओ 'दहिणा भुञ्जाहि' । सो किर भट्टारओ वइयाए अच्छिओ । अन्नया वीयभयं गओ । तत्थ तस्स भाणिणेज्जो केसी राया तेणं चेव रज्जं ठाविओ । केसी कुमारो अमच्चोहिं भणिओ 'एस परीसहपराइओ रज्जं मगगइ' । सो भणइ 'दोमि' । ते भणन्ति 'न एस राय-धम्मो' । वुग्गाहेन्ति चिरेण । पडिसुयं । 'किं कज्जउ' ? 'विसं से दिज्जउ । एगाए पसुवालीए घरे पउत्तं दहिणा सह देज्जाहि' त्ति । सा पदिन्ना । देवयाए अवहरियं । भणिओ य 'मह-

रिसि, तुज्झ विसं दिन्नं, परिहराहि दहिं । सो परिहरइ ।
रोगो वड्डिउमारद्धो । पुणो य गहिओ । पुणो वि देवयाए
अवहरियं । तइयं वारं दिन्नं, तं पि अवहरियं । सा तस्स
पच्छओ य हिण्डिया । अन्नया पमत्ताए देवयाए दिन्नं ।
पुणो वि भुञ्जन्तो देवयाए निवारिओ ।

१० तओ से उदायणे अणगारे बहूणि वासाणि सामण-
परियागं पाउणित्ता सट्ठिं भत्ताइं अणसणाए छेएत्ता जस्स-
ट्ठाए कीरइ नग्गभावे मुण्डभावे तमट्ठं पत्ते जाव दुक्ख-
पहीणे त्ति ।

११ तस्स य सेज्जायरो कुम्भगारो । तम्मिं कालगए देवयाए
पंसुवरिसं पाडियं । सो य अवहरिओ अणवराहि त्ति काउं
सिणवल्लीए । कुम्भकारवेक्खो नाम पट्ठणं तस्स नामेण कयं ।
तत्थ सो अवहरिऊण ठविओ । वीयभयं च सत्वं पंसुणा
पेल्लियं । अज्ज वि पंसुओ अच्छइ ।

१२ तए णं अभिईकुमारस्स पुव्वरत्तावरत्तकालसमयंसि एव-
मज्झत्थिए जाए- 'अहं उदायणस्स जेट्ठपुत्ते पभावईए अत्तए ।
मं रज्जे अट्ठावेत्ता केसिं रज्जे ठावेत्ता पव्वइए । इमेणं माणु-
सेणं दुक्खेणं अभिभूए समाणे वीयभयाओ निग्गच्छित्ता
चम्पाए कोणियं उवसंपज्जित्ताणं विउलभोगसमन्नागए
यावि होत्था । से णं अभिई कुमारे समणोवासए अभिगय-
जीवाजीवे उदायणेणं रत्ता समणुबद्धवेरे यावि होत्था ।
तओ अभिई कुमारे बहूइं वासाइं समणोवासगपरियागं
पाउणित्ता अद्धमासियाए संलेहणाए तीसं भत्ताइं छेएत्ता
तस्स ठाणस्साणालोइयपडिक्कन्ते । कालं किच्चा असुर-
कुमारत्ताए उववन्नो । एगं पलिओवमं ठिई तस्स । महा-
विदेहे सिज्झिहिइ ॥

१ अत्थि इहेव भारहे वासे कुरुजङ्गले जणवए हत्थिणाउरं
 नयरं । तत्थ कुरुवंसे आससेणो राया, सहदेवी भारिया,
 चोद्दसमहासुमिणसूइओ चउत्थचक्कवट्ठी सणकुमारो नाम ।
 सो सह पंसुकीलिणण सूरकालिन्दीतणणण महिन्दसीहेण
 सह गहियकलाकलावो जोव्वणमणुप्पत्तो । अन्नया वसन्त-
 मासे रायउत्तनागरयसहिओ गओ कीलणत्थमुज्जाणं ।
 कीलिऊण य तत्थ विसिट्ठकीलाहिं आसपरिवाहणत्थं
 आरूढा तुरंगमेसु रायकुमारा । सणकुमारो वि जलहि-
 कल्लोलाभिहाणं तुरंगमारूढो । मुक्का समकालमासा । तओ
 विवरीयसिक्खत्तणओ पञ्चमधाराए लग्गो कुमारतुरंगमो
 अदंसणीहूओ खणमेत्तेण । लग्गो विन्नायवुत्तन्तो राया
 सपरियणो मग्गे । एत्थन्तरम्मि लग्गो चण्डमारुओ । तेण
 भग्गो तुरयपयमग्गो । महिन्दसीहेण विन्नत्तो राया 'निय-
 त्तउ महाराओ । अहं कुमारसुद्धिं लहिऊण वलिस्सं' ।
 नियत्तो राया । महिन्दसीहो वि लग्गो अणुमग्गेण कुमारस्स ।
 पविट्ठो भीसणं महाडविं । हिण्डन्तस्स अइगयं वरिसमेगं ।
 एगदिवसम्मि य गओ थेवं भूमिभागं । ताव निसुओ सारस-
 रवो, अग्घाइओ अरविन्दप्रारिमलो, पयट्ठो तयभिमुहं, दिट्ठं
 च सरवरं, निसुओ महुरो गीयवेणुरवो । हरिसुप्पुल्लोयणो
 जाव गच्छइ, ताव पेच्छइ तरुणीयणमज्झसंठियं सणकुमारं ।
 विम्बियमाणसो चिन्तेइ 'किं मणविब्भमो एस, किं वा
 सच्चं चेव एस सणकुमारो' । वियप्पन्तो जाव चिट्ठइ, ताव
 प्पट्ठियं वन्दिणा—

जय आससेणनहयलमयङ्क कुरुभवणलग्गणे खम्भ ।

जय तिहुयणनाह सणकुमार जय लद्धमाहप्प ॥

१ तओ सणकुमारो त्ति कयनिच्छओ महिन्दसीहो पमोया-
ऊरियमाणसो य अपुव्वरसन्तरमणुहवन्तो गओ सणकुमार-
दंसणपहं । दूराओ चेव सणकुमारेण परियाणिऊण अब्भु-
ट्ठिओ । पायवडणुट्ठिओ य उवऊढो गाढं । दुवे वि पमोया-
ऊरियमाणसा उवविट्ठा दिन्नासणेसु । विज्जाहरलोगो य उव-
सन्तगेयाइकलयलो पासेसु अल्लीणो । तयणन्तरं च फुसि-
ऊण आणन्दजलभरियं नयणजुयलं भणियं सणकुमारेण-
' वयंस, कहं तुममेगागी एत्थ भीसणारण्णे आगओ, कहं
च एत्थ ट्ठिओ वियाणिओ हं, किं वा करेइ मम विरहे महा-
राओ अम्बा य ? ' कहियं जहावत्तं महिन्दसीहेण । तओ
मज्जाविओ वरविलासिणीहिं महिन्दसीहो । कयमुचियकर-
णिज्जं । भोयणावसाणे य पुट्ठो णेण सणकुमारो, जहा
' कुमार, तुरंगमेण अवहरिओ तुमं तया कहिं गओ, कहिं
ठिओ, कत्तो वा एरिसी रिद्धी ? ' सणकुमारेण चिन्तियं-
न जुत्तं नियचरियकहणं नियमुहेण सप्पुरिसाणं, ता कहा-
वेमि परमुहेणं । तओ भणिया कन्नासयमज्झगया परिणीया
खयरिन्दधूया नियदइया वउलमई ' पिए, नीसेसं मह वइ-
यरं विज्जाए आभोएऊण साहेसु महिन्दसीहस्स । मम पुण
निट्ठाए घुम्मन्ति लोयणाइं ' ति भणिऊणुववन्नो रइहरे ।
वउलमई वि साहिउमाढत्ता कुमारचरियं ।

३ तथतया तुम्ह नियन्ताण चेव अस्सेणावहरिओ कुमारो ।
पवेसिओ तेण घोराए अडवीए । बीयदियहे वि तहेव वच्च-
न्तस्स आसस्स जाओ मज्झण्हसमओ । खुहापिवासाउलेण
य आसेण निल्लालिया जीहा, उद्धट्ठिओ चेव सासाऊरिय-
गलो थक्को, उत्तरिओ कुमारो । छोडिया पट्टाढा, ऊसारियं

पलाणं, जाव घुम्मिऊण निवडिओ आसो, मुक्को अकज्ज-
 कारि त्ति कलिऊणं पञ्चपाणेहिं । तं बुक्कपेसणं च मोत्तूण
 गओ कुमारो, उदयण्णेसणपरायणो य हिण्डिउमाढत्तो । न
 कहिं पि आसाइयमुदयं । तओ दीहद्धाणयाए सुकुमारयाए
 य मज्झण्हकालत्तणओ य दवदड्डयाए य रण्णस्स अईव
 हल्लोहल्लीहूओ । दूरदेसम्मि दट्ठूण सत्तच्छयं पहाविओ
 तयभिमुहं, पत्तो य तस्स छायाए उवविट्ठो, पडिओ लोयणे
 भञ्जिऊण धरणीए । एत्थन्तरंमि य तप्पुण्णाणुभावेणं तन्नि-
 वासिणा जक्खेण आणेऊण सिसिरसीयलं जलं सित्तो
 सव्वङ्केसु, आसासिओ । लद्धचेयणेण य पीयं सलिलं ।
 पुच्छिओ तेण सो ' को तुमं, कत्तो वा एयमाणियं सलिलं '
 ति । तेण भणियं ' अहं जक्खो एत्थनिवासी । सलिलं च
 माणससरवराओ तुह निमित्तमाणियं ' । तओ कुमारेण
 भणियं ' एस मह संतावो परं माणससरमज्जणेण जइ अव-
 गच्छइ ' त्ति । तं सोऊण भणियं ' अहं संपादेमि भवओ
 मणोरहं ' ति । भणिऊण काऊण करयलसंपुडे नीओ माणस-
 सरं, मज्जिओ विहिणा । तत्थ य वसणावडियं ति काऊण
 कुद्धेण वेयड्डवासिणा असियक्खजक्खेण सह जुज्झं संवुत्तं ।
 तेण य पढमं गुरुसक्करोहनिब्भरो मोडियतरुवरो पवणो
 मुक्को । तओ नहयलं बहुलधूलीए अन्धारियं । तओ विमुक्क-
 ट्ठहासा जलियजलणपिङ्गलकेसा महुणिन्तजालाकराल-
 पिसाया मुक्का । जाहे तेहिं न भीओ, तओ मुक्कनयणजाला-
 फुलिङ्गेहिं नागपासेहिं बद्धो । तओ जुण्णरज्जू इव तेण ते
 तोडिया । दढकरघाएहिं लग्गो । तओ मुट्ठिपहारेण खण्डाखण्डि-
 कओ । पुणो वि रक्खसेण गुरुमच्छरेण घणलोहजडिय-
 मोग्गरेण हओ वच्छत्थले कुमारो । तेणावि महाकायचन्दण-
 तरं उम्मूलिऊण अच्छोडिओ उट्ठं वट्ठन्तो उरुएसु । छिन्न-

दुमो व्व पडिओ भूमीए । तओ रक्खसेण दूरमुक्खिवाविऊण
गिरिवरो कुमारस्सोवरिं मुक्को । तेण ददपीडियङ्को जाओ
णिच्चेयणो कुमारो । लद्धसन्नो य तेण समं बाहुजुद्धेण लग्गो ।
कुमारेण करमोग्गराहओ सयसक्करो व्व कओ । अमरो त्ति
काउं न मओ । विरसमारडिऊण नट्टो । कोउगदंसणत्थमाग-
पहिं देवविज्जाहरोहिं पुप्फवुट्ठी मुक्का 'अहो जिओ जक्खो
कुमारेणं' ति ।

४ तओ जिणिऊण रक्खसं पच्छिमदिसाए गए सूरें उव्व-
लिओ सरवराओ अज्जउत्तो । गओ थेवं भूमिभागं । दिट्ठाओ
तत्थ नन्दणवणस्स मज्झगयाओ मणारेमाओ अट्ठ दिसा-
कुमारीओ व्व दिव्वाओ भाणुवेगविज्जाहरधूयाओ । पलोइओ
ताहिं ससिणिद्धाए दिट्ठीए सो । तेण वि चिन्तियं 'काओ
पुण इमाओ' त्ति पुच्छामि उवसप्पिऊणं । गओ तासिं
समीवं । पुच्छियं महुरवाणीए एक्कं कन्नगमुद्धिसिऊण 'काओ
तुब्भे, किंनिमित्तं इमं सुद्धमरणमलंकियं तुब्भेहिं' । ताहिं
भणियं 'इओ नाइदूरम्मि पियसङ्गमाभिहाणा अम्ह पुरी
अत्थि । ता तुमं पि तत्थेव ताव वीसमसु' त्ति भणिऊण
किंकरदरिसियमग्गो पयट्ठाविओ अज्जउत्तो । अत्थामिओ य
रवी, पत्तो य नयरिं, नेयाविओ य ताहिं कञ्चइणा राय-
भवणं, दिट्ठो य राइणा अब्भुट्ठिओ य । कयमुच्चियं कराणिज्जं ।
भणिओ य भाणुवेगराइणा जहा 'महाभाग, मह इमाओ
अट्ठ कन्नगाओ । एयासिं च तुमं पुव्वं चेव आच्चिमालिणा
मुणिणा वरो आइट्ठो जहा 'जो असियक्खं जक्खं जिणि-
स्सइ, सो एयासिं भत्त' त्ति । ता परिणेषु इमीओ' । अज्ज-
उत्तेणावि तह त्ति पडिवाज्जिऊण सव्वमणुट्ठियं । तओ पउत्तो
वीवाहो, बद्धं कङ्कणं, सुत्तो य रइभवणम्मि ताहिं सद्धिं
पलङ्के । जाव निट्ठाविरमम्मि भूमीए अप्पाणं पेच्छइ । चिन्तियं
च तेण किमेयमिति । पेच्छइ य करे कङ्कणं ति । तओ

अविसञ्चमणो गन्तुं पयट्ठो । दिट्ठं च रण्णमज्झमि गिरिवर-
 सिहरे मणिमयखम्भपइट्ठियं दिव्वं भवणं । तेण चिन्तियं
 'इमं पि इन्दियालप्पायं भविस्सइ' त्ति । गओ य तथा-
 सत्ते । इत्थीए करुणसरेणं रुयन्तीए सइं निसामेइ । पविट्ठो
 य भवणं गयभओ, दिट्ठा य सत्तमभूमियाए दिव्वकन्नगा
 करुणेणं सरेणं रुयन्ती भणन्ती य 'कुरुकुलनहयल-
 मयलउल्लुण सणकुमार अन्नजम्माम्मि वि महं तुमं चेव नाहो
 होज्जसु' त्ति । भणन्ती पण पुणो रोविउमारद्धा । तओ
 दिन्नासणेण नियनामासङ्किण्ण पुच्छिया अज्जउत्तेण 'किं
 तुमं तस्स सणकुमारस्स होसि, जेण तए एयस्स सरणं
 पडिवन्नं' । तीए भणियं 'सो भत्ता मणोरहमेत्तेणं ति ।
 जेणाहं साकेयपुरनरिन्देण सुरहेण चन्दजसाजणणीए इट्ठा
 धूय त्ति काऊण दूयाणीयतदीयचित्तफलरूवविमोहिया
 पुव्वं उदयदाणेण दिन्ना न य वित्तो विवाहो त्ति । ताव य
 अहमेगेण विज्जाहरकुमारेण कुट्टिमतलाओ इहमाणिया ।
 गओ य सो इमम्मि विज्जाविउरुव्विए धवलहरे मं मोत्तून
 कहं पि' । जाव एवं जंपइ सा कन्नगा, ताव य तेण असणि-
 वेगसुयवज्जवेगेण विज्जाहराहमेण आगन्तूण उक्खित्तो
 गयणमण्डलं अज्जउत्तो । तो सा हाहारवं कुणमाणी मुच्छा-
 पराहीणा निवडिया धरणीवट्ठे । ताव य मुट्ठिप्पहारेण
 वावाइऊण तं दुट्ठविज्जाहरं समागओ अक्खयसरीरो तीसे
 समीवमज्जउत्तो । समासासियां । (साहिओ नियवुत्तन्तो
 तेण) विवाहिया य । सा य सुणन्दाभिहाणा इत्थीरयणं
 भविस्सइ । थेववेलाए य समागया वज्जवेगभगिणी संज्ञा-
 वली नाम, वावाइयं च दट्ठूण भाउयं कोवमुवगया । पुणो
 वि सुमरियं नेमित्तियवयणं, जहा भाइवहगस्स भज्जा होही ।
 अज्जउत्तं विवाहत्थमुवट्ठिया । सा वि तस्सानुमईए तहेव
 वीवाहिया ।

५ एतथन्तरे समागया अज्जउत्तसमीवं दुवे विज्जाहरा ।
 पणामपुव्वयं भणियं तेहिं 'देव, असणिवेगो विज्जाहर-
 बलेण जाणियपुत्तमरणवुत्तन्तो तुम्होवरिं समागच्छइ ।
 अओ चन्दवेगभाणुवेगेहिं पेसिया अम्हे हरिचन्दचन्दसेणा-
 भिहाणा नियनियपुत्ता, रहो संनाहो य पेसिओ । अम्ह पियरो
 वि तुम्ह चलणसेवानिमित्तं पएसं पत्ता चेव । तयणन्तरं
 च समागया चन्दवेगभाणुवेगा अज्जउत्तसाहेज्जनिमित्तं ।
 संझावलीए दिन्ना पन्नत्ती विज्जा । तओ अज्जउत्तो चन्दवेग-
 भाणुवेगा य नियविज्जाहरबलसमेया असणिवेगबलेण समं
 जुज्झिउं पयत्ता । ताओ भग्गेसु दोसु वि बलेसु अज्जउत्तस्स
 असणिवेगेण समं महाजुज्झे समावडिए तेण मुक्कं महो-
 रगत्थं, तं च कुमारेण गरुलसत्थेण विणिहयं । पुणो मुक्कं
 तेण अग्गेयत्थं, तं पि कुमारेण वारुणत्थेण पडिहयं । पुणो
 वि मुक्कं वायत्वं, तं पि सेलत्थेण पडिपेल्लियं । तओ गहिय-
 गण्डीवो नाराए मुश्रन्तो पहाविओ सो । कुमारेण निज्जीवं
 कयं तस्स चावं । पुणो कड्डियमण्डलगो उट्ठिओ । कुमारेण
 तस्स करो छिन्नो । तओ बाहुजुज्झं इच्छन्तो आगओ ।
 कुमारेण वि चक्केण मुद्धविगलं सरिं कयं । तओ तक्खण-
 मेवासणिवेगविज्जाहररायलच्छी सयलविज्जाहरसमेया
 सणकुमारं संकन्ता । तओ हन्तूण असणिवेगं थुव्वन्तो
 चन्दवेगपमुहोहिं नभाओ रहेण विज्जाहरसहिओ ओयरिओ
 पासायवडिसए, दिट्ठो य तत्थ हरिसियाहिं सुणन्दासंझा-
 वलीहिं, वुत्तो य तार्हि 'अज्जउत्त, सागयं' ति । तओ लद्ध-
 जया गया वेयट्ठं अणेगविज्जाहरविज्जाहरीलोगपरिगया
 मङ्गलतूरवाऊरिज्जमाणदियन्ता । पविट्ठा निययमन्दिरेसु ।
 कओ य सणकुमारस्स सयलविज्जाहररायाभिसेओ । तओ
 सुहंसुहेण अच्छान्ति । अन्नया य चन्दवेगेण विन्नत्तो चक्की,

जहा 'देव मज्झ मुणिणा अच्चिमालिणा सिद्धं, जहा 'तुह एयं कक्कासयं, भाणुवेगस्स अट्ट कक्काओ चक्की परिणेही । सो य सणकुमारनामा चउत्थो चक्कवट्ठी जिणेहिं समाइट्ठो, सो य इओ मासमेत्तेणं एही माणससरवरं' ति । तत्थ मज्झणुत्तिणं वसणावडियं ति नाउण असियक्खो नाम जक्खो पुव्वभववेरी दच्छिही ।' कहं सो पुव्वभववेरी ? भण्णइ ।

६ अत्थि कञ्चणपुरं नाम नयरं । तत्थ विक्कमजसो नाम राया, तस्स पञ्च अन्तेउरसयाइं । तत्थ नागदत्तो नाम सत्थवाहो । तस्स रूवजोव्वणलायणसोहग्गुणेहिं सुरसुन्दरीण वि अज्झहिया विण्हुसिरी नाम भज्जा । सा विक्कमजसेण कहिंचि दिट्ठा । मयणाउरेण अन्तेउरे वूढा । तओ नागदत्तो तव्विओए 'हा पिए चन्दाणणे, कत्थ गया ? देहि मे दंसणं' ति एवं विलवन्तो डिम्भपरिगओ उम्मत्तीभूओ कालं गमेइ । तओ य सो विक्कमजसो राया अवहत्थियरज्जकज्जो अगगियजणाववाओ अवमन्नियवरतरुणिपञ्चसयावरोहो तीए विण्हुसिरीए समं अच्चन्तरइ-पसत्तो कालं गमेइ । अन्नया तार्हि अन्तेउरियाहिं रज्जा परिभूयाहिं ईसापरव्वसाहिं कम्मणजोगेण विणिवाइया विण्हुसिरी । तओ राया तीए मरणेण अच्चन्तसोगाउरो अंसुजलभरियनयणो, जहा नागदत्तो तहा, उम्मत्तीभूओ । विण्हुसिरीकलेवरं न दहिउं देइ । तओ मन्तीहिं मन्तिऊण रायाणं वाञ्छिय रण्णे कलेवरं नेउणं छुड्डियं । राया तमपेच्छन्तो परिहरियपाणभोयणो ठिओ तिणिण दिणे । मन्तीहिं 'अदिट्ठे तम्मि मरइ' ति कालिऊण नीओ रण्णं । दिट्ठं च तं राइणा गलन्तपूइनिवहं सुलुसुलेन्ताकिमिजालं वायसायड्डियनयणजुयलं खगचण्डतुण्डखण्डियं दुरभिगन्धं । तं पेच्छिय कलेवरं राया तक्खणेण सज्झसपरव्वसो अप्पाणं निन्दिउमादत्तो, 'कहं जस्स कए, रे जीव, कुलं, सीलं जाई

जसो लज्जा य परिचत्ता, तस्स एरिसी अवत्था जाया ।
तओ वेरगमगवडिओ रज्जं रट्ठं पुरमन्तेउरं च सयण-
वग्गाइ परिचइय तिणमिव सुव्वयायरियसमीवे निक्खन्तो ।
तओ चउत्थछट्ठट्ठमाइविचित्ततवोकम्मोहिं अप्पाणं भाविय
संलेहणापुव्वं गओ सणकुमारकप्पं । आउक्खए रयणपुरे
सेट्ठिसुओ जिणधम्मो नाम जाओ । सो य जिणवयणभाविय-
मई सम्मत्तमूलं दुवालसविहं सावगधम्मं पालेन्तो जिणि-
न्दपूयारओ कालं गमेइ । इओ य सो नागदत्तो पियाविरह-
दुक्खिओ नट्ठचित्तो गुरुअट्ठज्झाणपरिखवियसरीरो मरिउं
बहुतिरियजोणीसु भमिऊण सीहउरे नयरे अगिसम्मो नाम
बम्भणसुओ जाओ । कालेण य तिदणिडयवयं घेत्तुं दोमास-
खमणाइतवोरओ रयणपुरं आगओ । तत्थ हरिवाहणो नाम
राया भगवयभत्तो । सो तेण तत्थागओ नाओ, जहा एत्थ
को वि महातवस्सी आगओ । पारणयदिणे राइणा निम-
न्तिओ घरमागओ । एत्थन्तरे जिणधम्मो सावगो तत्थ देव-
जोगेण आगओ । तं दट्ठं पुव्वजायवेरेण मुणिणा रोसारुण-
लोयणेण राया भणिओ 'जइ ममं भुञ्जावेस्सि, तो इमस्स
सेट्ठिस्स पिट्ठीए उण्हपायसं पत्तीए भुञ्जावेह' । रत्ता
भणिओ 'अन्नपुरिसापिट्ठीए भुञ्जावेमि' । तओ मुणिणा वि
जम्मन्तरजणियवेराणुबन्धेणं वुत्तो राया 'न अन्नहा जेमेमि' ।
तओ रत्ता अणुरागेण पडिवच्चं । सेट्ठी वि पुट्ठिट्ठियपत्तिदाहं
'दुक्कयकम्मफलमेवमुवट्ठियं' ति मन्नमाणो सम्मं सहइ ।
तओ भुत्ते ससोणियण्हारुमंसवसापट्ठीओ उक्खया पत्ती ।
तओ घरं गओ संमाणिऊण सयणवगं खामेऊण य चेइय-
पूयं काऊण घेत्तूण समणादिकखं निग्गओ नयराओ, गओ
गिरिसिहरे । तत्थ अणसणं काऊण पुव्वदिसमद्धमासं काउ-
स्सग्गेण ठिओ, एवं सेसासु वि दिसासु अद्धमासं अद्ध-

मासं । तओ पिट्टीए गिद्धकायसिवाईहिं खज्जन्तो पीडं सम्मं सहिय नमोक्कारपरो मरिउं सोहम्मकप्पे इन्दो जाओ । भगवो वि तस्सेव वाहणं एरावणो जाओ । तेण आभिओगियकम्मुणा तओ एरावणो चुओ, नरतिरिएसु हिण्डिय असियक्खो जक्खो जाओ । सक्को वि तओ चुओ हत्थिणाउरे नयरे सणकुमारचक्की जाओ । एयं च वेरकारणं ति ।

७ तं मुणिणा एवं सिट्ठे मए तुह अन्तरवासानिमित्तं भाणुवेगं विसज्जिय पियसंगमपुरि निवेसणुवं तुमं अट्ठ भाणुवेगकक्काओ विवाहाविओ । मुक्को य कारणेणं तत्थेव ' कज्जसमत्तीए सेवं करेहामो ' त्ति खमेज्जह अवराहं, जं मुक्को वणम्मि । ता विन्नवेमि ' मन्नह मे कक्कासयस्स पाणिग्गहणं ति । ताओ वि तुम्हट्ठवहूओ पेच्छन्नु सामिणो मुहकमलं ' ति । ' एवं होउ ' त्ति मन्निए समागयाओ ताओ । महया विभूर्हए विवाहियमज्जउत्तेण कक्कासयं । दसुत्तरेण देवीसएण सहिओ भुअए भोए । एवं वच्चइ कालो । अज्ज पुण अज्जउत्तेण एवं समाणत्तं, जहा ' गन्तव्वमज्ज, जत्थ जक्खेण सह जुज्झियं, तं सरं ' ति । तओ एत्थागयाणमज्ज तुम्हेहिं सह पेच्छणयावसरे दंसणं जायं ति ।

८ एत्थन्तरम्मि उट्ठिओ सुहपसुत्तो रइहराओ सणकुमारो । गया य महया वइयरेण वेयड्डं । विन्नत्तो य अवसरं लहिऊण महिन्दसीहेण जहा ' कुमारं, दुक्खेण तुह जणणिजणया कालं गमेन्ति, ता तदंसणेणं कीरउ पसाओ अम्हारिसजणस्स ' त्ति । विन्नत्ताणन्तरमेव गया महयागयणिट्ठियनाणाविहविमाणहयगयाइवाहणारूढविचित्तवेसाहरणभूसियविज्जाहरवन्द्रसंमदेण हत्थिणाउरं ति । आणान्दिया जणणिजणया नायरजणो य । तओ महया विभूर्हए रक्का आससेणेण सणकुमारं पयइसमगेण रज्जम्मि अहिसिञ्चि-

ऊण महिन्दसीहं सेणावडं निउज्जिय धम्मतिथयरतित्ये
तहाविहाणं थेराणं अन्तिए पव्वजाविहाणेणं सकज्ज-
मणुट्टियं ति । सणकुमारो वि परिवट्ठमाणकोसवलसारो
विक्कन्तो रज्जमणुपालेइ । उप्पन्नाणि य चक्कपमुहाणि चोइस
वि रयणाणि नव निहीओ य, कया य तेसिं पूया । तय-
णन्तरं चक्करयणदंसियमग्गो मागहवरदामपभाससिन्धु-
खण्डप्पवायाइकमेण भरहं ओयविय वाससहस्सेणागओ
गयपुरं । दिट्ठो ओहीए सक्केण । 'पुव्वि सुहम्मवइ मह सरिसो
आसि' त्ति । वन्धुनेहेण आणत्तो वेसमणो 'करेह सण-
कुमारस्स रज्जाभिसेयं, इमं च हारं, वणमालं, छत्तं, मउडं,
चामरजुयं, कुण्डलजुयं, दूसजुयं, सीहासणं, पाउयाजुयं,
पायपीढं च पाहुडं ढोएज्जह । वत्तव्वं च तए जहा 'महा-
राय, सक्को तुम्हं वत्तं पुच्छइ' । वेसमणो वि 'एवं होउ'
त्ति पाहुडं सक्कविइणं घेत्तूण गओ गयपुरं । रम्भा-
तिलोत्तमाओ य पेसियाओ सक्केण अभिसेयमहूसवकरणत्थं ।
समप्पियं पाहुडं । विन्नत्तो वेसमणेण चक्की 'तुम्हाभिसेय-
निमित्तमम्हे सक्केण पेसिया, ता तं अणुमन्नह तुम्हे । 'एवं'
ति पडिवन्ने चक्किणा विउट्ठियं जोयणपमाणं मणिपीढं ।
तस्सोवरि रयणमयमभिसेयमण्डवं, तम्मझे मणिपीढिया,
तीए उवरि सीहासणं । तत्थ निवेसिय खीरोयजलेण
रयणकणयकलसावज्जिएणं जयजयसइसंमिस्सगीयरव-
मुहलं अहिसित्तो सुरेहिं । पणाच्चियाओ रम्भातिलोत्तमाओ ।
सत्त्वालंकारविभूसियं करेत्ता पवेसिऊण महाविच्छट्ठेण
गयउरं गओ सुरलोयं धणयाइसुरयणो । चक्की वि भोए
भुज्जन्तो गमेइ कालं ।

९ अन्नया य सोहम्मसभाए सिंहासणमत्थयत्थो सोह-
म्मिन्दो सोयामणिनाडयं पेच्छन्तो अच्छइ । एयम्मि अन्तरे
एगो ईसाणकप्पाओ संगमाभिहाणो देवो सोहम्मिन्दपासे

आगओ, तस्स य देहप्पभाए सभाठियसव्वदेवाणं तेओ नट्ठो । आइच्चोदए चन्दगहा इव निप्पभा जाया सुरा । गए य तम्मि सुरेहि विम्हिणहि सोहम्मिन्दो पुच्छिओ, जहा—‘केण कारणेणं, सामि, इमस्स संगमदेवस्स बारसाइच्चोदयाहिओ तेओ’ त्ति । इन्देण भणियं ‘इमेण पुव्वभवे आयम्बिल-वट्ठमाणो नाम तवो कओ’ त्ति । तओ देवेहि इन्दो पुणो वि पुच्छिओ, जहा ‘अन्नो वि कोइ एरिसतेयरूवसंपन्नो किं अत्थि’ त्ति । इन्देण भणियं जहा ‘हत्थिणाउरे कुरु-वंसे अत्थि सणकुमारो नाम चक्कवट्ठी जस्स तेओ रूवं च देवाणं पि अहियं’ इति । तओ विजयवेजयन्तदेवा असद्दहन्ता वम्भणरूवेण गया । तओ पडिहारेण मुक्कदारा पविट्ठा राय-समीवं । दिट्ठो य तेहि राया गन्धतेलअब्भङ्गणकिच्चं कुणन्तो । विम्हिया सक्कवणिययरूवसिरीओ अहिययरं रूवाइसंपयं दट्ठुं । पुच्छिया य रत्ता ‘किमेत्थमागया’ । ते भणन्ति जहा ‘तुम्ह रूवं तिहुयणे वि वण्णिज्जइ, तद्धंसणकोउगेणं’ ति । पुणो वि रत्ता अइरूवगाव्विण्ण वुत्तं ‘भो भो विप्पा, किं मज्झ रूवं तुम्हेहिं दिट्ठुं, थेवं कालं पडिक्खह जाव अत्थाणं उवविसामि’ । ‘एवं’ ति जंपिय निग्गया दिया । चक्की वि लहुं मज्जिऊण मण्डणविट्ठसणं सिङ्गारं च काऊण उवविट्ठो सिहासणे । वाहरिया दिया । ते सरीरं दट्ठूण विसण्णा । भणियं च तेहिं ‘अहो मणुयाणं रूवलावण्णजोव्वणाणि खणदिट्ठनट्ठाणि’ । तं सोऊण भणियं चक्किणा ‘भो किमेवं तुम्हे वि सोयपरा मम सरीरं निन्दह’ । तेहिं मणियं ‘महा-राय, देवाणं रूवजोव्वणतेया पढमसमयाओ जाव छम्मासा-उगसेसं ताव अवट्ठिया भवन्ति, तओ हीयन्ति । मणुयाणं पुणो ते य वट्ठमाणा भवन्ति जाव जीवियमज्झो, तओ परेण हीयन्ति । तुम्ह पुण रूवजोव्वणसिरीए अच्छे-

