BODDHAKAWYA - SUTASOMA

A Study in Javanese Wajrayana

Text - Translation - Commentary

by

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VOLUME THREE

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ERRATA

VOLUME III :

Page 79, last line :

For of Čiwaism read of Buddha to the teachings of Čiwaism.

Page 370, line 9 from top :

For Porusāda are read Porusāda captured are.
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I

OM! MAY NO DISTURBANCES ARISE!

1. Çrī Bajrañāna, the perfect manifestation of the Void is supreme in the world, tranquil, pure and imperturbable, al-mastering like the great heaven.
He is an incarnation of the sole Protector who gives life to the entire three worlds - earths, sky and heaven - of uncountable shapes and forms.
When He emerges in the mind of the enlightened one, He is in all respects equal to the brilliance of sun and full moon together.

2. The enlightened one who is one soul with God, is indeed king of the exalted yogins; the embodiment of all knowledge of the Void whether coarse or fine, recited in the devout performance of prayers.
In brief, let us seek and search for Him in our hearts, supported by continuous concentration and meditation, exactly like the passionate devotee learning the sense of purity of The Unimaginable One.

3. Such then, is the peace that the perfect yogi eagerly yearns for.
Let me pray with pure and unlimited devotion for the faculty of composing a poem!
I am far from a perfect poet, yet I will attempt to make a poem, although I do not know the rules of the art of letters.
In addition, I am confused and abashed at the thought of the excellent poet in the capital.
4. First of all the story I compose is derived from the stories of the Enlightened One. In previous times, in the third, second and first ages, the embodiment of all forms of the dharmma were none other than the gods Brahmā, Viṣṇu and Īśvara. They became kings in the world of mortal men. But now, in the Kali-age, ācārya Jinarāja descends here to eliminate the evil and the wicked.

5. There in the excellent capital of Hastina, ācārya Mahāketa, a descendant of the Kuru race, ruled securely over all the great heroes; every company of rulers was respectful and devoted to him. Dewi Prajñādharī, his beloved queen was praised by everyone for her exalted beauty.

6. This capital was very beautiful, like the excellent abode of the God of Love, all was magnificent beyond measure. The gateways to the four direction were exceedingly marvellous, of shining gold like mountains of flaming fire, and within them, pavillons of gold and great jewels, were crowded together; the jewels all sparkling brightly. On account of them, people in the palace thought that the night was as bright as the day.

7. But the whole world was in commotion because of many demons and giants. Innumerable, they spread throughout the land, so that the mountains and forests of the excellent country of Rātnakanda were filled with them. Brutally and savagely they attacked the villages, plundering and capturing their inhabitants, and destroying their settlements.
All the people of the Bhāratas, especially the hermits on the tops of mountains, were in terror.

8. For this reason, the king ordered all the heroes with their men, wonderful in battle, and the kings of yogins, to halt the savagery of the demons who were like the fire of Kāla. But there was no end to it. 'Only a crown-prince - thus we have heard - will eliminate the might enemy,' so said the greatest of the monks, offering counsel in the presence of king Mahāketu.

9. Now we tell of the king. He wished to have a son by his queen. Therefore he performed regularly the rites of Buddha-worship at the shrine of the Jina. And when the silence of a cool night came together with his untroubled perfect knowledge, radiant as the moon, at that moment the Bodhisattwa communicated to him that he would get a son.

10. King Mahāketu was joyful to receive this great favour from the king of the Jinas, and swiftly ceasing his concentration, he thereupon emerged radiant from the offering place. When he arrived at the abode of the queen, he told her that his prayer had been granted, and that the world would surely be prosperous, and Kālī would be destroyed in time to come with the birth of the great Lion of the Čakyas.

11. Time passed swiftly, and soon the queen had a craving; the king delighted, tried to soothe his expectant queen.
Pujas and mantras were recited for her well-being, antidotes were brought, and all kinds of offerings and the like were made. All the Buddhist sages and religious teachers of the state joined the king in his concentration.

12. Then all the women of the palace heard that the queen was pregnant. As the pregnancy grew heavy, her belly began to move, indicating that the child in her womb was excellent. The earth shook, radiance shone up to heaven itself, the gods all uttered 'hung-hung' from the sky wishing 'victory' for the coming incarnation of the Buddha.

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II

1. It was then that the companies of gods, headed by god Čakra with all kings of the kinnaras, divine sages, and gods set out to the capital city to pay homage. And so, the god Jina was born, perfectly formed as befitted a prince of an excellent dynasty. The king was delighted at the sight of his child more wonderful than any seen before.

2. And lo, at his marvellous birth, all imperfections vanished, eliminated completely: The tottering hunchbacks became beautifully erect, those albino from birth indeed lost their ugliness, and further those stunted became fully grown; the tapas and black-skinned people were cured, and every kind of illness vanished. Therefore all the people devotedly glorified the prince, kneeling at his feet.
3. Above all, the ladies of the court were amazed and spellbound at the sight of him.

Sisters, aunts, and governesses were ready before him to serve and make him happy.

There was a hermitess, bent with age whom the king sent for - so it was said - although there was no lack of dukuns with impressive mustaches already assembled in large numbers to come into his presence.

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III

1. The time that the ladies of the court looked after him with care and attention is not described.

When he reached the age of about seven months a ceremony was performed and he developed even more rapidly.

It became well known and was repeated among the people, that the king had called him Sutasoma, because he was good looking; he brought happiness to the people who regarded him as a divine being.

2. The period in which he grew up - stood, walked and ran - passed like a dream, before long he looked like a youngster.

All his actions were friendly and pleasing, giving rise to laughter.

To be brief when he was eight years old, he was the size of a teenager, perfectly handsome, looking like an incarnation of the god of love just descending from the sky.

3. Where could be found a prince, handsome as him, impressive and 'victorious' in the world?
The ladies in the palace were enchanted, and became shy, overwhelmed by love at the sight of him. Moreover it is said that he had an expert knowledge of ethics, and that every night his poems were discussed and so enjoyed, as to cause pangs of love.

4. And these pangs of love grew worse, as the ladies thought of the charms of the youth regarded as the god of the court. Skillful in physiognomical divination, wise, young, but clever and able to please the hearts of others, fully versed in the knowledge of science, intelligent, loving and destitute simply out of pure altruism. To the people he was indeed a manifestation of a Jina, knowing all that was marvellous from every mind.

5. And this was why the people were very devoted and attached to him, whose mind was excellent. The kings of the neighbouring countries too, and the heroes and army loved him. And the honourable prime minister Jayendra, along with the chief pandita of the state, head of the Brahmins, who was supreme, unequalled in goodness and knowledge of offerings and traditions, loved the prince very much.

6. So he was well-known throughout the country and the three worlds, loved by the people throughout other countries. In heaven, the abode of God Çambhu, companies of gods joined in honouring him, but the nymphs were downcast at the sight of his charms in his palace,
because their hearts were caught by the fire of love, and were frustrated that their love was unrequired.

7. He was indeed an incarnation of Jina, born into a holy dynasty, and a descendant of experts in knowledge, devoted to fasting, concentration and the recitation of hymns.

As long as he lived, he was very devoted to his teacher, qri Jñâneqwarabaja. It was said that this teacher was his father's teacher also, and this was why the evil doers became fewer, being converted to goodness.

8. The king's love towards the prince grew more and more...

'Only a princess who is the most excellent of woman is a suitable gift for him, in marriage, especially as he is to be crowned king', thus said the king to the queen.

The king therefore ordered a session of the elders to be summoned, attended also by the companies of kings.

9. All the people present, headed by the great brahmins and sages of Qîwaism and Buddhism, unanimously agreed with his idea; the action he proposed was a pious one, from which would result the welfare of the world.

Immediately a messenger was sent to summon the prince to the palace.

On his arrival in the king's presence, the prince paid homage to him.

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1. 'Aum! My son, Lord Buddha, I bid you welcome with great respect, may you follow the example of king Dharmamūrtti in safeguarding the standing of the Dharma, because clearly the off-scourings of the world will vanish if you become king, the auspices taken at your birth gave immeasurable joy to the world.

2. In brief my Lord, let my gift to you be to make you king, summon all the foreign kings, the kings of neighbouring states with their armies, with their wives and children to give their agreement to your intention to become a Universal Monarch. Then, regard their princesses, make a choice of the one who suits you and take her.

3. Indeed you truly deserve to possess a beautiful wife. Splendid jewels, birds, creeses, all the most excellent in the world, would be your portion, and above all the loyalty of all her people, but if they do not obey my words or if they oppose you, I will punish them.

4. Further, there is nothing better for you my Lord, than to marry, to enjoy coitus and love in order to beget a son, very excellent in faith, in pleasure and pain let the sounds 'ah, hum, tram, hrih and ah' be the foundation of your heart;
increase your devotion in your struggle against the allurements of desire.

5. If you are constant in so doing, you will make the world prosperous.

Further order the members of the services to put into practice the nitiçāstra, and in addition ask the members of the four phases of life to perform the rules of the pañcaçila regularly.

The king must take note of their knowledge, fasting and asceticism.

6. For, it is said, there was once a most evil pandita who appeared to be very holy, his dwelling place was crowded with all his pupils, beautiful ladies and ascetics, as well ladies, the widows of officers who took an oath to live in retirement out of devotion of their beloved.

He visited them continuously with the pretence of teaching them the dharmma, but in the end slept with them.

7. This resulted in unrest in the three worlds causing calamities and tumult. [Although] it is right, that a good pupil is a child to his teacher as to his father, yet there will be drought, rain will fall out of season, crops will fail, the ten directions be in fear, crime break out everywhere, and epidemics rage without end [if the teacher does evil].

8. In brief, such a pandita should be severely punished,
- confiscate all his wealth, seize him and cast him into the sea.

Once he has been captured, the world will be prosperous, his pupils will no longer sin, and all will be completely happy.

Long live the king, who is indeed a protector of the world since he cares for all his people!

9. 'In truth, your majesty, all your commands are to be regarded as wonderful as holy water, which is beneficial like medicine.

It is indeed true, that one's purpose of fulfilling the obligation to have a child is excellent. Nevertheless from the standpoint of true knowledge it is not appropriate for me, because I am ashamed to be called king, since I do not deserve this title.

10. Especially when I consider a) how difficult it is to bring wealth to the people - something which I do not know how to do,

b) how a king should be full of courage and great of power as befits a manifestation of God the Creator of the World,

c) how a king should show favour and disfavour, in such a manner as to win the devotion of the people,

d) the enjoyment of lovely women, rich food and the like, which cause sin.

11. Even more so if one cannot eliminate all the great evil-doers, who kill at random women, children and kinsfolk as though they were mere defilements of the world.

If giants and demons and ogres ravage the world, astonishing even the gods,
are the enemies of the king, then surely the king should be courageous and powerful in battle.

12. And if a king is defeated, his failure even if small will become the subject of gossip, surely he will fall into rorawa-hell.

His country will be totally destroyed, and long established religions will be trampled down. But if the enemy is annihilated and their spirit broken, the king will be praised for his great courage,
even so the guilt of killing will come upon him soon and he is far from the summit of wisdom.

13. In short, my answer to all that your majesty has said is:

Do not regard me as faithless and false, disputing without reason.

The matter is thus: I have no other desire than to go to the complete solitude of the mountain, because in fact marriage is the reason for and way to disturbance. How could one find happiness that way?

14. Thus spoke the prince. [The heart of] the king was amazed, and likewise those of all the courageous heroes and the great brahmins who heard his words, because they were considering the ability of the prince, and because of his youth, his firm desire to strive for the highest wisdom and to break the chain of rebirth.

15. Then at that moment the prime minister Jayendra, hoping to win the prince's approval, said:

'Your words are true, my lord, worthy to be put into practice by great panditas,
but you should not think of fierce and extreme asceticism in haste.
Look at the sorrow of the king and your royal mother who will be left behind!
16. The people will share their sorrow, they will be frustrated and sick, many of them will faint with despair, not to mention the courageous heroes and army who will be distressed and broken hearted, thus will also be the hearts of the very beautiful ladies and maidens in the palace, because it is said - that they long for you to be the first to make love with them.
17. Whose heart would not tremble at the sight of your beauty heading for the mountains, strong and youthful, the son of a universal monarch, to become a naked ascetic? Your Manmatha-like beauty will be wrecked entirely when you put on the appearance of a bald ascetic, the greatness of your exalted manliness will be extinguished by knowledge, and the reflection of inner peace.
18. Your beauty is like that of a jewel in a red copper setting, which sadden the heart, is like the full moon and sun when the clouds are saturated with water. You may become adept in the highest knowledge, and a pandita among the good people, but the world will not gain from you any benefit at all. As such is the case, when [you], a prince of ksatriya origin, goes away to seek salvation.
19. Moreover there is a well-known saying by a great buddhist monk, that to raise children and grandchildren is proper for an excellent mother and father; to be versed in knowledge, an object of reverence, and to have a great number of pupils is proper for a teacher persevering in his career; the teaching of the dharmma, and faultless conduct in asceticism are his gift to all the worlds.

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V

1. It is best for you, my child, to succeed the king without delay, and, enjoying the fruit of victory, to bring up good descendants [for this] is an excellent tantra.

Once the wavering of the heart is controlled, fully fixed, and sanctity is at a very advanced level, then you may go to the mountains to put into practice the rules of asceticism.

2. This course of action will not bring about dissatisfaction and suffering to the people. Since his Majesty is already old and will soon pass away, how can he restrain you? Even if there were the weeping of wives and children, they would be no hindrance to you, for they are as excreta and urine in a washing-place, not to be noted by a great soul.

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1. Thus said Jayendra to the prince.

Then the reverend Mahosadhi, the teacher versed in knowledge added:

'What he has said is right, and he has your happiness at heart, the advice of the very devoted and exalted prime-minister is correct.

2. Moreover [the way] to be an outstanding soul is not by putting an end to existence and by taking hold of the course of an excellent, outstanding monk.

You should indeed perform the 'sevenfold yoga' seriously, for then clearly your mind will be firm and achieve heavenly bliss.

3. In truth you say you wish to go to the mountains and forests to establish a quiet hermitage, and then the capital would be as silent as Mount Meru. Yet whether you are in a deserted place or city, if you sin, they are one and the same, and if you do not know the supreme Void everyone will desert you.

4. In short, this is my advice to you, my lord: those to be regarded as panditas are not only those who wear clothes of bark, or those who are bald-headed or who have put their hair up in a knot.

When the great soul is manifest in someone, then it is visible.

5. So if [you are of the opinion that] an excellent king is destined for sin, and a man in the appearance of a pandita will attain salvation, abandon this notion, my lord!
The supreme clear knowledge itself is the noblest, supreme and most worthwhile thing.

6. Consider the foremost pandita of this state in ancient days!

Lovely women were for him a beautiful hermitage; with ease he planted and weeded [the paddy] in courtship of the beauty of his beloved; desirous he tasted and enjoyed all the women before him.

7. He performed worship and concentration with a steadfast mind, there in the midst of all what was fragrant and sweet smelling; his hymns were the moaning of those beauties whose full, beautiful perfumed breasts received his love, without doubt he attained bliss.'

8. Thus said the greatest brahmins, drawing on [his own] knowledge and the sacred doctrines. The prince calmly and respectfully replied: 'I know that yoga may be performed anywhere, and that one who is a pandita in his mind and has conquered desire is supreme in the world.

9. But this is very difficult to attain when in the palace. It is inevitable that one's intention will be weakened by distractions, and baffled by the strength of the desiring senses, passions and the like which turn one aside from the path to salvation.

10. It is well-known that the places to perform yoga are mountains, charnel grounds, the perilous sea, and forests with all their terrifying dangers;
VI, 10, b – VII, 2, c.

in the çūnyamārgga (path of Void) too, the performance of yoga far away from the palace is regarded as better than, even far superior to [its practice in the palace].

11. Thus he spoke and could not be restrained. But the king of Hastina and his queen then insisted that he marry, so that – they said – he would be honoured by all the heroes in the state.

12. Then at the time of sunset, the assembly was dismissed and the king returned to his palace. The prince soon arrived in his own abode, accompanied by his courageous and handsome attendants.

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VII

1. It was very cold and about four a.m. The prince's guard was asleep, the clanging of the bell was fading away, peoples minds were tranquil and at peace...., but the beautiful tinkling of the bells of victory by the numerous great brahmans, praying for the victory and safety of the king was heard loudly in the surroundings of the palace.

2. But prince Sutasmom was not asleep; he was thinking of himself as ruler. He was worried by the thought that his mind would be hindered by enjoyment of the power of his reincarnation. Because for a great man, there was no other path than the constant practice of asceticism,
the yoga performed seriously and without assistance was the right path for those bent on heavenly bliss in the future.

3. That was why he straightway decided to depart, to break the bonds of affection for his father and mother which were running dry.

He was already at the palace-yard and had passed by the fast sleeping guards.

All the gates suddenly opened of their own accord, since the excellent knowledge borne firmly in his mind was not to be obstructed by anything or anyone.

4. No more of the details. He went away far to the south as though departing secretly to hide.

He came to a place by a temple near a paddy field.

The moon was shining brightly....

Let us tell of the king. He was worried, perplexed by the loss of the prince, who found no attraction in the greatness of an excellent kingdom, and so had disappeared when the companies of guards were sleeping.

5. It is related that he was sought in all the countries he had visited in former days, but in vain, and this was the reason why everyone in the capital wept as though bereaved. The palace was in uproar....

The queen fainted, because she could not bear the tremendous pain of grief.

After a while she regained consciousness, and jerkily she uttered confused words trying to relieve her broken heart.

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1. 'Alas, alas, my son, my loved son, ah, you are merciless, you left me without pity.
You have deceived me, although I have always loved you and given you counsel in all the secrets of leadership.
Where is your love, your affection, towards the king?
You should have succeeded him as king and become the protector of everyone in need of help throughout the country.

2. Everything I have said, all I have longed for is for the king to love you more;
everyone who approached you is influenced by your great and flawless charm which is like that of the God of Love.
Nevertheless you left for the hermitage, secretly, when the guards were asleep,
intending to find complete solitude and refusing the lustre of kingship.

3. With whom shall I take refuge, who will have mercy on me when the king is angry?
Perhaps my grief would not be so heavy, were there two or three children in the palace,
but you are an only child. There was no one who dare to address you harshly being loved so much by me.
Ah, it is better for me to die if you do not return.'

4. Thus was the lament of the queen, which increased the tears of those who heard it.
The king was perplexed and baffled and grieved, and knew of nothing that could comfort her.
Formerly he had had no doubt concerning the prince when the highest secret of yoga, the means of obtaining bliss was revealed to him,

5. when god Buddha had appeared and promised to become incarnate as his child; and this was followed by the craving of the queen and the extraordinary birth of his child into the world.

He has thought then that it would indeed come true that the child would successfully rule his country, but instead, he had caused grief and become a calamity which weighed on the king's heart.

6. He thought that if his son was sought and not found in a day or two, or if necessary within ten days or more, he would no longer have an heir to succeed to the throne, and that then he would go to the forest: 'It is better that I die if the prince is not found', he thought.

7. While the king was in such a great grief, all the commanders of the army came, with their wives and also the other kings, and went into the palace to pay their respects. Likewise the very old and excellent brahmins, led by the brahmin Dwijeśwara, came loudly reciting their hymns from the wedas in order to comfort the king:

8. 'O, king, hear my words in your presence, and the queen also; you should not be too deeply grieved, because after sorrow comes always happiness. Those whose pleasure continually increases, will feel misfortune all the more severely in the end.
9. The reason that your majesty should not worry and
grieve when he is not enjoying God's favour, [is because] it is not lamentation which gives you
comfort and brings you to your hopes.
God is in your own mind, ask Him to teach you how
to live!
He is your protector and bulwark, it is He who
gives you grief and happiness.'

10. Thus spoke Dwijendra, the head of the brahmins.
The king regained his gaiety and extinguished his sorrow.
The darkness of his mind vanished, just as the moon regains her shining radiance after a shower of rain.
His soldiers went in all directions to search for the prince,
whereas the king went to the offering-place with the brahmin.
We do not speak further of them now....

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IX

1. Let us tell now of the prince! He had reached the top of a mountain with ease, following the slopes of the mountain range, above the rice fields in the valley.
Deep caves and cavities, in the ravine were very noisy with the rushing of water from high up the mountain.
Rustling and whistling was the voice of the trees blown by the wind, and that of the sea was like applause.
2. Many villages and their surrounding lands with temporary dwelling places were deserted, hospices were trampled down, and the benches at the side of the road were overgrown with mould. Fishponds with waterspouts in the shape of temples were near by the market places. Many (married) women followed by girls and widows drew water by the road. In addition there were people who washed their faces or bathed naked while romping.

3. The gardens were dense with **pakis** mixed with **kajar** on the edges of the ravine. Various **durian** and **rambutan** and **mangosteen** trees were bearing fruit, and the **sirih** vine crept beautifully around the **pucang-palm**; there were **aren-** and **handuru-palms** on the hill close by a hut which was sheltered by **banana-gading-trees**.

The wild buffaloes in uproar as they fell into traps; the deer and the boar fled into the bushes.

4. The birds on the branches on the banks of the road were noisily fighting for half-ripe fruit. **Cukcak**, **cangkilungan**, **parañjangan-birds** imitated the whistling sound of people spitting out betel-nut-spittle.

The many **garantung-birds** on the branches were beautiful as they hung on bamboo-trees. The peacock danced cleverly and the **maningting-birds** seemed to be waiting upon her at the edge of the ravine.

5. Northeast of the gardens were **hapa-hapa** fields, calm and peaceful (but) without charm.
To the south was a large charnel ground with bidara and rukēm-trees, all in bloom and their trunks gleaming.

Many corpses, new and old, were scattered around, with the smell of decomposition.

The dogs were wild and noisy, some were fighting for necks, or ran off carrying jaws.

6. The crows flying noisily to and fro, looked down on the ripped up corpses in the valley, their hair was tousled and stuck to the head mixed with dry grass; the biers were set in a corner.

In addition skulls stripped of skin were heaped at the edge of the road.

A rotten cloth was caught hanging on a kura-kura hedge decorated with young coconut palm leaves.

7. The shoots of a banyan tree reached down to the ground, and a tall kēpuh-tree beautifully entwined with it up to its top.

The pavillons at the four corners of the charnel ground and the reception-hall in the centre, all beautifully carved, were damaged.

After sunset the prince came there to rest in the building.

There he entered the offering-house to pay homage to the terrible looking goddess Bherawi.

8. His manner of worship was as follows: After making gestures of homage, he withdrew into total abstraction; absorbed in meditation, followed by steadfast concentration, he was possessed by the excellent Bodhisattwa.

Lo! ... Radiance appeared upon his hair like the radiance of the god of the Death.
After circling his head three times, it disappeared into the prince's face.

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X

1. Now that the son of the king of Hastina had completely checked the movement of his breath, his mind was calm, there was no conflict between the three kinds of consciousness of meditation. His sweat dripped from his face to the ground [causing] a horrible earthquake. Suddenly the goddess Widyutkarālī appeared before him, now he had passed into eternity.

2. She was very black, twelve-faced, and the glitter of her eyes was flaming red, her two canine-teeth were exceedingly sharp and pointed. She wore a dazzling necklace of black birds, her head was horrible with red hair, and the flowers at her ears were like two moons. Large and broad down to her waist was her armour of lion-hide, giving her the appearance of a lion.

3. Weapons of all kinds of different colours were emerged in her ten hands, i.e., an irresistible bow and arrow, snake-snare, sword, club, axe and a discus, her front right hands were beautiful and held a white skull like a conch, containing human marrows, blood and fat; her left hand held a very sharp knife.

4. She stepped [forward] like a moving mountain, took a seat on the ground with folded arms and paid
homage respectfully at the feet of the prince informing [him] that he would succeed in his great and perfect contemplation:
'Now then, O sage, how exalted and great is your mind.'
It is true that an incarnation of the Buddha fears to be caught in a chain of countless births.

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XI

1. I know full well, that you are indeed a Jinamurtti, youthful, of good conduct, master in particular of your sense of sight, and highly skilled in the mantras, triumphant among the ranks of your enemies who fear extermination from you, and likewise the three kind of disturbances flee [before you], are cursed and reduced to ashes.

2. For none of these can stand the sight of your virtues; the four Brahma-syllables are your weapon to fight them. Do not let the firm benevolence and compassion in your mind weaken, so that, victorious over the desire for joy, 'realisation' comes swiftly.

3. Skilled in the secret contemplation of the highest Buddha, knowing without instruction, that there is no power higher than you, no trace of otherness remains within you. Since all is destroyed, how can salvation be missed.

4. In truth the gods are well pleased, exultant and rejoicing in your incarnation.
Now indeed your name is Swedambuja again, and in time to come your name will be on everyone's lips.

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XII

1. Here then is my gift to you, the great mantra with the name mahâhrdayadhârani (the patient great soul) which contains the highest of all supernatural powers. Disturbance, impurity and all enemies perish before it. Human pain and affliction vanish, and its fruit is the highest degree of perfection.

2. Furthermore while you were bravely entering this charnel ground attached to nothing, sitting on corpses and continuously praying to the gods, at that time you merited a great reward. It is clear that such a sage will gain his objective and all his intention will be fulfilled.

3. Because I knew that you would leave the city, bent on discovering the path of a great bodhisattwa; I think you are destined for the supreme king of mountains, Sumeru, the hermitage of god Guru, where he became the perfect king of the yogis.'

4. Thus spoke the wonderful goddess, giving him an excellent gift. After taking leave she vanished instantly. The prince, who was calm and in control of the clarity of his mind, then ceased his concentration and slept. At length it was dawn....
5. After he had awakened and performed his prayers, he left the offering-house to continue his journey across the slopes of the mountains. Ravines, woods, mountains with their dense tuba-trees together with lofty bamboo-trees looking down over the valley, he passed them all by.

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XIII

1. He came to a great overgrown temple with many damaged and collapsed towers. The statue of god Durmukhapati had tumbled down, and was lying pitifully under the gateway.

2. To the north a statue of god Wisnu looked as if in anger with its horrible body covered by a rapidly growing tree. The guardians of the gate were overthrown and lay like demons on their backs in front of the gate.

3. To the south, the reeds were on fire. A deer startled by the flames ran away, led by the wild boar and the lion, fleeing to the deep inaccessible caves of the mountains.

4. It would take long to describe the inhabitants of the forest, the rain drizzled and the thunder growled. Soon there was a downpour of rain and the wind blew and buffeted.

5. Therefore the prince took shelter for a while in the hollow of a big tree.
The rain stopped and the sky became clear, and straightway the prince was ready to proceed.

6. He passed by many hills and woods, and called at hermitages. After he had travelled for seven days the king of mountains was in sight.

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XIV

1. There was an amazing slope and a very beautiful and enchanting hermitage. In front of the settlement was a supremely magnificent offering place. The roof of the meru was in seven tiers, its gleaming top of jewels radiating light. Its radiance was like that of the vehicle of the [Sun-] god mounting to the highest world.

2. The place was full of all kinds of flowers: there were splendid andong on the bank of a beautiful pond, and jangga on the wall of a baldachin waving in the breeze seemed to announce the greeting of the beauty of the monastery below. Many hermits were in the valleys and the barking of their dogs could be heard.

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XV

1. In a moment he was at this splendid hermitage. All the monks were very happy and rejoiced. They were entranced at the sight of his marvellous
appearance and grace;
as they blinked it seemed he vanished and re-appeared.

2. There under a nagasari-tree he halted;
calmly he looked down the immense ravine fading into the distance.
Then the chief sage Keçawa who was versed in asceticism gently offered his greetings as he recognized the prince:

3. 'Welcome, o my exalted prince, descendant of the Bhāratas!
With your arrival here, I feel I am no longer in the world of men.
How great is the reward of my perfect and excellent asceticism now that you have come in the form of the Eternal Buddha!

4. The reason I am so joyful, my lord,
is that with your arrival here, the area of this mountain is surely purified.
But all of us are surprised that you have come alone.
Say frankly, is it because of a great sorrow that you have come here without followers?

5. My reverend lord, what is the reason for your grief?
It is not the duty of such as you to stay in mountain or forest.
Put into effect the Precepts, do all that is proper in your city!
Without doubt you will bring forth offspring who will be victorious in the three worlds.

6. Moreover your power, namely: adept in all kinds of knowledge, possessing supernatural power, full of
virtues, good in conduct, is the supreme nectar to the world.
Nothing is better than to succeed a Universal Monarch and the words of the king of Hastina [your father] have confirmed this.

7. In short then, tell me of your grief!
Perhaps I can remove the dross from your heart.
If the king is displeased with you then I will speak to and admonish him in order to end his displeasure.'

8. Thus spoke the great sage, and the prince replied:
'It is not because there are things which trouble me, I have no great grief, the king's affection for me has not declined.
My purpose is to find calm, to seek the refuge of the gods.

9. And furthermore, because I have an irresistible desire, and longing to enjoy the beauty of the forest and mountains,
I have come here, and not in vain, for it is like heaven here, and the monks are like gods.

10. My purpose is to attain happiness. If there were soldiers accompanying me here,
I fear the hermits would be very disturbed.
It would be contrary to the virtue of peacefulness;
I would not be sincere in offering my homage to the noble priests.
1. So my lord, do not be disturbed by this explanation of my intention to come here, quietly leaving all relatives behind, I wish to ask from you all the great favour of your accompanying me to the top of the mountain to wander and divert ourselves at leisure."

2. Thus spoke the prince, and the excellent monk rejoiced. Then the hermits served the prince with rich delicious food and drink such as tales, sale, banana, durian, liquor of panasa-fruit, and betel.

3. We tell no more of this. Night approached and darkness fell, and then the prince came to the sage Kečawa, and told him that he wished to see the cave in Mount Meru where Ćiwa had performed his highest asceticism.

4. The sage agreed to all his noble requests. It would take long to relate them. They laid down a while on a soft carpet, and both slept. Time passed and at daybreak they arose. A cold breeze blew, and the birds were noisy fighting for fruit.

5. It was morning and the world became bright; the beams of the morning sun shone on the mountains and woods. The deer returned to the slopes, in uproar the pigs ran away.
Then the prince and the excellent sage made themselves ready.
Swiftly they followed the mountains slopes, [the sage] never becoming separated [from the prince].

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XVII

1. After they had travelled for a while, delighting in crossing the mountains, they came to a quiet and empty hermitage on the edge of a ravine.
The tops of its trees were like white flags outspread blowing in the breeze, fluttering like the waving skirts of flying nymphs.

2. Flowers were scattered everywhere over the front yard overlooking the ravine as beautiful as a picture.
A bumblebee buzzed around a gadung as though guiding the prince.
Then a great monk, the sage Sumitra, a Buddhist religious teacher, who lived in this forest called out joyfully and respectfully,

3. saying that he was happy to see the prince.
'Who is he,' he said to the sages who were flocked together accompanying [the prince].
'I am filled with delight at his supreme and world-conquering appearance.
Is he an incarnation of the best soul to be born at the time of heavenly salvation?'

4. The seer Kejawa acted as spokesman and frankly informed the great sage:
His name is Sutasoma, the son of the king of Hastina, well versed in poetry, a protector of the law, possessed of all the best virtues and expert in the highest sciences. He is like Rāvaṇa in visible form, without equal in striving for the welfare of this world.

5. This is why the love of the king [his father] towards him is great like a mountain. His intention is nothing other than that he should succeed him as the king of the three worlds, to be honoured by the world. Moreover the supreme god Ākyamuni is incarnate in him. [He is] very blessed, and formerly when he was born, the gods paid homage to him.

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XVIII

1. As for the reason why the prince has left the city to come to the slopes of the hills, is to go to hermitages with the intention of meeting the great monks, and to keep in his mind his longing to see the top of the Great Mountain, where he hopes not to be disturbed in his invocation of the Gods.'

2. Thus spoke the sage Keśava informing [Sumitra] of the aim of the prince in wandering in the beautiful place. The sage Sumitra was pleased and addressed the prince kindly:

'My lord, my son, to my mind, your arrival here is the reward of my devotion to the gods.'
As you are the son of the king of the Kurus, I call you my grandson related to me on the queen's side.

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XIX

1. [The explanation of this is as follows]: In olden times Āri Rawibhoja had two sons, the elder was king Subala, the younger was Jayatsena, myself, who from childhood had the conduct and marks of a sage.

2. After my childhood I went and stayed in the forest as a Buddhist monk. My brother became king after the death of my father, and had two children, a girl and a boy; the elder an excellent hero, was called Candrasingha.

3. The younger — a very beautiful girl — was called Prajñādhari who was married to the king of Hastina. She is your mother, no other. King Candrasingha ruled over the kingdom.

4. After his death in his palace by sickness, caused by poison of an evil man, his son became king, known throughout the world as king Daçabâhu, the supernaturally powerful one.

5. Daçabâhu has a younger sister, a beautiful princess whose name is Candrawatî. She is a perfect match for you and will be devoted to you in the bridal chamber, because she is your younger cousin, not a distant relative.
6. Thus spoke the sage to the prince.
The heart of prince Sutasoma was exceedingly happy, and so he paid homage at the feet of the great monk with folded hands, respectfully he expressed his devotion to his grandfather.

7. Then he asked a favour of his grandfather.
He wished to learn of the outstanding Dhātraja, and the reason why he had become a great hero and the refuge of the people, powerful and amazing in battle by reason of his mighty ten-armed form.

8. 'Hail to you, o, my prince, I will tell you the reason why king Dhātrasuta is powerful.
Śrī Candrasingha in former times had no offspring. He was worried and left the city.

9. His queen - Rewati - was devoted and loyal to him. She accompanied him deep into the dense forest; their quest was for a son courageous in battle. [So] they vanished from city, unknown to the guard.

10. Arriving in the centre of the excellent mountainous region of Pañcapatīrthan, they became absorbed in meditation without wearying.
They were not frightened by many terrible temptations - horrible demons and ogres, legs and skulls - appeared to them.

11. Countless corpses surrounded the king, but his mind remained firm and undaunted.... Lo....! The god Widdhi descended in his ten-armed form, holding all kinds of weapons, roaring and ferocious in aspect.
12. He quickly advanced and seized the king, as though he would swallow him without hesitation. Queen Rewati was grieved and was terrified to see him, then screamed and wept begging for [his] life.

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XX

1. Then the god assumed his beneficent form out of mercy to the king, and said: 'Yes! You will get a powerful son, extraordinarily mighty in the world, powerful in battle, victorious and well deserving.' [Thus] he spoke, then vanished, and the king rejoiced greatly.

2. And so they returned to the city and stayed in the palace. Day and night they both were absorbed in contemplation and in making love. Suddenly the queen became very frightened, as she remembered the terrible appearance of the God Widdhi.

3. When her craving came upon her, the terror remained. And when her time came, the child was born, extraordinarily ugly: the queen's baby was ten-armed and awful, exactly like god Durwaktra, when he was born to his mother.

4. On seeing her son, the queen became frightened and fled. All the women who were present were terrified at the sight of him. The king was stunned in his heart and kept silent.
He reproached himself as this was not what he had expected.

5. Then the king ordered an officer to set adrift the baby, to cast him away into the middle of the ocean as he had no wish to see him. But just as the officer was about to take the child, it vanished in the twinkling of an eye, and on its re-appearance the numerous arms had vanished and he looked as gracious as the god of Love.

6. As a result of his great power there was thunder followed by an earthquake, flower petals descended from the sky filling the palace. A divine voice clearly audible uttered the words 'brahmājānindita' (he is an incarnation of the supreme Brahmā). So it was decided to call him as had that voice, Brahmāja.

7. And now that the horrible appearance of the prince had vanished, all present were filled with delight. The king and the queen especially were overjoyed, at the sight of their peerless son. It seemed they were in a dream.

8. When he came of age he was tall and was always victorious in battle. The kings of Magadha and Awângga feared him. Then the king of Kâci died.... He succeeded him and became even more powerful.

9. Moreover he was very devoted to the king of Hastina, and your father appointed him always to be lord and master of the lesser kings
and to annihilate all the demons who are even now on the rampage throughout the forest.'

10. Thus spoke the sage calmly to the prince, relating the marvellous supernatural power of the king of Kaḍi.
And then the prince asked the excellent monk, to tell him of the origin of the world disturbing enemy.

11. 'Because though all the kings are mighty in battle, and nowhere is to be found an equal to the king of Kaḍi who in battle is like Ḥari in visible form, yet the number of the ogres is increasing like the surging of the ocean, and has destroyed very many countries like [the ocean] ships.'

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XXI

1. Thus enquired the prince to his grandfather.
'Om,' exclaimed the monk to the prince, 'All these sages are good and noble witnesses, so listen carefully to all I tell you!

2. In ancient times, after the king of the Pāṇḍawas had returned to heaven having gained salvation, all the kings [of the world] - incarnations of the gods - shrank into nothingness out of fear of the approaching Kālī [yoga].

3. And, not long afterwards, there was a king of the titans, as incarnation of Kālī, with hair of needles and hide of iron; he was as tall as the radiant mountain Sumeru, his name was Čuciloma and he was astonishingly evil.
4. Brutally he laid waste the entire three worlds, gods, men, nagas and animals etc., were to be pitied as he savagely shattered and destroyed [them all], as though he were the God Ṭīḍwara in the form of Kāla.

5. This is the reason why god Jinarāja also became incarnate in a prince, out of mercy to the world. His name was Āgrakumāra, well-known throughout the world, and forthwith he waged war against the horrible demons.

6. The king of the demons was defeated in battle, because the prince clasped him close to his chest. He was so strong that Ćuḷiloma could not free himself, the weight he put upon his opponent was like that of the king of the mountains.

7. The king of the demons became anxious, he could not move a muscle, because of the strength of the victorious prince. Therefore, very sadly, he begged for his life, [promising] to be peaceful and to serve devotedly the Great Jina.

8. Furthermore the king of the demons said: 'Lo, what can be the source of your power, since you are still young, [to all appearances] not yet old enough to possess great might. It is impossible that there should be a god as mighty as you.'

9. Thus he admitted that he had striven presumptuously to become an incarnation of Victory: 'Because of my power, I treated the world with amazing savagery, so that if all heaven and earth
were defeated and laid waste, there would be none left to meet me in battle.'

10. Then the demon begged him a favour, he wished to know about his purpose in fighting him. Deeply moved, the incarnation of Jina replied: 'I cannot bear to see the actions of the evil-hearted who murder people.'

11. All that was why [the demon] ceased his extraordinary violence, assuming the beneficent aspect of his demon nature. The incarnation of Jina was delighted to observe this, and immediately he began to instruct him in the exalted Law of Righteousness.

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XXII

1. So after he had his fill of [worldly] life, he withdrew to the mountain to strive for the goal of life, no longer subject to the power of the three kinds of faults and with the sixfold enemy extinguished in his heart. After completing twenty-five years of long exercises in the discipline of serenity, he died, and became a god, united with the king of the Jinas.

2. The demon Çuciloma was reborn as the son of Sudaça called Sudaça, the noble king of Râtnakanda as a reward of his asceticism, which could not be denied. All his soldiers were courageous and the companies of tributary kings were numerous, powerful and watchful.
Gold, silver, jewels and the like at his palace were like those that at the abode of god Janârddhana.

3. He was flawless in virtue, devoted to asceticism, and noble-minded during all his life as king, very constant in reciting prayers and never neglecting worship of the Buddha. This was why god Rudra came down, and descended to his royal Highness, pleased with the merit derived from worship of the Supreme Buddha, and the state of tranquility of his mind.

4. He [Rudra] bestowed the king who ruled over Râtnakaṇḍa [i.e., Sudanda] the name Jayântaka, and granted him as his mount Wimâna, as he had granted Dhanâśvara. Not even gods would be able to slay him let alone kings of men, and as a final reward the god further said that he would be like a manifestation of Rudra in visible form in battle.

5. After he had been invested with all the merits of his asceticism the character of the great demon changed. His affection for the world vanished, his pity for those suffering and in misery ceased, and his very tremendous lion-like courage - the gift of god Cângkara - emerged. This is why all the world and the abode of the gods too was filled with terror.

6. Now the reason why he - a king of men - changed into a demon is as follows:
There was a cook who was preparing a dish to please [the taste of] the monarch.
Suddenly the dish disappeared, carried off by a well-bred dog. 
He went out to look for a substitute, took part of the thigh of a human corpse and cooked it.

7. He served it to the king, and immediately it had the affect of bringing forth his demonic nature. He had never before eaten a dish so delicious with its six kinds of flavour; therefore he asked the cook concerning this dish and the cook was not reluctant [to tell him], because if he had kept it secret or lied he would have been killed. Therefore he spoke frankly and without deceit.

8. And therefore he ordered [the cook] to prepare a meat-dish of the same kind again. The cook satisfied his longing and this made him increasingly malicious, so that he became well-known as Purusāda (slayer of men). For this reason all the people of the palace asked him to leave the country. It was in particular the will of the army and of all the tributary kings that he should abdicate.

9. This was why he went to the forest on the slopes of the mountain Sumeru. He grew more and more a Bhairawa as he devoured human beings and became king of the great demons. All the kings close to the forest were terror-struck, their spirit broke when he attacked them and [their forces] were cut to pieces by the army of Jayāntaka.
XXIII

1. All the kings of the country of Rātnakanda and especially the companies of soldiers were terrified, overwhelmed by fear, and did not know where to turn. They were frightened by the son of Sūdana, who was so mighty in battle. In truth, in battle he was an incarnation of Rudra who then possessed him, as had been the gift of god Karana, and therefore, humbly, they asked the demon king to return.

2. And so he returned and quickly arrived at his own capital accompanied by heroes and an army of demons. He became increasingly ferocious as the great demons supported him and great monarchs were made subordinate [to him]. The three worlds were overwhelmed, and shuddered with fear before the invincible army. Repeatedly [they] have been attacking the abode of the gods, destroying their army and seizing their nymphs.

3. These are the enemies of your father who have come and dominated the people of the entire Bhārata country. How is it possible for the companies of kings, headed by the son of Dhātra to eliminate them? Even if you ask aid from god Wisnu, these evil-hearted enemies cannot be defeated, as long as king Naramangsa remains an incarnation of the age of Kālī.
4. Yet it is well known that you are the person whom the neighbouring countries look to, to wipe out the sorrow of the world, to seek the glory and merit of the Law in battle, because in a former incarnation you were the warrior of great merit, Agrasesuka. In the end your strength will destroy the brutality of the titan Çuciloma.

5. Since Jayântaka is a rebirth of Çuciloma, and you - Sutasoma - are said to be the incarnation of god Sugata who has straightway descended to pursue (him). It is clear that there is nobody but you, who is able to rid us of the enemy, thanks to the contemplation, prayers and hymns of the supreme, excellent blessed hermits.

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XXIV

1. Thus spoke the excellent monk. The prince replied, declining this plea, with gracious words: 'O! The situation is this, my grandfather. The reason I came to the beautiful forest is that I feared being spoken of [as a successor to the throne] and being ordered to rule the country to make it more prosperous. The king's order to me to become king brought me grief and disappointment,

2. because ignorance gives rise faults and faults to reincarnation. Ignorance is far from being able to protect the world, let alone able to wage war;
and because one who is regarded as a faultless king should have the eight flawless and excellent virtues, the body of a lion and indeed be a lion among kings and thus be in name a Universal Monarch.

3. If a king does not possess these qualities, it is impossible for him to be a victorious king. It is perhaps only withdrawal to the forest as an ascetic that becomes your grandson, beginning with travelling to the mountains and kissing the seats of the ascetics, doing his utmost in asceticism and concentration in the mountains, and perhaps establishing a beautiful hermitage.

4. Thus spoke the prince to the chief of the monks, who stunned and bewildered, continuously beat his breast:

'O, my lord, my son, give up this idea, first take pity on the world, for surely the three worlds will perish through the depredations of the enemy, the son of Sudaça, if as a Universal Monarch, the refuge of the people, you do not slay him.

5. After you have been a Universal Monarch and won great merit, caring for the welfare of others, then you may go to the quiet mountain and straightway make a settlement for a hermitage. May you be blessed and tranquil in your hermitage, but first work for the welfare of your country, for it is said that knowledge of the cause of excellence and the attainment of it are one and the same.
6. Take Ātri Dharmmasuta, the successful eldest son of Pāndu in olden times as example!
He in fact served with great merit as the chief of all princes of the Bhārata dynasty.
Since childhood he was both king of the world and chief of the monks, faultless in his deeds.
He earned his goal, he obtained the Supreme Truth, and as we know the city was his hermitage.

7. It may not be that you do not become king, my dear one, so grant me this request.
For an elephant, it is said that its beauty is to be up to its breast in water with lotuses adding to its attractiveness; for you, my lord, your happiness lies in the glittering of the best moonstone on a woman's forehead; the ornament of a horse is its swiftness, which at festivals is always dazzling.

8. For a river, a pair of geese increases its beauty; a council hall is beautiful by great intellects; a good child gives satisfaction to its family. The ornament of the three worlds is the sun shining radiantly high in the sky. An excellent capital-city beautifies a country, so that even the units of the army rejoice at it.

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XXV

1. Now, my prince, beauty or contentment for a ksatriya is no different from that of a king ruling the world and served by all his people. The king is a protector of the world, firm in virtue, versed in caring for the world,
and in the excellent administration of the Law, from which he does not deviate. All his conduct is dignified.

2. The greatest sin will occur - so you say - if you become king.

You will be removed from serenity by slaying the disturber of the world.

What you say is true, it is right that your way to victory is to be a warrior.

Yet you say it is better to practice meditation on the Buddha.'

3. Thus he spoke to the prince, telling him of his obligations alternated with instructions, and all the companies of sages together put forward their views.

But the prince paid no heed to the plea of the great sage;

the Supreme Buddha alone was his desire, and to continue with the vow of the Mahāyāna.

1. As the sages remained stunned at the prince's words, the ground split open before him and a radiance shone forth.

The goddess of the earth was seen emerging, glittering brightly;

four-armed, her face perfectly adorned, like the moon.

2. There she came and embraced the feet of the offspring of Bhārata, in grief, not delight, listless and very upset to learn of the prince's intention.
'Alas, my lord, the embodiment of knowledge! Behold my devotion to you! With all respect I admonish you concerning your intention, and ask you to make your abode in the golden hall.

3. If you do not take compassion and look upon all the worlds and such as us, surely the world will be destroyed in an uproar brought about by the age of destruction. The earth will have no seed of taste and lose all its savour. The evil will gain wealth, the king will not care for the welfare of others and the great religions will disappear.

4. Likewise all the panditas, great wipras and the like will be besmirched; they will be not constant in carrying out the requirements of their knowledge and will lack purity of conscience. Women will be immoral and betray their beloved; between son and father there will be deep hostility. The grounds of temples and monasteries will be overgrown by vegetation with no one to care for them.

5. The poor will be numerous and much to be pitied; the rich will be close-fisted; for the sinful, life will be long and free of care, that of the good will be destroyed. Devoted servants will be few, and wicked kings will serve only their own pride. The conduct of the world in the age of Kāli will be filled with strife.
6. [The thought of this] makes me defiled, and I feel as if I am to be torn to pieces as the earth shakes. Because the deeds of the malefactors are very evil, I feel a tremendous agony; in addition the demon king Sudaçaputra supports them.

Compared with the weight [of their wickedness], the weight of the sevenfold and their mountains is of little account.

7. Moreover now it is almost time for the three worlds to become one ocean.

The earth will be shattered, the ten directions vanish, there will be darkness without any guidance. The laws of the god Buddha and Çiwa will be inconceivable, such will be the result of the amazing ferocity of the demons.

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XXVII

1. Thus will be the fate of the world if you do not agree to become king, as there is no one else who can eliminate the power of this foe, the son of Sudaçā.

As long as an incarnation of Jina is king, even in the age of destruction, he is able to protect the world, but if this is not so, the whole world will surely be in grief and confusion.'

2. Thus spoke the goddess of earth. After doing obeisance she vanished in the twinkling of an eye. The greatest of the monks thought that it was a dream and had looked on her with pleasure.
The entire audience approved all the words of the goddess of earth, which were so fitting to be heeded and obeyed.

To the excellent sages, her words were like the nectar drawn from the churning of the ocean.

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**XXVIII**

1. But the prince paid no heed to the appearance and words of the goddess of earth.

'This is the temptation of Māyā,' he said in his heart, without misgivings.

It was this conviction which made his parents, and even more so, the sages sad.

Out of their compassion for the three worlds, their tears welled up and trickled down to their breasts.

2. There was also a sage who said without proper thought:

'My lord, do not act in this way; the world regards it as foolish for a king to go away to seek for the Void.

It is against the commandments; it is like fresh water looking for poison; heaven is worthless and becomes hell,

3. since - as it is said - you are the refuge of old and experienced hermits, excellent of appearance, courageous, powerful, virtuous and an excellent man without equal, surely people will take your qualities as example and search successfully for the highest stage of wisdom.
But what can you expect to find, since you are the source [itself] of asceticism and meditation?

4. In brief, my lord, there is no merit of great sublety [to be gained] by dwelling in the forest, for a young and courageous man of the ksatriya-caste; a man, who is the best in the world. Only the lowly and undiscerning take the words 'nîstrasna' (non-attachment) and 'dhîreng brata' (firm in asceticism) seriously. For surely they will get the opposite [of what they hope] if they are imperfect, and death will claim them soon.'

