THE NINTH CHAPTER OF THE SAMARĀICCAKAHA

A Thesis

Submitted for the Degree of

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The Australian National University

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ACKNOWLEDGEMENTS

I wish to thank the many people who made the suggestion for improvements to the thesis and who have indicated further sources of information to me. I would especially like to thank my supervisors Dr. L.A. Hercus (Schwarzschild) and Dr. C.M. Mayrhofer for their criticisms and patient support, and for some corrections and useful suggestions about the translation. I am grateful also for the information about the technical terms of Indian medicine offered by Mr. K. Zysk who is now preparing for the degree of Ph.D. in the same faculty. I am especially indebted to Mr. J.A. Jorgensen who kindly read the whole draft and helped me in improving my English, since English is not my mother tongue. A special thanks must go to Mrs. P. Hughes who typed my thesis quickly and very beautifully. I have to express my thanks to the Australian National University for the opportunity to study in the comfortable surroundings of Canberra, and for the offer of a scholarship which (financially) enabled me to complete my thesis. Finally, I would like to mention my husband, Hisashi Matsumura, who greatly encouraged me and helped me to complete my thesis. However, I alone am responsible for the contents of this thesis, and for any of its faults or oversights.

J. Matsumura,
October, 1980.

DECLARATION

This thesis is my own work.

__________________________
Junko Matsumura
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For a detailed discussion of the dates and the life of Paratipitrakta, see Jacoby's introduction, pp. x-xi. He considered the period of Barhatmar's literary activity to be in around 750 A.D. or soon after.
INTRODUCTION

This thesis is a translation of the ninth chapter of the *Samarāṭicaṇakaḥā.* The *Samarāṭicaṇakaḥā* (Samarādityaṇakaḥā) is a religious narrative (*dharmakathā*) composed in Jaina Māhārāstrī by Haribhadra Sūri of 8th to 9th century A.D. The complete edition of this was published by Hermann Jacobi:


N.B. Vol. II was not published.

As far as I know, this is the first complete edition of this work. It is an excellent edition despite the fact that it contains some obvious misprints and errors. Besides Jacobi's edition, I have seen mention of the following, but as I have not had access to them, I cannot give detailed information about them here:

- B.A. Chaugule and N.V. Vaidya, eds., with notes and translation. 1936.

1 For a detailed discussion of the dates and the life of Haribhadra, see Jacobi's introduction, pp.i-x. He considered the period of Haribhadra's literary activity to be in around 750 A.D. or soon after.
Jacobi used six manuscripts which he designated A to F for his edition. He also consulted with the *Samarāditya-saṃkṣepa*, a Sanskrit summary of this work written by Pradyumna Sūri in 1214 A.D. Jacobi edited and published this text also:


However, I did not have access to this edition either.

Since Jacobi’s pioneering work, the *Samarācakāhā* has sometimes been mentioned in general reference books. However, they are all nothing more than references to Jacobi’s introduction. The only lengthy study since

2 Besides these six manuscripts, the following manuscripts are reported:


Jacobi's work is that published by J. Yadav in 1977:


As can be seen from its title, this seems to be a study of the vocabulary of the Samarāiccaakahā, but in fact it is a list of arbitrary selected Sanskrit items of vocabulary explained through their usage in Sanskrit literature. Therefore it is neither a study of the samarāiccaakahā nor a philological study of the Prakrit in which it is written. Thus Jacobi's introduction is still the most important and in fact the only guide for the study of the Samarāiccaakahā. 4

Although the importance of the Samarāiccaakahā has already been pointed out by historians of Indian literature, as far as I know no complete, critical translation of it has yet been published. Philosophically this work is linked throughout by the concept of karman which is the most important of the Jaina doctorines. Each chapter is called a 'Bhava', which means rebirth or reincarnation. In each chapter one of nine successive reincarnations of both a hero and his opponent is described. The souls of the original protagonists of the narrative, Gūnasena and Agnisarman, are reborn eight times and each time become rivals because of their karman. This conflict is resolved in the ninth Bhava when the eighth reincarnation of Gūnasena, Samaraditya, attains liberation. I chose this last chapter for my study because it is the clearest expression of the aim of the entire narrative.