रयं दीसइ, जओ संपइ चेव सा खलमेत्ति व्व नट्टा खणेण ।
 रक्षा भणियं 'कहं तुम्हे जाणह' । तेहिं परमत्थो सक्कपसं-
 साइओ सिट्ठो । विम्भिण्ण य केऊरभूसियं बाहुजुयलं
 पलोयन्तेण विच्छायं दिट्ठं, वच्छत्थलं पि हारविभूसियं
 विवण्णमुवलक्खियं । तं च पेच्छिऊण चिन्तियं 'अहो
 अणिच्चया संसारस्स, असारया सरीरस्स, एत्तियमेत्तेण वि
 कालेण रूवजोद्वणतेया पणट्टा । ता अजुत्तो भवे पडिवन्धो ।
 अन्नाणं सरीरमोहो । मुखवत्तणं रूवजोद्वणाभिमाणो ।
 उम्माओ भोगासेवणं । गहो चेव परिग्गहो । ता उज्झिऊणमेयं
 करेमि परलोयहिं' ति चिन्तिऊणमाभिसित्तो रज्जे पुत्तो ।

अणुहरियं धीर तुमे चरियं निययस्स पुव्वपुरिसस्स ।

भरहमहानरवइणो तिहुयणविक्खायकित्तिस्स ॥

इच्चाइ उववूहिऊण गया देवा । चक्की वि तक्खणमेव तणं
 व पडिलगं उज्झिय सत्वं परिग्गहं रायायरियसमीवे पव्व-
 इओ । इत्थीरयणपमुहाणि सव्वरयणाणि सेसरमणीओ
 आभिओइयसुरा महानरिन्दा निहीओ सव्वहा, किं बहुणा,
 समत्थखन्धावारवासिणो वि जणा छम्मासे जाव मग्गाणु-
 लग्गा भमिया । न सीहावलोइएणा वि तेण सच्चविय ति ।
 तओ छट्ठभत्तेण भिक्खानिमित्तं गोयरं पविट्ठस्स पढममेव
 चीणाकूरं छलियातक्केण दिन्नं । तं भोत्तूण पुणो वि छट्ठोववासो
 कओ । तक्कालपभिई तेणेव दोसेण कच्छू, जरो, खासो,
 सासो, भत्तच्छन्दो, अक्खिदुक्खं, पोट्टदुक्खं, एयाओ सत्त
 वाहीओ दारुणाओ सम्मं वाससए सत्त अहियासिय उग्गतवे
 तत्ततवे घोरतवे करेमाणस्स आमोसहिखेलोसहिजल्लोसहि-
 सव्वोसहिपभिईओ सत्त लद्धीओ उप्पन्नाओ । तओ वि
 सरीरपडियारं न करेइ । पुणो वि सक्केण पसंसिओ 'अहो
 सणकुमारस्स मुणिणो धीरया । वाहिकयत्थिओ वि न करेइ

तप्पडियारं' । तमसद्दहन्ता ते चेव देवा सवरवेज्जरूवेणा-
 गया । भणियं च 'भयवं, तुह वाहिपसमं करेमो । भयवं
 तुण्हक्को अच्छइ । जाहे पुणो पुणो भणन्ति ताहे मुणिणा
 'तुम्हे किं सरीरवाहिं फेडेह, उयाहु कम्मवाहिं?' तेहिं
 भणियं 'सरीरवाहिं' । तओ भयवया निद्रुहणेण घसिऊण
 कणयवण्णा कया अड्डुली दंसिया । भणियं च 'अहं सयमेव
 इयरवाहिं फेडेमि, तुम्हे जइ संसारफेडणसमत्था, तो
 फेडेह' । दो वि देवा विम्हियमणा 'तुम्हे चेव संसारवाहि-
 फेडणे परमवेज्ज' त्ति पसंसिऊण सक्कसान्तियं वइयरमावेइ-
 ऊण देवरूवेण पणमिऊण गया सट्ठाणं । भगवं च कुमार-
 मण्डलियत्तं च पन्नासपन्नासं वाससहस्साइं, वासलक्खं च
 सामण्णमणुपालेऊण गओ संमेयसेलसिहरं । तत्थ सिला-
 यले आलोयणाविहाणेण मासिण्ण भत्तेण कालगओ
 सणकुमारे कप्पे उववन्नो । तओ चुओ महाविदेहवासे
 सिज्झिहिइ ॥

संजइज्जं अट्टारसमं अज्झयणं

कम्पिल्ले नयरे राया उदिण्णवलवाहणे ।
 नामेणं संजए नाम भिगव्वं उवणिग्गए ॥ १ ॥
 हयाणीए गयाणीए रहाणीए तहेव य ।
 पायत्ताणीए महया सव्वओ परिवारिए ॥ २ ॥
 मिए छुहित्ता हयगओ कम्पिल्लुज्जाण केसरे ।
 भीए सन्ते मिए तत्थ वहेइ रसमुच्छिए ॥ ३ ॥
 अह केसरम्मि उज्जाणे अणगारे तवोधणे ।
 सज्झायज्झाणसंजुत्ते धम्मज्झाणं झियायइ ॥ ४ ॥
 अप्फोवमण्डवम्मि झायइ कखवियासवे ।
 तस्सागए भिगे पासं वहेई से नराहिवे ॥ ५ ॥
 अह आसगओ राया खिप्पमागम्म सो तर्हि ।
 हए मिए उ पासित्ता अणगारं तत्थ पासइ ॥ ६ ॥
 अह राया तत्थ संभन्तो अणगारो मणा हओ ।
 मए उ मन्दपुण्णेणं रसगिद्धेण घन्नुणा ॥ ७ ॥
 आसं विसज्जइत्ताणं अणगारस्स सो निवो ।
 विणएण वन्दए पाए भगवं एत्थ मे खमे ॥ ८ ॥
 अह मोणेण सो भगवं अणगारे झाणमास्सिए ।
 रायाणं न परिमन्तेइ तजो रत्था भयद्दुओ ॥ ९ ॥
 संजओ अहमम्मीति भगवं वाहराहि मे ।
 कुद्धे तेएण अणगारे डहेज्ज नरकोडिओ ॥ १० ॥
 अभओ पत्थिवा तुब्भं अभयदाया भवाहि य ।
 अणिच्चे जीवलोगम्मि किं हिंसाए पसज्जसि ॥ ११ ॥

जया सत्वं परिच्चज्ज गन्तव्वमवसस्स ते ।
 अणिच्चे जीवलोगाम्मि किं रज्जम्मि पसज्जसि ॥ १२ ॥
 जीवियं चेव रूवं च विज्जुसंपायचञ्चलं ।
 जत्थ तं मुज्झसी रायं पेच्चत्थं नावबुज्झसे ॥ १३ ॥
 दाराणि य सुया चेव मित्ता य तह बन्धवा ।
 जीवन्तमणुजीवन्ति मयं नाणुव्वयन्ति य ॥ १४ ॥
 नीहरन्ति मयं पुत्ता पितरं परमदुक्खिया ।
 पितरो वि तहा पुत्ते बन्धू रायं तवं चरे ॥ १५ ॥
 तओ तेणज्जिए दव्वे दारे य परिरक्खिए ।
 कीलन्तिऽच्चे नरा रायं हट्ठुट्ठमलंकिया ॥ १६ ॥
 तेणावि जं कयं कम्मं सुहं वा जइ वा दुहं ।
 कम्मुणा तेण संजुत्तो गच्छई उ परं भवं ॥ १७ ॥
 सोऊण तस्स सो धम्मं अणगारस्स अन्तिए ।
 महया संवेगनिव्वेदं समावन्नो नराहिवो ॥ १८ ॥
 संजओ चइउं रज्जं निक्खन्तो जिणसासणे ।
 गइभालिस्स भगवओ अणगारस्स अन्तिए ॥ १९ ॥
 चिच्चा रट्ठं पव्वइए खत्तिए परिभासइ ।
 जहा ते दीसई रूवं पसन्नं ते तहा मणो ॥ २० ॥
 किंनामे किंगोत्ते कस्सट्ठाए व माहणे ।
 कहं पडियरसी बुद्धे कहं विणीए त्ति बुच्चसि ॥ २१ ॥
 संजओ नाम नामेणं तहा गोत्तेण गोयमो ।
 गइभाली ममायरिया विज्जाचरणपारगा ॥ २२ ॥
 किरियं आकिरियं विणयं अच्चाणं च महामुणी ।
 एण्हि चउहिं ठाणेहिं मेयच्चे किं पभासइ ॥ २३ ॥

इइ पाउकरे बुद्धे नायए परिणिव्वुए ।
 विज्जाचरणसंपन्ने सच्चे सच्चपरक्कमे ॥ २४ ॥

पडन्ति नरए घोरे जे नरा पावकारिणो ।
 दिव्वं च गइं गच्छन्ति चरित्ता धम्ममारियं ॥ २५ ॥

मायावुइयमेयं तु मुसाभासा निरत्थिया ।
 संजममाणो वि अहं वसामि इरियामि य ॥ २६ ॥

सव्वेए विइया मज्झं मिच्छादिट्ठि अणारिया ।
 विज्जमाणे परे लोए सम्मं जाणामि अप्पगं ॥ २७ ॥

अहमासि महापाणे जुइमं वरिससओवमे ।
 जा सा पाली महापाली दिव्वा वरिससओवमा ॥ २८ ॥

से चुए वम्भलोगाओ माणुसं भवमागए ।
 अप्पणो य परेसिं च आउं जाणे जहातहा ॥ २९ ॥

नाणारुइं च छन्दं च परिवज्जेज्ज संजए ।
 अणट्ठा जे य सव्वत्था इय विज्जामणुसंचरे ॥ ३० ॥

पडिक्कमामि पसिणाणं परमन्तेहि वा पुणो ।
 अहो उट्ठिए अहोरायं इइ विज्जा तवं चरे ॥ ३१ ॥

जं च मे पुच्छसी काले सम्मं सुद्धेण चेयसा ।
 ताइं पाउकरे बुद्धे तं नाणं जिणसासणे ॥ ३२ ॥

किरियं च रोयई धीरे अंकिरियं परिवज्जए ।
 दिट्ठीए दिट्ठिसंपन्ने धम्मं चरसु दुच्चरं ॥ ३३ ॥

एयं पुण्णपयं सोच्चा अत्थधम्मोवसोहियं ।
 भरहो वि भारहं वासं चिच्चा कामाइं पव्वए ॥ ३४ ॥

सगरो वि सागरन्तं भरहवासं नराहिवो ।
 इस्सरियं केवलं हिच्चा दयाइ परिनिव्वुडे ॥ ३५ ॥

चइत्ता भारहं वासं चक्कवट्ठी महट्ठिओ ।
 पव्वज्जमब्भुवगओ मघवं नाम महाजसो ॥ ३६ ॥
 सणकुमारो मणुस्सिन्दो चक्कवट्ठी महट्ठिओ ।
 पुत्तं रज्जे ठवेऊणं सो वि राया तवं चरे ॥ ३७ ॥
 चइत्ता भारहं वासं चक्कवट्ठी महट्ठिओ ।
 सन्ती सान्तिकरे लोए पत्तो गइमणुत्तरं ॥ ३८ ॥
 इक्खागरायवसभो कुन्थू नाम नरीसरो ।
 विक्खायकित्ती भगवं पत्तो गइमणुत्तरं ॥ ३९ ॥
 सागरन्तं चइत्ताणं भरहं नरवरीसरो ।
 अरो य अरयं पत्तो पत्तो गइमणुत्तरं ॥ ४० ॥
 चइत्ता भारहं वासं चइत्ता बलवाहणं ।
 चइत्ता उत्तमे भोए महापउमे तवं चरे ॥ ४१ ॥
 एगच्छत्तं पसाहित्ता महिं माणनिसूरणो ।
 हरिसेणो मणुस्सिन्दो पत्तो गइमणुत्तरं ॥ ४२ ॥
 अन्निओ रायसहस्सोहिं सुपरिच्चाई दमं चरे ।
 जयनामो जिणक्खायं पत्तो गइमणुत्तरं ॥ ४३ ॥
 दसण्णरज्जं मुदियं चइत्ताणं मुणी चरे ।
 दसण्णभट्ठो निक्खन्तो सक्खं सक्केण चोइओ ॥ ४४ ॥
 नमी नमेइ अप्पाणं सक्खं सक्केण चोइओ ।
 चइऊण गेहं वइदेही सामण्णे पज्जुवट्ठिओ ॥ ४५ ॥
 करकण्हू कलिङ्गेषु पञ्चालेषु य दुम्मुहो ।
 नमी राया विदेहेषु गन्धारेसु य नग्गई ॥ ४६ ॥
 एए नरिन्दवसभा निक्खन्ता जिणसासणे ।
 पुत्ते रज्जे ठवेऊणं सामण्णे पज्जुवट्ठिया ॥ ४७ ॥

सोवीररायवसभो चइत्ताण मुणी चरे ।
 उदायणो पव्वइओ पत्तो गइमणुत्तरं ॥ ४८ ॥
 तहेव कासीराया सेओ सच्चपरक्कमे ।
 कामभोगे परिच्चज्ज पहेणे कम्ममहावणं ॥ ४९ ॥
 तहेव विजओ राया अणट्ठाकित्ति पव्वए ।
 रज्जं तु गुणसमिद्धं पयहित्तु महाजसो ॥ ५० ॥
 तहेवुगं तवं किच्चा अट्ठाक्खित्तेण चेयसा ।
 महव्वलो रायरिसी आदाय सिरसा सिरिं ॥ ५१ ॥
 कहं धीरो अहेऊहिं उम्मत्तो व महिं चरे ।
 एए विसेसमादाय सूरा दट्ठपरक्कमा ॥ ५२ ॥
 अच्चन्तनियानखमा सच्चा मे भासिया वई ।
 अतरिंसु तरन्तेगे तरिस्सन्ति अणागया ॥ ५३ ॥
 कहिं धीरे अहेऊहिं अत्ताणं परियावसे ।
 सव्वसंगाविनिम्मुक्के सिद्धे भवइ नीरण ॥ ५४ ॥

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मियापुत्तीयं एगूणवीसतिमं अज्झयणं

सुग्गीवे नयरे रम्मे काणणुज्जाणसोहिए ।
 राया बलभट्ठे त्ति मिया तस्संगमाहिस्सी ॥ १ ॥
 तेसिं पुत्ते बलसिरी मियापुत्ते त्ति विस्सुए ।
 अम्मापिऊण दइए जुवराया दमीसरे ॥ २ ॥
 नन्दणे से उ पासाए कीलए सह इत्थिहिं ।
 देवे दोगुन्दगे चेव निच्चं मुइयमाणसो ॥ ३ ॥

मणिरयणकोट्टिमतले पासायालोयणट्टिओ ।

आलोणइ नगरस्स चउक्कत्तियचच्चरे ॥ ४ ॥

अह तत्थ अइच्छन्तं पासई समणसंजयं ।

तवनियमसंजमधरं सीलहुं गुणआगरं ॥ ५ ॥

तं देहई मियापुत्ते दिट्ठीए अणिमिसाइ उ ।

कहिं मत्तेरिसं रूवं दिट्ठपुत्वं मए पुरा ॥ ६ ॥

साहुस्स दरिसणे तस्स अज्झवसाणम्मि सोहणे ।

मोहं गयस्स सन्तस्स जाईसरणं समुप्पन्नं ॥ ७ ॥

जाईसरणे समुप्पन्ने मियापुत्ते महिड्डिए ।

सरई पोराणियं जाइं सामणं च पुरा कयं ॥ ८ ॥

विसणहि अरज्जन्तो रज्जन्तो संजमम्मि य ।

अम्मापियरमुवागम्म इमं वयणमव्ववी ॥ ९ ॥

सुयाणि मे पञ्च महव्वयाणि

नरएसु दुक्खं च तिरिक्खजोणिसु ।

निव्विण्णकामो मि महण्णवाओ

अणुजाणह पव्वइस्सामि अम्मो ॥ १० ॥

अम्म ताय मए भोगा भुत्ता विसफलोवमा ।

पच्छा कडुयविवागा अणुवन्धइहावहा ॥ ११ ॥

इमं सरिं अणिच्चं असुई असुइसंभवं ।

असासयावासमिणं दुक्खकेसाण भायणं ॥ १२ ॥

असासए सरीरम्मि रइं नोवलभामहं ।

पच्छा पुरा व चइयव्वे फेणबुव्वुयसंनिभे ॥ १३ ॥

माणुसत्ते असारम्मि वाहीरोगाण आलए ।

जरामरणघत्थम्मि खणं पि न रमामहं ॥ १४ ॥

जम्मं दुक्खं जरा दुक्खं रोगाणि मरणाणि य ।
 अहो दुक्खो हु संसारो जत्थ कीसन्ति जन्तओ ॥ १५ ॥
 खेत्तं वत्थुं हिरण्णं च पुत्तदारं च बन्धवा ।
 चइत्ताणं इमं देहं गन्तव्वमवसस्स मे ॥ १६ ॥
 जह किंपागफलाण परिणामो न सुंदरो ।
 एवं भुत्ताण भोगाणं परिणामो न सुन्दरो ॥ १७ ॥
 अद्धाणं जो महन्तं तु अप्पाहेओ पवज्जइ ।
 गच्छन्तो सो दुही होइ छुहातण्हाइ पीडिओ ॥ १८ ॥
 एवं धम्मं अकाऊणं जो गच्छइ परं भवं ।
 गच्छन्तो सो दुही होइ वाहीरोगेहि पीडिओ ॥ १९ ॥
 अद्धाणं जो महन्तं तु सपाहेओ पवज्जइ ।
 गच्छन्तो सो सुही होइ छुआतण्हाविवज्जिओ ॥ २० ॥
 एवं धम्मं पि काऊणं जो गच्छइ परं भवं ।
 गच्छन्तो सो सुही होइ अप्पकम्मे अवेयुणे ॥ २१ ॥
 जहा गेहे पलित्तम्मि तस्स गेहस्स जो पट्ट ।
 सारभण्डाणि नीणेइ असारं अवउज्झइ ॥ २२ ॥
 एवं लोए पलित्तम्मि जराए मरणेण य ।
 अप्पाणं तारइस्सामि तुव्वोहिं अणुमन्निओ ॥ २३ ॥
 तं बिन्ति अम्मापियरो “ सामण्णं पुत्त दुच्चरं ।
 गुणाणं तु सहस्साइं धारेयव्वाइं भिक्खुणा ॥ २४ ॥
 समया सव्वभूएसु सत्तुमित्तेसु वा जगे ।
 पाणाइवायविरई जावज्जीवाइ दुक्करं ॥ २५ ॥
 निच्चकालप्पमत्तेणं मुसावायविवज्जणं ।
 भासियव्वं हियं सच्चं निच्चाउत्तेण दुक्करं ॥ २६ ॥

दन्तसोहणमाइस्स अदत्तस्स विवज्जणं ।
 अणवज्जेसणिज्जस्स गिण्हणा अवि दुक्करं ॥ २७ ॥
 विरई अबम्भचेरस्स कामभोगरससुणा ।
 उगं महत्त्वयं बम्भं धारेयव्वं सुदुक्करं ॥ २८ ॥
 धणधन्नपेसवग्गेषु परिग्गहविवज्जणं ।
 सव्वारम्भपरिच्चाओ निम्ममत्तं सुदुक्करं ॥ २९ ॥
 चउत्विहे वि आहारे राईभोयणवज्जणा ।
 संनिहीसंचओ चेव वज्जेयव्वो सुदुक्करं ॥ ३० ॥
 छुहा तण्हा य सीउण्हं दंसमसगवेयणा ।
 अक्कोसा दुक्खसेज्जा य तणफासा जल्लमेव य ॥ ३१ ॥
 तालणा तज्जणा चेव वहवन्धपरीसहा ।
 दुक्खं भिक्खायरिया जायणा य अलाभया ॥ ३२ ॥
 कावोया जा इमा वित्ती केसलोओ य दारुणो ।
 दुक्खं बम्भव्वयं धोरं धारेउ य महप्पणो ॥ ३३ ॥
 सुहोइओ तुमं पुत्ता सुकुमालो सुमज्जिओ ।
 न हु सो पभू तुमं पुत्ता सामण्णमणुपालिया ॥ ३४ ॥
 जावज्जीवमविस्सामो गुणाणं तु महव्वभरो ।
 गुरू उ लोहभारु व्व जो पुत्ता होइ दुव्वहो ॥ ३५ ॥
 आगासे गङ्गसोउ व्व पडिसोउ व्व दुत्तरो ।
 बाहाहिं सागरो चेव तरियव्वो गुणोदही ॥ ३६ ॥
 वालुयाकवलो चेव निरस्साए उ संजमे ।
 असिधारागमणं चेव दुक्करं चरिउं तवो ॥ ३७ ॥
 अही वेगन्तदिट्ठीए चरित्ते पुत्त दुक्करे ।
 जवा लोहमया चेव चावेयव्वा सुदुक्करं ॥ ३८ ॥

जहा अगिसिहा दित्ता पाउं होइ सुदुक्करा ।
तहा दुक्करं करेउं जे तारुण्णे समणत्तणं ॥ ३९ ॥
जहा दुक्खं भरेउं जे होइ वायस्स कोत्थलो ।
तहा दुक्खं करेउं जे कीवेण समणत्तणं ॥ ४० ॥
जहा तुलाए तोलेउं दुक्करो मन्दरो गिरी ।
तहा निहुयनीसङ्गं दुक्करं समणत्तणं ॥ ४१ ॥
जहा भुयाहिं तरिउं दुक्करं रयणायरो ।
तहा अणुवसन्तेणं दुक्करं दमसागरो ॥ ४२ ॥
भुअ माणुस्सए भोए पञ्चलक्खणए तुमं ।
भुत्तभोगी तओ जाया पच्छा धम्मं चरिस्ससि” ॥ ४३ ॥
सो बेइ “ अम्ममापियरो एवमेयं जहा फुडं ।
इह लोए निप्पिवासस्स नात्थि किंचि वि दुक्करं ॥ ४४ ॥
सारीरमाणसा चेव वेयणाओ अणन्तसो ।
मए सोढाउ भीमाओ असइं दुक्खभयाणि य ॥ ४५ ॥
जरामरणकन्तारे चाउरन्ते भयागरे ।
मए सोढाणि भीमाणि जम्माणि मरणाणि य ॥ ४६ ॥
जहा इहं अगणी उण्हो एत्तोऽणन्तगुणे तर्हि ।
नरएसु वेयणा उण्हा अस्साया वेइया मए ॥ ४७ ॥
जहा इमं इहं सीयं एत्तोऽणन्तगुणे तर्हि ।
नरएसु वेयणा सीया अस्सोया वेइया मए ॥ ४८ ॥
कन्दन्तो कन्दुकुम्भीसु उड्डपाओ अहोसिरो ।
हुयासणे जलन्ताम्मि पक्कपुव्वो अणन्तसो ॥ ४९ ॥
महादवगिसंकासे मरुम्मि वइरवालुए ।
कलम्बवालुयाए य दड्डपुव्वो अणन्तसो ॥ ५० ॥

रसन्तो कन्दुकुम्भीसु उद्धं वद्धो अवन्धवो ।
करवत्तकरकयाईहिं छिन्नपुव्वो अणन्तसो ॥ ५१ ॥

अइतिक्खकण्टगाइण्णे तुङ्गे सिम्बालिपायवे ।
खेवियं पासवद्धेणं कट्टोकट्टाहिं दुक्करं ॥ ५२ ॥

महाजन्तेसु उच्छू वा आरसन्तो सुभेरवं ।
पीडिओ मि सकम्मोहिं पावकम्मो अणन्तसो ॥ ५३ ॥

कूवन्तो कोलसुण्णहिं सामेहि सबलेहि य ।
फाडिओ फालिओ छिन्नो विप्फुरन्तो अणेगसो ॥ ५४ ॥

असीहिं अयसिवण्णाहिं भलेहिं पट्टिसोहि य ।
छिन्नो भिन्नो विभिन्नो य ओइण्णो पावकम्मुणा ॥ ५५ ॥

अवसो लोहरहे जुत्तो जलन्ते समिलाजुण ।
चोइओ तोत्तजुत्तोहिं रोज्झो वा जह पाडिओ ॥ ५६ ॥

हुयासणे जलन्तम्मि चियासु महिसो विव ।
दट्टो पक्को य अवसो पावकम्मोहि पाविओ ॥ ५७ ॥

वला सण्डासतुण्डेहिं लोहतुण्डेहि पक्खिहिं ।
विलुत्तो विलवन्तो हं ढंक्कगिद्धेहि णन्तसो ॥ ५८ ॥

तण्हाकिलन्तो धावन्तो पत्तो वेयरणिं नदिं ।
जलं पाहिं ति चिन्तन्तो खुरधारहिं विवाइओ ॥ ५९ ॥

उण्हाभितत्तो संपत्तो असिपत्तं महावणं ।
असिपत्तोहिं पडन्तेहिं छिन्नपुव्वो अणेगसो ॥ ६० ॥

मुग्गरोहिं मुसण्ठीहिं सूलेहि मुसलेहि य ।
गयासं भग्गगत्तोहिं पत्तं दुक्खं अणन्तसो ॥ ६१ ॥

खुरोहिं तिक्खधारोहिं छुरियाहिं कप्पणीहि य ।
काप्पिओ फालिओ छिन्नो उक्कित्तो य अणेगसो ॥ ६२ ॥

पासेहिं कूडजालेहिं मिओ वा अवसो अहं ।
 वाहिओ बद्धरुद्धो वा बहु चेव विवाइओ ॥ ६३ ॥
 गलेहिं मगरजालेहिं मच्छो वा अवसो अहं ।
 उल्लिओ फालिओ गहिओ मारिओ य अणन्तसो ॥ ६४ ॥
 वीदंसएहिं जालेहिं लेप्पाहिं सउणो विव ।
 गहिओ लग्गो बद्धो य मारिओ य अणन्तसो ॥ ६५ ॥
 कुहाडफरसुमाईहिं वट्टईहिं दुमो विव ।
 कुट्टिओ फालिओ छिन्नो तच्छिओ य अणन्तसो ॥ ६६ ॥
 चवेडमुट्टिमाईहिं कुमारोहिं अयं पिव ।
 ताडिओ कुट्टिओ भिन्नो चुण्णिओ य अणन्तसो ॥ ६७ ॥
 तत्ताइं तम्बलोहाइं तउयाइं सीसयाणि य ।
 पाइओ कलकलन्ताइं आरसन्तो सुभेरवं ॥ ६८ ॥
 तुहं पियाइं मंसाइं खण्डाइं सोल्लगाणि य ।
 खाविओ मिसमंसाइं अग्गिवण्णाइ णेगसो ॥ ६९ ॥
 तुहं पिया सुरा सीहु मेरओ य महुणि य ।
 पाइओ मि जलन्तीओ वसाओ रुहिराणि य ॥ ७० ॥
 निच्चं भीएण तत्थेण दुहिएण वहिएण य ।
 परमा दुहसंबद्धा वेयणा वेदिता मए ॥ ७१ ॥
 तिव्वचण्डप्पगाढाओ घोराओ अइदुस्सहा ।
 महब्भयाओ भीमाओ नरएसु वेदिता मए ॥ ७२ ॥
 जारिसा माणुसे लोए ताया दीसन्ति वेयणा ।
 एत्तो अणन्तगुणिया नरएसु दुक्खवेयणा ॥ ७३ ॥
 सव्वभवेसु अस्साया वेयणा वेदिता मए ।
 निमेसन्तमत्तं पि जं साता नत्थि वेयणा ॥ ७४ ॥

तं विन्तम्मापियरो “ छन्देणं पुत्त पव्वया ।
 नवरं पुण सामण्णे दुक्खं निप्पडिकम्मया ” ॥ ७५ ॥
 सो वेइ “ अम्मापियरो एवमेयं जहा फुडं ।
 पडिकम्मं को कुणई अरण्णे मियपक्खिणं ॥ ७६ ॥
 एगवभूए अरण्णे व जहा उ चरई मिगे ।
 एवं धम्मं चरिस्सामि संजमेण तवेण य ॥ ७७ ॥
 जया मिगस्स आयङ्को महारण्णम्मि जायई ।
 अच्चन्तं रुक्खमूलम्मि को णं ताहे तिगिच्छई ॥ ७८ ॥
 को वा से ओसहं देइ को वा से पुच्छई सुहं ।
 को से भत्तं च पाणं च आहरित्तु पणामए ॥ ७९ ॥
 जया य से सुही होइ तया गच्छइ गोयरं ।
 भत्तपाणस्स अट्ठाए वल्लराणि सराणि य ॥ ८० ॥
 खाइत्ता पाणियं पाउं वल्लरेहिं सरोहि य ।
 मिगचारियं चरित्ताणं गच्छई मिगचारियं ॥ ८१ ॥
 एवं समुट्ठिओ भिक्खू एवमेव अणेगए ।
 मिगचारियं चरित्ताणं उट्ठं पक्कमई दिसं ॥ ८२ ॥
 जहा मिगे एगे अणेगचारी
 अणेगवासे धुवगोयरे य ।
 एवं मुणी गोयरियं पविट्ठे
 नो हीलए नो वि थं खिसएज्जा ॥ ८३ ॥
 मिगचारियं चरिस्सामि ” “ एवं पुत्ता जहासुहं ” ।
 अम्मापिईहिणुत्ताओ जहाइ उवाहिं तथा ॥ ८४ ॥
 “ मियचारियं चरिस्सामि सव्वदुक्खविमोक्खणिं ।
 तुव्वोहिं अव्वणुत्ताओ ” “ गच्छ पुत्त जहासुहं ” ॥ ८५ ॥

एवं सो अम्मापियरो अणुमाणिताण बहुविहं ।
 ममत्तं छिन्दई ताहे महानागो व्व कञ्चुयं ॥ ८६ ॥
 इड्ढी वित्तं च मित्ते य पुत्तदारं च नायओ ।
 रेणुयं व पडे लग्गं निधुणिताण निग्गओ ॥ ८७ ॥
 पञ्चमहव्वयजुत्तो पञ्चहि समिओ तिगुत्तिगुत्तो य ।
 सव्विन्तरवाहिरओ तवोकम्मांसि उज्जुत्तो ॥ ८८ ॥
 निम्ममो निरहंकारो निसङ्को चत्तगारवो ।
 समो य सव्वभूएषु तसेसु थावरेसु य ॥ ८९ ॥
 लाभालाभे सुहे दुक्खे जीविण मरणे तथा ।
 समो निन्दापसंसासु तथा माणावमाणओ ॥ ९० ॥
 गारवेसुं कसाएसुं दण्डसल्लभएसु य ।
 नियत्तो हासभोगाओ अनियाणो अबन्धणो ॥ ९१ ॥
 अणिस्सिओ इहं लोए परलोए अणिस्सिओ ।
 वासीचन्दणकप्पो य असणे अणसणे तथा ॥ ९२ ॥
 अप्पसत्थेहिं दारेहिं सव्वओ पिहियासवे ।
 अज्झप्पज्झाणजोगेहिं पसत्थदमसासणे ॥ ९३ ॥
 एवं नाणेण चरणेण दंसणेण तवेण य ।
 भावणाहि य सुद्धाहिं सम्मं भावेत्तु अप्पयं ॥ ९४ ॥
 बहुयाणि उ वासाणि सामण्णमणुपालिया ।
 मासिएण उ भत्तेण सिद्धिं पत्तो अणुत्तरं ॥ ९५ ॥
 एवं करान्ति संबुद्धा पण्डिया पवियक्खणा ।
 विणियट्ठन्ति भोगेसु मियापुत्ते जहामिसी ॥ ९६ ॥
 महापभावस्स महाजसस्स
 मियाइ पुत्तस्स निसम्म भासियं ।
 तवप्पहाणं चरियं च उत्तमं
 गइप्पहाणं च तिलोगविस्सुतं ॥ ९७ ॥

वियाणिया दुक्खविवद्धणं धणं
 ममत्तवन्धं च महाभयावहं ।
 सुहावहं धम्मधुरं अणुत्तरं
 धारेज्ज निव्वाणगुणावहं महं ॥ ९८ ॥

६

रहनेमिज्जं बावीसतिमं अज्झयणं

सोरियपुरम्मि नयरे आसि राया महिद्धिए ।
 वसुदेवो त्ति नामेणं रायलक्खणसंजुए ॥ १ ॥
 तस्स भज्जा दुवे आसी रोहिणी देवई तहा ।
 तार्सि द्दोण्हं दुवे पुत्ता इट्ठा रामकेसवा ॥ २ ॥
 सोरियपुरम्मि नयरे आसी राया महिद्धिए ।
 समुद्दंविजए नामं रायलक्खणसंजुए ॥ ३ ॥
 तस्स भज्जा सिवा नाम तीसे पुत्तो महायसो ।
 भगवं अरिट्ठनेमि त्ति लोगनाहे दमीसरे ॥ ४ ॥
 सोऽरिट्ठनेमिनामो उ लक्खणस्सरसंजुओ ।
 अट्ठसहस्सलक्खणधरो गोयमो कालगच्छुवी ॥ ५ ॥
 वज्जरिसहसंघयणो समचउरंसो झसोयरो ।
 तस्स राईमईकन्नं भज्जं जायइ केसवो ॥ ६ ॥
 अह सा रायवरकन्ना सुसीला चारुपेहणी ।
 सत्त्वलक्खणसंपन्ना विज्जुसोयामणिप्पभा ॥ ७ ॥
 अहाह जणओ तीसे वासुदेवं महिद्धियं ।
 इहागच्छऊ कुमारो जा से कन्नं ददामि हं ॥ ८ ॥