5. Thus he spoke and all his companions smiled. An elder sage who was perhaps his close friend spoke:

'Indeed, I pass no judgement at all on the greatest of hermits, who piously proceeds to his goal; casuistry is no moral virtue in a hermit.

6. It is true that he may lose his way, led astray by lack of conviction, while engaged in his attempt to achieve bliss. It is possible that because of bewilderment, he may do something evil and his merit be lost. He does not wish for the state of gods such as Çakra and the like, the Supreme Buddha alone is the desire of the perfect and greatest of sages.

7. You said that asceticism performed by a great member of the ksatriya-caste produces no merit. You do not mention [whether it produces merit] if performed by gods or excellent kings of kinnaras or the king of gods, and the like.
Look at the Supreme Rudra who has long practiced asceticism on the great Meru!
He is the god of gods. Still he practiced asceticism, what was he seeking?

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XXIX

1. In other words it is not wrong to follow the desire to become a great sage,
in other words the prince as a human being may be overcome by [the power of] sensuality.
Even the gods do not neglect to perform the ascetical practices consisting of the trikāya.
Moreover he has not yet found what he is seeking, that is the harmony between the teachings and his apprehension of them.

2. Do you know the feelings of a man who has at least met with someone who has already obtained salvation?
He has found, but he does not claim [he has] solved the problem of the mystery of life.
It is difficult to explain the concept of Substantiality to the three worlds and the manner in which it can be found.
The prince has already fixed his mind on the path to the Absolute Void, and is following it with a yearning heart.

3. You said that he is foolish, although he is an incarnation of Buddha. Rather it is you who are foolish and sinful. Why should he become incarnate again?
But we persist [in asking] that he become a Universal Monarch, out of our fear that the three
worlds will be ruined after he has returned to the hermitage."

4. Thus he spoke, filled with teachings in all that becomes a sage, clearly and perfectly expressed, and all the great sages agreed with the rightness of his words. But the sage he addressed did not answer, turned his face away and appeared embarrassed. And so he went off like a spoilt child whose naughtiness is discovered.

5. Meanwhile delicious food was served and enjoyed to the full. Syrup and pure liquor were the dishes and drinks the great sage offered to the prince. No more of this. After this he took his meal, the great sage had given him much pleasure. So he then asked leave of the great sage, and the latter fell silent at his departure.

6. Soon the prince was far off, with the sage Keçawa, outstanding among the sages, accompanying him. On the slopes of the mountains were plantations, and various kinds of fallen trees laid by the side of the road. Bamboo-trees, huge and small, extending over the ridges, stretched their branches over the ravine, with its deep cave [within which] perhaps a horrible and ill-natured tiger dwelt.

7. To the south was a clear bathing place, down to which water flowed from the top of a great mountain. [The water] crashed down into the ravine like thunder with the roar of breakers. Below, close to a monastery, was a small chapel beautifully decorated with dry young palm-leaves.
Perhaps it was a place for a poet to pay homage [to the gods], as there was a broken circle of earth.

8. The prince straightway washed his face and then performed his homage to the sun. Afterwards, he proceeded on his journey with all the sages accompanying him, passing on their way terrifying ravines.

There was a banyan tree and a great kepuh-tree with dense outspreading branches, apparently the hunting-place of a great savage demon, who killed the animals of the forest.

9. It was at this moment that the noble Keçawa informed the prince of the presence of a demon with an elephant-head, the son of Çuciloma, in truth an incarnation of Kâlî:

'He is tall, high as a mountain, his eyes are bright like the sun, his savageness is as that of Kâlarudra looking upon the world at the time of destruction,

10. and that is why in a fierce battle, he becomes four-armed like the son of Paçupati.

He is 'the victorious Gana', a quality bestowed on him by Paçupati in former times at the hermitage in the Himalayas.

That is why he has taken the name Durmukha after Gana and is as bright as him in battle.

'Even the gods will not be able to kill him,' were the last words of the god bestowing this gift.

11. That is why he is able to kill all the creatures of the mountain, and devours deer and so on.

He makes no distinction between the fishes of the sea, and finished off the pêsut-fish together with the sharks.
All the hermits, one after another, have been kidnapped in the night, and all creatures dwelling on that side of the mountain down to the valley are near death with terror.

12. My suggestion is that my lord should not go straight in the direction of that great kepuh-tree. If you are noticed by the demon, the danger is very great. So let us take the path to the right across the slopes on the narrow southern pass, from there down the ravine. Certainly your intention will receive no hindrance.

13. The prince resisted staunchly the advice of the noble sage, his compassion for the world grew fast and he had a great pity for the devoured. [That was] why he wished to see the demon with the elephant's head, the menace of the world. Perhaps he could restrain [him] from doing such great evil.

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XXX

1. This was why the prince together with the great sages went straight to the tree. [They] saw bones piled up like a great mountain, the heads were stones, the teeth were rocks.

2. Silken belts were creepers, hair was grass, pieces of torn clothes were undergrowth, for just like the animals, a great number of human beings had been slain by the greedy Gajawktra.
3. No more of their swift journey.
On their arrival there, Durmukha roared in surprise,
his mouth watering as he uttered cries like the roar of the sea, wrathfully he looked at the prince:

4. 'Now, who are you, man of excellent appearance coming to me with these sages pure in appearance? You have no idea where you are coming. [Are you] tired of life that you pass through this mountain?

5. What is your business, that you come here?
The lion, the eagle, and even the gods, do not dare to come to this mountain of their own will, for in this forest I put their lives in danger.

6. And further what is your name [on earth]?
Perhaps you are a king of the kinnaras or a god, for your appearance is exceedingly excellent, you seem an equal to the god of Love.

7. I think you are the god Wisnu
or an incarnation of the evil Anangga, intending to test greatness of supernatural power in ferocious single combat, either with a discus or unarmed.

8. Is it your triwikrama form you rely upon,
four-armed with thousands and thousands of terrible weapons with eight heads heaped one upon the other, with thousands of eyes, each differing from the other.

9. Are these your forms and power?
Do you think I can be beaten by you in battle?
Even were you the king of gods then,
I would chop your weapons to pieces.'

10. Thus spoke Gajawaktra angrily.
The great prince answered frankly:
'I am neither Indra or Wisnu,
I am a great man of the ksatriya-caste, of the
descendants of Bhārata.

11. I am the son of the king of Hastina,
well-known to the world by the name Sutasoma,
on my way to the top of the mountain with no
other great intention
in my mind than to see the king of mountains.

12. As for my purpose in coming here,
I do not fear to be slain and devoured by you.
I wish to give you [advice] of great merit in the
Law which prohibits [people] from killing.

13. Because those who kill repeatedly, commit great
sin.
They are despised by the world, and good people
keep them at a distance.
They are far from Nirwana when they die,
and later will take the wrong path, the path which
leads to hell.

14. You will remain there for a thousand years
pursued by the army of servants of god Yama.
You will be neither dead nor alive,
tormented by great sorrow and always grieving.

15. This is what happens to those who kill,
rajah and tamah will not decrease in your mind,
and because of this sattwa is cast far away,
and when it vanishes you will be swiftly in hell.
16. As a result of following the six enemies in your heart,
the three disturbances and the five senses become quite undaunted,
forcefully they bury your body under an avalaunch of mountains,
and because the great sattwa is absent, it will be shattered.

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XXXI

1. And it is said, there is pain throughout the three worlds because the body of Gajendramukha is completely filled with sin,
and [in this form] is quite different from god Ganaråja who, when he takes on the shape of Gajawaktra, is beneficent in nature,

2. and is the protector of the world, and [because of this] he is the slayer of a great king of the demons [who was killed by the god].
Illusion is exceedingly subtle, but of great power and might.
Excellent people call him 'the son of Smaradaghda' (Çiwa).

3. But you are not such as this, you are but a noisy Durmukha,
you give no joy to the countless worlds,
you are avaricious and intoxicated by combat like an elephant, and are far from able to give protection to the kings of the world.

4. As for the reason of your excellence and being four-armed in battle,
it derives not from the love of the God, but is a
great curse.
Ah, it would be better for you to abandon that
elephant-headed form which will inevitably bring
about your death.

5. The reason for which is this: There is a mighty
king, an incarnation of the god Brahmā who is
called - so it is said - Dhātraputra.
He is a brother of mine, all the world pays him
homage,
for he is terrible, irresistible and ten-armed in
battle.

6. He has destroyed companies of demons,
giants, ogres and the like, all were slain and
reduced to ashes.
This is what I fear for you if he comes to know of
you, for surely he will be as furious as you are
evil-natured.

7. So, therefore I say to you, Gajendrawaktra,
observe the sattwa, the supreme inner man!
Put to death your anger, banish your tamah,
practice compassion in order to ward off death.

8. If you are reluctant to do this and your heart is
as it is now, always killing and insincere as a
result of your shameful deeds, certainly your
virtues and power will be feeble and your soul will
perish
at the hands of his royal highness, king of the
world, who is like Īśwara in visible form'.

9. Thus spoke the prince praising this noble king,
out of compassion and friendship towards Gajawaktra.
But Durwaktra was angered by the prince, his mind was unmoved, and he rose in fury:

10. 'Aha, you, low prince of the offspring of Bhārata, you are vicious and proud, not truly goodhearted and virtuous. Your speech is prolix and treacherous, cunningly contrived. You are an evil doer in disguise, who wished to crush me.

11. Where is this great king, who, astonishing to relate, is able to slay me? The sages of the brahmin caste and Viṣṇu are terrified of me, the king of the gods himself sweats with fear, not to mention your brother, the king Dhatraputra. In battle I will make him far from ferocious.

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XXXII

1. Thus he spoke and assumed his triwikrama-form, lofty, terrifying and black. His body was terrible, four-armed, giving proof that he was an incarnation of god Gana; his tusks were hundred-pointed, in truth like the flaming fire of death, his trunk was like a great dragon and his sweat gave off a vile odour.

2. The radiance of fire with horrible smoke was to be seen flaring up from his head, and likewise from his round sun-like eyes which glittered with the fury of a thunderstorm.
Trees and the animals of the forest were shattered and burned to ashes, blazing like mountains of fire.

3. [He] stepped forward. The earth seemed to split and shatter, the water of the ocean was whipped into waves. The kālembang and kapalumba-lumba fishes were seasick, and great ships capsized; the Himalayas moved and rocked, the lower end of the mountain Mandara was drawn from the earth, leaving a deep and resounding [hole]; the courtyard of the abode of the king of the nagas became visible, and he fled....

4. The mountain Rewata collapsed heavily and violently; the three worlds were anxious and ruined at the wrath of Gajendramukha, who roared proudly and loudly:

'Now then, sinful and evil warrior, behold this amazing Hastiwaktra!

If [I choose] to spin the earth, sky and heaven around, all will become an ocean.

5. To be brief then, go and fetch your powerful brother, who is the noblest in the world, and likewise your father, the king of Hastina, send for all the kings, I will fight them single-handed on the battlefield, competing in the savageness of anger. If I do not destroy them in battle, I am not Durmulha.'

6. Thus spoke the incarnation of Gana. The prince of Hastina swiftly replied:
'Well then, begin your attack, since you are angry at being instructed in moral and excellent teachings. It is useless for me to seek help or call the neighbouring kings with their armies, so, multiply your elephant-head ten million fold; I will not retreat in battle.'

7. Thus spoke the prince. Immediately Durmukha shouted angrily and stepped forward. Swiftly all kinds of astonishing weapons were shot from his many arms, yet did not harm the prince. The sages accompanying him were startled, even though they were waiting at a distant place in the forest.

8. The angry Gajawaktra seized earth and rocks from tops of mountains and hurled them at the prince; astonishingly, they turned to ashes before him. All the marvellous weapons roared astray like termites into fire by the power of the exalted mysterious consciousness, by which be parried the horrors of the great hell.

9. Durmukha grew more and more furious as his weapons of mountains failed, and so decided to pulverise the three worlds and destroy the earth. His terrible tusk bent as he rocked the base of the earth and raised it high in the sky. On seeing this the gods shouted thunderously to restrain the god Gana.

10. and thus asked Sutasoma to preserve the earth. 'Hold in your mind the knowledge to displace violence,' said the god Surendra.
Thus was why he meditated firmly, with his hand in the bodhayāgrī - posture.
[As the essence of the sattwa], the bhidura weapon [adamantine armour] came forth from his marvellous mind.

11. A perfect moonshaped radiance appeared in the hand of the prince of Hastina.
He hurled it at the breast of Gajendramukha where it clanged loudly but did not slay him.
As a result of its swiftness, falling on him like a huge mountain on him, the spirit of the titan was broken.
Mournfully he lay on his back, unable to push aside the weapon which heavily weighed him down.

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XXXIII

1. It was not because of the size of the weapon that he felt as if he was dying, pitiful and faint.
'Since prince Sutasoma is truly already a god, poison becomes nectar,' said the great sages.
'The poison created by evil doers is overcome by a great soul and becomes nectar, that is why Gajendramukha is tormented by indescribable pain.'

2. Moreover, now the god Gana has recalled serenity, he has departed from the titan.
Now an outstandingly powerful knowledge has calmed his anger towards the entire world, and he realizes that the prince is a Buddha in visible form working for the welfare of the world.
This is why he has returned [to heaven] along with Surapati and the companies of gods.

3. And now the deserted one was dismayed, sick, short of breath, and wept sadly begging for his life:

'O, prince Sutasoma, let me live, and I will cease my repeated killings.

I will not turn to haughtiness, anger or violence any more.

I will abandon them, and substitute for them sattwa, for I feel anguish in my heart oppressed by the bhidura.

I will die if you do not have mercy.'

4. This was why the prince immediately removed the bhidura, and returned it to the clarity of his mind.

Gajendramukha quickly paid homage in the dust at his feet, his devotion reached its climax.

He said that he would become a monk and study with the prince and would try to please him.

[He would] practice asceticism on a great mountain, following all the prescriptions of the Mahāyāna vow.

5. Then all the sages, led by the sage Keśava came to the prince, and all praised the excellence of him who was Jinamūrtti in visible form on earth.

No further word of this. Afterwards the prince initiated the great demon into the rules for gathering into his mind knowledge conforming to the teachings of religion.

6. No further word of this. After he had initiated Gajamukha into the reality of existence, let us tell of the prince's journey accompanied by the great sages, together with Samajawaktra who always followed him as he penetrated the dense forest,
passing by terrible and terrifying caves in the narrow passes and walked across the folds of the mountains.

7. By chance there came an amazingly huge dragon from the summit of the mountain. 'Ha, ha,' was her cry as she approached the prince with great vigour, bent on devouring him. Gajawaktra took care, he interposed his body and was entwined by the dangerous monster. It was a terrible sight, his body as great as the top of a mountain in the coils of a dragon like the mountain Mandara.

8. [The dragon] angrily snapped and spewed out [poison] onto the head and eyes of Gajamukha, who remained unharmed and unmoved. He wished to use the baywagnyarddhana to burn the dragon's coils. 'Ho, Durmukha, cease this!' the prince and the great sages declared 'it is not permitted that a buddhist monk should have [such] an intention, [namely] to slay,

9. for - it is said - god Buddha is sattwa and merciful to the entire three worlds, not even an enemy may be slain; he only concentrates and applies the 'penetration of consciousness' as a weapon, which is sent into the mind of the opponent. For sure, the anger then becomes sattwa and the [opponent] yields to a learned mind.

10. This - it is said - is the practice of adherents of Buddhism. Do always your utmost for the welfare of the world.
Look at me! When you were at the peak of your greatness, in quality like Rudra in visible form, I changed you into an exalted peaceful [soul]. So Gajamukha, do your utmost to fight the mighty and victorious dragon, while trying the invocation of Jina as a means to victory in battle.'

11. Thus spoke Jinamūrtti. Durmukha followed all the teachings he had given him. At once his mind was let fly together with that of the prince, together they clashed in a single blow against the dragon's innermost heart and his soul seemed to be dragged out. The dragon became faint and weary and as if drained of vitality fell upon the earth unconscious, as though his heart were consumed.

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XXXIV

1. At length after his mind has passed into serenity, he recovered consciousness. He wishes to pay homage to Gajendramukha - thus said the virtuous one, but Gajawaktra quickly refused and pointed towards the prince: 'He is the one who gives you your life, the wisest of men upon earth.'

2. She obeyed and paid homage solemnly at the feet of Jinamūrtti. Gajawaktra was pleased to behold her, and joined in wiping the dust from Sutasoma's feet. The great sages in particular praised the prince because he was serene,
and were surprised to see his might which proved him a god in the world.

3. No more of this. Let us describe the prince's journey:
He came to the valley of the mountain Mayuka, where trees were very dense with no gaps between them. Their branches intertwined, extending over the path causing dusk on the mountain.
It became dark when the fog descended extinguishing the fierceness of the sun.

4. The marvellous mountain looked like a great titan encountered in the midst of the forest.
It has a large cave as a mouth, and as tusks lofty kepuh-trees extending up its back.
Its sun-like eyes were annular white stones over the whole mountain.
It had as necklace, a great creeper, creeping up the cliff of the huge mountain.

5. Its matchete was the cloud above its neck [namely] the curving rainbow.
Its rumbling thunderstorms were like its footsteps, horrible and of great ferocity, but at length it scattered flowers at the prince's feet as though asking to follow and to accompany him as did Gajawaktra.

6. Close by was a spring, the water of which spurted high like a shower blown by the wind.
There was a lioness by the bank just coming out of the cave.
She was about to devour her cub, holding it in her claws very sorrowfully and pitifully.
It sprawled and cried out, anxious to escape, but it was held fast and powerless.
7. The prince saw her at once, then addressed [her] with words of greetings:
'O, queen of the animals, my aunt, cease this!
Do not do it! It is forbidden.
Moreover it is your child, and this means you cannot devour her.
Its death will result in very great evil, certainly harm will come of it.

8. In truth there is no sin like that of a child who does evil towards its father, it is equivalent to violation of the teacher's nuptial bed, and certainly [one guilty of it] will come to the abode of Yama;
but both these crimes are less sinful than what you intend, o, queen of the beasts, for this [sin] is ten million times greater than any other, according to the teachings of religion.

9. And against it there are teachings on morality concerning the merit of bringing up a child in the world.
A ceremonial lustration in a lake and making divine offerings are meritorious to human kind, but all these are inferior to the rearing of a child.
Is there anything as meritorious as to the possession of an excellent child?
Especially as this breaks the hindrance to salvation for the father and mother.'

10. Thus spoke the prince in his attempt to dissuade the queen of the beasts.
The lioness cautiously answered the prince's words:
'I understand what you have told me of virtue and sin, and what is the better thing to do, but at this moment I am starving, so that I need to eat my child.

11. Furthermore I know there is no animal in this wood that I can capture, particularly as deers, monkeys, black-monkeys, pigs, all have fled in confusion. In addition the ascetics are terrified to death of me, and so a child may be eaten when hunger is pressing.'

12. At that moment, having said to her good words, with tears dripping incessantly, the prince offered to substitute himself for the lion cub.

Undaunted, he was willing to be crushed [in her jaws], provided that the lion cub remain alive.

He wished to obtain the merit of advancing the cause of others, out of compassion towards the helpless.

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XXXV

1. Thus spoke the prince. The queen of the beasts was very pleased.

Immediately she released her cub which fled to take refuge in a distant and inaccessible place.

'So, then,' she said as she looked at the offspring of Bhārata who was in the full bloom of youth.

And therefore she came forward, delighted, and stood before the prince.
2. Her enormous eyes shone brightly and her sharp fangs appeared as she opened her great jaws. She attacked the prince with her sharp-pointed claws. Blood spurted from his breast and the lioness sucked it up. Feebly he fell down backwards, and fixing his mind on salvation he returned to the abode of Buddha.

3. Then the minds of the sage Keśawa, of Hastinendra-waktra and the dragon were overcome with sorrow and grief, since they had not been able to restrain the prince. Because as was the goal of those who had mastered the teachings of the Bodhisattva, so had been his mind, whether in death or life, only the increase of merit was of any account.

4. No more of the death of the descendant of Jina devoured by the lioness. The earth quaked, the god Aruna lost his splendour and became saddened, as though the west were too far distant. The sky lost its brightness as though it were about to weep while the clouds were gloomy, hazy and dispirited. The thunder lamented, the lightning flashed as if broken by the heat.

5. And after the death of the prince, the lioness seemed to be overcome, because the blood she had sucked became a marvellous nectar satisfying the stomach and making the mind serene.
She became more and more moved by the words of the great sages that he was an irresistible prince, and that was why she paid homage [to him], and wept incessantly at the feet of the great prince.

6. 'Ah, ah, o, my lord, return to life, o, great bodhisattwa!

Behold the sorrow of this sinful creature, having killed you my lord; surely I am guilty of sin and will be punished, for it is clear that sin will grow, result in greater evil and spread out in pride. I am moreover a foolish and vile creature, why should I not fall into hell?

7. In brief, I will change my ways, I will cast off my hate of my duty towards children; I will cease being savage and cruel towards the great sages in the mountains. I will follow you in death, for there is nothing which can sooth the [torment] of a sinful killer.'

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XXXVI

1. Thus spoke the lioness to the prince but he was irrevocably dead.... The lioness then asked to be killed by Hastiwaktra, or by the dragon, and above all by the sages.

2. But those she called upon, refused. Their hearts were broken, and they only wept with sadness. The lioness was resolved to end her life
but her own shining claws were the only weapon
she could think of.

3. But then the king of the gods Surendra descended
from the abode of the gods
and at once restrained the queen of the beasts:
'Now, you, mother lioness, cease this,
for sure I will bring the prince back to life.'

4. Thus were the words of Surâdhīpa.
He fell into meditation for a while then the
prince awoke, concentrating on the Buddha who had
been parted from his body and the five winds of
desire which were the source of life.

5. His body became perfect again as before,
now he slowly arose; his previous state was like
a dream.
Then the lioness paid homage at the prince's feet;
and Hastiwaktra, the dragon and the sages rejoiced.

6. Then the prince became depressed and saddened
because he had been brought back to life by
Çatakṛatu.
'Like money, jewels and gold given to the flood,
is medicine administered to an excellent well-
formed body.

7. Because, for a person who fears death,
and does not know the excellent path to be taken,
and who is tormented by love for children,
grandchildren and wife, it is fitting that he
survives and be saved by Surâdhīpa.

8. But for myself, it is not that I have nowhere to
turn.
What matters is only to leave the world, to lead a
highly moral life.
This deed of Suranatha to me is pointless 
and derives from a deceitful mind in which there 
is no righteousness.'

9. Thus spoke the prince at that moment. 
'O, my prince,' replied Surâdhîpa, 
'your compassion towards the lioness was out of 
love for the welfare of the world, 
and that is why I have preserved you from death.

10. Your death just now [at the claws of] the lioness 
resulted from your compassion towards the cub, to 
which you devoted your heart; 
but if you remain dead, the lioness will die too, 
and if she dies, your compassion towards the world 
will have been of no value.

11. Your life now is for the sake of the entire world. 
You are happy at the life of the animal, 
but were you to die in the forest, 
then the lioness would also die as she does not 
wish to be parted from you.

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XXXVII

1. In brief, this is why I immediately restore you to 
life without flaw, 
not out of eagerness to restrain you from your 
intention to become Jina again.
The real reason is that [I] obey the dhârmma in 
regard to your compassion for all beings, 
especially the life of the world during the time 
of uproar.'
2. Thus spoke Suranatha. In an instant he disappeared. Let no more be said of him. The heart of the prince was moved at his merciful words. Also all the sages, especially the sage Kejawa [rejoiced], above all Durwaktra, the dragon, and the lioness were pleased by Surapati's deed.

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XXXVIII

1. The lioness and the dragon, and above all Hastiwaktra devotedly paid homage to the prince. They asked to be instructed in the great teachings as to which way of access should be taken to reach the path of the inconceivable Void.

2. 'Because the great yogins know of many ways:
   There are some who exalt in their minds the flawless state of bliss;
   there are other who renounce the world all their lives by growing ever more zealous in their selfabnegation and the making of more offerings, i.e., the prince who sacrificed everything of great value.

3. In brief, for me, my lord, the way to heaven is more important than salvation.' 'Indeed,' [Sutasoma replied], 'your words are flawless and very beneficial to the world.
   Today I will instruct [you] in the presence of the great sages.

4. What you have said is true, that salvation is excellent, and the path to it splendid, [that is] for people, who have great minds.
But 'no salvation' also is an outstanding means of the performance of dharmma provided that you die to become a bodhisattwa.

5. The essence of knowledge to an excellent and honest man is this:
as long as his purpose is for the benefit of others,
is alright for him to be hated and humiliated.
He has no care either for happiness or misfortune,
death and life are the same to him provided it is for the welfare of the world,

6. but rather he is always trying to increase the perfection of a nirācraṇaya
i.e., to be outstanding in knowledge and the summit of power.
Once you have been re-born, you should not think of heaven because this leads you astray on your road to the hereafter.

7. You may now ask what is the origin of the disposition of the highest knowledge which the Lord has taught,
[what is the origin] of morality and immorality in all the worlds,
of death and life [and] the various states of creation and of human beings.

8. Devotion, asceticism, prayers, meditation, generosity, merits, also asceticism according to the sacred school of Bhairawa, all good and evil conduct in this world, wisdom and [outward] appearance, all have an effect upon reincarnation.

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XXXIX

1. Now the perfect man is not always perfect in conduct.
   He is not always devout, neither does he always practice asceticism and may even do incomprehensible things.
   Yet he is free from the chain of rebirth, life and death cannot impede him, because he is like the 'whence and whither' of all these things, he is the inconceivable world.

2. He possesses the threefold knowledge of all the world; like a boat in water, he does not take part in the sorrow and joy of the water.
   His nature is of many kinds, e.g., small, he enters an amazingly large space and it is filled completely; large, and he has no difficulty in entering a very tiny and small space.

3. To explain the nature of the One spoken of in ordinary speech is very difficult, because - it is said - that though He speaks he is indefinable.
   He sees without being seen; He knows because he is the All-knowing.
   He is remote, but not far, closeby but cannot be approached.

4. He [the One spoken of] is sought by the sages through the practice of religion until death itself.
   Unveiled, he is like a kēris drawn from its sheath, because his three [classes of pratyāhāra] have been made to work in two ways by pure insight+1)

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which has the skill to split a single hair, beyond which there is no further comparison.

5. The Inconceivable mounting on nothingness passes above sun and moon.
Such is the likeness of a perfect death which is equivalent to salvation.
So in brief, whatever you do, as long as it is free of impurities will certainly bring you to perfect absorption in the Void.'

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XL

1. Thus spoke Jinamūrtti, giving instruction on the excellence of death, and the path to salvation; these were the topics he spoke of.
Then Samajawaktra, the dragon and the lioness humbly and devotedly paid homage with folded hands at his feet and asked for his everlasting blessing:

2. 'Because a nirācāraya does not perform concentration and meditation, then we have lost the excellent way [and are confused].'
'If you do your best in the performance of asceticism, I think you will succeed to become nirācārayas,' the prince replied,
'There are six principal [divisions] in the teachings of Gıwaisı̄m. hear!

3. They are called: pratyāhāra, the forceable withdrawal of all sense-organs [from external objects] which - it is said - serves as the path for a pure mind,
dhyānādhika is the highest meditation [and this is] a steadfast asceticism in confronting one's own
persistently evil nature without being deceived by a great access of bewilderment, which continuously happens.

4. [The name of the third is] pranayama (regulation of breathing), this is when the breath is drawn into the pit of the stomach; by so doing all the bodily appertures are closed, and this is followed by the discovery of a higher power.

as a result of reciting the sacred syllable Om in the heart, thus filling it completely; the reason why this successful yoga is called dhârana is because it is the essence of the doctrine of Qiwa-yoga (re-integration with the Lord of Sleep).

5. There is further the division called tarkka, the 'sky destroying the heart' yoga, but sky (gagana) here does not mean the same as the sky [above us] (awang-awang).+1) The mind should be cleansed and purified of irresolution and wandering attention should be concentrated.

This [the six] is called the nissandeha samadhi yoga [concentration where all material impressions are annihilated from the mind and, without mental waves, the mind returns to its own glory], which brings salvation.

6. The seeker [who practice these six] will win the eight attainment immediately, and then remain visible or invisible in the world [as] an incarnation of Rudra in visible form.

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1 This stanza is very obscure.
This is what fills the mind of the excellent One who is seeking for the supreme serenity. But it is the case that to control the senses is difficult, and the ravine of desire is enticing.

7. But if your mind is firm and steadfast and your own thought correct, and is not impeded by the three powers (kāya, wāk, citta), the perfect means for all activities directed towards worldly goods, and the troubles deriving from the three major basic attributes have been set aside and kept in check, at that moment the heavenly Supreme Truth will be attained.

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XLI

1. Thus is the way of Āiwaism for the major sect of Āiwaites. It differs from that of Buddhism, unequalled in the world for its own adherents, which is the adwaya (non-twowold) secret asceticism which the Buddhist monks desire to be their access to salvation. 'Am - ah' is the sound of their breath in the pharynx. The bliss obtained then is perfect.

2. Moon and sun then rise and cover the pure body and the adwayacitta (non-twowold mind) and the diwya are steadfast, [residing] there in the heart without fear. The result of these two inconceivables is very immediate, [namely] the revelation of the god Buddha, unveiled [and] in the appearance of the Void with body of pure Light. He is salvation without characteristics.
3. Because He is not Qiwā, not Mahēqwara, not Brahmā, not Keçawa, not Paramēsti Rudra; say they are far from him.

Truly He is the Supreme Buddha, the metamorphosis of the perfect great ascetic, tranquil, fearing nothing, neither coarse nor fine, unlike anything in the entire world.

4. That is why the god Buddha is considered as a son without compare in the world.

The god Adwaya is in fact the father, according the consensus of the ascetics.

Prājñaparamitā is his mother, inseparable from her spouse at the time of the concentration of the mind.

No passion emerges, and in this his birth is different from that of god Durmukha.

5. Such are the commandments to be put into practice by the prominent bodhisattvas of the Mahāyāna sect.

Because this is the supreme truth, it pays no heed to the flawless eight world protectors.

But as long as the concentration is diffused, then the perfect state is hard to find.

This is why Qiwaism is a slower path to salvation [than Buddhism].

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XLII

1. In brief, Gajawaktra, my son, you too, o, king of dragons and in particular you, lioness, do not hesitate to put into practice whatever I have taught you from the teachings of Qiwaism.
2. For a Buddhist monk will fall short of his goal
if he does not know the excellent path of Qiwaism.
It is the same with the Qiwaitic monk,
if he does not know the highest truth of Buddhism,
[then] he is weak.'

3. Such were his words of instruction,
proving him to be a true incarnation of Buddha.
Durwaktra, the king of dragons and the king of the
beasts were not indifferent.
Respectful and very devoted, they consumed his
secret words.

4. And after this he instructed them to become
either Buddhist or Qiwaite monks.
They were permitted to choose a charnel ground,
ocean or mountain as a place for asceticism,
but they were not permitted to share a hermitage.
If they did so, then they had turned aside from the
course of a Buddhist monk.

5. Such were his words. It is not told where they
went.
Now is described the arrival of the prince at Meru,
the king of mountains.
The hermitage, where the Lord formerly had dwelt
as a peaceful-minded hermit, was beautiful.

6. The seer Keçawa restrained him resolutely
[but] the determination in his heart grew ever
stronger.
This was why the sage with all his attendants
returned home after informing the Buddhist sage
Sumitra.

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1. No further word of his length of time in the forest. Let us describe the council of all the gods, ganas, and sages. [They] were terrified of the power of Sudaçaputra while the prince was performing asceticism. The great hearted ones decided to plan a temptation with the purpose of preventing him from achieving total detachment and becomes a niraçraya, in order to make him king.

2. This was why Sureçwara summoned the nymphs, all those well-known for their fair complexions and skill in breaking down control of the senses, to come to his presence. They came, and did homage at his feet, their necks seemed feeble out of pity, their eyes were like lotuses filled with an exciting glitter, they all smiled, and love arose in the hearts of the council of gods.

3. Some, in particular Sukirana and Tilottama seemed to disappear when looked on. God Brahmâ was filled with pleasure at the sight of [them] and thought each was Saraswati making her audience; Madhusûdana out of the longing of his heart said it was the goddess Çrî who had come. Paçupati was astounded and thought it was the goddess Çrî Giriputri.

4. Such were their thoughts especially Surapati, who was very much in love. He said: 'Let alone Sutasoma, even the gods would painfully and grievously be stricken with longing.'
No further word of this. After Surendra had carefully given his instructions to the fair ladies who had to tempt Sutasoma, they took their leave from the feet of the God and departed to carry out all Suradhipa's orders.

5. It would take long to tell of their journey through the air, departing at nightfall. They looked like shooting stars strewn together in the firmament; their flight challenged [the swiftness of] the flower-arrows of Manmatha released from his bow like falling flowers. After powdering [their faces] they made themselves up with a hair-curl between the eyebrows, and their ornaments glittered like lightning flashing across in the sky.

6. In the morning they arrived at the foot of the mountain where the hermitage was situated, landing on the slope of a ridge. The way up and down to the ravine was delightful. To gladden their hearts they competed with each other in reaching for the asana-flower. Many reached for purple ones, others reached out for the gadung-flower. Their garments fell from them, and they were naked as in a bridal chamber.

7. As they wandered in the forest they were noisy and aggressive against the flowers' beauty. The mountain was enchanted, astonished at the sight of their ravishing charms, the katirah-flower was surpassed by the sweetness of their lips which were blended with laughter, the moan of the bumble bee on [the katirah-flower] was inaudible because of their moans seeking for passion.
8. The beautiful yellow coconut longed to cover itself with clouds [because surpassed] by their well-formed breasts.
The yellow bamboo was overcome and swayed continuously at the sight of their loins.
The sun was filled with awe, disturbed and in terror at their hairknots which were like clouds containing rain;
the moon became dim, ashamed and miserable because their faces were radiant like full moons.

9. The sound of the Ganggā waterfall in the ravine was drowned out by the clattering of their bracelets.
Clouds filled the sky, surely they could have been used as stoles by the wandering nymphs.
Thunder boomed softly, then faded away hoarsely because of their talking;
the shrill voice of the sundari was drowned out as if by the cry of one raped before she was in the bridal chamber.

10. Everything beautiful was terrified at their fairness and vanished as a flower.
Some were like the goddess of the Kārttika month descending on the scattered asana-flowers at the beginning of the fourth season.
Others, with menur-flowers in their hair, were yellow like campaka-flowers, fine and beautiful; their hearts were delighted and seemed filled with love, as they thought of the affection of their idol.

11. Some took their rest on a flat stone, leaning naked against an asana-tree.
Their hearts were weary as they heard praise of the prince's charm,
who was superb in appearance, discreet, full of all kinds of virtues and most excellent of the excelling, qualities which made all [the inhabitants] of the abode of Indra fall in love [with him] and fasten their attention on his whereabouts.

12. Many were sad and puzzled and looked like the shoots of the gadung-plant, awkward as if possessed by love, and behaving like a lover troubled by pangs of love.
Not so were the lighthearted ones who seemed already be sure that he would meet them.
Yet others who had suddenly fallen asleep, dreamt they lay beside him.

13. There were some who came quietly like flower-puppets with the flowers just opening their buds, spreading enchantment in a hall on the edge of the ravine above the waterfall at the hill.
Restless they lay down [there] displaying their kēris-shaped waists, heavily burdened by the weight of their breasts.
They groaned sadly, hiding their faces in the pillows, anxious to restrain their weeping.

14. Their maids-in-waiting were many, and scattered in the garden looking for amusement and gathering fallen flowers.
Others sat quietly with bowls of fruit on the flights of steps, watching their mistresses.
Moreover they knew their mistresses' sadness and joined in their lovesickness, sighing repeatedly, trying to cure their desire.
So they too looked like people possessed by love, and their words were like honey blended with molasses.

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XLIV

1. 'My mistress, you are like a polished jewel, adorned, purified and spoken of in love. You, fair one, said to have the appearance of one born from the ocean of honey at the flower-season, and seem to be pierced by pangs of love for [the man] your heart craves for, out of longing for him you wither as the young leaves winding themselves in sympathy on the yellow coconut, wither in the heat of the sun.

2. My mistress, you are the goal of a supplicant, why [are you] apprehensive? Why [are you] so distraught that your mind seems to lose interest in the beauty of the mountain? Thuswise, my [younger] sister, listen to my words concerning the prince; others have been sick with love, and they wept making poems in the hall.

3. Even in very ancient times, there has been no one his equal. The former king Arjunasahagrabahu was the visual incarnation of the supreme Īśvara; the prince Rāmabhadrā was an incarnation of Viṣṇu, praised [for his charms] like the god Manmatha; even prince Arjuna, son of Surendra could not match Sutasoma in his unequalled beauty.
4. Even among the gods there is none who can match his beauty [which is] superb without compare. Surendra has three eyes, Keśawa is black and thus disappoints those in love with [him], Prajāpati is four headed and frightens the hearts of those who look at him hoping for the pleasures of love. God Īgwara has a blue neck as a [result] of his sins, as everyone says.

5. The god Madana, the embodiment of love and affection is charged to help you. He is the highest pinnacle of beauty [and very difficult to understand] like the difficulties of a 'esoteric' knowledge when the characters are illegible. The beauty of god Anangga with his garland of jewels is without compare and blinds the eyes. [Although] Sutasoma is a perfect ascetic, he will be confused by the touch of flowers in your hairknot.

6. This will bring grief to the lover, that is the prince, who then will be defeated. Although he is a perfect ascetic, if he has one look on you, he will fall in love. With sweet words he will come to take [you] on his lap, influenced by the god of Love; you should approve all his conduct,

7. even if he wishes to disappear behind a huge rock at the beach to take you on his lap, and his desire to enjoy your charm worthy of a jewel among nymphs becomes apparent.
Then god Kama and his wife will descend in both of you and awaken your passion, as if it were Kama's love towards his wife at the time that the rumbling thunder of the fourth season is weeping when the rains begin.

8. Indeed, my mistress, it is best that you seriously carry out the commands of the king of gods. Since prince Sutasoma is the cause of pangs of love, perhaps he may be overwhelmed. So it is better to begin with the temptation, because you too will have happiness after the death of Nayântaka. Repeatedly god Indra has told you that prince Sutasoma will take his place [for a while] just as Dhanâñjaya did.'

9. Thus she spoke, telling of the manner of the preparation for love in the bridal bed. The nymph she spoke to remained stunned, answering with a sob and wiping the tears which fell on her cheeks:

'My sister, it is the order of the king of the gods which troubles my heart. It is impossible to carry out, and so far from being [successful] in carrying it out, we produce tears and worry,

10. for we are like a gadung-plant which tries to catch hold of the sky and so be able to twine itself on the edge of the moon. It is wrong for the moon to shine when the sun is bright, or at the coming of the fourth season at the beginning of the rains. For were there no thunder at the fourth season, how could the flowers bloom?
And flowers, without the existence of bees which are like Kāma, are pitiful and sad.

11. The beauty of a flower will completely vanish if the pleasure loving visitor does not come, the fairness of beauty praised throughout the country will disappear, if not enjoyed. There is no difference with the fairness of the beautiful ones ordered to bring temptation. Their beauty will be entirely wasted, it will lose its enchantment, because he has conquered his senses.

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XLV

1. This is what causes confusion in my heart, penetrates my trembling mind, and bewilders me, because the embarrassment of love is overwhelming. Moreover because of pangs of love, how it is possible that I can look on his beauty and charm, since the prince looks exactly like the god Śmara violently tormenting me, the lovesick one?

2. So then, my lord, [who is] desired by a yearning girl! Listen to my weeping, mourning and lamenting, as I do not know what to do. Perhaps you already know that I have come with a serious intention, as though enchanted by the rumbling thunder which deepens my desire.

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XLVI

1. My lord, if you grant me, deeply in love, your approval, I will not depart like one who intends only to bring overwhelming temptation and torment. I will remain at your feet at your [dwelling place] in the village, enjoying the loveliness of the beauty of the mountain, and if you return to your country, I would have joy to be your queen in the palace.

2. If in other incarnation you become a bumblebee, I will be the asana-flower you can ravish in the garden.

If you wish to delight in composing a great poem, I feel I will take good care not to be separated from it, and if you re-incarnate in the karttika-month, I will surely become the thunder.

My beauty with all its branches, its flowers and young leaves of love will fulfill all your commandments.

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XLVII

1. It would take long to describe their grief striving to restrain their pent up weeping.... Time passed, the sun declined, the coolness of the day arrived.

The nymphs had already performed their purification ceremonies and their prayers, and were beauteous in appearance, and now they straightway began to climb the mountain through the shrubbery.

2. They looked like a chain of mountains of flowers, or a mountain of gold gleaming like an amazing fire.
The god of love had made them fine and beautiful woollen garments with ornaments, their tiaras were made of great jewels and sparkling diamonds were their hair pins.

3. No further word of this. When they reached the hermitage, the beautiful nymphs were delighted and enraptured by the scattered heaps of flowers, which filled them with joy. They peeped at the prince in the great and amazing cave, who looked as if he were not in this world, his appearance brought about longing in the hearts of others.

4. Radiant with light like the sun in all its splendour and indescribable in his devotion in prayer, he vanished as if he were immaterial, and he looked like a campaka-flower in the shape of a golden doll. He seemed shimmering, as though about to vanish in the sky.

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XLVIII

1. His appearance was exactly like that of the Supreme Soul on earth, the king of the god of passion. He was the supreme ruler of sweetness waited on by molasses, his eyes fixed on the tip of his nose, intertwining his fingers, recalling in the summit of his mind the god Ākṣayamuni. He was like the god of the flowers in contemplation, wishing to descend amid the beauty of the fourth season.

2. And all the nymphs were stunned at the sight of him, beautiful and world-conquering.
Indeed even the gods were no match for him, and even less great kings.
It was not for the sake of merit or the supreme truth that he was practicing this firm concentration, but perhaps because he felt shame [the nymphs thought] that there was none fitting to be his mate as master of the palace.

3. If it was only a [human] princess, there would be no parity in delight.
Even in heaven, none of the lady-gods of his class befitted him, except the wife of the god armed with flowers would be praised as fit for him, were she was on earth, but alas she died out of love amidst the beauty of the mountains.

4. Such was a description of their minds as they disported themselves while enjoying the beauty of the mountains.
Yet others were falling in love, and one said that she was the god Madana descended upon earth, seeking his [wife] Ratih because she had been detected descending into the prince.
That was why she respectfully and graciously worshipped [him] with the fullness of her breasts as offerings.

5. These jewels of women, with their body hair like [that] of the trikāñcu tree were wonderful to look on, and as they spoke, the radiance of their sweetness was like crushed mangosteens in molasses.
It very much became them when they made beautiful puppets ornamented with flowers taken from their hairknots.
When one of them came before [the prince] they had the puppet call him 'father'.

6. Not just one or two were their wiles as they made tempting winks with their half closed eyes. Many of them sang or recited poems in their soprano voices [but] suddenly they fell silent. Their tricks were many as they put on an appearance of alarm, as if they were afraid to be taken on his lap. Therefore [they were] scared if their waists became visible as they tightened and put to rights their garments.

7. One came to bathe under a makara-shaped waterspout wearing a white transparent loincloth, her waist was like the young leaves of a yellow banana tree looking as if [almost] broken by the wind. Another [half] naked put her back under the stream from the waterspout, her fine thin cloth was rolled up to her golden thigh, arousing [desire for] love.

8. There were [one or two nymphs] who came out from the pool with water dripping from their hair, standing by the entrance at the edge of the pond, like yellow coconuts caught in the rain were their breasts in the water dripping from their heads. Others sat on covered thrones arranging flowers appearing uninterested in the water, together with those who were composing songs or writing flawless poems in the hall.
1. There were also nymphs who bit each other on the flowers resting on their cheeks, so that the mark of their teeth was like that of someone who had attempted to kiss them.
The powder on their breast bore marks of being disturbed by fondling.
In fact they were plaiting cloth, their hair was loose, and they tried to eliminate the pain from their heart.
Their fragrance was like that of the blossoming areca-flowers which opened their lovely buds between the scattered lotuses.

2. Others were beautiful like cousins of the asana-flower while giving enjoyment to a lover.
They were like the yellow bamboo trees in having internodes at their waists, and looked like young plants withering with emotion.
Their skirts and breastbands (kemben) were decorated with golden thread, their waistbands were of beautiful shining gold, their ucal were studded with great diamonds down to their calves like pandanus-flowers sparkling and glittering in the radiance of a lamp.

3. Indeed in any discussion of the loveliness of bedecking themselves, the nymphs deserved full respect,
for the manner in which they had filled their hairknots with taji-flowers which exchanged radiance with the shining outlines of their faces.
They were very beautiful, as if Ratih had become incarnate, dividing herself into two, having left heaven swiftly.
Then all at once - so it is said - they arrived from nowhere and made their audience at the feet of the prince.

4. They were held to be the best of the goddesses, and desired by all the gods of the entire abode of Surendra. Formerly they had been successful [as temptresses] in hermitages and all the outstanding ascetics were afraid of [them], but with the prince, they failed completely, and instead suddenly became very downcast and their appearance was that of someone who wished to fly and to embrace the moon.

5. Rather it was they themselves who were tempted, and became dismayed and overpowered by love and passion. One of them was as though possessed when she looked on his beauty, on his eyes languorous as though containing honey. She wished to approach, to embrace, to hold him tight, to sit on his lap and to kiss [him]. This was why they became frightened and discouraged in their hearts, like a bee on a sumanasa flower.

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1. Moreover his beauty was extraordinarily wonderful. His radiance illuminated all the surroundings as though he were a pure spirit, because he was versed in the hymns and skilled in all-surpassing concentration. This made the goddesses fear to embrace him.
2. Therefore after three days long of repeated coming and going, they all decided to return from [the place].

Suddenly Surendra arrived; the nymphs paid him homage, and reported Sutasoma's unwavering determination.

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LI

1. God Suranātha was disturbed because all the temptations had failed utterly, especially as it was said that they could not fondle [him] for fear of his pure mind. This was why Surendra changed himself into an excellent goddess, exalted in beauty. The form of the goddess Ćaci [even] was surpassed by that of the god Surendrādhīpa.

2. Black like the quintessance of rain filled clouds was her hair, the moon pined away and turned pale because of her beautiful radiant face; the lovely yellow coconut was useless because of the loveliness of her curved breasts; her waist was like a kēris out of its sheath, her beauty surpassed that of the lotus blown by the breeze.

3. Her appearance was in truth superb resembling the goddess Kāmā descending, and because of her excellent appearance and the supreme beauty of her body she roused longing in the heart. All the nymphs were inferior [to her] none could match her.
They were like stars dimmed at the rising of the moon, or the moon at sun-rise.

4. All the nymphs were love-lorn as they looked at the goddess; surely the prince would accept the fair Surendra.

The musk and saffron fragrance of her garments dispersed and spread sweet odours like incense, like the fragrance of the kingdom of god Smara when it split open in former times at the death of god Kāma in the mountains.

5. Her fragrance was carried into the hermitage like the clouds blanketing the mountains. It mingled with the fragrance of everything sweet smelling in the mountain.

The thunder rumbled softly, the dukilyan was lovely, the endless drizzle abated, the mountain overhead moved, its top slightly trembled continuously.

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LII

1. After the sun descended on the mountain, its radiance still in the sky, it grew cooler, and more desirable was her fairness to look on, marvellous indeed with her loosened hair. Gracefully she discarded her garments like a snake removing its soft and shining hide, just visible was her body, like the moon in the darkening sky.

2. The world was still, all the gods in the mountains were bewildered as if possessed,
because they thought she was the goddess Giriputrikā bringing them to worship Ćiwa.

As she drew closer to the prince, her conduct was as that of Maheçwarī, respectfully asking leave of the gods to dance in the sky above the top of their abode.

3. Her movements were alluring and she said with sweetness surpassing that of molasses:

'0, my lord, who is like the god of the fourth season, lovely and born of a blossoming pandanus-flower.

Your charm is aimless, your body is useless, my lord, fruitless, stupid and sinful.

It is a great sin to surpass the moral conduct of the brahmin;
you do wrong in abandoning the pleasures of the life of a king.

4. Further my love, what is the purpose of your heart that you keep in your mind?

Because you have already the highest endowments, being the son of a universal monarch and honoured by the world.
The body and form of god Manmatha are both in you, charming without compare.

Your courage and power is as great as that of Ćwara in visible form, you are truly the king of the earth.

5. And now you are a monk, this is quite inappropriate and unfitting for a ksatriya.

It cannot be that what you will achieve as a monk will be more valuable than what you achieve as a prince.
I am in love desiring the untouchable god even if he is born in the world.
I am experienced in love and will court you as though winning salvation.

6. In short, my lord, return home and cease your religious conduct.
Enjoy the pleasures of the world, all the sparkling gold, and gems of every kind,
and I will join you, not unwilling to serve you as the queen of your palace.
I will devote myself to the care of your love in the bridal chamber, and feel no shame when my garments are removed.

7. If you have had enough of pleasures in the town [I] will not mind moving to the coast or mountain areas,
to wander pleasurably or to disappear into the abode of the gods to make the utmost of lovemaking.
If [you] wish to settle down with me in the abode of Smara, the beauty of the flowers will serve you.
[I am] sure, god Guru will give his consent [to you] to your succeeding god Manobhawa.