As I have tried to make as accurate a translation as possible, the translation is very literal, and so the English may sometimes be awkward. In the notes I have dealt with misprints, suggested emendations of Jacobi's edition, desī-words, difficult words or compounds and technical terms.

4 In the introduction Jacobi gives accounts of the characteristics of the Samarāiccaakahā; the metre, grammatical points etc., which includes some important suggestions. He adds a detailed summary of contents chapter by chapter.
I hope that this thesis will serve as stepping-stone towards a complete translation and analysis of the *Samarājacakāhū*. Furthermore, I hope that it will be useful in further studies of Prākrit narrative works.

The various abbreviations of the works to which I refer are explained in the bibliography, where they are classified in alphabetical order among the other works. The numerals in the text refer to the pages of Jacobi's edition, and asterisks to the additional notes, at the end of this thesis.
REMARKS ON THE LANGUAGE

1 When the penultimate syllable is long by nature or by position, the short final vowel is elided before a word or a member of a compound which begins with a vowel: e.g. *ajj' eva* (759.12); *ev' eyam* (763.2-3). In this case a monosyllabic enclitic word (e.g. *ca*) is regarded as if it were a final syllable of the preceding word. Therefore *cintiyam ca'ena* (760.16) should be analysed *cintiyam ca'ena* and not *cintiyam ca 'ena*. Here we cannot expect a defective pronoun *'ena*. In his introduction (p.xxix) Jacobi corrected his earlier statement that supposes a defective pronoun-stem *'a* (Erz., S.XL). This important correction made by Jacobi is usually passed over, but it should not be disregarded.

2 When a subject refers to both masculine and feminine nouns, its predicate or its pronoun takes neut. pl. ending. F. Edgerton has remarked that in BSkt the neut. pl. endings -āni, -āni, -āni are used for masculine nouns and has attributed this to the confusion of endings (BHSG 6.4); and Pischel says of Prakrit also that in dialects neut. pl. nom.-acc. forms are often made from masculine nouns ending in -a (Pischel §358). However, in our text when the subject refers to both masculine and feminine nouns (the only examples in the text are of people), the neut. pl. nom. is almost always used. The following is

---

1 This was discussed in detail by H. Jacobi, "Über eine neue Sandhiregel im Pali und im Prakrit der Jainas und über die Betonung in diesen Sprachen," IF 31 (1913), S.211-221 = KSch 89-99.
2 See also op. cit., S.221 = KSch 99.
a complete list of the examples in which this occurs:

visudjhamsaparidhānāsaṁsāriṁ gāyaṁ kumārasamuvan, muniyam kūmāreṇa,
abhiṣṭhiyāṁ sahariseyyo, panāmiyāṁ vīnaeṇa(scil. rāya- and devī-)
747.19-748.1.

padibohiyāṁ ya tāni (scil. mitta- and bhāriyā-) 759.9.
samkhudhāṁ hiyāṇa 764.4.
bhāṇamāṇiḥ nivaśiyāṁ całapēsu 764.6-7.
bhāṇamāṇiḥ uvagayāni moham, samāstiyāṁ devena 764.9-10.
samāraddhāṁ . . . nivāriyāṁ 764.11.
aogāṁ amhe 764.17.
joggāṁ tumhe 765.2.
dhammamettasaranāṁ khoa 765.8.
janiyapacchayāvaṁ 765.11.
padibuddhāṁ 765.15.

samvippāṁ savāṇā, virattāni bhavao (refer to rāya-, devī, Asoyāi
(the prince's friend), Vibbhama, Kāmalaya, Kundalaya, Māṇīṇi
(from p.738)) 766.5-6.

viruddhayāriṁ eyāṁ (scil. Dhanayatta and Bandhula) 766.8.
viruddhayāriṁ 766.9.
viruddhayāriṁ eyāṁ 766.13.

miliyāṁ oakkavāyāṁ (refer to male and female oakraṇāko-birds)
768.8.

arugghihīyāṁ omhe (Mūnicanda, his queens and his vassals) 802.13.
dhammāṁ tubbhe 802.17.
pavvatiyāṁ eyāṁ 803.10-11.
3 A Metrical Analysis.