सत्त्वोसहीहिं ण्हविओ कयकोउयमङ्गलो ।

दिव्वजुयलपरिहिओ आभरणेहिं विभूसिओ ॥ ९ ॥

मत्तं च गन्धहत्थिं वासुदेवस्स जेट्ठगं ।

आरूढो सोहए अहियं सिरे चूडामणी जहा ॥ १० ॥

अह ऊसिएण छत्तेण चामराहि य सोहिए ।

दसारचक्रेण य सो सव्वओ परिवारिओ ॥ ११ ॥

चउराङ्गिणीए सेणाए रइयाए जहक्कमं ।

तुरियाण संनिनाएण दिव्वेण गगणं फुसे ॥ १२ ॥

एयारिसाए इट्ठीए जुईए उत्तमाइ य ।

नियगाओ भवणाओ निज्जाओ वणिहपुंगवो ॥ १३ ॥

अह सो तत्थ निज्जन्तो दिस्स पाणे भयद्दुए ।

वाडोहिं पञ्जरोहिं च संनिरुद्धे सुदुक्खिए ॥ १४ ॥

जीवियन्तं तु संपत्ते मंसट्ठा भक्खियव्वए ।

पासित्ता से महापत्ते सारहिं इणमव्ववी ॥ १५ ॥

कस्स अट्ठा इमे पाणा एए सव्वे सुहेसिणो ।

वाडोहिं पञ्जरोहिं च संनिरुद्धा य अच्छाहिं ॥ १६ ॥

अह सारही तओ भणइ एए भद्दा उ पाणिणो ।

तुज्झं विवाहकज्जम्मि भोयावेउं बहुं जणं ॥ १७ ॥

सोऊण तस्स वयणं बहुपाणिविणासणं ।

चिन्तेइ से महापत्तो साणुक्कोसे जिएहिओ ॥ १८ ॥

जइ मज्झ कारणा एए हम्मन्ति सुवहू जिया ।

न मे एयं तु निस्सेसं परलोगे भविस्सई ॥ १९ ॥

सो कुण्डलाण जुयलं सुत्तगं च महायसो ।

आभरणाणि य सव्वाणि साराहिस्स पणामए ॥ २० ॥

मणपरिणामे य कए देवा य जहोइयं समोइण्णा ।
 सव्वट्ठीइ सपरिसा निक्खमणं तस्स काउं जे ॥ २१ ॥
 देवमणुस्सपरिवुडो सीयारयणं तओ समारूढो ।
 निक्खमिय बारगाओ रेवययम्मि ट्ठिओ भगवं ॥ २२ ॥
 उज्जाणं संपत्तो ओइण्णो उत्तमाउ सीयाओ ।
 साहस्सीइ परिवुडो अह निक्खमई उ चित्ताहिं ॥ २३ ॥
 अह से सुगन्धगन्धिण तुरियं मउकुञ्चिए ।
 सयमेव लुअई केसे पञ्चमुट्ठीहिं समाहिओ ॥ २४ ॥
 वासुदेवो य णं भणइ लुत्तकेसं जिइन्दियं ।
 इच्छियमणोरहं तुरियं पावसू तं दमीसरा ॥ २५ ॥
 नाणेणं दंसणेणं च चरित्तेण तहेव य ।
 खन्तीए मुत्तीए वट्ठमाणो भवाहि य ॥ २६ ॥
 एवं ते रामकेसवा दसारा य बहू जणा ।
 अरिट्ठेनेमिं वन्दिता अभिगया बारगापुरिं ॥ २७ ॥
 सोऊणं रायकच्चा पव्वज्जं सा जिणस्स उ ।
 नीहासा य निराणन्दा सोगेण उ समुत्थिया ॥ २८ ॥
 राईमई विचिन्तेइ धिरत्थु मम जीवियं ।
 जा हं तेण परिच्चत्ता सेयं पव्वइउं मम ॥ २९ ॥
 अह सा भमरसंनिभे कुच्चफणगसाहिए ।
 सयमेव लुअई केसे धिइमन्ता ववस्सिया ॥ ३० ॥
 वासुदेवो य णं भणइ लुत्तकेसं जिइन्दियं ।
 संसारसागरं घोरं तर कल्ले लहुं लहुं ॥ ३१ ॥
 सा पव्वइया सन्ती पव्वावेसी तहिं बहू ।
 सयणं परियणं चेव सीलवन्ता बहुस्सुया ॥ ३२ ॥

गिरिं रेवतयं जन्ती वासेणुल्ला उ अन्तरा ।
 वासन्ते अन्धयारम्मि अन्तो लयणस्स सा ठिया ॥ ३३ ॥
 चीवराइं विसारन्ती जहाजाय त्ति पासिया ।
 रहनेमी भग्गचित्तो पच्छा दिट्ठो य तीइ वि ॥ ३४ ॥
 भीया य सा तर्हि दट्ठुं एगन्ते संजयं तयं ।
 बाहाहिं काउ संगोप्फं वेवमाणी निसीयई ॥ ३५ ॥
 अह सो वि रायपुत्तो समुद्विजयङ्गओ ।
 भीयं पवेवियं दट्ठुं इमं वक्कं उदाहरे ॥ ३६ ॥
 रहनेमी अहं भद्दे सुरूवे चारुभासिणि ।
 म मं भयाहि सुयणु न ते पीला भविस्सइ ॥ ३७ ॥
 एहि ता भुज्जिमो भोए माणुस्सं खु सुदुल्लहं ।
 भुत्तभोगी पुणो पच्छा जिणमगं चरिस्समो ॥ ३८ ॥
 दट्ठूण रहनेमिं तं भग्गुज्जोयपराजियं ।
 राईमई असंभन्ता अप्पाणं संवरे तर्हि ॥ ३९ ॥
 अह सा रायवरकत्ता सुट्ठिया नियमव्वए ।
 जाई कुलं च सीलं च रक्खमाणी तयं वए ॥ ४० ॥
 जइ सि रूवेण वेसमणो लल्लिण नलकुव्वरो ।
 तहा वि ते न इच्छामि जइ सि सक्खं पुरंदरो ॥ ४१ ॥
 धिरत्थु ते जसोकामी जो तं जीवियकारणा ।
 वन्तं इच्छसि आवाउं सेयं ते मरणं भवे ॥ ४२ ॥
 अहं च भोगरायस्स तं च सि अन्धगवण्हिणो ।
 मा कुले गन्धणा होमो संजमं निहुओ चर ॥ ४३ ॥
 जइ तं काहिसि भावं जा जा दच्छसि नारियो ।
 ायाइद्धो व्व हट्ठो अट्ठियप्पा भविस्ससि ॥ ४४ ॥

गोवालो भण्डवालो वा जहा तद्द्ववणिस्सरो ।
 एवं अणिस्सरो तं वि सामण्णस्स भविस्ससि ॥ ४५ ॥
 तीसे सो वयणं सोच्चा संजयाए सुभासियं ।
 अङ्कुसेण जहा नागो धम्मे संपडिवाइओ ॥ ४६ ॥
 मणगुत्तो वयगुत्तो कायगुत्तो जिइन्दिओ ।
 सामण्णं निच्चलं फासे जावज्जीवं दढव्वओ ॥ ४७ ॥
 उग्गं तवं चरित्ताण जाया दोणिण वि केवली ।
 सव्वं कम्मं खवित्ताणं सिद्धिं पत्ता अणुत्तरं ॥ ४८ ॥
 एवं करेन्ति संबुद्धा पण्डिया पवियक्खणा ।
 विणियट्ठन्ति भोगेसु जहा सो पुरिसुत्तमो ॥ ४९ ॥

NOTES

I

Story of the Sons of Sagara

Introductory :—The story of the sons of Sagara is found in Hindu and Jain literatures, but the versions differ considerably in details. It is not necessary to summarise the Hindu version here as it is widely known. The present version is a Jain version of the narrative. Sagara is the second of the twelve Cakravartins of the Jain mythology and is a step-brother of अजित, the second तीर्थंकर of the Jains. He had sixty thousand sons, जण्डु being the eldest. One day जण्डु requested his father to permit him to go out with his brothers for a pleasure-trip. He in the course of his wanderings arrived at the mountain अष्टापद and encamped at its foot. He ascended it, paid a visit to the temple of the Jinas built by Bharata, the first चक्रवर्तिन्, and thought of building a similar temple on a similar mountain. He asked his servants to see if there was a mountain like अष्टापद, and being informed that there was none like it, gave up the idea of building a new temple and thought of using his energy for the protection of the mountain अष्टापद and the temple on it. Accordingly all the sons of Sagara, with their army to their

help, began to dig a ditch round the mountain and cut up the earth to the extent of a thousand yojanas and reached the depth of the nether world of the Nāgas. The Nāgas were frightened and ran up to their king ज्वलनप्रभ. He got angry with the sons of Sagara, but जह्नु appeased his anger. After his departure जह्नु thought that the huge ditch did not look well empty and therefore he filled it with the waters of the Ganges which was led to the ditch through canals. The ditch was filled, but the water penetrated the nether world. The king of the Nāgas got angry once more, and sent snakes with poison in their glances. When these snakes looked at the sons of Sagara, they were all burnt to ashes. Cries of wailing of the ladies and other relatives were heard on all sides in the camp, and the ministers found it difficult to console them. At last they thought of returning to the capital, but felt the difficulty of communicating the news of death of his sixty thousand sons to the king. A Brahmin undertook to do this in a clever manner. He took an unclaimed dead body and crying piteously went to the king. The king enquired what the matter was and ordered a physician to cure his dead son. The physician asked for a pinch of ashes from a house where there was no death. Evidently the pinch of ashes could not be procured. Thereupon the king uttered a few philosophical platitudes on death. The Brahmin thereupon said that the king also should not show affliction as he had lost all his sixty thousand sons. The ministers thereupon narrated the whole story of their death to the king.

In the meanwhile persons residing in the neighbourhood of mountain अत्रापद् came to the king and told him how they had been affected by the water of the Ganges, brought by their sons, and requested him to help them by draining it out. The king thereupon sent his grand-son भगीरही to lead the Ganges to the ocean, which he did successfully. After his return king Sagara placed him on the throne, renounced worldly life, and attained perfection.

One day भगीरही asked the revered अजित as to why all the sixty thousand sons of Sagara died simultaneously and in the same way. Thereupon अजित said that they, in their former life, lived in the same village, were impious and teased pious people. One of them committed theft in the royal house and hence the royal servants set fire to the entire village by which they were burnt together. In their next birth they were all born as earth-worms and were crushed under the foot of an elephant. Subsequently, passing through various births they earned some merit as a result of which they were born as sons of Sagara, but owing to the remnant of their demerit they died at one and the same time.

Page 1. इक्ष्वागकुलुम्भवो—born in the race of इक्ष्वाकु-जुवराया—heir-apparent to the throne. He is either the son of the ruling king or his younger brother as in the present case. चौदसमहासुमिणसूइओ—heralded by the fourteen great dreams (महासुमिण-महास्वप्न). These dreams are: (1) गय, elephant; (2) वसह, bull; (3) सहि, lion; (4) अभिसेय, coronation or bath; (5) दाम, wreath of flowers; (6) ससि, moon; (7) दिणयर, sun;

(8) झण्ड, flag; (9) कुम्भ, water-jar; (10) पद्मसर, lotus-pond; (11) सागर, ocean; (12) विमानभवन, palatial building; (13) रत्नकुण्ड, heap of gems; and (14) सिद्धि, शिखिन्, burning fire. When a mother sees these fourteen objects in a dream, she gets a son who becomes either a चक्रवर्तिन्, sovereign ruler, or a तीर्थंकर, founder of the Jain faith. Here विजया saw these in a dream and gave birth to अजय (अजित) the second तीर्थंकर of the Jainas. वीरचक्रवर्ती—the second चक्रवर्तिन्. The Jain mythology mentions twelve चक्रवर्तिन्'s, of which भरह (भरत) is first, सगर second and सणकुमार fourth. परिणाविया—were made to marry, were married. अप्पणाय ससहोदयेण—himself and his brother, i. e., जियसत्त and सुमित्तविजय, both became Jain monks. तित्थपवत्तणसमए—at the time of his establishing the fourfold Order of the Jainas, namely, monks (साधु), nuns (साध्वी), laymen (भ्रावक) and laywomen (भ्राविका). The Jains believe that their religion is eternal, but at periods it is on the point of extinction when a तीर्थंकर appears and revives the faith by re-establishing the fourfold order mentioned above. This act they call by the term तित्थपवत्तण (तीर्थप्रवर्तन). उप्पन्नचोद्दसरयणो—one to whom are born, i. e., who has secured, the fourteen gems. These gems are: (1) सेणावड्—सेनापति, commander of the army; (2) गाहावड्—गृहपति, steward; (3) सुत्तधार—सूत्रधार, carpenter or engineer; (4) पुरोहित, priest; (5) इत्थी—स्त्री, wife or queen; (6) अस्स—अश्व, horse; (7) गय, elephant; (8) चक्र, चक्र, wheel or disc; (9) छत्त, छत्र, umbrella; (10) चम्म, चर्मन्, shield; (11) दण्ड, staff; (12) असि, sword; (13) मणि, precious gem; and (14) कागणि, a peculiar gem by the help of which a चक्रवर्तिन् is able to obtain light in dark mountain caves. साहियछखण्डभारहो —

one who has secured (साह्य-साधित) mastery over the six parts or continents of the भारतवर्ष. In Jain mythology भारतवर्ष is a semi-circular region bounded on the North by चुह्मिमवन्त mountain and on the three remaining sides by लवणसमुद्र. There is वेयट्ट (वैताड्य) mountain passing through its centre from west to east, and सिन्धु and गङ्गा pass through it from North to South thereby dividing the भारतवर्ष into six parts, called छत्रखण्ड, six continents. The region between सिन्धु on the west, गङ्गा on the east, लवणसमुद्र on the south and वैताड्य on the north is called मध्यमक्षेत्र where alone great men like तीर्थंकर and चक्रवर्तिन् are born. A sovereign ruler must obtain mastery over the whole of भारतवर्ष.

जइ तुम्हेहि अणुनाओ, if I am allowed by you. भाइबन्धु-समेओ—accompanied (समेओ-समेतः) by my brothers and relatives. वसुमई (वसुमतीम्)—on the earth. पडिवन्न—accepted, agreed. परिचममन्तो अणेगे जणवए—visiting many countries. पेच्छन्तो गाम...काणणाई—seeing गाम (ग्राम) villages, नगर, cities, आगर (आकर) mines or industrial places, सरि, rivers, गिरि, mountains, सर, lakes and काणण forests. अट्टावयगिरि—the mountain मेरु is called अट्टावय (अष्टापद) where ऋषभनाथ, the first तीर्थंकर of the Jinas attained निर्वाण. हेट्टा (अधस्तात्)—below. सिविरं (शिविरम्)—camp. दिट्ठं ... जिणाययणं—He saw there a temple of the Jinas built by king भरत (भरहनरिन्दकारियं), set with gems and jewels (मणि-रयणग-मयं) and containing the images (पडिमा-प्रतिमा) of twenty-four Jinas (चउवीसजिणपडिमाहिट्ठियं), and possessed of (संगयं) hundreds of shrines (थूम-स्तूप) containing their relics. सुकयकम्मुणा—by one of meritorious deeds. कम्मुणा (कर्मणा) is an archaic form, the normal form being कम्मणे.

भरह, the son of ऋषभनाथ, the first तीर्थंकर of the Jains, was the first of the twelve चक्रवर्तिन्s of the Jain mythology. Historically considered, the reference to twenty-four Jinas here is an anachronism as भरह's father was the first तीर्थंकर and the remaining twenty-three तीर्थंकरs were yet to come. अइसयरमणीयं—very beautiful. भरहवइयो—the story or account (वइयर-व्यतिकर) of भरत. निरुवेह—find out, look for. चेइयहरं (चैत्य-गृहम्)—a holy building dedicated for worship. निउत्त-पुरिसेहि—by persons appointed (निउत्त-नियुक्त) or employed for this purpose, i. e., by servants. साहियं (साधितम् or श्रावितम्) informed or said. एरिसो (ईदृशः) like this अश्रापद. होहिन्ति...नरा—there would appear in course of time men who would be greedy (लुद्ध-लुब्ध) and roguish (सड-शठ). अहिणव...वरं—it is better (वरं) to protect an old temple built previously (पुव्वकय-पूर्वकृत) than to build a new one (अहिणव-अभिनव).

Page 2. दण्डरयणं—the gemlike staff of the sovereign rules. See above for the fourteen gems of a चक्रवर्तिन्. अचच्चुयं (अति + अद्भुतम्) a miraculous act. जलणपभ-नागरायस्स—the king of the Nāgas named जलणपभ (ज्वलनप्रभ). ओहिणा आभोएत्ता—having grasped (आभोएत्ता. आभोज्य = दृष्ट्वा) or understood the happenings by his अवधिज्ञान. The Jain philosophy mentions five types of knowledge, मति, श्रुत, अवधि, मनःपर्याय and केवल. The अवधिज्ञान, the knowledge of limits, enables a person to understand things within a specified region and varies with each individual. आसुरत्तो (आशु + रक्तः)—quickly irritated. उवद्दो (उपद्रवः)—teasing, trouble. नायलोयस्स (नागलोकस्य)—to the world of the Nāgas. अप्पवहाय (आत्मवधाय)—for your own destruction. Note the Dative form वहाय which is rare in Prakrit. अप्पवहाए...पईवम्मि—the strength of the proud

(उत्तुणाण=दर्पवताम्) in the world surely leads to their own death (अण्पवहाए=आत्मवधाय); the butterfly (पयङ्ग=पतङ्ग) throws itself on a lamp (पईव-प्रदीप) surely (चिय-च+एव) as a result of the pride or strength of its own wings. उत्तुण is a देशी शब्द and stands for दर्पवान्, उवसामण—pacification. संरम्भ-anger. तुम्होवद्वनिमित्तं—तुम्ह + उवद्व + निमित्तं—in order to cause you trouble. रक्खट्टा-रक्षार्थम्—for the protection of. परिहा (परिखा)—a ditch. काहामो (करिष्यामः)—shall do. सट्टाणं (स्वस्थानम्)—to his own place. न सोहए जल-विरहिया—does not look well without water. गङ्गं भिन्दिरुण—having dug up (the canals of) the Ganges. नाय-नाइणीजणं—the crowd of the नागs and the नागिणीs. पउत्तो-वहिकोवाणलपलित्तमणो—with his mind enraged (पलित्त-प्रदीप्त) by the fire of anger due to the trouble (उवहि-उपाधि) caused by them. एकास-once. आढत्तं (आढत्तम्)—undertook. नीयाणं (नीचानाम्)—of low people. सामेणं—by peaceful means. नयणविसा महाफणिणो—great snakes with poison in their eyes or glances. नीहरिरुण—having gone out. पलोइया समाणा—as soon as seen or looked at. The term समाण added to an expression in the same case does not add to its sense but simply emphasises it. Its use corresponds to the use of सत् (e. g. सन्, सन्तः, सतः, सताम्, सति and सत्सु) in Sanskrit. भासरासीभूया—became or turned into heaps (रासि) of ashes (भास-भस्म).

Page 3 हाहारवगम्भिणो महाकन्दो—a great or loud cry full of expressions “alas! alas!” भग्गवल्याओ—with their bangles (वलय) broken. तोडियहारल्याओ—with their fine (creeper-like) necklace sapped. अवरोहजुवईओ—ladies of the harem (अवरोह-अवरोध). संठवियं—consoled. ईइसो चेव असारो संसारो—the worldly life is worthless like this. देव्वपरिणामो—working of the fate (देव्व-दैव). कज्जे मणो दिज्जइ—let us give or devote our minds to what is to be

done. उवज्जिअसुहकम्मा—those who have acquired or done meritorious (शुभ) deeds. दिज्जउ तुरियमेव पयाणयं—let us start (पयाण-प्रयाण) immediately (तुरियं-त्वरितम्). कहमिमं...पारीयइ—how shall we be able to tell the king ? एक्कपए (एकपदे)—simultaneously, in one lot. पेच्छन्ताणं चेव अम्ह—when we were all looking, under our eye, in our presence. अक्खयदेहा—with our bodies unhurt (अक्षत). जलन्तजलणं—burning fire.

Page 3-4. दिओ (द्विजः)—a Brahmin. आउलीहूया (आकुली-भूताः)—perturbed, agitated. विसायं (विषादम्)—dejection. न संसारे...अच्चभुयमत्थि—There is nothing extraordinary in the worldly life. कालम्मि...संभवइ—there is no occurrence (संविहाणं-संविधानम्) which is impossible in this world, when (we remember that) the time has no beginning (अनादिक) and when creatures are subject to (वसग-वश-क) various acts (which they commit). अणाहमडयं—a corpse which was not owned or claimed by anybody i.e., an unclaimed dead body. मुट्ठो (मुष्टः)—ruined. कलुषं वाहरन्तो—crying piteously. नि-सुओ (निश्रुतः)—was heard. आणत्तो (आज्ञप्तः)—ordered. निव्विसं (निर्विषम्)—free from the effects of poison. मुणियनरिन्दसुयमरणेणं—who had (already) known (मुणिय-ज्ञात) the death of the king's sons. जम्मि गोत्ते...इमं—If (a pinch of) ashes (भूर्ह-भूतिः) are brought or obtained (आणिज्जइ) from a family or house where nobody has died, I shall revive the son by that. नत्थि...भूर्हए लम्भो—There is no (chance of) obtaining the ashes as the physician has indicated (वेज्जोवदिट्ठो-वैद्योपदिष्टः). सव्व...मरणं—death is a common occurrence in the entire range of the three worlds. किं अत्थि...संसारे—Is there anybody in the world who is not subject to evils (पावाइ) (like death) ? There are births and deaths

and other things (जम्मण + मरण + आइ-आदि) in the worldly life as a result of the effects of one's own deeds. माहण (ब्राह्मण)—O Brahmin. न कवलज्जसि मच्चुसीहेण—You are not swallowed (कवलज्जसि-कवलीक्रियसे) by lion-like death. दूहियाणाहवच्छलो—kind to the distressed (दूहिय-दुःखित) and helpless (अणाह-अनाथ). अप्पाडिहयपयावो—one whose prowess is unobstructed (अप्पाडिहय-अप्रतिहत). सयलपयापालणनिरओ—devoted to the protection of all (सयल-सकल) his subjects (पया-प्रजा) पुत्तजीवावणेण—by reviving (जीवावण-जीवन) my son.

Page 5. माणुसभिक्खं—alms in the form of human life or alms which will make my human existence fruitful. असक्कपाडियारं विहिविलसियं—the working (विलसिय-विलसित) of fate knows no remedy (पडियार-प्रतिकार). सीयन्ति...कुणउ—All weapons sink or are ineffective—(सीयन्ति-सीदन्ति) here; chants and magic also (मन्त-मन्त्र and तन्त-तन्त्र) have no effect (कमन्ति-कमन्ते): What can human effort (पोस्सं-पौरुषम्) do against fate whose weapons (पहरण-प्रहरण) are invisible (अदिट्ठ-अदृष्ट)? असंभावणिज्जं...जायं—You have an occasion for an unthinkable grief (असंभावणिज्जं-असंभावनीयम्). कालगया (कालगताः) died. विज्जुप्पहारहओ व्व—like one who is struck by lightning (विज्जु-विद्युत्). मुच्छाविहलंघलो—overcome by faint. विहलंघल is a देशी शब्द but may come from विहल + अङ्ग + क. धरणिविट्ठे (धरणिपृष्ठे)—on the earth. सोगाऊरियमाणो—with his mind full (आऊरिय-आपूरित) of grief. पलावे काउं आढत्तो—began to cry. विरहुदुट्ठस्स—to one who is afflicted by separation. किं तए (त्वया) अप्पणो पूरियं—what did you gain? असज्झ...सयखण्डं—why do you not burst into a hundred pieces, when you are heated or tormented by grief of the death of my sons which grief has no remedy (असज्झ-असाध्य

—incurable) ? ममोवइससि (मम + उपादिशसि) संसारासारयं—
you preach me the worthlessness of worldly life.
अप्पा (आत्मा-स्वयम्) yourself. परवसणम्मि...धीरत्तं—People
preach comfortably (सुहेण) the worthlessness or
momentariness (अनिच्चयं-अनित्यताम्) of the world when
others are afflicted or concerned; but firmness of
mind of everybody shakes (चलइ धीरत्तं) at the loss
of one's own relatives.

Page 6. सप्पुरिस...तन्तु—Noble men alone (सप्पुरिस-
सत्पुरुषाः), greatly fond of adventures (साहस + एक + रसाः),
bear calamity (वसणं), however heavy it may be
(गरुयं पि-गुरुकं अपि); earth alone bears (सहइ-सहते) in
this world (जए-जगति) the fall of thunderbolt (वज्ज-
निवायं-वज्रनिपातम्), but (न उण-न पुनः) the thread cannot.
सोयन्ताणं...भवह्वयं—protection (ताणं-त्राणं) does not
come to those who grieve; only bond of Karma
(act of grieving) (tightens up); therefore, wise
men, knowing the (true) nature of the worldly
life (भवह्वयं-भव + रूप + क, भवस्वरूपम्), do not grieve.
एवमाइवयणाविनासेण (एवम् + आदि + वचन + विन्यासेन)—by such
phrases and expressions. साहेह (श्रावयत)—make him
hear, tell him. पगलन्तवाहजलेहि—with waters of tears
(वाहजल-बाष्पजल) dripping (पगलन्त-प्रगलत्). पहाणपउरा—
prominent citizens (पउर-पौरः).

भगीरही i. e. भगीरथ of the Hindu myth. नियपउत्तो
(निज + पौत्रः) his grandson. भगीरही was the son of
जण्डु and thus the grandson of सगर. नागरायं अणुन्नविय—
with the permission of नागराज. अणुन्नविय (अनुज्ञाप्य).
उयहिम्मि (उदधौ)—to the ocean. अट्ठमभत्तेणाराहिओ—propi-
tiated by performing a fast which was to be
broken at the time of the eighth meal, i. e., a
fast of three days and a half. The Jains count

their fasts by terms which indicate the meal at which it is broken. Thus चउत्थ is a fast broken at the time of the fourth meal, छट्ठ, at the time of the sixth meal and so on, it being understood that a man takes only two meals per day. भग्निवासिणो नागे—snakes or नागस residing in the भारतवर्ष. नागबलि is a worship of the नागस, and this story gives the origin of this form of the worship. तप्पभिद्—from that time. गङ्गमागरिसन्तो—dragging the Ganges. जणावाहाए—without causing trouble (अवाध) to the people.

Page 7. जण्डुणा आणीय ति जण्डुवी—the Ganges was called जण्डुवी (जाह्वी) because it was brought by जण्डु. भगीरहिणा विणीय ति भागीरही—The river was called भागीरही (भागीरथी) because it was led to the ocean by भगीरही. अप्पणा य निक्खन्तो अजियजिणसगासे—himself renounced the world and became initiated as monk (निक्खन्तनिष्कान्त) under (सगासे-सकाशम्) अजितजिन, the second तीर्थंकर of the Jains.

अइसयनाणी—one who possesses excellent, absolute or perfect knowledge, i. e., अजित, who possessed केवलज्ञान. सममरणा—those who died at one and the same time or those who met their death exactly in the same manner. संघो—a group of pious Jains. सम्मेयपव्वअ—the mountain सम्मेद where a number of the Jain तीर्थंकरस attained निर्वाण. अन्तिमगामं—a village on the border or frontier. अणारिएणं—wicked. दुव्वयणानिन्दणेणं—by censures and abuses. वत्थन्नधणाहरणच्छिन्दणेणं—by removing and snatching away clothes, food and money. तप्पच्चयं (तत्प्रत्ययम्) due to that (act). पयइभद्दएणं (प्रकृतिभद्रकेण) good-natured. तित्थजत्तागयं—going on pilgrimage. सागयपडिवत्ति—reception and welcome. रक्खेह—keep off, do not do. पिहेऊण (पिघाय)—having closed.

पत्नीविओ (प्रदीपितः)—set on fire. चोराडवीए—in the forest infested by the thieves. (चोर + अटवी). अन्तिमगामे—in the village on the frontier. माइवाहत्ताए उववन्ना—were born as earth-worms (माइवाह-मृत्ति (का) वाह), popularly known as कोदविय which is a देशी शब्द for earth-worms. तच्चलणेण—by its foot. अणन्तरे भवे—in the immediately preceding birth. तहाविहं सुहकम्मं—an auspicious (सुह-शुभ) act of an extraordinary type (तहाविह-तथाविध). तक्कम्मसेसवसेण—due to a part of the bad act which still remained unexperienced. नियआउक्खए—at the end of the period of his life. संनिवेसे—in a village.

Page 8. समिद्धो—rich. सुहाणुबन्धसुहकम्मोदएण—as a result of coming to maturity (उदय) of his auspicious acts which followed closely on other auspicious deeds previously done by them. संवेगमुवगओ—filled with enthusiasm (संवेग) for the Faith resulting from his pious acts.

II

King Udayana

Introductory :—There lived in the town of वीतभय a king named उदायण. At the same time there lived a gold-smith named कुमारनन्दी in the town of चम्पा. He was fond of women and had already married five hundred girls. One day some व्यन्तर goddesses, on a pilgrimage to नन्दीश्वरद्वीप, saw him, and, as they had lost their husband recently, and thought of taking another, considered कुमारनन्दी as a suitable person. He also fell in love with them, but they asked him to go to पञ्चसेलद्वीप. The goldsmith thereupon arranged with an old man to go in a ship to that continent, but when he actually went there, they refused to enjoy his company with his mortal body and asked him to enter fire. He was willing to do it, and so they left him in the garden of चम्पा once more. When he was about to enter fire his friend asked him not do it but to lead a pious life. The goldsmith, however, died and was born as lord of पञ्चसेल. His friend, finding that people undergo so much trouble for pleasures, became disgusted with the world, and renounced it. After his death he was born as a god in heaven and again met कुमारनन्दी who was then the lord of पञ्चसेल. कुमारनन्दी was unable to stand the lustre of the god and did not at first recognise him. When however he recognised his old friend, he felt that he should also

do some pious act. His friend suggested to him to prepare an image of a Jina. He prepared it, put it into a wooden box and offered it to sailors whom he met there, charging them not to open it unless the name of the image of the deity inside was correctly divined. The sailors brought this box to king उदायण. Nobody was able to divine correctly the name when queen प्रभावती of उदायण said that it was the image of Jina, and box got opened.

The queen built a temple for the image in the harem and worshipped it three times a day. One day the queen asked her maid to bring her clothes when she brought coloured ones. The queen got angry with her and struck her with a mirror. The maid died and the queen, finding that she had thus violated the vow of non-violence, renounced food and died, and was born as a goddess in heaven.

After her death, the dwarf maid of the queen attended to the image. The king still continued to be a non-Jain. One day a god, assuming the form of a तापस, came to the court, offered अमृत-फल to king उदायण, who went with him to the neighbouring hermitage. The hermits, however, began to beat him, but he was saved by some Jain monks. The king thereupon became converted to Jainism.

Now a pious Jain, who paid visits to the birth-places, etc., of all the Jinās, heard that there were golden images on the वैताल्य mountain and undertook a fast to see them. The goddess showed him the images, and being pleased with him, gave him one

hundred pills which would satisfy all his desires. Thereafter he heard that there was an image of Jina, made of गोशीर्षचन्दन, yellow sandal wood, in वीतभय. He went there to pay his respects, and the maid of प्रभावती helped him there during his illness. He was pleased with her and offered the magic pills to her and became a monk.

Once the maid swallowed one pill with the desire to have a golden complexion for herself. She got it and was called सुवर्णगुलिका. She then wanted to love प्रद्योत who heard about her beauty, came to वीतभय, and putting a faked image of Jina in place of the one of गोशीर्षचन्दन, ran away with her. King उदायण came to know of it, and, as प्रद्योत would not return the image of Jina, marched against him. In the fight that followed उदायण captured प्रद्योत, but let him off branding him on his forehead with the letters दासीपति, "wooer of the maid." Later king उदायण decided to place his nephew केशी on the throne instead of his son, and renounced the worldly life. While practising penance he suffered from a disease which could be cured by eating curds. But केशी made an attempt to mix the curds with poison and प्रभावती, the guardian angel of उदायण, always warned him about it. उदायण attained emancipation in course of time.

Page 8. सिन्धुसोवीरेसु—a country lying between the Indus and the Jhelum. वीयभए (वीतभयं)—a town in the country mentioned above not yet correctly identified. अभिई (अभिजित्)—name of the heir-apparent जुवराया (युवराज). नियए भाइणेजे—his sister's son. पामोक्खाणं (प्रमुखानाम्)—of which....was the chief. सोलसण्हं

जगवयाणं—of sixteen countries or kingdoms. तिण्हं तेवद्वाणं—three hundred and sixty three (तेवद्दु-त्रिषष्टि). बद्धमउडाणं—those who put a crown or wear a crown. वीइण्णसेयचामरवालवीयणणं—to whom the use of white chowrie (सेयचामर-श्वेतचामर) and fans made of hair (वाल-वीयण-वालव्यजन) was allowed by उदायण. राईसर—feudatories or rich men. तलवर—police-officer. आहेवच्चं (आधिपत्यम्)—sovereignty. एवं च ताव एयं—this is what we have to say about king उदायण here, i. e. we stop here and say nothing further about उदायण just at present.

इओ य—This expression indicates a digression in the main story and can be rendered by "and now it so happened." इत्थिलोलो (स्त्रीलोलः)—fond of women, addicted to women. दारियं (दारिकाम्)—a girl. पच्चसया सुवणस्स दाऊण—by giving five hundred pieces of gold (to her parents). पच्चसया पिण्डिया—collected or married five hundred girls. ईसालुओ (ईर्ष्यालुः)—jealous. एक्खम्मं पासायं—a palace built on one pillar, i. e., a palace to which there was only one entrance. ललइ—played, sported, lived. नाइलो (नागिलः) . समणोवासओ—a lay disciple of समण (श्रमण), the Jain तर्थिकर. पच्चसेलदीव-वत्थव्वाओ—residing (वास्तव्य) at the द्वीप or continent named पच्चसैल. पच्चसेल is a small island lying in the लवणसमुद्र, so named because it has five mountains; of course it exists only in the Jain Geography. वाणमन्तराओ—women or goddesses belonging to the वाणमन्तर (व्यन्तर) class of gods. सुरवइनिओएणं—at the command of their lord or इन्द्र. नन्दीसरवरदीवं—नन्दीश्वर is a fictitious island of the Jain Geography, which divides the world into eight द्वीप of which जम्बूद्वीप is the first and नन्दीसर or नन्दीश्वर the eighth. जत्ताए पत्थियाओ—started on a pilgrimage.