8. Because among the nymphs, who is there to match me in breath-taking beauty and charm?
Moreover the affection of god Parameśwara is very great, and was predestined at the time when his intention to make love was born, but even to god Durmukha, his love is not so great as to me.
But [he] is worried, as there is no one in the abode of the gods who is a suitable match for me.

9. But now you are a prince, a god in visible form on earth and in appearance excelling the incarnation
of Kāma, as fitting as he to ravish the jewel of a virgin on the bridal couch. In brief, my lord, my brother, accept my love. Respond to the words of your younger sister!

May I perhaps expect you in the abode of the god of love in the bridal chamber?'

10. Thus were her words, arousing passion and rejecting the thought that she was tempting. Her wild beguilements were numerous: she looked anxious, moaned and wept. Now and then when she stood up, and deliberately shifted her garments displaying her body and awakening desire, and gradually something very desirable was displayed at the top of her thigh.

11. Thus was her beauty when she pretended to be ashamed before the prince, because of her nakedness, but the prince's mind was firm like a mountain of crystal struck by the rain, and that was why she intended to embrace the feet of the prince; but she [Indra] was disappointed. The prince suddenly vanished and changed into a deity.

12. His form was that of the excellent ṇrī Wairocana at the summit of his tranquility, his throne was a jewel lotus-throne with the marks of Buddha, and fittingly decorated with shining gems and a crown of sparkling and glittering jewels. Āksobhya and the other [bodhisattwas] had already paid him homage and the high ranking gods wished him 'victory, victory.'
13. Immediately, without a sound Surendra cast off his disguise and paid homage with folded hands. All the kings of the demigods and apsaras, followed by nymphs one after the other, came to pay homage at the feet of the god Jinarâja and first among them the great Nârada. Hymns sounding hung-hung with incense, perfume and paste and a lamp went before them.

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LIII

1. 'Om! Praise to Buddha is my homage at the feet of god Sugata [who is] versed in knowledge, and is always brought to mind in asceticism by the devoted adherents of the religion of Čiwa who is the perfect essence of concentration, the result of mastering the trikāya (three powers), who is like the radiance of the greatest of jewels to hearts withdrawn from the world.

2. You are indeed the supreme Parameśvara among the three kings of gods. In the ranks of the five pitāmahās, it has already been said, you are the supreme Čiwa; in the asceticism of the threefold jewel you are the ascetic Čakyamuni, among the tathāgatas you are Wairocana, the leader of the five Sugatas.

3. Among the five unequalled and distinguished sages you are Pṛttāñjala, You are the incarnation of Čri Wāgiśvara, a pandita famous among the great poets; in the [science] of love you are in truth the god of Love, ruler of all passion;
in time to come you are god Nāthagiri, the protector of the entire world.

4. In time to come all the rulers of the island Java will do homage at your feet, and in other continents there is none other than you, who are worshipped. You are the furthest point of the past, present and future, all are secure because you comprise the entire three worlds.

5. Because you are held to be the end of the supreme Dharmma, at the highest level you are the sole One, and different from good tantras ever to have been found. The practices of those who worship you are like a gateway to the mountains, from east to west and south to north you are fixed in their minds.

6. In brief, in my view there is nothing higher than the god who is known as the protector of the three worlds. The gods of gods are devoted [to you] and no one dares to resist you. It is your wish that there are Āvaitic and Buddhist sects [as] you are the highest Dharmma.

7. My purpose in paying homage at your feet is to perform the worship of a teacher, hoping, as a reward, your mercy upon those who seek shelter. I beg you not to return at once to nirvana. Look upon the world which will be deeply grieved if you disappear into salvation.
8. Further, may my lord not forget, that in former times it was known, that the goal of your incarnation as a human being is not to conduct asceticism in the world of men, but to be a Universal Monarch and a guardian of the Dharma, out of compassion to the three worlds, and to pacify the king Porusâda and to bring about an end to his malevolence.

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LIV

1. Further, only recently the king Râtnakandaka was injured under a banyan tree. [He promised] to offer one hundred kings to god Kâla [who will devour them], if he recovered.

2. This will cause suffering to the companies of kings. Now they are about to be persecuted by the great demon, everyone up to heaven itself will be bewildered with fear, if you have no compassion for the world, because there are no companies of kings or gods [who can resist him]. Indra, king of gandharwas, and so on at the abode of the gods, the excellent Çiwa, the amazing Dhâtra and Wisnu are in great fear, sweating, and moaning because they fear the great demon.

3. 'This is not untrue,' said all the senior monks and ascetics, and the goddess of the earth too has paid homage with folded hands,
and speaking of what will happen to the earth, said: 'It will become a single ocean if Jinamurtti does not become king.'

5. When all the gods had paid their homage there at the feet of the supreme Gottama, at that time it was revealed to him, that they were worshipping him, and instantly he returned to his princely form.

6. Quickly the companies of great gods went away, with all the sages [they] returned to heaven. Let us describe the prince, after he had performed this concentration.

7. Now he realised clearly that he was Jinātma, and understood the truth of the demon, the menace of the world. In the past, present and future time when he became enraged, none other than Sutasoma himself would be the great remedy.

8. This was why he wished to return home. At once his hair grew long again, and there was no sign that it had been cut. In the meantime the ascetic Keçawa arrived.

9. The prince said to the great sage: 'Welcome, my lord, you come to visit me? Behold me, my grandfather, a sinful being, as a result of the temptations brought upon me by the companies of gods.

10. I feel shame towards the companies of sages, since they say that I should enjoy the pleasures of life.' 'Now then, do not be like that, my prince, where is there a king of ascetics who is outstanding as you?
11. The reason you are returning to live again as before is your decision, not because of temptation of fault. Compassion and prosperity of all the worlds are the cause of your action.

12. It would take long to repeat their words. They set out swiftly by air, and flew over many mountains and regions, leaving the mountains Windhya, Mandara, Mālyawān behind them.

13. Likewise the amazing Mahāmeru with its golden top radiating like a burning flame with the very beautiful cave at the south ridge where the prince made his penance.

14. He had travelled far with the sage as they flew through the air like herons. Soon they had arrived at the frontiers of the country of the Bhāratas. The various countries, one city after the other came into sight.

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LIV

1. Then they descended and proceeded across a mountain ridge passing nearby a hermitage. The mountain seemed to rejoice beholding his return to his own country; the golden trees at the edges of a ravine were very sweet and happy, their sundari sounded loudly like the voice of people welcoming them and urging them to rest.
2. The thunder rolled unceasingly as though whispering of their charm and telling them of the beauty of the blossoming flowers; the câtaka bird ceased crying because a drizzle moistened the leaves of the wungû plant.

It had not been so sweet formerly when he had departed swiftly to seek tranquility.

[At that time] the bamboo trees had felt pain, the dripping of [the checked water of] the waterfall into the ravine sounded like the smacking of lips.

3. It takes long to describe the course of his journey and his arrival which brought happiness. All visible creatures felt they were visited by a god in the fourth season.

No further word of their journey. Let us tell now of Sudahana, the great and mighty demon, an attendant of king Porusâda who had fled through the forest [pursued] by king Daçabâhu.

4. Now he had been fighting against the king for three days, and all his excellent weapons had been destroyed by the king who was like fire [to him].

On the fourth day even their clubs were broken and at length they wrestled [with each other].

[The demon] was outwitted and wounded in the temple and fled injured.

5. His face was swollen, and his body so painful it felt as if he could not live any longer.

Moreover was there any reason why his enemy [king Daçabâhu] should not chase him?

Thus was the reason why he did not know where to go, and so devoutly he paid homage and wept at the feet of prince Sutasoma.
Perhaps he and the sage would be able to restrain the king.

6. 'I admit I was a disturber of the world, and incurred the king's anger. I promise to abandon my misconduct if my life is spared,' thus were his words. The prince was very pleased and said gently: 'I will give my life for yours if the king is still angry.'

7. Then, indeed king Daçabâhu, protected by his good weapons came in pursuit of the demon. He was surprised to see the prince: 'Perhaps he is the king of the demons because the demon waits upon him respectfully and in the prescribed manner, [or] is he a descending god?' the king thought. Therefore he said angrily:

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LVI
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1. 'So then, amazing hero, young and charming, you are king of evil demons, I think. Whether it is a god or a great king who protects [my] vile enemy, it is nothing to me, come forward with [your] weapons. Perform your excellent skill, the handling of weapons, and combat! Take the excellent weapons of Rudra and fight with them! I am not afraid, I will destroy them all.

2. Even were god Brahmâ or Wiṣṇu or Ćiwa to protect the demon, I would not fear; let alone an evil man who dares to attack savagely Daçabâhu in battle,'
thus spoke the king of Kaśi; and hurling mighty weapons like rain [he] looked like the god of Death. Quietly and immediately, the weapons disappeared at the feet of the prince, as anger was changed into peace.

3. All the weapons were overcome, the god of fire became a shower of nectar to the world. Countless lances, and discuses became lightning, flashing brilliantly. Therefore the king trembled, and thought of the qualities of his mighty enemy, for in former times there had been no one a match for him, he had even conquered the gods.

4. The kings of Awânga and Magadha - his enemies - had been very mighty, they had been like the frightful god Kâlarûdra, but they did not hinder him. But now he was amazed, far from victory; if he could keep his life he would be happy, because the opponent was unequalled in might and his mind remained clear.

LVI,2,c - LVII,1,d.

1. Then the sage Keçawa spoke frankly, knowing how to calm him:
Now my lord, make no mistake, concerning the man you think to be an enemy. He is none other than the prince, son of the king [of Hastina], the well-known Sutasoma by name who went away to the mountains.
2. Now he is returning to his own country after winning salvation and enlightenment, not because of temptation, but because his mind has compassion for the gods, who respectfully ask his favour, because the world is in a turbulent state and will be destroyed shortly if ācārya Jinarāja does not return to a human state again.

3. And it is not out of heroism, pride, illustriousness, or evil that he resists, not out of disrespect that he acts as if befriending your opponent. It is [out of] his love for the Law, the elimination of evil, and the prosperity of all. That is why he wishes to restrain your intention [to slay him], if it please you.'

4. Thus spoke the sage tactfully. The son of ācārya Candrasingha replied quickly: 'Well, my lord, I am very fortunate,' he said and came to embrace his brother, 'it is the mercy of god Guru who has granted that I may see you. It is as if I have been granted heaps of jewels, or visited by a marvellous soul descending to the world.

5. So then, let us return, my dear, and stop at my country Kaśipura. There is further a vow that I have made; If you returned safe and sound, I would give you a jewel among excellent women called the fair Candrawati.
She is my youngest sister, indeed she is none other than a cousin of yours.

6. Thus spoke king Daśabâhu. The reply of the son of the king of Hastina was gentle:
'The gift you offer me is most excellent, O king, I can hardly believe that it is for me. But out of my deep longing to meet my father and mother, I wish to return to Hastina as swiftly as possible, especially as I have already left them very long, and this has caused uneasiness in their hearts.

7. However, if you have any affection towards me, your servant, let this demon live, as a real proof of this affection.'

'In that case, my dear Sutasoma, I will surely kill this demon if my dear Jinamūrtti is unwilling to visit my country and rejects this girl.

8. Besides, how many days would you be in KaČipura? And further, it is not good to reject gifts which extend the existence of the world. In brief, after the wedding-day [you] may return to your country, and I will go with you to serve the king of Hastina.'

9. Thus spoke the king, and the sage Kečawa especially agreed with his words.
This was why prince Sutasoma agreed to the demands of the excellent king of KaČi.
No further word of this. They both mounted in a chariot and the sage Kečawa asked leave to depart. The demon too had already asked their leave to depart to become a monk practising asceticism in the mountains.
10. Smoothly and evenly the chariot ran along the mountain glen to the south of its base. All the soldiers with their equipment who accompanied them thronged along, their music sounded loudly and continuously.

The king was the charioteer of the prince of Hastina, and looked like Krsna, the charioteer of Dhanañjaya after the battle against the Korawas.

11. They soon arrived at the country of Hawângga. The capital had been abandoned and became a forest. The gates were destroyed and had collapsed, and were overgrown by trees, tall grass and bushes. Within, in the centre of the reception hall, there was an oratory decorated with a monster, but totally smashed.

The pillars and the crossbeams of a wonderful building were shattered and scattered in the front yard.

12. All was silent, no one remained, all had taken refuge in distant areas causing concern, because there was nobody left behind. Villages, houses and shrines and hermitages were wiped out, annihilated.

This was why the prince asked the king concerning the particulars of the country and who had been its ruler in former times.

13. Thus spoke the offspring of Bhårata. And the great king of Kaçi answered:

'The name of this realm is Awângga, the country of the excellent king Dewântaka.

He is the older brother of the king of Magadha who is famous in the world by the name of Koça, feared by mighty heroes in battle.
14. I have defeated them both, and they fled leaving their countries. This is why they took refuge with and entered the service of the king of Rātnakanda, was the king's reply. The prince then enquired the reason for the battle, especially as they were known as intimate friends before, so how was it that they had become enemies.

15. 'What you say is true; formerly [they were] regarded as very intimate friends and not as strangers.

The reason of the dispute is a beautiful girl [namely] the daughter of the king of Mālawa, called Puspawati, one of my cousins on my mother's side, but her father - so it is said - had decided she should only marry a close relative.

16. Sang Koça was ill and baffled, distressed by lovesickness for the beautiful princess, and so he asked the king of Mālawa for her hand. But the king became enraged, as he [Koça] was no relative.

This was why he came to me, and married her to me, the rite being perfectly performed.

He spoke again and again of the [importance of] a common origin and his attempts to get a son [in law] who was one of his relatives.

17. The king of Awângga was very grieved because Koça had been caused a great shame.

This was why he asked for the hand of your younger cousin Candrawatī as a substitute for the princess, the daughter of the king of Mālawa. I did not agree, for one
thing she was still under age, but in fact, you were in my mind as her protector to take her virginity in the bridal bed.

18. This was why he became angry, and this was followed by a fierce battle in single combat. Then I changed into [my] ten-armed form to defeat them.'

Thus spoke the king. Swiftly the chariot traversed the forest, passing through many districts which provided rich food.

19. As they had almost come to their [own] country, they rested [there] as many soldiers were weary with exhaustion, as they had been patrolling the districts for twelve days to search for and destroy the demons.

This was why the king sent a messenger to the city of Kaği to inform the queen of the prince's arrival,

20. and that she was to meet him at the pleasure-garden of Rātnālaya.

Princess Candrawatī was not to remain behind with the palace servants.

Thus were the king's words. Now let us tell of the messenger who departed in the dark of the night. [Early] in the morning he arrived at the feet of the queen and conveyed the king's message.

21. The queen then was extremely happy, rejoicing to learn that the prince Sutasoma was on his way home from the mountains, for it was only he that the king had eagerly hoped to become the husband of the princess in the palace.
No other than he did the king approve to become his brother in law.

22. After they were ready, they planned to set out accompanied by the prime minister. Princes Çāla and Sucitra and Dakṣa too, the three sons of the king would escort her. They had joined battle against the enemy in the forests, bringing about the elimination of the demons and ogres, and this was why they had not accompanied the king [against Sudahana].

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LVIII

1. The news that the king had found Jinamūrtti was spread abroad. The minds of the palace ladies were stirred like the grass and trees at the sound of thunder, twigs of love and shoots of desire and longing broke forth in them like a suddenly blossoming pandanus flower. Their hearts were filled with desire, because people incessantly spoke of him as like the full moon in beauty.

2. Let us leave them thus. Let us describe the princess, the flower of the court who was indeed like the jewel of the abode of Śmara [and] the result of the mantram Madanatantara in the bridal chamber, and was like a pure spirit out of nowhere descending and arriving by the power of imagination.
Like a goddess from the abode of Indra was she, having drunk to her fill of beauty in the abode of the gods.

3. Her appearance was beautiful like a goddess in visible form, her face sparkled rivalling the moon; the dark of the moon made no difference throughout the area of the capital, for with her presence [there], instantaneously it was [as if] the moon was full. She was as beautiful as a picture, her waist like a kēris taken out of its sheath, bringing tenderness to the heart, her full breasts were indeed desirable, and the love-stricken ones wailed [begging] a chance to paint them.

4. It is impossible to describe her beauty; furthermore her neck was like the shoot of the gadung-plant; her bare calves were like blossoming pandanus-flowers which had many bumblebees comfortable resting on them, Her very anger - it is said - suddenly increased the desire of men, who looked upon her. The shedding of her tears was like the drizzle at the beginning of the fourth season.

5. None of the flowers in the garden were able to cheer her anxious heart. The beautiful young leaves were not to be seen, it was as if they were the cause of sadness; the tañjung and açoka flowers were ruined, because they were picked nervously to pieces, not to mention her tousled hairknot, which became loose and tangled with its pins scattered around.
6. She felt that she was useless in this beautiful country, she was just a fragrant puppet of pandanus-flowers. To no purpose was her fragrance, let alone to be written of in a poem to be the song of the future. She has already cast off her marvellous jewels, only constant tears were now beside her streaming down and wetting the sides of her cheeks.

7. Even more uneasy were the hearts of those who made audience, all that they did was wrong because of the princess's anger. Night fell but it seemed to vanish again, because it coincided with the rise of the moon. The princess was in a beautiful glass pavillion overwhelmed with grief and distress; her attendants were like lotus-thrones; they seemed intent on departing stealthily.

8. Such were the feelings of the court-ladies; they felt as if the princess was pushing them away. The groups of concubines and nurses did not know [the cause] of her worry, above all the queen herself did not know the reason for the princess's anger. She [the queen] did not remember the king's command [to the princess] to join [the queen] in meeting [the king] without delay.

9. There was a wise lady poet who was skilled in taking auspices, a widow of a great poet. Her name was Suragā, and she was praised for her beauty in former times. [Now] advanced in years [she] was well-educated and knew how to conduct herself before the anxious princess.
Like a mangosteen blended with the flavour of molasses was the sweetness of her words to the princess.

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LIX

1. 'O, my mistress, whose beauty is like that of a star, which pierces the heart and brings pangs of love to the lover, the expression on your face is always like that of the moon covered by a thin and transparent cloud. Your weeping is sad like heavy rain, the uneasy blinking of your eyes is like lightning, and even more the flood of grief has come making tears like rain pour from your eyes.

2. Why is it that you are grieved, as if you have been bearing the sadness of one long in love, especially as there is some news of the arrival of a bee coming to visit a fragrant flower. Very great is his charm and he looks like a nirāgraya, so say those who desirously look on [him]. Indeed he is an incarnation of Jinendra, and looks like a god.

3. The story is that he has been to the mountain of Sumeru to perform asceticism, and that was why the gods wished to know whether he was firm in his asceticism or not. Nymphs who came to tempt him were themselves tempted, because of his charm, which is like that of the god Manobhawa descending in the beauty of the fourth season.
4. This was why god Çakra changed himself into the unequalled goddess Bhagawatī.
Even so [Sutasoma] was not disturbed, his mind remained clear and repelled [these blandishments].
The reason that he became a human being again was his great concern for the Law and his compassion for the three worlds, as he is their remedy in the time of turmoil to come.

5. So after finishing his asceticism he wished to return home.
In the secure tranquility [of his Wairocana form] he saw all truth.
That is why he has come [here]; he sees that your beauty is worthy to make you the queen of all beautiful women, worthy to make you his wife, to be the beauty of the land.

6. And I think, the reason that the nymphs could not tempt him was his fear that he would be disturbed when taking you on his lap, my dear, at the time of lovemaking.
Why should not Indra have agreed, if the prince had wished for nymphs?
Why should not the prince have agreed, if there had been one who was worthy?

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LX

1. The reason is that there is none in all paradise, who has your beauty my dear. If you went to the forest in the mountain, with the prince and nobody else;
indeed it would be like Smara seeking pleasure
with the goddess Ratih, fully wedded to each
other.

2. Who is it who would not fall in love at the
thought of beauty like yours?
Where is there, goddess or god or human being -
if there is any - who is a match for you, think!
Even up to the abode of Viṣṇu, Brahmā, Čiwa, the
inhabitants seem to be stunned,
the goddess Umā herself will surely weep, out of
envy for your loveliness.

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LXI

1. In brief, my mistress, nothing has happened that
should cause you such incomparable sorrow.
Moreover the man who is expected to become the
husband of the beautiful princess [is coming].
So it is better that you prepare your body according
to customs for a beautiful girl who is going to
marry.
Do not be ignorant in behaviour, and be the equal
of the goddess Ratih in beauty!

2. Perform the worship of the gods with its hymns,
meditations and asceticism at night earnestly!
It is best to heed the various taboos and all the
sayings of older women,
and carry out the oath of 'ṣuklabhūkti' (eating
pure food), do not eat food which is impure!
Drink all the draughts you should, every day; obey
all these injunctions dully.
3. For it is said that the worst causes of trouble for a girl who is to marry: that there are many women who are said to have deceptive loveliness, and look like flowers but have no fragrance, there are also women who are like flowers cast onto the ground but clearly with fragrance surpassing that of the campaka-flower. The former are those who are indifferent [to what they should do] and the latter, those who are discreet in all they do."

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LXII

1. 'My sister, your words are like the sprinkling of nectar, but they result in perplexity and sadness, and sorrowful weeping. It is just this matter of the king, namely his order to me to meet him that causes this alarm. It seems that he is made anxious by the thunder of the fourth season.

2. Why does it happen, that a jangga-flower or a yellow lotus is so clearly desirous to be visited by the appropriate one who will ravish its fragrance? The bee - if he is seriously affected - will do its utmost to reach its goal risking its life and daring death.

3. The words of the teacher are the last word in instruction, they are really excellent. A girl who is like a crystalline kēris is without peer in value throughout the country.
Many people are anxious to gain her favours [and she is] lucky like a flower, but I who am going to marry am not a flower.

4. It is like this with me, surely I will die of shame.
It is best that [a girl] such as me, should be come for, as in olden times.
But the king's rejection of this custom, makes me more and more indifferent to consolation.
It was to be doubted [before], but now it is sure that the king has no affection for me.

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LXIII

1. If I think that my life is useless, [I] wish I were dead, there is no happiness at all.
Moreover, there is a chance that I become a fruitful princess by means of a swayambara.
Dewi Indumati is known in olden times to have chosen her husband in the audience hall at a festival held by king Bhoja. This should be taken as an example by those who have a beautiful girl as sister.

2. The king on the other hand is far from so doing [for me].
[He is] confused if his affection for me is great.
And now it seems that he is only too happy to disregard the claims of affection prescribed by Law.
Now the king seems only to expect constant troubles. Because of his rash action, my tears stream down and pour over my cheeks.
3. It is best, I think, if my brother the king continues to love me, and that I - a beautiful princess - insist on remaining the flower of his palace, and that I be guarded so that there is a chance that there will be a king who will ask the king for my hand, and he [my brother] will not hasten to whoever he wishes but - forgive me - [he would ask] my approval first.

4. But now he acts against my words without killing [me].
To him a dry young leaf or a dead flower is more than me, for he has no affection for me.
That is why I have this grief which comes to overwhelm [me] after the death of my father and mother.
It is best that I should die and join them, so that they will know the sorrow of my heart.

5. Alas my father and my mother who lie buried in the mountains having become a fine god and goddess, Look on me, left to [the care of] a brother who does not abide by the Law. It would be far from this [situation] if your slave and you both are still living and loved me. In short take me to you, father. Let sickness befall me, that I may die.

6. And you, o Lord, take my beauty by force and give it to the beauty of the fourth season. Let the internode of my waist return to the beauty of the shoots of the gadung-plant, and the fulness of the breasts return to the lovely yellow coconut,
and fine hair join the rain bearing clouds, and the [beauty] of the neck return to the sorrowful heart.

7. Perhaps the beauty which causes sadness can return to the lotus blown by the wind, may all the origins of the parts of my body disappear to become the beauty of the mountains. May the god of the moon take back the beauty of splendour from my face which is like the full-moon, then I shall return to death at the dawn of a beautiful day.'

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LXIV

1. Thus spoke the princess, pitifully, weeping sadly. All her attendants were stunned and agreed that all the words of the princess were true. The queen too was at her wits end, but the skillful lady-poet did not slacken her efforts.

2. 'O, my mistress, my idol, what you say is not true. The king's love for you is as great as a mountain, and with much devotion. I know the reason, why [he] has not held that swayambara. Your late father did not approve that plan.

3. His wish was rather to have the prince of Hastina of the Kuru-race as a son-in-law. Repeatedly he expressed this wish when he was still alive. This is why the king [Daçabâhu] is like grass and trees hearing the thunder;
at the arrival of the prince, and has given an order for you to meet him,

4. moreover he had made a pledge, repeatedly discussed with the queen. In former times it never happened that an older king became subject of his younger sister, but he will devote himself to you after your wedding with the prince, for then the prince will be made king in the palace to succeed him as a Universal Monarch.

5. Your brother will be only [an officer] of the army to guard the country, [he] will join the kings to become a loyal attendant. There is nobody who does not know his pledge especially the great brahmin. Is there any proof that the king does not love you truly?

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LXV

1. Thus far were the words of the widow of the poet with the princess, calming her, interspersed with songs in her sweet voice which caused gladness. As it was now three o'clock a.m., they went to sleep, and the attendants too [went to sleep]. In the morning she was ordered to depart accompanying the queen.

2. This was why she made herself up carefully, wearing a different lovely breast-band of embroidered cloth,
and all the ladies of the palace competed with each other in sweetness.
The queen was very happy, she came to the princess and embraced her
as if she had rediscovered the fragrance of a withered flower because the anger of the princess had vanished.

3. No further word of this. Soon they had come out and were arrived at the highway of the capital. The soldiers and vehicles were assembled together in order with their respective lanterns. Lady-attendants, widows, and lady companions went with them mounted on chariots. Bent old widows rode on elephants followed by her nurses and maids in waiting, orderly and lovely.

4. The queen and the princess however were not separated, they mounted on a chariot inlaid with jewels and were followed by amazing bands of heroes and kings. The prime minister too with his wife accompanied them, leading the splendid guard, and, most striking, the three sons of king Daçabâhu escorted the queen.

5. So in a moment they were outside the capital. On their way were many villages with ricefields looking down into deep ravines. When the sun had risen to illumine the earth, they were already far away, and everything became more and more beautiful. Birds were seen fighting for fruit, noisily on a leafless trunk.
1. No further word of their journey and arrival at the pleasure gardens of Rātnālaya, where the gatetops were decorated with flaming jewels like the rays of the sun. All the chariots halted there neatly, and the elephants put at a distance were stamping their feet. After a while the queen with the jewel of the palace arrived.

2. It is said that after they entered the beautiful and lovely garden, all the townsfolk were attracted by the blossoming flowers which spread forth fragrance. [Among them] the yellow coconut, nagasari, gambir, menur, campaka, all just opening, [planted] around a pond which rippled with a sound like the sea.

3. Red lotuses were in its centre, lotuses with other colours were scattered around, with bees swarming on them; the fishes were innumerable, a large one dashed forth smashing the white lotuses; the jellyfish moved wriggling as though following [the large fish] decorating the sand. The banana palms were just opening their young leaves like sails, rustling at the edge.

4. The pandanus crept down the bank and its flowers hung down beautifully into the ravine; splendid were the people who broke off the fragrant flowers of the pandanus to make puppets. Others were occupied, painting their lovers incessantly on the calyxes,
and sung extracts from poems which they imagined to be the words of their lovers in the bridal chamber.

5. The concubines and widows were at the bushes and the chaperons young and lovely like Ratih were noisily bathing, lightheartedly, naked at the waterspouts of a deep pond. The form of their [genitals] were numerous, shining like an overcast moon, others were like various shell-fishes. Why should not they be very passionate in the bridal bed?

6. Various was the behaviour of the other attendants in the hall overlooking the waterspout. There were those who were spell bound gazing at the lovely island in the centre of the pond. In truth it had the appearance of paradise, the abode of Wisnu descended to earth. Because of the abundance of pavillions studded with gold and jewels it seemed as if it were in the sky.

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LXVII

1. The gods of all beautiful and shimmering things spoken of by the great poets [were there]. A fence of sparkling gold enclosed a lofty temple in the corner, and the central part was beautifully carved. There were four lovely gates in the shape of lobster-pincher, inlaid with gold and jewels, and the kostubha-jewels glittered pleasantly, studded all over the fine building.

2. The golden hall, to the east was like that of Iwara, very excellent indeed.
That to the south side was like the abode of Dhātra, continually flaming and gleaming.
And to the west side was the abode of Mahāmara, so the onlooker would think,
and the hall to the north side was like the abode of Madhusudhana, reserved by him for the heroes in battle.

3. In the centre was a great building of pure crystal which might not be imitated even in the abode of the gods,
because at the pinnacle of its roof sun and moon shone like the beams of the fire of death.
The roof was made of all kinds of opals and the ridgepoles were studded all over with nine sorts of jewels.
It was like the paradise of god Buddha, the supreme Ātman in his divine form.

4. When the night came and the sun was set, there was no darkness.
It is said that there was always bright light, because the flames within the excellent jewels created a daylight like that of the Sun.
Moreover the coral deer with eyes of blue sapphire glittered, and the crystal of the building sparkled and glittered as if filled with fractures.

5. All kinds of flowers were in full bloom, fully spread without withering.
Those which were not in bloom had buds like the buds of flowers in paintings.
The fragrance of the lotuses on the water blended with the fragrance of the blossoming areca flowers just opening.
But now the day-lotuses were beginning to open their flowers, anxious to inform people of the passage of night to day.

6. The countless *candana* (sandalwood) trees spread out the fragrance of their pollen, the *dewadaru* trees were as high as the Mandara mountain, and the ground around the wishing trees and *parijāta* trees were paved with stones finely carved and decorated with gold. Moreover their fruit was in abundance, [namely] *cudamani* jewels, beautiful rings, jewels of flowers and *pangkajas*, their various leaves were draperies from Mañjēti, red silk and red and white coloured silk.

7. Various golden grasses entwined themselves as if in grief on the *açoka*-tree. Clouds of incence and musk were rising at the offering place as if a Buddhist ascetic was performing worship there. Golden trees were scattered around and there were *câmaras* and musk deer within the fence, and lovely golden roe deers were playing and wandering looking as if they [had been sent as a] temptation.

8. To the north east, there was clear water springing from the petals of a lotus made of stone. Other streams flowed down to the pond, the water of which yellow, red and various other colours. Many king prawns were everywhere, crawling around the edges of the pond, glittering and shining like gold and jewels. It was the equal of a paradise floating on an ocean of honey just arrived from the abode of Smara.
9. Where was to be found a capital city so beautiful that it seemed to be clearly beheld in the sky? Even the gods and goddesses would have been amazed, and praised it. Let alone the ladies of the court who were seeing it for the first time. But they were confused as they could not see the direction in which they should go, as if they were looking straight up at the moon.

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LXVIII

1. As for the fair one who was like the goddess of the beauty of flowers, and respected throughout the state, she was at a chapel at the edge of a ravine filled by blossoming gadung-flowers.

[She was] moved, and looked passionately at the remote enchantment, glorious beyond measure, because the lustre of the jewelled crystal hall added flaming red rays to the daylight.

2. [She felt] it had become shapeless again as she looked at it, as if it had moved as swiftly as the twinkling of an eye of someone come to make fragrant posies. This was why she spoke to the wise widow of the great poet who waited upon [her].

[She] asked her about the origin of the pond with its island, which seemed to be magical in nature.

3. The woman she addressed immediately and sweetly begged her pardon and said to cheer her:

'My dear sister, your words are very appropriate, like drops of sparkling honey.
It is clear that your slave does not know the origin of this unequalled splendour, but it was made in former time by the gods, monks, and also good kings.

4. I have heard it clearly and repeatedly from the king, for he has kept it in his mind since he learnt it during his concentrations when in earlier times he was a great ascetic. In fact you are the one who should know well the lustre of the garden as you own the gold and jewels.

It is said that [you] are to marry the prince in the pure crystal hall.

5. That is why the king has ordered the queen to meet him together with you, oh, fair one, accompanied by the ladies of the court. In fact your brother was anxious to behold Smara and Ratih in the abode of Manobhawa, becoming manifest in your beauty and that of the incarnation of Jinendra in the hall of gold.

6. Your beauty, my dear, if joined to that of the prince will make a perfect match, and this is just the moment that the great ascetics and indeed all the people have looked forward to. Who is not spell bound by the excellence of the love of Umâ and Íswara for each other? Where is the perfect one who could refuse you in the game of love and passion?

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1. Thus spoke the wise woman. Then the princess answered:

'My sister, why should I not be fascinated by [your] well-chosen words, but I am bewildered to think of them, like someone hoping for the circled moon to fall.

2. Because if it is true, then the fragrance of the campaka flower will join that of the gadung flower, but the bee which has come down to the ground to look for honey seems so far away.

Supposing your words are true, why should [I] believe them for they seem so incredible.

They would bring about an urge of excitement to amuse and delight oneself by composing songs and poems.

3. The gods Indra and Tripurusa are not allowed to wander and take pleasure amusing themselves there on the famous island, and they do not wish to do so out of fear and great respect for the prohibition, because it is said that it is the garden of the king of the Jinas.

4. What should you say then that a human creature like myself should be able to go there, for the water is deep as the sea and there is no point to cross.

In olden times many kings were killed and their boats sunk, because completely wrecked by four terrible wild crocodiles.

5. In fact your words have no real relevance, It is as if [you] were saying that the king of
mountains is inferior to the mustard plant.

Who is the man or woman who has more supernatural power than such a famous god?

The widow of the great poet replied with a smile:

6. 'My mistress, my daughter, your words are indeed true.

The three excellent gods Ćiwa, Brahmā and Viśnu are not allowed to go there, for even the gods are no match for the prince as he is exactly the perfect one, an incarnation of the king of the Jinas.

7. And the proof that he is really a Buddha in visible form is as follows:

It was well-known in former times when he was born and during his childhood the gods in the sky took pains to pay homage with flowers and loudly [recited prayers]; all kinds of suffering disappeared, all kinds of evil people became goodhearted.

8. Then he grew up rapidly and became versed in the sciences, young, virtuous like god Śmara with a perfect, graceful appearance.

[Because of his] constancy in the practice of asceticism, ćrī Bhagawati came to pay homage to him and the goddess Bhūminī too appeared to make her audience with devotion and love.

9. All the companies of gods also honoured him, because his knowledge while practising asceticism was supreme beyond all imagination, for he was in fact Wairocana - so said Surapati - and the devotion of the gods who regarded him as a great soul, went with him.
10. There is no need to mention Hastimukha who earlier became devoted to him in the forest, together with the lionness and the king of the dragons who were already peaceful and compassionate. Well, in brief, is there any man at this moment like him?

Clearly [the wedding] will be without compare if you are married in the golden hall.

11. It is said that it will be regarded as something divine in visible form.

If he had wished to meet you to marry in heaven, his desire would [certainly] be fulfilled.

Give response, my dear, do not be frightened of your brother [Sutasoma], as he is skillful.

Please prepare yourself my dear princess, for there is a feeling of shyness in offering a chew of tobacco.'

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LXX

1. The nymph-like princess and the widow of the great poet with her chaperons [who were] full of beauty and loveliness had not been long together when the queen came to her; but let us not speak of this.

Let us tell of the sons of king Daçabâhu, let us tell this with feelings of joy.

2. These three [princes] had been ordered to go ahead to meet the king.

They were impressed to behold the offspring of Kuru [Sutasoma] who was like a hero in battle. The incarnation of Jina too was amazed to behold them, for they were like the three gods.
'Who are they?' thus he questioned the king concerning the princes who had just arrived.

3. 'These three are my sons,' replied the king informing the prince, 'the oldest, outstanding in appearance is the excellent and well-known Çāla, the middle is Sucitra whose mother called Wisatī is a daughter of a great sage, [the daughter of] the excellent monk [the sage] Mahottama.

4. The youngest is called Dakṣa virtuous and adept in knowledge, of a line of ascetics, for his mother in fact is the famous Sulaksminī, but my concern is my wife, the daughter of king Malawa, for she has no child by me, even though she is queen.

5. Thus spoke the king, and proceeding on their journey they took the path through the mountains, and all the army accompanying [them] with elephants and vehicles filled the road. Then they soon came outside the very beautiful garden, and the king and the prince descended from the chariot.

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LXXI

1. No more of this. The king had arrived at the place of the queen, and the incarnation of Jīna was regarded as just emerging from nirāgraya. 'Is he the god of the flowers,' thus said people who saw him, falling in love.
The hearts of those who saw him for the first time were filled with desire. It seemed he might disappear if they looked away.

2. At once the queen and the princess came to prostrate themselves before the king. The heart of the king was delighted at the arrival of the princess:

'Ah, my dear, how delighted I am that you have come to meet me, my dear sister! Now, my sister, pay homage to the prince, the Jina in visible form, the idol of the world.

3. He is moreover a cousin on your father's side, my dear, none other than an offspring of Bhārata; it is fitting for you to serve him and to become the mistress of his court,' the king spoke. The beautiful [princess] was embarrassed and disturbed because she was forced [to pay homage], and turning her face away she looked like Ratī making her audience to god Smara, her words were like the radiance of the fourth season.

4. The feelings of the prince became tender as he beheld her. His heart was like glass fallen on a stone, shattered into fragments as he became desirous of her; her beauty which was like a painting of gold just lit up by the sun captivated his love. It was clear that he could not restrain himself and simply gave in to the charms of the temptress.

5. And the king soon became aware of the prince's feelings, because the shape and movement of his
eyebrows showed him the prince's emotions were affected by love.

There is no mention of his wandering to behold the blossoming asana-flowers at the bank of the lake.

The incarnation of Jina was constantly affected, beholding the beauty of the garden.

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LXXII

1. This was why he asked the king about all that he saw there, about the origin of the beautiful island which was like an island of gold, dimly visible.

Thus spoke the prince, and the king answered gently:

'My lord, listen to my story which was told to me by the god Surapati.

2. In olden times the story of the hall of crystal and the superb island [was known as follows]:

God Jarārāja, the king of the gods and the objects of worship of all of them, had no equal in quality and he lived there with Jineśvarī.

The place was known to be dangerous and this was because there were terrible and very dangerous crocodiles in the lake.

3. This was why nobody could go there, and the loveliness was inaccessible.

It is said that all the gods too were frightened by the law of respect for their teacher.

The gods Rawi and Candra (Sun and Moon) did not follow their course through the middle of the
garden but kept to the right.
They were very respectful and devoted to the teacher and they asked [for mercy] out of fear of suffering.

4. As for the man who will be able to visit the hall of gold - said Sureśvara - it is you and you will be the reason that it can be visited by wanderers.
You are a mighty offspring of Bhārata, how can you be harmed by illness, temptation and death?
Your origin is outstanding - as everyone knows - you are an incarnation of Jina in visible form.

5. This is why your brother [I] without hesitation summoned your younger sister the princess, to meet you in the hall of crystal and jewels, to give your mind to the essence of love, because she is an incarnation of Locana who has followed you to become the queen of the palace.
I am older than you, but should be devoted to you both, excellent incarnations of gods.

6. In fact, my dear, do not be indifferent to the reason for incarnation.
The purpose of acting like Manmatha and Ratih is to assert yourself in marriage, and to enjoy the reward of excellence in the world, which is to become king, not to return to heaven before serving the world well.'

7. Thus said the king. Prince Sutasoma was very glad in his heart, [because] he [already] knew that the princess had been his wife in the abode of Jina,
when the garden on the island of the lake was the place where he had taught the dharma, at the time when the gods Honour him begging for the exalted nectar.

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LXXIII

1. Then in a moment the four crocodiles quickly left the water and came into the land. At the sight of the incarnation of Jina they were so filled with delight that they changed themselves into horrible demons. Devotedly they prostrated themselves at the feet of the prince, saying that they were the gate-guards who had descended from the abode of Buddha: 'On your orders we have been guarding the excellent island carefully.'

2. But now you are here. What can we do for you?' 'Now I wish you to become a pathway,' replied the prince. Instantly the four crocodiles returned to the island and became iron bridges. Inlaid with jewels and gold, their radiance was like that of rainbows descending into the water.

3. It is said that the king was astonished at the sight of that marvellous feat, and all onlookers praised the prince. With the king he went across a bridge [to the garden]. As they approached the pārijāta-tree, they looked with pleasure on the beauty of the garden.
4. Then all the ladies of the palace, the queen and above all the princess were given great honour. They were invited to visit the beautiful island. It is said [that] the invitation came from the king and the son of the king of Hastina; this was why all the picnickers obeyed, now eager to go there because of the bridges.

5. It was marvellous, the number of people swarming across the wonderful bridges, looking amazed and enchanted at the lovely golden lotuses radiating with the radiance of water in flames. Some came from the south side, many others from the east and the north struggling to be first. The hunchbacked women fled, the young chaperons with their hair loosened and dangling bore fruit-bowls.

6. We do not describe the arrival of the beautiful ladies at the island, pleasantly and noisily talking. Many of them seated themselves in a golden pavillion, beautiful as a picture, and there were others who sat under a lovely nagasari-tree with gold paving around it. Others picked flowers of gold and jewels and the fruit of the campakas.

7. Some tried to catch golden insects on the leaves of great trees, others looked for musk and saffron which was spread everywhere. Their perfume made the air throughout the marvellous island fragrant and blended with the odour of the campaka-flowers, their perfume was carried to people who disrobed themselves with love.
8. This was why all the city people praised this marvellous island.
   The radiance of the jewels in the garments of the ladies of the palace was like lightning.
   And further [the beauty of] the princess was like that of a goddess wandering in the air.
   The people were moved looking at her as if they were looking on the abode of Smara.

9. For were her beauty to be described it would be said to be beyond the imagination, and superior to that of a goddess.
   There was none in heaven [her equal]; search the abode of Qiwa [for one like her] and the search be in vain.
   Only the ascetics who had mastered the essence of knowledge, asceticism and its realisation, might perhaps able to see her equal, because of their excellent souls.

10. Thus was also the conduct of those who saw the prince of Hastina, who was exactly like the soul becoming manifest in one who has reached the Void, because of his knowledge.
    They were both in the crystal hall - as [the princess] was invited by the king, and the fire of love caused the palpitation of their hearts to fill their breasts, bringing about desire.

11. The prince's heart was stunned and baffled [at the sight] of the princess.
    The appearance of god Suranatha when in former times he had taken on the shape of a woman was no match for her;
there is no need to mention the nymphs who had tempted him, they were not even a quarter of her beauty; they were not even worthy to make audience to the princess in the garden.

12. This moved him deeply, for he was weary, filled with love, passion and desire. [Attacked by] the thunder of love-sickness and flood of pangs of love the highest stage of wisdom was overcome.

Further, he knew that the princess had been his beloved in former times, and that she had never been parted [from him] when they were [in the form of] Arddhanarî.

13. It would take long to describe their beauty which was like that of a god and goddess descending from heaven.

It is certain that they should be married to each other - said all who were captivated at the sight of them -.

After sunset the king departed together with all who had come in the garden, and soon they were back in the camp.

14. Beautiful, spacious as a royal square and fully equipped was the camp where the king resided; the fence and its nine-storied gates were watchfully guarded by the soldiers and heroes. The pavillions were numerous, set out in groups and arranged as beautifully as if in a palace compound.

Many regents and village headmen and others had been summoned to come to erect them.
15. All the army and numerous elephants and vehicles were dispersed on guard outside.

[The sound of] an orchestra and all kinds of musical instruments was the sign that king's meal was served.

Then prince Sutasoma returned to the garden [hall] to the north-east of the excellent island, beautiful and splendid, looking onto the waterspout.

16. It is said that Çāla and his brothers had provided him with excellent clothes; they were ready with everything the prince needed. The incarnation of Jina was miserable, very distressed and racked with passion all night. [He] did not sleep, it was as if his eyes were propped open by the fair princess Candrawati.

17. No further word of his yearning which dissolved into tears, as incessant love-sickness passed over him. Let us tell of the king of the country of Kacią with the queen from whom he was never parted, and was now in his company considering the case of the princess, [that is] the celebration of the wedding which was to be performed in accordance with the advice of a great astrologer.

18. The prime-minister and none other, was ordered to return to the capital, with the purpose of bringing the gold and jewels needed for the wedding festivities.

It would take long to report all the king's messages.

The one ordered to return asked permission to
leave because he intended to depart at four a.m.
the following morning.

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LXXIV

1. The people of the palace were delighted to hear of
the plans of the king,
that the honorable princess was now engaged and
was to be married to the prince.
This caused them feelings of love-sickness as they
thought of them [the prince and the princess]
tremendously in love to each other.
Surely their marriage will be like the embracing of
the ocean and mountain coming together in the
splendour of the garden.

2. Others were filled with anxiety, thinking of how it
would be with the asana-flower when taken on the
lap in the bridal chamber later.
The one who was like the bumblebee would fondle
[the flower] while whispering [loving words] and
then kissing her cheeks;
caressing and embracing the waist he would ask for
the climax of passion at the loosing down of the
kain.
Her heart would faint with delight, and the feeling
of joy in being cherished would make her silent.

3. [There were those] who repeatedly imagined their
beauty as that of the princess which was like that
of a picture.
Then they pretended to talk with the prince, the
master and the desire of their hearts,
and [they became] very embarrassed if their love-sickness were detected and they appeared as if they were in love.

'Ah, it is wrong', they said, forcing themselves to laugh while they felt they should cry.

4. Others who wished to be asked to make love in the bridal chamber behaved in various ways.

Affectionately whispering to each other and fondling each other's breasts and biting each other's cheeks.

Others did not realise that their kains had slipped down and hung loosely at the foot of their sleeping place.

Their love-sickness was such that they urinated involuntarily and soaked each other, causing effusive laughter.

5. Others spoke pleasantly to each other in groups at the front yard as the moon was rising.

The prince alone was the topic of their conversation, about whom they composed and chanted poems in their hearts, excellent in appearance, unmatched in power and in [all] virtues.

He was completely perfect in all he did.

'Truly he is the incarnation of Jina', so it is said were the words of people who saw him and fell in love with him.

6. The proof of his divine origin was the matter of the excellent garden, there was no one who did not know it.

Because it had been told and heard that in former times no one among all the kings
had dared to set foot on that beautiful island,
afraid of the danger of the terrible crocodiles
in the lake.

But when the great man, the prince came, it seemed
he was in a dream.

7. All he did was wonderful, like magic, like the
god of the garden.
It seemed the darkness sank and vanished, causing
danger [of discovery] to those making love.
It seemed as if he was a blue lotus swaying in the
wind bringing about love-sickness.
Who was the beloved who would not be broken-hearted
when [she] saw his conduct, whispering while he
unfastened her kain.

8. Yet it is better to tell this as a poet does in
his poem.
The month Karttika then was the time to descend
among the beauty of the flowers,
[he would] be honoured by the wonderful flowers in
the hairknot and offered the breast of the virgin
in the bridal chamber.
The internode of the waist and the loosening of the
kain to be offered to the one yearning with love.'

9. Thus they spoke when describing his beauty as truly
the god of the world.
The mind of the princess was sorrowful with them as
their words were sorrowful.
Her heart was tender overwhelmed by love towards
the prince who was like the rising moon.
She thought of his good looks, the purpose of her
fairness later when she was seated on his lap.
10. When she thought that he might not be pleased with her it was as though her soul left him, in case it was not because there is one iota of love [that he married her] but because the king had ordered him. This was why the princess was disturbed, worried and perplexed, and that caused her lamentation. This was why Suråga spoke to her, seeking to calm her.

11. 'My mistress, I know what you had earlier in your mind, my dear, when you did not accept the man who was to be your lover. You had no pleasure in looking on him, when he first arrived, and this made you upset. In appearance and conduct he is inferior, in power and virtue there is nothing praiseworthy about him; this is why you are weeping. He is like dirty water, not fit even for washing the hands, it is useless to desire him.

12. My honorable mistress, my dear, do not worry, let it be thuswise. I shall make my audience to the king, as he has asked me to attend to all your wishes. If you have no love to Jinakula, let us return to the city. Let us hold a swayamwara there, where all the kings of the entire area of the Bhåratas may be invited.

13. If you find none of those kings of the world suitable, then let all of the [kings of] the great gods be invited, first among them Keçawa, and all the demi-gods and great kinnaras will accompany them to the swayamwara.
14. In brief, my dear, now if they are not asleep yet, I will speak to the king and queen, because they have discussed the arrangements for the wedding again and again; they would be willing to cancel the wedding and make arrangements for a swayamwara shortly, I will [also tell them of what] you said earlier, in praise of a girl who chose her husband in the audience hall.

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LXXV

1. Thus spoke the widow of the great poet, feigning that she was going to make her audience to the king. After preparing herself, she stood up, searched for a reason to depart, paid homage to her mistress and pretended that she was in fact leaving.

2. The princess restrained her as though she were afraid: 'Now then, my sister, watch out, do not hurry! Why should I disobey the king?

3. In any case, his gift to me is excellent, the master is good looking, where is there a king or god who can match his charm which is marvellous throughout the world?
4. When earlier I thought of his charm, it was just the charm of a prince, and his appearance and virtue, like those of a king. But now on the contrary [he] looks like the god of Love; [his] qualities like those of Śvāmbara.

5. What reason is there that I should wish a swayamvara to be held? Ah, it is very pitiful [that] I should be supposed to be longing and desirous [of an swayamvara]! The result would only be embarrassment in the midst of the audience hall.