In the 9th bhava all 76 verses are composed exclusively in the āryā metre. This metre used to cause trouble to Indologists until it was clarified. In his introduction to the Samārāicca-kāhā, H. Jacobi gives a brief account of the metre in the Samārāicca-kāhā. This account is based on his earlier article. His points in summary are:

1 the 6th gāṇa of the first line is either an Amphibrachys (v−v) or a Proceleusmaticus with a caesura after the first syllable (v,uUU);

2 when there is no diaeresis after the 3rd gāṇa, the 4th gāṇa must be either v−v or v, VV V;

3 these two versefeet are excluded in odd gāṇas;

4 a diaeresis is preferable before the 7th gāṇa in both lines, and before the 5th gāṇa in the second line.

I have examined the above rules by tabulating the verses of the 9th bhava. The symbol , indicates the end of a word and (,) indicates the end of a member of a compound. Before a monosyllabic enclitic I have marked neither , nor (,).

1 796.4-5 is śloka metre, but it is a quotation. A short line of an āryā verse is found at 796.10. I have not taken these two exceptions into account.

2 E.g. the āryā stanzas in the Thera-Therī-gāthā were not identified fully until L. Alsdorf's "Āryā stanzas in Thera-therī-gāthā" (1966) which is appendix II to the 2nd edition of Oldenberg and Pischel, eds., The Thera- and Therī-gāthā. The first book length study of gāṇachandas was done long ago by C. Cappeller, Die Ganachandas: ein Beitrag zur indischen Metrik (Leipzig: Hüthel & Legler, 1872), but this work was not sufficient for studies of the āryā. For a criticism of Cappeller's work see L. Alsdorf, Les études jaina: état présent et tâches futures (Paris: Collège de France, 1965), pp.54-5.

3 H. Jacobi, Samārāicca kāhā, pp.xxiii-xxv.

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<td>702.13; 704.9, 15; 773.13; 758.1, 5; 770.13, 19; 773.9; 779.16; 795.4, 8, 10; 797.8; 801.12; 805.4, 12</td>
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<td>2</td>
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<td>702.11; 15, 17; 704.7, 9; 11; 714.3, 5, 11; 733.13; 17; 757.16; 770.13; 771.13, 7, 9, 11; 773.3, 5, 7; 778.4; 779.12; 18; 793.1; 795.10; 796.14; 797.2, 6; 801.6, 14; 805.6, 8, 10</td>
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<td>3</td>
<td>779.18; 795.4; 796.14; 797.6; 801.14</td>
<td>702.9; 11, 15, 17; 704.7, 11; 15, 17; 714.3, 9, 733.13, 19; 17; 757.16; 770.13; 771.13, 7, 9, 11; 773.3, 5, 9, 11; 779.20; 780.2; 793.3; 801.4, 16; 805.4, 12</td>
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<td>4</td>
<td>797.6; 801.14</td>
<td>702.9; 11, 15, 17; 704.7, 11; 15, 17; 714.3, 9, 733.13, 19; 17; 757.16; 770.13; 771.13, 7, 9, 11; 773.3, 5, 9, 11; 779.20; 780.2; 793.3; 801.4, 16; 805.4, 12</td>
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Table 1: the 1st, 2nd, 3rd, 5th and 7th ganas of the first line.
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<td>702.5,13,15;704.13,17;705.1;714.3,5,9,11;733.19;758.1,7;761.18;770.13;771.1,5,11;773.5,7,9;778.4;779.12,14;18,20;791.3,3;795.5,10;796.12;797.4;8,801.4,12,805.12</td>
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Table 3 totals for 1st, 2nd, 3rd, 5th and 7th gaṇas.

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Table 4  4th and 6th ganas of the first line.

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From the above tables we can notice the following points:

1. assuming that (,) can make a caesura, rule 1 is confirmed;
2. on the same assumption, rule 2 is kept;
3. rule 3 is strictly kept;
4. rule 4 is somewhat dubious, because of the occurrence of cases where:
   a. there is a diaeresis before the 7th gaṇa in the first line: in 68% (52 out of 76) of cases,
   b. there is a diaeresis before the 7th gaṇa in the second line: in 51% (39 out of 76) of cases,
   c. there is a diaeresis before the 5th gaṇa in the second line: in 33% (25 out of 76) of cases.