Page 9. सो चुओ—he fell from his position as the lord of पञ्चशैल. According to the Jain view even gods have a fixed life—of course much longer than the life of human beings, and at the end of that period they also have to fall from their heavenly position and be born elsewhere. कं पि....भवइ—let us pick up (वुग्गाहेमो-व्युदग्गहीमः) someone (कं पि) who will be our husband. नवरं—just then only. वच्चंतीहि—while they were going on their pilgrimage. ताहे (तदा)—then. हासापहासाभिहाणाओ देवयाओ—We are nymphs by name हासा and पहासा. मुच्छिओ—fell in love with them. एज्जाहि—come, should come. उप्पइऊण (उत्पत्य)—having flown. राउले...नीणेइ—by depositing some gold with the king (राउल-राजकुल) he got a proclamation made by the beating of a drum (पडहग-पटह-क). It appears that a private gentleman was not allowed to make proclamations in the town unless he obtained permission from the king by depositing some money by way of fees. धणकोडिं—a crore of wealth or coins. येरेण पडहओ वारिओ—an old man stopped the beating of the drum, by saying that he would take कुमारनन्दी to पञ्चशैल and thus accepted the challenge as it were. वहणं कारियं—he prepared a ship (वहण). पत्थयणस्स भरियं—full of eatables for the voyage. (पत्थयण-पथि + अदन). जाणवत्तेण पत्थिओ—started in a ship (जाणवत्त-यानपात्र). किं पि कालयं दीसइ—something dark appears, I see something darkish (कालयं). पव्वयपाए—at the foot of the mountain. एयस्स...जाहिइ—the ship will pass (जाहिइ-यास्यति) under the banyan tree. अमूहो—without being nervous. विलग्गेज्जासि—shall catch hold of. भारुण्डपक्खी seems to be a fictitious twin bird with two beaks,

one body and three legs. मज्झिमे पाए—to the middle leg. अप्पाणं बन्धिअ—binding yourself. अह...विणास्सिहिसि— if you do not catch hold of the tree, you shall perish when the ship enters the abyss called बलयामुह (बडवामुख). न एएण...किंचि—we do not enjoy the company of any body with this mortal body. जहा...जामि— why should I (not), if I am to be the lord of पञ्चशैल ? कुमारनन्दी thinks that there is no harm in entering the fire as he would then be the lord of पञ्चशैल. The text seems to be corrupt and न seems to be wanting between किह and जामि. उज्जाणे छट्ठिओ— was left in the garden (of चम्पा). अच्छेरयं (आश्चर्यम्)—wonder.

Page 10. दिट्ठं...पहासे ति—I saw, I heard, I experienced what happened (वित्तं-वृत्तम्) in the पञ्चशैल island : “O lady with dilated eyes (पसयच्छि-प्रसृताक्षि). O lady with moon-like face (चन्द्रवयणे-चन्द्रवदने). O हासा, O पहासा ! ” कुमारनन्दी records here the recollections of his impression of the beautiful ladies of पञ्चशैल and nothing else. तयभिसंधिणा—aiming at that, i. e., with the idea of going to पञ्चशैल. काउरिसजणोचियं—fit for low or mean (काउरिस-कापुरुष) men. दुलहं...कायमणि—Human life is difficult to obtain; do not waste (हारसु-हारय) it for worthless pleasures and enjoyments. Will anybody purchase a glass-ball by paying the price of an emerald (वेसल्लयमणी-वैदूर्यमणि). धणओ...धम्मो—the doctrine or faith preached by the Jinās gives wealth (धणअ-धनद) to those who desire wealth (धण-त्थिय-धनार्थिक); secures all pleasures to those who seek them ; and is the cause of securing heaven (सग्ग-स्वर्ग) and emancipation (अपवग्ग-अपवर्ग, मोक्ष). इङ्किणीमरणेण मओ—died by that form of death which in

Jain philosophy is known as इन्द्रिणीमरण. It is a form of death by fast in the posture of meditation where there is nobody to wait upon him.

सङ्गस्स—to the faithful (सङ्ग-श्राद्ध) friend of कुमारनन्दी, नागिल. भोगाण...पव्वइओ—he became a monk when he knew that people in the world put themselves to any troubles for the sake of pleasures and that he or his advice had no effect on कुमारनन्दी. कीस अच्छामो—why should we remain (to lead the worldly life)? अच्छुए उववन्नो—was born in the heaven named अच्छुअ (अच्युत) which is the twelfth heaven of the श्वेताम्बर Jainas. ओहिणा तं पेच्छइ—He, i. e. नागिल, was able to see कुमारनन्दी by his अवधिज्ञान, supernatural knowledge. पड्हो गलए ओलइओ—a drum was being suspended (ओलइओ-अवलगितः) from his neck. वाएन्तो (वादयन्)—beating. सो तस्स तेयं असहमाणो पलायइ—he (कुमारनन्दी), unable to bear his (नागिल's) lustre, ran away from him. तेयं साहरित्ता—having withdrawn (साहरित्ता-संहृत्य) his lustre. को सक्काईए देवे न याणइ—who does not know gods like सक्क (शक्र, इन्द्र)? कुमारनन्दी did not recognise his old friend नागिल, but took him to be a god such as इन्द्र. ताहे तं सावगरूवं दंसेइ—He (नागिल) showed to him (कुमारनन्दी) the form, i. e., appeared before him in the form of the श्रावक नागिल. जाणाविओ य—and was made to recognise him. कुमारनन्दी now discovered the difference in the status of himself and नागिल, was full of enthusiasm for religious practices and asked नागिल what he should do now. नागिल proposes to him to make the image of महावीर. सम्मत्तवीयं—seed (बीज-बीज) of सम्मत्त, right faith.

Page 11. जो कारवेइ...धम्मवरयणं—He who gets made (कारवेइ-कारयति) the images of the Jinas who

have subdued affection, hatred and delusion, obtains in the other (subsequent) birth jewel-like right faith (धम्मवररयणं-धर्म + वर + रत्नम्) which brings him happiness (सुह-सुख or शुभ). दारिद्रं...विम्बकारीणं—Those who prepare or get made the images (विम्ब) of the Jinās, do not suffer from poverty, misfortune (दोहग्ग-दौर्भाग्य), bad birth, bad body, bad thought (कुमइ-कुमति), bad life after death (कुगति), insult, disease and grief. गोसीसचन्दणदारुं—wood of the sandal tree of the type of गोशीर्ष. It is said that गोशीर्षचन्दन is yellowish in colour and very fragrant. कट्टसंपुडे—in a box made of wood. छुहइ (क्षिपति)—puts. उप्पाएण छम्मासे भमन्तं—wandering astray for six months due to storm (उप्पाअ-उत्पात). संजत्तियाण—to sailors. खोडी is a देशी शब्द and means wooden box. तस्स नामेण विहाडेयव्वा—should be opened (विहाडेयव्वा-विघाटयितव्या) by or after (correctly) divining his name. पडिवज्जिय (प्रतिपद्य)—having agreed. तावसभत्तो—attached or devoted to ascetics (of the non-Jain sect). ससरक्खमाहणाइपभूओ लोगो—people large in number (पभूअ-प्रभूत) such as Brahmins and guards (ससरक्ख-ससंरक्षक?). वाहिन्ती फरसुं—operate, i. e., try to open with, an axe (फरसु-परञ्चु). उप्फेडइ फरसु—the axe would turn back (उप्फेडइ-उत्पतति), without opening the box.

Page 12. गयराग...देउ—may the revered one (अरिहा, i. e. महावीर) reveal himself to me,—the revered one, who is of the nature of, i. e., embodies in himself, the lord of gods, who is free from affection, hatred and delusion, who is omniscient (सव्वन्नू-सर्वज्ञः), and who possesses eight miracles (अट्ठपाडिहेर). The eight miracles are: (1) अशोकवृक्ष; (2) दिव्यपुष्प, celestial flowers; (3) दिव्य-

ध्वनि, celestial sounds of drums etc.; (4) चाकर; (5) सिंहासन; (6) छत्र; (7) भामण्डल, halo of light; & (8) देवदुन्दुभि, celestial drums. बाहाविओ फरसु—the axe was, made to strike (व्याघातित). पडन्तस्स...खोडी—The box was opened as soon as the axe struck it. अमिलाणमल्लदामालंक्रिया—adorned with a wreath of flowers which were not faded. वद्धमाणसामि is महावीर. पभावणा—propagation of a religious cause. भवियजणमणानन्द—one who delights the minds of those men who are भविय (भव्य), i. e. destined to lead a pious life and to attain emancipation from संसार. तिसंझं—three times a day. पूइए (पूजयति)—worshipped. सो देवीए सीसं न पेच्छइ—He did not see the head of the queen because she was in ecstasy. अधिई (अ + धृति)—nervousness. वीणावायणयं (वीणावादनकम्)—the bit with which they play on the lute. निव्वन्धे से सिट्ठं—he told (सिट्ठं-शिष्टम्) her when she pressed him (निव्वन्ध-निर्वन्ध, आग्रह).

पोत्ताई आणेहि—bring (me) my clothes. रत्तगाणि—coloured ones. अद्दाएण—by mirror. अद्दीअ is a देशी शब्द and stands for आदर्श, mirror. मया चेडी—the maid died. भत्तं पच्चक्खामि—I shall renounce food, i. e., I shall die by fasting. जइ परं बोहेसि—if you agree to enlighten me later (परं). पडिस्सुयं—She agreed. खुज्जा—a dwarf maid. भीमायोरहि तावसेहि—by ascetics who were atrocious. पारद्धो (प्रारब्धः)—began. नासन्तो (नश्यन्)—while running away.

Page 13. साहवो—Jain monks as opposed to तापस ascetics of the non-Jain sect. सरणमल्लीणो—sought shelter or protection. धम्मो...परिक्खए—Pious life (धम्मो) alone is the (true) protection of beings (सत्तार्ण-सत्त्वानाम्) in the ocean of worldly life; therefore, a person

desirous of leading a pious life (धम्मर्थी-धर्मार्थी) should examine (परिक्खए-परीक्षेत) (and find out) the (true) god, the (true) faith and the (true) teacher. दस... परिग्गहोवरओ—The (true) god is one who is free from eighteen flaws (दसअट्ठदोसरहिओ); the (true) faith is one which embodies (सहिअ-सहित) the subtle (principle of) kindness to beings; and the good teacher is one who leads a celibate life and abstains (उवरअ-उपरत) from injury (आरम्म) and possession (परिग्गह-परिग्रह), दसअट्ठदोस are the eighteen sources of sin, viz., (1) प्राणातिपात, injury to living beings; (2) अलीक, falsehood; (3) अदत्तादान, taking things which are not given; (4) मैथुन, sexual pleasures; (5) परिग्रह, possession of property; (6) रात्रिभोजन, taking food at night; (7) क्रोध, anger; (8) मान, pride; (9) माया, conceit; (10) लोभ, greed; (11) राग, affection; (12) द्वेष, hatred; (13) कलह, quarrel; (14) अभ्याख्यान, abuse; (15) पैशुन्य, betrayal; (16) परपरिवाद, scandal; (17) मायामोस, deceit and falsehood; & (18) मिथ्यादर्शनशल्य, wrong doctrine. जाव अत्थाणीए चेव अत्ताणं पेच्छइ—when he saw himself in the court room (अत्थाणी-आस्थान). It appears that the king's visit to the hermitage, and his meeting Jain monks there etc., was like a dream dreamt by him. गन्धार is a country round modern कंदाहार. सावओ (श्रावकः)—a lay disciple. जइ वा मओ दिट्ठाओ वा—I shall see (the golden images of the Jinas on the वैताल्य mountain) or die (by fasting). सव्वकामियाण गुलियाण सयं—one hundred pills which grant all desires of those who possess them. पडिल्लमो (परिस्सणः)—fell sick.

जायपरमरूपा—getting a very beautiful form. धन्तकणग-सरिसवण्णा—with her complexion similar to heated

(धन्त-ध्मात्) gold. भोगे...गोहा—I shall enjoy pleasures of life; this king (i. e. उदायण) is like my father (पिता-पिता), as also other men (गोहा). गोहा is a देशी शब्द and means a man. पञ्चोयं रोएइ—likes or loves प्रद्योत, the famous king of उज्जयिनी. तं माणसीकाउ—to think of him. एरिसरूवई—so beautiful. नलगिरि is the name of a famous elephant which प्रद्योत possessed.

Page 14. जइ पडिमं नेसि तो जामि—I shall go with you if you take the image of the Jina (consigned to her care by प्रभावती) with you. तद्गणठावणजोग ति—fit to replace (the genuine image). अन्नं जिणपडिमरूवं काऊण—getting made a similar image (पडिमरूव-प्रतिमारूप) of the Jina. ठवित्ता जियन्तसामि—placing the holy जिन in its place. चेडी नीया नाम, पडिमं पलोएह—Let him take away the maid, but see if the image of Jina is there. नवरमच्छइ निवेइयं—they reported “ there is (अच्छइ-आस्ते) ” i. e., the image. निव्वणन्तेण—by watching carefully. नायं (ज्ञातं)—he knew. पडिरूवगं—replica—not genuine. पहाविओ—marched against. उत्तरन्ताण य मरुं—while crossing the desert (मरु). खन्धावारो तिसाए मरिउमारद्धो—the army in the camp began to die of thirst (तिसा-तृषा-तृषू). पुक्खराणि—lakes, lotus-ponds. आसेहिं (अश्वैः)—with horses. ताहे नलगिरिणा पडिकप्पिएणागओ—प्रद्योत came to fight with उदायण on नलगिरि suitably equipped for fight (पडिकप्पिअ-परिकल्पित) even though it was agreed to have a dual fight with chariots. असच्चसंघो सि—You do not keep your word. रहो मण्डलीए दिन्नो—he began to drive his chariot in a circle. सरे छुभइ—discharged or placed (छुभइ-क्षिपति) arrows. ओयरन्तो—while descending. निडाले (ललाटे)—on his forehead. अङ्को—mark by branding or applying red-hot iron stamp, पडिमा नेच्छइ—he did not like to take back the

image as it was desecrated by प्रद्योत. वासेण (वर्षेण) by rainy season. खन्दयभएण—due to the fear of attack (खन्दय-स्कन्द-क). धूलीपायारे—walls of mud. जेमेइ—eats. पज्जोसवणाए सूएण पुच्छिओ—on the fast day (पज्जोसवणा-पर्युषण) in the month of भाद्रपद the cook (सूअ-सूद) asked. (पर्युषण) is a season of fast days in the month of भाद्रपद which occurs during the rainy season.

Page 15. मारिज्जामि—I am to be killed, (by poisoning) because the cook asked प्रद्योत what he would eat. मायावित्ताणि (मायावृत्तानि)—jugglery. प्रद्योत means to say that he was fooled and forgot altogether about the fast day. एयम्मि बद्धेए पज्जोसवणा चेव न सुज्झइ—my fast would not be sanctified so long as this (प्रद्योत) is imprisoned (बद्धेअ-बद्धक). ताणक्खराण छायाणानिमित्तं—to conceal the letters ' दासीपति, ' branded on his forehead. विसओ—country. तप्पभिइ...आसि—kings began to wear a scarf on the forehead since then; formerly they used to wear a crown. This explains the origin of the practice of wearing a scarf or turban by kings. वित्ते वासारत्ते—when the rainy season ended. वणियवग्गो—the band of merchants who came to supply provisions to the camp. दसपुरं—so called because ten feudatory kings of उदायण encamped there.

पोसहसालाए पोसहिए—practising a fast in the fast-hall (पोसहसाला). एगे अबीए—alone without a second (बीय-द्वितीय). पक्खियं पोसहं—fortnightly fast. पडिजागरमाणे-keeping awake. पुव्वस्तारत्तकालसमयंसि—at the time and hour of the earlier part (पुव्वरत्त) and the later part (अवरत्त-अपररात्र) of the night. एयारूवे अज्झात्थिए समुप्प-ज्जित्था—a thought (अज्झात्थिअ-आध्यात्मिक) like this (एयारूव-एतद्ग) occurred. धन्ना णं ते गामनगरा—Blessed indeed are those villages and cities. केवलपन्नत्तं धम्मं—faith

preached by a केवलिन, i. e., a Jain तीर्थंकर like महावीर. पद्माणुवइयं सत्तसिक्खावइयं दुवालसविहं गिहिधम्मं पडिवज्जन्ति—accept the householder's duties of twelve kinds consisting of five अणुव्रतs and seven शिक्षापदs. The five अणुव्रतs are: (1) अहिंसा, non-injury to creatures; (2) सत्य, telling the truth; (3) अस्तेय, not taking things which are not given; (4) स्वदारसंतोष, restricting sexual pleasures to one's married wife; and (5) परिग्रह or इच्छाविधिपरिमाण, limiting one's ambitions as to the property or possessions. The seven शिक्षापदs are: (1) दिग्गत, limiting one's activities to a particular direction or quarter; (2) भोगोपभोगपरिमाण, restricting oneself to the use of certain articles of use; (3) अनर्थदण्डविरति, abstaining from useless occupation; (4) सामायिक, good or gentlemanly behaviour; (5) देशावकाशिक, limiting one's activities to a particular place; (6) पोषधोपवास, fasting on the days of fast; and (7) अतिथिसंविभाग, sharing with guests or treating the guests or pious men. अगाराओ अणगारियं पव्वयन्ति—renounce the house (अगार) or householder's life to become a houseless monk (अणगारिया-अनगारिका or अनगारता). पुव्वाणुपुव्वि दूइज्जमाणे—going (दू to go) from one place to another in due order (पूर्व + अनुपूर्व). भगवं, i. e. महावीर. परिसा निगया—the crowd of people went out to pay their respects to महावीर. हट्ठुट्ठे—gladdened (हट्ठ-हृष्ट) and delighted (तुट्ठ-तुष्ट).

Page 16. सामी is महावीर. अहांसुहं (यथासुखम्) as you like. मा पडिवन्धं करेहि—have no obstruction or there is no objection. आभिओगियं हत्थिरयणं—the excellent elephant in his service (आभिओगिय). अभियोग means a servant; आभिओगिय therefore means one who is in the state of a servant. दुरुहत्ता—having ascended. दुस्स

is a देशी धातु meaning to mount or ascend. रज्जेय..... मुच्छिण—addicted to kingdom. माणुस्सएसु कामभोगेषु—to pleasures and enjoyments of the human life. अणाइयं.....अणुपरियट्ठिस्सइ—will wander in the wilderness (कन्तार-कान्तार) of the worldly life which is beginningless (अणाइय-अनादिक) and which has neither this end nor that end (अणव्यय-अन् + अवर + अग्र). सेयं खलु—it is better (सेयं-श्रेयः). संपेहेत्ता (संप्रेक्ष्य)—having reflected. कोडुम्बियपुरिसे सहावेत्ता—having called members of the family. खिण्णमेव (क्षिप्रमेव)—quickly. राया-भिसेयं उवट्ठवेह—prepare for the coronation bath. पसासेमाणे—ruling over. देवाणुप्पिया—good sir, good man. The expression comes from देवानां प्रिय or देवानु-प्रिय 'beloved of gods' and has become a courteous term of address. संसारभउव्विग्गे—frightened with the danger of संसार. निक्खमणाभिसेयं—a ceremonious bath at the time of renunciation. महया विभूर्हे अभिसित्ते—bathed with great pomp (विभूर्हे-विभूति). सिवियारूढे—getting into a शिविका, palanquin. चउत्थ.....कुव्वमाणे—practising fasts such as चऊत्थ, छट्ठ, अट्ठम, दसम, दुवालस (द्वादश), मासट्ठ (मासार्ध) and मास etc. For explanation of fasts and the method of counting them by meals, see above (page 59).

अन्तपन्ताहारस्स—one who was eating worthless (अन्त) and stale (पन्त-प्रान्त) things. वाही (व्याधिः)—disease. भग्गरओ वइयाए अच्छिओ—this monk (i. e. king उदायण) was observing a vow (व्रतितया आसीनः). परीसहपराइओ—defeated or tired of unpleasant contacts which are twenty-two in number. वुग्गाहेन्ति चिरेण—the ministers took a long time to make केसी to agree with them. पडिसुयं—king केसी agreed. पसुवाली—a female keeper of animals. सा पदिन्ना—she was supplied with poisoned curds. देव्याए अवहरियं—the guardian deity, viz., queen प्रभावती, took it away.

Page 17. तुभं विसं दिन्नं—They are administering poison to you. परिहराहि दहि—avoid curds. पुनो य गहिओ—He accepted curds once more. पमत्तयाए देवयाए—when the goddess was inattentive.

सामण्णपरियागं पाउणिता—having completed (पाउणिता—प्राप्य or प्राप्य) a course (परियाग—पर्याय) of asceticism (सामण्ण—श्रामण्य). सट्ठि भत्ताइं अणसणाए छेएत्ता—having cut off sixty meals by fast (अणसणा—अनशन) i. e., having observed a fast of one month. जस्सट्ठाए...तमट्ठं पत्ते—obtained that aim or objective (अट्ठ, अर्थ, i. e., मोक्ष)—for the sake of which (जस्स अट्ठाए—यदर्थम्) they practise nakedness and shave their head (मुण्डभावे). दुक्खपहीणे—was freed from miseries of संसार.

सेज्जायरो—one who offered lodging (सेज्जा—शय्या—a house) to a monk or an attendant. पंसुवरिसं पाडियं—there fell a shower of dust. तो य...कयं—the goddess (सिणवल्ली) found that the potter was innocent and removed the dust, and named a town after him called कुम्भकारवेक्ख. The meaning of सिणवल्ली is conjectural. पंसुणा पेळियं—was flooded with dust. अज्ज वि पंसुओ अच्छइ—even to-day the dust is visible in the place of the town of वीयभय.

अट्ठावेत्ता (अस्थापयित्वा)—not having placed me on the throne. कोणियं उवसंपज्जित्ताणं—having resorted to कोणिय, i. e., king कूणिय of चम्पा. अभिगयजीवाजीवे—one who understands the principles of जीव and अजीव, living and non-living. समणुबद्धवेरे—entertained continuous or perpetual enmity. अद्धमासियाए सेलेहणाए—by a fast for half the month. तस्स ठाणस्साणालोइयपडिक्कन्ते—not confessing (अणालोइय—अनालोचित) this sinful mentality (ठाण) and not undergoing a प्रायश्चित्त for it (पडिक्कन्ते). असुरकुमारत्ताए उववन्नो—was born as असुरकुमार. पलिओवमं—i. e., पत्त्योपम, a large number of years.

III

The sovereign Sanamkumara

Introductory:—सणकुमार is the fourth of the twelve चक्रवर्तिन्s of the Jain mythology. He was born in the famous कुरुवंश of हस्तिनापुर, was the son of king आससेण (अश्वसेन) and queen सहदेवी. One day he went to the pleasure garden with his friends, but his horse took him away from his friends to some place unknown to them. The king and his retinue went in search of him, but even the foot-marks of the horse became invisible owing to stormy wind, महिन्दसीह, the companion of सणकुमार, took upon himself the task of continuing the search and requested the king to return.

महिन्दसीह spent about a year in search of सणकुमार, when one day he came upon a lake, heard sounds of music, and, to his surprise, saw सणकुमार seated in the midst of a large number of young women. सणकुमार recognised him at once and asked him how he could come to that region. महिन्दसीह narrated his wanderings and asked सणकुमार how he attained his present prosperity. Thereupon, सणकुमार asked his beloved वडलमई to give the whole account to महिन्दसीह.

The story of सणकुमार is nothing but a record of his fight with Yakṣas, of his marriage with a number of girls, and of his getting the kingdom of the Vidyādhara. After वडलमई gave the account

सर्गकुमार proceeded to हस्तिनापुर and was placed on the throne by his father. He subsequently became the चक्रवर्ती.

He was very proud of his personal beauty, but one day he was shown by some gods how his beauty was declining every moment. He thereupon renounced the worldly life, became a monk and, when he suffered from disease, would not even allow others to cure him.

Page 18. सह पंसुकीलेण—from his childhood when he used to play in the dust with his companions. गहियकलकलावो—one who mastered the large number (कलाव-कलाप) of the arts (कला). In Jain literature the number of कलाs is seventy-two as against sixty-four of the Hindu literature, and they are usually expressed by the phrase लेहाइयाओ गणियप्पहाणाओ सउणस्यपज्जवसाणाओ वावत्तरिं कलाओ. आसपरिवाहणत्थं—for the training exercise of the horses (आस-अश्व). जलहिकल्लो-लाभिहाणं—named जलधिकल्लोल. विवरीयसिक्खत्तणओ—on account of wrong training. पञ्चमधाराए लमो—taking to the fifth course of running which seems to be very swift and takes the man to heavenly places. धारा is a गति-विशेष of a horse. अइंसणीहूओ—became invisible. तुरय-पयमगो—the track of the hoofs of the horse. कुमारसुद्धि लहिकण वलिस्सं—shall return (only) after I get the news (सुद्धि-शुद्धि) of the prince. थेवं, स्तोकम्—short. निसुओ (निश्रुतः)—was heard. सारसरवो—the warbling of cranes. अग्घाइओ (आघ्रातः)—was smelt. पयट्ठे तयभिमुहं—proceed-
(पयट्ठे-प्रवृत्तः) in that direction. मणविक्कमो—delusion of mind, hallucination. वियप्पन्तो (विकल्पयन्)—fancing, considering.

Page 19. आससेणनहयलमयङ्क—moon (मयङ्क—मृगाङ्क) in the sky (नहयल—नभस्तल) of आससेण (अश्वसेन), i. e. सणकुमार was delightful like a moon to his father. कुरुभवनलमगणे खम्भ—prop or pillar to support the house of the Kuru race. लद्धमाहण (लद्धमाहात्म्य)—one who has secured greatness. पमोयाऊरियमाणसो—with his mind full of (आऊरिय—आपूरित) delight (पमोय—प्रमोद). अपुवरसन्तरमणुहवन्तो—experiencing a strange or extraordinary sentiment. परियाणिरुण—having recognised him. पायवडणुट्टिओ—rising after prostration before him (पायवडण—पादपतन). उवऊढो (उपगूढः)—was embraced. उवसन्तगेयाइकलयलो—stopping all noise of music etc., फुसिरुण—having wiped off. जहावत्तं (यथावृत्तम्)—as it happened. न जुत्तं...परमुहेण—it is not proper for good men to narrate the story of their own life by their own mouth; therefore, I shall cause it narrated through the mouth of another. खयरिन्दधूया—daughter (धूया—दुहिता) of the lord of the Vidyā-dharas. विज्जाए आभोइउण—having understood it by the magic or miraculous power that you possess (विज्जा—विद्या). घुम्मन्ति—are closing. रइहरे—to the bed-room.

वीयदियहे—on the second day. खुहापिवासाउलेण—being overcome (आउल—आकुल) by hunger (खुहा—क्षुध्) and thirst (पिवासा—पिपासा). निल्लालिया—was drawn out. सासाऊरियगलो थक्को—stopped with its throat choked with breath. छोडिया पट्टाढा—the straps were loosened. ऊसारियं पल्लणं—the saddle was removed.

Page 20. घुम्मिरुण—having rolled. मुक्को...पञ्चपाणेहिं—his five breaths left him as it was a sinner (अकज्जकारि—अकार्यकारी + इति). वुक्कपेसणं—useless like the beating of chaff. वुक्क is a देशी शब्द meaning तुष or chaff. उदयणेषण (उदकान्वेषण)—search for water. दीहद्धानयाए—because of a long journey. दवदड्डयाए य रणस्स—because the forest

was burnt by wild fire (दव). हल्लोहलीहूओ—was-fatigued. सत्तच्छय (सप्तच्छदम्)—name of a tree which indicates presence of water in the neighbourhood. लोयणे भञ्जिऊण—having contracted or half-closed his eyes, which is an indication of faint. एत्थनिवासी—resident of this place. एस मह.....अवगच्छइ—this fatigue of mine would go away or disappear if I get a chance of bathing in the मानस lake. काऊण करयलसंपुडे—putting him or his body on his arms. वसणावडिय (व्यसनापतित)—a danger appearing. The arrival of सणकुमार on the मानस lake was considered by असियक्ख as a danger to his power or influence in that region. गुस्सक्कोह-निच्चरो पवणो—wind carrying a heavy load of pebbles or sand (सक्करा-शर्करा). महुण्णिन्तजालाकरालपिसाया—goblins frightful on account of encircling flames of fire (महुण्णिन्त-मथन्त). जुण्णरज्जू—an old (जुण्ण-जीर्ण) or decayed rope. दढकरघाएहि लग्गो—attacked with strong strokes of hands. खण्डाखाण्डि (खण्ड + खण्डम्) कओ—was crushed to pieces. घणलोहजडियमोगरेण—with a club made of heavy iron. अच्छोडिओ—was struck.

Page 21. सयसक्को (शतशर्करः)—reduced to a hundred pieces. कोउगदंसणत्थं (कौतुकदर्शनार्थम्)—to see some wonderful sight.

पच्छिमदिसाए गए सूरै—when the sun turned towards the west. उव्वलिओ—returned. द्विसाकुमारीओ व्व—like the guardian deities of quarters. भाणुवेगाविज्जाहरधूयाओ—daughters of a विद्याधर named भाणुवेग. ससिणिद्धाए दिट्ठीए—with an affectionate glance. सुन्नमरणं—solitary or lonely forest. किंकरदरिसियमग्गो—one to whom the servants showed the way. पयट्ठाविओ—was made to go. नेयाविओ—was led. तुमं.....आइहो—you have already

been mentioned as their husband by the sage अचिमाली (अचिमाली). जिणिस्सइ—will defeat. निहाविरमम्म भूमीए अप्पाणं पेच्छइ—he saw himself lying on the ground at the end of his sleep.

Page 22. अविसच्चमणो—thinking whether all that he saw the day before was true (अपि सत्यं (इति) मनो यस्य), i. e., doubting whether what he saw the day before was true or merely a dream. मणिमयखम्मपइद्वियं—supported by pillars (खम्म-स्तम्म) made of crystal (मणि). इन्दियालप्पायं (इन्द्रजालप्रायम्)—like a magic. सत्तमभूमियाए—on the seventh floor. नियनामासंकिण्ण—suspecting that सणकुमार mentioned by the lady might be his own self. जेण तए...पडिवन्नं—that you seek his protection. मणोरहमेत्तेणं—only in thought. दूयाणीयतदीयचित्तफलरूव-विमोहिया—charmed by his beauty (रूव) as seen on a picture-board (चित्तफल-चित्रफलक) brought by a messenger (दूय + आणीय - दूत + आनीत). उदयदाणेण दिन्ना न य वित्तो विवाहो—I was given to him in marriage with an offer accompanied by water (which sanctifies the promise), but the ceremony of marriage did not take place. कुट्टिमतलाओ—from the terrace. विज्जाविउरुव्विए धवलहरे—in a white mansion (धवलहर-धवलगृह) which he created (विउरुव्विअ-वि + कारित) by his magical powers. असणिवेग...हमेण—by the wicked (अहम-अधम) विद्याधर, वज्जवेग by name, the son of असणिवेग. वावाइऊण (व्यापाय) —having killed. समाससिया (समाश्वसिता)—was comforted. सा य सुणन्दाभिहाणा इत्थीरयणं भविस्सइ—she is destined to be the स्त्रीरत्न by name सुनन्दा, of सणकुमार when he becomes a चक्रवर्ती. सुमरियं...होही—she, i. e., संज्ञावली, the sister of वज्जवेग, remembered the words of an astrologer (नेमित्तिय-नैमित्तिक, a prophet) that she, i. e., संज्ञावली, would become the wife of one who kills her brother.

Page 23. जाणियपुत्तमरणवुत्तन्तो — having known the account of the death of his son वज्जवेग. संनाहो—equipment for the battle. साहेज्ज (साहाय्य)—help. महोरगत्थं—a magical missile by which snakes are produced which attack the enemy. गरुल (गरुड). सेट्ठत्येण (शैलाब्धेन)—by a missile which produces mountains that stop the storm. मण्डलमग (मण्डलाग्र)—sword. मङ्गल...दियन्ता—filling (आऊरिज्जमाण-आपूर्यमाण) the ends of quarters (दियन्त-दिगन्त) by the sound of auspicious trumpets (तूरव-तूर्यरव).

Page 24. परिणेही—will marry. कहं सो पुब्बभव्वेरी? How is he (असियक्ख) his enemy from the previous birth? भणइ—it is narrated as follows, i. e., the story of the enmity of सणकुमार and असियक्ख runs as follows.

सुरसुन्दरीण वि अज्झहिया—far superior (अज्झहिया-अधि + अधिका) even to heavenly nymphs. डिम्मपरिगओ उम्मत्ती-भूओ—became mad and was surrounded, i. e., troubled, by lads (डिम्म). अवहात्थियरज्जकज्जो—abandoning all royal duties. ईसापरव्वसाहि—overcome by jealousy (ईसा-ईर्ष्या). कम्मणजोगेण विणिवाइया—was killed by the use of some effective magic (कम्मण-कर्मण). अंसुजलभरियणयणो—with his eyes filled with tears (अंसुजल-अश्रुजल). न दहिउं देइ—would not allow (the body of विण्हुसिरी) to be burnt. गलन्तपूइनिवहं—a stream of dirty (पूइ-पूति) things flowing. सुलुसुलेन्तकिमिजालं—with a band of worms moving here and there. वायसायड्डिय—dragged or pulled out (आयड्डिय-आकर्षित) by crows. खगचण्डतुण्डखण्डियं—cut up by beaks of terrific birds. सज्झसपरव्वसो—overcome by fear (साध्वस).