6. Moreover the reason that I appear disturbed and suddenly reluctant [is] that I am worried thinking of my [future] lord. Will I be a fit match for him in the bridal chamber?

7. Goddesses of the most extreme sweetness have tempted him, [even] god Indra changed himself into a young fair lady, but none of them were close to a match for the prince.

8. And as for myself, I am just a princess, why should I marry him? I would like a poisonous flower to a bee, sister, not a gadung-flower.

9. Perhaps in sweetness I am like a water-jewel in a shining plate of gold. I am like the goddess Ttara with a snake as my companion, sister, not the moon.
10. But perhaps he is going to marry me because of the king's order. 
After a while he will leave me; 
his eagerness to marry is not out of love.

11. And this brings a great worry to me, which pierces my breast with sorrow. 
Perhaps death would be best for me, 
[or] to depart for the forest to end the sadness of my heart.

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LXXVI

1. Oh, my lord who appears like Manmatha descending at the time of seeking pleasure in a trip, 
I feel soulless at the sight of your beauty which is fruitful and unequalled in charm. 
How could I become the wife of Kama, how could I be a match for him in appearance? 
Therefore take me to the bridal chamber to do all I should while the asana-flowers are blooming in the wonderful garden.

2. If I become incarnate in a flower later, may you be the bee which can enjoy taking the essence. 
Talk to me in a wonderful way, so that we can be seen by those passionately and closely engaging in the search for love. 
If you become incarnate in the month Kārttika, I would like to be the thunder. 
I would remain there day after day [so that] a poet would make no mistake if he wished to compose a love-song [about this beauty].'

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LXXVII

1. Thus was the lamentation of the princess.

Then the lady Surâga spoke again:

'Now, my dear lady, do not speak like that!

Why, then are you not a match for the prince?

2. His appearance is exactly that of Smara descending to the earth;

what you say is correct when you say he is superb;

but your sweetness is likewise, [you are] very wise and fair.

Who is the lady who can compete with you?

3. The goddess Çacî, the wife of Suranatha for example,
or the goddess Çrî, wife of Janârdhana,
or the goddess Saraswatî, wife of Caturmûkha
or the goddess Umâ, wife of the supreme Parameśwara?

4. All of them are inferior to you,
because you are the great exalted Jineçwarî.

Because of your great appearance and supreme divine origin, there is no night in the palace because you are shining.

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LXXVIII

1. The reason is because all women and men said the same of your power and career in the world when you had just been born.

All the gods devotedly paid homage to you and fragrant flowers poured down from heaven like rain.
2. Why is it that you should not be a match for him in the act of love-making?
Anything you did would be like sugar mixed with honey.
These are no words of flattery, [but] the sheer truth.
I am willing to be killed this very moment if I lie.'

3. Thus were her words, bringing pleasure to the princess;
changed into laughter was the state of the one who had desperately wished to end her life.
Time passed, and when the moon set, they went to bed.
There was nothing else the princess dreamed of than her arrival in the golden dreamworld.

4. After a while it was day. The sun had just risen, and the king and the queen were already up and dressed.
The princess too who was like a goddess, had dressed herself in embroidered clothes [while] her attendants were just like nymphs in the abode of Indra, making their audience.

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LXXIX

1. Then qrî Jinamûrtti dressed in embroidered clothes, put on very beautiful ornaments.
Çâla, Sucitra and Daksa were his companions to stay in the garden and [they] made their audience to him.
No more of this. When the king with the queen and the beautiful princess arrived, they came out to meet them.
2. After they arrived on the wonderful island, all the ladies of the palace were delighted, for the house of gold was beautifully decorated with lovely clothes and gold, and in the crystal hall was set a splendid bridal chamber fragrant with the smell of musk. Gleaming were the rays of the fluttering beautiful draperies around [the hall] like flaming fire.

3. Everything was perfect. The open hall too was decorated, beautiful beyond measure. The hall was shining, all kinds of seats had been prepared, marvellous and beyond compare. The throne too radiated light like the sun, and pillows and canopies were shining; turbans, anklets, armlets, crowns etc. were set ready and [were shining brilliantly] like the tongue [of the fire] of Death.

4. All the offerings for the wedding were prepared, all kinds of greenery were beautifully [arranged], banyan, ambulu, bodhi and banana-plants with their blossoms, their fruit looking as if splayed out into strips. Red handong mixed with cow manure streaked on the raised floor with the shape of a blossoming red lotus. In addition changes of garment with young leaves of the coconut tree as their decoration were arranged and set in readiness near the resting-place.

5. It is said that the greenery set out was that considered most worthy by five herbalists. It was at three o'clock the previous night that the goddesses and the kings of the demi-gods, the radiating kinnaras with the magicians from the abode of the gods went there [to do the decorations].
This was why king Daçabâhu and the prince were amazed at the sight of things they had never seen before, not to mention the army, or even more all the noble ladies of the palace.

6. Then in a moment god Amarâdhipa appeared before the king saying [that he] knew the king had waited very long for the celebration of the wedding. This was why he had ordered the hall of crystal to be decorated at once and adorned with all kinds of fine ornaments, because god Surendra wished the wedding of the prince and princess to be performed immediately.

7. 'Take advantage of his love-sickness, while he is deeply in love. Make use of the absence of his religious meditations on Jina which are now overcome by Manobhawa.' Thus spoke god Indra and departed. Let us tell of the actions of the king. It is said that the prince and the princess had already been informed.

8. Then all the ladies of the palace rejoiced, especially the queen, her heart felt that it would burst flooded by great happiness brought by god Surapati because of the wedding of the prince. Let us not tell of this. Let us tell of [them] again after their marriage. The princess and the prince got the blessing of an offering performed by the honorable ascetic [of the court].
1. After the offerings [concerned with their wedding] had concluded, and they had come out of the temple, the prince and the irresistible princess sat in marvellous bridal seats. 'Exactly like god Smara and his Ratih,' said the spectators, 'as if they were in visible form in the air flying heavenwards.'

2. The radiance of their faces glittered like lightning winding on the disk of twin moons, dispersed like scattered stars were their golden rouge spreading out its fragrance with a bright colour.

It would take long to describe their beauty; when they spoke they looked just like golden masks except that their faces moved.

Certainly it had not been seen in the past and would not be seen in the future, and was unequalled at the present [too].

3. They were more than human, like mighty incarnations of great gods. Many people and all the countless army were devoted to them, in addition, the great noblemen and their families who made their audience in due order offering flowers as their tribute; the flowers raining down from the sky too were an indication that they were an incarnation of Buddha [and Locana].

4. The hymns and blessing from the weda were pronounced loudly by the gods in the sky and the great sages. There was singing, and the orchestra boomed in the hall, noisily together with the blown trumpets. The spectators were numerous and boisterous during these royal festivities which were second to none.
Goddesses and gods were bewildered to behold them because of their unsurpassed beauty.

5. They were perfectly served; rich and countless were the dishes. The night came silently. The newly-weds returned to the bejewelled hall.

After the departure of all those who had attended their wedding, they were left behind like the cataka-bird in a light drizzle.

[If] their loveliness and fragrance were compared with flowers, they were like the blue lotus and moon beams.

6. The god and goddess of the kartтика and madhu months. descending were their equivalent at their wedding. Their appearance was that of a dragon bearing the moon-like crown covered by hanging down hair, exactly like the Soul becoming incarnate in them both, so that they were regarded as the origin of gods and goddesses, their wedding was like that of Kāma and Kāminī (husband and wife) like two most perfect pandanus flowers.

7. The one who was like god Anangga looked sweetly upon the one embarrassed to be taken on his lap. Gently and smiling he looked at the lower part of her waist which was like a golden painting.

Lovely as a jangga-creeper embracing an ivory-coconut tree, he caressed and uttered sweet words to the princess.

All his words were like thunder whispering to the young shoots of the nagasari plant.
LXXXI

1. 'Sweetheart, goddess of love who is devoted to love, come to the love-sick one. You who are like a soul leaving the body to change into Ratih at the time of the act of love, your beauty is the incarnation of all loveliness which moves because it is filled with the beauty of the seas and mountains.

2. I beg at your feet my dear, why is it that you seem unwilling to be taken on my lap? I wish to be granted your love, without being impeded with your elbow while embracing your waist, and not causing resentment when I touch your breasts. Please agree to give me a piece of chewed betel passed from mouth to mouth. Indeed my asceticism has borne fruit, my darling, if you let me do as I wish.

3. My purpose in honouring you is that as soon as possible I may express my love which comes out of love, [but I am] disturbed by your eyebrows which seem angry and cut off the stem of my heart. I am alarmed to look at your waist which is like a kéris drawn out of its sheath, and when caressed becomes a weapon, why should not I die, when I make love with you, my breast is pierced by yours.

4. Indeed, my mistress, why should I not die by the influence of your most excellent beauty? But I beg you, my mistress, to put an end to my misery.
Bury me in your beauty, in your charm, show me the way of love.

Honour me with the flowers which fall from your hairknot, let them whisper the moaning of a maiden.

5. My mistress, do not let my love go astray in seeking for the highest heaven in the slipping down of your kain.

This is why I pass from the internode of the waist to the fondling of the breast which trembles when pressed.

Be calm and let me fulfil my passion, do not refuse [your] breast to be lain on and moan.

Let it be a heaven to me, let me enjoy your beauty everyday,

let me enjoy my love in the bridal chamber.'

6. Thus sweet was his language of love, like molasses mixed with honey,

with fine phrases from a poem were the sweet words of the prince; lovingly he sang a song, softly stroking her hair, he gazed into her face.

His desire gleamed while he caressed her looking at the lower part of her waist.

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LXXXII

1. The queen of the asana-flowers was smitten by the sweet poison of his words which struck [his] ears.

Her face appeared as if she had heard nothing.

Quickly her eyebrows frowned reducing [her lover] to jelly;

her fear was obvious, and this made her appear angry, refusing to be fondled.
His passion and desire disturbed her, begging for her favour like a desperate heart.

2. Ineffective was her compassion to the prince who was obsessed.
Ineffective was her love for the beauty of the incarnation of Jinendra, and she was far from caressing [him].
Ineffective was her passion for the act, why had she refused a lotus?
Ineffective were her feelings towards the prince bringing about a cry of disappointment.

3. Fear was the reason that she restrained her fluttering heart;
she was very unwilling to let his hand gently lift her full breast.
She looked even more beautiful when her hairknot became loose,
and her beautiful black hair was all tangled.
She paid no heed when he called her 'younger sister', and did not answer when addressed, like a listless painting.

4. But the prince did not heed her refusal;
of no avail was the frowning of her eyebrows, and her beating against the breast of the prince only made her weary.
Even the sharpness of her nails became soft as if they would break. All was entirely useless.
That was why she moved aside to free her waist and said:

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1. 'Now then, you who are fondling me as though captivated by the charm and beauty of the princess of the palace, as if confused like a kōdāsiḥ-bird overjoyed at the sight of a face like a full moon; who appears to be overcome by the sight of a waist about to break, and covered by an embroidered cloth; who is looking for love, eager to hold breast saying that he is smitten by the voluptuousness of the beloved.

2. Go back! Do not come closer, you who are ordered and forced by your brother to agree to this wedding, [and come] not out of great love, not of eagerness to meet the passion of love. If your desire is fulfilled, you will return to the mountains again to look for salvation. [You say] 'I love you, I love you,' but this is no true love and is no proper behaviour for one who is afraid of the king.

3. How can I love you with the prospect of your departure and leaving me behind without pity? Indeed how can the gadūn-gplant have the courage to entwine the palm, when finally the palm will cut off its flowers? How can the flower have any pleasure remaining in a beautiful garden after being ravished by a bumblebee? What pleasure can it be to a beautiful young girl to be treated as a flower, and only to be loved by passers by?'
4. Thus spoke the princess, crying, moaning, and almost fainting.
She turned and turned away, elbowed the arm [of the prince], and looked unwilling at him.
Qrī Jinamūrtti wished to embrace her waist very much and kissed her as he answered.
His words were soft like a flower, sweet like an ocean of honey.

5. 'O, my sweetheart who is beautiful like the beauty of the calm sea? Whose tears are dimming the brightness of your eyes? Who is trembling and weeping with fear and wishes to reject her lover? Who is so beautiful and adorned by full breasts worthy to be written of in a poem?
Your waist is like a wave which certainly will solve the passion of love.

6. O, my darling, do not worry, my dear, that I will return to the hermitage.
It is completely impossible that the eagle pay heed to thorns or fear the fourth season.
Let my fortune change into misfortune if I do not love my marvelously beautiful mistress.
Moreover what I intended to obtain as my final goal in asceticism was you.

7. So my mistress, I say, remember, my dear, our lovemaking in the abode of Jīna.
I was Waicroca and you Locanā, the summit of beauty desired by the goddesses.
In short, why should I dare to leave you to practice asceticism?
Only if I am satiated with your beauty and with the enjoyment of the pleasure of life will I return to salvation.
Moreover my love, remember the reason of my descent to the world in human form!
It was not because of the chain of rebirth, not because of the gods decree or even because of a curse.
My compassion towards the gods, my mercy towards the world was the reason of parting [from you] and leaving [heaven].
It seems to me now to be a dream that I am able to join you.'

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LXXXIV

1. He whispered these words and stroked her face. This was cunning flattering, and the sweetness of his gaze into her eyes was irresistible.
The princess remembered their state, [that they were of] the same origin [namely] an excellent god and goddess.
Here in this amazing garden was her place of pleasure with the Mahājina.

2. They made her realise the attachment of the prince [to her].
This then was why she looked so stunned, troubled, sighed repeatedly, and turned her eyes away.
She moaned and protested when she realised that she was undressed, [so] she hurt his chest and scratched his hands.
She cried and screamed when she felt the copulation as painful as if she were pierced by an arrow.

3. After her defloweration, the princess was weak and feeble as a young leaf.
Languishing and wailing she looked at her blood-stained kain, and blood was still running to the calf of her leg.

Çrî Jīnāmūrtti's heart went out to her then, and he took her on his lap and kissed her cheeks. Gently he caressed her from her breasts down to her waist and covered all what was under the kain.

4. Indescribable was their delight as they lay down again under a single blanket.

Then the prince made love to her again out of his passion to her.

All [the ladies] spying on them felt pity for the pain caused as he took her for the second time. Others said: 'Where can you find a cow killed as a result of the piercing of its nose?'

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LXXXV

1. No further word of them living in harmony, living together as husband and wife in the beauty of the garden. The hearts of all people of the country in the tents were happy, especially those of the king and queen. Let us tell of the dukuns. On spreadout mats they were entertained with delicious and rich food which was shared with all the common soldiers.

2. Then the prime-minister who was their leader came from the great capital and all the tributary kings were also present before the king. We do not tell of their audience. Let us tell of the prince and the princess. At afternoons and mornings and especially after sunset they made love to express their love for each other.
3. The heart of Śrī Jinamūrtti was deeply attached to the princess, but he was troubled because his love for his parents brought about tears and sorrow. This was why he asked the king's leave to depart with the princess to return to his own homeland and not to the capital city of the king.

4. And king Daçābāhu rejoiced on his request to return to the king of Hastina, and further - so it is said - he and the queen wished to accompany them. So all the army and the ladies of the palace were informed that the king would accompany the prince on his way to Gajahwaya.

5. All the ladies of the palace were pleased but there was sadness in their hearts, as they did not wish to accompany the king, because they could not bring themselves to leave the beautiful garden. [They were] in love with the splendour of the hall of gold which was radiant as though competing with the sun. It was just like heaven for the prince and princess.

6. It would take long to tell of them. Let us tell of the king and the queen. They departed from the garden and arriving outside, mounted a chariot. Śrī Jinamūrtti and the princess were ahead of the king;
joyfully they smiled to each other as though they had seen something which made them smile, and mounted their chariot.

7. This brought pleasure to those beholding them, for the couple were like honey with molasses. Everyone accompanying them, praised them as though they were [gods] from the abode of Smara. Smoothly and unhurriedly the chariots drove off through the bends of mountains and past the amazingly deep ravines. The water of the spring was clear and ran quickly, shoots of grass and branches of trees extended over the water.

8. Swiftly they passed over a mountain ridge and continued their journey across the mountain side. The beautiful sea with the dark cloud of mist hanging over the water was visible in the distance. The notion of the ladies of the palace [that they were close to the sea] was confirmed when they heard the sound of the breakers which were like the blossoming açoka and jangga-flowers.

Why should not [the ladies] be delighted with the rumbling of such thunder.

9. There was a beautiful island in the distance, just visible [above the water] as though afraid of being noticed.

Clouds like a breast-band of silk designedly covered its breast, the sails [of the boats] were like jasmines on the breast stirring passion.

The fog was like droplets of drizzle, tiny as tears in the corners of its eyes.
The herons flickered in the dim light like tjunduks of jasmines falling from its hair knot.

10. There were many villages on the coast and also a hermitage was visible as though through a mist. Wonderful were the people fishing with a dragnet, fish traps or hook [and line] who went far out to sea, causing anxiety in the hearts [of the spectators].

Their boats were tossing, surely the heavy wind would make them founder,

[but] they were all the more fearless and the boats swarmed around as they struggled for large fish.

It was a splendid sight.

11. The wonderful trees soared high like arrows piercing a motionless body on the sharp edges of a ravine.

The pandanus-tree was like a man trying to warn him of an all enveloping cloud of mist [as he lay] bemoaned by a crying eagle.

To the north-east was a huge stone heavily beaten by the weaves with a sound like thunder in the fourth season,

and the rolling water sprayed back over it was like [a face] looking up at the sky.

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LXXXVI

1. Behind it a beautiful baldachin was built, wonderful and splendid.

Gadung-flowers encircled [the building] enhancing its loveliness and katirah-flowers formed a frame around its walls.
Nearby were beautiful asoka-flowers in the shape of a beautiful chariot about to be drawn by god Surapati.

2. Marvellous were the yellow pucang and ivory coconut-trees on the shore of the sea. They bore fruit like breasts fondled by people singing beautiful songs. Pandanus-flowers hung down to the water like uncovered calves of legs. The wave rippled with the movement of a lovely swaying waist when pressed down.

3. It would take long to describe and tell of the beauty of the ocean. The arrival of the king and queen and the princess and the prince in truth unequalled in beauty made the ocean seem even more and more marvellous to tell of.

4. For the princess was exactly like the goddess Ćrī followed by god Wisnu emerging from the depths of the sea - so thought those who beheld them. Goddesses from heaven [compared with her] would appear as just ordinary women making their audience; whilst the chaperons, nurse maids and ladies maids were like nymphs just descending from the abode of Indra.

5. The behaviour of the people who were crowded together as if in battle was delightful. The hearts of the ladies of the palace were moved by the sight of the sea. Some bent forward to the water; some sat on an awe inspiring rock.
It seemed that others were fighting the sea, pitting their beauty against that of the waves.

6. All their movements were like those of young brave heroes who courageous and unafraid pursued the backwash of the waves; they wanted to dam them up, but they could not catch the waves which flowed so swiftly. Oh, the fluttering of their kains which seemed carried away made people shudder.

7. One, having put to right her dress, held on to a fragrant cindaga-flower [with one hand] and struggled with a branch of an asana-tree which broke off at the same time as the cindaga-branch. The rumbling of the thunder was an endless roll of drums; lightning flashing about the sky was in quality like her amazing beauty.

8. After the ebbing of the tide, the enchantment of the lovely ladies was even more marvellous, their minds were drunk with love and at low tide they were love-lorn. They collected prawns, shells and crabs in plenty, and cucuk-paksi (a kind of shell) and kupang-kupang were everywhere scattered around in abundance.

9. There were some who went gaily far from the shore looking for himi-himi; a hunchbacked woman fell over and they all cried out like thunder. Pujuts and ladies in waiting got wet [but] their catch was abundant. It was too heavy for them to carry, their kains worked loose [and fell] and left them naked.
10. At the sight of them the king and queen were delighted, and then returned to the chariot under the shadow of a great tree.

Many village headmen and common people made their audience with offerings of food.

Also to the prince many offerings were presented like a flood.

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LXXXVII

1. Then the prince went to a great stone with the princess.

Enchanted they mused on the loveliness of the sea which seemed magical in its beauty.

Its face seemed dissolving into nothingness and its mist was baffling;

its thunder was constantly heard as the great waves rumbled on.

2. There was a rainbow close to clouds along side sunshine.

The birds flickered, dazzling the eyes of a youth promising to make a call [on his beloved].

A pandanus tree was swaying on a rock covered by a white thin morning fog,

its flowers swayed by the ripples of the water were like the movements of the legs of one who did not know 'the act' yet.

3. The sand rustled at their feet with an entrancing sound like somebody washing her face;

[the sand] was of many colours like the kain of someone lost in love.

Many ladies-in-waiting were walking one after the other carrying with them sharp-pointed coral.
There were also many who wore it as a decoration, making them more beautiful.

4. At sunset the scene grew even more wonderful, as the stars shone above them.
And at the rise of the moon illuminating the world, the enchantment reached its peak.
The queen of beauty looked fixedly to the sky as if she were entranced.
Her face shone brightly in the sky as if she put the moon-beams to shame.

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LXXXVIII

1. The prince's heart became filled with passion as he gazed on the beauty of the princess.
Therefore he gave her chewed betel and carried her to a bridal chamber behind the huge stone.
Filled with pleasure he gazed on the lower end of her waist;
lighted up by the moon, it shone up to her breasts.
The princess stirred restlessly as her kain became loose and the prince was already on her.

2. Because now she had pleasure in love-making, her moaning was no longer audible;
there was no sound of resistance and she did not groan and beat his chest anymore,
but concentrated her thought on the prayer whispered by Jinatanu on what she desired.
And after making love she became weak and feeble as though her soul had fled.

3. It would take long to describe the loss of themselves in love, granted by god Smara.
It was eight o'clock a.m. after they had made love for the second time.

The signal gong for preparations sounded. The king awoke; all the sleeping army and all the ladies of the palace arose and began to dress.

4. Day had come swiftly. The king and the queen made their departure; the entire army accompanying them, followed by the tributary kings in their respective vehicles.

At that time after they had dressed in embroidered garments, Çrî Jinamūrtti and the princess were in low spirits as if they did not wish to leave, as if captivated by the beauty of the sea.

5. Thus was the reason they were enchanted and composed a poem adorned with their mixed feelings. Then when it was finished, they placed it between the laths of the building to be found by people roaming among the rocks.

And the princess too had taken part in the composition, adding her verses to the poem of the prince.

This made four stanzas to be recited to a melody.

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LXXXIX

1. It is as though my feelings are captured by love, as though I do not wish to leave because of the beauty before my eyes.

It is as though I am in the clasp of love; the buds of the gadung are twined about the beautiful yellow coconut tree with its coconuts, like a
girl's neck embraced by the passionately loving lover.

The whispering of the bumblebee to the flower is like the moaning of the ravished girl.

2. The loosened hairknot is very fragrant, like the smell of the blossoming coconut flower.

Tanjung and asana flowers which fall scattered on the ground are flowers from her hairknot.

The pandanus flower spreading fragrance is like the calf of the legs of a girl, secretly bent upon fleeing.

The moving ripples of the water are like her kain left at the foot of the bed.

3. Thus the loveliness of her recitation of the poem deepened his feelings of love.

The incarnation of Jina gladly praised her great skill in composing poems, and so to please her, he embraced her tightly and passed her chewed betel from mouth to mouth, as he kissed her cheeks, paying no heed to her angry look [which to him] was like honey.

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XC

1. No further word of their pleasure, like Smara and Ratih descending [to earth] to give themselves up to love.

They were already mounted in their chariot of jewels which sparkled like nothing else. Immediately the army set out to accompany [them], both behind and before them, densely crowded but in excellent order.
Foremost among them were the three sons of king Daçabâhu who the king had ordered to be their bodyguards.

2. Numerous and crowded but beautiful were the chariots along one side, with elephants and horses ahead. The infantry were in great numbers, the road was full of them; at length they followed a long trackless road. They were no longer following the coast and came to the beautiful wooded mountain slopes. They passed by small villages in a narrow pass with religious communities, with their monasteries and guesthouses.

3. In the valley were large villages; the flooded river flowed thunderously like the rumbling of breakers; the front of the top of a monastery to the south side of a market was beautifully roofed with palm fibre. High banyan, bulu, kapok, and fig trees were in the surroundings of the temple. The chapel with its monsters in the corners was decorated with young coconut leaves as though someone had just brought his offerings.

4. After they had passed through the valley they came to a level field about a yojana in area, where there was nothing but peacock grass, tall grass, interspersed with kamruran flowers. How many times had it been struck by thunderbolts in former times so that it became level and painful to the foot? But many stones as large as a calabash, or a rice pounder were in groups, and some were as large as ricebarns in the form of a fallen gate.
5. In the middle [of it] was a clear high fountain over which a banyan tree spread out its branches. In it, numerous fishes illuminated by the light [of the sun] sparkled like brightly shining jewels. Its current flowed into a river with waves like the sea and was channeled to the ricefields. A large log lying on its bank was like a wrecked boat newly robbed.

6. It became a great river with wangkal trees on its banks which looks very dense; on the sand and nests there were crayfish which looked like crabs among shells. The edge of the bank, of rocky soil, were sharp and large like a rutting elephant; a stone as large as a mountain in the middle of the river was like an island seen dimly through the mist.

7. There king Daqabahu stopped to give a chance for the horses to be bathed; further the elephants, and camels were exhausted. And all the chariots were in groups like boats floating [on the water] of the sea. The scene became more and more crowded with the arrival of the prince and the princess, for with their arrival [the number of] chariots, elephants, and horses catching up the king who had arrived earlier was greatly increased.

8. Up till then [the king and the queen] had been in front; now on the order of the king [the prince and the princess] took the lead. We do not tell of their departure. At sunset they took shelter in the wooded mountains.
As they were now close to the country of Gajahwaya, the king thought of what was the best thing that should be done, nothing other than to send a message to inform [the king] then of the prince's arrival.

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XC

1. The messenger set out immediately and in great haste.

It is related that he had already arrived in the city of Hastina.

The king of Hastina was very pleased to hear news of the prince.

Then the queen who was weak with long suffering, arose.

The ladies of the palace too who had been ill [with grief at his absence] recovered.

2. Thus was the reason that the king and the queen came out [the palace] with care, because of their longing to meet the prince as soon as possible.

Coming outside the reception hall, they stepped in their chariot.

Numerous were the soldiers, heroes and kings under the leadership of the excellent Jayendra who accompanied the king.

3. The course of the king's journey went ever further from the city.

No mention is made of the regions, rivers, and steep slopes they passed by.

They came to a marvellous Buddhist sanctuary, with a great and beautiful hall outside.
There they halted to wait for [the arrival] of the prince.

4. And not long afterwards the prince of Hastina with his beautiful wife arrived. They stepped down from their chariot and went to make their obeisance.

and both prostrated themselves at the foot of the king and queen.

King Daçabâhu was inseparable from the prince in expressing his devotion to the king of kings.

5. [The heart of] the queen was exceedingly happy to behold the prince;

moved and filled with love she embraced the prince out of her great happiness:

'I feel as if I am in a dream at your arrival with my lovely princess.

She is no outsider, but still a niece to me and just right to be your wife, my dear.'

6. Thus spoke the queen, and then the king said:

'Now, my lord, where did you go, so that no one could find you, [though] thousands upon thousands of soldiers, heroes and messengers searched for you throughout all the other countries and in the forests?

They searched through all the cities, great mountains and oceans, but you were not to be found.

7. But now you have arrived and look divine, exactly like a god descending.

Like the gods Rawi and Soma are you, bringing great happiness to all the world.'

Thus spoke the king and the prince replied:

'Even so is my happiness in and devotion to Your Majesty.
8. I went to the great mountain Meru to conceal myself and to call upon the gods. It was a dangerous and very rough journey and it was not right for one to go up that mountain, for not even a king of the yogis can come to that difficult spot. Truly, in former times it was the hermitage of god Guru, the excellent and incomparable.

9. But the great hermit Keșawa who already knew it very well, was able to get there. It was he whom I followed, and he looked after me with care. It was not out of mercy but because of sins, because of the temptations the gods sent me that I descended from the mountain. It would have been better had I remained with Your Majesty formerly.'

10. Then king Daçabăhu, in his turn courteously addressed the king:
'It is true that the gods have made the prince soft-hearted, and that all the nymphs tempted him in his asceticism, but his heart remained unmoved and in turn the great temptresses themselves were ashamed.

11. This was why god Çakra changed himself into a goddess of extraordinary beauty; she caressed him longing to embrace him, but instantly he disappeared causing her lovesickness, and then, silently and immediately, returned changing himself into the amazing Lion of the Çakyas, and there all the groups of gods with Çakra expressed their great devotion to him.
12. They humbly implored the Lord not to pass on to salvation, disregarding the world; because the great Gotama must needs pacify king Porusāda.

Thus was the reason that they devotedly paid homage at the feet of the prince to persuade him, so that not because of the extraordinary temptation, but because of his compassion to the world which otherwise would be destroyed [he would return].

13. It would take long to describe his deeds after leaving the excellent capital city. First there was the homage paid to him by the excellent Bhairawī, by the goddess Ksitī, and by Durwaktra, by the king of the dragons and by the lioness. The great sage Keçawa told me all these things.'

14. There is no need to mention the magnificent island he visited and the wedding festivities, king Candrasingha related everything. The great king of Hastina, and the queen in particular, were very pleased. Soon food was served and the king enjoyed his meal.

15. All the attendants of the king of Kāśī received already their portion of rice which was like a flood. Clear palm wine, badyag, waragang, syrup, brēm, tampo, nangasih poured [like water]. This is not related. Thereafter the great king immediately set out for home, with the incarnation of Jīna in the van, and soon arrived at the palace.
1. As for all the ladies in the palace of Hastina, and in particular the queen, they were always smiling, as though charmed by the appearance of the prince and the princess, who both seemed as if they had come from the 'world of non-attachment' and arrived in visible form in the abode of Smara, and then they were descending at the blossom time, to be praised [by mortals].

2. Even the entire army spoke of nothing but the prince; everyone said that he was handsome, charming, and that his virtues were like those of Íqwara in visible form. Not long afterwards he succeeded the king, surpassing his father [in greatness]. 'Bhatāra Sutasoma' was his name now, and he was no longer called 'the prince'.

3. All his attendants became more and more devoted to him, the most excellent [ruler] in the world. None of the other kings in the Bhārata area were disloyal to him. They offered to the king all that they possessed, in particular their princesses. This was why the king took several wives, as befitted a Universal Monarch.

4. King Daqabâhu became the commander of the palace guard and did not return to his own country, and all the tributary kings remained in Gajahwaya. This was why the great religious teacher [namely ex-king Mahâketu] was happy at the reign of the Mahâjina which could be compared with the
excellent amrita, as the evil people became good and religious.

5. Moreover after the king had begotten a son by the queen, called Arddhana, a prince born from the mind and of divine origin, the heart of the religious teacher and his wife became ever more firm [in religious practices] and fond of their grandson. And after they had their fill of asceticism, they left the king [and returned to heaven].

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XCIII

1. The prince grew up very quickly, and was not twelve years old. He was trained in the art of archery by his teacher god Pitāmaha, and received skill of all kinds of weapons from the king himself.

2. He was the companion of king Daśabāhu in battle, along with Cāla, Daksā and Sucitra. If there was war [then] he was in front of the king. Demons and other evil beings, the disturbers of the world all were annihilated by him. They fled into hiding in the woods in the environment of Bhārata. Others yielded and begged for their lives, and if they agreed to become monks, they were not slain.

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1. No further word of god Sugatendra ruling as king, let us tell now of the king of Rātnakanda who was struck by a great misfortune. His right foot was split, pierced by a sharp and pointed stone when, in former times, he was roaming [in the forest] pursuing a man.

2. He had pursued [the man]. This was why he was suffering from a serious and painful swelling. In pain he lay down under a banyan tree in the midst of the forest.

None of his guards knew he was suffering severe pain, for he was alone without attendants because he did not wish to be accompanied.

3. This was why he was very ill, and as if he was not a great king. [There was] no medicine, no one to care for him, and only Wimāna waited upon him. [This was] why he said to the marvellous god Kāla, that he would sacrifice one hundred kings in the forest if he recovered.
4. After making this oath, the pain vanished, and he was able to get up. So he intended to summon his guards and return home, to make them assist him in capturing those kings, seeking for them in other countries to fulfill his oath.

5. But suddenly the demon armies came flocking together noisily. The forest was chockful with them, looking for their king. The reason that they set out in their vehicles, well-armed, was that they thought some danger had befallen his lordship, as he had not returned for a long time.

6. Thus spoke the officers addressing the king, Kagendramukha, Indrabajra and the great Dūndhubi, Duloma, Sumala, Pralambha, Jayaketu, Durlaksana, Krtañghna, followed by Subhangga, Sutikṣṇa, possessed of excellent mantras.

7. Katāksa, Madhalobha, Dhūmabala, Māna, Mohānāla, Mukhāgni, Caturangga, Kangsa, Ganabajra, Wiroddhata, Kubbhūmi, Kumala and so on; the amazing Pragalba did not stay behind. Various were their soldiers, hundred and hundreds of thousands coming in throngs now.

8. They were excellent and very powerfull in battle and known throughout the world. Time and again they were a thorn in the side of the kings, gods, rulers of heaven and others.
First among them was the prime minister Wimona, skilled and very powerful. [He was] unequalled in qualities and protected by an incarnation of Kāla in battle.

9. Swiftly they all bowed down and kissed the feet of the king, asking:

'My lord, why is it that Your Majesty does not return to the city?
Moreover why is Your Majesty's body [showing traces of] injury, mutilation and is pale and damaged? If Your Majesty has any worry, pray tell us!'

10. Thus they spoke with great and true devotion. The king informed [them] the reason for his condition, that he was in a state of deep perplexity. Earlier, on his recovery he had made an oath which was very hard to fulfil.

'And so,' he said, 'it is only you who can help me do so.'

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XCIV

1. Thus spoke king Porusāda. The unequalled commander of the demons replied:

'Now then, my lord, if you wish to seize by force Surapati in the great heaven, and many gandharwas and widhyadaras defend [him], I still will not fear. They are like grass or a dish of rhubarb to us, let alone the kings of the earth.

2. And if all the gods joined with them and entered battle under the leadership of Brahmā, Wisnu etc. they would be far from daring to oppose Your Majesty
when Your Majesty takes the form of Mahārudra. Indeed the lives of all creatures are already in your hand, my lord.

In brief, where do you wish to go, my lord, to seek great kings of the world [in sacrifice]?

3. The king of the demons became steadfast and determined on hearing the praises of the demon heroes and warriors. Then he mounted the marvellous Wimāna and flew into the sky like Mrtyu. The mountains collapsed, their summits toppled, trampled down by the demons. And the storm, the wind caused by the countless and shouting throngs of demons, howled and roared.

4. Dispersing they flew noisily through the sky, roaring together like a hundred million peals of thunder. Horribly they drew their bows, leaping and jumping as they swung their clubs and keen edged swords. There were [many] who flew high in the sky, eager for battle and tearing up great mountains. They pulverised and trampled down heaven, and all the gods fled to take refuge.

5. Further, the earth where they passed by was filled with loudly neighing horses and awe-inspiring elephants. The trees over which they passed were uprooted and smashed, scattered and reduced to dust, with only a few remaining. Tremendous were the demons [who] struck at ferociously and beat wildly upon the tops of great mountains, [so that] their stones were thrown high
in the sky, reduced to dust, and the mountains became mountains of fire.

6. The animals were terror struck: the lions in the forest fled, terrified by the roaring flames; swines, apes, bears, fled trembling with fear; tigers ran panting into deep caves.
All the brahmins were terrified and fled, leaving their hermitage to take refuge in distant places.
All the villages were destroyed, everything they passed over was ruined, and various places in the forest were ablaze.

7. And swiftly they came upon the country of Malava, the city of king Mahacandranātha.
The earth shook, and everyone outside the palace was startled.
There were great numbers of demons and ogres with a vanguard of them walking naked through the market without shame.
Other giants were standing with hands on their hips, their genitals clearly exposed moving up and down.

8. Many of them took meat from the butchery and crushed liver and drank blood, looking terrible.
Others were filled with pride, almost drunk, and pursued anyone they met.
The people were baffled and did not know what to do with fear. At length they ran to report to the king, and this was why the king came out in haste together with his terrifying heroes.

9. Many officers fought marvellously to resist the attacks of the king of the demons.
Lances, spears, short knives, hammers, and irresistible axes and discuses were countless.
but the demons were not checked, and came forward
cutting off heads, while shouting like lions,
Horribly they lunged at stomachs with their swords,
cutting open ribs and hurling very terrible matchets.

10. The army of Mālava was horrified by the hideous army
of demons,
'It is doomsday,' they thought, and fearful they
fled without looking back.
Only the king stood firm in his chariot shooting
all kinds of arrows and all kinds of mighty weapons,
but at that moment he was struck quickly from above
by king Poruṣāda.

11. Bravely and angrily the king struck and bit and
stabbed and became more and more enraged.
But as he attacked, his two hands were seized and
bound tightly [to his body] down to his feet.
In a moment he was placed on Wimāna and taken away.
The king was furious.
Quiet and deserted was the city after the king of
Mālava had been captured.

12. The queen especially was limp after the capture
of the king;
so weak, and feeble with great sadness, she fainted
and became unconscious.
Even greater grew the lamentation of the people,
weeping and shouting. The palace was in turmoil.
It was sure that the queen would follow him to
death, when she knew the place where he had died.

13. That was why the heroes were so disturbed, and at
length they felt such grief in mind, that they
came together to discuss [the matter];
and the essence of what they decided was to inform king Dhātraputra.

No further word of them. Let us tell of king Porusāda.

He had already conquered many countries and their kings were captured.

14. There were some [kings] who were attacked while they were amusing and entertaining themselves; others who were attacked while hunting terrible lions in the forest; not to mention the kings whom the mighty enemy capture at night, while they were asleep.

15. The world was destroyed, its countries were smashed, and thrown into confusion by the great king of the demons.

All the kings were fearful that they too would be captured by the demon warriors.

The kings of Kambhoja, Ayodha and Mithila had already been captured; the kings of Lōṅgkā, Kaṣmir and Wālābha had fled. All the people in their capital cities were in confusion.

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XCVI

1. By now, it is said, ninety nine kings [had been captured] and were assembled there on the tail of Wimāna, [so that] he looked like Garuda with the great snakes.

Thus still one king was needed to make the number one hundred.
and the essence of what they decided was to inform king Dhātraputra.

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XCVI

1. By now, it is said, ninety nine kings [had been captured] and were assembled there on the tail of Wimāna, [so that] he looked like Garuḍa with the great snakes.

Thus still one king was needed to make the number one hundred.
There was a capital city [called] Singhalā, which Sudāçasasūta planned to conquer.

2. Let us tell of king Jayawikrama who learned of the arrival of king Jayāntaka [who] was already at the inaccessible mountain Suparśwa, approaching the walls of the palace. This was why he hurriedly gave orders to all his common soldiers, included Bāna, a son of an ascetic and of great courage, to withstand the might of the enemy.

3. But the prime minister did not agree with the king's plan, for he was troubled by the supernatural power of the enemy, who in his mind was like the god of Death.

Above all, [the kings] who had been captured were most excellent and skilled in waging great battles, but had not succeeded in harming the enemy. This was why he prostrated himself before the king with tears in his eyes:

4. 'Accept my homage at your feet, O king, and hear the words of your slave!

It is perhaps best that you choose to follow my words and take refuge to Gajahwaya. There Your Majesty can prepare for battle under the leadership of the king of Hastina.

Consider! Those who took refuge [there] are still safe, those who resisted are already captured.

5. In brief, it is clear that Your Majesty cannot match the enemy's might.

Further it is said that Sudāçasasūta changes himself into god Rūdra in battle.
It is not because I underestimate or make light
of the power and qualities of Your Majesty in the
world;
rather my love and my firm devotion to Your Majesty
are the reason that trembling, I ask you to take
refuge.

6. Further no merit will be won by the display of
courage on this battlefield.
Battle, offerings and knowledge are of no use, for
there is no possibility of death in this great war,
because the purpose of the enemy is to capture
Your Majesty.
His intention - which causes me pain - is to bring
you suffering and great misfortune,'

7. said the prime minister. The king replied frankly
and in a manner becoming a Universal Monarch:
'But it is too late. Earlier this would have been
best. Consider the danger, if our flight is
detected.
It is death itself to me if I am regarded as having
left the battlefield and the country by stealth.

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XCVII

1. Further why should the king abandon our country
full of jewels and gold
if great danger comes?
Beautiful decorations are no use then.

2. Furthermore, fine ornaments, a wonderful crown on
the head,
a marvellous jewel on the forehead, and gems and
precious stones all shining, should they be thrown
if fighting comes?
Ah, such people who do this are not worthy to wear those decorations.

3. Rather it is best they be worn by resolute people ready to fall for their country, fighting bravely. If there is a king who flees when the enemy attacks, then he is a bad king and very sinful.

4. Thus too is a hero who is misguided as to conduct in battle, and insists on avoiding battle when the enemy comes, and sweating with fright, flees abandoning the commander-in-chief. It is not right that the king should support him.

5. So then, you are a base and evil attendant. Now, you, dog, get away from my feet! Only those who are law abiding, faithful and devoted may accompany me, and if I am to be defeated, I will not fail to meet the dharmma in battle.

6. Watch me in battle on the battlefield later! I do not care whether I live or die. If I am captured by Naramangsa in battle, I shall go to heaven and likewise if I am killed and devoured by god Anântakâla.

7. I will be joyful if I die in the midst of the battlefield, for this is the supreme excellence to seek. So do not encourage dishonesty in your heart, [because] dishonesty is the source from which dishonour springs.

8. Why should not happiness come if one is truly honest?
A dog may become a god, an animal may become a human being.

But a god and the like who is base-hearted will become a slave, if he is bewildered and does not act virtuously upon the earth.

9. Thus spoke the king. The ascetic's son replied:

'Indeed, Your Majesty is right, not deviating from the teachings of righteousness, which can never be defeated. As long as I join the fighting, the enemy will certainly be reduced to ashes.

10. All of them together with their vehicles will be destroyed; great elephants, horses, donkeys, and camels will be shattered. It is sure that corpses will be piled up like mountains, and blood will become a fast flooding ocean.

I will bring about their destruction with my club and other weapons.

11. And who is a match for Your Majesty's brothers, Salwa, Ėāra, Janaka, Anggala, Ketu Māya, Bāmadewa and Subalântaka, they are all powerful; and Qangka, Uttara, Daçabhuja are amazing and terrible heroes.

12. How are the demons and giants to know their qualities in battle?

If they attack in hundreds of thousands, even by millions from the sky, they will be shattered by myself and Your Majesty.

13. So, my lord, therefore do not worry, carry out Your Majesty's excellent plan!
Pay no heed to the words of the prime minister Pramoda, [who is] base of origin, and by nature powerless.

14. But I have a different quality of courage, [I am] the offspring of a great ascetic, so why should I avoid battle,' said Bāna, fearsomely, stroking his arm, displaying his muscles and making terrible threats as though he saw his enemies crowded [before him].

15. All the princes too were very terrible of aspect, and Salwa with the others respectfully asked the king not to decline the battle. The soldiers were terrifying in aspect, but all happy in their hearts.

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XCVIII

1. The prime-minister then addressed the king respectfully:
'It is true that your servant is of no use and does not know how to be a good servant. It was because of my great love and devotion to my lord, that I counselled my lord thus, and appeared as if I would not join in battle.

2. But the summit of Mahāyānism is that the concentration be fixed on a firm asceticism. Far be it from me not to join Your Majesty in all your suffering. Moreover, I am old and have enjoyed happiness, food, jewels, gold, women and the like, only death is the final task now, I will remember.
3. Because I think of my career in the following way:

May Your Majesty regard my deeds as those of a peasant.

Why was it that his paddy bore fruit formerly? Because he worked hard and regularly went down to the rice-field to weed it. This is why his rice barns were chockfull, and in consequence he gained wealth.

4. His heart and those of his family, specially those of his children were very happy, all the members of his family were able to eat and drink happily, until the time came that the rice was almost finished.

Then he prepared again to plant [rice] to have food for the future.

5. This, in my view, is how a hero should be, o, king. He should be as terrible in the heat of battle, as when [a peasant] performing the 'rice-dharmma', [and] always doing his utmost to kill any enemy. Then surely he will enjoy rich food etc. and the favour of the king.

6. A pandita has said that the essence of religion includes four kinds of extraordinary people: those who are pure-hearted while in a good mood; those who possess pleasure, wealth and are in continuous prosperity; those who do not grieve and remain pure in heart when happiness is denied them; those who are brave and constant on the field of battle, doing their best in the front line.
The great kings and gods keep this always in mind. Every night they perform worship with their face turned to the world of mortals; and when they die a marvellous death, the kernel of the sun will split open and make an illuminated road up to the highest heaven.

In brief, the aim of all service is to be faithful to the king. This is the type of penance to which I hold firmly, out of great love to him, because danger and disaster are indeed great when the army is dispersed and has fled, shattered by a powerful enemy, thundering now, like an overwhelming disaster.

But if Your Majesty's heart remains constant, you do not join the exodus, remain firm and are not afraid to look on the fury of the enemy, and do not hesitate if your weapons are captured by the swarming enemy, then Your Majesty will be killed and obtain the heaven of Wisnu.

But if Your Majesty's heart becomes discouraged when your battle [formation] is broken, and you choose to flee leaving the country to save your life, then 'It is not fitting for a ksatriya to retreat from battle.' Such was the good advice uttered by Krsna to Partha in the story of the Victory of the Pândawas.
2. For it is certain that the common soldiers and officials of Your Majesty will flee.
There is no one who has the outstanding courage to resist and to destroy the enemy.
They boast but without justification, in truth they are but eunuchs and servant-girls.
Later on the battlefield, Your Majesty will see how these attendants bear themselves.

3. Only Your Majesty's brothers will fight the enemy, the sons of Your Majesty too will oppose them, but do not count on anyone else!
They will retreat, frightened even by a small ogre.

4. Even though I will in fact be killed in front of Your Majesty, it will be impossible to withstand the fury of the king of the demons, because I am low, powerless and without qualities, how could I be victorious?
I am quite worthless, like a slave killed at your feet with half-opened eyes.'

5. Thus spoke the leader of the heroes, addressing the king and paying homage humbly.
The mind of the king remain tranquil and undisturbed; he was a true warrior.
He chose to be shattered in a moment on the battlefield and decided not to avoid [his fate].
'If I try to flee and leave the country, I will be killed or be made an offering, [because the enemy will pursue me].'

6. At that time the heart of all Singhalapura was firm and unwavering, down to the common soldiers, in facing the assault of the demons.
After returning to the palace the king came out quickly together with Bāna and his younger brothers. [They were] afraid to be late in meeting [the enemy].

7. The highway was filled with the waiting soldiers, the wanguntur-yard was full of elephants, horses, and chariots with their respective banners in rows. War drums, gongs, music, were loudly beaten; shell-horns made long and shrill sounds. Swiftly the king moved forward heading for the demon's fortifications.

8. His battle-array was that called the garuda formation, with the strong Bāna as his beak, on the right wing were Çangka and Uttara, on the left Salwa and Janaka; at the head was the courageous prime minister, very powerful and very famous. The king's place was to the rear at the tail assisted by the fearless Máya.

9. Then the demon army advanced from the mountains, with fast moving elephants and horses, swiftly and noisily like gathering thunder rumbling. The army of Singhala was on the alert like an ocean flooding at high tide. The world was in confusion, as though it would be destroyed by the clash of both armies.

10. Both sides were very courageous, raging and thrusting at each other, causing casualties. Bravely they thrust with their swords; and even when their heads were struck off, still their mouths had the chance to bite;
Their bodies, horrible in appearance, collapsed to their knees and were pierced by sharp-pointed lances.

11. Swiftly the demon army stabbed with knives, and struck with clubs. Further there were some demons who angrily seized hilltops or great stones, and pounded the Singhala army with them. Thousands upon thousands were slain and [others] sweating and terrified, scattered and fled in all directions and were swiftly pursued [by the demons] from the sky.

12. They trampled down Bāna's position; he raised his club high and struck at all the ogres and demons, destroying them together with their vehicles. The warriors, the younger brothers of the king, stepped forward undaunted under the leadership of Salwa, whose arrows filled the sky.

13. The demons killed and wounded by the princes were very many in number. Some were destroyed in the sky, many demons fell down with loud cries. The corpses were like rain, and finally piled up like mountains. Blood flowed like an ocean, with all kinds of weapons [in it] like rocks.

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1. As the terrible demon army was destroyed, Indrabajra counter-attacked. Seated upon his elephant he spurred his mount to pounce on the chariot of Salwa which was shattered.
Salwa leapt out and stood before the demon who stabbed at him, but he was able to parry the blows, and at the same time beat the demon with a club from left and right as he resisted violently.

2. He smashed the head of the elephant and beat it to dust, but his club too was broken. Violently the prince fought [with his bare hands], but the shouting enemy seized him. Māya and Bāna came forward and shot at the unequalled Indrabajra with marvellous arrows, but these did not hinder him from smashing down Salwa on the top of a mountain.