If we do not regard the end of a word of a compound as a pause, the number becomes much less.
Once in this world, on a continent [called] Jambudvīpa, in Bhāratavarṣa, there was a capital city named Ujjayinī, where the track of the Sun's chariot was concealed with lofty palaces, the crowded broad market-street of which was full of rubies, pearls and gold, and which was adorned with well-constructed junctions of three ways, quadrangular places, cross-ways, temples, monasteries and gardens.

There were shadows cast by tilaka-trees and lotus-like lovely faces of knowing courtesans, and [the city] was surrounded strongly by a rampart as if a beloved woman who was endowed with beauty by a mark on the forehead were firmly embraced by a lover;

[The city] which was possessed of the wealth of the three worlds was like the goddess of prosperity of the three worlds who, having somehow come down to earth, had been tied down with a network (literally, "rope") of canals by the creator, angry at the sight of her fickleness;

Where all the people were beautiful, always adorned with jewels of good qualities, possessing very abundant wealth and upright in dharma;

The boundaries of which were lent charm by lakes, the lakes by a multitude of lotus-ponds, the lotus-ponds by kamala-lotuses and the kamala-lotuses by a swarm of bees.

There was a king of that city, Puruṣasimha by name, whose entire might was equalled by the host of his conquered enemies but whose glory alone was unequalled.

He had a wife, who was like his fame, born in an impeccable family, free from blemish, all of whose limbs were beautiful (sundara-), Sundarī by name, whose face was like the full-moon.
While he was enjoying with her the happiness which was of good fortune based on dharma and the pleasure produced by friendly company, some time passed.\textsuperscript{10}

(703) Now the god who had been abiding in the great celestial abode called Mahāsiddhi,\textsuperscript{11} having waited the period of life incurred by his āyug-[karman],\textsuperscript{12} fell and was reborn in Sundari's womb. At the dawn of that night she saw in a dream the sun, banishing darkness, adorning the beauty of the sky, awakening the clumps of lotuses, giving light to living beings, being praised by people, lauded by groups of sages, served by kinnaras, respectfully received\textsuperscript{13} by Lakṣmī, having an exceedingly serene disc, the cause of all activities, the principal jewel of the Udaya mountain and the mass of the most surpassing splendour, entering her belly through her mouth. Having seen it, she woke up in happiness. And she duly reported this to her husband. He, whose hairs of the body bristled out of delight, said to her: "Queen, your son will be renowned in the three worlds." Then she said, "Yes", and having approved her husband's words she rejoiced in her mind. As she was particularly gratified in accomplishing the three duties of human life (i.e. artha, kāma and dharma), all her desires were fulfilled and she was enjoying the fruit of virtuous works whose growth was not checked, the time of delivery was reached. Then at the auspicious junction of a lunar day, a half-day and a muhūrta, she had a painless childbirth. A male child was born to her. Sundari's maid, Siddhimatī by name, filled with delight reported it to king Puruṣasimha. He was greatly satisfied. He gave Siddhimatī a gratuity and said to a portress: "Command porters near at hand in my name: \textsuperscript{(704)} 'Let all fetters in my kingdom be unfastened by means of beating the time-telling gong;\textsuperscript{14} let an exceptional but suitable great gift\textsuperscript{15} be given preceded by an official announcement. Send the tidings about my son to King Padma and other kings; proclaim the celebration of the birth of the queen's son to the citizens and hold a great festival\textsuperscript{16} in the city even though it is an unseasonable
occasion'". She told the porters as she was told. The porters performed the king's command.

They organized the birthday ceremony which was accompanied by sound produced by various kinds of excellent musical instruments, and by young girls dancing playfully, coquettishly and gracefully in front;

Bracelets waved on [the girls'] tender creeper-like arms making a jingling sound; and the stainless elegant tips [of their fingers] were supported by sportively jerked up lotus-arms;

The circumference of the sky filled with unguent rich in camphor and saffron; townspeople sank and fell in the mire as they were very drunk;

Golden horns held in the hands produced squirting noises from their jets of water; the tempo of singing which was unrestrained due to intoxication, caused people to laugh;

Anklets on charming feet jingled to the playful, lazy or frisky gait; and small bells made a soft chattering sound on the bundles of shaking girdles;

The expanse of their breasts was seen as they flicked up one another's bodices, and their progress was obstructed by city folk gathered in curiosity;

(705) Very valuable ornaments of the musicians incessantly charmed hearts: [all of] which exceeded the splendour of the world of the gods, and was delightful.