Page 25. सुव्वयायरियसमीवे—under the teacher (आय-रिय-आचार्य) named सुव्वय (सुव्रत). संलेहणापुव्वं—(death)

preceded by संलेहणा (संलेखना), i. e., fast. सम्मत्तमूल—the basis of सम्यक्त्व, righteous conduct. गुरुअट्टज्ञानपरि-
 खवियसरीरो—emaciating his body by a strong feeling
 (ज्ञान-ध्यान) of enmity or distress (अट्ट-आर्त). तिदण्डियवयं
 —the vow of a त्रिदण्डिन्, a sect of ascetics that carry
 three sticks with them as their mark. दोमासखमण
 (द्विमासक्षपण)—fast lasting for two months. भगवयभत्तो—
 a devotee of भगवय (भगवान् i.e., विष्णु). देव्वजोगेण—by luck
 or chance (दैव). जइ ममं...पत्तीए भुज्जावेह—if you want to
 feed me, make me dine hot preparation of milk
 (उण्हपायसं) in a metal plate (पत्ती-पात्री) kept on the back
 (पिट्ठी-पृष्ठ) of this merchant (सेट्ठि-श्रेष्ठिन्). पुट्ठिद्वियपत्तिदाहं—
 burning caused by the metal plate placed on his
 back. ससोणिय...उक्खया पत्ती—the plate was taken away
 from his back along with blood, veins (प्हारु-स्नायु), flesh
 and fat (वसा). काउत्सग्ग (कायोत्सर्ग) is a standing posture
 accompanied by meditation on the worthlessness of
 the body.

Page 26. गिद्धकायसिवाईहिं खज्जन्तो—being eaten up on
 the back by vultures (गिद्ध-गृध्र), crows (काय-काक),
 female jackals (सिवा-शिवा) etc. भगवो, i. e., त्रिदण्डिन्.
 आभिओगियक्कम्मुणा—by this act of service (आभिओगिय).
 तुह अन्तरवासनिमित्तं—in order to have a shelter (अन्तरवास-
 अन्तर्वास) for you. दसुत्तरेण देवीसएण—with one hundred
 and ten queens.

विघ्नत्ताणन्तरं—immediately after this request. गयाणिद्विय
 ...संमदेणं—with a crowd and band (वन्द + संमद, both
 meaning समूह) of विद्याधरस decked with various orna-
 ments and dresses, and seated (आरूढ) on vehicles
 (वाहण) such as (आइय-आदिक) horses (ह्यग) and various
 palanquins or howdas placed on elephants (गय +
 निद्विय). पयइंसमग्गेण (प्रकृतिसमग्गेण)—with all the constitu-

ents (प्रकृति = राज्याङ्ग) of the kingdom. They are स्वामी, अमात्य, सुहृत्, कोश, राष्ट्र, दुर्ग and बल.

Page 27. धम्मतिथ्यरतित्थे—under the order or during the regime of the तार्थकर named धम्म (धर्म) who is the fifteenth तीर्थकर of the Jainas. पव्वज्जाविहाणेण....अणुद्वियं—he gained his objective (सकज्जं-स्वकार्यम्) by going through the ceremony of renunciation. विक्कन्तो (विक्रान्तः)—valorous. उप्पन्नाणि—there came to him, i.e., he secured. नव निहीओ — nine treasures of a चक्रवर्तिन्; such as नैसर्प etc. चक्ररयणदंसियमग्गो — led in his campaign by the gem-like disc. मागह.....ओयविय—having conquered (ओयविय-उपाज्य ?) the entire भरतवर्ष in the order of मगध country, वरदाम, a holy place on the east, पभास, a holy place on the west, सिन्धु, the Indus, and खण्डप्पवाय (a cave in the वैताढ्य mountain). वेसमणो (वैश्रवणः) i. e. कुबेर. पाहुडं ढोएज्जह — offer (ढोएज्जह-ढौकयत) these as presents (पाहुड-पाभृत). वत्तं (वार्ताम् or वार्तम्)—news, well-being. अभिसेयमहूसव—the great festival (महूसव-महोत्सव) of coronation. विउज्जियं—created by miraculous power. मणिपीढं—stage or platform. अभिसेयमण्डवं—coronation hall. खीरोयज्जलेण—with waters of the क्षीरसमुद्र. रयणकणय-कलसावज्जिएण—disbursed from (आवाज्जिय-आवर्जित) pots made of gems (रयण-रत्न) and gold (कणय-कनक). महा-विच्छेदेण—with great pomp. धणयाइसुरयणो—gods such as धणय (धनद = कुबेर) etc.

सोहम्मिन्दो—Lord of the सौधर्म heaven. सौधर्म is the first of the twelve heavens of the श्वेताम्बर Jainas. सोयामणिनाडयं—a dance performed by सौदामिनी, a nymph belonging to the class of विज्जुकुमारी. ईसाणकप्पाओ—from the ईशान heaven which is the second heaven of the Jainas. सोहम्मिन्दपासे—to (the side पास पार्श्व) of सौधमेन्द्र.

Page 28. आइचोदए...सुरा—gods lost their lustre as the moon (चन्द-चन्द्र) and other planets (गहा-ग्रहाः) lose theirs at the rise of the sun (आइचोदए-आदित्योदये). बारसाइचोदयाहिओ तेओ—lustre (तेजः) superior (अहिअ-अधिक) to the (simultaneous) appearance (उदय) of twelve suns (बारसाइच-द्वादश + आदित्य). आयम्बिलवड्डमाणे नाम तवो—a penance lasting for fourteen years, three months and twenty days, in which after taking one plain meal (rice without ghee etc.,) one observes a fast, then takes two plain meals and observes a fast, then three and so on upto one hundred plain meals (आयम्बिल). विजयवेजयन्तदेवा—gods belonging to विजय and वैजयन्त heavens which are among the five अणुत्तरविमाण्स of the Jain cosmology. पडिहारेण मुकदारा—when the porter allowed them to enter. अन्धङ्गण-किच्च—act of besmearing body with oil. अइरूव-गव्विएणं—proud of his excellent beauty. थेवं कालं. पडिक्खह—wait for a short while. अत्थाणं उवविसामि—when I take my seat in the court hall. खणदिट्ठुनट्ठाणि—appear and disappear in a moment. सोयपरा (शोकपराः)-grieved. देवाणं...हीयन्ति—the beauty, youth and lustre of gods remain steady from the first moment of their birth down to a period when, after six months, they are destined to fall (छम्मासाउगसेसं, षण्मासायुःशेषम्).

Page 29. खल्लमेत्ति व्व—like friendship of the wicked. विच्छायं, विवर्णं—with its lustre fading. अणिच्चया (अनित्यता)-temporariness. भवे पडिबन्धो—sticking to संसार, liking for संसार. उम्माओ (उन्मादः)—madness. गहो चेव परिग्गहो—possessions possess you as evil spirits do. अणुहरिय... किंत्तिस्स—O courageous one (वीर), you have imitated the course of conduct of the great king Bharata, your own ancestor of three-world-wide fame. उव-

बुद्धिऊण having encouraged or praised. समत्थ (समस्त)—all. सीहावलोइणा—by casting a glance at the back as a lion does. सच्चविया—seen, looked at. गोयरं पविट्टस्स—when on a begging tour (गोचरं). चीणाकूरं छलियातक्केण दिन्नं—he was given cooked rice of inferior quality (चीणा, a variety of rice) together with butter-milk of a she-goat (छलिया-छागिका). भत्तच्छन्दो—dislike for food. अहियासिय—having borne patiently. आमोसहि... उप्पन्नाओ—he came to possess seven miraculous powers (लव्विस्) such as आमोसहि. आमोसहि is a लव्वि by which a man can cure, merely by touch, all diseases. खेलोसहि is a लव्वि by which a man's cough acts like a cure to the disease. जल्लोसहि similarly means that the bodily dirt of the man cure diseases. सरीरपडियारं न कदेइ—he did not (make use of his लव्विस्, to) cure his diseases. वाहिकयत्थिओ—harassed by a disease.

Page 30. सवरवेज्जरूवेण—disguised as a physician of the शवर class. शवर is a wild tribe possessing knowledge of wild medicinal plants. तुम्हे किं सरीरवाहिं फेडेइ—do you cure bodily disease or (उयाहु-उताहो) the disease of कर्म? निट्ठूहण—cough. इयरवाहिं—diseases of others. तुम्हे चेव...परमेवेज्जा—you are the best physician for curing the disease of संसार. कुमारमण्डलियत्तं—heir-apparentship and sovereignty. आलोयणाविहाणेण—by the form or procedure of आलोयणा, confession of sins.

IV

A Lesson on King Samjaya

Introductory :—There was a king named संजय (संजय or संजय) in the town of कम्पिल्ल. One day he went out for hunting and killed a number of wild animals. The frightened animals sought shelter in the केसर garden where a Jain monk named गृध्रभालि was seated in meditation. The king, riding a horse, went to the place, saw the animals killed in the monk's neighbourhood, and feared that he might also have struck the monk. He got down from his horse and saluted the monk, but the monk being engrossed in his meditation made no reply. The king was frightened the more and asked the monk who he was. The monk thereupon said to the king that he need not fear him and at the same time he should give shelter to others by abandoning injury to them. The king was enlightened and renounced the world and became a monk. One day a क्षत्रिय who had also renounced the worldly life like संजय, asked him who he was and what his philosophy was which gave him the peace of mind. Thereupon संजय tells him the philosophy of Jainism, namely, the doctrine of क्रियावाद propounded by the Jinās. He also mentions a number of persons, who, like him, renounced their kingdom and lived as monks.

Stanza 1. कम्पिल्ले नगरे—The city of कम्पिल्ल, situated on the bank of the old Ganges in U. P. was

the capital of the पाञ्चाल country. It is identified with modern Kampil in the Farrakhabad district, U. P. उदिण्णवलवाहणे—who possessed numerous (उदिण्ण-उदीर्ण) troops (वल) and war-chariots (वाहण). संजए—The commentators give संयत as its Sk. equivalent. The correct Sk. form however seems to be संजय or संजय which is a name of frequent occurrence in the epics. मिग्गव्वं (मृगयाम्) उवनिगए—went out a hunting. 2. हयाणीए (हयानीकः)—possessed of army of horses. पायत्ताणीए (पायत्त-पादात + अनीक)—foot-soldiers. 3. मिए छुहत्ता—having chased (छुह-क्षुभ् or क्षिप्) the wild beasts (मिअ-मृग). कम्पिण्णुज्जाण केसरे—in the grove outside काम्पित्य, which was called केसर. Note उज्जाण which stands for उज्जाणे, abbreviated into उज्जाण for metrical purposes. सन्ते (श्रान्तान्)—fatigued. रसमुच्छिए—addicted to pleasures (of hunting). 4. सज्जाय...झियायइ—engaged in pious meditation (धम्मज्जाणं-धर्मध्यानम्, झियायइ-ध्यायति), and intent on meditation (ज्ञाण-ध्यान) and sacred study (सज्जाय-स्वाध्याय). Jainism mentions four types of ध्यान, namely, आर्त, रौद्र, धर्म and शुक्ल, of which first two are bad and the last two good. 5. अफोवमण्डवम्मि—under the bower of आस्फोट tree. खवियासवे—one who has destroyed or annihilated (खविय-क्षपित) sinful inclinations (आसव-आस्रव). The sinful inclinations are five, viz., हिंसा, असत्य, अदत्तादान, मैथुन and परिग्रह. तस्सागए...नराहिवे—the king killed the animals that came near (पासं पार्श्वम्) him, i. e., the monk गह्मालि. 6. आसगओ—riding a horse (आस-अश्व). हए मिए उ पासित्ता—on seeing the animals killed (हए-हतान्). 7. अणगारो मणा हओ—I have almost (मणा-मनाक्) killed the monk. रसगिद्धेण—greedy of pleasure (of hunting). घन्नुणा or घत्तुणा—by one who

is in the habit of killing others. घनु or घतु comes from हन् (घातय्) and is rendered by com. as हननशीलेण. 8. भगवं एत्थ मे खमे—revered sir, do forgive (खमे-क्षमेत) me in this respect, i. e., for this offence. 9. मोणेण—by observing the duties of a मुनि, by observing silence. ज्ञाणमस्सिए (ध्यानम् + आश्रितः)—resorting to meditation. रायाणं न पडिमन्तेइ—did not give a reply to the king. भयद्दुओ (भयद्रुतः)—frightened. 10. बाहराहि (व्याहर)—do speak to me. कुद्धे...नरकोडिओ—a monk in anger may burn (डहेज्झ-दहेत्) crores of men by his lustre. 11. पत्थिवा (हे पार्थिव)—O king. Note the vocative form with final अ lengthened. अमयदाया भवाहि—be also the giver of अमय to others. अणिच्चे...पसज्जसि—why do you stick to or are addicted to cruelty when this world is transient. 12. अवसस्स (अवशस्य)—one who is helpless. 13. विज्जुसंपायचच्चलं (विद्युत् + संपात + चच्चलम्)—transient like a stroke (संपात) of lightning. मुज्झसी (मुह्यसि)—are deluded. Note the final vowel lengthened for metrical purposes. पेच्चत्थं नाववुज्झसे—you do not understand* (न + अववुध्यसे) things in the next life (प्रेत्य + अर्थम्). 14. मयं नाणुव्वयन्ति—do not follow (न + अनुव्रजन्ति) the dead (मय-मृत), 15. नीहरन्ति—take out or remove to the cemetery or burning place. रायं (राजन्)—O king. तवं चरे—practise penance. 16. तओ ...नरा—then other men enjoy (कीलन्ति-क्रीडन्ति) wealth earned by him (तेण + अज्जिए-अर्जितानि) and wives (दारे-दारान्) protected by him, हट्ठुट्ठमलंक्रिया—glad and pleased and well-attired. 17. कम्मणा...भवं—he goes to the next life accompanied (संजुतो-संयुक्तः) by that act. 18. संवेगनिव्वेदं समावन्नो—filled with desire for pious life (संवेग) and disregard (निव्वेद-निर्वेद) for worldly things, महया—greatly. 19. निक्खन्तो जिणसासणे—adopted the faith

of the Jinas. अन्तिए—in the presence of, under the discipleship of.

20-21. चिच्चा रुट्ठं पव्वइए खत्तिए—A क्षत्रिय king who had likewise abandoned his kingdom saw the spiritual lustre of संजय and asked him how he attained it. चिच्चा (त्यक्त्वा)—having abandoned, रुट्ठं is interpreted by com. as ग्रामसमुदायः, a group of villages. The क्षत्रिय referred to here, therefore, does not seem to be a full-fledged king. जहा ते...मणो—as you look so happy, so you must have peace of mind (पसन्नं ते तद्वा मणो). कस्सट्ठाए व माहणे—for what purpose or with what ambition (कस्स + अट्ठाए-अर्थाय) have you become a माहण, i. e., an ascetic. माहण stands for Sk. ब्राह्मण but the Jain com. explain it as मा हण ति माहणे, i. e., one who does not injure living beings, i. e., a monk. कहं पडियरसी बुद्धे—how do you venerate (पडियरसि-परिचरसि) the enlightened ones (बुद्धे)? कहं विणीए ति बुच्चसि—how have you come to be called विणीय, well-behaved monk?

22. विज्जाचरणपारगा — conversant with the sacred lore (विज्जा-विद्या) and good conduct (चरण). **23.** मेयन्ने किं पभासइ — what does महावीर, who knows the knowables (मेय + ज्ञ = प्रमेयज्ञ), say? एण्हिं चउहिं ठाणेहिं—on these four topics (ठाण-स्थान). These are the four heresies or principal philosophical doctrines, viz., (1) क्रियावादिन् who maintains that the soul exists; (2) अक्रियावादिन्, who maintains that the soul does not exist; (3) वैनयिक, who maintains that विनय, discipline or तपस्, leads to salvation; and (4) अज्ञानवादिन् who maintains that knowledge is not necessary for salvation. The क्रियावादिन् is said to be nearer to Jainism than any other

school. 24. पाउकरे (प्रादुर्कुर्यात् or प्रादुरकरोत्)—has propounded. नाबरे (नातृकः)—a member of the नातृ clan, i. e., महावीर who was born in that clan of the क्षत्रियस. सत्त्वपरकसे २५ right energy or activity (परकम-पराक्रम). 25. चरिता धम्मनारि—having practised the noble faith. 26. मायाबुद्ध्यं—delusive talk (बुद्ध्यं-उक्तम्). मुसाभासा—falsehood. मच्चिन्माणो वसामि—I live according to rules of self-control. इरियामि—move about. 27. सब्वे (सब्वे मग्गं) विज्जा मज्झं—all these (heresies) are known (विज्जा-विदिताः) to me. विज्जमाणे...अण्णं—I know that there is a life hereafter, i. e., in the next world, and I know well my own self. 28. महापाणे—in the महाप्राण heaven. वरिससओवमे possessing long life as if life of hundred years as the human beings would say. पाली is पत्योपम number of years and महापाली is सागरोपम number of years. 29. जहातहा—correctly, exactly. 30. नाणाहं...संजए—a monk should abandon manifold (नाणा-नाना) likings, i. e., doctrines (heresies), and his own fancies (छन्दं). अण्णद्वा जे य सब्वथा—and all those things which are unprofitable (अण्णद्वा-अनर्थाः, निरर्थकाः) इय विज्जामणुसंचरे—knowing this (इय-इति, विज्जा-विदित्वा + अणुसंचरे) he should conduct himself. विज्जा stands for विदित्वा. See stanza 31 below. Between this word and अणुसंचरे, म् is inserted to avoid uncomfortable-sंधि. 31. पडिक्कमामि पसिणाणं—I keep myself aloof from (superstitious) queries or questions. परमन्तेहि —from chants and magic of laymen. उट्टिए—active. अहोरायं (अहोरात्रम्)—day and night. इइ (इति). 32. ताइ पाउकरे बुद्धे.—The enlightened one has propounded all these (things). तं नाणं जिणसासणे—that is called knowledge (नाणं-ज्ञानम्) in the creed of the Jinas. 33. किरियं...दुच्चरं—A wise man likes (accepts, रोयइ) the doctrine of क्रियावाद, and avoids.

that of अक्रियावाद; possessing true faith (दिद्विसंपन्ने), by the knowledge of the right faith (दिद्वीए), practise the very difficult Law. दिद्वीए दिद्विसंपन्ने is an expression where दिद्वीए is redundant. Expressions of the like sort are common in epics. 34. पुण्यपयं (पुण्यपदम्)—the holy doctrine. अत्यधम्मोवसोहियं—adorned by truth (अत्य) and righteousness (धम्म). भरह (भरत) is the first चक्रवर्ती of the Jain mythology. 35. For सगर see passage No. I in this book. सागरन्तं भरहवासं—the भारतवर्ष extending to the oceans (सागरान्त). इस्सरियं केवलं हिन्ना—having abandoned (हिन्ना-हित्वा) complete (केवल) sovereignty. दयाइ—by the practice of compassion to beings. परिनिव्वुडे—obtained perfect happiness (परिनिवृत्त). 36. महाहिओ (महाद्धिकः)—of great powers or riches. पवज्जं (प्रव्रज्याम्)—renunciation. मघवं is the third चक्रवर्ती of the Jains. 37. For सणकुमार see passage No. III here. 38. सन्ती the sixteenth तीर्थंकर of the Jains. 39. इक्खागरायवसभो—prominent among the kings of the इक्खाकु race. कुन्थु is the seventeenth तीर्थंकर of the Jainas. Jacobi thinks that कुन्थु is probably a corruption of ककुत्स्थ. 40. अर is the eighteenth तीर्थंकर of Jains. अरयं पत्तो—secured freedom from defilement or impurities (अ + रजस्). 41. महापउम is the ninth चक्रवर्ती of the Jains. 42. एगच्छत्तं पसाहिता महि—having acquired the earth as under one rule (literally, one umbrella, एकच्छत्रा). माणनिसूरणो—one who humbles the pride of other kings. हरिसंण is the tenth चक्रवर्ती. 43. अन्निओ (अन्वितः) accompanied by. जय is the eleventh चक्रवर्ती. 44. दसण्णभइ was a king contemporary of महावीर. सक्खं इन्द्रेण चोइओ—being directed (to be a monk) by इन्द्र himself (सक्खं साक्षात्), 45. नमी is the king of विदेह and one of the four प्रत्येकबुद्धs. 46. करकण्डू, दुम्मुह नमी and नगई are the four प्रत्येकबुद्धs, i. e. saints who reach the highest stage of knowledge by an effort.

of their own, not through regular instruction and religious discipline. They do not however propagate the धर्म as the तीर्थंकरs do. 48. For उदायण see passage No. II above. 49. कासीराया is नन्दन, the seventh बलदेव of the Jain mythology. सेअ (श्वेत) means बलदेव who is fair or white in complexion. पट्टणे कम्ममहावणं—cut down his कर्मs comparable to a forest. 50. विजओ is the son of ब्रह्मराज, king of द्वारका and eldest brother of द्विपृष्ठ, one of the वासुदेवs of the Jain mythology. अणट्ठाकित्ति (अनार्तकीर्ति)—of unaffected or unsoiled fame. पयहित्तु (प्रहाय)—having abandoned. 51. अव्वक्खित्तेण चेयसां—with undistracted mind, with concentrated mind. महव्वलो or महावल was the son of बल, the king of हस्तिनापुर, and lived at the time of विमल, the thirteenth तीर्थंकर. 52. कहं...दढपरक्कमा—why or how should a wise man, for no reason (अहेऊहिं), wander on earth like a madman (unless he has some noble motive), since those men (mentioned above) who reached eminence (विसेस-विशेष), exerted themselves like brave men? 53. अच्चन्तनियाणखमा—capable of promoting great virtue (अच्चन्त + नियाण = अत्यन्त; परमसुख + निदान, हेतु). अतरिंसु—have been saved. तरन्तेगे (तरन्ति + एके)—some are being saved. तरिस्सन्ति अणागया—future persons will be saved, 54. अत्ताणं, परियावसे—should bring misery on himself. नीरए—(नीरजाः)—free from impurities (रजस्).

A Lesson on Prince Miyāputta

Introductory:—There lived in the town of Su-grīva a king named वलभद्र and queen मिया (मृगा); they had a son named वलसिरी (वलश्री:), popularly known as मियापुत्त (मृगापुत्र). One day when this मियापुत्त was playing with women in his palace, he saw a monk passing by, and recollected his past life when he had practised asceticism. He immediately went to his parents and asked their permission to be a monk. His parents argued with him how difficult the life of a monk was, but मियापुत्त said that the life in संसार was much more painful than the monk's life. Thereupon his parents allowed him to be a monk, but once more brought to his notice that there would be nobody to wait upon a monk in case of illness. मियापुत्त replied that there was nobody to wait upon the wild animals and still they lived that life, and that he would also like to live like them. Thereupon मियापुत्त became a monk and after practising asceticism attained perfection.

Stanza 1. सुग्रीवे नयरे—a town of this name does not occur elsewhere and hence it is not possible to trace its location. काणणुज्जाणसोहिए—beautified by groves of trees (काणण—कानन) and gardens (उज्जाण—उद्यान). अग्गमाहिसी (अग्रमाहिषी)—chief queen. 2. मियापुत्ते त्ति: विस्सुए—better known as मियापुत्त. अम्मापिऊण दइए—be-loved of his parents (अम्मा—अम्मा and पिउ—पितृ). दमीसरे—lord of ascetics (दमिन्). The com. says भाविकालापेक्षं.

चेतत् because he was still a young prince and hence it is an epithet in anticipation of his future status. 3. नन्दणे पासाए—a delightful palace or a palace called नन्दण. देवे दोगुन्दगे चैव—like दोगुन्दग god, i. e., a god belonging to the त्रायस्त्रिंश class who are always engrossed in pleasures. The com. says: त्रायस्त्रिंशदेवा नित्यं भोगपरायणाः, ते दोगुन्दगा इति भण्यन्ते, एवं सोऽपि नित्यं भोगपरायणः. मुइयमाणसो—gladdened (मुइय-मुदित) in mind. 4. पासाया-लोयणद्धिओ—seated in a window (आलोयण-आलोकन, गवाक्ष) of his palace. चउक्कत्तियचउक्कडे—squares, roads and places. Really speaking चउक्क is a place where four roads meet; तिय (त्रिक) where three roads meet; and चउक्क (चत्वर) a public meeting place. 5. अइच्छन्तं—passing or going. अइच्छ is a देशी धातु and means 'to go.' See Hemacandra's Grammar IV. 162. समणसंजयं—an ascetic practising self-control (संजय-संयत). सीलङ्कं—rich in सील, i. e., vows. गुणआगरं—a mine (आगर-आकर) of virtues or vows. The word गुण in Jain literature often denotes a vow or व्रत. 6. देहई (देक्खई-पश्यति) sees. दिट्ठीए अणिमिसाई—with a glance which knew no winking (अणिमिसा-अनिमिषा). मन्नेरिसं (मन्ने + ईरिसं-ईदृशम्). 7. अज्झवसाणम्मि सोहणे—in the auspicious working of the mind, i. e., when his mind was in auspicious frame. मोहं गयस्य सन्तस्स—he fell into a swoon and when he became calm (सन्त-शान्त) once more. जाईसरणं—recollection of his previous birth. 8. सरई (स्मरति) recollects. 9. विसएहि अरज्जन्तो—not finding pleasure in objects of enjoyment. Note the Instrumental case for the Locative. अब्बवी (अब्रवीत्) is a remnant of the Sk. form. 10. पच्च महव्वयाणि—The five great vows of a Jain monk are: (1) सब्बाओ पाणाइवायाओ विरमामि तिविहं तिविहेणं मणसा वयसा कायसा न करेमि न कारवेमि करेन्तं पि

अन्नं न समणजाणामि; (2) सव्वाओ मुसावायाओ... (3) सव्वाओ अदिन्नादाणाओ... (4) सव्वाओ मेहुणाओ... (5) सव्वाओ परिग्गहाओ. ... तिरिक्खजोणिस्सु—in lower species of animals. मि (अस्मि)—I am. महण्णवाओ (महार्णवात्), i. e., from the ocean of संसार. अम्मो—O mother & father. 11. विसफलोवमा—like a poisonous fruit. पच्छा कडुयविवागा—bitter when mature (विपाक). अणुवन्धदुहावहा—painful when continuously enjoyed. 12. असासयावासं—a transitory residence of the soul. दुक्खकेसाण भायणं—a vessel of miseries and troubles (केस-क्लेश). 13. नोवलभामहं (न + उवलभामि + अहं). चइयव्वे (त्यक्तव्ये)—fit to be abandoned. फेणवुव्वुयसंनिभे—like foam and bubbles. 14. जरामरणघत्थम्मि—(in the body) which is eaten up (घत्थ-ग्रस्त) by old age and death. 15. कीसान्ति (क्लियन्ते)—suffer. 16. वत्थुं (वास्तु)—a house. 17. किपागफलाणं of fruits of किपाक tree which are bitter. 18-21. अद्धाणं...पवज्जइ—He who undertakes (पवज्जइ-प्रपद्यते or प्रव्रजति) a long journey without provisions for it (अप्पाहेओ-अपाथेयः). छुहातण्हाइ पीडिओ—harassed by hunger and thirst. सपाहेओ (सपाथेयः)—with victuals of food and drink for the journey. अप्पकम्मं—with fewer acts remaining to be experienced. अवेयणे (अवेदनः)—without sufferings. 22-23. गेहे पलित्तम्मि—when the house is on fire (पलित्त-प्रदीप्त). सारभण्डाणि नीणेइ removes valuable and precious treasures. अवउज्झइ (अप + उज्झ्) —abandons. अप्पाणं तारइस्सामि—I shall save myself. तुव्वेहिं अणुमन्निओ—permitted by you, with your consent.

24. विन्ति (व्रुवन्ति) say, speak. दुच्चरं—hard to practise. गुणाणं तु सहस्साइ—thousands of vows (गुण). 25-30. These stanzas state the principal vows which a monk has to take. समया (समता)—equanimity. जगे (जगति) in the world. प्राणाइवायविरइ—ab-

staining from doing injury (अइवाय-अतिपात) to living beings. जावजीवाइ (यावजीवम्)—as long as life lasts. निचकालप्पमत्तेणं (निचकालं + अप्पमत्तेणं)—always attentive (अप्रमत्त). मुसावायविवज्जणं—avoiding or abstaining from telling a lie or falsehood (मुसावाय-मृषावाद). हिथं (हितं)—beneficial. निच्चाउत्तेण (नित्य + आयुक्तेन)—being always careful (आयुक्त). दन्तसोहणमाइस्स ... विवज्जणं—avoiding taking of, if not given, even articles such as a tooth-stick (दन्तसोहण-दन्तशोधन). अणवज्जेसणिज्जस्स गिण्हणा—collection of alms, (एसणिज्ज-एषणीय) which are pure or free from faults (अणवज्ज-अनवद्य). अवम्भचेरस्स (अ + ब्रह्मचर्यस्य)—of sexual pleasures. कामभोगरसन्नुणा—by one who knows (रसन्नु-रसज्ञ) the pleasures of enjoyments. पेसवग (प्रेष्यवर्ग)—a band of servants. सव्वारम्भपरिच्चाओ—abandoning (परित्याग) all sinful activities (सर्व + आरम्भ). निम्ममत्तं—freedom from attachment, want of affection. चउव्विहे वि आहारे—with reference to food of all the four kinds. They are असणं पाणं खाइमं and साइम, food, drink, dainties and spices. राईभोयणवज्जणा—avoiding taking food at night (रात्रिभोजन). This vow viz., रात्रिभोजनवर्जन is counted as auxiliary to five great vows (महाव्रत) of a monk. 31-32 These stanzas enumerate some of the twenty-two परिषह- or unpleasant contacts which a Jain monk is required to bear. सीउण्हं—cold (शीत) and heat (उण्ह). दंसमसगवेयणा—molestation by flies and gnats. अक्कोसा (आक्रोश)—abuse and insult. दुक्खसेज्जा—uncomfortable lodging. तणफासा—pricking grass (तृणस्पर्श). जल्लं—dirt or uncleanness. तालणा (ताडन)—blows. तज्जणा (तर्जन)—threats. वहवन्धपरीसहा—corporal punishment and imprisonment (बन्ध). भिक्षायरिया (भिक्षाचर्या)—begging alms. जायणा (याचना)—begging. अलाभया (अलाभता).

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कीवेण (क्लीवेन)—by a mean man (lit. by an impotent man). 41. तुला—a pair of scales. निहुयनीसङ्ग—quietly (निहुय-निभृत) and fearlessly. 42. अणुवसन्तेणं (अनुपशान्तेन)—by one who is not pacified. दमसागरो—the ocean of restraint. 43. माणुस्सए भोए—human pleasures. पञ्चलक्खणए—characterised by five, viz., शब्द, स्पर्श, रूप, रस and गन्ध. भुत्तभोगी—one who has enjoyed pleasures. जाया (जात, पुत्र)—O boy. Note the Vocative form.

44. वेइ (व्रवीति)—says. निष्पिवासस्स (निष्पिपासस्य)—one who is free from thirst or hankering. 45. अणन्तसो or णन्तसो (अनन्तशः)—infinitely, for infinite number of times. असइं (असकृत्)—more than once, frequently. 46. चाउरन्ते—the forest of worldly life consists of देव, मनुष्य, तिर्यक् and नारक योनिः which constitute its four ends or boundaries. 47. तहिं—there, i. e., in नरक. अस्साया (असाता)—not pleasant, unpleasant. वेइया—experienced. 49. कन्दन्तो...पक्कपुव्वो—I have been several times roasted before over a blazing fire of the oven (कन्दु and कुम्भी are types of fire, made of different kinds of fuel, such as dried cow-dung etc.) head down (अहोसिरो—अधःशिराः) and feet above (उड्डपाओ-उर्ध्वपादः) 50. मरुम्मि—in the sandy desert of मरुदेश. वइरवालुए and कलम्बवालुयाए—in the rivers of that name; these are the names of rivers in hells. 51. अवन्धवो—without friends, रसन्तो—crying. करवत्तकर-कयाईहिं—with saws such as करवत्त (करपत्र, cf. करवत्त in Marathi) and करकय (ककच). 52. अइतिक्खकण्टगाइण्णे—bristling with very sharp thorns (कण्टक). सिम्बलिपायवे—(पायव-पादव) on the tree called सिम्बलि (शाल्मली). कट्ठोक्कट्ठाहिं खेवियं—(खेवियं-क्षेपितं) pulled and drawn up and down—(कट्ठ + ओक्कट्ठ-कर्ष + अपकर्ष), dragging upwards and downwards. 53. महाजन्तेसु उच्छ वा—like a sugar-cane in

big crushers or presses (महायन्त्र). 54. कूवन्तो—crying (कूजन् or कूवन्). कोलमुणएहि—by hogs and dogs. कोल in Sk. means a boar, but if we take it as a देशी शब्द it may also mean a jackal (compare कोल्हा and कोल्हाकुत्र्यांनी in Marathi.) फाडिओ (पाटितः)—thrown. फालिओ (पाटितः)—cut up. 55. अयसिवृणाहि—dark in colour like the blossom of अयसी (अतसीपुष्प). भस्त्रेहि—by spears. पट्टिसेहि—by daggers. ओइण्णो (अवतीर्णः). पावकम्मुणा—went down, i. e. born in hells, as a result of my sins. 56. जलन्ते समिलजुए—to a burning or red-hot yoke (जुअ-युग) and pin (समिला). चोइओ तोत्तजुत्तेहि—driven (चोदितः) with a goad (तोत्त-तोत्र) and thongs (जुत्त). रोज्झो—a kind of deer. 57. चियासु (चितासु)—on burning piles. 58. बला—forcibly. सण्डासतुण्णैहि (संदंशतुण्डैः)—with their beaks shaped like tongs हंकगिद्धेहि—by crows (ध्वाक्ष) and vultures. 59. जल पाहि ति चिन्तन्तो—thinking that I shall drink (पाहि-पास्यामि) water. खुरधाराहि विवाइओ—was killed or cut up by edges of razors. 60. असिपत्तेहि पडन्तेहि—by falling dagger-blades. 61. मुगरेहि—by clubs. मुसण्ठी—a kind of weapon like a mace. गयासं भग्गत्तेहि—hopelessly (गयासं-गताशम्) crushing my limbs. 62. कप्पणीहि—by shears. 63. मिओ वा अवसो—like a helpless deer. 64. उल्लिओ—was picked up. The derivation of this word is uncertain; it cannot be traced to उल्ल or ओल्ल. 65. वीदंएसहि (विदर्शनैः)—horrible. Jacobi takes this word to mean a hawk. जालेहि—by nets. लेप्पाहि—by wrapping ropes. लेप्पा seems to be a kind of net. 66. कुहाड (कुन्हाड in Marathi)—a hatchet. वड्डईहि (वर्धकीभिः)—by mallets. 67. कुमारेहि (कु + मार)—ignoble form of death. Jacobi and Charpentier regard this word as coming from कर्मार blacksmith. अयं पिव—like

(पिव-अपि + इव) iron. 68. तउयाइं (त्रपु)—tin. कलकलन्ताइं—hissing, boiling. 69. सोल्लागाणि (शूल्यकानि)—flesh roasted on an iron pike. मिसमंसाइं (आमिष + मांसानि)—poisoned meat. अग्निवण्णाइं—red hot. 70. पाइओ मि—was made to drink. 71. ताया (हे तात)—O father. 72. साता—pleasant, agreeable.