3. Then the great Dumdubhi and Kumala stepped forward with a courageous army, and the amazing Paksindrawaktra too was slaughtering [the enemy] with his great sharp matchet, moreover a blazing fire came out of his hands and was blown by gusts of wind, not to mention the very sharp lances, axes and spears which came forth from his mouth.

4. This was why the army of Singhalā scattered and the ksatriyas were in difficulties. Their battle formation was damaged, the right and the left wings were destroyed and took refuge with the king. Bāna fled secretly, abandoning his chariot, and ran away to a remote place. Many people hid themselves, turning their bapang inside out and throwing away their clothes ornamented with gold.

5. But the head of [the Garuda formation] was still intact, namely the famous and heroic prime-minister Pramoda.
Undismayed he sat in his shining chariot, [and] seemed to laugh as he chewed betel, when he saw his comrades scatter. Now the enemy approached, and unceasingly he fired all kinds of powerful and sharp arrows; the demons were checked, many of them were killed instantly, struck [by the arrows] and their bodies were mutilated.

6. The demons attacked him [again] with great axes and spears, gnashing their teeth. The mind of Pramoda remained steadfast [though] attacked by overwhelming and powerful foes from all sides. Moreover the great king Jayawikrama came to his aid with his two million arrows falling in heavy showers, so that he fought even harder, happy to die in front of the great king of Singhala.

7. Then Indrabajra threatened him with a short lance and shouting like a lion, and pointing his finger he expertly hurled his lance, aiming at the neck of the heroic minister. Angrily both Ketu and Durlaksana struck the body of the heroic minister, [but] jumping aside while parrying dexterously, he counterstabbed with his great and sharp sword.

8. Straightway both [demons] were stabbed, their breasts were pierced and split open, their red blood spurted out strongly. Falling backwards they lay over their chariots, which were smashed to dust struck by the weapons hurled, and their horses were crippled.
The prime-minister grew more and more high spirited, angrily he charged so ferociously that the demon army was destroyed,
[but] his sword broke into pieces crushed against the horrible tusks of the angry demons.

9. Then he took a terrible club and pounded the demons, and many of them were destroyed.
Their vehicles too were destroyed, elephants and chariots were smashed into dust with only small fragments remaining.
Then the king of Râtnakanda met him and fired at [him] an unequalled candrahasa.
The prime-minister was pierced in the stomach. He was a splendid example for those who were very devoted to his king.

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CI

1. Now prime minister Pramoda had been slain, the king stepped forward, and Çangka, Uttara, Çârabâma and all his brothers did the same.
Horrible were the arrows shot in hundreds and tens of thousands;
the demon's side was delirious.
In a rage Kumala and Pralambha attacked all the ksatriya's lines.

2. This was why the battle became like a war of thunderbolts, filling the sky with roars of thunder.
Garudâsya then swiftly attacked from above, while shouting haughtily.
He wished to strangle prince Uttara, but [the prince] leapt forward quickly,
[and the demon himself] was seized by the heroic and excellent Çängka who thrust the demon with his trident. The demon fell,

3. but immediately rose again and leapt to pursue Çängka, who died because [the demon] cut off his head.

First Ketu and Janaka were beaten, and then the princes were destroyed.

Only the king was left, and was overwhelmed by the demon officers and giants, exactly like the sun surrounded by ten thousands of extraordinary Rahus.

4. King Jayawikrama's mind was steadfast as he beheld his many demon enemies.

In a terrifying manner he shot incessantly arrows of Rodra, which consisted of fire, and also arrows of Baruna and of Bharggawa, which blazed like the [fire] of Death.

The advancing enemy was destroyed, scattered and shattered were their excellent heroes.

5. Moreover they were not allowed to kill the king, king Porusâda had said he was to be taken alive.

This was why the great demons were bewildered, because their enemy was very powerful.

Very swiftly Kumala and Pralambha flew into the air heading for darkness.

6. Then shouting dreadfully they flashed downwards from the sky, their tusks like lightning.

They tried to seize the king by force, but the king's arrows struck their heads and they fell dead.

Then Sulobha caught the king from behind, but was
quickly struck with a club and fell dead rolling over in the chariot.

7. At that moment the heroic prime minister Wimona came forward with bow and arrows. His arrows struck the king's bow, and smashed it along with his chariot. The king's kēris and club too were struck by [an arrow of] the prime minister, and shattered in his hands with a terrible sound, and this was why many demons and giants approached [the king].

8. Terrifying in appearance, they were eager to capture the king. Many tried to seize his arms, legs and waist, but in vain, as he was strong. Courageously he swiftly struck his amazed enemies, and their corpses piled up like mountains. All were shattered and crushed by the palms of the king's hands which were marked with a wheel.

9. Many of the demon army were mutilated and bruised and had fallen to the ground. Their foreheads were bleeding, split by sharp nails, the bulging eyes of others had spurted out, their teeth were broken and had fallen in pieces, not to mention the demons who were dead, kicked and hit with the knee. The demons dispersed....

10. Now king Naramangsa was astonished to see the power of the king. With the sound 'ngak-ngak-ngak' a great dragon issued from his hand, amazing and horrible. Its tusks flickered, casting light upon the face of king Porusāda. It attacked, and the king, quickly in its coils, became dispondent [for a moment] and fainted.
11. The demon army shouted madly, appearing in overflow with merriment, swiftly they approached, intending to take the king and to carry him quickly to Wimâna, but [the king] regained consciousness in a moment and recalled that he was an incarnation of Wisnu.

The terrible great dragon was broken into pieces, because the king's body became fire.

12. Valiantly he broke off one of the dragon's tusks and used it as a weapon, eliminating two million of the demon army, among them many demon kings. In addition there were [many] whose stomachs were pierced, their intestines were crushed and a great deal of them poured out. They were far from being able to crush the king.

13. The king of Râtnakanda was shocked at the loss of his marvellous dragon-arrow, and at the destruction of all his army which could not approach the king. This was why he [now] wished to kill the courageous hero in battle. In a hideous form he went forth, urging his great elephant to attack, swaying its trunk high in the air and trumpeting awesomely.

14. Amazingly swift it chased the king, attacking him with its tusks which only pierced the ground, splitting it. The king had escaped from being run through by its sword-sharp tusks. Two or three times he escaped in the same way, then angrily climbed on the elephant,
up to its head, intending to stab the great demon in the neck.

15. But king Naramansa was on the alert, he leapt down to the ground, leaving the elephant. The king gave chase, but was pierced by a marvellous poisoned spear. The king attacked even fiercely, but fell dead pierced by the lances and arrows of king Porusāda who then immediately returned home to the mountain Suparṣwa.

CII

1. After the death of king Jayawikrama on the battlefield, thunder, drizzle, and lightning in the sky wept over him. The wives of the king in the palace wanted to follow him in death, they came out with nurse-maids and court ladies to die at the king's feet. We do not tell of the king after he reached salvation.

2. The army of king Jayāntaka entered the capital, and seized that was found in the palace - jewels and women - ; the demons plundered beautiful jewels, gold, precious stones.

CIII

1. We do not describe the departure of king Jayāntaka after his victory.
Let us tell of queen Marmmawati who did not follow the king of Singhala in death.

She was at the hermitage of her father who had overcome all temptations to worldly pleasures, there on the Himalayas.

The name of this great sage was Sukeça, famous in the world, and formerly he had been a king.

2. This was why she did not know of the death of the king by an invading enemy.

Moreover formerly the king had repudiated her, so that she had gone to the hermitage.

The reason for this was that the queen was enchanted by the beauty of a pleasure garden, and stayed there in a covered throne, copying a poem to seek relief from her perplexity.

3. Then, it is said, the king heard that the queen had been writing a poem.

He objected very much to this, and his heart became suspicious, as he did not remember sending her a [love] poem on a pandanus flower.

Then queen Marmmawati told him that she had copied the poem from [one she had found] in the garden. The king went there [to investigate] but it had vanished, wiped out by water from the roof.

4. This made the king furious, and he ceased to love the queen.

Furthermore there was an evil brother of the king who had fallen deeply in love with her. He desired her [beauty] very much, but was rejected; yet he still continued sending her love-verses. Thus he soon inflamed the anger of the king, and this was followed by the banishment of the queen.
5. But now the news was spread that the king had been killed while resisting the enemies' forces. She wished nothing other than to follow the king in death.

[She] no longer remembered the king's anger towards her, but remembered clearly only their love in the bridal bed.

[She] hoped the king would consider she was doing right.

6. When she told her intention to the great monk, he was [very] pleased, because there was nothing other than death to prove that the allegations of others were wrong. Thus he spoke. Many people out of pity swooned away, seeing her beauty had not yet faded.

Many women in the hermitage, namely the lady-hermits, were weeping.

7. Many brought offerings of betel and flowers and wept at the queen's feet, because they thought that in beauty she was an incarnation of a késumba-flower.

They all tried to restrain their youngest sister [the queen because] perhaps there would be another king, to take her [as his wife].

She did not accept their advice however, and departed after taking leave of her father.

8. The queen departed. Those left behind were baffled and grieved.

As she left the area of the hermitage, she decided to go by chariot;

all the lady-hermits and lady companions followed her on foot;
the guard too went with her, carrying a kēris on
the orders of the great monk.

9. We do not tell of her journey across the mountain
ridge at the border of the hermitage.
They passed by many villages, and ravines with
their clear and pure water.
The priyaka-plants were blossoming everywhere,
spreading fragrance, the gadung-flowers were in
full bloom at the edge of the road;
the bumble bees seemed to lament, distressed at
the sight of her moon-surpassing beauty.

10. When she arrived at Singhala, the capital was
deserted, for the demons had withdrawn and gone to
other countries.
She came across the corpses of warriors and heroes
who had fallen in battle, scattered in the market,
and those too who were killed at the wanguntur-
yard, heaped in the front-yard beside the tower,
not to mention those who had died near the gate
[heaped up] like a mountain, their blood flooding
like the sea.

11. The appearance of women searching for their loved
ones, pulling and pushing the corpses at the edges
of that splendid sea [of blood] was mournful, and
their weeping was like thunder at the fourth season.
And those heading for the mountain [of corpses] were
not afraid that an elephant's corpse might fall
upon them.
Firmly they stepped on shields with swords lying
across them like the rocks to be used as steps.

12. And those women who had already found their quest,
were dead there with a knife [in the stomach]
lying upon their beloved.
Their clothes were marvellous, some of which were blood-stained as though they had just been taken to the bridal chamber, not to mention those who were on chariots stabbing themselves with daggers, exclaiming they were following their beloved.
The crows flew up and down close to a banner planted near a house at a ridge of a hill.

13. To the east, close to the crossroads, was a very beautiful banyan tree, situated to the north of the red house and very close to the south of the oratory. This was the place where the king of Singhala, displaying his courage had met death in battle, together with all the heroes and warriors, and especially his brothers who were devoted and inseparable from him.

14. The ladies of the palace too, all the beautiful ladies, wives of officers, pañjīs who had received their love in the bridal chamber, had followed their beloved.
This moved the queen's heart, so that she hurried to follow the king in death.
This was why she descended from her chariot, supported by her attendant.

15. Then the queen was doubtful, as the body of the king was not there.
The hermits accompanying her searched all around for it.
None of them found the body of the one her mind was fixed on, nor those of the people they asked about him; there was nobody who could give her the slightest clue.
16. The queen's heart grew ever more sad, as she recalled the anger of her beloved.
It was of his anger, that he did not wish to be found.
This was what she felt in the depths of her mind, so that she fainted alongside a corpse.
Those accompanying her were shocked; shouting and weeping they took her to the lap of a lady companion.

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CIV

1. At last she regained consciousness, put her kain to the rights and wiped away the tears dripping down her cheeks:
'Ah, my brother the king,' she said, looking up.
'Where is your body, my dear, my love, who has died in battle?

2. All my efforts, going around the battlefield have been fruitless.
You are not to be found. Why?
What shall I do, if you have no mercy on me?

3. I think you should forget that unfortunate matter, put an end to your anger to me, as [you] have already a divine body, it is impossible that you do not know my thought.

4. The reason I have come here is to follow you in death, to serve at your feet, to show my faithfulness.
Behold all my conduct from above!

5. Yet rather [you] seem to torment my heart, as though I were in fact guilty.
Because your body is not to be found,
it causes me sadness as though [that matter] were true.'

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CV

1. Thus was the lamentation of the queen.
The hearts of all her retinue were weak and feeble.
Then there came a devoted attendant, who
because he had been buried amongst the corpses,
was still alive.

2. This attendant [made obeisance] giving her clear information,
telling her the conduct of the king in battle:
'His Majesty was killed here, right before you,
by the king of the demons Porusāda.

3. And while the demons were swiftly withdrawing,
the heroic king can be described:
A great fire blazed out from his body,
and burnt him to ashes.

4. Like white dust was that pure body;
in a moment it vanished with a gust of wind.
[He] disappeared into nothingness, he entered the region of the Void.
This is why he died without leaving any trace.'

5. This was why the queen ordered a fire to be made at once.
The official in charge was not disobedient
and swiftly obeyed her orders.
The fire blazed up instantly.
6. As for the queen, she prepared then to follow the king.
The weeping of all lady-companions, midwives and servants increased; sadly they prostrated themselves at her feet.

7. All the people were filled with sadness at the sight of her on the bejewelled chariot, which they drew to the edge of the fire. She stood undismayed with the expression of one victorious in battle.

8. The flames of the fire lit up her face, as though urging her to follow [the king] in death. Her kain was a kind of fine floral silk; her black and oiled hair hung loose.

9. She held a dagger, sharp as a point of flame. No fear was visible on her, for she longed so much to follow the king.

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CVI

1. 'Now, you, the one who first received my love, who I keep before my mind now that I wish to follow the example of Ratih, who is exactly an incarnation of Smara in the bridal chamber, who is the first in my love and passion! Look down on me, who, after you fought bravely, will follow you in death! Perhaps because of this, we will love each other again.

2. So, my lord, I ask your favour my beloved, to meet me in the dim beauty of the sky.
With pleasure, passing by the moon and sun, I will follow you heading for the path of the Supreme Excellent people. Furthermore let all the retinue who behold me see that sight. My purpose is to be united again in love with you when returning with pleasure to excellent Splendour.'

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CVII

1. Thus were her words as she levelled and thrust the kōris into her heart. Her blood spurted up and did not smell fetid, but fragrant. Then bathing her face in her blood, firmly and bravely paying homage, swiftly she leapt into the marvellous fire.

2. After her death the fire blazed up higher. All the retinue were astonished and gasped [lit. made clicks in their mouths], when they saw that her devotion to her husband was on a par with her beauty. Because in appearance she was most beautiful, and was regarded as Kusumâstradewî.

3. In a moment she was seen meeting the king in the abode of Viṣṇu, and all the divinities waited upon them under the leadership of god Bağawa, who paid homage to them with a shower of flowers.

4. Thus they appeared remotely as in a dream. We do not describe the conduct of those who praised the faithful one.
They arrived at the hermitage. The great monk was very pleased when he heard of the greatness of the queen.

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CVIII

1. Let us leave the monk and the death of the king. Let us return to the great demons, searching for wealth in the cities.

When they joined the king of the demons, they decided to invade the country at Widarbbha.

2. They arrived at the mountain [areas] nearby that country, and then Wimona addressed his lordship respectfully:

    'My lord, by what means will you seize the king, certainly it will be difficult to surprise and capture him.

3. Moreover the king of Widarbbha is very famous, [he] is an offspring of a line of extraordinary, excellent and victorious people in the world. He is called the Mighty One, [as] his power is indeed very great.

A king like Jayawikrama was killed after a long fight.

4. This means that there is no chance of taking him alive,

    I think it would be best to end this search for more.'

Swiftly king Jayântaka replied: 'I myself and nobody else will seize him, I will succeed in a moment.'
5. I will disguise myself as an extraordinarily adept brahmin.
   I will come before him with the excuse of begging alms.
   Who is there can foil me, as my grasp is as tight as steel, I will seize him as he is giving me alms.

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CIX

1. At once the king changed himself into a marvellous brahmin complete with hairknot.
   With dignity he wore a white sash, and red cloth, and an upawita [caste-cord] made of the best thread.
   His bowl was always with him, his rouge was mixed with sandalwood and his facial-paint was fragrant;
   the garlands of roses on his right and left were already mixed with very pure ashes.

2. The heroes cheered joyfully when they saw him as though he had come from the abode of Brahma.
   While walking swiftly along the road to Widarbha he recited hymns from the wedas.
   No further word of the army left in the mountains.
   Let us tell of the king of the demons.
   Alone, he walked until he came outside the splendid capital.

3. Numerous were the heroes arrayed upon the road, moving like waves of a flood of great mountains.
   To the east and north, elephants, and vehicles were noisily ranged, in hundreds, hundreds of thousands, countless.
   To the west were two koças to the south ten million
   in number were the very powerful cakrabajras.
These preparations had been made because of the ruler's great concern about the arrival of the great king Poruṣāḍa.

4. Abundant was the food and so on, drink flowed from the palace.

The hearts of all the units of the army were filled with joy at the generosity of the great and goodhearted king, and likewise those of the panditas, especially the rsis and the Ćiwaite and Buddhist priests.

They had already been given their fees after powerful sacrificial offerings had been made.

5. All these acts of worship and praise were made in homage to all the deities.

Palm wine and rice were offered to friends, for his safety [in the fight against] the mighty enemy. This was the goal desired by the people of the three world, and, it was well-known by the Universal Monarch.

In brief only his own death was the summit of glory for a king.

6. But it happened that king Poruṣāḍa, disguised as a brahmin foiled his intention to die in battle.

His journey was not hindered, it passed unnoticed, as he was taken for a skilled brahmin ascetic who came before the king with the pretence of paying his respects, calm in mind, to help avert the danger. After a throne had been set up for him, he took a seat gladly.

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CX

1. The king, welcoming the great brahmin, said:

'Now you come to Widarbba, a very quiet city,
you are far from finding wealth, and silver,
for I am a king, lacking in qualities and not mighty,'

2. said the king. The demon in brahmin disguise replied:

'I know that you are a powerful king,
an incarnation of a god and an offspring of
Suranatha who is respected in the world,
as being skilled in knowledge, courageous, and
highly praised as a well-known marksman with arrows.

3. Now I have come here from the abode of Ķiwa, under
the strong orders of Parameśvara, because of your
excellent power.
His heart is troubled by your intentions, my dear.
[You] are making good offerings and performing
worship and have assembled very great forces.

4. Now because the nature of people who perform
worship is to be filled with good intentions,
their hearts are merciful, they perform serious
penance, and do not seek allies.
But you are not so; rather on the contrary, you
are very foolish.
It is as though your intentions are as those who
wish to invade and to destroy the abode of Indra.

5. And this causes grudges and insults in the world.
Your gifts to make the panditas happy are useless,
because you have in mind to conquer the heaven of
the gods.
It is unfortunate, your offerings are regarded merely as leftovers.'

6. Thus he spoke. Swiftly the king replied:

'Well, great brahmin, my father, do not misunderstand [my actions].

These excellent offerings and sacred fires are made out of a full devotion, because I am very devoted to the gods, [it is] far from my intention to destroy the three worlds.

7. The reason I have prepared all these armies is because the malicious king of Rātnakanda is camping at the sacred and great mountain Mahottama together with demons and giants, [ready] to destroy Widarbbha.

8. The reason for my preparations is that I do not wish to be captured by him, I prefer to die rather than to be made an offering and devoured.

That is why I do not leave the palace, [in the hope that] perhaps I may be killed according to the rules of battle.'

9. 'Then, o, king, your heart is truly evil and rebellious.

Ah, do you, an animal in human form, presume to resist me? Where is there any brave king who would dare to look on my feet?

If Brahmā, Viṣṇu and others come, I am not afraid.

10. In brief, you, evil and most sinful king, it is impossible for you to escape god Anantakāla.'

Thus spoke the great brahmin, and transformed himself into king Poruṣāda,
huge and extraordinary, as hideous as king Daçawaktra.

11. Those who saw the transformation of the great brahmin were shocked and paralysed; all throughout the city were as if dead, even the king did not know why he was affected this way. They all stood up at once, and the king made to escape but was captured.

12. Angrily the king struck and kicked amazingly. With great vigour all the palace guard attacked [attempting] to free him, but king Porusàda was not disturbed, swiftly he flew up to the sky,

13. and there Wimona met him with his mount. The number of one hundred kings prepared for offering was complete. Let us not tell of the weeping of all those left in Widarbbh; let us tell of the journey of king Jayàntaka with all his warriors.

14. Soon they arrived back at the mountain where Kâla lived. His abode was in a banyan tree, in the midst of a great forest. Many kings, all in a miserable state from long imprisonment were presented [to be devoured].

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CXI

1. But it is said that god Kâla would not accept the offering of those kings,
because they were of low quality, not mighty, impure and not edible.

'I desire only the king of Hastina,' so he added, 'he is well-known to the world by the name Sutasoma, and I will find and regard him as good food.'

2. This was why king Jayántaka departed from the mountain. All the dangerous demon army loudly shouting at each other, accompanied [him].
But the distinguished and perfect sage Nárada barred their way for a moment, reciting the hymns of victory, he addressed the king:

3. 'Now then, king Porusāda, god of the great demons in visible form, and regarded in truth as the distinguished Kālarodra without equal in battle, although it is very unlikely, in fact impossible that anyone should overcome you, it is no great fault in me if I warn you to be careful, o, king.

4. Look! It is the same for a garuda to fight a small turtle or an elephant, for a garuda it is the same to swallow a frog or a great human being.
In brief, my son, return to your beautiful city first, and order all your army and tributary kings to join you.

5. Moreover it is said that the one you seek is a mighty king on earth, an offspring of the king of the Bhāratas, and regarded as an incarnation of king Dharmmaputra. All the courageous kings of the neighbouring countries are devoted to him,
respect and praise [him], foremost among them
king Daçabâhu,
a marvellous cousin of the king.

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XCII

1. They are together [there], like the gods guarding
the marvellous jar of nectar,
is the array of the kings waiting upon him, an
incarnation of Buddha,
night and day they are ever present in Gajahwaya.
Because of their affection and great devotion,
they gladly guard the king.

2. And all the sons of the kings whom you have defeated
and captured,
have taken refuge with the king of Hastina, together
with all their numerous armies.
The princes of Kambhoja, Jambana, and Ala, the son
of the king of Kàçmîr,
Kàla, the son of king Wallabha, and Aruna, the
eldest son of Daçapati [are there].

3. The son of the king of Lânka [called] Godha, that
of the king of Methila [called] Bali,
that of king Hema [called] Anggada; Kâddha has
six sons, all of them princes of Cëmpa, [they are
there],
the son of the king of Pañcâla [called] Praçata;
Bahu, the son of Bhîmana, Gopala’s son Mahîspati
whom, the son of the king of Kaçi defeated [they
are there].

4. The sons of king Ânupa are two, Gupta and Lupta
[and the latter] is the eldest;
Cāya, Črāma and Gama are the three sons of king Mani;
the sons of the king of Kuñjana are four; of them Surāja is the youngest; the sons of the king of Madra are five, foremost among them Padmaketu.

5. Malwa is the son of king Panasa, six are his brothers.

King Jayāmaga had seven sons, the eldest is Wikaṭa, dangerous with his club;
eight are the sons of king Salwa; king Marddhawa is known to have six; king Candra five, among others their names are Wāma and Subala.

6. King Matta, the king of Mayura has ten sons, powerful and famous.

Well-known among the people is [the one called] Čubadatta who is the most excellent, equal to a god.

It would take long to count the sons of all the kings, hundreds are the princes, and the number of their army hundreds of thousands of millions,

7. not to mention the kings in the area at the foot of the king of the mountains,
to its north, south, and west, all have been terrified by your acts in seeking kings to be offered,

and your defeat of all the mighty kings.
This is why they have gone and stayed in the region of Bhārata.'

8. 'So, divine sage, my father, do not let this disturb you.

If hundreds of millions of kings with their vehicles should come, endowed with countless
qualities as great as the mountain Meru, if he [Sutasoma] can escape, I am not 'the demon king'.

9. Even if he hid in the abode of Çiwa or Hari I would have no fear,
I would exterminate them all, not by asking the consent of the gods, but by force.
Now, I will give the order to attack all the world, so that his army will be eliminated,
they will be sought in the forests and mountains.'

10. Then king Purusâda looked furious, and because of his fury he became very violent and wreathed in fire.
The sage Nârada was content, and asked leave to depart for the abode of the gods.
There he reported the possibility of a great war breaking out in the area of the Bhâratas.

11. Let us tell of the king of Râtnakanda when he arrived in his homeland.
The hearts of all the inhabitants of the city were joyful, especially the ladies in the palace.
Likewise the demon army remaining in town with leaders such as Duskara, the violent looking Durmeda and the troublesome Bajrakalusa became very happy,

12. and also the demons Kopa, Wara, Dharmma, Hantika, Bala, and all the tributary kings, relatives of His Majesty.
Foremost among the kings waiting upon him were the kings of Awângga, Magadha and Kalingga.
It is said, that earlier they had gone out to seek him but without success, and had returned.
13. 'It was a great sin on our part not to find Your Majesty,' they said.

'Now then, do not speak thus,' replied the king of the great demons.

'Only destroy all our enemies in the country of the Bhâratas.

Do your best to capture king Sutasoma, for no one else will serve as an offering.'

14. He then explained his plan to his irresistible attendants, and also told them of the kings that had already been captured.

Let us speak no further of the king, let us tell of the king's armies.

All of them, from all the three worlds, had been summoned.

15. The wanguntur-yard was packed full with soldiers down to the great market, noisy and turbulent,

[with]

sound of the gongs beaten very loudly [and blending] with the neighing of horses and trumpeting of elephants.

Banners were flickering and fluttering red, swept by the wind like the sea,

illuminated by the glitter of the clubs and discuses as bright as the sun.

16. There was an uproar like doomsday when the king of the demons made his appearance.

A great earthquake reached the abode of Čiwa, and the king of the mountains stood aslant.

Quietly, silently, all the officers paid homage very respectfully,

and all the kings were given the order to launch the attack.
CXIII

1. The king of Kalingga departed first, mounting a jewelled chariot, like the glorious Sun-god; his face shone joyfully, numerous were his ornaments made of all kinds of precious stones, glittering like the flashing of lightning, to which the thunder was the sound of the army, roaring and shouting, like peals of thunder.

2. Numerous soldiers like clouds completely covering a mountain escorted his chariot, their weapons, dangerous axes and clubs, were of amazing steel.

In addition there were [demons] who held tridents, clubs, and arrows fixed to their bows.

Surely they would shoot showers of arrows while fighting on the battlefield.

3. The king of Magadha set out, mounted in a garuda-shaped chariot.

He was black of complexion and looked like the god Hari.

In truth [he was] taken for a god in visible form, as he was beautifully dressed up with all kinds of jewels, and the jewel on his forehead shone brightly.

His weapons were arrows, clubs, discuses, arranged around him on his right.

4. The trumpets blared shrilly before the orchestra which sounded loudly together with them continuously.
Thousands upon thousands were the soldiers who looked like gods, inspiring courage to the death in the fighting. Two umbrellas were like two moons with as their beams marvellous dangerous arrows. His emblems - two garuda images - were glittering, and seemed to be fighting.

5. The king of Awângga who was like the god Dhâtra, marched at the rear, mounted on a chariot in the shape of a swan flashing white which looked as though about to fly. The gleam of his hairpin was radiant, his wreath of flowers sparkled, his spirits were high as though he would become four-headed in battle.

6. The number of his soldiers and warriors was one hundred million, excluding the elephants, chariots, horses; the number of ministers and high ranking officers - very rich in qualities - was one thousand, and they were lined up close to him. The king wore all kinds of ornaments in fashion and appeared radiant, those who saw him said: 'He is indescribable.'

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CXIV

1. King Poruṣâda set out bringing up the rear, very marvellous in appearance. [He looked] exactly like the god Parameśvara mounted on a holy cow, very powerful and shining brightly.
And the appearance of Wimâna flying in the sky was like a feathered radiance; he moved swiftly flaming like the peak of the king of the mountains, in radiance equal to [the fire] of Death.

2. The god-like kings of the neighbouring countries were like seven suns praising him. The sound of the army and warriors was like the murmur of panditas reciting mantras and acts of worship aloud; weapons were the offerings, and souls and flowers; king Porusâda's expression and feelings were in turn wavering and concentrated, then his mind was absorbed in concentration heading for the highest heaven. Without doubt he would be victorious.

3. Numerous were the armies of demons and titans, riotous and hideous beyond description, exactly like Kâla incarnate in fire [was Porusâda], because all kinds of weapons were raging and flaming. Because of his anger he looked as if he had come to devour the entire race of gods, and even more, that he would shatter the intervening space [between heaven and earth] and earth itself.

4. Foremost among them was prime minister Wimona, the commander in chief of the demons, mounted on an elephant with eight pointed tusks, like a statue of eight linggas. All kinds of amazing and very dangerous weapons were fastened to his decorated saddle, which was like the throne of a great king, and given to him by king Mahârâksasa.
5. Paksindrāṣya was like a garuda travelling very swiftly by air. [He looked] horrifying and made a howling sounds as if he was followed by a hurricane. The mountains collapsed. Terrible was his great matchet which appeared out of nowhere, and was held in his hand. Its cutting power was like lightning, blazing fire with the flame of all kinds of excellent [fire bearing] arrows.

6. Horrible in appearance was Indrabajrā, bursting forward without a vehicle. Shouting furiously he leapt forward, swinging around his five fathom long club. Those who saw him were so shocked that they lost all courage to fight, for everything in his path was in turmoil, smashed by his club.

7. Swift and noisily Duloma leaped forward like a lion, the lord of the forest. His eyes were as large as gongs, bulging and flaming, his tusks were sharp and glittering. His spear had a point like that of a claw, always at the ready to do battle. Surely he could eliminate ten million foes like a stampede of great elephants.

8. High spirited, Sutikṣṇa went forward, calmly standing on his chariot, with the tremendously brave Duskara and all the titan kings escorting [him], not to mention the well-known Dumdubhi who followed [him], horrible and very atrocious in appearance.
Because all his ornaments and jewels were flaming 
[he looked] indeed like a mountain of fire.

9. His iron chariot in the form of the body and head of a horse was drawn by great elephants, giants and ogres with all kinds of weapons issued from his terrible mouth.
An amazing bow with fire-arrows at the ready made the three worlds sad and alarmed.
The world was to be shattered, torn and split; distressed, the goddess of the Earth wept.

10. Many soldiers escorted him, a million in number, along with elephants and horses.
An orchestra, with gongs, and war cymbals boomed out noisily, the instruments sounding incessantly.
Thus were the units of the very courageous warriors of king Pórusāda, and the entire armies of the tributary kings too were arrayed in like manner in the excellent capital.

11. The disc of the sun appeared dim, clouded over by all [the flying demons], in addition to those who were on foot, crowding the mountains and forests, not to mention those who went by boat; the ocean was troubled, the fish were frightened, shaken to death, junks were struck over and wrecked when they passed by.

12. Thus was the state of the three worlds trampled down by [the forces of] king Mahārākṣasa.
No further word of this; they arrived at the Kuruplān.
They took up so much space, that the plain seemed completely covered.
Let us tell of the king of Hastina who learned of the situation in connection with king Mahārāksasa, now on his way to seize him and make him an offering to god Kāla.

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CXV

1. The news of the arrival of the titan king of Rātnakanda spread very swiftly. The inhabitants of the capital were fearful, worried about the king's safety foremost among them the queen, and were anxious because of the arrival of the great titan. Moreover she had learned of his extraordinary powers which made him feared by kings.

2. The mind of āri Jinamūrtti was steadfast, even if he were to be made of offering, he had no care. Because of his compassion for the world, he did not wish a great war to break out. This was why he wished to hold a meeting in the palace with all the commanders of the army, for his purpose was to surrender himself to the enemy and to die as was required.

3. It is said that all the attendants of the king of Hastina were already in waiting upon him. There were many high-ranking officials, heroes, and tributary kings who were the commanders, together with the ascetic Dwijegwara. The honorable prime-minister Jayendra too, was in waiting before the king continuously. All were silent, without a sound, when the king began to speak, uttering excellent and very true words.
4. "Now, all of you, my excellent army, especially all the kings devoted to me, and also you, princes, sons of kings now taken captive. What policy should be taken, my father [the prime-minister], in regard to the arrival of the titan-king of Rātnakanda who is exactly like god Paramesikāla? How can we resist him on the field of battle?

5. The proof that he is an incarnation of a god, is that no king [in this world] can harm him, although they all are said to be powerful and ever victorious on earth. Moreover king Jayawikrama is said to have been god Wisnu in human form, yet he has already been slain by king Porusāda with little difficulty; indeed [Porusāda] is god Antaka.

6. Further the king's mount - Wimāna - is supremely powerful. In battle he is sometimes visible, sometimes invisible, immortal and has no fear of Sureśwara. The weight of the one hundred kings formerly was like that of the mountain Mandara, [but] it did not disturb him, it was not too heavy for him; he is in truth like the mount [of Wisnu], Garuda.

7. In brief, I ask you do not become enraged or attempt to resist the power of the enemy. It is better that you surrender, and acknowledge king Sudaṇasuta [as lord]. I agree to be sacrificed without a struggle, and am willing voluntarily to satisfy him.
It means nothing to me whether I live or die, provided that all the kings remain alive.

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CXVI

1. Moreover then, his army would not destroy the country and the kings of the Bhārata country, [who] together with their relatives, children, wives, and attendants would remain prosperous, all that I say will come true.

But if you begin to wage war, all of you will certainly be destroyed, and surely the temples, monasteries, and buildings will vanish, trampled down in an amazing war.'

2. Thus spoke the king. The prime-minister heroically and excellently replied:

'If my lord, my king, you are the ruler of the entire world, what you said is entirely true, nothing is wrong, since you are an incarnation of Buddha who is the Supreme Truth, far and away without equal.

3. But the reason that I cannot accept all Your Majesty's orders is that I wish to avoid the humiliation of being unfaithful by abandoning Your Majesty.

No matter who might agree, I will not and neither will the kings approve that Your Majesty be sacrificed, because of the power of the enemy.

4. Is death so terrible or is life so sweet, if one is sinful?

Is there any difference between life and death, since death is regarded as the life of the soul?
One who flees from battle, his life is regarded as ending in hell; one dies heroically on the battlefield is regarded as the soul of the world.

5. It is well-known that a servant does not have the qualities and appearance of a servant if he does not serve well. The love [of a woman] for her beloved is lost if she does not follow him in death, or become an ascetic. So is it for a warrior, certainly the hell of Yama will be his lot, it is sure that if [he] does not obey the vocation of a servant, he is not a servant, let alone [people] like me.

6. Indeed my love towards Your Majesty is measureless. Do not call your servant rebellious by not doing what a servant is bidden. Look, my lord, whether a task is possible or impossible of execution, the king's order is to be carried out only if it is for his good. [Otherwise] it is justifiable to oppose it.

7. Moreover, according to the teachings of the great monks, it is very right not to underestimate the power of the enemy; further, a sin towards a teacher may be discussed in the midst of a meeting. This is why your slave does not agree with the opinion of Your Majesty, because actually my opinion is not different from that of Your Majesty.

8. Only after I am powerless, slain together with all the army, its transport and vehicles,
and all the kings too are shattered, annihilated, like mountains on the battlefield, then Your Majesty can be sacrificed without hindrance because of the enemy's power. But while I still live, who is there can touch Your Majesty?

9. If the army of the demons were a hundred million in number, and there were a hundred million ogres and giants, all of them as huge as the king of the mountains, and they launched a strong attack to take Your Majesty by force to carry out their purpose if I were afraid, or a hair of my body trembled or stood on end because of that amazing sight, then my lord, it would be a lie if I claimed to be a good soldier, if I shrank back at that time.

10. Now, may all the kings be my witness, and hear the meaning of my words, and also understand that there is danger of an attack against the king.' Swiftly then king Daçabâhu answered vigorously and with a joyful heart, furious like a horrible lion hearing the sound of an elephant in the forest.

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CXVII

1. 'Now then, my heroic minister Jayapati, prime minister of all the army and armed forces: Even were all the kings, and in particular the Bhârata-race not to go along [with you],
yet I adjure you, have no worry, go and fight the very powerful and horrible enemy, I will stay with you until death to complete my duty in battle.

2. And it is not sure yet that I will be killed by the great king of Rātnakanda. It is only his ability to change himself into Rudra that all the kings fear. Yet if this means that because of this he is bound always to be victorious in battle, and that all his enemies will surely perish, then it would be a lie that the king of Madrā was killed by the son of Pându.

3. In brief, let us fight, let all the great heroes set to. Perhaps I will get a chance to fight this Porusāda, [in his] horrible form, if he changes into his fire form of Mahākālarodra, and then I will take the form of Brahmā to match myself against his great fierceness in single combat.

4. And if I am inferior in power to this great king of Rātnakanda, then surely I will head for the marvellous abode of Wisnu via the beautiful course of the sun. If I am superior [to him] and victorious in battle, then surely I will gain heaven on earth, i.e., beautiful women, jewels, and good, as the result of being a lion-hero in battle.

5. In brief, what reason is there to fear or to surrender to the powerful enemy? One who fears to do the duty of a hero may be regarded as rejecting an excellent heaven.
[Even] if he is not killed, he wins no praise; it is better to die as a hero in battle, because the goal of life is to perform good deeds for the welfare of the world,' said the king of Kāçī. King Citrāṅgsuka, the great king of Dwarawati replied:

'Now, my lord, make me happy by permitting me to follow and to accompany you, my lord. If the king of Awângga and the great king of Magadha become commanders-in-chief, I will meet them, I do not fear to stand face to face with both of them and fight them with weapons,'

Then king Singhaghosa who ruled over the country of Wirâtha, said with a shout of flaming spirit:

'Then, who will be my opponent? Look, let my lord understand that if [my opponents] are the amazing Paksindrawaktra, Kumala or the great Dumdubhi, I do not need help, I will kill all three of them together with their countless armies,

for they will certainly be pulverised, shattered by my tremendous club, for its quality is such that the ocean would dry up, a mountain would collapse [if struck with it], and anything smashed with it would be pulverised.

In brief, I will leave them far from alive on the very hard battle field.

I will stop fighting when I see tears on their eyes as big as great jewels.'

The son of Mâruta was full of vigour. The king of Wela replied:

I am glad to be with my lord in joining battle against the enemy.
If Wimona, the prime minister of the horrible Porusåda, comes forward, awesomely, with his four fathom length tusks, here and there, sharp like great swords,

10. he would have qualities at least like those of Kåla, and in battle he would have the form of Kumbhakarna.

But I did not fear to fight him, when I caught him in the mountains destroying the ascetics. Then quickly I mounted on my elephant and struck his head, and he fell powerless. Surely I would have cut off his head if the noble ascetics had not restrained me.

11. That is why he is still alive, and hates the country of the Bhåratas, and why none of those regions have suffered further from those horrible ogres. Now he comes here to attack. But by what means could he defeat my lord? I think his only aim is to be killed by a great warrior on earth.'

12. The amazing Susena, king of the country of Kundina, said in great vigour:
'Once I am surprised by demons one horrible night. They shouted terribly like a thousand peals of thunder, together they yelled, and everyone was in commotion, terrified. That was why I came out to the road carrying a bow and very powerful arrows.

13. In a moment they all were destroyed, eliminated, and their vehicles shattered.
I killed their commanders Lobhângga and Durkuda; not to mention the demons of lesser strength and qualities, why should I fear them? I do not care whether he is a demon king, or [merely] a human being with very excellent powers.

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CXVIII

1. The king of Cedi, called Subala said:

'King Daqabâhu, please listen to my words, why should not all the kings join with you in your fierce attack, and risk our lives on the battlefield?

2. For a long time the princes, sons of the captives, have been busy preparing arms, elephants and horses. Now I think that all is ready, my lord, so let us ask leave to depart, at the feet of god Buddhâtanu, and go to battle, for it is very wrong and no good policy if we delay. The enemy will surely come close to the capital, and the village headmen, and officials and common people who are close to the Kuru-field, the gathering place of the titans, will be in a pitiful plight, as they will be destroyed first.

3. The doctrine says: fire, epidemic and the study of knowledge should not be postponed, we know by experience that our enemies are not honest.' The king accepted his words at once, and this was why immediately he went forward to pay homage respectfully:

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CXIX

1. 'O, my lord, in truth god Jinamûrtti
    behold me prostrate at your feet.
    I beg your leave to set out for the battlefield,
    with my aim the glory and prosperity of Your Majesty.

2. Do not regard me as rebellious to Your Majesty
    because I do not obey your orders; may I not meet
    misfortune in fighting crowded enemies.
    The cause of my great crime [earlier failure] was
    ignorance,
    for I am far from being skilled and lack in alertness.

3. And indeed I have pledged to myself
    that I should fear the state of confusion and
    humiliation,
    and [always] be lighthearted in danger and death.
    I am willing to die and have no fear in my heart.

4. A great dragon, a tiger, a deer, a monkey and so on
    would live in ease if they were virtuous.
    In such a case a human being too would be perfectly
    happy, respected by all the people in the three worlds.

5. But with the arrival of those enemies now,
    intending to capture Your Majesty.
    Shame on them! How can they succeed
    if I am still at your feet?

6. Thus spoke king Daçabâhu impetuously
    and immediately he left. Let us not tell of this.
    All the kings accompanied [him]
    after they had paid homage at the king's feet.
Countless companies of warriors followed [them] under the leadership of the honourable prime minister Jayendra, who now asked leave of the king to follow king Daśabahu.

As for the king of Hastina, [he] was troubled by [the action of] all the kings. For without a doubt they would surely perish in battle, because of the extraordinary power of the enemy.

The princes and the warriors too were all very full of vigour. [for example] sang Arddhana, his handsome and brave son, skilled in the science of archery and good hearted.

His comrades were the powerful Çāla, and the strong Sucitra and his younger brother Dakṣa. They had already prostrated themselves at the feet of the king asking leave to depart. 'It is impossible [for them] to survive the battle?'

Thus the king said to himself, anxious at the departure of everyone to battle. Then the great brahmin spoke skilfully, as he knew the feelings of the king towards his son.

'Now, my lord, do not feel thus. You should think only of their safety, and very sacred offerings will be made throughout the land at the time that the countless enemy comes.

And if it happens that they all die, then it is still possible to bring them back to
life as long as Your Majesty still lives.
Your life in the highest degree is their lives, 
and everyone knows you are the soul of all beings 
in the world,

14. even of the life of king Porusāda.
It is said that you are more excellent than his entire existence.
It is not because of his own power that he stays alive.
He lives because of your mercy.'

15. Thus spoke the sage Dwijendra.
Let us not tell of the king in the palace.
Let us tell of the king of Kači who was jubilant with all the other kings.

16. After they prepared their arms and men who were jammed tight and crowded right up to the market.
The wanguntur-yard was filled with the noisy tramp of elephants and horses;
their red banners were like gathering lightning.

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CXX

1. When the [tributary] kings accompanying king Dhātrātmaja, the king of Kači, 
the army, supply trains and vehicles were fully equipped together with all kinds of shining and flaming weapons.
then [king Dhātrātmaja] beheld from above looked like Čiva, shining, like the sun;
and there were [other tributary kings] shining like full moons, and all the army were like stars.
2. The king of Dwāravati was the commander of the tributary kings, mounted on an elephant of white colour he looked like Indra on the elephant Airāwana. His very sharp weapon shone brightly, held in his hand like god Surendra leading an invasion. The army had the appearance of gandarwás and apsaras who were like Rodra flying in the sky.

3. In the rear, king Singhaghosa swung his club terrifyingly. He urged on his chariot which was like a mountain drawn by twelve marvellous horses, his body was tremendous like that of Yama touring the realm of death. The great numbers of the army were like that of the Kingkara army watching over the inhabitants of hell.

4. King Mārutā immediately followed, settled in his chariot, looking like the god Baruna emerging from the depths of the great ocean. Fearsome was the army, millions in number, menacing, with a sound like the roaring of the waves. Everything in their path was destroyed and smashed, and trees were uprooted like many wrecked boats.

5. Then followed the king of Cedi, looking like god Dhanendra descending [to earth]. Serene he sat on the cushions of his chariot, which was fully decorated with excellent gold, with spears, discuses, clubs, arrows inlaid with sparkling jewels [at his side]. It was as though a shower of gold had descended upon his jubilant warriors who were all clad with ornaments.
6. The son of the king of Hastina who was indeed like the god Smara descending on earth set out.

His weapon - a bow with arrows like the arrows of flowers [of Kāma] - terrified the spectators.

There on the jewelled chariot all shone like the beautiful sun in its course.

The resounding gongs and drums loudly beaten, sounded like thunder in the fourth season.

7. All the princes accompanied [him] like all kinds of blossoming flowers.

Çāla, Sucitra, Dakṣa and so on riding on their elephants never parted from him.

A kroṣa was the number of the infantry who escorted him besides those on vehicles,

foremost among them was the prime minister Jayendra who was the body-guard of the prince.

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CXXI

1. Then king Daçabāhu on his chariot leaped forward,

in appearance like god Pāçupati at the end of an era about to destroy the world.

Terrifyingly, again and again his body changed into fire, his spear blazing in his hand.

Furiously his mind was set on the scattering of the enemy, to pursue them and burn them.

2. The units of the army fell silent, terrified at the sight of him and it seemed as if they would flee.

'Now, who of the demons would dare to fight the king,' they thought.

And all the kings were joyful in their hearts as though they would defeat the foe.
Others arrogantly stroked their arms like excited roosters.

3. All the heroes and infantry too were in fighting spirits, loud were their praises as they raised their hands in homage while saying:

'Now, king Daçabāhu, you are marvellous, like a god in visible form;
you will have no trouble in eliminating the enemy,
you are the refuge of the destitute.'

4. It would take long to tell of the enthusiasm of the army and the war-like qualities of the kings.

They arrived at the Kuru-plain close to the mountains, where the demons had camped.

Soon the kings and the princes were under canvas, and the princes of Lēngka, Mitila and Wālabha arrived.

5. The actions of the kings with all their armies were like seven oceans moving mountains by the thousand, they came in great throngs, and their gongs and war-drums were in great number.

Amazed and stunned were the hearts of the great demons, looking together from the mountains.

This was why they were in haste, eager to fight the enemy soon. They shouted to each other,

6. and horribly yelling, they appeared from the sky [armed] with clubs, arrows, and dangerous hammers.

Numerous were the elephants and carriages, and hundreds of millions marched forward on the ground.

All the units of the army of the king of Hastina and the kings were alert, and marched forward.

They aimed their marvellous arrows to meet the fury of the units of the demon army.
7. In a moment both armies clashed, striking each other, rampaging against each other, and both sides suffered casualties. There were many who fought on the slopes of the hill by the gulma or by the camuh striking each other. Others fought in great tumult on the top of a mountain by the patti, and by the gana, and yonder, the ravine was full up to the caves, with them noisily attacking and assailing each other.

8. The fighting between the elephants was very heavy, for they wounded their trunks which got entangled. Fiercely [the elephant boys] struck at each other with elephant hooks, and they fell down, injured. Angrily they struck at the heads of the great elephants, which were killed, and collapsed upon each other and lay there, smashed like mountains.

9. Many kings in their chariots fought each other hard and furiously. Thousands of marvellous arrows were fired into the sky like a shower of flaming fire, and the soldiers mounted on horses too, let their horses bite each other as they made their attack. Cek and cheng were the clashing sounds of daggers against armour like iron striking on stone.

10. Dreadful was the demon army marching forward like striking thunderbolts. Lances, hammers, swords, and other weapons flashed up and down, back and forth. And others mounted on elephants raised their spears in their right hands and hurled them.
the first line of] the Kuru army was destroyed, wiped out by those mounted on horseback; they fell in thousands.

11. Straightway they made a counterattack, showering [the demons] with clubs, arrows and other weapons, and the princes too came to help. Hundreds and hundreds of millions were their arrows of five kinds, with nine-fold points which struck the enemies. Nine thousand were the casualties of the great demons, but they still continued to march forward. Their anger increased ten-fold, their kinder qualities vanished, and they looked like an ocean at high tide.

12. The appearance of the battle was that of doomsday coming to destroy the world. The earth shook with the shouting of the demons, struck by the princes, their red banners flashing like the tongue of the Death licking everywhere. Like twelve suns was the swinging of their clubs blending with the throwing of discuses.

13. Like mountains meeting together on the shore of a turbulently moving ocean, were the numerous blood-stained corpses resulting from their raging in the battlefield. Even when they were not fighting, the battlefield was impassable and dreadful, [but] the daring and spirited heroes were neither troubled nor hindered.
1. The thunder of the shouting of the demons and giant army seemed to blend into a single ocean. Drums small and big were beaten loudly, incessantly, as the units of the kings marched forward. The experts in warfare displayed the finest skills of chariot-fighters. This was why the fierce hand to hand fighting went on and on, and neither side wished to withdraw.

2. The heroic Citrangsuka firmly holding a bow marched forward swiftly, and ten million demons were destroyed, wiped out by his amazing arrows; besides which there were many killed by the furious blows of the great warrior, not to mention those who fled and were pursued, then rolled down into the rivers and ravines in the forests.

3. Scattered were the soldiers of Porusāda, dismayed and cast away, pursued by arrows. Breathing heavily, their mouths gasping, the common soldiers pitifully collapsed on earth. This was why the army of the great demons and titans was furious. The commanders Durmeda and Duloma under the leadership of Paksindrawaktra immediately launched a counter-attack.