The citizens rejoiced. The ceremony of cutting the umbilical cord and other proper things were carried out. In this way, as he was enjoying great joy and happiness every day, the first month passed. The son was named Samarāditya
after the dream, [and after a name] coming from his grandfather²⁶ as they thought this [name] was suitable to him.

On the other hand, Vāṇamaṇḍarā's soul which was in hell, then left the hell; and having wandered in various births as animals, and having experienced much distress on account of the fruition of such karman, he died as a jackal²⁷ and in a slum of out-castes²⁸ in the same city he was re-incarnated as a son²⁹ of an out-caste, Granthika by name, in the womb of his wife Yakṣadevā. He was born in the due course of time. He was named Girisena. As he was ugly, stupid-minded, unhappy and needy, he passed his time in misery.

On the contrary, Samarāditya, enjoying the distinguished fruits of his virtuous works [in former births], behaved unlike a child even in his childhood on account of his good inclination cultivated in his former life, and reached boyhood beautiful because of his mastery of all the sciences and arts. He was fond of scientific texts on account of the habit of his previous births; he thought attentively, reflected on the states of mind, perceived rightly, exerted himself in reasoning on truth, meditated with equable mind, and took delight (706) in faith. He was well restrained in the objects of the senses and he reached eagerness for salvation. And in this manner, being well acquainted with the scriptures, he attained recollection of former births by virtue of meditating and ruminating on reality. But people did not know it. Then because of the fact that the good state [of his soul] was well-cultivated, karman³⁰ was diminished, his knowledge was purified; he avoided objects of the senses, he accepted tranquillity, evil action was not found [in him], the energy of the soul was strengthened,³¹ and the attainment of perfection was near; he did not esteem the royal prosperity, he was not engaged in taking care of his body, nor did he play with various amusements, nor did he devote himself to vulgar behaviour; but he spent time only with the practice of pure meditation because his mind was indifferent to existence.
§ 2 Having seen him in this state, an anxious thought occurred to Purusāsīṁha: "How extraordinary! This prince, even though his mind is unequalled, he is lovely in figure, has reached early youth and has acquired arts; even though he has royal maidens before his eyes, he is sound in body, he is endowed with sensuous beauty, and even though he is kept separate from the presence of sages, he is not touched by the affairs of youth, he never casts a sidelong glance, nor speaks stuttering words, nor devotes himself to singing and other accomplishments, nor values ornaments; he is neither swayed by lust, nor is bereft of straightness, nor desires sensual pleasure. Now what does this mean? He is endowed with lots of merit, for the queen saw an auspicious dream when she conceived him, and when he was in the womb, there was nothing that was not brought to her. Hence he must acquire great celebrity and we may get an advantage in another world through our relationship with him. Now here is a plan; I shall provide him with special friends who belong to the society of loose-livers, are skilled in accomplishments (literally, 'made of parts'), clever in love affairs, conciliators of others' hearts, preoccupied by the love-god, and who come from noble families. Then the highest pleasure will be brought to me through their company." Having pondered thus, he provided the prince with special friends, Asoka, Kāmāṅkura, Lalitāṅgada and others; they were principals ("crest-jewels") in the society of loose-livers and they were like incarnations of wine, love, a Dogunduga god etc. The king said: "You should make efforts so that the prince also may set out on the path of worldly people." They said: "As Your Majesty orders."

Several days passed. They gained [the prince's] trust. And they began to practise a sweet trick on the prince. They sang attractively, recited verses, raised questions about the playing of the vīṇā, praised dramas, discussed the text-book of love, exhibited paintings, described couples of cranes, deplored [the nightly separation of] the cakra-birds; they talked about women, took [the prince] to see beautiful lakes, organized water-sports, took him into gardens,
decked themselves out beautifully, played with swings, arranged flower-beds, and praised the love-god. But the prince [thought] in increasing desire for salvation: "How foolish they are! But how should they be awakened?" He did not say anything adverse as he was obliging by nature, but he was always thinking of the means [with which he could awaken them]. (708) In this way some time passed. However, the prince agreed to something, to go to see plays, in the hope that he might awaken them. Their affection was augmented and they came to have perfect confidence [in the prince].