75. बिन्तम्मापियरो (बिन्ति + अम्मापियरो). छन्देण—at your will; as you like. नवरं—only. निष्पडिकम्मया (निष्परि-कर्मता)—there is nobody to serve you or to help you, प्रतिकर्म or परिकर्म means either प्रसाधन decoration or attendance. 77. एगळ्भूए अरण्णे—in a forest which is uniform (एकभूत), without any variation or relief. 78. तिगिच्छइ (चिकित्सते)—offers cures, cures. 79. आहरित्तु पणामए—offers (प्र + नामयेत्) by bringing (आहरित्तु-आहृत्य). 80. गोयरं—for seeking food. वल्लाणि—forests, woods, thickets. 81. मिगचारियं चरित्ताणं—having wandered like a wild animal. 82. समुट्ठिओ (समुत्थितः)—active or busy with religious practices (com. संयमानुष्ठानं प्रति उद्यतः). 83. जहा मिगे...खिसएज्जा—As a wild animal goes by itself (एगे) to many places (अणेगचारी), lives in many places, and yet always gets its food (धुवगोयरे—धुवगोचरः), so a monk on his begging tour (गोयरियं पविट्ठे—गोचरिकं प्रविष्टः), should not despise (हीलए) nor blame (खिसएज्जा) (the food that he gets). 84. उवहिं (उपाधि)—possessions, property. 86. ममत्तं छिन्दई—cuts off attachment (ममत्व) to worldly things. महानागो व्व कञ्चुयं—as a great snake (leaves off) the slough (कञ्चुक). 87. नायओ (ज्ञातयः)—relatives. रेणुयं व पडे लग्गं—like particles of dust clinging to his clothes. निधुणिताण—having shaken off (निधूय). 88. पञ्चहिं समिओ—possessed of five समित्सि. They are : (1) ईर्या, going ; (2) भाषा, speech ; (3) एषणा, begging ; (4) आदान, taking

things after a careful examination, and (5) उच्चारप्रसवणादि निक्षेप—correct disposal of urine and other bodily dirt. तिगुत्तिगुत्तो—protected by three गुप्तिs; they are कायगुप्ति, वाग्गुप्ति and मनोगुप्ति. सन्निन्तरबाहिरओ तवोकम्मम्मि उज्जुओ. active with reference to external and internal penance. External penance consists of observing fasts and such other things; internal penance consists of conquest of passions etc, 89. चत्तगारवो—one who is free from three loads, viz., ऋद्धिगौरव, रसगौरव and सातगौरव. 90. तसेसु थावरेसु य—towards movable and immovable beings. 91. For गारव see stanza 89 above. कसाएसु (कषायेषु)—to passions which are क्रोध, लोभ, मान and माया. दण्डs are कायदण्ड, वाग्दण्ड and मनोदण्ड. सल्ल (शल्य)s are माया, निदान and मिथ्यात्व; भयs are seven in number. अनियाणो (अनिदानः)—without hankering. निदान is a hankering for pleasures in the next life as a result of one's penance. अवन्धणो—without bondage or tie. 92. अणिस्सिओ (अनिश्रितः)—unattached. वासीचन्दणकप्पो—indifferent to unpleasant or pleasant things. वासी means a weapon. The simile of वासीचन्दण indicates that just as चन्दन is indifferent to one who cuts it or to one who waters it, so the monk is indifferent to pleasant or unpleasant things. 93. अप्पसत्थेहिं... सासणे—He prevented (पिहित्य-पिहित) the influx of कर्म (आसव-आस्रव) through all bad channels (अप्पसत्थ-अप्रशस्त, दार-द्वार); by meditating upon his self (अज्झप्पज्झाण-अधि + आत्म + ध्यान) and (he obtained) praiseworthy (पसत्थ-प्रशस्त) self-control (दम) and sacred knowledge (सासण-शासण). 94. सम्मं भावेत्तु अप्पयं—having cultivated his self. 95. अणुपालिया (अनुपाल्य)—having observed. मासिएण भत्तेण—by observing fast for a month; lit. by

taking only one meal in a month. 96 विणियद्वन्ति भोगेषु—withdraw themselves from pleasures. जहामिसी = जहा + म् + इसी (ऋषिः); म् is inserted for संधि. 97-98 तवप्पहाणं चरियं च उत्तमं—perfect practice of austerities. गइप्पहाणं (गति = मोक्ष)—liberation. वियाणिया दुक्खविवद्वणं धणं—knowing (वियाणिया-विज्ञाय) that wealth is the cause of misery or increases misery. ममत्तवन्धं—bondage of ममत्व, attachment. सुहावहं.....महं—one should bear the excellent (अणुत्तर) and pleasant yoke of the Law (धम्मधुरं) which leads to the great (महं) happiness of निर्वाण (निब्बाणगुणावह).

VI

A Lesson on Rahanemi

Introductory :—There lived in the town of Soriya-pura a king named समुद्रविजय and his queen सिन्धु. अरिष्टनेमि, their son, was destined to be the twenty-second तीर्थंकर, but before that कृष्ण arranged his marriage with princess राईमई (राजीमती). Her father told कृष्ण that अरिष्टनेमि should come to his house for the marriage. When, however, अरिष्टनेमि was on his way, he saw a large number of animals kept in pens. He thereupon asked his charioteer for what purpose they were kept there. The charioteer told him that they were meant for his marriage feast. अरिष्टनेमि did not like, out of compassion, that so many creatures should die on his account. He immediately made up his mind to renounce the worldly life. He handed over his ornaments to his charioteer, and went to the mount रेवय (रैवतक), plucked five handfuls of his hair and became a monk.

Princess राईमई, on getting the news, also decided to be a nun. After her renunciation she induced many to follow her. One day, while going to mount रेवय, she was drenched by rain on her way ; she remained in her cell in darkness, and put aside her wet clothes. रहनेमि, the elder brother of अरिष्टनेमि, saw her in that state, lost control over his mind, and proposed to her that they should enjoy pleasures. Thereupon राईमई rebuked him for his proposal and asked him quietly to practise

penance. रहनेमि was thus brought round by her rebuke. He thereafter practised austerities and both, the narrative tells us, attained liberation from संसार.

Stanza I. सोरियपुर is शौरिपुर, probably मथुरा, although Com. give शौरिकपुर, as its equivalent. According to Brahmanical versions वसुदेव lived in Mathurā. कृष्ण later lived in द्वारका, बारिगा or बारगा of the present passage. As in the subsequent story द्वारका and रैवतक figure prominently, are we to take सोरियपुर to be somewhere near द्वारका, say, Sorath of the modern times? समुद्रविजय also is said to have lived in सोरियपुर in this passage, while elsewhere he is mentioned as a feudatory of कृष्ण of बारवई, i. e. द्वारका. रायलक्खणसंजुए—possessed of the characteristic marks of a king, i. e., शंख, चक्र, etc. 2. राम is बलराम. 4. भगवं अरिदुनेमि—the revered अरिदुनेमि, the twenty-second तीर्थंकर, popularly known as नेमिनाथ. लोगनाहे—lord of the worlds, i. e., a तीर्थंकर. दमीसेर—eminent among the ascetics (दमिन्). 5. लक्खणस्सरसंजुओ—possessed of an excellent voice (सर—स्वर), and auspicious signs (लक्खण). The number of these लक्खण is given below as eight thousand (अट्ठसहस्स). गोयम—of the गौतमगोत्र. कालगच्छवी (कालक-छवि-) of dark complexion. 6. वज्जरिसहसंघयणो—one whose body (संघयण-संहनन) was of the type of वज्रकृषभ. वज्रकृषभ is a peculiar type of joint of bones. समचउरंसो—well proportioned. झसोयरो—one whose belly was like that of a fish. भज्जं जायइ केसवो—कृष्ण asked राजीमती in marriage for him (भज्जं-भार्याम्) (lit. as a wife of अरिष्टनेमि). 7. चारुपेहणी—well looking (पेहणी-प्रेक्षणा). विज्जुसोयामणिप्पभा—shining forth like the lightning विज्जु-विद्युत् of

सुदामन्, i. e., इन्द्र. In reality विज्जु and सोयामणि are synonyms. Compare विद्युत् सौदामिनी यथा occurring in epics. 8 जणओ तीसे—her father, i. e., उग्रसेन of the भोजस, confounded here with भोज; see stanza 43 below, जा से कन्नं ददामि हं—so that I may give him my daughter. 9. सव्वोसहीहिं ण्हाविओ—bathed with a bath containing all herbs. कयकोउयमङ्गलो—put auspicious marks (of collyrium etc.) on the body (कोउय-कौतुक) and carried lucky things (such as white mustard, grains of rice etc.). दिव्वजुयलपरिहिओ—wearing a heavenly pair (of clothes). 10. गन्धहत्थि—an excellent type of elephant belonging to कृष्ण. जंदुग—big.

11. ऊसिएण छत्तेण—with an umbrella raised up or held up. दसारचक्रेण—by a band of दशार्ह kings. दसार (दशार्ह) is a क्षत्रिय clan descending from यदु and had, at this time ten prominent members, viz., समुद्राविजय, अक्षोभ्य, स्तिमित, सागर, हिमवान्, अचल, धरण, पूरण, अभिचन्द्र and वसुदेव. 12. रइयाए जहक्कमं—arranged in due order (जहक्कमं-यथाक्रमम्). तुरियाण...फुसे—heavenly sound of trumpets (तुरिय-तूर्य) touched or reached (फुसे-स्पृशति) the sky. 13. वण्हिपुंगवो (वृष्णिपुंगवः)—prominent among the वृष्णिस. This is a sub-clan of दशार्हस. 14. निज्जन्तो, निर्यान्—going. दिस्सा (दृष्ट्वा)—having seen. वाडेहिं पञ्जरेहिं च संनिरुद्धे—kept in enclosures (वाड-वाट) and cages (पञ्जर). 15. जीवियन्तं तु संपत्ते—reaching the end of their life (जीवियन्त-जीवितान्त). मंसट्ठा भक्खियव्वए—to be eaten for their flesh. महापत्ते (महाप्राज्ञः)—the highly learned (अरिदुत्तेमि). 16. कस्स अट्ठा—for whose sake. अच्छिहिं for अच्छन्ति—remain. This form अच्छिहिं is peculiar to अपभ्रंश dialect, but occurs here in an Amg. text indicating that the अपभ्रंश dialect is of a very old origin. 17

भोयावेडं (भोजयितुम्)—to feed. 18. जिएहिओ—kind to living beings. The word जिएहिओ seems to come from जीवेषु हितः. 19. जिया i. e., जीवाः. निस्ससं (निःश्रेयसम्)—the highest good. 20. सुत्तगं—a chain of gold worn on the neck. पणामए—offered, handed over. 21. मणपरिणामे य कए—when the mind was resolved. जहाइयं (यथोचितं) समोइण्णा (समवतीर्णाः)—descended (from heaven) as it is the custom. Jain mythology lays down that gods attend the five auspicious occasions (पञ्च कल्याणकानि) in the life of a Jina. These five occasions are: च्युति conception; जन्म birth; दीक्षा renunciation; केवलज्ञान, attainment of perfect knowledge; and निर्वाण final liberation. निक्खमणं तस्स काउं—to be present on the occasion of his निक्खमण, renunciation. 22. सीयारयण—an excellent palanquin (सीया-शिविका). बारगाओ—from द्वारका. 23. चित्ताहि when the moon was in conjunction with चित्रानक्षत्र. 24. मउकुञ्चिए—soft and curly. पञ्चमुट्ठीहि—in five handfuls. पावसू (प्राप्नुहि)—attain. तं (त्वम्). 25. वड्डमाणो भवाहि—be prosperous or rich.

28. नीहासा...समुत्थिया—she became destitute of smile (नीहासा-निर् + हास), destitute of gaiety (निराणन्दा-निरानन्दा) and became overwhelmed with affliction. 29. धिरत्थु मम जीवियं—lie upon my life. सेयं पव्वइउं मम—it is better for me (सेयं-श्रेयः) to renounce the worldly life. 30. भमर-संनिभे, (dark) like bees. कुच्चफणगसाहिए—dressed with a brush (कुच्च-कूर्च) and comb (फणग). धिइमन्ता—firm (धृतिमती) ववस्सिया—resolute. लुञ्चई—plucks. 31. लुत्तकेसं—one who plucked her hair. 32. पव्वावेसी—caused others to be nuns. सयण (स्वजनम्)—her relatives. 33. वासेणुल्ला उ अन्तरा—on her way (अन्तरा) she was drenched (उल्ला-आर्द्रा) by rain (वासेण-वर्षेण). वासन्ते—when the rain (वास-वर्ष) stopped. अन्तो लयणस्स—in her cell. 34. विसारन्ती—putting

aside. जहाजाय ति पासिया—having seen her as she was born (जहाजाया-यथाजाता), i.e., naked, nude. भग्गचिन्तो—disturbed in mind. 35. संजयं i. e. monk रहनेमि who seems to have renounced the world after his brother. तयं (तम्). बाहाहि काउ संगोष्फं—folding her arms over her breasts. वेवमाणी (वेपमाना)—trembling. 36. समुद्विजयङ्गओ—the son (अङ्गअ-अङ्गज) of समुद्विजय. 37. म मं भयाहि सुयणु—O fair bodied one, do not (म) fear me (मं-माम्). सुयणु is usually a term of address to a fair woman, but here it may also be a proper name, a synonym of राजीमती, as it appears from हरिवंश and विष्णुपुराण where सुतनु is mentioned as a daughter of उग्रसेन. 38. भुत्तभोगी... चरिस्समो—after we have enjoyed pleasures, we shall again practise the path preached by the Jinās. 39. भग्गुज्जोयपराजियं—defeated in that he had lost the strength of will (उज्जोय-उद्योत, energy). असंभन्ता—without being confounded. अप्पाणं संवरे तहिं—on that occasion she defended her self, she controlled her self. 40. वए (वदेत्=वदति)—says. 41. वेसमणो (वैश्रवण=कुवेर)—the lord of wealth. ललिण नलकुव्वरो—in gracefulness (like). नलकूवर, the son of वैश्रवण. सक्खं (साक्षात्)—in person. 42. धिरत्थु...भवे—Fie upon you, O famous King (जसोक्कामी-यशस्कामिन्), who want to drink (आवाडं—आपातुम्) the vomitted drink (वन्तं-वान्तम्) for the sake of this life (जीवियकारणा-जीवितकारणात्); it would be better (सेयं-श्रेयः) for you to die. 43. भोगरायस्स i. e., of king उग्रसेन of the भोग (i. e., भोज) clan. अन्धगवण्हिणो—of अन्धकवृष्णि, a race of which अन्धक and वृष्णि were famous persons. मा कुले गन्धणा होमो—Let us not be (like) गन्धण snakes who take back poison once vomitted, while अगन्धण type of snakes would rather die than do so. निहुओ (निभूतः)—peaceful, quiet.

भोयोवेडं (भोजयितुम्)—to feed. 18. जिएहिओ—kind to living beings. The word जिएहिओ seems to come from जीवेषु हितः. 19. जिया i. e., जीवाः. निस्ससं (निःश्रेयसम्)—the highest good. 20. सुत्तगं—a chain of gold worn on the neck. पणामए—offered, handed over. 21. मणपरिणामे य कए—when the mind was resolved. जहोइयं (यथोचितं) समोइण्णा (समवतीर्णाः)—descended (from heaven) as it is the custom. Jain mythology lays down that gods attend the five auspicious occasions (पञ्च कल्याणकानि) in the life of a Jina. These five occasions are: च्युति conception; जन्म birth; दीक्षा renunciation; केवलज्ञान, attainment of perfect knowledge; and निर्वाण final liberation. निक्खमणं तस्स काउं—to be present on the occasion of his निक्कमण, renunciation. 22. सीयारयण—an excellent palanquin (सीया-शिबिका). वारगाओ—from द्वारका. 23. चित्ताहिं when the moon was in conjunction with चित्रानक्षत्र. 24. मउकुञ्जिए—soft and curly. पञ्चमुट्ठीहिं—in five handfuls. पावसू (प्राप्नुहि)—attain. तं (त्वम्). 25. वड्डमाणो भवाहि—be prosperous or rich.

28. नीहासा...समुत्थिया—she became destitute of smile (नीहासा-निर् + हास), destitute of gaiety (निराणन्दा-निरानन्दा) and became overwhelmed with affliction. 29. धिरल्लु मम जीवियं—fie upon my life. सेयं पव्वइउं मम—it is better for me (सेयं-श्रेयः) to renounce the worldly life. 30. भमर-संनिभे, (dark) like bees. कुच्चफणगसाहिए—dressed with a brush (कुच्च-कूर्च) and comb (फणग). धिइमन्ता—firm (धृतिमती) ववस्सिया—resolute. लुब्बई—plucks. 31. लुत्तकेसं—one who plucked her hair. 32. पव्वावेसी—caused others to be nuns. सयण (स्वजनम्)—her relatives. 33. वासेणुल्ला उ अन्तरा—on her way (अन्तरा) she was drenched (उल्ला-आर्द्रा) by rain (वासेण-वर्षेण). वासन्ते—when the rain (वास-वर्ष) stopped. अन्तो लयणस्स—in her cell. 34. विसारन्ती—putting

aside. जहाजाय ति पासिया—having seen her as she was born (जहाजाया-यथाजाता), i.e., naked, nude. भग्गचित्तो—disturbed in mind. 35. संजयं i. e. monk रहनेमि who seems to have renounced the world after his brother. तयं (तम्). बाहाहि काउ संगोष्फं—folding her arms over her breasts. वेवमाणी (वेपमाना)—trembling. 36. समुद्विजयङ्गओ—the son (अङ्गअ-अङ्गज) of समुद्विजय. 37. म मं भयाहि सुयणु—O fair bodied one, do not (म) fear me (मं-माम्). सुयणु is usually a term of address to a fair woman, but here it may also be a proper name, a synonym of राजीमती, as it appears from हरिवंश and विष्णुपुराण where सुतनु is mentioned as a daughter of उग्रसेन. 38. भुत्तभोगी... चरिस्समो—after we have enjoyed pleasures, we shall again practise the path preached by the Jinas. 39. भग्गुज्जोयपराजियं—defeated in that he had lost the strength of will (उज्जोय-उद्योत, energy). असंभन्ता—without being confounded. अप्पाणं संवरे तहि—on that occasion she defended her self, she controlled her self. 40. वए (वदेत् = वदति)—says. 41. वेसमणो (वैश्रवण = कुवेर)—the lord of wealth. ललिण नलकुव्वरो—in gracefulness (like). नलकूवर, the son of वैश्रवण. सक्खं (साक्षात्)—in person. 42. धिरत्थु... भवे—Fie upon you, O famous King (जसोकामी-यशस्कामिन्), who want to drink (आवाउं—आपातुम्) the vomitted drink (वन्तं-वान्तम्) for the sake of this life (जीवियकारणा-जीवितक्राणात्); it would be better (सेयं-श्रेयः) for you to die.. 43. भोगरायस्स i. e., of king उग्रसेन of the भोग (i. e., भोज) clan. अन्धगवण्हिणो—of अन्धकवृष्णि, a race of which अन्धक and वृष्णि were famous persons. मा कुले गन्धणा होमो—Let us not be (like) गन्धण snakes who take back poison once vomitted, while अगन्धण type of snakes would rather die than do so. निहुओ (निभूतः)—peaceful, quiet.

44. जइ तं भविस्ससि—If you (तं-त्वम्) make love (काहिसि भावं-करिष्यासि भावम्) to every woman you see (दच्छसि-पश्यसि or द्रश्यसि) you will be unstable in mind like the हड plant when shaken by wind (वायाइद्-वात+आविद्ध). हड is said to be an aquatic plant which has shaky roots. **45.** भण्डवालो—a treasury guard. तद्द्वानिस्सरो—is not master (अणिस्सर-अनीश्वर) of that wealth (तद्द्व-तद्+द्रव्य). **46.** संजयाए—of the nun. धम्मं संपडिवाइओ—was brought back to the Law. **47.** सामणं निच्चलं फासे—he practised (फासे—स्पृशति) a firm ascetic life. दद्वओ—firm in his vows. **48.** खवित्ताणं (क्षपयित्वा) having exhausted. Note that stanzas 42, 43, 44, 46 and 49 from this chapter of the उत्तराध्ययन are bodily included in the दशवैकालिकसूत्र, II.

Translation

I

Story of the Sons of Sagara

1. There is a town called Ayodhyā. In it ruled a king Jitaśatru, born in the Ikṣvāku race. His brother Sumitravijaya was the heir-apparent. Vijayā and Yaśomatī were (respectively) their wives. To Vijayā was born a son named Ajita, heralded by fourteen great dreams and destined to be the second Tirthaṃkara. To Yaśomatī was born Sagara, the second sovereign. They both attained youth. They were married to daughters of eminent kings. In course of time, king Jitaśatru placed prince Ajita on his throne and made Sagara the heir-apparent, and himself with his brother renounced the worldly life. King Ajita also, at the time of his establishing the four-fold order of the Jainas, placed Sagara on the throne and renounced the world. Sagara too, secured fourteen gems, conquered the six continents of the Bhārata and ruled as a sovereign. He had sixty thousand sons, all brave and valliant. Eldest of them was prince Janhu.

2. Once prince Janhu pleased his father Sagara on account of something. Sagara then said, "Prince Janhu, choose a boon." Prince Janhu said, "Father, if you allow me, I have a desire to roam over the land with my brothers and relatives, accompanied by fourteen gems." The king agreed. On an auspicious day prince Janhu started with all the army and

with all brothers. Wandering over many countries and visiting towns, cities, industrial places, rivers, mountains, lakes and forests, he reached mount Aṣṭāpada (Meru). Establishing his camp at the foot he climbed up. He saw there the temple of the Jinas constructed by king Bharata in gems and jewels, with images of twenty-four Jinas and decked by hundred stūpas. Having saluted the Jinas he asked his minister, "Who of auspicious deeds has constructed this most beautiful temple of the Jinas?" The minister told him the story of Bharata. On hearing it prince Janhu said, "Look for another mountain similar to Aṣṭāpada so that we shall construct (another) Jain temple there." His servants looked about and said, "My lord, there is no mountain like this." He then said "If it is so, we shall arrange for its protection; for, in course of time, there will appear men, rogues and greedy. It is better to protect the old ones than to build new ones."

3. Thereupon, all the sons of Sagara took the gem-like staff and began to dig up (ditches) on all sides of the mountain, and the staff, having dug up thousand Yojanas deep, reached the world of snakes. Their houses were damaged. Beholding this wondrous feat the snakes were frightened, and went to their king Jvalanaprabhā to seek shelter. They reported the incident to him. He too got up frightened, and having observed by his *avadhi* knowledge, became enraged, and went to the sons of Sagara and said "Oh, why have you disturbed the world of snakes by breaking open the earth and by shattering the houses with the staff? So you have done this for your own ruin. For,

"The might of the proud people in the world surely leads to their own death; the butterfly throws itself on a lamp as a result of the pride of strength of its own wings." Thereupon prince Janhu said to pacify him, "O king of snakes, do us the favour, check your anger, and forgive us this offence. We did not do this to hurt you. We have dug up a ditch to protect the mount Aṣṭāpada. We shall never do it again." Jvalanaprabha was pacified and went home. When he had gone prince Janhu said, "This ditch is unpassable, but for want of water does not look beautiful. So let us fill it with water." Then with the staff they broke open the bed of the Ganges and brought water to the ditch, which was now full. The water penetrated the world of snakes. King Jvalanaprabha saw male and female snakes running about disturbed by the stream of water, and was enraged in mind by the fire of anger owing to the trouble caused by them, and began to say, "Oh, when once out of compassion I had forgiven them for the first offence of these wicked persons, they have begun to trouble us the more. Or, the wicked can be put to rest by punishment and not by peaceful means. Therefore, I shall now show to them the fruit of their rashness." He then sent great snakes with poison in their glance to kill them. Immediately they went out and as soon as they cast their burning glances on them, all the sons of Sagara were burnt to ashes.

4. Beholding this there arose in the camp a loud cry of "alas! alas!". Ladies of the harem with their hair flowing loose and bracelets broken and necklaces sapped asunder, rolled on the ground, crying

"alas, my lord, alas, my lord." The army also was grieving in the same manner. The minister however, consoled them all by saying, "The worldly life is surely worthless like this. The workings of fate cannot be checked. What is the use of wailing much? Pay your attention to what is to be done. Do not grieve for the loss of the princes as by their visits to the many holy places, by arranging for the protection of this temple of the Jinas and by obliging many people with their benevolent act, they have earned auspicious acts. Therefore, let us march home quickly, let us go to the king (Sagara)." They agreed to do as the minister had said. All marched homewards. The ministers in due course approached the capital and talked among themselves "How is it possible for us to communicate this news to the king when, under our eye, all the princes were suddenly burnt to ashes, while we had returned with no harm to our persons? It is shameful to us; let us therefore all enter fire."

5. When they were discussing this, there came a Brahmin who said, "Why are you so nervous? Give up grief, for there is nothing in the worldly life which is extraordinarily good or bad. For, it is said,

'There is no incident which is not possible in this worldly life, when (we remember that) time has no beginning and souls are under the influence of various acts.'

I shall communicate the news to the king." They all agreed. Thereupon the Brahmin took an unclaimed dead body and crying piteously "alas,

I am ruined, I am ruined," went to the royal gate. The king heard his voice of wailing. The Brahmin was called in, and was asked who ruined him. He said, "my lord, this is my only son; he was bitten by a snake and has fallen motionless. So please take pity on me and bring him back to life." At this juncture the ministers came there and greeting the king took their seats in the hall. The king asked the physician, "make him free from poison." The physician who had already heard of the death of the king's sons, said, "I can bring him back to life if a pinch of ashes is obtained from a family or house where there has been no death." The Brahmin went begging such (a pinch of) ashes when he found that there had been deaths in thousands in houses. He (returned and) said, "my lord, such ashes as have been mentioned by physician, cannot be obtained." The king then said, "If that is so, why do you grieve for your son? Death seems to be a common occurrence in all the three worlds. For it is said,

'Is there anybody in the world who is not subject to evils (like death)? There occur births and deaths and such other things in the worldly existence as a result of the effects of one's own deeds.'

Therefore, O Brahmin, do not weep; give up grief; think of what is to be done; do what is beneficial to you before you yourself are not, like your son, swallowed by lion-like death." The Brahmin said, "I know all this, but without my son, my family has just come to an end. My lord is very kind to those who are distressed and helpless, his prowess is unobstructed, and he is devoted to the protection of all his

subjects. Therefore do give me alms of human life by reviving my son." The king said, "good man, the workings of fate have no remedy. For it is said,

'All weapons sink or are ineffective here; chants and magic have no effect. What can human effort do against fate whose weapons are invisible?'

Therefore give up grief; do what is useful in the next world. It is only a fool who grieves over the stolen, lost or dead." The Brahmin said, "Great king, if this is true that a wise man should not grieve over such happenings, then you too should not grieve; an unexpected occasion for grief has also befallen you." "The king then was confused, and asked him, "O Brahmin, what is that occasion of grief like?" The Brahmin said, "my lord, all your sixty thousand sons are dead." On hearing this, the king was overcome with swoon and fell down from his throne on the ground losing his consciousness as if struck by bolt. When he regained consciousness, he was filled with grief, wept freely and began to say, "O sons, dear to my heart, favourite of your relatives, of good nature, modest, stores of all virtues, where do you go leaving me helpless? Please show yourselves to me who am pained by pangs of separation! O cruel and wicked fate, what did you gain by killing all these children in one stroke? O cruel heart, you do not burst, and break in hundred pieces, though you have been heated by unbearable pain of the death of sons!" When the king was wailing in this fashion, the Brahmin said, "O great king, you have just told me the worthlessness of worldly existence; why are you then overcome with grief? Or rather,

'People comfortably preach the momentariness of the worldly existence when others are concerned, but at the loss of one's own relatives, one loses one's firmness of mind.'

Unbearable is the death of a single relative, how heavy it must be of sixty thousand sons? Yet,

'Noble men alone, greatly fond of adventures, bear calamity, however heavy it may be; earth alone in the world bears the fall of thunder-bolt, but the thread cannot.'

Therefore have firmness; enough of wailing; for, 'Those who grieve do not get any help; only the bond of Karma (tightens up); therefore the wise men, knowing the nature of the worldly life, do not grieve.'

With such words and phrases the Brahmin consoled the king, and said to the ministers, "Now tell the king what has happened." They then told the king everything with tears flowing from their eyes. Eminent citizens also arrived there, and they all comforted the king. Suitable (funeral) rites were duly performed.

6. At this juncture came, people residing in the neighbourhood of mountain Aṣṭāpada. Bending their heads, they requested the king, "Lord, the stream of the water of the Ganges which your sons brought for the protection of the ditch round mount Aṣṭāpada, is now overflowing the ditch and thereby causing trouble to towns nearby. May our lord put a stop to it, for none else is able to do that." The king asked Bhagīrathī, his grand-son "My boy, pacify the

king of snakes with my gem-like staff and lead the Ganges to the ocean." He then went to Aṣṭāpada, and propitiated the king of snakes by observing a fast of three days and a half. With his body terrific on account of necklaces and armlets of snakes, he came and asked, "What shall I do for you?" With salutations Bhagīrathī said, "By your favour I would like to lead the Ganges to the ocean, for there is hardship to people". The king of snakes said "Do as you please without fear; I shall check snakes in the Bhāratavarṣa (if they cause any obstacle in your way)." So saying the king of snakes went away. Bhagīrathī too offered worship to snakes with flowers and offerings. From that time onwards people offer worship to snakes. The prince (Bhagīrathī), dragging the (stream of the) Ganges, causing no disturbance to the people, and crushing with his gem-like staff many lands, hills and forests, reached the eastern ocean wherein flowed the Ganges taking with it many thousand other rivers. He again offered worship to snakes. The place where the Ganges entered the ocean, became known as a holy place called Gangāsāgara. It is known so to this day. The Ganges also was called Jābnavī because it was brought by Jahnu, Bhāgīrathī because it was led by Bhagīrathī. He was then honoured by the snakes collectively and then went to Ayodhyā. The king Sagara was pleased with him, honoured and placed him on his throne, and himself renounced the world under Ajita, the (second) Jina, and attained emancipation.

7. Once king Bhagīrathī asked (Ajita) of excellent knowledge, "Revered Sir, what is the reason that

sixty thousand sons headed by Jāhnu met simultaneous death?" The revered one said, "Great king, once a huge band of people went to mount Sammeda to salute the holy places. Having crossed the forest they reached the last village. Wicked persons residing in that village troubled them very much by abuses and censures and by committing thefts of clothing, food and money. Due to this act the people in the village earned a huge stock of inauspicious acts. A potter who was good by nature, asked the villagers not to tease the pilgrims by saying, "Do not tease these men who are on pilgrimage. Teasing innocent men is a source of great sin, much more so these pious men. So if you cannot receive them with honour, at least keep yourself off from teasing them." The band of pilgrims went away. One day, a resident of the village committed theft in the royal household. For that reason royal officers closed the gates and set the whole village on fire. The potter that day was invited by his relatives and had gone to another place. There sixty thousand people were burnt, and were born as earth-worms in the bordering village of the forest infested by thieves; people call these earth-worms by the term 'kodaviya'. Once an elephant came there, and they were crushed under its foot. Thereafter, having long wandered in various miserable and bad births, and having done good act in one of them, they were born as sixty thousand sons of Sagara, and as a part of their inauspicious act still remained, met their death in that manner. The potter died at the end of his period of life and was born a rich merchant in a town. Having done meritorious deeds, he was born a king in his next

birth. He took the vows of a monk as a result of the rise of his continuous set of auspicious acts, and after death went to heaven. It is you, who, after having fallen from heaven, are born as the son of Jahnu. On hearing this Bhagīrathī was filled with religious enthusiasm, saluted Ajita and went home.