4. Boastfully they shouted, and impetuously fired all kinds of weapons and excellent arrows, discuses, missiles, and all kinds of axes, followed by flaming and burning fire arrows.
King Citrāngsuka was on the alert, and immediately he intercepted them with an amazing hurricane gust of wind.

Thrown back were all those arrows, and they burned many demon kings to death.

5. The heart of Duloma was steadfast as he marched forward furiously entering battle against the units of Hastina.

He was checked when the prince struck his jaw from one side. This was why he wished to use his club and to charge against him on his chariot, but cek, his head was cut off, when his neck was struck by the discus hurled by Qāla from the left.

6. Durmeda shouted very terribly and grew more and more furious, when he saw that Duloma had been killed.

Hideous looking he planned to approach and to stab Qāla from the left but Qāla discovered his plan.

The son of king Jinamūrtti acted, skillfully he slipped through from a mountain ridge, and in a moment [Durmeda] was killed, struck by the prince's arrows from the right, without realising he was there.

7. All the army of the great demons, guarding in the sky were also scattered, terrified by the arrows of prince Arddhana which reached heaven, and caused commotion.

This was why Kagendramukha quickly changed his head into a beak of a bird on the battlefield. Many of the soldiers of the king of Hastina were destroyed, as he pecked their eyes and damaged them.
8. He swallowed others, twisted the necks of some until they broke off, not to mention those whose blood he sucked and whose heads he skinned, as he trampled them down. Their intestines came out red with blood like snakes coiling around their prey. Like a garuda he flew around the sky swift as lightning.

9. The difficulties of the army of Hastina were followed by a pitch-black darkness which covered the world, and all human creatures were confused. Moreover all kinds of arrows poured down like rain and the Hastina side was distraught. This was why the prince fired his unequalled powerful arrow, and exactly like the mighty sun it destroyed the horrible darkness and all became clear again.

10. All the great demons [now visible] in the sky grew more and more angry, [but] they were destroyed without trace, their breasts split through pierced by the arrows of the prince. Their neck spouted blood; others were struck in their jaws, which were broken, and those who were on the ground to the number of a hundred thousand, were beaten to pulp by Çåla and Dåksa.

11. Garudåsya was furious, swiftly, noisily he dived from the sky; shouting loudly he came to peck the eyes of the prince. The prince was on the alert, swiftly he leapt down from his chariot and ran forward.
From below [on the ground] the prince fired at his neck which was severed.

12. The earth shook, as a stone mountain he fell spread-eagled on the ground.
All the kings, the ksatriyas and the common soldiers shouted. They all praised the courage of the prince who was in truth the son of god Jinendra. The gods too and sages in the sky praised him with a shower of fragrant smelling flowers.

13. Then angrily Sumala leaped forward bearing a huge knife. His army and vehicles were well-equipped, and swept closer and closer roaring terrible like a wave. Their weapons,-discuses and lances wrought destruction among the units of Hastina. At that moment the son of king Wālabha together with Gupta and Lupta were killed.

14. The companies of princes became more and more furious and charged against the great demons; others fired their arrows and stabbed with their razor-sharp swords, not to mention those who struck with clubs but were quickly captured and devoured [by Sumala], exactly like the titan Kumbhakarna when attacked by the units of monkeys.

15. He did nor fear to be struck by arrows or overwhelmed by discuses and flaming axes. Furiously he seized a mountain stone as huge as a rice barn and hurled it at the companies of ksatriyas,
but that marvellous mountain was shattered into pieces, struck by the prince's arrow, and as soon as his neck too had been severed, his head rolled down.

16. His blood spurted high out of his neck, gushing like dhātu [red-element], spouting and twisting. His head shouted, flew high and linked again perfectly, very powerfully, [with his body]. 'Aha, you, diminutive prince, behold this giant without compare, hah, hah, hah, you all together, face my unequalled power,'

17. said the giant. Swiftly and on the alert the prince shot [him] with his arrows four times, five times, but still his life was restored, and the prince grew anxious. [But] prince Cāla leapt forward landing on the giant's shoulders. At the moment that his head joined with his body again, he struck it to pieces amazingly.

18. After the commander [of the demons] was dead, the prince withdrew. Another high ranking commander of the demons called Sutiksa strode forward, and killed many kings with all kinds of arms issuing from his club which was like a thunderbolt; all the brave and excellent warriors fell, killed without survivors.

19. Units of the demon army swiftly approached king Citrāngsuka, they were all tremendously horrible, densely packed together and standing bravely on their elephants. This was why the king swiftly took his terrible club in his hand and set his teeth firmly.
The demons were shattered, a thousand were slain, smitten by him, including Subhangga.

20. Then the well-known Dumdubhi became angry, holding his razor-edged weapon.
He thrust it at the king who did not realise he was approaching as he leapt onto [the king].
The stomach of the king was pierced. Loudly the demon army spread the news abroad.
The army of the king of Hastina scattered, all the kings were overrun.

21. But the enemy had not overthrown the heroic prime minister Jayendra;
he was not troubled by the floods of marvellous arrows and remained locked in battle with the demons.
Some came clambering onto the superstructure of his chariot to stab him,
but he struck at them with his club and those he hit were shattered in a moment.

22. The brave minister shot the amazing arrows of Brahma and Wisnu at the foe.
This was why the demon army was fearful and did not dare to approach.
All the great demons who had formerly seemed very powerful fled,
ot to mention the common soldiers of demons who were shattered; the piṣācas [dwarfs] too ran away.

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CXXIII

1. Then when Indrabajra saw his friends scatter in haste, he made a swift counter-attack.
Two hundred thousands demons and ogres came simultaneously drawing a huge mountain which they hurled up [into the sky].

The most ogrous of the ogres and the most demonic of the demons crowded densely in the sky yelling tumultuously.

Snarling and cursing horribly they carried stones as huge as ricebarns and ricemortars in their hands.

2. It seemed as though the demons and ogres would destroy the earth, sky and heaven, which were all in confusion.

But the prime minister was on the alert and intercepted the enemy with a shower of discuses.

The mountains were all shattered to pieces including the great army [bearing them].

[He was] like king Krśna in ancient times when he exterminated king Salwa with his discus.

3. Sutikṣṇa too was killed by the great prime minister, and all the demons attacking him were wiped out together with their vehicles.

Moreover the prince of Hastina assisted him together with Çāla and Daksā.

Thousands of arrows pierced the demons, and as they fell upon the earth they crashed down and shattered with an earsplitting sound.

4. Then Dumdubhi leapt forward, boasting that he would kill the excellent minister.

He took a huge knife but in a moment it was struck by an arrow of the powerful enemy and broken.

This was why the angry demon changed himself into an elephant of fire emitting flames and smoke, a huge elephant like a small mountain flaring and raging violently.
5. Ever more furious he rushed into battle, his six tusks tearing the ksatriyas to pieces. His trunk was like a great dragon twisting the heads of the courageous warriors. This elephant of fire burnt up all the weapons hurled at him. This was why the army of Hastina fled, and all the kings were in difficulties.

6. Jayendra made a desperate counter attack to resist the terrible elephant, like prince Pārtha in battle. He paid no heed to the heat of the elephant of fire. His chariot and horses were destroyed as Dumdubhi burned them. Yet the prime minister leapt out of his chariot and descended on the head of the elephant, mounting it gaily.

7. With resounding blows he struck the head of the elephant with a club, and its blood gushed out. Yelling violently it fell dead in a moment and Jayendra leapt down to the ground. All the units of the demons had been destroyed and surely he would reach the place of king Porusāda. But night fell, putting an end to the battle, and the courageous armies returned home.

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CXXIV

1. No further word of those who went to battle in the fortifications. Let us tell of king Porusāda.
He had already learned of the great number of casualties of his army, and that Pakṣīndrasya was among the leaders who had been killed and destroyed.

2. The soldiers who were still alive talked all together, amazed, foremost among them the well-known commander of the demons, Indrabajra. All of them praised the courage and skill of the enemy, who though still young were powerful, brave and violent.

3. 'Look at Kumala, Kagasya, crushed and killed by Gāla and Arddhana who are excellent princes, not to mention the death of Gajendrārūpa by the honourable, powerful and brave prime minister.

4. For sure I would have been killed on the battlefield, had not night stopped the fighting, that is why I am still alive,' thus he said. The king of the demons who was none other than the king of Rātnakanda thereupon replied:

5. 'Now then, you, my father Indrabajra. Very well, but do not be too frightened by this kind of enemy, for I myself and none other will pulverize them there on the battlefield, even if they were the entire world, they will surely be burnt to ashes.

6. In brief, I will go straight away to fight, as I am in haste to seize the incarnation of Jinendra.
Call to him and tell him that he is to be given to god Kāla.

It is impossible that those kings will dare to resist me.

7. King Daçabâhu alone is their refuge.

I want to fight Prajāpati on earth,
his eight hands are very many, and he has all kinds of perfect weapons,
but it is no trouble for me to defeat and to kill him in a moment.'

8. Thus he spoke, twisting his moustache angrily, as though he wished to devour the three worlds at once.

Everyone who looked on him fell silent, pale and scared; flaring was the radiance of his face, indeed like a violent flame.

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CXXV

1. Then all the companies of kings and all the armies of demons were aware that the king wished to come out to fight in the middle of the battlefield.

The prime minister Wimona then addressed him, informing him that the king of Hastina was not there, but had remained in the city and had not joined in the battle, and did not lead the amazing war himself.

2. This was why the king did not go to battle straightway, for the one he was seeking was not present there.
King Kosa was appointed commander in chief of the
demon army,
and the heroic king Dewântaka too was ordered to
oppose the power of the enemy.
The king of Kalingga too, the world-famous Sulabha,
also received this order.

3. The king of Awângga was glad to receive king
Sudaçasuta's order to command the army,
the king of Magadha too was well pleased, and did
not feel afraid at the king of the demons' order,
for if they had not been ordered to fight they
would have asked strongly to take part in the
fighting,
for they were [still] furious with king Daçabâhu
who had taken [their] beautiful princess by force.

4. Neighbouring kings, formerly brave warriors with
their armies, along with the demons and ogres,
all well-equipped, were ready to accompany the
king of Magadha to battle.
Thus was the order of the king. Then the king
returned into his apartments in the fortifications
on the slopes of the mountain, guarded by army
commanders.

5. We do not tell of their slumber. The music
orchestras from north to south ceased.
Let us tell of the battlefield, shining brightly
in the midst of the night,
because of the radiance of weapons, and the jewels
in the ornaments left behind after the death of
kings.
This was why the battlefield was clear like daytime,
bright and shining.
6. A great number of corpses were lying scattered around a shattered chariot, and many of them were wearing rings, necklaces, girdles, waistbands or lying across horses. Others had been killed in ravines, and others lay at the feet of their king on a mountain ridge, not to mention those still alive, but bruised and hurt and their blood still dripping.

7. There were great mountains of corpses, very horrible looking on the shore of a beautiful ocean. A banner had been left close to a chariot, like a tree growing at the top of a ravine. A great number of cut off heads were heaped like stones at the edge of a ravine. Those [corpses] piled up in layers were like the steps to a hermitage.

8. There a bald headed ascetic who owned the hermitage took his seat on a corpse, with the objects of his concentration laid before him; they returned to life and paid homage, and wished to return to their own homes, but dropped dead again instantly. Thus was the scene on the battlefield, as though designed to give courage.

9. This is why the Mahāyāna ascetic desires very much to have the power of a magician. Not because he wishes to devour human flesh, not because he wishes to satisfy himself with food and drink, [but] because his greatest concern is true knowledge, the power over death and life.
This is the goal of his penance, that thuswise he will be regarded as Jinapati, the apotheosis of those who are nirācraya.

10. Manifold were his antics, not to mention his use of an umbrella while practicing harsh asceticism. Blood flowed down, smelling badly, dripping on his head and trickled down his chest, he coiled intestines around himself, and many green flies settled on his face, crawling into his eyes.

But his mind did not deviate as he waited for god Hairuka to descend on earth.

11. Many ogres before him greedily devoured flesh, terrible in appearance.

Violent were the ghosts, dwarfs, gaily drinking blood, dancing and becoming drunk.

Others went down to bathe in the ocean of blood with thundering waves.

Beautiful looking were the islands of corpses of kings and soldiers, and corpses of elephants were the rocks.

12. It would take long to tell of them. Let us speak of the morning, after eight o'clock.

At that time all the kings of Bhārata were assembled waiting upon king Padmayonija, together with all the princes under leadership of the prince of Hastina, and the princes Ćāla, Sucitra, and Daśa. It is said that they were praising the power of the enemy.

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1. At that moment the honourable prime minister Jayendra addressed [the king] as follows:

'Now, my lord, king Dhâtraputra, what is Your Majesty's plan?

For we have learned that the kings of Magadha and Awângga have been appointed as commanders-in-chief of the great demons.

2. Perhaps Your Majesty knows the reason why they wish to fight Your Majesty [again], after they were forced to flee because Your Majesty defeated them.

[It is] because they have a [new] weapon - a powerful tusk - [received] from god Parameqwara when they performed great asceticism. It is because of this that they have courage [to fight] again.

3. Further, it is said that the message of the god to the two kings who waited upon [Him], was that their enemies would not be able to kill them, by means of weapons, because any weapon would be burnt as soon as it touched [them], and also that this extraordinary weapon was not to be fired at anyone other than enemies in triwikrama-form, only these could be its victims.

4. In brief, my lord, do not let confusion overcome you in battle later.

Do not be confident that you can gain victory by swiftly assuming the great triwikrama-form. This is useless when you are fighting against the kings of Awângga and Magadha [because] surely this well-known powerful weapon will kill you.
5. And as for our battle-array, let the king consider the *garuda* (eagle), the *arddhacandra* (crescent-moon) or the *makara* (lobster) formation, let Your Majesty make a choice.

The *padma*-(lotus) formation is also very effective, so do not fail [to give orders], and set all the kings about their duties.

6. Thus were his words. Immediately the king replied thoughtfully:

'We will use the *cakra*- (wheel) formation, for it is said that this offers the best defence.

Order all the kings of the neighbouring countries to be the rim and the princes to be the spokes, with Cāla as commander.

7. This was the strategy of Dwijendra to defeat Dhanañjayasuta who was killed, because at that time Wrkodhara and in particular Pārtha were absent.

I suppose this will be the state of our enemy, as the Mahāsura king is absent,' said the king dissolving the assembly. They came onto the battlefield, let us tell of this.

8. It is said that all the companies of the Kuru-race were already in battle array.

All the princes too had received their instructions.

Let us tell of the king of Magadha, who together with the king of Awangga was already prepared with the *makara* (lobster) formation.

9. None other than Sulabha, who was very brilliant in battle, was the head.

The king of Awangga and Magadha were the two pincers,
Mohânâlalā was the neck; Pralambha and Kubala were the body and tail, the powerful Lobha and Pragâlbha were the right and left tentacles.

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CXXVII

1. Now the battle array was perfect in its arrangement, and unsurpassed and menacing.

Gongs, drums sounded, the tambourines were beaten and the trumpets [blown], elephants and horses made shrill cries.

Broad and wide was the battlefield of Kuru. The units of army were prepared, and likewise all the kings lined up before the demon kings.

2. And at that moment all the armed forces swiftly marched forward.

The beginning of the fighting was marked by a clashing sound, as they struck at each other, shouted fiercely and strongly beat and wrestled with each other.

Some were dreadfully pierced by lances, but those who stabbed were stabbed in turn; lances, discuses failed, but clubs, axes, knives, kēris, and swords succeeded.

3. Horrible were the kings of the demons and ogres, simultaneously they charged forward like rolling waves, and the loud shrill voices of the advancing kings' chariots were like rolls of thunder.

[This was] why in the course of the battle the mountains were shattered.
The earth shook, because of all kinds of powerful weapons, which struck hills until they collapsed.

4. All the sons of the warrior, mounted on elephants and horses also attacked; countless were the arrows, which destroyed the demons, striking them down everywhere, reducing their number by nine thousand.

Then Dhūma, the arrow carrier fired his arrow of ogres and giants who marched forward.

Arrows and axes issuing from his mouth were followed by whirling clouds of smoke.

5. This overwhelmed the army of Hastina. [They were] scattered and irretrievably lost, hindered by the arrows which struck their bodies causing [terrible] pain.

Moreover the ogres pursued them, crushing their heads and devouring them.

Some [demons] in a frightful manner drank the blood gushing from their chest as though it were water.

6. Carefully king Singaghosa on his jewelled chariot ordered a swift counter attack.

Two hundred thousand were his arrows, and his units marched forward; the ogres' arrows were smashed, but they became more dreadful, as the ogres increased in number into two million filling the battlefield.

Then suddenly fire issued from the king's body, blazing, the hands of the king were flaming.

7. There was a noise like the waves of the sea rolling over the battlefield.

Shattered and burnt were the arrows of Dhūmawadwa; the kings of the demons dispersed and scattered.
And then Mohânalâa screaming and threatening advanced frightfully, devouring the fire. His opponents were shocked, it was as though he was devouring the world and destroying heaven, they said.

8. Furthermore all kinds of arrows producing thunder and water issued from his mouth, causing a tremendous flood. With a hiss, the fire was extinguished, and the army of the Kurus was washed away. The elephants and the chariots were tossed up and down and they capsized like wrecked boats. Many amazingly courageous warriors and soldiers were suddenly killed by the great flood.

9. King Singhagghosâa was furious to behold the damage done to his washed away army. He seized a club, a gift from god Anala (the Water god) when he had performed worship formerly. With a roar the flood subsided as he aimed the club at it; it gave way and disappeared. All the dangerous weapons too fell on remote mountains and in dense forests.

10. Overwhelmed were the demons who opposed the fury of the king, smashed by his club, and crushed by his missiles; shattered were the elephants and chariots. Dhûmawâdwa angrily countered him with a horrible discus, but he parried it, and Mohânalâa too was killed and smashed as he was about to seize his club.

11. The king of Wirâtha grew more and more aggressive, furiously and fiercely he struck repeatedly
at the demon with the flaming mouth and the one with the four heads, both were killed and their heads were now cut off. This was why the demons fled for their lives into the forests of the mountains, the common soldiers breathing heavily, their feet trembling, badly injured.

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CXXVIII

1. But the king of Kalingga was brave, and did not flee.

Undismayed he sat on the seat of his chariot as the units of the army fled. He fixed his eyes on king Singhaghosa who was raging like a furious lion; boldly he was about to charge at him in the chariot, but was shot with an arrow and killed instantly.

2. The battle was difficult to win after the defeat and death of the king of Wirâtha (Singhaghosa). All the kings of Hastina were furious; king Wela advanced, and attacked by firing various kinds of dangerous arrows, which shattered and crushed the chariot of the king of Kalingga.

3. The king of Kalingga was enraged, swiftly he mounted a huge elephant and went forward. Swiftly he incited his elephant to attack the chariot of king Maruta, but missed; and king
Maruta did not withdraw, but continued on to the elephant and struck the head of the king of Kalingga, smashing it and killing him.

4. The battle grew more and more dreadful, as the warriors pursued each other after the death of the king of Kalingga on the battlefield. Exultant were the great demons, together they set upon [the enemy] mounted on elephants and chariots; together they thrust, shot arrows, axes and spun discuses, together with arrows of fire, arrows of snakes, overwhelming thunder, and flaming lightning.

5. Moreover the hero Indrabajra, who was in command marched forward. The king of Cedi, bravely stood firm, leading the fury of the Kuru-race, king Wela resisted Pralâmbha, the king of Kundina, Prince Cāla and Arddhana fought against the treacherous Kataksa, and Wikalpabajra.

6. This was why the battle grew more and more violent, as though it would destroy the three worlds. [Then] Pragâlîbha - a well-known and powerful demon - made himself threefold and began to attack. Furiously [he] assaulted the warriors, striking them to death with a club. Others were lanced, their stomachs split open, their hearts pulled out and swallowed.

7. The heroes of Hastina were brave, especially the princes. They did not fear to be smitten, or their ribs to be broken, cut in two with an axe. The prince of Lēngka and the son of king Anupa were killed instantly.
by Pragâlbha as they tried to strike his head, but he seized them.

8. There the king of Cedi aimed an arrow, a gift from god Čiwa.
Like tongues of death, a three-pointed fire flamed out of his arrow.
Perfectly it divided itself on the necks of Pragâlbha, who died, as his heads were cut off.
Swiftly his true form reappeared, he became one again.

9. At the death of Pragâlbha, Kubhûmi became furious, and wild like a rutting elephant, and destroyed the enemy in hundred of thousands as he trampled them down in combat.
Wherever they appeared [they were] struck, stabbed or hit by his discuses, and [he grew] more and more excited and furious.
All kinds of weapons [hurled at him] were like water which poured over a stone, ran away and disappeared.

10. Now that all his weapons were exhausted, king Subala was in difficulties.
Quickly the enemy came to his chariot kicking it until he fell out.
But swiftly he stood up and quickly shot an arrow together with the arrow of the king of Kundina, expertly fired from the left; Kubhûmi's neck was severed and he died.

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1. Then the armies were locked in hand to hand fighting.
After the death of Kubhûmi, the demon army was stunned.
The king of Magadha fiercely marched forward along with his army, showering arrows.
The king of Awângga too fired excellent arrows like rain, which roared like thunder.
Hundred of millions were his arrows, namely arrows of Indra, which split into millions and millions, hitting [the enemy].

2. He aimed them at the crowded part of the Kuru army which he destroyed, together with their elephants and chariots which were pulverised.
Then after a fight the king of Magadha killed king Maruta;
the king of Awângga killed the king of Cedi, also the king of Kundina was killed.
The kings of the demons with their countless armies, defeated many of the princes.

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CXXX

1. The army of Hastina scattered in tumult; the kings were over-run and were in difficulties, pressed around by mountains, corpses, stones and rocks.
All kinds of their weapons made of steel were thrown back; besides [they] fell into an ocean of blood, with waves like the waves of the sea.
They were tossed up and down, they came into a whirlpool and sank together with the elephant's corpses which were like stones.

2. The king of Awânga bravely advanced ever closer looking at the Hastina army, the king of Magadha too was helping [him] together with the demon units. King Daçabâhu was on the alert, and delighted as both demon kings were violent.

[It is said] that he was like Garuda looking on the turtle and elephant.

3. Shrill was the sound of the *kalas* and trumpets blown by the kings of the neighbouring countries, and the drums were loudly beaten when they advanced together with all the princes before them mounted on elephants and on chariots. There prince Dâksa smote and killed many demon-kings, hundreds of common soldiers had already been shattered, smitten with his club.

4. All the demon army was destroyed. Then Mana and Kangâ made a counter-attack, but were soon killed, hit by the arrows of Sucitra, and shattered along with their soldiers in heaps. Pralâmbha shouted furiously and fire issued from his mouth, but in a moment he was killed by the arrows of the king of Kaçi.

5. [The heart of] king Koça was furious at the death of many demons out of exhaustion. King Dewântaka too while advancing held an arrow angrily,
perhaps it was his intention to hit king Daçabāhu, when he fired all kinds of flaming and flashing arrows, and they came with a tremendous commotion like doomsday; the units of the forces of Hastina were destroyed.

6. Firmly king Daçabāhu quickly fired his amazing arrow of wind. All the [enemy] arrows completely vanished, hurled back to remote places, destroyed, fallen in woods. Trees were uprooted in destruction, and collapsed, mountains were swept over by the hurricane. The kings of the beasts were shocked, the wild swine took refuge [frightened] by the arrows falling at random.

7. King Dewântaka and Koça drew their bows ever stronger and stronger until they were perfectly round. They fired arrows of Brahmā and Wisnu which flamed like the fire of death, as well as arrows of Baruna and Bhârggawa, but none could hurt king Daçabāhu; they were destroyed and vanished like rain into the sea.

8. The arrows of king Daçabāhu likewise broke when they struck the two kings. The amazing arrows of Rûdra and tusks of Kâla too were fired but they broke and bent in the middle, many of the demon army were killed as the powerful arrows wrought much destruction. Many soldiers of the army of Hastina too were killed and their bodies lay in heaps overwhelmed by the arrows of them both.
9. Then the two kings planned a trick to provoke the king of Kaṣi into assuming his triwikrama-form. Their intention was to draw the king of Kaṣi near to them both to seek a fight. This was why king Daśabahu thoughtfully took hold of a club as his weapon, which he held furiously and fiercely. Then he leapt forward and swiftly clubbed the kings of demons, many of whom he killed.

10. With a thudding sound his blows fell on the elephants or on the necks of horses. He grew more and more horrible, intending to reach the king of Magadha in his chariot. As he came close to the charioteer, the king of Awângga quickly fired arrows of dragons which simultaneously hit the excellent king of Kaṣi.

11. And at once king Daśabahu fell swiftly to the ground in the coils of the dragons; all the ogres and demons screamed thunderously and loudly reporting it [to the king]. The army of Hastina scattered, but Gâla and Arddhana went forward to attack violently, also the prime minister Jayendra who was [unfortunately] engaged in battle by the amazing Kataksa.

12. Swiftly and instantly king Koça struck at the head of king Dhâtraja, the king of Awângga too strongly stabbed at [him]. but he was not troubled by them. All the demon soldiers attacked him, and the king of Kaṣi then remembered [that he was] exactly like Maruti in olden times, attacked by the army of Râwana.
13. Then king Dhâtraja stood up and the great dragons were shattered,
the demon-army was shocked and at that time he grabbed king Koça's hair.
King Koça struck back with his club dreadfully, but he was already forcibly checked and king Daçabahu put him under his knee, so that the king of Awângga fled and retreated.

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CXXXI

1. As king Dewântaka ran away and retreated, all the demon kings were scared to death at the sight of how king Dhâtraatmaja treated the king of Magadha, whom he clutched by the hair, and whom unconscious, benumbed and scared he ridiculed and abused, [saying]:

2. 'Now, you base king, a disgrace to all the kings of the three worlds, you ran away to serve a demon in order to be victorious. Go ahead then, where is the power bestowed on you by the evil and dreadful One? Take me, and now receive and enjoy the reward of that service.

3. Moreover, the reason I pretended that the dragons had overcome me, [was] not because of lack of strength, but to be able to seize you, blockhead, because all my amazing weapons certainly would be smashed when they struck you,
because of the invulnerability granted you formerly, when you fled to serve the evil One.'

4. Thus spoke king Brahmâtmaja, strangled him, shouting and swinging him round above his head.
Slapping his face and covering his chest with his left hand,
he ripped it open with his right nail,
the king of Magadha was very dismayed as his blood instantly spurted out;
strongly he struck and violently kicked, [but]
his life had ended and his body shuddered.

5. Frightfully king Dhâtratanaya cut off his head,
held it in his hand and yelling, hurled it at the retreating enemy.
And there the king of Awângga, about to attack him again, set a dangerous arrow to his bow,
[an arrow] that was in fact the famous tusk of god Paçupati,

6. which flamed like the flame of god Aruna lighting up the battle field,
followed by gusts of wind, and torrents of rain together with rumbles of thunder.
There were thunderstorms and a great earthquake, it seemed as if the amazing arrow of Rûdra were going to destroy the entire globe; the entire world was panic-stricken.

7. Even the gods and sages in the sky were offering counsel and trying to restrain him from his intention to shoot king Dhâtratanaya with the arrow given by god Rûdra:
'If your enemy is in divine form, then you may shoot with it,' said Paçupati,
'otherwise it will certainly return to kill you, if you persist.'

8. Thus spoke those trying to restrain him. The king heeded their warning, and the Ṛudra-arrow disappeared, calmed by the peaceful heart. Then he wished to escape from the battlefield to a remote place, to wait until later when the enemy was in difficulties.

9. And now, king Dhâtratanaya [who] furiously ran amuck, heedless of blows, rather seizing the clubs and breaking them, disturbed the king of Awânga. He thrust with a spear, and his foe [king Dewântaka] skilfully avoided it; he gave chase while uttering abusive words and boasted like gathering thunder.

10. 'Now, Dewântaka, halt. Look at your younger brother, [his head] has been cut off. How base and sinful you are if you do not take revenge. Who will choose to follow you if you are so treacherous? Who would not be betrayed by you on the battlefield?

11. Moreover you are the older, so it is fitting for you to seek death. [You are] advanced in years, it is clearly visible on your head, and this shows that [you] are already near death. Or perhaps you wish to live like a young fellow with a vile heart.
Anyhow, I know you will not find any satisfaction yet begging the demon race [for alms].'

12. Those were the words of the king of Kaçi chasing, shouting and pointing at [him].
At length the king of Awângga became enraged and answered him in brave words:
'Ah, you, a king who prostrates himself before a younger brother.
What evil, what baseness. Now my power will put an end to your animal-like life.'

13. Thus were the words of the king of Awângga who levelling a spear, thrust it [at his opponent].
King Dhâtrâtmaja fell with the blow, but rose up instantly.
King Dewântaka was already prepared, and struck him with his club repeatedly.
Dhâtrâtmaja parried the blows with his right hand, and threw a stone at Dewântaka's head with his left hand, smashing it.

14. After the death of king Dewântaka and that of Koça before him,
all the units of the demons were broken to pieces, and scattered, terrified.
As for king Dhâtrâtmaja, he withdrew with all the kings and all the princes, because the army was tired by the heat [of the sun].

15. In the shadow of a tall banyan tree at the edge of a flooding stream,
the king took a rest while looking at his army.
Others sought refuge under dense trees on the slope of a hill, not to mention those who washed their
vehicles, while elephants, camels, and horses drank [water].

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CXXXII

1. No further word of these on the battlefield, let us tell of king Porusâda. He already knew of the destruction of his demon army from the report of Indrabajra; the sage Nârada too informed him, as he watched the destruction of all the heroes, that the kings of Awângga and Magadha had been killed by king Dhâtraputra.

2. This caused him sadness beyond measure, his face [shone] red, like fire. Swiftly he rode on the excellent Wimânâ after dressing himself with all kinds of ornaments. The rest of all the warriors and king escorted him, foremost among them the amazing Wimona, mounted on a very horrible elephant.

3. The rest of the demons arrived at his feet. Golaksa and Durmala [who were] stupid but very brave came. There were thousands and thousands of units in their armies, boisterously and in companies [they] shouted loudly. It was as if there was no decrease in their numbers; like ebbing water which was flowing back, was the state of the warriors.

4. King Porusâda departed, his mount's golden feathers shone dazzlingly.
In truth he appeared like king Bhûmîputra meeting the fury of Sâmbha and Pânduputra. The enemy was destroyed, many soldiers of the Kuru race fled, wiped out along with their vehicles. Many of the ksatriya-princes, their sons and kings were killed, their heads severed by the violent demons.

5. King Dhâtraputra was on the alert and mounted his chariot. He made a counter-attack with units of the princes. Two hundred thousand were their arrows which destroyed the screaming enemy on land and in the air.

The demon kings grew more violent and aggressive, changing themselves into horrible forms. One took [the form of Čiwa] a huge shape with three eyes, ten heads and twelve arms, shouting.

6. Horrible were the spears issuing from his hands, his arrows were like all kinds of smoke and dangerous. Ogres too issued from his mouth followed by ghosts, giants, dwarfs, in addition to the giants [who issued from] king Sudaçasuta which were like Kâlasanâghâra, who were just like a flood of a hundred mountains filling the Kuru battlefield.

7. This caused destruction among the warriors of Hastina, who were devoured by those arrows of giants. Violently they seized the ksatriyas as if from nowhere, running in fury against them, swallowing powerful enemies.
The most horrible of ogres consisting of many kinds and shapes came out of the ground. Noisily they met the enemy, who were smashed and flattened, shattered, slapped against the stones.

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CXXXIII

1. King Daçabâhu was steadfast and delighted to see so many powerful enemies. Arrows missiles and axes were fired in even greater numbers. The king plunged himself into concentration for a moment, practising yoga recalling the holy Dûrggâ, and the goddess Mahâbherawî appeared.

2. Immediately she cried out in a shrill voice and became visible to all the giants in her four armed form. The arrows of giants were destroyed and wiped out instantly, for they returned into her tongue [which] caused them to vanish, for all the horrible giants had originated from her. This was why they scattered, nobody was able to defy her, [as they would] be destroyed.

3. King Porusâda was shocked as his arrows of giants was destroyed and disappeared. Then he recited the hymn to pacify the goddess Dûrggâ which could destroy the spell put upon her. In a moment she became friendly towards him, and again the giants became countless in number and marched forward.
All the kings of Hastina on the other hand fired their arrows very menacingly.

4. The commanders of king Sudaṇaputra were furious; shouting they came forward to attack together. The amazing Golakṣa and the brave Durmala, and Indrabajra too leapt forward aggressively, and the prime minister Wimona was frantic sitting on his peerless elephant. He hurled his sharp tridents wildly, and the princes scattered.

5. The son of the king of Kaci, Dakṣa, was prepared, and realised that he was Wimona's objective, so when his chariot was destroyed, he escaped before it was struck. Then he swiftly leapt and stabbed the minister's elephant, but it was strong. Wimona was wild; he caught and seized prince Dakṣa and put him under his knee. At that moment the prince wished to strike, to bite and to seize the demon, but [his neck] was severed and he perished.

6. Wimona was very brave, [he] wished to approach king Dhatraja. Prince Čāla attacked, spinning his brightly shining discus, which flew forth. It did not miss its mark, it struck his neck from the side, but Wimona was not hurt and only became very angry. Čāla urged his elephant forward and soon they were locked in a duel with their elephants, which moved forward furiously while trumpeting shrilly.
Numerous were the weapons, and all kinds of arrows and axes were hissing like rain as a result of their activity. Besides, there was the sound of roaring flames, issuing from the amazing clubs and other weapons. All the units of the army were scattered, destroyed and burnt down, beaten from the sky. This made them angry, so that they incited their elephants to attack, violently and closely.

Swiftly they withdrew and at once returned to the attack like dragons. Both of them were cautious as they clubbed each other there on their mounts, and then moved to other mounts. All the kings and warrior-spectators urged them on tumultuously. Smashed were the heads of the elephants, beaten to pieces, they were killed together with their drivers.

With tremendous thuds the great elephants collapsed, smitten. The fight was amazingly violent, the demon Wimona was furious, courageously he wriggled [very low] on the ground, then swiftly attacked. They attempted to trick each other; there the demon was struck on his neck, and the prince was on the point of killing him, when he fainted, collapsing on the ground.

But he swiftly revived and recalled that he was an incarnation of god Kāla on earth. [Changing into] a huge form with four arms [he] shouted and went forward.
The units of the kṣatriyas scattered, but prince Cāla was very brave, [he] climbed on to the body of the divinity to strike [him]. But then he was seized, his head was bent down to the earth and [Wimona] was about to stab him with a sharp elephant hook.

11. King Daçabâhu was on the alert and realised that prince Cāla was in difficulties. [Therefore] he hurled his weapon to help [him], and the neck of the demon Wimona was severed. The demon army was shocked, prince Cāla increased the fury of his attack. The demon and ogre soldiers were killed in hundreds and their vehicles were destroyed with them.

12. The demon Indrabajra was furious that the prime minister had been slain in battle. [He] seized prince Cāla and flew with him to the sky far away. On seeing this king Dhâtrâtmaja and the prince of Hastina were distraught and did not know what to do. Moreover the units of the kings had been dispersed by king Mahârâksasa.

13. [But] the mind of prince Cāla was steadfast, although attacked by demons and giants in the sky. Many of them wished to smash him on the ground, or against a stone on a mountain top, but suddenly the prince recalled that he was an incarnation of the son of god Prajâpati. [He] rendered his body as heavy as the king of the mountains, and instantly the demon [Indrabajra] fell.
14. When they reached the ground, he violently took revenge against the hero Indrabajra and slew him. One hundred million of demons as huge in size as the king of Rātnakanda himself were furious, but they were pounding to dust and scattered into the sky.

15. The army of the demons scattered, terrified of the excellent hero Cāla.
Swiftly he attacked the demons to destroy them by fire, only two millions were cut down.
He was bent on killing Porusāda who stayed behind without guards but undismayed.
The well-known king of the demons was prepared and hurled at him his excellent candrahāsa.

16. It pierced the prince's breast and the demons were loud in reporting [the result],
he was killed instantly. Swiftly the prince of Hastina, bravely marching forward with the hero Sucitra, attacked,
and they destroyed units of the demons.
Porusāda grew more and more terrible, his anger continuously pouring forth.

17. The demon army, a million in number, swooped from above thunderously,
in addition to those who were on the ground marching forward together in dense array numbering millions and millions.
'Clang-clang' was the sound of the clash between the weapons and arrows. 'Wham' was the sound of broken clubs,
'crack-crack' was the sound of beaten bodies of chariots. Gongs and drums sounded incessantly....
18. The scene of the amazing war was like that of god Sanghabreewara fighting with Wisnu in horrible form. The earth quacked, mountains were uprooted, the ocean was confused, the fishes were drunk, and junks wrecked. A great number of the heavens were damaged, struck by flaring and flaming arrows. God Çakra misunderstood [the situation], thinking that the yuga had come to an end and the world was to be destroyed.

19. Then prince Arddhana went forward, steadfast standing in his chariot, with the arrow of Parameewara which had killed the demon Tripura in his hand. Its radiance flamed like fire, burning to death countless demons, the wind [of the arrow] swept by, bearing evil omen consisting of much thunder and lightning without rain.

20. [He] fired it at the heart of king Jayântaka, but it was flung back, because of his might and Jayântaka remained unhurt. But it struck Wimâna, whose neck was severed. At that same moment the king of Râtnakanda leapt off Wimâna and clubbed the prince of Hastina, [who was] smashed to pieces and shattered along with his chariot by the amazing club.

21. The prime-minister Jayendra saw what had happened and was furious with king Mahârâksasa. He hurled a great spear which shone brilliantly in the battlefield like the sun;
it struck king Porusåda hard on his stomach, and he fell on his back.
The brave Durmeda and Wikalpabajra made a counter attack when they saw the king of the demons was injured,

22. but they died together, [their heads] severed, struck by the discus of Susena.

Then king Porusåda stood up and struck the prime-minister to death.
The wheel shaped battle array of the kings was now destroyed, as its spokes were broken and its hub was lost.
This was why the army of the king of Hastina fled to take refuge with king Dhåtraja.

23. Horrible was the dragon of fire which issued from the arm of king Mahåråksasa, together with the hell-fire blazing out of his swinging club.
Destroyed and burnt down were the soldiers of the Kuru-race, wiped out, devoured by the very amazing coils [of the dragon]; all who were held in the coils of the dragons were injured.

24. This was why king Daçabåhu went forward swiftly, mounted in his chariot and fired his arrow.
A garuda fire-arrow flashed away flaming exactly like Death itself.
The well-known fire of the dragons and of hell was extinguished by the great garuda fire, and - it is said - it went on to attack the demons.

25. Enraged was the heart of king Porusåda when he saw the power of king Dhåtraja.
He moved swiftly, changing himself from visible to invisible, moving from behind to in front of the enemy.

'Now then, you, Daçabâhu, summon all your ancestors in the world. My amazing club will crush you and send you to hell.'

26. Thus spoke Porusâda, and swiftly he clubbed him violently from above.
Smashed and scattered was the chariot, burnt to ashes, but the king of Kaçi escaped by skillfully leaping off it.
Then he went forward to meet the fury of King Mahârâksasa.

The world was shuddering in commotion because of them, as they struck at each other without respite.

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CXXXIV

1. As they were striking at each other with clubs and hammers, parrying and attacking without being tricked, since they were experts in defence and because they were very great among the greatest [warriors] because of their great power and splendour; overwhelming because of their great supernatural power. [They were] like dragons violently entwining each other without harm to each other as they both were tough.

[And even when their skin was] torn, it healed again without leaving any trace; [they looked] as if they were a single churning stick used at the time that the great ocean was churned and
stirred by the companies of gods. Their fury was terrifying and the qualities of their body and mind were most extraordinary. Now flying up swiftly and then diving and leaping. The earth was in commotion, trees were uprooted and smashed beaten by their clubs, and the mountains which were smashed to pieces, collapsed, and stones were shattered into dust; fire blazed out from the mountains because of their attacks at each other with all kinds of weapons, they had no unequals in courage in battle.

The animals were distressed, anxious and shuddering with fear. Lions, bears, deer, swine, tigers and elephants were in confusion. Growling, they fled to inaccessible and remote mountains. The ascetics too dispersed quickly to difficult places because the forests were burnt down like the forest of Kândava set alight by the brahmin in the shape of fire (god Agni) in olden times who devoured all kinds of animals, and when god Indra fought with king Krsna and Pártha. . . .

The units of the demons and Hastina were terrified and amazed beholding both of them; it was as if the seven layers of the underworld were being destroyed, the sky was swept up high like a swing. It seemed god Ġīvāditya (sun-god) was falling, and many abodes of divinities were damaged by the great discuses and weapons issuing from the clubs, exploding upwards. All the divinities including those from the abode of god Brahma took refuge, terrified of the fighting ones, who were wrestling with each like Mahâkâlarudra.
1. It seemed as though the two violent ones would destroy earth, sky and heaven. With a clanging sound the clubs clashed against each other, and by their great power were broken and burnt to ashes. They were watchful, each took a great and very sharp knife and stabbed at the other, and the knives broke into pieces, smashed and blunt; at length they boxed each other furiously,

2. kicking each other violently, pulling and pushing, wrestling violently, without feeling fatigue. Then they seized hold of each other, both having grips of great power like steel. Then king Mahâdhâtraputra hit the temple of king Sudaçasuta; paralyzed, bewildered, distraught, he fell down to the ground, shuddering, almost fainting.

3. Further king Dhâtraputra abused him and pulled his hair, and angrily slapping his face and shouting he kicked off the captive's crown:

'Now, you Porusâda, my enemy, by what means will you have a long life on earth?

Now, take this humiliation [as the penalty] for capturing kings of neighbouring countries for sacrifice.'

4. Thus were the words of king Dhâtraputra holding [a sword] to cut off king Porusâda's head, to be taken as proof of courage in battle and to be offered to king Mahâbodhisattwa. But the king of Râtnakanda quickly revived and recalled that he was an incarnation of Mahârûdra.
Horrible was his figure as he stood undismayed and of extraordinary power. The enemy was shocked to death.

5. His figure was so terrifying, it seemed he wished to force the earth to hide in the nine direction. Towering above the earth, sky and heaven it seemed his height reached the heaven of the Void. Splendid as mountains piled up on each other were his thousand heads, heaped up in nine stages. All were shouting.

His sharp tusks were like lightning, his many eyes were each like sun and moon together.

6. Two thousand were his arms, long and splendid, holding irresistible clubs, hammers, axes, discuses, spears and knives; everyone was like Death.

[He] stepped forward, his legs like twin Merus touching the ground caused a great earthquake. The sea pitched and heaved, and he who was so amazingly great, pulled up mountains.

7. Fire blazed from all his sense-organs, flaming and forming a figure of fire.

He attacked and destroyed the army of Hastina like thunder on the top of a mountain, and the trees of the forests, which were [heaped up] like mountains crackled loudly because of the blazing fire.

Throughout the world all living creatures were burnt to death, and even the heavens were destroyed.

8. The king of Kaṇi was shocked at the sight of king Sudasaṣuta assuming the form of Mahārātram in battle.
He fired all kinds of mighty weapons including the king of all arrows namely Danendrāstra, together with the arrows of Brahmā, Wisnu, Iśwarā which struck the body of the god [Mahārūdra]. Destroyed were all the amazing weapons, destroyed by the fire [issuing from his body], and burnt to ashes.

CXXXVI

1. King Dhātraputra became desperate because all his weapons were of no avail. This was why he assumed his triwikraṇa-form, huge as the god Jagatkārana; in body and so on he was identical, perfect in actions. The three worlds were anxious, fearing their destruction.

The eight direction were terror struck [when the two stood there], alert, holding all kinds of sharp and excellent weapons in their hands.

2. Bows and arrows, discuses, lances with bhidura inlaid points were all most menacing, and flaming arrows of Brahmā issued from his face.

The great Dhātraja scolded [him]: 'Now then, you evil Purośāda, behold my supernatural power, matchless in the world.

Now then, increase your extraordinary, horrible, body ten-fold again, it matters nothing to me.'

3. This set the heart of the god ablaze, which grew into an extraordinary anger. [He] snatched a very powerful spear which flew flaming and brilliant in the sky.
With a thud it fell, striking the stomach of the king of Kači, who collapsed with a crash.
In a moment he recovered, seized a club a hundred spans long and raised it high,

4. then with it he beat the breast of god Mahārūdraka.
But the god remained firm, no more hurt than a mountain blown by the wind.
'Crash-crash' the club was smashed into dust,
broken as it clashed with [his] tusks,
and then the god terribly vexed but watchful went forward, and seized the king of Kači.

5. His voice was as dreadful as if doomsday were at hand, and the abode of Ćiwa was confused and trembling:
'Now then, Daçabāhu, take it easy, you base son of Brahmā. If god Caturasya, or Keçawa join in the fighting, I do not care, I do not fear to invade and attack you, o, heroic king on earth.'

6. Dreadfully, god Rūdra broke the neck of king Dhātraja.
Terribly the body bravely struck back with all kinds of dangerous weapons,
but his ten arms were defeated and were made harmless by the god Rūdra [who cut them off] with a knife.
The earth quaked as his head struck the ground with a heavy thud.

1. At the death of king Dhātrātmaja, the army of Hastina together with the kings scattered, falling and getting up [to run] again. The princes too
fled to the impenetrable mountains, hiding themselves in deep dark caves, in remote inaccessible ravines and on mountain tops. Some climbed on the top of high trees, so that the enemy should not follow them hiding themselves in the leaves, in all kinds of palm trees, [or] crawling in ponds, as they looked for a chance to regain courage; but the demon and giant army who were searching for the foe pursued them, scolding [them] from above, piercing them with sharp weapons, hurling stones violently at those in trees. Smashed and shattered were the people, struck and slain as the pursuing demons pulled and pushed them. Their bones were broken; their buttocks were badly hurt and skinned, their eyeballs were split, their throats torn open; their penises lost; their testicles too were targets for the tusks of the demons, who tried to swallow the testicles, but since they could not do so, they stopped and tried to spit them out again, but choked. Many of the demons went to hermitages and gardens to watch them, others went to the monasteries. The ascetics, male and female, were confused, terrified and wished to flee. They struggled to find a path, but were handicapped by many children, boys and girls, who were crying, calling their fathers and mothers, and grandmothers; they wept as they thought that they could not remain alive, as the demons were violent seizing the bundles of clothing and the burdens they were carrying on their backs; female hermits were plundered of all that was valuable [to them]; others stole the garments of the fugitives by force.
[There were also demons] who went to houses, villages, and residences of women who had evacuated to sacred buildings or were hiding in fields, temples deserted by the farmers. Many of them entered the [sacred buildings], monasteries and hermitages which they destroyed; the gates collapsed noisily, kicked and beaten by many demons. Even the statues were broken to pieces; the statues of god Qīwa, Mahābuddha, Brahmā, Wisnu were scattered on the ground, and Gana and Kumāra were thrown into a ravine.

2. The palaces of the kings of the neighbouring countries from olden times, which had been left by the great kings to go to battle and had been killed in battle, were burnt to ashes, including other buildings and reception halls. The ladies of the palace, who were left behind and had not followed their husbands in death, scattered, and many who remained there were seized and borne on the arms by the demons [by force], then embraced; the prettiest were kissed by them and others were in a pitiful state, as they were raped in front of many onlookers. It seemed as if to have died, following the beloved in death, was better.

Perhaps these were the things which the king of Hastina had feared would happen when he tried to restrain all the kings from going out to battle. He knew what would be the suffering of the robbed, the plundered and the rampaged, together with the destruction of all the temples. Even the mountains and ocean seemed as if they were boiling. The ocean became hot, many fishes were killed, the
game in the forests too was wiped out, consumed
by the fire, issuing from the sense-organs of god
Mahārūdra and spreading throughout the sky and earth
of the Bhāratas. Its villages, cities, and their
inhabitants were burnt down, totally destroyed.
The violence of god Trirajyāntaka increased, and he
flooded the mountains with fire from his body, to
annihilate all the Kuru-country and destroy all the
great mountains. The timber of the mountain forests
was burnt down by the flaming poisonous fire; it
was as though the sky was roasted, and black smoke
spread everywhere. All the gods fled to the abode
of Wisnu, those in the world of the mortals were in
grief. Others fled to Hastina, many took refuge
at the feet of the king of Hastina, running to ask
for shelter.
All the units of the guard of king Somasunu were in
confusion on hearing the roaring of the fire which
violently attacked [them] like a great ocean rolling
and pitching, like mountains of fire flaring up
blown by hurricane gusts, and which caused all the
inhabitants of the capital to weep. Then king
Mahābodhisattwa came out of the temple with prince
Sucitra, who had returned to report the death of
the kings and also the death of his father by god
Īṣvara, including the warriors being wiped out
continuously by fire.

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CXXXVIII

1. Indeed the king of Hastina had known beforehand
that all the fighting army would be exterminated,
and that the kings of the neighbouring countries and their warriors would be killed.

How could they remain alive with such a powerful enemy? This was why he mounted his chariot very swiftly to meet god Íghwara, together with the brahmins and Čiwaite and Buddhist monks who were mounted on elephants.