One day, by their mutual agreement that this was an effective means for their aim, Asoka took an opportunity to mention the Kāmaśāstra. He said: "Ho! What is the Kāmaśāstra concerned with?" Kāmāṅkura said: "Hey! There is no need to ask. It is concerned with the attainment of all the three objects of human life. A man who knows the practice explained in the Kāmaśāstra [attains] great dharma by conciliation of his wives' hearts and by custody, by begetting virtuous sons and by accomplishing duties such as pure offering. Through begetting virtuous sons from beloved wives, artha and kāma which consist in fruits connected with them are attained. But in the opposite case he would lose the three. Because if he does not conciliate his wives' hearts, there would be no custody in the true sense. And if custody is lacking, he would attain great sin (adharma) through the begetting of virtueless sons, through their being bound to have no future, and through the neglect of duties such as pure offering. Through begetting virtueless sons from unbeloved wives, artha and kāma would be ruined. And one who is not possessed of the thorough knowledge of the practice expounded in the Kāmaśāstra would infallibly not conciliate the heart of his own wives. For this reason the Kāmaśāstra is concerned with attainment of the three objects of human life." Lalitāṅgada said: "It is a good [reason]. There is no fault in it. But an even better [reason] is that it is concerned with teaching the fruitfulness of dharma and artha. (709) Because if kāma is lacking, there
would not be any fruit of dharma and artha, and if they are fruitless, they
cannot be the objects of human life. Nor they are fruitful as the cause of
the fruit of emancipation, because emancipation is a supra-mundane thing
and is the reward of superiority in concentration, contemplation and
meditation. Therefore it is concerned with teaching the fruitfulness of
dharma and artha. This is the better reason." Asoka said: "The prince
should be the authority in this matter." Kāmāṅkura said: "He is fitly the
authority." Lalitāṅgada said: "If so, then you Prince should do us a favour
and tell which is better in this matter." The prince said: "Well, you
should not get angry. I shall tell you the ultimate answer about this."
They all said: "Why should we get angry when you remove our ignorance.
Therefore you Prince should do this; should tell the ultimate answer." The
prince said: "Well, listen: the Kamāśāstra is, indeed, ultimately
concerned with revealing the ignorance of those who are practising or
listening to it, because kāma is disagreeable by nature, degrading for people,
comparable with poison when enjoyed (because both bring terrible results
afterwards), and dear to a man of bad conduct. Those who are overcome by
kāma do not discern the ultimate truth, do not know what is beneficial or
disadvantageous, do not perform their duty nor think of the future. Because
amorous men are always excessively intent on women's limbs which are
impure, produce impurity and are full of mud and filth, out of excessive
desire believing them to be even more lovely than the moon, jasmine-flowers
or blue lotuses, like pigs in ditches desiring dirty things; therefore they
do not discern the ultimate truth. Because, in the human life which
is difficult to attain, is attained as the fruition of [good] karman, is a
cause of [attaining] the pure dharma but which is transitory by nature, they
are attached to kāma which multiplies transmigrating lives, is the obstruction
to the final emancipation, is esteemed by fools but condemned by prudent men;
therefore they do not know what is beneficial or disadvantageous. Because,
even though it (kāma) is unreal, they make a mental effort which is fruitless in both the worlds in order to satisfy kāma, endure impatience, suffer without doing penance thereby, praise those which are not praiseworthy and reflect upon what is not to be reflected upon; therefore they do not perform their duty. And because they laugh the truth off, indulge themselves in love-making, despise their elders, desert the virtuous way, become a laughing-stock, go mad, are despised by people and end up in the hells; therefore they do not think of the future. Moreover, in this world kāma is the cause of death and bonds, the house of jealousy, the abode of restlessness and the field of despair and fear; therefore they are despised in the textbooks of dharma. This being the case, you should think it over with impartial mind how the Kāmaśāstra can be concerned with the attainment of all the three objects of human life. And even what you said, namely, that 'a man who knows the practice expounded in the Kāmaśāstra [attains] great dharma by conciliating his own wives' heart and custody, by there being virtuous sons and by accomplishment of duties such as pure offering', it also does not stand to reason. Because even a man who knows the practice expounded in the Kāmaśāstra would not infallibly conciliate the heart of his own wives. In fact even such men are known to have (711) unchaste wives. Neither