II

Udāyaṇa

1. In that period, at that time, there was in a city in the countries of Sindhu and Sovīra, called Vīyabhaya, a king, Udāyaṇa by name, and a queen, Pabhāvai. Her eldest son, Abhii by name, was crown prince and vice-regent. The king's own sister's son was called Kesi. This king Udāyaṇa lived exercising the sovereignty over sixteen countries, beginning with Sindhu-Sovīra, three hundred and sixty-three cities, beginning with Vīyabhaya, ten kings who were crowned and on whom had been bestowed white chowries and fans, Mahasena being the first of them, and over other princes and chiefs. And thus it was so far.

2. Now in that period, at that time, there dwelt in the city of Campā a goldsmith, Kumāranandī by name, who was continually lusting after women. Wherever he saw a beautiful girl or heard of one, then and there he gave five hundred gold pieces for her and married her. And in this way he brought together five hundred. Then, being of a jealous disposition, he built a palace resting on one pillar

and dallied with these wives. And his friend, Nāila by name, was a Jaina lay disciple. And one day the Vānamantara goddesses, resident in the island of Pañcasela, set out at the command of the lord of the gods on a pilgrimage to the excellent island of Nandisara. And their husband had been the ruler of Pañcasela, Vijjumālī by name. he had now fallen [from his position] in heaven. They reflected: "Let us entice someone to be our husband." Presently, while going on, they saw Kumāranandī in Campā dallying in the company of five hundred women. They thought: "He is fond of women; let us seduce him". Then he said: "Who are you?" They said: "We are goddesses, named Hāsā and Pabāsā". Infatuated he looked upon them. They said: "If you care for us, then go to the island of Pañcaselaga". Having said this they flew up and departed. Infatuated with them, he paid gold in the king's court and had a drum beaten to announce: "He who takes Kumāranandī to Pañcaselaga, to him he gives a crore of money". The drum was stopped by an old man. A ship was prepared and loaded with provisions for the voyage. The old man gave that money to his sons and started on board the vessel together with Kumāranandī. When they had sailed a great distance on the ocean, the old man said: "Do you see anything?" He answered: "I see something black." The old man said: "That is a fig-tree growing on the coast of the sea at the foot of a mountain. Below that the ship will pass; then be on the alert and cling to the fig-tree. Then the Bhārūṇḍa birds from Pañcasela will come. A pair of them has three legs. Thereupon, when they have fallen

asleep, cling well to the middle leg, yourself being bound to it by your garment. Then they will take you to Pañcasela. If you do not cling to the fig-tree the ship will enter the submarine fire; so you will perish there." Thus he clung [to the tree] and was taken [to Pañcasela] by the birds. Then he was seen by these Vāṇamantara goddesses. And he was shown their splendor. They seized him, took him along, and said: "With this earthly body [of yours] you cannot enjoy us at all. Enter the fire and do the other things that are necessary, so that you may become the ruler of Pañcasela." He said: "Where then shall I go?" They carried him along in the hollow of their hands and left him in the public garden [of his native city]. Then the people came and asked him: "What marvel have you seen there?" He said:

"I have seen, heard, experienced what happened in the island of Pañcasela. Alas! alas! gazelle-eyed, moon-faced Hāsā and Pabāsā!"

And with this purpose [in mind] he began to enter the fire. And his friend prevented him: "Listen, friend. This act, which befits the herd of contemptible fellows, is not meet for you." Therefore, illustrious sir,

"Do not on account of empty pleasure and happiness lose the life of a human being which is hard to obtain. Does anybody buy a quartz for the price of a lapis lazuli?"

"And another thing. Even if you are desirous of pleasures, do you nevertheless engage in the practice of the true faith. For:

"The religion taught by the Jinas gives riches to those who desire riches, brings about all pleasures for those who desire pleasures, and is the cause of attaining heaven and final emancipation."

Though held back with such talk by his friend, he died a death of Ingiṇi type and became the ruler of Pañcasela.

3. A disgust of life came upon the faithful disciple (friend of Kumāranandī) and thinking: "Why should I delay who know that men suffer for the sake of the objects of enjoyment?" he renounced the world. When he died he was born in the Accuya heaven. By the superhuman knowledge Ohī he saw him (Kumāranandī). One day when he was running away on a pilgrimage to the excellent island of Nandisara a drum hung around his neck. Then he went to Nandisara sounding it. The faithful disciple came; he saw him. Not being able to bear his splendor he fled. He withdrew his splendor and said: "Hear! do you know me?" He said: "Who does not know Indra and the other gods?" Then he showed his [former] form of the lay disciple. And he was made to know him. Then his soul was thoroughly stirred. And he said: "Instruct me. What shall I do now?" He said: "Make an image of the lord Vaddhamāṇa. From that, then, the germ of the true faith will spring for you. And it is said:

"Whosoever causes to be made the images of the Jinas, who have conquered love, and hate, and delusion, obtains in another birth the jewel of the most excellent faith which brings forth happiness." And another saying:

" Poverty, misfortune, an inferior birth, an inferior body, an inferior intellect, an inferior station, contempt, disease, and sorrow do not fall to the lot of those who have images of the Jinas made".

Then getting gosisa sandal wood from the great Himavat, he fashioned an image and put it into a wooden box. At that time he saw a ship tossed about by a raging storm in the middle of the sea for six months. Then he calmed the storm. He gave the wooden box to the sea-faring merchants. And he said: " In it is the image of the supreme god of the gods. Therefore open the chest by divining his name". Saying: " Yes", the merchants consented. They crossed the sea and came to Viyabhaya. There king Udāyaṇa was devoted to Brahmanic ascetics. They showed him the box. They related the words of the god to him. He assembled a large number of people such as, Brahmans, guards etc. In the name of Rudra, Govinda, and other gods they wielded the axe. Some said: " Brahmā is the supreme god of gods, for this four-faced one brings about the final beatitude of the whole world and he is the revealer of the Vedas". Others said: " Viṣṇu is the highest, for he pervades the universe and destroys the demons who do the world harm; and at the time of the universal destruction he preserves the world in his belly". Others declared: " Śiva is the superior god, for it is he who causes creation and destruction and who is not born from a womb; parts and parcels of him are Brahmā and Viṣṇu". Amid vain imaginings of such a sort the axe was wielded; but it rebounded. At this juncture the chief queen of king Udāyaṇa,

the daughter of king Cedaḡa, the Jain lay disciple Pabhāvaī, came there. Having performed worship she said :

" May the Arhat, who is free from love, hatred and delusion, who knows everything, who is endowed with the eight miraculous powers, who wears the form of the supreme god of gods, grant me a sight of himself ".

She had the axe wielded. When the stroke fell the chest was opened. Straightway they saw the image of lord Vaddhamāṇa, complete in every limb, bedecked with an unfading garland of flowers. Pabhāvaī was extremely rejoiced. The religion of the Jina was established. And she recited :

"Hail, hail to thee, knower of all things, lovely to behold, thou who art never to be born again, heart's joy of the pious people, miraculous jewel that yields the world all its wishes, teacher of the universe. Victor, Hero, spotless one ! "

And in the harem there was built a temple. Pabhāvaī, after taking a bath, worshipped three times a day. One day the queen danced, the king played the vīṇā. He did not see the head of the queen. He took alarm. The plectrum of the vīṇā dropped from his hand. She was in a rage and said : " Why have you spoilt the dance ? " When she insisted, he told her [the reason]. She said : "What of life ! I have faithfully discharged the duty of a lay disciple for a long time ".

4. One day when she had bathed, she said to a servant girl : "Bring me my clothes ". She brought

her the red garments. In a rage she struck her with the mirror, saying : " You give me the red garments while I was to enter the Jain temple ! " The servant girl died. Then the queen thought : " I have broken my vow. So what is the use of life ? " She asked the king : " I want to abstain from food ". When she insisted he consented with these words : " Only if you convert me ". The queen died by refusing food and was born in the world of the gods.

5. Devadattā, a hunchbacked slave girl, attended upon the image of the Jina. The god tried to convert Uḍāyana, but he was not converted. He was devoted to Brahman ascetics. Then the god assumed the form of a Brahman ascetic. He came with ambrosial fruits in his hands. The king tasted them. He asked : " Whence are these fruits ? " He answered : " Near the city there is our hermitage, (there they grow) ". There he went together with him, Brahman ascetics of frightful appearance began to beat him. Fleeing, he saw Jain monks in a thicket of the wood. He sought their protection. They comforted him with the words : " Do not fear ". The Brahman ascetics turned back. The Jain monks instructed him :

" The true religion is the refuge of beings in the ocean of existence ; and therefore he whose aim is the true religion should try to find true god, the true religion, and the good teacher ".

" God, i. e. the Jina, is free from the eighteen faults ; the true religion is accompanied by perfect compassion ; and the good teacher is he who practises strict chastity and refrains from all worldly undertakings and possessions. "

By instruction of this nature he became converted and embraced the faith of the Jinas. The god displayed his real self. And having firmly established him in the Law the god left. Straightway the king found himself in his hall of audience. Thus he became a believer.

6. Now a lay devotee from Gandhāra, who had worshipped the places where the Jinas were born and all the other places [that had any important connection with them], and who heard that there were golden images [of the Jinas] on Mount Veyadḍha, was engaged in fasting [with this resolution]: "I shall either die or I shall see them". A deity showed them to him. And highly gratified the deity gave him hundred magic pills that granted all wishes. Returning thence, he heard that there was an image of the Jina made of gosisa sandal wood in the city of Viyabhaya. He went to worship it, and did worship it. While he fell ill there he was waited upon by Devadattā. And, pleased with her, he gave her these pills. And he renounced the world.

7. One day she ate one pill with this wish: "May my body become like gold". Thereupon she became a woman of the most radiant beauty and of a hue like molten gold: Suvannaguliyā became her name. Again she reflected: "I'll enjoy the objects of enjoyment. As regards this king now, he is my father; as also the other men." Then she selected Pajjoja. Bearing him in mind she swallowed a pill. A deity announced to him: "A woman of such and such beauty is she". He sent a messenger to Suvannaguliyā. She said: "I will first see you". He came with [his elephant].

Nalagiri during the night, was seen and liked. She said : " If you take the image along, then I shall go ". Now, as there was no image fit to be placed in its place, he stayed over night and then went back. He made another image of the Jina and returned. Having placed Jiyantasāmi in that place, he took Suvāṇṇaguliṃyā and went to Ujjenī. There Nalagiri dropped urine and excrements. At that smell the elephants became mad. And in that direction the smell went; they (people of king Udāyaṇa) looked forthwith, and saw the footprints of Nalagiri. They asked: " For what reason has he come? " Just then they missed the female servant. The king said: " The servant girl has of course been carried off. Look for the image ". They reported: " Chief of men, it is still there ". Then the king came at the time of worshipping and he saw that the flowers had faded. When he inspected [the image] he knew: " It is an imitation; the image has been taken away ". Thereupon he sent a messenger to Pajjoya: " I care nothing for the servant girl. Send me the image ". He did not give it. Then, in the month of Jeṭṭha, Udāyaṇa hurriedly took the field together with the ten kings [his vassals]. And in crossing the desert the army began to die of thirst. They reported it to the king. Thereupon he thought of Pabhāvaī and she came instantly. She created three lotus lakes, in the front, in the rear, and in the middle. Then refreshed and cheered up, he marched to Ujjenī. And the king said: " Why should the people be killed? Let there be a fight between you and me on horseback, in chariots, on elephants, or on foot, just as you please ". Pajjoya answered: " Let us

fight in chariots". Then he came with Nalagiri caparisoned for the fight, and the king in a chariot. Then the king said: "You are not true to [your] agreement. But nevertheless there is no escape for you." Then he drove the chariot about in a circle. The elephant followed it with impetuosity. And whatever foot the elephant lifted up, at that Udāyaṇa discharged his arrows till the elephant dropped. When Pajjoya descended he was bound (captured by Udāyaṇa). A brand was made on his forehead, reading: "Husband of a slave girl". And after that king Udāyaṇa hastened back to his own town. He was unwilling to have the image. On the way he was stopped by the rain and encamped. Then the ten kings in fear of an attack made ramparts of earth and encamped. And whatever the king ate, the same they also gave to Pajjoya.

One day the cook, on account of it being Pajjusan, asked Pajjoya: "What do you want to eat today?" He thought: "I am going to be killed". Then he asked: "Why am I asked today?" He said: "Today is Pajjusan; the king is fasting." He said: "I too am fasting. I too forgot and I did not know that it is Pajjusan today". The king said: "I know that he is a rogue; but while he is a captive, my Pajjusan does not become pure and auspicious." Then he released and pardoned him. And he invested him with a golden turban in order to cover those letters. And that (old) realm was given to him. From that time on, kings were invested with the turban; before this they were invested with the diadem. When the rainy season

was passed the king marched on. The band of merchants that had come there remained on the spot. Then that place became [the city of] Dasapura.

8. Thereafter that king Udāyaṇa once upon a time was staying in the chamber of fasting, engaged in fasting, alone, without a single companion, attending properly to the fortnightly fast. Thereupon when he was keeping vigil at the time of midnight, the following thought arose in him : " Blessed indeed are those villages and towns where the monk Vīra dwells and preaches the Law. Blessed indeed are those princes and other men who hear from the lips of Mahāvīra the Law that is proclaimed by the Kevalis. Thus they embrace the five lesser vows and the seven commandments, the twelvefold religious duty of the lay disciple; thus they become men of heads shaved, leave the house, and enter upon the houseless state. So if indeed the monk, the reverend Mahāvīra, while continually wandering about should come here to Viyabhaya, then indeed I too would, in the presence of the Blessed One, become a man with a head shaved, leave the house, and enter upon the houseless state." Thereupon the Blessed One, knowing such thought of Udāyaṇa, left Campā; where the city of Viyabhaya is, where is the public garden Migavaṇa, there he sojourned. Then the community came out, and Udāyaṇa. Thereupon Udāyaṇa, having heard the Law from the lips of Mahāvīra and being rejoiced and delighted, spoke thus: "Presently I shall install my eldest son in kingship. Thereupon I shall renounce the world in your presence". The Lord said : " At your pleasure ! No objection." Then

Udāyaṇa mounted the Pearl of Elephants kept for his personal use and came to his own house. Thereupon a thought of the following nature occurred to Udāyaṇa : " If I renounce the world after appointing prince Abhii to royal power, then Abhii will become infatuated with royal power and royal dominion *down to* the country and with enjoyment of human pleasures and will stray to and fro in the beginningless, endless tanglewood of the saṃsāra. Therefore it is evidently better that I renounce the world after appointing my sister's son Prince Kesi to royal power." Having meditated thus, on an auspicious lunar day, and on an auspicious half-lunar day, and in an auspicious hour, he called his servants together and spoke thus : " Quickly bring about the royal coronation of prince Kesi". Thereupon prince Kesi was sprinkled [with the water of royal consecration] amid great splendor, became king, and lived governing the realm. Thereupon king Udāyaṇa took his farewell of king Kesi : " I, indeed, O beloved of the gods, renounce the world, as I am appalled with fear of the saṃsāra". Thereupon king Kesi summoned the servants and said thus : " Quickly prepare for king Udāyaṇa a sumptuous, worthy consecration for the renunciation of the world". Thereupon being consecrated with great magnificence he mounted a litter, went to the presence of the Blessed One, became a monk, and spent his time in performing fasts of one day and a half, of two days and a half, of three days and a half, of four days and a half, of five days and a half, of a month, of a half-month, and many other works of penance.

9. One day a sickness came upon him, since he [always] partook of the meanest and vilest food. The physicians said to him: "Make a meal with curds". For his reverence was engaged in observing a vow. One day he went to Viyabhaya. There reigned his sister's son, king Kesi, whom he himself had established in kingship. The ministers of state said to prince Kesi: "Subdued by hardship, he seeks the royal power". He said: "I will give it to him". They said: "That is not the way of a king". They persuaded him after a long time; he consented: "What shall be done?" "Let poison be given to him. Give him poison with curds in the house of a herds-woman." It was given to him, but a deity snatched it away and said: "Great saint, poison has been given to you. Abstain from the curds". He abstained from it. His malady began to increase. Again he took it. And again the deity took it away. A third time it was given to him, and that too was taken away. And the deity roamed about behind him. One day it was given to him, while the deity was paying no attention. Again he was forbidden by the deity while he ate.

10. Thereupon this wandering monk Udāyana, having through many years fulfilled the course of a religious mendicant and omitting sixty meals in abstaining from food, reached that goal for whose sake the state of a naked monk, the state of a monk with shaved head is entered upon *down to* he became freed from sorrow.

11. And a potter had afforded him shelter and attended him. When he died, a deity let a shower of dust fall. And then the Siṇavallī, considering that he [the potter] was guiltless, removed it and called the town according to his name "Kumbhakāra-vekkha". She carried off the dust and placed it

there. And the whole town of Viyabhaya was buried by the dust. Even to this day it lies buried.

12. Thereupon, indeed at the time, at the hour of midnight there occurred this thought to prince Abhii: "I am Udāyana's eldest son, the child of Pabhāvaī; not appointing me to kingship, but appointing Kesi to kingship, he renounced the world". Being overpowered by this human sorrow he went out of Viyabhaya, repaired to [king] Koṇiya in Campā, and was provided with abundant objects of pleasure. This Abhii was a Jaina lay disciple, knew animate and inanimate beings, and continually nursed a hatred against king Udāyana. Thereupon when prince Abhii had, through many years, fulfilled the course of a Jaina lay disciple and in self-mortification which lasted half a month had omitted thirty meals, he died, having neither confessed himself nor repented of this matter; and was born again as a demon prince. One paliovama will he remain such; in Mahāvideha he will attain final emancipation.

III

Sanamkumāra

1. There is here in Bhāratavarṣa, in the country of Kurujāngala, a city Hastināpura. There was a king Āsaṣa of the Kuru line, his wife Sahadevī, and the fourth universal sovereign, Sanamkumāra by name, who had been announced by the fourteen great dreams. Playing together in the dust with Mahindasiha, the son of Sūra and Kālindī, he acquired the multitude of the arts and arrived at the bloom of youth. One day in the month of spring he went to the park in order to amuse himself,

accompanied by princes and citizens. When the princes had amused themselves with various sports they mounted steeds in order to ride about on horseback. Saṇamkumāra mounted a steed called Jalahikallola. They let their horses go at the same time. Thereupon the steed of prince Saṇamkumāra, being a horse of inverse training, dropped into the fifth pace and in a moment had got out of sight. When the king knew of the affair he followed on the road along with his train. In the meanwhile a fierce wind sprang up. By that the path of the steed's tracks was effaced. Mahindasīha requested the king : "Let the great king return. I shall return when I have obtained full intelligence of the prince". The king returned. Mahindasīha went on in pursuit of the prince. He entered a dreadful and great forest. While he roamed about, one year passed. And one day he had gone a little distance, when he heard the cries of cranes and smelled the fragrance of lotus-flowers. He set out toward it, saw a great lake, and heard the sweet tones of singing and of a flute. As he went along with eyes wide open from joy he beheld Saṇamkumāra in the midst of a company of young women. Astonished in his mind he reflected : "Is this a delusion of the thought, or is that really Saṇamkumāra ?" As he stood there doubting a bard recited :

" Hail to thee, moon of Āsaseṇa's heavens, pillar upholding the house of Kuru ! Hail to thee, Saṇamkumāra, ruler of the three worlds ! Hail to thee, crowned with majesty !"

2. Thereupon Mahindasīha came to the positive conclusion: "It is Saṇamkumāra". And having his soul

filled with joy and experiencing a kind of pleasure never felt before, he stepped into Saṇamkumāra's range of sight. Even from afar Saṇamkumāra recognized him and rose to greet him, and when Mahindasīha had risen from falling at his feet, he embraced him closely. They both sat down on seats offered, their souls filled with joy. And the company of fairies stopped their songs and other noise and settled down around them. Thereafter Saṇamkumāra wiped both his eyes that were filled with tears of joy, and said : " Friend, how did you arrive here all alone in this dreadful forest? And how did you know that I was staying here? And what are the great king and my mother doing in their separation from me ? " Mahindasīha told what had happened. Thereupon Mahindasīha was bathed by most beautiful women. The proper rites [of hospitality] were discharged. At the end of the repast he questioned Saṇamkumāra as follows : " Prince, being carried away by the steed, where did you go that time, where did you live, and whence such grandeur ? " Saṇamkumāra reflected : " It is not meet that good men tell their own deeds by their own mouths. Therefore I shall have them told by the mouth of another ". Thereupon he said to his love Vaulamāi, the fairy king's daughter, who was in the midst of hundreds of girls and had been espoused by him : " Darling, do you who have found out my whole history by means of your magic knowledge, relate it to Mahindasīha. But as for me, my eyes are unsteady with sleepiness ". Speaking thus he repaired to the house of love's pleasure. And Vaulamāi related the adventures of the prince :

3. "When at that place, at that time, the prince was carried away by the horse before your very eyes he was taken by it into a gruesome forest. On the second day, when the horse was still pushing ahead in the same manner, noon-time came. And distressed with hunger and thirst the horse lolled out its tongue; still just standing upright and having its throat filled with heaving breath, it halted. The prince dismounted. He loosed the straps and took off the saddle, when the horse reeled, dropped, and was abandoned by the five vital airs, as if they thought : " It is the perpetrator of a sin ". And leaving the animal whose service had been useless like the beating of chaff, the prince went away, and intent solely on looking for water, began to roam about. And nowhere he found water. Then because it was such a long way [he had come] and he so very delicate and the noon-time come and the forest burned by a forest fire, he became extremely faint. Seeing a satachaya tree in a place far off, he ran toward it, arrived there, sat down in its shade, and rolling his eyes fell on the ground. And at this juncture, by the power of his merit [accumulated in a former existence] the Yakṣa who dwelt on that tree brought fresh, cold water, sprinkled him on all his limbs and made him revive. And when he had regained consciousness he drank water. And he asked the Yakṣa : " Who are you and whence have you brought this water ? " He said : " I am the Yakṣa who dwells here; and the water I brought for you from Mānasa, the most excellent of lakes ". Thereupon the prince said : " This heat of mine will at best leave me only by a bath in Lake Mānasa ". Hearing that the Yakṣa

said : " I will accomplish your wish ". Speaking thus and putting his hands together so as to form a bowl-like cavity, he conveyed him to Lake Mānasa, and the prince bathed according to rule. And there the Yakṣa Asiyakkha who lived on Mount Veyad-dha, considering him one who had approached there as a danger, became angry, and a fight took place with him. He first emitted a wind that was filled with a mighty torrent of pebbles and broke the biggest trees. Thereupon the heavens were darkened with a dense dust. Then he emitted Piśācas, who uttered loud laughter, had hair red as blazing fire, and were terrible on account of whirling flames. As the prince was not afraid of them he bound him with fetters consisting of snakes which flashed flames and sparks from their eyes. Then the prince tore them like worn-out ropes. He made at him with mighty blows with his hands. Thereupon the prince beat him all to pieces with fisticuffs. And again the Rākṣasa in a violent rage hit the prince on the chest with a hammer that was studded with thick iron. But the prince uprooted a big-trunked sandal-tree and struck him across the thighs, when he was above like a tree cut down he dropped on the ground. Then the Rākṣasa hurled a mighty mountain high up and let it fall on the prince. By that the limbs of the prince were sorely hurt and he became senseless. When he had regained consciousness he engaged in boxing with him. Hit by the prince with his hand, that was like a hammer, he was turned, as it were, into a hundred pebbles. But as he was an immortal he did not die. Howling disagreeably, he vanished. The gods and fairies who had come to see the wonder -

ful spectacle let fall a shower of flowers, crying :
 "Ah, the Yakṣa has been vanquished by the prince!"

4. Thereupon, when my noble husband had vanquished the Yakṣa, the sun having gone to the western region, he departed from the most excellent lake and travelled a little distance. There he saw in the middle of the wood Nandana the eight charming daughters of the Vidyādhara Bhāṇuvega, as it were the eight youthful goddesses of the quarters. He was regarded by them with tender looks. And he reflected : " But who are these ? This I shall ask them after gently approaching them ". He went into their presence. He enquired in sweet voice, addressing himself to one of the girls : " Who are you ? For what reason do you adorn this desolate forest [by your lovely presence] ? " They said : " Not far from here is our city, called Piyasaṃgamā. Therefore do you first take a rest there ". Having spoken thus they made my noble lord proceed, the servants showing the way. And the sun set, and he came to the city and they had him taken by the chamberlain to the king's presence, and the king saw him and rose to greet him. The proper rites [of hospitality] were discharged. And he was accosted by king Bhāṇuvega as follows : "Illustrious sir, mine are these eight girls, and you have been pointed out before this by the sage Accimāli as their bridegroom in these words : " He who will vanquish the Yakṣa Asiyakkha will be their husband ". Therefore marry them ". And my noble consort agreed, saying : "Yes", and carried out everything. Thereupon the nuptials were celebrated, the marriage-string [around the

wrist] was fastened, and he slept together with them on the couch in the chamber of love's pleasure. Straightway at the end of his sleep he saw himself [lying] on the ground, and he mused: "What is this?" And he saw the marriage string on his hand. Thereupon he set out to go on, astonished in mind. And he saw in the middle of the forest on the summit of a mighty mountain, a heavenly palace resting on jewel pillars. He reflected: "This too in all probability is full of trickery". And having gone near it he heard the sound of a woman weeping in a pitiful tone. And fearless he entered the palace, and on the seventh storey he saw a heavenly damsel weeping in a pitiful tone and saying: "Saṇamkumāra, moon of the sky of the Kuru race, mayest thou be my spouse at least in the next birth". Speaking thus again and again she fell to weeping. Then my noble consort, who had been given a seat and was amazed at [hearing] his own name, asked her: "What are you to this Saṇamkumāra that you have gone to him for protection?" She said: "He is my husband by virtue of my wishes only. That is the reason. For Suraha, the king of the city of Sāketa, has formerly given me in marriage to him by the pouring out of water, considering that I am the beloved daughter of my mother Candajasā, because I had become infatuated with the beauty of a picture of Saṇamkumāra, brought by a messenger. But the nuptials did not take place. And in the meantime I have been taken from the inlaid floor [on the roof of my palace] to this spot by a Vidyādhara prince. And leaving me in this white palace, which he conjured forth by his magic, he has gone

away somewhere " Even while this maiden was speaking thus, that vilest of Vidyādhara, Vajjavega, the son of Asañivega, arrived and flung my noble husband up against the sky. Then she uttered cries of wail and woe and dropped on the ground, overpowered by a swoon. And in the meanwhile my noble consort had killed this wicked Vidyādhara by a blow with his fist and came to her side with unscathed body. He brought her back to life, told her his tale, and married her. And she will be his " Pearl of Women ", named Suṇandā. " After a short time there came Vajjavega's sister, Saṃjhāvalī by name, and having seen her brother slain, she flew into a passion. But she remembered again the words of an astrologer that she would be the wife of her brother's slayer, and approached my noble spouse in order to marry him. And with his consent was married to him in like manner.

5. " At this juncture two Vidyādharas came to my noble consort. After making a low obeisance they said : "Your Majesty, Asañivega, who has learnt the tidings of his son's death, comes marching upon you with an army of Vidyādharas. Hence Candavega and Bhāṇuvega have sent us, their own sons, Haricanda and Candaseṇa by name; and they have sent you a chariot and equipment for the fight. Our fathers too have come here in order to serve your feet". And immediately after Candavega and Bhāṇuvega arrived for the aid of my noble lord. Saṃjhāvalī gave him the magic science Paṇṇattī. Thereupon my noble lord and Candavega and Bhāṇuvega, accompanied by their armies of Vidyā-

dharas, started to fight with Asaṇivega's army. Thereupon the two armies being discomfited, and a great personal encounter of my noble husband with Asaṇivega taking place, Asaṇivega hurled the Great Snake Missile; but this the prince beat back by means of the Garuḍa Missile. And again he hurled on him the Missile of Fire; that too the prince repulsed with the Missile of Varuṇa. And again he hurled the Missile of the Wind; this too was driven back by the Missile of the Mountain. Thereupon he rushed forward, bow in hand and discharging arrows. The prince deprived his bow of the string. Again he advanced, drawing his sword; the prince cut off his hand. Then he approached, desiring to wrestle. But the prince by his disc deprived his body of the head. Thereupon, in that very moment, the Royal fortune of the Vidyādhara Asaṇivega, together with all the Vidyādharas, went over to Saṇamkumāra. Thereupon, having killed Asaṇivega and being extolled by Candavega and the others, he descended from the air together with the Vidyādharas into a most magnificent palace, and he was seen there by joyful Sunandā and Saṃjhāvalī and addressed by them: "Noble consort, welcome!" Thereupon, having gained the victory and gone to Mount Veyaddha, surrounded by companies of many Vidyādharas and filling the ends of the world with the sound of auspicious instruments, they entered their own dwellings. And Saṇamkumāra was enthroned as king of all the fairies. Then they lived in great joy. "And one day Candavega humbly addressed the universal sovereign as follows: "Your majesty, the saint Accimāli announced to me: "Your hundred

girls here and the eight girls of Bhāṇuvega will marry the universal sovereign, and he who is called Saṇamkumāra has been pointed out by the Jinas as the fourth universal monarch, and he will go to Lake Mānasa in only a month from now. When he steps out there from his bath the Yakṣa named Asiyakkha who is his enemy from a former birth, will see him, regarding him as a source of danger. Why is he said to be his enemy from a former birth? It is thus (said):—

6. "There is a city, Kancānapura by name. There lived a king of the name of Vikkamajasa; five hundred were the ladies of his harem. There dwelt a great merchant, Nāgadatta by name. He had a wife, called Viṇḥusirī, who surpassed even the fair women of the gods in the excellent qualities of beauty, bloom of youth, grace, and charm. She was seen by Vikkamajasa somewhere. Sick with love, he carried her off into his harem. Thereupon Nāgadatta in his separation from her, lamented thus: "Alas, my moon-faced love! Where have you gone? Give me a view of you!" He became a madman, surrounded by children, and so spent his time. Thereupon that king Vikkamajasa, discarding the duties of kingship, not heeding the reproaches of the people, despising his harem of five hundred most beautiful young women, spent the time excessively addicted to the pleasures of love with this Viṇḥusirī. One day these women of the harem, being treated with contempt by the king and overcome with jealousy, killed Viṇḥusirī by the power of witchcraft. Thereupon the king, sick with excessive grief for her death, his eyes filled with

tears, became mad just as Nāgadatta [had done]. He did not allow the body of Viṇhusirī to be burnt. Then the ministers, taking counsel together, tricked the king and took the body to the forest and cast it away. The king, not seeing it anymore, remained three days without food or drink. The ministers thought : " If he does not see it, he will die ", and led him into the forest. And the king saw the dead body, trickling with a mass of pus, swarming with hosts of wriggling wiggling worms, its eyes torn out by the crows, hacked to pieces by the fierce beaks of the birds, emitting an ill-smelling odor. And seeing this body the king at that very moment was overpowered by fear and he began to blame himself: "How ! in that body for whose sake, O miserable soul, thou hast given up family, good character, noble birth, fame and shame, such a condition has set in !" Thereupon the king, entering the path of indifference to the world, gave up kingship, realm, city, harem, and the company of his relatives, etc., like a straw and renounced the world in the presence of the teacher Suvvaya. Thereupon, having perfected himself by various practices of austerity, such as fasting for one day and a half, for two days and a half, for three days and a half, and having mortified himself by starving to death, he went to the Saṇamkumāra heaven. When his life there had come to an end, he was born in Rayaanapura as a merchant's son, Jīṇadhamma by name. And perfecting his mind by the words of the Jinas, discharging the twelvefold duty of a lay disciple, which has its root in true faith, and delighting in the worship of the Jinas, he passed the time. Now that Nāgadatta who died distressed by

the separation from his beloved, bereft of sense, with body wasted away by intense sorrowful reflection, wandered through many animal births and then was born in the town of Sihaura as a Brahmin's son, Aggissamma by name. And in the course of time, taking the vow of a three-staved ascetic, delighting in penances such as fasting for two months etc., he came to Rāyaṇapura. There reigned a king of the name of Harivāhaṇa, who was devoted to Brahmanic ascetics. He knew him when he arrived there, "A great ascetic has come here." On the day when he broke his fast he was invited by the king and came to his dwelling. At this juncture the lay disciple Jīṇadhamma came there by chance. When the saint saw him he was filled with hatred engendered in another birth and said to the king, his eyes reddened with anger: "If you want me to eat, then let me eat hot rice boiled in milk from a dish placed on the great merchant's back." The king said: "I shall let you eat it on another man's back." Thereupon, in pursuance of the hatred engendered in another birth, the saint said to the king: "I shall not eat in another way." Then the king agreed from affection for him. But the great merchant bore properly the burning of the dish put on his back, thinking: "The fruit of a wicked action [done in a former existence] has thus come." Thereupon when the meal was finished, the dish was wrenched from his back together with blood, sinews, flesh, and fat. Then he went home, honoured the company of his own people, asked their forgiveness, worshipped the shrines, took monk's orders, left the city, and went to a mountain peak. Abstaining from food he remained there in the East for half

a month in the kāyotsarga posture and in the same way in the South, West etc., always for half a month. Thereupon, his back being eaten away, by vultures, crows, and jackals, and other animals, he bore the pain properly; devoted entirely to worship, he died, went to the Sohamma heaven and became Indra. But the Brahmanic monk was born as his riding animal Erāvaṇa on account of that deed productive of servitude. Falling thence and wandering through existences as man and animal, Erāvaṇa was born as Asiyakkha the Yakṣa. Indra too fell from his position and was born as the universal monarch Saṇamkumāra in Hatthināura. And this is the cause of that enmity."