2. The army and heroes did not escort him, they remained in the city to guard the palace. Prince Sucitra alone was made his charioteer, and was inseparable from him in his chariot.

We do not tell of his journey. Quickly he came to the place of god Čangkara, for it is said that the speed of his chariot was as swift as thought.

3. God Rūdra was surprised that the one he desired had come, and was before him, not burnt by the great fire, for the fire had instantly changed into water, welling up from a soft rocky soil, some other springs issued from a mountain, falling down as waterfalls into the slopes of a ravine.

4. This caused the burnt [vegetation] to grow again as the glance of the king passed over it. Trees, grass, creepers began to sprout as if they just received the first rains.

All the kings of Bhārata too returned to life again together with their armies and mounts. First prince Čāla, Arddhana and then king Dhātraputra, respectfully paid homage at the feet of the king of Hastina.

5. God Rūdra grew increasingly furious to behold the revival of the dead.

Horrible were his thousand arms on one side which made to seize the king of Hastina.
Their grip of the very amazing enemy now seemed to be very firm, but thanks to the power of his excellent knowledge, how was it possible that the king of Hastina could be ensnared by rajah and tamah?

6. This was why he scolded [him] and hurled [at him] all kinds of excellent weapons. Porusāda exerted himself, quickly a hundred thousand weapons showered down together, but they vanished before king Jina, all of them changing into something beautiful that seemed to be falling from the abode of god Smara.

Amazing great discuses became blossoming red lotuses resting [quietly] in the water.

7. Great spears became yellow pandanus flowers like calves of legs hanging down in the water, a number of various lances became bakung-flowers scattered at the edge of the forest; the marvellous arrows which came in showers like rain became mēnur flowers falling scattered on the yard, the shrill sound of trumpets became the sound of the sendaren from a beautiful forest.

8. Bows and knives became gadung flowers, priyaka, kēmuning, spread over mountain slopes; axes and hammers, tridents became blossoming nāgasari and campaka flowers.

The pariṣṭa trees, with paving around them were perhaps transformations of very great weapons. The sounds of the crash of clubs striking the arrows which fell down to earth became the rumbling of thunder at the fourth season.
9. A golden pavilion appeared shining, matchless and beautiful, as if by magic.

The tusks of god Paramévara, which he fired at the king became blunt,

and the mountain-arrow that fell on Sutasoma's hands was smashed and became a well,

not to mention the fire-arrows which had already become clear water in a pond.

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CXXXIX

1. Now the god became furious, for his weapons were finished and destroyed.

At length he transformed himself into Kāla-fire, and his appearance was dreadful, as though he wished to reduce this world to dust.

His mouth already opened to swallow the three worlds.

2. The deities were in uproar and bewildered, beholding that scene.

Brahmā, Wisnu and so on quickly descended to pay homage.

Also Çakra, Baruna, Yama, Dhanendra and so on followed by Kuwera, especially Gana and Kumāra.

3. All the sages came also, reciting hymns from the vedas, and praying that the destruction of the three worlds be averted.

[They] said: 'You are our teacher, do not do this, o, Lord! Have mercy on your creation which will be destroyed before the end of the yuga [if you go on with your intention].
4. Even though your courage in the world be multiplied a thousand fold, as you frantically persist in attempting to disturb the king of Hastina, it is impossible for you to succeed, because [though] he is a king, he is an incarnation of Buddha, and there is no difference between god Buddha and god Čiwa, the king of gods.

5. It is said that the well-known Buddha and Čiwa are two different substances. They are indeed different, yet how is it possible to recognize their difference in a glance, since the Truth of Jina and the Truth of Čiwa is one. They are indeed different, but they are of the same kind, as there is no divisions in Truth.


7. So, therefore we request you, our Lord, now to be peaceful, and to recall the Truth of Čiwa and [that of] Buddha! We beg you, abandon that dreadful and horrible form! It is not by violence, that king Sutasoma can be sacrificed.'

8. The voice of the deities were loud, and were followed by a shower of flowers, but this did not extinguish his anger that was bent on destroying the three worlds.
Then god Çâkra asked the king of kings [i.e., Sutasoma] to dispel the anger of the god against the earth.

9. And the king quickly fulfilled the request of god Surendra, at length he concentrated his mind while performing the 'bodhyagrimudrâ', A sharp divine bajra shining like the sun issued from [the body of] the king mastering the anger of the god.

10. Lo! God Rûdra became peaceful and recalled that the king was an incarnation of Buddha, and at that moment he became beneficent, and departed from king Porusâda, disappearing very quickly along with all the deities.

11. But he who had been left behind was weak and feeble. He fainted and collapsed upon earth, forgetting the matchless war completely. Quickly he stood up wishing to assume a divine form, but his intention was unavailing as the god Parameśwara had departed.

12. Thereupon god Indra said to king Mahâsura: 'Now, king of the demons, why is it that you wish to transform yourself into a divine form?' 'I wish to sacrifice the king of Hastina,' said Porusâda. God Çâkra replied:

13. 'Well, do not try to do so! The king has agreed [to your wish]. Earlier he was willing [to do what you wished], but the [other] kings did not agree. Now too, without doubt, he is still prepared.' Thus spoke god Surendra. The king of Râtnakanda said:
14. 'O, king Jinarāṣṭrī, you are a great king, are the excellent words of god Surendra true?'
'Yes,' replied the king to the titan king Porusāda, 'I am happy to die, to let the god Antakāla devour me.

15. It is the same for me, if it is a dwarf, a gana, a dānava, bhūta or yaksā [who so wishes], in fact any being who desires my body; and he is a god.
Why should I be disobedient, least of all to god Kāla, whom the Śiwa and Buddha sects respect?

16. But as I said before, the other kings are not to be sacrificed, it is my wish that the god should devour only myself.
This is difficult, but perhaps he may be so good as [to permit it], perhaps it is possible that the [other] kings be granted their lives.

17. In brief, let us go straight to the place of sacrifice now.
Come on here king Mahāsura! Do not stand too far off!
Perhaps it is best that we go in one chariot, have no doubt as to my willingness to die.'

18. Thus spoke the king, sincerely [offering] his most pure life.
This cleansed the rajah of king Porusāda, pity germinated and grew in his mind, compassion became steadfast, [his] heart blossomed, sympathy became reality.
19. The more he thought of it, the faster his tears flowed.

He recalled his sin of having intended to kill the king, a sin greater than that of the killer of a thousand cows, because [Sutasa's] only fault was that he was king.

20. Moreover [he thought] how noble is he and powerful, god Mahēśvara is afraid and looks troubled [at the sight of him].

In appearance god Manmātha cannot match [him].

It is a pity that god Anāntakāla will devour him.

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CXL

1. Thus thought the titan, his heart softened, his truthful mind was now filled with pity and he paid homage at the king's feet.

[He] was mastered [now by his] realisation of [Sutasoma's] purity.

2. 'Now then, king Sutasoma, who is in fact god Buddha!

Behold my devotion to you, my Lord!

Give up your intention to offer yourself.

3. In any case there is no reason for you to appear before god Mahākāla, because my oath 'a number of hundred' was fulfilled, but in his greed he desired more.

4. The reason is that now I have no joy in your death.

Rather then, let us return to the capital!

Let me go along and study with you!
5. I will put into practice all your teachings and obey all your rules. I will abandon all deeds of hate and murder, provided you remain alive.'

6. Thus spoke king Poruṣāda.
The heart of the king was [very] happy, but he would not give up the offering of his body, and wished to be sacrificed to the god Mahâkâla.

7. This was why king Mahâyakṣa was troubled. [He] did now know what to do, and wept.... All the other kings too were sad at heart, and continually tried to restrain him.

8. Then god Çacipati said:
'It is not fitting that god Kâla should kill him. Parameśvara is not permitted to make a victim of Jinâtmaka.'

9. Thus spoke god Çakra and swiftly flew off to return to heaven. King Mahâbuddha set out heading for the abode of Kâla.

10. All the kings escorted him, and foremost among them king Dhâtraja, accompanying king Sutasoma, the charioteer was king Jayântaka.

11. They passed mountains, ravines and slopes, large forests and inaccessible roads. We do not tell of their journey. They arrived at the abode of god Kâla, who was very pleased.

12. Then king Bodhisattwa said:
'Now, you, god Mahâkâla,
my arrival is nothing other than what you have desired.

Please, eat! Do not hesitate!

13. But I have a request to you, god Mahākāla!

Grant the captive kings their lives,
in exchange [for my life] as you wish to devour me?
if it so please you, my god.‘

14. 'Very well, very well,' replied god Kāla,

and he ordered Porusāda

to release the kings, (saying):

'Do so, Jayāntaka!'  

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CXL

1. Now - so it is told - Sudaçaputra had already released all the kings,

from imprisonment. They looked very pitiful.

All of them were sad, then, their hairknots were loose and tousled.

They were filled with anxiety and had been without food and hungry, because there had been nobody to care for them.

2. Many were unconscious, others had hardly the strength to speak, because they had been so long in the forest in chains and ready for death.

The order of king Jinamūrtti was the reason that they were free again.

Lo! They all paid homage to the king, who said [to them]:

3. 'Now, all of you, kings who had misfortune and were captured!

Have no hard feelings, o kings, for surely, now you will live happily,
I am willing to take your place to be sacrificed and devoured by god Kāla. Provided that you live, I am happy to die.

4. Further I have a message for you, kings, listen carefully:
Do not rebel against Jayāntaka, and do not take revenge on him for his dishonesty, because it was not he who caused your suffering, but your own karma which produced evil. You did not respect knowledge enough and disobeyed the instructions of your teachers.

5. It is because of your reigns that confusion came to the world.
Whenever you fancied [the territory of] a king, you invaded, killed and plundered.
All of you have been evil-hearted, ruling your countries without care for the welfare of your people.
This is why all of you, without exception, have encountered suffering.

6. The scripture says, that if anyone commits a crime when he is a child, certainly he will surely suffer when he is still young, and will surely be slain.
If such crimes are committed when he is already adult, namely the performance of evil acts, and threats against mankind, certainly suffering will come when he is old.

7. In brief, o kings, do not be dishonest, improve your minds, because there is no happiness, which is not paid for. You are bound to meet either happiness or suffering, for they inevitably follow the body like a shadow.
8. Thus he spoke, and [the kings] whom he addressed, respectfully agreed. 

Thereupon king Jinamūrtti addressed god Kāla, who was bewildered:

'Now, my Lord, seize me and crush me, do not be long about it.
If you wish to cut off my head to kill me first, do as it pleases you, I obey.'

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CXLII

1. Thus spoke the king of Hastina calmly, and then he drew near [to god Kāla].

[There was] no trace of attachment [to the world] in his mind at all.

The god was pleased and seized the king's waist with great roughness.

He already held him high in his left hand and in his right hand he had a matchless sharp knife.

The onlookers fainted, and the kings in particular were grieved.

2. The knife of god Kāla had almost reached the neck of the king, when it suddenly returned.

Four or five times this happened, so that the god in fury changed his form.

With a terrifying roar he transformed himself into a horrible dragon like god Mahānantabhoga, and then quickly he swallowed king Jinakula who remained unperturbed as his mind was tranquil.

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CXLIII

1. When the god Kāla in dragon shape had swallowed him, and his feet reached the stomach of the dragon, the effect of the excellent nectar was felt in its heart. Instantly pity, sympathy, and firm compassion and so on grew in his heart, followed by enlightenment, which caused him to check his swallowing of the king.

2. The king of Hastina said: 'Now, my Lord, why is it that you are already satisfied, and have stopped swallowing as though you were in the wrong? Be true to the nature of an amazing horrible dragon, because it is I your mind was set on, and whom you regarded as a delicious dish. However [your delay] now, in my opinion, is only causing pain. Eat! Do not hesitate!'.

CXLIV

1. At length the god spoke, asking the king, what he wanted, and what it was that he feared. 'Nothing,' the king replied, 'and I do not fear demons and giants and ogres, human beings or deities. I do not fear even life or death,

2. but I do fear sin, my heart is terrified. What sin? you will say. You are the god of war, [and war] is an evil action of gods. I fear that people will take your deeds of killing and eating meat as example,
but if you are able to control your nature as a
demon on earth, I will praise you,

3. and surely ogres, putana [and so on] will fear to
be evil-hearted,
but [now] your existence adds more and more impurity
[to the world].
In brief, do not reject the teachings of Ĥiwa,
perhaps they will be the means by which you can
become god Ĥewara again.'

4. Thus spoke the king, touching the heart of the god
in demon form,
and quickly he placed the feet of Jinakula on the
ground, and paid him homage.
The king of Hastina refused this intended honour
from the god.
'You are a god, I am a human being, I fear to be
sinful.'

5. God Kāla replied continuing with his purpose:
'In former times, Baruna, a god, is known to have
paid homage
to king Rāma the incarnation of Hari [because of
his devotion]. This was why he did not do wrong.
I am in the same position, paying homage at the
feet of Mahājina.

6. Moreover the reason why I summoned Your Majesty
[here] and pretended to devour Your Majesty
violently in my dragon form,
was to study with you to gain release from my sins.
You are surely able to free a bad criminal from
his evil.'

7. Thus he spoke. The king was very pleased to see
the god in this state.
Together with king Naramangsa, he was admitted as Buddhist monk and made a vow to do asceticism in an amazingly deep cave, where they were instructed in the Law, bringing flowers, cloth, a little gold as their perfect offerings.

8. All the kings waited upon him in order with the intention of witnessing the consecration ceremony, and the princes were his aides when he made the offerings.

Finally king Jayântaka with the excellent Kâla preceding him, arrived to wait upon the king [of Hastina], both were very devoted to him and begged forgiveness.

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CXLV

1. We do not tell of the ceremony of their becoming Buddhist monks.

Immediately they put on the excellent robe and headband of Buddhists, and then were given the instructions of a pupil by king Sutasoma, who they regarded as god Buddha. He said:

2. 'Do not neglect the five commandments you must perform as members of the Bajrâyana sect, and keep in mind the ten commandments which are kept in mind by the çrâwakas who seek for happiness, not to mention the adherents of the Mahâyâna. Take note of the three things wâk (word), kâya (body), citta (mind):

These are the summit of the great penance performed by a sincere adherent of Buddhism.
3. In brief, an ascetic must perform seriously asceticism and concentration, and likewise eliminate the rajah, tamah and the like which are great obstacles [to virtue]. Also the five senses, the six enemies, and the three impurities must be destroyed by the truthful mind [of the ascetic]. Then you will need no further aid, and all your intentions will be successful.

4. Because there are monks who are adept in the knowledge but have become drunk with greed. Suddenly they realize the truth of the world according to the constant instruction of their teachers, but do not practice concentration and abstinence; realisation is not attained, because they insult the world. This is why they are guilty of sin and immediately the highest wisdom collapses.

5. Anyone who wishes to do asceticism, worship and recite hymns will find it difficult. Anyone who wishes to concentrate his knowledge, [to keep it] clear and firm, will find it difficult. Anyone who wishes to separate the human soul and mind from the body will find it difficult. Anyone who wishes to discover the origin of all the world will find it difficult.

6. For a person who is like this, complete absorption in knowledge is regarded as the ultimate of purity. Those who have completely controlled the mind, perform nothing other than introspection and asceticism.
Also - it is said - that god Buddha issued from a pure heart, since in former times the asceticism of the Adwaya was famous among the great panditas.

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CXLVI

1. In brief, my words are as follows. It is best that you carry them out!
People, like yourselves, who are constantly and incomparably impure in the world should take as example those who successfully seek salvation with a pure heart.
Even the tripurasā (Brahmā, Wisnu, Ciwa) would fail if they were careless in asceticism.

2. and if they did not avoid killing, unrighteousness, cruelty, and evil passions.
If you do not adhere to the earnest practise of the matchless knowledge, how can the five fold result (be obtained)?
You should not do these evil things, as they will spread and will bring heaven and earth even further apart.

3. The fury of the great six enemies within adds passion to the mind, it adds darkness.
Outside it stupified the senses and brings the three impurities in many forms to blanket the mind, and attachment [to the world] will destroy the merit of piety.

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CXLVII

1. Therefore you must stick completely to [the recitation of] *japas*, and [practice of] asceticism, in order to defeat the power of the enemy.

The truth of the excellent Bajrapani resides in the breath. Control it with a firm consciousness!

Put into practice also the teachings of Lokēwara, and constant meditation on Çākyamuni should be performed in the depths of the heart.

Then, most surely, you will become god Jina, the Supreme Truth Himself, divine and shining.

2. For - it is said - the goal of the ascetic who practises 'Jinasmṛti' is none other than He [Jina], who in truth is the life of the three worlds, the teacher of the tripurusa, the excellent great deities.

Those who wander over the sea and mountains to seek Him as though they could find Him in their wanderings are in confusion.

For it is the fact that He is in themselves, [but] kept apart [from them] by ignorance because of contact with the three powers.

3. If this is your state, then do penance to get rid of rajah and tamah!

Surely it will not be long before you find your purpose, for after your demon nature is controlled you will find peace.

God Kāla will return to god Îçwara, Jayāntaka will cease to be king Porusāda, through the practise of excellent asceticism used to purge the impurities, and will become the great amṛta on earth.
4. Moreover it is only greatness of mind that can be used to eliminate sin, because the source of sin in the first place is a very bad and evil heart. Thus troubled water can only be cleansed with pure water.

In brief, stay away from poison, which brings about suffering in the heart.'

5. It would take long to tell all the instruction which was taught to the excellent Paramāṇūṭa. They had already recorded in their hearts the six divisions of yoga [sādānga-yoga], one by one, foremost among them the adwaya-yoga which was the king's instruction to both the initiates. The king's instruction did not differ from that which he taught to Gajamukha.

6. After instructing them in the teachings of the great monks, the king returned, while the god stayed behind to become a Mahāyana monk.

But king Poruṣāda - it is said - with all the other kings accompanied the king, and all the princes too escorted him to Gajahwaya.

7. But at once god Čakrā came to stop the journey of the king, and invited him to come to Surālaya to be king [there] as had prince Dhanaṇḍaya, for he had made this oath if king Jayantaka did not do any further evil on the earth. Thus were his words, but the king declined [this offer] god Sureśvara had vowed, [but said]:

8. 'I have only one request to god Sureśvara, to bring the dead in battle back to life,
to bring back to life all the kings who died along
with their armies and the great demons.'
Then at once, a heavy shower of nectar issued from
the body of god Bašawa,
which brought the dead back to life and they at
once prostrated themselves at the feet of the king
of Hastina.

9. No further word of this. They arrived in the
capital city.
Happy and delighted were all the people of the palace,
foremost among them the queen whose cares all
ceased when the king arrived.
The women, wives of the warriors too rejoiced at
the return of their beloved, who were treated
cordially.
Splendid were the people, who related the course of
the fighting, charging against each other furiously.

10. Lo! Night came. Their happiness in embracing each
other is not related.
In the morning it is told that the king came out,
after bathing and dressing up splendidly.
He took his place in a pavillion inlaid with
kostubha jewels waited upon by the officers,
including Porusāda and the kings of Magadha and
Surāntaka.

11. Foremost among them was king Daçabāhu who waited
upon the king in the hall
together with the prime-minister Jayendra, and in
particular the great religious teachers of the
Gīwaite, Buddhist and rṣi sects.
The king of Hastina looked happily upon king
Jayāntaka and upon all the demon army together with
the captured kings.
12. Lo! It was two o'clock p.m. and instantly a very rich lunch was served, distributed equally among the demon army, and dwarfs, outside [the hall], who were crowded together up to the market.

The orchestra was splendid, bringing gladness to the onlookers, moving and stirring to the ear.

Many people accompanied [the orchestra with handclapping and appropriate voices], others were pouring [drinks] for each other or danced with a beautiful women before them.

13. Tampo, pangasih, syrup, palm wine, flowed fast, served in marble bottles, jugs, jars, a hundred million in number.

Full were the royal seats and also the seats of the common soldiers.

[The noise of the bottles being uncorked] surpassed thunder.

Various kinds of rice in plates were like mountains, in addition to the various side-dishes prepared from fish and game.

14. Further to the kings were granted fine clothes.

To all the officers and soldiers were distributed clothes according to rank.

Splendid were the sight of people who drank and became drunk;

others performed war dances stabbing at each other with lances.

They acted horrifying with weapons as they had borne themselves in the amazing battles.

15. Some were singing, others were reciting poems, beautifully before the king,
not to mention those who were telling of the battle, not wishing to be outdone, and twisting their moustaches.

Lo! At once the betel with fragrant flowers was served and was soon distributed. Fragrant was the sandalwood, soft was the lime, distributed equally among the common soldiers outside.

16. It would take long to tell of everything about them. At nightfall the king returned to his palace, the other kings too returned to their night quarters, together with their armies. After they had been provided with marvellous food for seven days, then they asked leave to return to their countries and it was granted by the king.

17. But king Porusâda - it is said - did not wish to return to his own country. There on the mountain of Mandara, was the place where he practised Jinasmrti, together with all the great demons who did penance in multitudes. The giants, dwarfs, also won merit, and did not do violence anymore.

18. The world was undisturbed after the demons became good-hearted. There was no talk of evil people, wrong-doers, or illness; there was only happiness as there were no malefactors. Moreover among the soldiers and officers, there was none who disobeyed the king's orders;
all followed the essence of knowledge, as it is said that the king's teachings were the guidance of their hearts.

19. This was why the entire world was prosperous up to the sky.

All the hermits did their utmost in their efforts to win salvation.

Food was abundant, there was no lack of long rains, and the fall was constant.

Prosperous and peaceful was the world, Kālī (the evil one) fell into difficulties and perished during the reign of king Mahājina.

20. The heart of king Sutasoma was not attached to any of the beautiful things of this world, the queen too was not absorbed with her incarnation on earth.

The sole aim of their hearts was to return to the abode of Jina.

This was why they both did penance and together went to the Highest Divinity.

21. Not long afterwards god Kāla by his asceticism again became Paśupati,
the king of Rātnakanda became the guard of Jina in the abode of Jina.

He no longer had a demon form for no other reason than the merit of god Buddha.

This was why the deities were very devoted to him and praised god Gottama.

22. Then prince Arddhana succeeded to the king's throne.

He was already married and he and his wife were waited upon by the excellent attendants.
[He was] regarded in fact like king Jinamūrtti, all he did was praiseworthy and noble. His splendour in Gajahwaya was like that of the gods of the sun and the moon shining perfectly together.

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CXLVIII

1. Thus is the ending of the excellent story, composed from the stories of Buddha by the poet called Mpu Tantular, who composed the excellent poem, famous in the world with the name Purusâda Çânta [the pacification of king Purusâda]. May all who have learnt, read, and copied it, be rewarded with long life!

2. The evil people are destroyed, powerless, trembling with tremendous fear, because of king Râjasa who now reigns over the island of Java.

His attendants are pure in heart, and carry out all his orders faultlessly. Numerous are the great heroes, thousands, who bring fear among the enemy who wish to invade [his land].

3. The sea and the mountains under his rule are splendid, and the capital city of Wilwatikta is splendid beyond imagination. Many are the poets, old and young, who compose poems and songs, and wait upon the king, exactly like god Çâçi (moon) is his reign illuminating the world.
4. It was different with my work which is like an elephant flying on the ground. It is far from worthwhile, as I am a very foolish person who pretends to be able to compose a beautiful poem, like a person in confusion about the duty of a poet and not knowing a single word of the art. But my master qrî Ranamanggala, has repeatedly given me encouragement.

-- The End --
Notes on the Translation

This may be a misspelling of buddha. In the case of the Pali, the word buddha has two possible meanings: a wise person or a higher being. The usage in the context of the Buddhist scriptures is not clear. In the case of the Sanskrit, the word buddha is used as a title, so that there is no necessity to regard buddha as a proper noun. If this is so, then there is no necessity to regard buddha as a misspelling of buddha, which was sometimes written as bhudda (Spirit of Wisdom) and the spelling of the Sanskrit. Further, buddha was maintained which I render the word of the Buddha'. As an extra Buddhist one tends to a lifetime the state of perfection, in which his innermost heart becomes the seat of the Supreme God. I prefer to render the word buddha as the enlightened one in general, without reliance on Gautama Buddha himself.

This choice is supported by the sentence: For будда
rise upon awakening from limbo, and hence
the word as a symbol of (lost and found and
search for him in our hearts, supported by continuous
{continuation and dedication).
Notes on the Translation

I, i, d.: bodhacitta

This may be a misspelling of bodhicitta, the copyist having omitted the wulu (the -i- sign) by accident. Kern mentions in his discussion of the Kuñjarakarna that bodhicitta is the name of the wihāra of Wairocana. In the manggala of the Sutasoma however, Wairocana, though later it appears that he is regarded as the Saviour and Teacher of the three worlds, is not mentioned. Instead homage is paid to Bajrajñana, and this confirms the view that Bajrajñana is just one of the epithets of Wairocana. Kern further explains that in a text called Bodhicittawiwaraṇa, bodhicitta is not the name of a wihāra. In the case of the Sutasoma, no reference is made to a wihāra, so that there is no necessity to regard bodhicitta as a proper noun. If this is so, then there is no necessity to regard bodhacitta as a misspelling of bodhicitta, which Kern translates Geest der Wijsheid (Spirit of Wisdom), and the spelling of the copyist i.e., bodhacitta can be maintained which I render 'the mind of the Buddhist'. As not every Buddhist can reach in a life-time the state of perfection, in which his innermost heart becomes the seat of the Supreme God, I prefer to render the word buddha as the enlightened one in general, without reference to Gautama Buddha himself. This choice is supported by the sentence: pet hulik ring sira sōkungèn yoga lāwan samādhi (let us seek and search Him in our hearts, supported by continuous concentration and meditations).
I, 4, a. : boddhakawya

This term is reminiscent of Buddhacarita, the title of a biography of the Buddha by Ac'waghosa (see Lin Yutang, Wis., pp. 386-484), particularly as the first part of the poem in fact deals with the life of a Buddha; but as there are indications that Tantular was familiar with the bas-reliefs on the Borobudur, it may also refer to the Lalîtawistâra which in any case, in broad lines does not vary too much from the Buddhacarita. If this is so, then boddhakawya can also mean stories of the Buddha in general which would include jatakas, alamkaras etc. Thus there are two possible translations for this line:

a) The first part of the story I compose is derived from a story of the Enlightened One, which refers to Buddha Gautama.

b) First of all the story I compose was derived from the stories of the Enlightened One, which refers to Lalitawistâra, jatakas, alamkaras etc.

I chose the second alternative, as I think that the author had in mind the Mahasutasomajataka of the Borobudur as the frame of the frame-story, and other jatakas for the inserted stories.

I, 4, b. : sarwwadharmmânggakâra

It is derived from: sarwâ (all) + dharmma + ânggakâra < angga (body) + âkâra (form, appearance). The meaning of anggakâra in J., as it is used in Bhâratayuddha, XV, 25, does not fit here where the only possible translation of the compound sarwwadharmmânggakâra seems to be - the embodiment of all forms of the Dharmma.
This sentence should properly read:

Kurukula sira siranak nirang Korawawangga.

Contractions of this kind occur frequently in Sutasoma; sometimes they involve only a syllable, but occasionally whole phrases may be omitted. Even in the Adiparwa, contractions like this occur many times, not to mention the Sang Hyang Kamahâyânikan or the Kuñjarakarna. Kurukula (sira) may be regarded as the Sanskrit reference which is in Javanese sira anak nirang Korawawangga, so that in the translation it may be ignored. Thus the translation of 'çrî Mahâketu siranak nirang Korawângga' is çrî Mahâketu, a descendant of the Kuru-race.

This stanza is an example which is rather confusing if the translation follows word or line order, rather than the meaning. I have therefore attempted to make it intelligible.

Kurukula (sira) may be regarded as the Sanskrit reference which is in Javanese sira anak nirang Korawawangga, so that in the translation it may be ignored. Thus the translation of 'çrî Mahâketu siranak nirang Korawângga' is çrî Mahâketu, a descendant of the Kuru-race.

II, 2, b. : tumitis umungkut arjja.

Sugriwa reads tumitis umungku tarjja, but I think the reading and explanation in KBW, 1, 476, namely ungkut > bungkut (bent; crooked) is the right one.

II, 2, b. : susta

All the manuscripts give this reading, and the meaning is unclear. However, KBW, 1, 476, gives in an extract from this work reads sustu, as it occurs in the Hariwangga, XV, and means oprecht, waarachtig (truly, really, indeed). I think truly or really, indeed fit the context well, so that we may conclude that the correct reading is sustu.
II,3.a. : kasrēpan

There are two possibilities for the derivation of this word: a) kasrēpan < srēp > asrēp (cold), b) kasrēpan < srēp > sērēp (to enter, to penetrate). I think the latter meaning influenced or infatuated fits the context better. (See KBW, 3, 86.)

II,3.d. : capang

J. (p.190) is unsure of its meaning. Juynboll noted it in the Sumanasāntaka, XLVIII, 5 and offers as a translation: vooruitstekend, naar boven gebogen? (portruding, bent up). GR, 1, 292, offers the same translation mentioning further that it is used of moustaches and horns. It is very likely that capang in Oldjavanese originally meant moustache; a similar process may be seen in the word wok (beard) and bris (curly) which in Javanese became brewok meaning bearded. The transition form of capang should be a-capang meaning moustached; the prefix a- was subsequently dropped, a frequent development, e.g., amṛta > mrta; acintya > cintya etc.

III,1,b. : gēnēp pitung wulan ikang dina tēmu baũu.

This sentence refers to a ceremony which is performed after a child reaches the age of seven months. It is called pitonan from pitu (seven) referring to the child's age. It is also known as tedak siten, or turun tanah in Indonesian. In this ceremony among other things the child's hair is cut, it is bathed and then ceremonially dressed. In Bali this ceremony is called otonin or odalan from the word oton or odal (to be born). On this occasion the child is given his or her name. Apparently in the kakawin
Sutasoma, the prince is also given a name in the *temu banu* (meeting the water) - ceremony which refers to the bathing part of the ritual. I see no reason not to regard it as the *tedak siten* or *turun tanah* ceremony, (see also C. Geertz, *Rel.*, pp.49-50; KBW, 4, 1032).

III, 2, b. : aṇaluki

J. (p.193), II, is not sure of the meaning, and suggests *aṇaluki* = schudden (to laugh heartily). This is probably a guess suggested by the proximity of the word *guyu* (laughter). Juynboll considered the baseword of aṇaluki to be caluk. In my opinion the baseword might be jaluk (to ask, to urge, to give rise, to anticipate). KBW, 1, 637, apparently gives the same meaning, as it renders aṇaluki with *tinagwa-tagwan* which is very close to *tinakwa-takwan* from takwan (to ask).

III, 2, c. : huwus apupak

This expression means 'to change one's teeth'. Usually a child of eight or nine years has lost all his milk-teeth and the permanent ones have appeared. Therefore I translate huwus mirapupak - after he was eight years old. (See KBW, 4, 266, II).

III, 8, d. : *ta r akwan pangjuru sumiwyta*

*ta* is a particle which gives emphasis to the preceding word, in this case *natha*. *r* is the king himself, *pangjuru* = chief, elders. KBW, 4, 364 gives *mangjuru* as meaning to order. This however, does not fit the context as we already have the world *akwan*.
This word may be analyzed into kāma (desire) + andhaka (blind), hence the meaning infatuation of desire (MD, 18), and my translation into the allurements of desire. Its literal meaning is blinded by desire, and is perhaps the origin of the Javanese word kamandaka which means to deceive, to disguise. Apparently this is an attribute-head construction of the Sanskrit pattern. But it may also be explained as a transitional form: Kamandaka is the name of a prince who seeks his beloved, disguised as a monkey. His beloved is the princess of Pasir Luhur. This story was very well-known in the district of Surakarta a quarter of a century ago and was frequently staged as a ketoprak-lakon. Later, from kamandaka a verbal form ngamandaka developed which then took the meaning of to disguise, later to tell a lie or at least not to tell the whole truth or, to return to its original meaning to obscure the truth. GR, 533 refers to the Babad Jogja II, 434. I cannot confirm the story of Raden Kamandaka from it. Hooykaas explains the word kamandaka in the title of his book Tantri Kāmandaka (p.7) as probably originating from Kāmandaki, an author in the field of politics and morality (Nītiçāstra). However this explanation does not seem to fit into the line of semantical development I have suggested.

Though this word occurs close to kamandhaka, I do not think there is any connection between them, or that there is any reference to the author of an Indian Nītiçāstra as mentioned above. If Nītiçāstra indeed refers to a book of that
name, then in my view it is to the Old Javanese Nītiśāstra. Poerbatjaraka who published this text said that it is more or less contemporary with the Nirārthaparakṛta, dating from the last years of Majapahit (Nīt., pp.12-3). And as the general view is that Tantular wrote the Sutasoma at this time, it could be that Nītiśāstra as we know it was already in existence, or at least its contents were widely known orally. And as long as the original Indian text of The Old Javanese Nītiśāstra is unknown, there can be no question of the possibility that Tantular was referring to that book, or to a work of Kāmandaki.

IV,7,b. : singgih yan

In the translation I place although between square brackets. But actually singgih yan may mean although as does tuhun which is derived from tuhu + ēn. And as ēn is often equivalent to -an, and an in turn also can be a synonym of yan, singgih yan could be synonymous to tuhun. The Indonesian equivalent may well be sungguhpun which corresponds to the English although. Nevertheless it should be borne in mind that singgih yan would need to undergo a slight semantical change to pass from it is right that to although.

IV,7,c. : trang - trang bhyoma

trang : J. (p.278), is not sure of the meaning, but suggested droogte (drought), drawn from Tantri, V, 95. GR., 1, 635 gives the meaning a.o. droog weer zijn; het ophouden van regen. (fine weather; the cessation of rain). The doubling is emphatic, so that the cessation of rain will last for a long time. So trang - trang bhyoma which means
literally the sky will be clear for a long time, also means there will be no rain for a long time. But as mention is immediately made of rain, it would seem there was an inconstancy if I rendered it in this way. Therefore I translate it with there will be drought. KBW gives no help here.

IV,12,c. : atupis
J. suggests no meaning. In Javanese we have the words tapis (finished completely) and tumpēs (annihilated; exterminated). I think both derive from the word tupis. KBW, 2, 728 suggests as a synonym nista (low), which does not fit the context. But if KBW means nasta (finished) it is alright.

IV,14,d. : wāhyaka
J. (p.526) gives uiterlijk (external or exterior appearance). KBW, 3, 449 gives the same meaning. I think wāhyaka here has the meaning of being born into the world, since what Sutasaoma strives for is simply moksa or release from samsara.

IV,17,b. : aparagyātēngō
This is derived from a- + paragya + a- tēngō. paragyan = kleding (cloth) (J. p.341). a-paragya = without clothes on > naked. Thus aparagya could mean a naked ascetic, a type common among the Jains under the name of digambara.

V,1,b. : sutantra
I am not sure whether sutantra has only the meaning of excellent tantra. The Sang Hyang Manahāyānikan (p.26) says that sang hyang Shtantra = sang hyang Saddharmma which the student should not reject or ignore because of his ignorance or
It might refer to the excellent tantra of Kṛtanaṅgara which is mentioned in the Nāgarakṛtāgama (canto 43, 3) and Tantular may well have known it as he shows himself to be a good Buddhist scholar. Furthermore, in the same line, mention is made of amūktyakna labha jaya mammṛddhyakna sutta, and further on the royal religious teacher cites as an example an ancient king of whom is said:

strīrātna pājaran ireki mahātirṇa,
 līlāgaga matun i rūm ning akung kalangwan,
lolyānadah siran amūkti sasesi ning ken.

(see tr. canto VI, stanza 6).

VII,4.b. : pura

In this line the word pura does not have its original meaning of castle, fortified city, but rather temple, as it does in present day Bali. It is very unlikely that Sutasoma would have gone to another city, or that such a city would be located close to a paddy field. The temple then must almost certainly have been a pura subak.

VIII,6,c. : talēr

J. (p.237) does not refer to this passage, but to canto CXLIV, stanza 2 which reads as follows: mangalēm ta matāku yadiyan talēra kita mahāsureng jagat. J. renders it opspoort (to trace), perhaps because GR, 1, 668, says : spoor of verloren goed. I translate the whole sentence: If you are able to control your nature as a demon on earth, I will praise you, thus taking talēr to mean able to control; have the strength to control. I think the word may be synonymous with kalar or kēlar which means to be able;
to have the strength and in most cases also, to have
the power to endure something, as 'apa kowe kelar pasa
sedina? = are you able to fast for one day?'. In the
passage referred to above, talēr is translated
descendant (see GR, 1, 668).

IX,4,b. : rējit
GR, 1, 355 gives to tear up; torn up.
Because I do not know whether a rējit-
sēpah bird exists, though it seems very unlikely, I
imagine that the cukcak, cangkilungan and parañjangan
birds imitate the sound of people spitting out betel-
nut spittle.

X,2,d. : tēdun ning wētēng
All the manuscripts have the same reading,
likewise KBW, 2, 644; however since the
word tēdun = patient; abated (see J. p.244), clearly
does not fit the context, I have read the phrase as
tēdun ing wētēng = down to her waist.

XI,1,b. : jitacaksu
In the Ádiparwa mention is made of
Dewabrata who was able to overcome his
senses (kajitendriyan). If jitendriya means control
over the senses, then jitacaksu should mean one who
overcome the temptations of the senses, in particular
that of the eyes. In canto XLIII, stanza 2, b. Sutasoma
also is said to have overcome his indriyas (senses).

XIV,2,b. : tētē
The dictionaries give the following
meanings:

KBW, 2, 652 : tētō = salēning ratha
GR, 2, 649 : tētēh = kidung, papan.
J., p.245 : tētō = lied; gedichtje.

Poerbatjaraka (Arj, XXXV, 10, d. and Smar., I, 1, c.) and Teeuw (Boh., p.92) translate tētō with lied, gedicht and the like. In all places where the word tētō or tētē is found, - in addition to the above mentioned - also in Bhāratayuddha, V, 3, b; Arjunawijaya, XI, 2, d; Sutasoma, LXXXVI, 1, b. - ; there is always mention of a building, and this seems to indicate that tētō should be a part of a building. I have chosen here eaves as a part of the roof, or probably just the roof, since in olden times the roof of Javanese buildings was called atēp or atap in Indonesian; on the other hand it might also mean the wall of a building, made of wood (papan) which is called gebjog in Javanese.

To illustrate that tētō in previous translation might mean wall or eaves, I take Smaradahana and Bhāratayuddha.

Smaradahana, I, 1, c. :

wija nyāksara lambang endah inurāken ring tētō ning yaça.

(Poerbatjaraka translates it : Als wija (bij dit gebed) worden gebezijd de letters, in plaats van gewijde formulieren worden gezongen liefelijk lyrische beschrijvingen).

To this translation I suggest an alternative : Its seeds, spread out under the eaves (or wall) of a building, were like the letters of a beautiful poem.

Bhāratayuddha, V, 3, b,c: 
singgih wvang ri dalēm kadatwan araras lwir bhāsa munggwing tētō, solah sengēr ikin tēkāmuhara kūng kingking kēbēk ring manis.
I translate this:

the damsels in the palace are really fair as the
[moon] light on the eaves [or wall] of
the palace; all their movements and attitudes only
brought about longing, lovesickness full of
sweetness.

It is difficult to imagine that the author of the
Bhāratayuddha was comparing the damsels and their
movements and attitudes in the palace to the words in a
poem. Words in a poem may be very beautiful, but it
must be admitted that they cannot move as beautifully as
damsels. On the other hand, moonlight can move with
moving shadows, offering a scene which might charm
romantic minds.

XX, 3. : the birth of Daçañaḥu

There is a suggestion - though not fully
correct - that the birth of Daçañaḥu is
compared with that of Ganesa, the deity with the elephant-
head, who frightened his mother.

XXII, 6, c. : sukaṛottama

J. (p. 627) gives as the meaning of sukaṛa
zwijn (swine) drawn from Nāg, LIV, 2, a.
Pigeaud translates sukaṛa as wildboars, while KBW, 3, 123
gives no other alternative. The Pali text of the Jātaka,
edited by V. Fausboll (vol. 5, p. 458) reads koleyasaṇakha
which is translated by H. T. Francis (see Cowell, Jāt.,
vol. 5, p. 247) as well-bred dogs, perhaps because
kauleyaka means huntingdog (of good breed). (See MW.,
p. 317 and RD, p. 230). If this is the correct rendering
of the word sukaṛa, which I doubt myself, then perhaps
sukara derived from su- + kr (well-done; well-cared;
well-bred). But if the meaning of sukaṛa is in fact
boar, hog, which does not fit the context, because a boar usually does not eat meat, then it may be attributable to the fact that the word koleyya has been misunderstood as deriving from kola - hog, boar. (MW, p.313; RD., p.229).

XXIV,2,c. : anindyawarana astaguna

anindya : onberispelijk (flawless).
warana : excellent.

So the meaning should be the eight flawless and excellent virtues. These eight flawless and excellent virtues are probably the astabrata of the Rāmāyana which Rāma taught to Wibhisana (ed. Kern, 278). Apparently four of them also occur in the Nītiçāstra (ed. Poerbatjaraka, 30) namely: sāma, bheda, dāna and danda which are still very popular - though in a corrupt form - to the dalang nowadays. In every lakon, mostly in the first scene of the first act, the puppeteer mentions the virtues of the king, namely a man who is: darmahita, tanuhita, samahita, sarahtita. In the lakon Wahju Purba Sedjati (ed. Siswoharsojo, p.11) for instance it is further said, that the king: anindakake sama beda dana dhendha (performs the sama etc.). So the astabrata has been very popular from ancient times up to the present in all classes of society. In support of this one might note that there is a new edition of the Astabrata in Javanese treated in a very modern way. (ed. Prawiraatmadja, Ngu.). An article on this matter has also been published by Dr Sutjipta Wirjosuparto. (Astabrata, 1964)

Other meanings relating to the cupu manik astaguna are not relevant here. Likewise is the astaguna mentioned in Sutasoma, XL, 6, a. which means the eight attainments
(i.e., anima, laghimā, prāpti, prākāmya, ishitā, washitā, kāmawasāyitā, and garimā), as a result of yoga. (See Danielou, Yog., p.24).

XXV,3,c. : pāmiddhi

J. (p.538) gives as the meaning of pāmiddhi, geschenk (reward, gift. See also KBW, 3, 614 - 515), while for pāmiddhi in Sumanasāntaka XXV, 1, he gives the meaning of bevel, last (order, command). I think this last one is fitting the context of the Sutasoma, with the understanding that there is no question of an order or command from the priest to prince Sutasoma, but only a humble request or plea.

XXVI, 5. : daridrākweh dātāsugih akumēd atyanta

kasihan,

dhīrāyuh tan pāpituna hurip ikang buddhi kučala,

kulinādaçālpang sujana ratu sing mana

siniwi,

pratingkah ning rāt yan kaliyuga

sukāmbōk diyadiyu.

The first two lines of this stanza are very similar to the first two lines of Nītiçāstra, IV, 11 which are as follows:

wwang mahyun ri kawehan ing dana daridra,

krpana dumadak dhaneçvara,

wwang dūrātmaça dirgha-jiwita sirang dumadak alpakamrēta.

The third line is very similar to the last line of Nītiçāstra, IV, 8:

rājāsampay i sang dwija etc.

The last line is very similar to the first line of Nītiçāstra, IV, 10:
pangde ning kali mûrka ning jana wimohâ matukar ærbut kawiryawân.

This is why I render diya - diyu with quarrelsome (matukar ærbut), and hence my translation is will be filled with strife though diyu can mean demon; thus ambëk diya - diyu may be rendered to have the nature of a demon, i.e., be quarrelsome or cruel. Another possibility is that diya - diyu is derived from diya - diniya = to quarrel with one another.

XXVIII, 2, a.: mawuwus sodahangan ring manah.

mawuwus = to say
soda = borne (MD. 359).
ahangan = light
ring manah = to the mind.

Hence the translation should be to say [words] which come lightly to the mind or to say something without being properly thought.

XXIX, 7, c.: i sor nya dêngên arjja sanggar awawar janur aking.

J., (p. 215) renders dêngên by monster.

GR., 2, 373 explains the word as being the name of an illness. KBW., 2, 534 gives both senses, but neither fits the context. On the basis of the word order dêngên arjja which appears very similar to dêngan indahnja in Indonesian, it seems possible dêngên is equivalent to the Indonesian dêngan; this fits the context well, and also accords with KBW, 2, 534, III, 2. Considering its place in the context i.e., that it is often very close to a temple and the like, I suggest that in all probability dêngên is a kind of a building belonging to a holy place.
XXX, 4, d. : lugeng urip.

J., (p. 501) gives no meaning. GR, 2, 158 gives only lega a. o. free of;
satisfied. As ā in Oldjavanese very often becomes u in Javanese, it seems to me in this case that the reverse has happened, and the Oldjavanese u becomes the Javanese e. The meaning of satisfied or tired of fits the context well. KBW, 3, 794 gives anglalwaken urip which means almost the same.

XXXII, 10, c. : boddhyāgrimudrā

This expression occurs twice in this poem, and has been quite a problem for a long time. It is worthwhile to discuss it in detail. Its occurrences are as follows:

a) Sutasoma XXXII, 10, c and d.:

nāhan hetu nireki citta humēnēng boddhyāgrimudrāpagēh,
pōh ning satwa mijil tang astrabhiduran sangkeng
swacittādbhuta.

'This was why [he] meditated steadfastly with his hand in the boddhyāgri posture,
(the essence of sattwa), the weapon astrabhiduran (adamantine armor) emerged from his amazing mind.'

b) Sutasoma, CXXXIX, 9, b. c. d.:

boddhyāgrimudra wēkasan sira nekacitta,
hyang bajra ŭksnan umijil kadi sūryyarūpa,
sangkeng narendra rumakut ri wuyung Bhatāra.

'At length he concentrated his mind performing boddhyāgri posture.
A sharp divine bajra (armor) shining like the sun issued from [the body of] the king mastering the anger of the God.'
c) Arjunawijaya, XXVI, 4, b.c.:

sang hyang Wairocanâtyanta Jinapati winimbârcâgêng
i têngah,
lilâboddyâgrîmudranupama sira katon sâksât Siwasadâ.

'The great statue of the outstanding Jinapati Wairocana is in the centre, matchless in appearance, and tranquil in the performance of the boddhyâgrîmudra exactly like Siwasadâ.'

Van Lohuizen - De Leeuw (Dhy. 394) says that the boddhyâgrîmudra is the mudrâ of Wairocana in the Wajrasattwa-sect, based on K.W. Lim's article (Stu, 337, note no. 22). Lim's findings were based on Bhattacharyya's work (Ind., 47, 53, 54), but unfortunately I could not find any reference to boddhyâgrîmudra in it. However in the pages devoted to Wairocana I found the mudrâs of Wairocana are the bodhyaângi and the dharmmacakramudrâ.

As apparently Sutasoma is an incarnation of Âdibuddha or in the Javanese Wajrayana Wairocana, it may be assumed that Sutasoma's boddhyâgrîmudrâ is in fact that of Wairocana. It should be noted however, that in both cases Sutasoma does not afflict any bodily harm on his opponents, that they suffer intense pain is due to their own sins, and that Sutasoma's action are defensive.

Searching for the meaning of this mudrâ in the Wajrayana-sects in other countries I found in Saunders' work (Mud., 102-108) a type of mudrâ called chi-ken-in (mudrâ of the knowledge fist), which in Sanskrit is: Vajramudrâ (?), jñanamudrâ (?), bodhâgrîmudrâ (?). The latter attracted my attention as it appears very close to boddhyâgrîmudrâ, with the difference consisting of only one letter, namely çâ and ga which in Balinese
script are very similar, in fact are identical except that ça is distinguished by a short dash. Saunders says further: 'To make this gesture (chi-ken-in) the right thumb is inflected onto the right palm, where it is enfolded and grasped by the other fingers so as to form a solid fist the centre of which is the thumb. This fist is called the kenô kongô ken-(in)'
"adamantine, diamond fist." The left hand is held at the level of the navel, the palm turned towards the right; the raised index (i.e., the Diamond Finger) is inserted as far as the first joint into the fist, joint the right thumb in such a way as to bend the index. This mudrâ is called the bodaiindôdaiichichi-in "first Knowledge mudrâ which conducts souls to enlightenment,"
or the nometsumumyokokuan-in "mudrâ which is capable of suppressing darkness and spiritual darkness and spiritual shadows," or the biroshanannyoraidaimyochi-in "mudrâ of the great marvellous Knowledge of Vairocana."
According to the Shugokokkaishudaranikyô (II): "Then the right hand is made into a diamond fist and held in front of the breast; (this right hand) grasps the left index. This is called nôyomujôbodaisaisonshô-in and is "the sign of Vairocana, the original teacher." But all texts do not agree with this disposition of the hands. And according to the Kongrôchôrengebushinnenjugiki:
"Then the Diamond fist is formed and, in meditation (samâhita - in which both mind and body are concentrated), there are two (divisions). The left Diamond Fist grasps the right index."

It is clear that the chi-ken-in is used to attain enlightenment or to suppress spiritual darkness and shadows, thus it would be appropriate for Sutasoma to make use of it in his struggle against the powers of
Darkness represented by Gajahwaktra and Porusāda possessed by god Kāla.