7. Now when this had been announced by the sage I despatched Bhāṇuvega for the purpose of affording you shelter on your way, and after entering the city of Piyaṣaṅgamā you were induced to marry the eight daughters of Bhāṇuvega and abandoned for some reason in the very same place, for we thought, "Upon the accomplishment of your business we will render you our service". Forgive the offence that you have been abandoned in the wood. Therefore I request you: "Agree to marry my hundred daughters. May also these eight young wives of yours see the lotus-face of their lord." When he had agreed with the words: "So be it", these maidens approached. With great pomp our noble consort married the hundred girls. Attended by his hundred and ten queens he enjoyed the objects of pleasure. Thus the time went by. But today our noble spouse commanded as follows: "Today we must go to that

lake where I fought with the Yakṣa." Thereupon, having come here we happened to see you on the occasion of the dramatic representation".

8. At this point Saṇamkumāra, who had slept well, advanced from the chamber of love's pleasures. And they went in a great throng to Mount Veyadḍha. And when Mahindasīha had got an opportunity, he requested him as follows: "Your mother and father pass their days in sorrow. Therefore do you to people like me a favour by seeing them". Immediately upon this request they went to Hatthināura in a great thronging crowd consisting of the companies of the Vidyādharas, who rode on elephants, who had mounted various flying palaces, chariots, horses, elephants, and other means of conveyance, who wore brilliant costumes, and who were adorned with ornaments. He gladdened his mother and father and the townspeople. Thereupon king Āsaseṇa, together with all his counsellors and subjects, installed Saṇamkumāra with great splendour in royal authority, appointed Mahindasīha commander of the army, and then performed his duty by embracing religious mendicancy in the church of the Tirthamkara Dharma, at the feet of elders of high merit.

As for Saṇamkumāra, he administered the government of the realm full of courage, increasing in honour, treasure, military forces, and riches. And there appeared the fourteen "Jewels" beginning with the disc, and the nine "Treasures", and he worshipped them. Immediately after this, the way being shown to him by the Jewel of the Disc, he conquered Bhārāha in this order: Māgaha, Varadāma,

Pabhāsa, Sindhu, Khaṇḍappavāya etc., and after a thousand years came to Gayapura.

Sakka saw by means of the superhuman knowledge Ohi : "Formerly he was a lord of Sohamma like me". In his love for his brother Sakka he commanded Vesamaṇa : "Do you perform the installation in regal power of Saṇamkumāra and bring him the pearl necklace, the garland of wood-flowers, the parasol, the crown, the pair of chowries, the pair of earrings, the pair of garments, the throne, the pair of slippers, and the footstool here as a present and speak to him as follows : "Great king, Indra asks you how you do"". And Vesamaṇa said: "So be it", took the present given by Sakka and went to Gayapura. Also Rambhā and Tilottamā were sent by Sakka, for the celebration of the great festival of coronation. And the present was handed over. And the universal sovereign was requested by Vesamaṇa : "We have been sent by Sakka for your coronation. Therefore, agree to this". When the universal sovereign had consented, saying : "Yes", he conjured forth a stage consisting of jewels and extending for a yojana, on this the coronation tent made of jewels, in the middle of that a platform and on this the throne. There the gods seated Saṇamkumāra and amid the sounds of singing blended with the shouts of "Victory, Victory!" they sprinkled him with water from the Ocean of Milk poured from pitchers made of jewels and gold, and Rambhā and Tilottamā performed a dance. Having decked him with all ornaments and introduced him with great profuseness of splendour.

Gayapura, the company of the gods, Dhanaya and the rest, went to the world of the gods. As for the universal sovereign, he spent the time enjoying the objects of pleasure.

9. And one day the Indra of Sohamma, seated on his throne in the assembly hall of Sohamma heaven was seeing the play by Soyāmaṇī. At this juncture a god from the Īsāṇa heaven, whose name was Saṃgama, came to the Indra of Sohamma. And by the brightness of his body the splendor of all the gods present in the assembly hall vanished; as the stars at the rising of the sun, so the immortals became lustreless. When he had gone the astonished immortals questioned the Indra of Sohamma as follows: "Why, O lord, has this god Saṃgama a splendor surpassing that of twelve sunrises?" Indra said: "In a former life he performed the penance called Āyambilavaḍḍhamāṇa." Then the gods again questioned Indra as follows: "Is there also another who is endowed with such splendor and beauty?" Indra said: "In Hatthināura, in the Kuru race, there is a universal sovereign, Saṇamkumāra by name, whose splendor and beauty surpasses even that of the gods." Thereupon the gods Vijaya and Vejayanta, not believing this, went in the form of Brahmins. Thereupon, admitted by the door-keeper, they entered into the presence of the king. And they saw the king engaged in the occupation of anointing himself with perfume and oil. They were astonished to see a perfection of beauty and other excellences even greater than the splendor of beauty described by Indra. And they were asked by the king: "Why

"have you come here?" They said: "Your beauty is being praised in the three worlds; from curiosity to see it [we have come]." And again the king, proud of his extreme beauty, addressed them: "Hear, hear, O Brahmins! have you seen my beauty? Wait a little while till I enter the hall of audience." "Yes," said the Brahmins and went out. And the universal sovereign quickly bathed, and, having put on ornaments, finery and an elegant dress, he sat down on the throne. The Brahmins were called. When they saw his body they were sad. And they said: "Alas, that the beauty, grace, and youthful bloom of men are to be seen one moment and then vanish!" Hearing this the universal monarch said: "Hear! why do you, utterly plunged in sorrow, find fault with my body?" They said: "Great king, the beauty, youthful bloom, and splendor of the gods remain constant from the first moment till only six months of their life are left; then they diminish. Those of men, on the other hand, increase till the middle of life has come; thereupon they wane. But a miracle is seen in regard to the brilliancy of your beauty and youthful bloom, for even now it has vanished in a moment like the friendship of a villain." The king said: "How do you know?" They told him the matter, beginning with the praises of Indra. And astonished he looked at his two arms, bedecked with armlets, and saw that they were dim, and he noticed that his chest also, adorned with the pearl necklace, was wan. And seeing this he reflected: "Alas for the instability of the saṃsāra! Alas for the vanity of the body! Even in such a short time beauty, youthful bloom and splendor have dis-

appeared. Therefore attachment to existence is not meet. Ignorance is the infatuation with the body, foolishness the pride of beauty and youth, madness the enjoyment of the objects of pleasure, a disease brought about by magical influence possession of anything [whatsoever]. Therefore I shall leave these behind and work my welfare in the other world." Having thus reflected, he installed his son in the government of the realm.

"You, prudent man, have imitated the conduct of your own ancestor, the great king Bharaha, whose fame is proclaimed in the three worlds."

Having extolled him in this and other ways the gods departed. And the universal sovereign, leaving all he possessed like a straw clinging to him, renounced the world at the feet of the royal teacher. All his "Jewels", beginning with the "Jewel of a Woman", his other beautiful wives, the gods that served him, the great kings, the treasures, all of them; in short, all the people inhabiting his whole royal capital followed him on his way for six months, but they are said not to have been looked at by him even with a lion's glance. Thereupon, having fasted for two days and a half, he entered his begging tour and at once was given millet porridge with goat's buttermilk. Having eaten this, he again fasted for two days and a half. From this time on he had, in consequence of the detrimental effects of this [manner of life], scab, fever, cough, asthma, dislike for food, pain in the eyes, bellyache; these seven dreadful diseases he bore fitly for seven hundred years. Then performing frightful penances, painful

penances, gruesome penances, he acquired seven perfections; the ability to cure by simple touch, to cure with his spittle, to cure with the drops spitting from his mouth while speaking, to cure with his filth, to cure with everything, etc. But even then he did not apply any remedy to his body. Again he was praised by Indra. "Ah, the firmness of the saint Saṇamkumāra ! Although harassed with diseases he applies no remedy against them". Not believing this, the same gods approached him in the guise of Śābara physicians. And they said: "Reverend sir, we will remove your diseases". The holy man remained silent. When they said it again and again, the saint answered: "Do you put an end to the disease of the body, or to the disease of karma?" They said: "To the disease of the body". Then the reverend man rubbed his finger with his spittle, made it bright as gold, and showed it to them, and he said: "I myself do away with other men's diseases; if you are able to do away with the saṁsāra, then do it." The two gods were astonished in their minds; praised him with these words: "You are the supreme physician to do away with the disease of the saṁsāra;" announced to him what had passed in the presence of Indra; made a low obeisance to him in their own divine forms, and went to their own abode. And the holy man went to the peak of Mount Sammeya after he had occupied the station of a prince and of a ruler of the district for fifty thousand years in each instance and that of a universal sovereign for lakh of years and after he had observed monkhood for a lakh of years. There,

on a rock he died after confessing himself and fasting for a month. He was born again in the Saṇam-kumārakappa. Falling from there, he will attain final emancipation in the land of Mahāvideha.

IV

A Lesson on King Samjaya

1. There was in the city of Kāmpilya a King named Samjaya who possessed numerous troops and war-chariots. He (once) went out a hunting.

2. He was accompanied on all sides by a huge army of horses, elephants, chariots and foot-soldiers.

3. On horse back he chased the wild beasts in the grove outside Kāmpilya, called Kesara, and being addicted to pleasures, he hit the beasts frightened and fatigued.

4. Now in the Kesara grove there was a houseless monk with penance as his treasure ; he was engaged in pious meditation and busy with his studies and contemplation.

5. (This monk) who had annihilated his sinful activities, stood meditating under the bower of Āsphaṭa tree ; the king killed the animals that came near the sage.

6. The king on horse back quickly arrived there ; and having seen the animals killed, he saw the monk (also) there.

7. The king then became nervous, (thinking) " I have almost hit the monk, I, who possess but little merit, am addicted to pleasures and to killing others."

8. Leaving his horse, the king, with all humility, saluted the feet of the monk, (saying) " Sir, forgive me for this (offence)."

9. Now the revered monk was engrossed in his meditation in silence, and (so) did not give a reply to the king. The king then got frightened.

10. " I am king Samjaya; Sir, speak to me. A monk, if angry, may burn (to ashes) crores of men with his lustre."

11. " King, have no fear; and assure freedom from fear (to others as well). In this world of beings which is impermanent, why do you resort to injury to beings ?

12. " In this world of beings which is impermanent, you, being helpless, must go leaving everything (behind); why do you stick to your kingdom ?

13. " King, life and beauty of which you are fond, are as fickle as the flash of lightning. You do not understand things beyond (or life after death).

14. " Wives and sons and friends and relatives follow you as long as you are living; but when you are dead, they do not.

15. " Sons take out (in funeral procession) the father, when dead, with great sorrow. Similarly, the fathers also take out their sons and relatives (when dead). King, practise penance.

16. "Then other men, gladdened, delighted and decked, enjoy the wealth earned by the dead person and wives protected by them."

17. "And the man, accompanied by his acts, good or bad, that he has done, goes-(alone) to the next birth."

18. The great king, on hearing this religious discourse from the monk, was greatly filled with enthusiasm for religious life and with disgust for the worldly existence.

19. King Saṃjaya left his kingdom and renounced the worldly life under the revered monk Gaddabhāli, according to the teaching of the Jinas.

20-21. A warrior (kṣatriya) who (similarly had) renounced the worldly life on leaving his kingdom, said (to monk Saṃjaya), "As you look happy and as your mind is calm, (tell me), what is your name, what is your family, for what purpose you lead this life of a Brahmin (ascetic), how do you wait upon the wise teachers, and what is the discipline (that you follow)?"

22. "By name I am Saṃjaya, Goyama is my family name. Gaddabhāli is my teacher who has gone to the end (has fully understood) of knowledge and conduct."

23. "What does (your teacher) who knows the knowables, say, O great monk, on these four topics, viz., Kiriya, Akirya, Viṇaya and Annāṇa?"

24. "The wise member of the Jñātr clan (i. e. Mahāvira), who is happy (in his bliss), endowed

with knowledge and conduct, true and of right energy, has pronounced thus :—

25. "Those who commit sins fall into terrific hell; but those who practise the noble faith, go to a heavenly place."

26. "This is a delusive talk; falsehood is of no use here. I live according to rules of self-control and move about in correct manner (and yet I have not secured the heavenly world)."

27. "All these heresies are known to me. I know that there is a life hereafter (i. e., the next world), and I know well my own self."

28. "Possessed of high splendour I lived in the Mahāprāṇa heaven and had a very very long life comparable to the long life of hundred years (as human beings say), i. e. Palyopama and Sāgaropama number of years."

29. "Having fallen from that heavenly Brahma-loka I have come to this human life. I know exactly (the course of) my own life and of others."

30. "A monk should give up manifold likings (heretic doctrines) and his own fancies, and all those things which are unprofitable; knowing this he should conduct himself."

31. "I keep myself aloof from superstitious queries and from chants and magic of laymen. And ever active day and night, and knowing all this I practise penance."

32. "All those things which you rightly ask me at the proper time and with pure mind, have been

pronounced by the wise (Mahāvīra). That is called knowledge in the creed of the Jinas.

33. " A wise man likes or accepts the doctrine of Kiriya and rejects that of Akiriya. Possessing true faith by correct insight, practise this difficult faith.

34. " Having heard this holy doctrine adorned with truth and righteousness, Bharata abandoned the Bhāratavarṣa and pleasures, and renounced the world.

35. " King Sagara also abandoned Bhāratavarṣa extending to four oceans and his full sovereignty, and attained happiness by (practising) kindness.

36. " Having abandoned (the kingdom of the) Bhāratavarṣa the sovereign Maghavan of great prowess and fame accepted monkhood.

37. " King Sanatkumāra, lord of men, a sovereign ruler of great prowess, placed his son on the throne, and practised penance.

38. " Having abandoned (the kingdom of the) Bhāratavarṣa, Sānti, the sovereign ruler of great powers, granted peace to the world, and attained excellent place (emancipation).

39. " King Kunthu, prominent among kings of Ikṣvāku race, had his fame widely known, and secured the excellent end.

40. " The eminent king Ara, having abandoned Bhārata extending to oceans, attained freedom from defilement and reached the eminent place.

41. " Having abandoned the Bhāratavarṣa, having abandoned the army and war-chariots, and having

abandoned excellent pleasures, king Mahāpadma practised penance.

42. "Hariṣeṇa, the lord of men, humbled the pride of kings, brought the earth under one umbrella (of a king) and attained emancipation.

43. "King Jaya, the generous, accompanied by thousands of kings, practised rules of restraint as preached by the Jinas, and attained the excellent place.

44. "King Daśārṇabhadra, being personally induced by Śakra (Indra), gave up his happy kingdom of the Daśārṇa country, renounced the world and practised monkhood.

45. "Nami, the king of the Videha country, being personally induced by Sakra, left his home, controlled his self and practised monkhood.

46-47. "Karakāṇḍu in the Kāliṅgas, Durmukha in the Pāñcālas, Nami in the Videha country, and Naggai in the Gāndhāra country, these prominent kings, renounced the world under rules of Jainism, placed their sons on the throne, and practised asceticism.

48. "King Udāyaṇa, eminent among kings of the Sauvīra country, abandoned (everything), renounced the world, practised monkhood, and attained excellent place.

49. "Similarly, Sveta, (Baladeva), king of the Kāśī country, of true energy, abandoned pleasures and enjoyments, and destroyed the great forest of acts.

50. "Similarly, king Vijaya, of undefiled fame and of great name, abandoned his kingdom, rich in pleasures, and renounced the world.

51. "Similarly, the royal sage Mahābala, carried his fortune on his head (i. e. bowed to his fortune and thus abandoned it), practised hard penance with undistracted mind.

52. "How can a wise man, for no reasons, wander on earth like a madman, (unless he has some noble objective), since those men (mentioned above), brave and of firm activity, reached eminence ?

53. "The words uttered by me are true and capable of promoting great happiness. Men have been saved (from saṃsāra in the past); some are being saved ; and persons in the future also will be saved.

54. "How can a wise man bring misery on himself without motive ? (A person who follows my advice) becomes free from all attachments and free from impurities, and attains perfection."

V

A Lesson on Prince Miyāputta

1. In the charming city of Sugrīva, beautified by groves and gardens, there lived a king Balabhadra by name. His chief queen was Miyā (Mṛgā).

2. Their son was named Balasirī, but was better known (by his other name as) Miyāputta. He was dearly loved by his parents, was (made) crown-prince, and was eminent among self-controlled persons.

3. He used to sport with ladies in his palace called Nandana, and was ever happy at heart like Dogun-daga god.

4. Standing in the window of his palace the pavements of which were made with gems and jewels, he watched the squares, junctions of three roads and open meeting places of the city.

5. Now there he saw passing on the road a self-controlled ascetic, practising penance, rules of discipline and self-control, rich in vows and a source of noble qualities.

6. Miyāputta looked at him with an unwinking eye, (and said to himself) "Where could I have seen this form (of ascetic) before?"

7. At the sight of this monk, the frame of his mind becoming auspicious, he fell into a swoon, and when he became calm (once more), he obtained recollection of his former births.

8. When the recollection of his former births arose in him, Miyāputta of great prowess, recollected his previous births and ascetism practised before.

9. Finding no pleasure in objects of senses, (but) finding pleasure in ascetic life, he approached his parents and said as follows:—

10. "I have heard of five great vows (of Jain monks); I have also heard of miseries in hells and in the species of lower animals. I am depressed and have desire to cross the great ocean (of saṃsāra). Parents, give your consent ; I shall be a monk.

11. " Father and mother, I enjoyed pleasures of senses, comparable to a poisonous fruit, bitter in their maturity, and painful when continuously enjoyed.

12. " This body, impermanent, impure and a source of dirt, is a transitory residence of the soul, and a seat of miseries and sufferings.

13. " I find no pleasure in this body which is impermanent, to be abandoned sooner or later, and is like a bubble or foam,

14. " I do not find pleasure even for a moment in this human life which is worthless, is a seat of diseases and ailments and is swallowed by oldage and death.

15. " Birth is a misery ; oldage is a misery; so also diseases and deaths. Alas! the worldly existence is a misery where creatures toil.

16. " Helpless as I am, I must go (one day) abandoning land, house, gold, sons and wife and relatives and this body.

17. " As the ripening of Kimpāka fruits is not pleasant, so the result of pleasures enjoyed is not pleasant.

18-19. " He who goes on a long journey without any food for the journey, becomes miserable when

oppressed by hunger and thirst, so a man, who goes to the next world without earning religious merit, becomes miserable being oppressed by diseases and ailments.

20-21. " (But) a man who goes on a long journey with (ample) food for the journey, is happy, not being oppressed by hunger and thirst, so a man, who goes to the next world after earning religious merit, becomes happy with but small (store of) acts and without ailments.

22-23. Just as the owner of a house which is on fire removes valuable treasures and leaves worthless (articles), so, when the world is on fire with old age and death, I shall save, with your consent, my own self."

24. His parents then said to him, " Boy, ascetic life is hard to practise. A monk has to observe thousands of vows.

25. " Equanimity to all creatures, to friends and foes in the world, and abstaining from doing injury to creatures till the end of life, are hard to practise.

26. " It is hard to practise avoidance of false speech for ever and without carelessness; it is equally hard to be ever attentive to speak what is true and beneficial.

27. " It is hard to avoid taking what is not given such as a tooth-stick; it is equally hard to collect alms which are faultless and acceptable.

28. " For one who has relished the pleasures of life, it is hard to abstain from sexual life. It is very

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28. " For one who has relished the pleasures of life, it is hard to abstain from sexual life. It is very

hard to observe the terrible and great vow of celibacy.

29. "It is hard to avoid possession of property such as wealth, corn and servants; to abandon all activity leading to sin and to be free from attachment.

30. "It is very hard that the monk has to avoid taking food of all the four kinds at night; he has also to avoid storing and hoarding.

31-32. "Hunger and thirst, heat and cold, bites of flies and gnats, censure and abuses, uncomfortable bed, contact with grass, dirt, beating and threats, unpleasant contacts such as beating and striking, begging of alms, imploring and getting nothing (by way of alms) are all very painful.

33. "Even to a great soul this pigeon-like behaviour and the painful pulling out of hair and hard celibate life, are things which are hard to bear.

34. "Boy, you are used to comforts, you are tender and used to have good baths. You, boy, will not be able to bear the ascetic life.

35. "The heavy load of vows knows no rest till the end of life, and, my boy, becomes unbearable like a heavy load of iron.

36. "It is difficult to cross against current the stream of the Ganges on the open. One has to cross the ocean of vows as one would cross the ocean with one's arms.

37. "Ascetic life is tasteless like a mouthful of sand. It is hard to practise penance as it is hard to walk on the edge of the sword.

38. "The rules of conduct aim at only one extreme end, viz., emancipation, as a snake does. He has to eat iron grain (yava), which is very hard.

39. "As it is hard to drink or swallow the burning flame of fire, so hard it is to practise ascetic life in youth.

40. "It is difficult to fill a bag with wind; equally difficult it is to practise asceticism by a mean man.

41. "As it is difficult to weigh the mount Mandara in scales, so hard it is to practise asceticism quietly and fearlessly.

42. "It is difficult to cross the ocean with arms, so difficult it is to cross the ocean of self-control by one who is not peaceful.

43. "Therefore, may you (first) enjoy five kinds of human pleasures; and, my boy, after having enjoyed them you can practise religious life."

44. Thereupon he says: "Father and mothers, what you say is quite clear; but there is nothing difficult for one who has no hankerings.

45. "I have experienced, time without numbers, terrible sufferings, bodily and mental; more than once, I have borne sufferings and dangers.

46. "In this frightful forest of births and deaths in fourfold species, I have experienced terrible births and deaths.

47. "Fire is hot here; infinitely hotter it is there. I have experienced unpleasant sufferings from heat in hells.

48. "It is cold here; infinitely colder it is there. I have experienced extremely unpleasant cold in hells.

49. "I have been frequently roasted before over burning fire of the oven burning different kinds of fuels, head down and feet up.

50. "Crying, I have been frequently burnt before in the sandy deserts on sands of rivers Vajravālukā and Kadambavālukā which were hot like great forest fire.

51. "Shouting and friendless I have been tied up over fires of oven, and cut into pieces with saws such as karapatra and krakaca.

52. "I have lived hard when on the high or lofty tree called Simbali, bristling with sharp thorns, I was pulled and dragged up and down.

53. "I of sinful acts have been frequently crushed by my own acts as a sugar-cane is in big crushers and then used to cry piteously.

54. "Crying and making frequent effort (to escape), I was cut up, feasted upon and devoured by black and spotted jackals and hounds.

55. "Overcome by my sinful acts I have been cut up, torn and crushed with swords dark in colour like the blossom of Atasī plant, with spears and daggers.

56. "Helpless as I was, I was yoked to an iron car with burning yoke and pin, and was driven with a goad and pair of thongs, and was thrown like a wild deer.

57. "Helpless and sinful as I was, I was, like a buffalo, burnt and cooked on burning piles on account of my sinful act.

58. "Crying, I was forcibly feasted upon by crows and vultures with their beaks shaped like thongs and made of iron.

59. "Oppressed by thirst I ran and reached the river Vaitaraṇī; while I thought of drinking water, I was cut up by the razor-edge.

60. "Tormented by heat, I reached the great forest called Asipatra, but was frequently cut up before by the fall of sword-like leaves.

61. "I have often experienced pain without hope (of relief) when my limbs were crushed with clubs, maces, pikes and pestles.

62. "I have been frequently cut up, crushed and torn and had my skin removed by means of razors of sharp edges, daggers and shears or knives.

63. "Helpless as I was, like a deer, I was often hunted, tied up, put up in ropes and killed by means of nooses and snares.

64. "Helpless as I was, I was often picked up, cut up, caught up and killed by means of baits and nets for catching fish.

65. "Like a bird I was often caught up, picked up, tied up and killed by means of horrible nets and wrapping ropes.

66. Like a tree I was often cut up, beaten and felled by weapons such as hatchets and mallets and axes.

67. "Like a piece of iron I have been often beaten, crushed, powdered and cut by means of ignoble beatings such as by slaps and fists.

68. "Crying horribly I was made to drink boiling and melted copper, iron, tin and lead.

69. "You have drunk (i.e. eaten) flesh in lumps or roasts, but I was often made to eat flesh and meat which was boilingly hot.

70. "You have drunk here liquors and wines and spirituous drinks, but I was made to drink boiling fat and blood.

71. "I was often afraid, I was often frightened, unhappy and hunted or beaten, and experienced terrible and continuous sufferings.

72. "In hells I experienced terrible, sharp, deep and highly unbearable sufferings.

73. "Father, pains and sufferings in hells are infinitely bigger and greater than those experienced in the human world.

74. "In all my births I have experienced unpleasant pain; even for a moment I did not experience comfortable experiences."

75. To him his parents said, "Boy, may you renounce the world at your will; only (we say that) in ascetic life, alas! there is nobody to serve you or help you (in illness)."

76. He replied, "Father and mother, what you say is true; but who serves the beasts and birds in the forest?

77. "Just as a deer wanders (alone) in a vast expanse of the forest, so shall I practise religious life with self-control and penance.

78. "When in a big forest a severe disease overcomes a deer under a tree, who offers it cures ?

79. "Who gives it medicine ? Who inquires about its health ? Who brings it food and drink and offers the same to it ?

80. "When it (the deer) is happy (well), it goes out to woods and lakes for seeking food and drink.

81. "Having taken its food in the wood and drunk water in lakes, the deer goes (happy) in its wanderings in the fashion of a deer.

82. "So one active monk, and similarly many others, live the life of a deer and go in an upward direction.

83. "Just as a deer, alone, visits many places, lives in many places, but still gets its food, so a monk on his begging tour should not despise nor blame (the food that he gets).

84. "I shall live the life of deer." "My boy, do just as you please." Being thus permitted by his father and mother, he gave up (attachment to) possessions.

85. "With your consent I shall live the life of a deer which gives me freedom from all miseries." "Son, may you go as it pleases you."

86. In this way, having obtained the consent of his parents in many ways, he cut off attachment as a great snake casts off its slough.

87. And he left his prosperity and wealth, his friends, sons and wife and relatives, as one would shake off a particle of dust sticking to one's garment.

88. He took five great vows, five rules of good or right behaviour and got protection from three guptis; he kept himself busy with penance, internal and external.

89. He gave up attachment, pride, association and (three) loads; he became equanimous to all creatures, movable and immovable.

90. He was equanimous to gain and no gain, pleasure and pain, life and death, censure and praise, respect or insult.

91. He kept himself aloof from loads, passions, injuries, mental reservations, and fears. He withdrew himself from smiles and pleasures, and had no hankerings, no ties.

92. Not attached to this world, nor to the next world, to food or no food, he became (equanimous) to pleasant or unpleasant things as the sandle tree is (to one who waters or who cuts it).

93. He prevented the influx of karma through all bad channels by meditating upon his self, and thus obtained praiseworthy self-control and sacred knowledge.

94-95. In this way, having cultivated his self by means of knowledge, conduct, faith and penance, and by pure thoughts, and having practised ascetic life for many years, he performed a fast of one month, and attained excellent perfection or emancipation.

96. Thus behave the wise, the enlightened and clever persons, and keep themselves aloof from pleasures as monk Miyāputta did.

97-98. Having heard the talk of the son of Miyā of great prowess and great fame, having seen his conduct eminent in penance and liberation known all over the three worlds, having known that wealth increases miseries and that bonds of attachment are highly dangerous, one should bear the excellent and pleasant Yoke of the Law which leads to the great happiness of emancipation.

VI

A Lesson on Rathanemi .

1. In the city of Soriyapura there lived a king by name Vasudeva, of great prowess and endowed with marks of royalty.

2. He had two wives, Rohiṇī and Devakī; by them he had two beloved sons, Rāma (i.e. Balarāma) and Keśava.

3. In the city of Soriyapura there lived a king by name Samudravijaya of great prowess and endowed with marks of royalty.

4. His wife was called Sivā; her son was the revered Ariṣṭanemi of great fame, lord of the worlds and of the self-controlled ones.

5. This Ariṣṭanemi was endowed with auspicious marks, and good voice, had eight thousand auspicious marks, belonged to Gautama gotra, and had a dark complexion.

6. He had a body of the Vajraṣabha type and well-proportioned; his belly was slender like that of a fish. Keśava (i.e. Kṛṣṇa) asked (of her father that) princess Rājīmati (should) to be his (Ariṣṭanemi's) wife.

7. Now this excellent princess was well-behaved and good-looking, was endowed with all auspicious signs and was bright like (a flash of) lightning.

8. Now her father said to Vāsudeva of great prowess "Let the prince (i.e. Ariṣṭanemi) come here so that I shall give my daughter in marriage to him."

9-10. (Ariṣṭanemi) bathed in a bath containing: all herbs, wore auspicious marks on the body and lucky things, was dressed in a divine pair of garments and decked with ornaments, rode the noble elephant in ruts of Vāsudeva, and looked very beautiful like a crest-jewel on the head.

11-13. Now this eminent member of the Vṛṣṇi race started from his house with excellent pomp and prosperity, decked by an umbrella held high and with chowries, surrounded on all sides by bands of Daśārha princes, with fourfold army arranged in suitable array, and with a divine sound of trumpets touching (filling) the sky.

14-15. While he was thus going in procession, he saw animals and creatures running away in fear, kept in enclosures and cages, very miserable, approaching death, and to be eaten up for their flesh. On

seeing this he (Ariṣṭanemi) of great learning, said to his charioteer:—

16. "For what purpose are all these creatures, used to seek pleasure, remain here pent up in enclosures and cages?"

17. Thereupon the charioteer said, "These good creatures (have been brought here) to feed many people on the occasion of your marriage."

18. On hearing his words which indicated the death of so many creatures, he of great learning, compassionate and kind to animals, thought;

19. "If so many creatures are to be killed on my account, it would not bring me the highest good in the next world."

20. He of great fame then handed over to the charioteer the pair of ear-rings, gold necklace, and all (other) ornaments.

21. When his mind was resolved (to renounce the world), gods with all their pomp and attendants arrived as it is their custom to attend his renunciation.

22. Surrounded by men and gods, he then got into an excellent palanquin, went out of Dvārakā, and remained on mount Raivataka.

23. He reached the grove, got down from the excellent palanquin, and renounced the world on the Citrānakṣatra day, accompanied by thousands of other men.

24. Now he, with concentrated mind, quickly pulled out in five handfuls his hair, fragrant, soft and curly.

25. And Vāsudeva said to him who pulled out his hair and controlled his senses: "Eminent monk, may you quickly obtain your desired goal."

26. "And be for ever prosperous in knowledge, faith, conduct, forbearance and detachment."

27. In this way, Rāma and Keśava, and many other members of the Daśārha race, saluted Ariṣṭanemi and returned to the town of Dvārakā.

28. Now the princess (Rājimati), on hearing of the renunciation of the Jina (Ariṣṭanemi), was filled with grief, without smile, without joy.

29. Rājimati thought: "Fie upon my life that I am forsaken by him; renunciation would be better for me."

30. Then she, resolute and firm, herself pulled out her bee-like hair, dressed with brushes and combs.

31. And Vāsudeva said to her who had pulled out her hair and controlled her senses: "Girl, quickly, quickly, do you cross the terrible ocean of Samsāra."

32. When she, endowed with vows and learning, renounced the worldly life, she induced many others from her relatives and servants (to be nuns).

33-34. While going to Mount Raivataka she was drenched in rain on her way; when the rain stopped she remained within her cell keeping aside her robes (for drying). Rathanemi, on seeing her as she was born (i.e. nude), was disturbed in mind. She also saw him there.

35. On seeing that monk (Rathanemi) there in a lonely place, she was frightened, and covering her breasts with her arms, and trembling, she sat down.

36. Now the prince (Rathanemi), the son of Samudravijaya, saw her frightened and trembling, and said the following:—

37. "Good and fair lady of sweet speech, I am Rathanemi; O lady of good figure, do not fear me; no harm will be done to you.

38. "Come along, then; let us enjoy pleasures; human life is very rare; after having enjoyed pleasures, we shall again practise the Law preached by the Jinas."

39. On that occasion, Rājīmati, herself unconfounded, controlled herself, seeing that Rathanemi is defeated in that he had lost the strength of will.

40. Now that excellent princess, firm in her vows and restraint, and protecting her family, race and honour, said to him:

41. "I shall not love you, even though you are (like) Vaiśravaṇa in beauty, Nalakūbara in graces, even though you are Indra in person.

42. "Fie upon you, desirous of fame, you who, for the sake of life, want to drink what is vomitted by others; death would be better for you.

43. "I am (the daughter) of king Bhoga; you are (the son) of Andhakavṛṣṇi. Let us not behave (like) Gandhana snakes in our family; be quiet and practise restraint.

44. "If you make love to all ladies that you see, you will have unsteady mind like Haḍha plant tossed about by wind.

45. "Just as a cowherd boy or a treasury guard is not the master of that property, so, you too, will not be the master of ascetic life."

46. On hearing these good words of that nun, he (Rathanemi) was brought round to the practice of the Law as an elephant is by a goad.

47. Protected in mind, protected in speech, protected in body, he controlled his senses, and firm in his vows, he firmly practised ascetic life to the end of his life.

48. Having practised hard penance, both (Rathanemi and Rājīmati) attained perfect knowledge; and having exhausted all acts, secured eminent emancipation.

49. Thus behave the enlightened, the wise and the clever persons, and keep themselves aloof from pleasures as the eminent person (Rathanemi) did.