But as I mentioned before, Sutasoma used this mudrā in a defensive way. Saunders mentions in the same work (p.29) a mudrā for the protection of the body which he explains further in the notes (p.210, no.11): 'Goshin-in. This is the Consecration of the Five Places (gosho-kaji). With the fingers that form the mudrā one touches the forehead, the right and left shoulders, the heart and the throat which represent respectively Dainichi (Mahāvairocana) .... The mudrā is made above the head and this act symbolizes the protection of the whole body by the Adamantine Armor. The gesture causes the body to emit an unbearable brilliance that blinds demons and those who cause pain. (Cf. De Visser, Anc., p.170).

From the last remark I recall the struggle between Sutasoma and Porusāda. When Sutasoma made his boddhāyāgrimudrā, a sharp bajra (weapon, armor) issued from his body shining like the sun and suppressed the anger of the God. It seems then that the boddhāyāgrimudrā is the chi-ken-in or goshin-in or both made in succession.

Finally it should be noted that in Seckel's work (Art., p.195) there is a picture of Wairocana from Pulkuk-sa, near Kyong-yu, south eastern Korea, with a mudrā described as above according to the Kongorengebushinnenjugiki, but the explanation beneath the picture is very similar to Getty's description (God., p.32) of the mudrā of the Six Elements, the mudrā of Dai Nichi Nyorai, which is as follows: 'As Ādi-Buddha he has the mudrā of the Six Elements, which also indicates the same principle, and, although rare in Tibet, is often found in Japan. The index finger of
the left hand is clasped by the five figures of the right. The six fingers represent the Six Elements which, when united, produce the "sixfold bodily and mental happiness."

If we compare the chi-ken-in with the mudrā of the Six Elements they appear identical. Moens (Hin., pp. 524-5) asserts that the mudrā of the Ādi-Buddha in Brandes' article (Bud.) is the bodhyāgrimudrā as mentioned in the Arjunawijaya. He describes the mudrā as follows: 'Beschouwen wij deze mudrā eens van naderbij, wij zien dan, dat de rechterhand de linker omsluit en in het bijzonder de opstaande linkewijsvinger door de gelijknamige rechter wordt omvat. (If we look at this mudrā more closely, then we will see that the right hand encloses the left hand and in particular the upright left forefinger is enclosed by the same finger of the right hand.)'

If we compare the description of Moens with that of the mudrā of the Six Elements and the chi-ken-in, then we will conclude that the three of them are the same mudrā. Therefore it may be concluded that the bodhyāgrimudrā is the chi-ken-in or goshin-in, or both made in succession, as mentioned before.

It appears that my examination of this matter does not go further than to confirm the findings of Moens, but we must consider the fact, that the bodhyāgrimudrā of the Oldjavanese kakawins Arjunawijaya and Sutasona and the Ādi-Buddha of Brandes is closer to that of Tibetan (Northern) Buddhism and the Shugokkaiashudaranikyō than that of the Wairocana from Korea. Also the name bodhyāgrimudrā is perhaps a better rendering of the first Knowledge mudrā, since agri may be derived from the feminine form of agra (top, peak, summit, first) or
perhaps the mudrā of the great and marvellous Knowledge [of Wairocana], because agri may be derived from agriya (foremost, best) (see MD, p.3), than bodhaçrîmudrā as suggested by Saunders.

XXXII, 10, d. : astrabhidura (n).

I render this word Adamantine Armor.

(See goshin-in above). GR gives widuri as the name of a precious stone. It is derived from the Sanskrit word waidûrya = azure stone. Akik widuri = agate. In the Indonesian language biduri is a kind of diamond, as for example intan-biduri which is the colour blue. So bhidura is certainly derived from waidûrya, a kind of diamond. It is a product of the boddhyaçrîmudrā which is closely connected to kentrō kongøken-in (see boddhyaçrîmudrā).

The word astra (weapon, armor) refers to the weapon Yuddhisthira used in his struggle against king Saliya in his demonic form. This detailed description of the battle supports my view that the text was intended to be of use to a dalang. Certainly it would not have been necessary to discuss the struggle so vividly if the purpose were merely to explain the boddhyaçrîmudrā to the disciples.

I do not agree with KBW, 4, 924 which gives bhidura as having the same meaning as bajra.

XXXIII, 1, b. : wisanâmrta

This is derived from wisana + amrta. J., (p.545) and KBW, 3, 543 explain wisana as meaning horn, rhinoceros. This does not fit the context. In the following line mention is made of wisâ (poison) which is defeated by great souls and changed into amrta (nectar). For this reason I assume
that wisana in this context means the same as wisa, by analogy with the variants harsa and harsana. It is worth noting that in the Sang Hyang Kamâhâyanikan there is mention of wisâmârta, not quite correctly translated by Kats. (See San., 21, 75).

Sangksepanya: wisâmârta ikang bajrodaka, wwaah sahingga tinika,
pilih suka pilih duhka kapangguha. Yat pramâda kita pamangguh duhka, kunang yat prayatna, awâs ikang suka hayu kasiddhyan kapangguha usen, ngûniweh dlâha.

Kats’ translation is: ‘Kortom: doodelijk vergif is bajrodaka, en als het moet worden omschreven: hetzij geluk, hetzij smart zult gij ontmoeten. Als gij nalatig zijt, ontmoet gij smart, maar als gij bedachtzaam en opletten zijt, zult gij spoedig geluk en de deugd der volmaaktheid bereiken, en ook later bezitten.’

In my view Kats’ translation of the first part (up to zult gij ontmoeten) contradicts, or at least is not consistent with his rendering of the second part, due to his misunderstanding of the meaning of wisâmârta which he translates into doodelijk vergif. I should translate the passage as follows:

‘In brief: bajrodaka is poison [but also] nectar, and if it must be further explained, it could bring about happiness, it could bring about sorrow. If you are careless you will have sorrow (wisa), but if you are careful, clearly happiness and perfection will truly be attained soon, as well as in the future (amrta).’
So bajrodaka is two-edges. For the careless, it means sorrow (poison); for the careful it means happiness and perfection (nectar).

XXXIII, 3, a.: apég

Apparently J., (p. 354) and KBW, 4, 306 infer that the baseword is pēga. I do not agree, and propose pēg as the baseword or root, with words such as sumpēg, apēg etc., as its derivatives. It is worthwhile to examine some of J.'s listings:

Rāmāyana, XXIII, 43, a.: Kapēgan siran pinanahan (n)i Kumba sagilān ān pa jah kēna taji.

Note: kapēgan from ka - pēg - an.

Rāmāyana, VIII, 159, a.: pēpēkāpēkāpēga manahku ring umah.

Note: The -a in apēga is clearly an -a arealis.

In J. some errors occur in the references, e.g., B.Y. XIII, 4. should in fact be B.Y. XII, 4.

W., VIII, 4. should in fact be W., VII, 4, b.

B.Y., XII, 4, a.: nā wuwus ira masambat kārwastrāpēga malume.

Note: I read this as follows:

nā wuwus ira masambat kārwastrāpēg amalume,

since amalume can have the same meaning as amarlupa (sick and feeble). Another objection is that J. (p. 504) regards lume as a baseword, although its meaning is the same as lūm or lum, so that in all probability the baseword of lume is lum.
Concerning the listing in the Arjunawāhā, Poerbatjara's reading is apēg, : ndā tan pangghih kinaryyanya n aputēg apēg ambēknyo de ning kamûrkan.

Another occurrence in the Sutasoma is : Sutasoma, IV, 16 :

astam tang balawirayodha kapēgan punggēl manah nye hati.

Note : Clearly the base of kapēgan is pēg as in Rāmāyāna.

XXXIII, 8, b. : bāywagnyārddhana

This expression is derived from bāyu + agni + ārddhana, and it is a kind of mantra to bring about wind and fire. J. (P. 45) gives a reference for arddhana in Sutasoma CXLV, 6, but alas that word does not occur there, but in CXLIV, 6, a.

Also in Sutasoma XXXVI, 4, d.; CXXXIX, 11, c. As for its meaning, J. is in doubt.

Sutasoma, XXXVI, 4, d. :
mwang paṁcabāywārddhana.

Sutasoma, CXXXIX, 11, c. :

enggal matāngi tumuluy masurārddhanaâmrih

Sutasoma, CXLIV, 6, a. :

kalawān ta hetu ning angarddhana ri datēnga sang nareçwara.

In MD. I find the roots rd (ऋ) with the meaning to strike, to wound; to kill etc., and rdh (ऋ) with the meaning to thrive; to accomplish; to bring about etc.

I think in the Sutasoma both roots have merged together, and the meaning likewise. (See KBW, 1, 106).

XL, 2, d. : nēm adhika

This means the six principal [parts].

Those mentioned here are : pratyāhāra,
According to Dasgupta (Int., pp.164-71) the six parts of the Sadanga-yoga are:

- pratyāhāra (abstraction)
- dhyāna (meditation)
- prānāyāma (control of the breath)
- dhāraṇā (attention)
- anusmṛti (remembrance)
- samādhi (final absorption)

Without rejecting the original meaning of mātra, I am inclined to the opinion that this phrase is rather close to the Javanese expression ora mantra-mantra ing sadjagat, which may be taken as meaning; unlike anything in the entire world. (See GR, 1, 22).

This means their eyes were like the (day) lotus. In the Ādiparwa (p.141) Bhima's eyes are similarly described: puskaradrk, kadi dala-dala ning nilotpala mata nira (the shape of his eyes is like a petal of the blue-lotus). In the ornaments, reliefs and sculpture of Indonesia, there are two distinct types of lotus, the red lotus and the blue. The red lotus is thus (♀), whereas the blue lotus is thus (♂).

Apparently this phrase suggests that the ancient Hindus and Javanese considered the form of the petal of the blue lotus (♀) an ideal shape for eyes.

J. (p.208) translated jinèm as sleeping-room, but in Javanese literature jinèm is a special sleeping-room for a special purpose, namely for sexual intercourse.
Several decades ago in the Banjumas district it was traditional to test the masculinity of bridegrooms to be. Usually the parents of the bride put forward as a condition for the marriage that the groom to be should be tested by a woman examiner (gowokan) who had to live with him for several days. The room this groom to be shared with his examiner is possibly a relic of the jiném in olden days. I render this word bridal-chamber.

XLIII,9,d. : sundari
J. (p.632) only refers to Arjunawiwaha, I, 15 and gives the meaning of sundari as a beauty. Here this meaning is certainly not appropriate:

hrik ning sundari sinrang ing tangis i de ning karabhasan mëneng jiném. (the shrill voice of the sundari was drowned out by the cry of one raped before she was in the bridal chamber).

Sutasoma, LV,1,d. :

humung swara ni sundari nya kadi çabda ning amapag akon arâryyana. (the voice of the sundari was as loud as the voice of people who welcoming and urging them to rest).

Sutasoma, CXXXVIII,7,d. :

hrik ning çangka tãkångdadi swara ni sundari ni kalêngông ing wânantara. (the shrill sound of trumpets became the sound of sundaris from a beautiful forest).

Clearly sundari is a musical instrument that produced a shrill sound, and apparently it is the sendaren in the Javanese language which GR, 1, 744, explains as follows: 'a bow made of bamboo which is strung with a gebang-leaf
or a thin strip of bamboo, and then attached to a branch of a tree or a kite. When blown by the wind, it produces a humming sound.' When I was a boy I used to use a young coconut-palm-leaf to string this type of bow. Further GR explains as follows: 'a long bamboo planted firmly in the ground in which, between the joints, long holes were made in a spiral; the wind blowing into them, brings about a melodious, melancholy music.'

XLIV,7,a. : karang liman

I do not think the word liman retains here its original meaning, namely elephant, because it is very unlikely that the above compound means elephant like rock or rock in the form of an elephant. It is usual in the Javanese language to compare something big, tall or huge with an elephant, e.g., botjah umur pitung tahan kok wis sa-gadjah gedene

(a child of seven, why he is already as tall as an elephant). Very often the word gedene is understood and dropped. Hence, I think there is a semantic broadening of gadjah or liman from elephant into something huge, tall, big, e.g., kupu gadjah (the biggest specimen of butterfly). (See GR, 2, 612).

XLIV,7,d. : labêh kapat.

labêh is the transition period between the dry and the rainy season. Kapat is the fourth season or month. The Javanese divide the solar year into twelve seasons for farming purposes. The first three seasons constitute the dry-season, while the fifth, sixth and seventh constitute the rainy season. The fourth season is a period of transition, during which the first rains fall, with the result that vegetation begins to grow or get new leaves, flowers
etc. Therefore it is the best time to plant rice etc. It falls between the second part of September and the first part of October and lasts only twenty-five days. The description of the labēn kapat, the kartika-month etc., in the kakawin Sutasoma indicates that the author was describing the situation in Java and not in India. (See GR, 2, 163).

XLVII,2,c. : tēkap ni Kamadewa bhūṣana makāmbhalār-
jāngsuka.

makāmbhala from ma-kāmbhala from kambala
(wool; woollen cloth). So literally the translation should be: 'by the god of love [were made] fine and beautiful woollen garments with ornaments.' (See KBW, 2, 355).

XLVII,2,d. : pinakornnā

J. (p.98) translates pinakornnā with strekte tot tulband (as a turban), translating urnna as turban, perhaps because in Sanskrit urnna can mean wool. I think rather of the diadem or tiara worn by the wayang-wong and it fits well in combination with the garments made of wool, as the garments of the nymphs or lady-characters in the wayang-wong are today still made of black velvet, which though different from wool, is yet warmer than garments made of plain cotton.

KBW, 1, 98 gives as an example a ratna munggweng makuta (a jewel on a tiara) which support my suggestion.

XLVII,2,d. : tutup gêlung

It is obvious that the tutup-gêlung is something not to cover up (tutup) but to
close, so that it cannot come loose. Therefore this term is similar to *kantjing-gelung* (lit. the lock of a hairknot) which is still used in the *wayang*. (See Bab., p.26, fig.25). It is called *susuk* or *susuk konde*, sometimes also *tusuk konde*, made of ivory, tortoise-shell or bone, but there are still some of gold and jewels. GR., 1, 91, gives the meaning of *ushnisa* as *tutuping gelung* which supports my view.

XLVIII,7,a. : makara

The Oldjavanese and the Javanese sense is crayfish, e.g., *makarabyāha* = name of a battle-array in the form of a crayfish. GR., 2, 526, also gives the meaning *urang segara* (sea-crab). MW. (p.771) gives the meaning: 'a kind of sea-monster (sometimes confounded with the crocodile, shark, dolphin etc.)', which is less positive than GR.

J. (p.422) follows the Sanskrit sense. I think the Javanese or Oldjavanese sense might be the correct one (see KBW, 4, 550) as found in the compound *makarabyāha*, which certainly has the shape of a crayfish, not that of a crocodile or dolphin or suchlike. (See Kats, Jav., pp.424, 426). The confusion arises from the shape of an ornament said to be in the form of a makara which in appearance resembles these creatures, but without the pincers of the crayfish. Also its formidable size and trunklike nose are unlike those of the crayfish, so that the Balinese invested for it the term *gadjah-mina* (elephant-fish). I doubt whether the word *gadjah* here has its literal meaning. In view of my earlier note on *karang liman*, it seems very probable that it means simply *big*. But suppose we take just the upper part of the head of a lobster and photograph it,
and blow up the print. The result would be very hard to recognize it as a crayfish, and people would tend to call it a sea-monster.

It is rather disturbing to see that the explanations given of the makara as a decoration so far have been based only on the form and not on the original lexical meaning. Thus in Vogler's work (Mon.), he takes the view that the makara is a monster which develops into a kind of fish. If he had taken the meaning of (cray) - fish as a point of departure, then all the subsequent elaboration would have been unnecessary, but on the other hand the trend of speculation would have been in the opposite direction, i.e., from fish to monster. In the Nāgarakṛtāgama, Rāmāyana, Sutasoma etc., makara nearly always means crayfish or prawn. As a star in the zodiac, makara is depicted as Cancer, a crab. This is probably the explanation of round eyes of the crab, and slit-eyes of the prawn, which on the other hand had Vogler attributing the round-eyes to the dolphin and the slit-eyes to the crocodile. (Mon., p.75). Other peculiarities can be explained in the same way. The prawn or lobster is the only fish that has what Vogler calls the ramshoren (the horns of a ram), but attributed by Vogler to the griffin, a fabulous creature with eagle's head and wings and a lion's body. (Mon., p.75). No other fish has this distinctive division of head and body that characterises the lobster, and is represented by the halsband (necklace), a fact which Vogler speculates might have its origin in the cord-like wrinkle around the neck of the progenitor of the crocodile depicted on the gate of Lomas Rishi. (Mon., p.75). The prawn also has teeth, its nose can develop into what is explained as an elephant-trunk, and the
prawn or crab is the only fish that has feet; whether two or four are depicted is a minor detail. Finally, the tail is definitely that of a prawn. (See for instance fig. 295 in Vogler's book). I suppose, that more attention should be paid to that form of a Makara which resembles a spiral or a curl, so that among others, Bosch has the impression that it is a parvan. (Gol., pp. 23-39). This spiral form is still preserved in what is called the Gelung Minangkara (the hairknot in the form of a Makara) of the Wayang-kulit, i.e., the hairknot of Werkudara, Djanaka etc. The hair-pin (tutup-gelung) or the upper end of the knot still resembles the tail of the Makara. And if we further envisage the hairknot as the body of the Makara and the forepart of head of a Wayang-puppet with its face as the head of a Makara, then we have a Makara with a human being in its mouth. If we look at a Wayang-puppet of a demon with a Makara-hairknot, then we see a picture of a Makara with a demon- or a lion-head in its mouth and this would be the explanation of the Jonas-motive Vogler refers to. (Mon., pp. 82-4).

All scholars agree that the Makara's place in ornamentation is usually as a frame-decoration. I think it is rather unlikely that a crocodile or a dolphin etc., should be used in this way, as in their natural habitat they live in deep water or in the middle of the sea. It is not so with the prawn or lobster. They always live at the edge of a pond, clinging to the bankwall, or rocks of river-banks or the seashore. From such natural habitat the artist made his description or composition whether it was ultimately expressed in painting, sculpture or poetry.
In the Rāmāyana, XV, 23, we find the following:

makarādūlur mararakan kathañcana,
kawurug ri kāla ni pēsat nikang pēsut,
kaparēk parik ya kaparag rēmēk rēmuk,
makarādēmit ya kapicil tēbōng\(^1\) cacal.

'The prawns in line were like a procession.
Suddenly they were in confusion as in a flash a pēsut-fish passed by.
They were scattered away and smashed into pieces (as) the prawns were small, and were shattered, crushed into the rock-like bank.'

In the Sutasoma, LXVII, 8, b.c., there is an example as above:

len tekang tumēdun mareng ranu bañu nya kuning
abang anekawarnna,
lumrākweh makara nya medēran i tēpi nya kanaka mani
teja bhāswara.

'Other streams flowed down to the pond, the water of which were yellow, red, and various other colours, many king-prawns were everywhere, crawling around at the edges of the pond, glittering and shining like gold and jewels.'

I hope the two examples given above will be sufficient to evoke the picture that the makara in its natural habitat, as the writers describe it, forms in fact a frame-decoration of a pond or suchlike, and I venture

\(^1\) The translation of tēbōng as afgesloten by J. (p.246) does not fit at all. I would regard this word as a noun meaning bank or edge, rather than an adjective which J. has done. See GR, 1, 719 under tebeng.
to add that the above description is very vivid and naturalistic.

XLVII,7,a.  : mirir

The meaning of mirir given by J. (p.76), namely blazend (blowing) cannot be applied to this word as it occurs in the Sutasoma, though this meaning is quite correct in the passage from the Ramayana etc. quoted by Juynboll. It is useful to list the occurrences of mirir in the Sutasoma in context:

XLVIII,7,a.  : mapatôlesan putih mirir

XLVIII,7,d.  : sinjång nyårjja mirir kinaçcutaken ing pupu majênar angambwakan smara.

LXXXVII,2,c.  : pandanya gumuli-guling ing parang sinaput ing hima mirir aputih

CV,8,c.  : tapih nirâni cawêli mirir lawö nya

Quite clearly the meaning of mirir above is thin and transparent. Therefore I suggest that the word mirir is derived from the root mir (thin, transparent) and later becomes the word klemir in Javanese.

XLVIII,7,c.  : maçarîra

In this occurrence I think the meaning of maçarîra represents quite an extension of the original meaning of çarîra (body). It is as well to give the text in full:

len tekaçg maçarîra yångucurakan gôgôr i kucur i peçaçur ing baçu. (another, naked [down to her waist] put her back under the stream from the waterspout).
In Javanese there is a word for this state of undress, namely ngliga. KBW, still has the usual meaning.

XLVIII, 8, a. : angririh i roma nika

J. (p. 472) renders this careful, clever, drawn from Bhomakâwyâ, CIII, 1. This sense does not fit the context. As in the second line, mention is made of wasa (rain), I see in ririh the meaning of riris (drizzle) (KBW, 1, 713) and angriris = dripping. The change of h into s is not unusual.

XLIX, 2, c. : tapih nyan awulang tatur têkan i

pundutan ika kanakârjja këndit umurub.

I render this: 'their kain and breast-band were decorated with golden thread, their waist-bands were of beautiful shining gold.'

GR, 1, 650 : tatur - mas tuwa (good quality gold).

So I translate awulang tatur = decorated with golden thread, as in Indonesian; kainnja bersulam benang emas, since wulang can mean bulang in Balinese (thread, cotton).

(See also Teeuw, Bho, note 1. on p. 154).

Bhomakâwyâ, 63, 2, c. :

cucul tali tapih nirân lukar i pundutan iran inalapta

ring jinêm.

Teeuw's translation is as follows: Het koord van haar kleedje ging los en ontblootte de edelste gave, die gij op het bed hebt toegeeigend.

So pundutan is translated de edelste gave (the most outstanding gift) which means the female genital. It seems to me that this rendering is not quite correct, and it is prudent to look at other occurrences, e.g.,
Smaradahana, 22, 12, d.:

tan dharmesta tanganta n anglukari pundutan tan aweling. (Your hands are not religious if they loosen the breast-band without asking permission).

Smaradahana, 2, 12, b.:
kawile̱t ri pundutan areh tali-talinika tan wenang lépas. (wrapped by the breastband because its strings cannot be untied).

In the Sutasoma there are two places where pundut does not mean to take, but to bear in the arms, to carry, as follows:

Sutasoma, LXXXVI, 9, d.:

pinundut nya bwat mangdadi lukar i siñjang nya kawudan. ([their catch was abundant]; it was too heavy for them to carry, their kain worked loose and fell and left them naked.)

Sutasoma, CXXXVII, 2, a.:
makwe̱h kari ngkan sinambut pinundut tēkap ning watēk daitya.... (and many who remained there were seized and borne in the arms by force, by the demons....).

So I think that it is most unlikely that pundutan means female genital whether euphemistically or not. (See Bho., p.259). KBW, 4, 26 gives as the meaning of pundutan a.o. tali-tali. I think waistband or sash can also mean tali-tali.

XLIX, 2, c.: ucal J. (p.84) gives the sense pangucal = sjerp. (scarf) drawn from Bhomakāwyā.

XIX, 5, d. Teeuw follows Juynboll. In this context this meaning fits, bearing in mind however, that there are
two kinds of ucal, namely the untjal wastra and the
untjal kentjana (untjal is the Javanese word for ucal)
which differs very much from each other. While it is
fitting to render untjal wastra with sjerp, this is not
the case with untjal kentjana. In the wayang-kulit the
name of the carving of the untjal kentjana is called
tatahan inten-intenan (diamond carvings). Therefore I
think that by ucal in the Bhomakāwya and Sutasoma,
untjal kentjana should be meant, as it is mentioned in
both cases that the ucal was inlaid with jewels. (See
Sukir, Bab., p.10 and p.13, figs 8 and 13).

LVI,3,c. : angētēk

I suggest that this is derived from the
root tēk the base then becoming tēktek,
thenn tētek in Javanese finally takes form tretek =
trembling. (GR, 2, 775). In Sutasoma CVII, 2, b., the
word angētēk also occurs, but I think it comes directly
from the root tēk, not from kētēk as J. (p.125) suggests.

LVII,3,d. : yan tustika

The Javanese equivalent is manawi kapareng.
This phrase is only used as a tributary
expression and is not really to be taken as a request
for permission. Its rendering in English is perhaps
if [you] please, hence my translation into if it please
you.

LVII,11,d. : basah

Actually agēlar and basah have the same
meaning that is scattered, but as they
are used together for emphasis and are part of a
description of a deserted city, I think it is better to
translate them with shattered and scattered. Basah
takes the infix -el- in Javanese and becomes belasah or
blasah.

LVIII,2,d. : awanēh
On the basis of Bhomakāwya, XXXIX, 10,
b. and Arjunawiwāha, XXX, 8, c., J.
(p.515) gives as his translation of awanēh = onaafgebroken
(incessantly; constantly). In this passage of the
Sutasoma, this meaning does not fit. I believe the
word wanēh becomes wanuh in Javanese - according to the
general sound-shift of ë in Oldjavanese to ū in
Javanese - which means to know, but another form namely
manuh means to become accustomed to and finally to be
tired of or fed up with. I think that in KBW, 3, 454,
tan wanuh tjulika etc. wanuh has the same meaning (fed
up with). Hence my translation having drunk to her fill
of the beauty etc.

LVIII,3,c. : sācī warnna nirātulis

The Javanese expression is ajune kaja
gambar (her beauty is like a picture or
she is as beautiful as a picture). Similar expressions
are e.g., :

Sutasoma, LXXIII,6,b. : lwir raras ning tulis
Sutasoma, LXXIV,3,c. : lwir hayu ning tulis.

LXI,2,b. : pantēn-pantēn

This word is a kromo-form of pali-pali
which becomes pepali in Javanese and
pemali in Indonesian which means taboo. Other examples
of the change of -li into -ntēn are :
Bali > Banten (Calon Arang).
padali > padantén (Rāmāyana).
tumuli > tumuntén (Javanese).

LXI,3,b. : maling raras
The word maling is synonymous to njolong in Javanese and tjuri in Indonesia. But in Oldjavanese the word curi is still used in compounds like the above mentioned, e.g., Bhāratayuddha, XIX, 5,d.:

ngkan lumpat Rawiputra lés curi ranāmbonglot matinggal ratha.

curi rana has its equivalent in tjolong plaju in Javanese, so that I am of the opinion that maling raras should mean to have a deceptive beauty. There is a compound in Javanese similar to njolong petek which means deceiving hope or guess. In Indonesian there is an expression diluar emas, didalam lojang. (outside it looks like gold, but inside it is copper, in other words the outer appearance is good, but inside it is rotten).

LXV,2,b. : madum-duman raras
In Indonesian the expression is berebut ketjantikan. Hence my translation competing with each other in beauty, not the literal meaning distributing beauty or sharing in beauty. I do not consider that this phrase has a close connection with the expression andum slame, andum basuki etc., which are used by people parting company and wishing each other a happy journey. KBW, 2, 513 explains madum-duman raras as equivalent to maljana pararasan (different in beauty). I think this is consistent with my translation.
In this part of the Sutasoma, mention is made of lungsir-lungsir manjēti which I translate as draperies from [the island of] Manjēti. In the Arjunawijaya, XXXII, 5, d. Tantular uses this word again, this time in connection with wastra, namely kadi wastra manjēti (like cloth from [the island of] Manjēti). This word also occurs in the story of Adji Saka (see Winter S., Adj., pp.13-4) who left one of his disciples on the island of Manjēti while he went to Java. Mr Dzulkifli, a research-assistant in the Department of Indonesian Languages and Literatures at the A.N.U. informed me that there is a place near Johore (Malaysia) which bears the name of Pulau Manjēti and according to stories, silk was exported from that place in ancient days.

LXXIV,10,d. : prahēlika

J. (p.390) and KBW, 4, 60 translate prahēlika as raadsel (riddle) which - in my view does not fit the context, as there is no subsequent reference to riddles. I think prahēlika comes from hēli (change, exchange, see J. p.665), so that Suragā seeing that the princess was very upset spoke to her, hoping for a change of mood, that is from sadness to joy. Hence my translation seeking to calm her.

LXXVI,2,d. : parēng

Although in all other places in the Sutasoma parēng has the meaning of together with, at the same time, etc., I think it has a different sense here, and is synonymous with pareng in Javanese (krama-inggil) which means to have in mind, to have the wish.
In the Arjunawijaya, XXV, 3, d. parēng occurs in a context where it appears to have this meaning. The passage is as follows:

panglinggan go nika suměk i tēgal,
swang sang wipreqwara teka maliwēr,
kapwāmintu ng dadhi siran umulih,
kirnēka sang tēka parēng atuku.

The last line can be translated in two ways:

a) there were many who came and (at the same time) to buy.
b) there were many who came and wished to buy.

LXXVI,2,d. : ikētēn pralāpita

The word ikētēn (to compose) indicates that pralāpita does not mean lamentation, but a poem (song) concerning the sufferings of the love-stricken. Hence my translation as love-song. The KBW, 4, 113 gives as its meaning pustaka (book).

LXXVIII,2,d. : suka pōjaha kēta ngwang mangke yan
mṛsa riyyujar.

In Javanese there is still an equivalent for this phrase which is very striking, namely mbok mati ta jen aku goroh, uttered by those swearing that what they say is true.

LXXIX,5,b. : wali

In LXXXIX, 5, a. walyan occurs which I translate as herbalist. In Bali the word balian means the dukun who mostly uses herbs as medicine. In LXXIX, 5, b. occurs wali-wali which is certainly the plural form of wali as found in LXXXV, 1, c. As there is no meaning for wali to be found which differs from walyan, I translate wali in the sense of
walyan, but with a different task than the dukun. The KBW, 3, 569, gives it the meaning of wali-upatjara (Javanese), but I think this does not fit the context.

LXXXII,1,d. : mapet hati

The Javanese expression is ngempek-empek ati, as it is known that empek or epek derives from the word pet. The literal translation should be looking for affection. In Indonesian the expression is mentjari hati.

LXXXIII,3,b. : lirang

J. (p.500) gives as his translation: 'a coconut-tree with sulphur-coloured fruit.' GR, 2, 105 states that lirang can mean areapalmtree. I think the latter explanation is better than that given in J. which is suggested by another meaning of lirang (sulphur). See also KBW, 1, 96 and KBW, 3, 673.

LXXXIII,3,d. : sinwam konéng-unéng kasumpanga gati nya kahatakna ning cangkrama

I translate sinwam as young girl, as it happens very often that this word has this meaning; sumpang I render as sumping (flower worn on the ears as decoration), and ning cangkrama as wandering people, since kahatakna ning cangkrama derives from kahatakna ning wwang cangkrama. The dropping of the word wwang occurs very frequently, perhaps regarded as being understood, as in the Ādiparwa:

tan yogya kadi kita (p.3) - tan yogya wwang kadi kita.
ring kadi kami haywa ta tinënegt (p.8) - ring wwang kadi kami haywa ta tinënegt.
J. (p. 60) includes mēkēh under the entry ēkēh with reference to umēkēh found in Rāmāyana, XIX, 124, d. I think the Javanese equivalent is mbekuh (to grumble) so that the base-word is probably bōkēh, becoming bekuh in Javanese. A form such as umēkēh, with um- prefix does not always indicate that the base-word in question must begin with a vowel, e.g., umatyan, umulat etc. Kats’ theory however, is that this form derives in the following way: pati > pumati > umati (the initial p. is omitted). My view is that the form mati should be regarded as analogous to milu, i.e., derived from umati just as milu is derived from umilu. Thus I see in this a process of hypercorrectness.

J. (p. 239) and GR, 1, 662 gives more or less the same meaning, that is to hold the hands over the eyes or to cover, with tawing as the base-word meaning curtain or edge, cover. I translate anawing with spying in the sense of peeping into the jinem which is of course done secretly or under cover. (See KBW, 2, 685).

The Javanese word is keloh, hence kinōluhan is dikelohi (put a ring in the nose of a cow or waterbuffalo). Though the piercing of the nose of a cow causes pain to the animal, it never happens that a cow dies as a result of it. The piercing is probably done to make the animal easier to handle. The expression means therefore that one does not need to worry about the pain endured during the first sexual intercourse.
LXXXV,1,a.  : mithuna

J. (p.437) gives its meaning as twins, but here the pair consist of husband and wife, so that 'twins' should be in the sense of the Javanese dampit (twins consisting of a boy and a girl). In Javanese the phrase kadi mithuna becomes kadi mimi lan mintuna (a kind of fish in which the mimi is the male and the mintuna is the female). See further GR, 2, 471 and 517. Personally I would prefer to translate it in the sense of the Javanese expression, but I think it more 'academic' to give the original Sanskrit rendering.

LXXXV,1,c.  : krāban kalasa

I am not sure of the meaning of the word krāban. Perhaps it is derived from krab or kērab, kirab which can mean to spread out (of mats, blankets, rugs). Hence my translation. KBW, 2, 112-3, mentions that krāban kalasa is an old ceremony which is no longer in vogue, so that it is not known what kind of ceremony it was. If we use this meaning in the translation, it fits the context well, but we still do not know what kind of ceremony it is. At present, even in Muslim marriages, the Javanese still make a slametan after the ceremony is completed, comprising nasi tumpeng and all kinds of vegetable and meat dishes. The modin (the village Muslim official) officiated at this slametan which is attended by close neighbours only. If this is the ceremony called krāban kalasa, then it is so called, because people have to spread mats to perform it.
I translate tekap ing lambang alangö as by people singing beautiful songs with the understanding that wang after ing is omitted. After overcoming this difficulty I am still not sure of the actual meaning of the whole line. KBW, 2, 122 cannot give a clear meaning. After checking the references I get the impression that the meaning of kakuku, which is derived from kuku (fingernail), is grated, scraped, or hurt with the fingernails. But sântên can be the krama-form of sâri and KBW, 3, 53 gives the meaning of sâri as a.o. susu (breast).

This word occurs four times in the Sutasoma, namely:

Sutasoma, XC, 4, d: watwâkweh sawaluh salumpang amijah hana sadurung awarnna gopura ruhub.

Sutasoma, XCVIII, 3, d: den ning dhîra makâryya tar lêga mareng sawah mamatuni, hetu nya vêk i sôk durung nya tinut ing pirak pwa katêmü.

Sutasoma, CXXII, 1, d: manghreng manghrik ya rodrâmawa watu sadurung mwang salumpang sinangga.

In two cases sa-durung occurs together with sa-lumpang (as big as a rice-mortar) and once with sawah (rice-field) and mamatuni (to weed the rice). I am almost certain that durung has some bearing on rice, and this opinion is confirmed by the words hetu nya vêk i sôk (this was why his durung was full), so that I feel that in rice-barn I have the correct translation of this word. See further KBW, 2, 431.
tampo pangasyâhêning
ahêning probably belongs to the whole line, tampo being a kind of drink, not a kind of delicacy as J. (p.231) has it. I am not quite sure however, since in CXLVII, 13, a., we find tampo mwang pangasih kilang brêm etc. Pangasih is something that causes love or love-sickness in the form of a charm or thing to put someone under a spell. When forming a compound with tampo, it is probably a potion used to put someone under the spell of love. But in the second example tampo mwang pangasih, it seems that pangasih itself is a kind of drink. In Arjunawijaya, XXXI, 10, d. the same phrase occurs tampo mwang pangasih. Klinkert (p.498) says that pengasih is a love-potion. In the Indonesian language there is an expression mabuk (bunga) selasih. Wilkinson (W, 2, 1043) translates it into drunk from wine or love-sick. Wilkinson further states that selasih is basil (ocymum basilicum). The concise Oxford dictionary explains that basil is a king of aromatic herb. Thus pengasih is perhaps a kind of drink made from basil.

jiring
J. (p.208) translates jiring > angjiring as overeind doen staan (to set up) with reference to Râmâyana, XXIV, 105, c. as follows:
lîlâ bhâwân wugat nyângjiringi mangicipir yan kedaka.

I think angjiringi here does not mean overeind doen staan, but uitspreiden; uitvouwen (see GR, 2, 395 under jereng). KBW, 4, 371 gives quotations of phrases including jiring as in Râmâyana, so that the meaning should also be the same. But for jiring it gives the meaning of opstaande (standing) as does J. Furthermore,
GR, 2, 394 explains the meaning of ketjik jiring as ketjik with a sharp edge at one side. The ketjik is called jiring, I suppose because it has a sharp edge which can hurt. Hence my translation of kajiring with pierced [by a sharp and pointed stone].

XCIV, 4, c. : astapaduka

I am certain that the word is formally synonymous to hastapada (hand and foot), but there is a slight shift in meaning, namely to hand and foot in the sense of assistant or accomplice. The Indonesian equivalent is kaki-tangan in this figurative sense.

XCV, 1, d. : jangan lumbu

I translate jangan as dish, but to be more accurate it is a kind of vegetable soup, in this case the vegetable is lumbu (sort of a rhubarb, see J. p. 504) which becomes very soft and almost melts when boiled. It is an expression meaning that the job to be done is easy to accomplish.

XCVII, 9, b. : haji

The meaning of haji here is not king but teachings, science, knowledge etc., or it can be regarded as a synonym to āstra or dharmma. In most cases the spelling is aji, but very often haji too, as ha and a occur side by side. In this case however the usage of ha is essential, because of the demands of the metre, as the preceding syllable, that is, pa-na-sa-ring haji should be guru, while it will be laghu if the spelling is aji, as it becomes pa-na-sa-ri-nga-ji.
XCIX,13,b. : katēlēbēk

The base-word is tēbēk from the root bēk which is the onomatopea of something falling. The infix -ēl- refers to plurality, while the ka- prefix probably comes from the prefix maka-, as frequently occurs in the Rāmāyana, e.g.:

makaparapal (IX, 1, c.).
makapalēyō (IX, 15, b.).
makakērēpēk (IX, 17, b.).
makabalasah (IX, 21, d.).
makakērētēg (IX, 23, d.).

I have taken the examples from sarga IX only, to show the frequency. The prefix maka- in this case is equivalent to the prefix mak- in Javanese.

CIII,7,b. : ąpan rakwa waling nya teki sira kāwwangana sari kasumbhā ring raras.

The reading of this line is uncertain, but the problems it presents can be solved:

Text A reads: kāwwangana sari kasumbar ing raras.

Text B reads: kāwwangana sumēkar ing raras.

Text C reads: kāwwangana sarika sumēbar ing raras.

Apparently J. gives the same reading as A, with which I partly agree. The problem lies in the division of the words. Should it be sarika sumbar ing raras or sari kasumbar ing raras or sari kasumba ring raras?

The word kasumba which occurs in the Nāgarakērtāgama, 60, 1, c., means safflower (J. p.124). In compounds with merah > merah kesumba it occurs very frequently in classical Malay literature. In considering the meaning and the reading, the word sari (flower) turns the scale, so that I choose the last of the three alternatives.

See also KBW, 2, 206.
CIII, 7,c. : asaryya

On p. 601 J., gives the meaning of asari as talmen, dralen (to linger, to delay).

I think this meaning is appropriate here on the understanding that the ladies in waiting make or urge the princess to delay her action. Perhaps the Javanese word sareh, meaning patient(ly) is derived from it.

CIII, 13,b. : bale bang

In many cases bale bang is synonymous with bale kentjana (golden pavillion), but I prefer to translate it literally as red pavillion, because it may have been the author's intention to use the word bang not as a substitute for kentjana, but because the pavilion is in fact red-painted. The reason is because the pavilion was located close to a chapel and in Bali, red paint is still used to paint religious buildings, and Chinese k lentengs (temples) which are mostly places of worship of Buddhist deities in Java are also mostly red-painted or red paint is used extensively for decoration.

CV, 4,a. : asti ḍuddha

I understand asti as ashes. See KBW, 1, 215. Hence my rendering - dust.

CIX, 1, b. : sawit tantu diwya kara

I translate this phrase an upawita made of the best thread, in accordance with the meaning of sawit (upawita, J., p. 606) and tantu (thread, J., p. 227). KBW gives the same meaning. I wonder whether sawit means sawitan in Javanese. If this is so, then the translation would be very different, namely: with dignity he wore a red and white head-band in the same pattern as his kain made of the
best thread. Juynboll is certain, but I cannot restrain myself from suggesting an alternative translation.

CIX,1,c. : goduhā

J. (p.181) explains goduhā as a kind of rouge (?). He was obviously influenced by the words jenu and kapur which follow it in the same line. But MW, (p.365) translates goduha as milkman or milkmaid. KBW gives no further guidance. As all the attributes of a priest are mentioned in the stanza, except a bowl, I see in goduhā the most important tool of a milkman, namely a vessel or container to catch the milk. Hence my translation of goduhā as bowl. Pigeaud speculates its rendering tel-instrument (counting-instrument). (See Tan., p.234).

CXIII,6,c. : añar bangun

Actually the meaning of the whole line is very uncertain, though the words themselves are not very difficult. As a guide to the translation I use the word sumaringah (brilliant; bright) concerning one's face or expression. The word pinakakaryya in Javanese is simply - digawe. In East-Java digawe still means be worn. So sakweh-kweh ning añar bangun should be something which is worn to increase one's good looks, which I suppose to be ornaments. Now the phrase añar bangun which literally means new form can be easily understood as being a new fashion currently in vogue. Hence my translation of the whole line as : The king wore all kinds of ornaments in fashion and appeared radiant.
CXVI, 1, b. : pūrṇa saswata

The word-order should be saswata pūrṇa and saswata < sa - swata > sot (to say, to talk) + a, so that the phrase should mean all that is said comes true in the sense of all that is desired comes true. In the Rāmāyana, I, 41, b., a similar phrase is found, namely: kita jaya ring mantra siddha sakahyun (you are a master in the mantras and all that you wish come true). In the Yoga this attainment is called prākāmya (to obtain all that one desires).

CXIX, 13, b. : katōn hurip nyan ri hurip narendra

The literal translation is their lives are still in sight in the life of Your Majesty. From this translation I formulate the following interpretation: it is still possible to bring them back to life, as long as Your Majesty still lives.

CXXIII, 2, a. : kēmpa

I regard this as a derivation from the base kēmpa which Klinkert (K.) translates as: iets waarmee men op iets drukt of perst. In this case kēmpa with the suffix -ën (futurum passive) is used as a verb. Another possibility is that the word kēmpa is derived from ēmpa (being consumed or burned) but this seems very unlikely to me, as the demons were armed with rocks as big as rice-barns and rice-mortars. On the other hand the possibility that kēmpa might be synonymous with prakēmpa (turmoil, confusion) is supported by the context.

CXXV, 10, d. : Hairuka

The reading of A.F.G.I.J. is Renuka; B.C. is Haruka and D.E.F. is Hairuka. I
choose Hairuka as this is a tantric-buddhist deity and the description of the scene reflects a tantric rite, not forgetting that mention is made of a Mahāyāna priest who wishes to obtain magic powers - that is to attain power over life and death.

CXXX,1,d. : tēlēng
Referring to Nāgarakērtāgama, I, 1, 16;
sang suksmeng tēlēng ing samādhi, and
Bhāratayuddha, XXI, 12, d. : lulu muksa saksana sira

kasilem i tēlēng ing payonidhi; J. (p.249) translates
tēlēng as diepte (depth; deep). Likewise KBW, 2, 716.
However in my opinion the word tēlēng can in both cases be translated into middle, centre, central part, as in Javanese (see GR, 1, 677). One of the words used in GR is pusér. Hence my translation whirlpool.

CXXX,12,b. : wibhūh
KBW, 3, 621 and J. (p.540) translate
wibhūh as krachtig, machtig (strong, mighty). Neither meaning fits this context. GR, 2, 69 a.o. explains kawibuhan with kausahan (worry, trouble). This meaning fits the context well. Perhaps tan wibhūh also has the meaning of invulnerable.

CXXXI,11,b. : jarakweh lumrah ring hulu
This phrase is rather confusing. Perhaps it should be jara akweh wuru lumrah ring hulu. (old and many white hairs are everywhere on the head). The absence of the word wuru is perhaps because metris causaē; also the word wuru suggests the word wuru. And because numerous white hairs usually indicate old age, I translate jarakweh lumrah ring hulu - [You are] advanced in years which is clearly visible on your head,
which is admittedly to be rather far from the text, but more intelligible, particularly because of the absence of the word wulu.

CXXXI,11,d. : bēsur

J. (p.405) translates bēsur - onwillig (reluctant) with reference to Nāgarakērtāgama, XXIV, 2. Pigeaud (Jav., 5, p.419) translates it have enough, recalcitrant. GR., 2, 704 translates bēsur as fed up. I think have enough or fed up is a more appropriate rendering of bēsur in the Sutasoma, hence my translation satisfaction, as in KBW, 4, 953.

CXXXI,11,d. : anunas

There is no Javanese equivalent for this word. Perhaps it is one of the Balinese words found frequently in kakawins. See KBW, 2, 580.

CXXXIII,9,b. : mapeluk ring bhūmi

At first I thought that mapeluk ring bhūmi was similar in meaning to ndjrebabah ndepani lemah (to fall down and outspread arms on the ground) in Javanese, but as the phrase is followed by an action of swift attack, I prefer to translate it as a wriggling of the body (very low) to the ground, to evade a kick from the opponent. In the pentjak this act of evasion is at the same time a preparation for attack, either with the fist or with the foot in the rear position.

CXXXIII,19,d. : utpata gērēh kippnang tan jawēh

The translation of utpata is - an omen consisting of much lightning and thunder
without rain. This omen is perhaps considered a bad one, as thunder without rain causes only damage and gives no benefit at all.

CXXXV,2,a. : amingkal - piningkal pada watin

The base-word of amingkal - piningkal is pingkal (to kick backward) which in Javanese is used only of horses. When people are playing pentjak or silat, the feet are usually used extensively to kick the opponent. I think the word pingkal here means this kind of kicking, which is called sempok in Javanese. I do not know the translation of watin and the dictionaries are of no help. But as it is clearly a form of attack, I translate it as pulling and pushing with the intention of making the opponent fall to the ground. I make this surmise as the word watin is followed by the word arukêt which I translate wrestling, namely after they have both fallen to the ground. The KBW, 3, 532 gives as its explanation pada wruh marênggut without indicating whether watin is rendered by wruh or marênggut.

CXXXVII,1,c. : wajong

The KBW gives no help. As wa very often changes into o, such as wang > wong; wwar > wonten; also in Balinese, the Javanese we changes into o, as in weton, wedalan into oton, odalan.

I think wajong should change into odjong.

GR, 1, 151, translates ngemban odjong - to carry a child with a long cloth which is put over the shoulder, so that both the feet of the child remain together and droop to the front. Thus odjong should be something that is carried with a cloth in front of the body of the carrier. Another way of carrying something on the back
is called gandong or gendong in Javanese. So I translate wajong as a bundle of clothes.

CXL, 2, a. : kapadēm

J. (p. 331) translates pδdēm - maak een einde aan! (make an end to it! Finish it!); uitdoven (to extinguish); uitgedoofd (extinguished).

KBW, 4, 167-8 gives no other alternatives. From the meaning of the whole stanza, it is clear that the kings Porusāda are not dead. Therefore I prefer to translate kapadēm as unconscious.

CXL, 7, b. : nora rèneki rakwa huwus nya tan pwa sahurén

Though sahur usually means re-payment, reply (KBW, 3, 8.) I do not doubt that in this case it means to pay. The Javanese equivalent to the phrase is djer basuki mawa beja (happiness has its requirements) or can be explained as follows: If one wishes to be happy, then he should be prepared to pay (to work) for it.

CXL, 7, d. : angiku ring qarira kadi māyarūpa ya tinūt

The word angiku perhaps derives from angikur which become mengekor in Indonesian. This undoubtedly one of the principles of the karma- doctrine and perhaps the origin of the Javanese expression of wedi ajang-ajangane dewe (afraid of one's own deeds in the past).

CXLVI, 2, c. : phala nikang pañcāksi

I render this the five-fold result. The fivefold result is not explained here, but I think the expression refers to the result of putting into effect the duties mentioned in CXLV, 3,
namely: a) performing brata-yoga, b) suppressing rajah-
tamah, c) defeating pañcendriya, d) defeating sādripu,
e) defeating trimala. Perhaps the meaning is that if
one performs these successfully, he will reach the
status of Paramārthajina as mentioned in CXLVII, 1, d.

byaktāwas matēmah bhatara Paramārthajina kita diwangga

bhāswara.

CXLVII,4,c. : arddha matoya

It seems to me that arddha matoya here is
intended as an antonym for toya nirmala
(pure water), so that the meaning should be troubled
water, in this case the word arddha is just an
euphemism.

CXLVII,12,d. : wwang madawuh-dawuh

The word madawuh-dawuh literally means
to order, to command, but perhaps also
to speak. In this case - as there is mention of gamelān
playing and dancing girls etc., which seem to suggest a
tayuban dance - I think the meaning is njenggaki in
Javanese, that is reciting sounds or phrases in a tuneful
way accompanying the gamelan, such as: e, e, e, dja
ngono-o, dja ngono ... . The other meaning of dawuh =
to fall does not fit the context.

CXLVII,14,c.d. : hana mangigēl ikang silih duduk

krūrākara sahāstra rakwa kadi polah
ika ri sōdēng ing prang abhuta.

Perhaps here we have a description of
a war dance which is called wireng in Javanese (see
further GR, 2, 23).