is it reasonable to suspect that unchastity is caused by the wrong practice, since there is not proof enough for decision. It is not unknown that even a man who knows the practice of it and devotes himself to conciliating the heart of one wife does not conciliate that of another [wife]; and that even a man who does not know the practice does conciliate [the hearts of all his wives]. Therefore it is something trifling. As to the fact that they speak of the reason of birth by quoting learned men, the wise do not pay regard to this, considering that it is equal to the reason for the order of cutting the head of a man who is desirous of life with a sword, on the ground that the nature of amorous men is virtueless. In the same way, it can also be seen that the
begetting of virtuous sons and the performance of duties such as pure offering [exist simultaneously with] an unchaste wife; that even sons of those who devote themselves to the Kāmaśāstra are because of their low birth just like serpents in conduct by nature; and that even beloved wives are regardless of duties such as offering, mean by nature and take a very defiant attitude. Therefore what you have said, namely that 'begetting virtuous sons from beloved wives, artha and kāma which consist in fruits connected with them are attained', is also unsound. And such being the case, what you have said, namely that 'in the opposite case he would lose the three', and so forth, is also to be rejected, because [the loss] is due to unchastity. On this point it is not impossible that the loss should be brought to even one who knows the practice expounded in the Kāmaśāstra. Therefore [the loss] is not caused by the opposite case, but caused by realization of karman which is connected with evil, and the contrary is caused by realization of karman which is connected with good; (712) [for this reason] the Kāmaśāstra is useless. In the same manner what you have said, namely that a even better [reason] is that the Kāmaśāstra is concerned with teaching the fruitfulness of dharma and artha, because if kāma is lacking, there would not be any fruit of dharma and artha; and if they are fruitless, they cannot be the objects of human life; nor they are fruitful as the cause of the fruit of emancipation, because emancipation is a supermundane thing and is the reward of superiority in concentration, contemplation and meditation; that is an even worse [reason]. This is because kāma is like an itch of one who suffers from a rash, has unpleasant effects in the end, is the cause of darkness in the mind and is the result of impure karman. How can it be the fruit of dharma and artha? How can such dharma and artha be the objects of human life? For they produce [another] kāma, destroy calmness, make people meet rivals, reduce the striving for good, bring about hopelessness, fill with sorrow, introduce levity, establish distrust, take careful perception away and make people do what is
unacceptable. And people of poor intelligence say because of the delusion that *kāma* is in substance the same as food, because they are the cause of maintenance of body, and the faults in [the maintenance of body] are to be avoided: but it is not agreeable to wise people. For we know that, even without it, sages who know the truth, see destiny, are detached from bodies and practise pure meditation on the body maintain their bodies; and that those who pursue [kāma], being excessively devoted to their pursuit because of the sinful infatuation they cause, die of diseases such as venereal lesions.

Therefore how can they be the cause of the maintenance of the body? Or, how can they be the same as food? (713) And the faults which are part of it (i.e. *kāma*), if they are not shunned, cannot be avoided, because those faults are inseparably bound up with it. You should never think in mind that there is any other ground for *kāma*, such as restlessness, than infatuation. Such being the case, the words of the *Kāmaśāstra* like 'there being antelopes, they do not give up seeding,' and so on are almost ridiculous. Therefore dharma and artha which bring *kāma* as a fruit cannot be the objects of human life, but those which bring mokṣa as a fruit [should be the objects of human life]. Moreover, mokṣa is not a supramundane thing, because it does belong to the world, namely the world of excellent sages, it is free from [troubles] which as birth and free from molestation; it is the completion of all duties and the summit of pleasure. Concentration, contemplation, meditation and so forth are certainly the true character of dharma, and besides they are the dharma of mind. This [type of dharma] also brings mokṣa as its fruit to a man who is free from attachment. Otherwise, the words of the text-book, namely that meritorious works stored up [in heaven] are contemptible, would be affirmed. Nor is the action of *kāma* irreproachable. For, it is instinctively practised among animals [without being taught], and is undesirable by itself. So, what need of a text-book that teaches it? Furthermore, what is said in the *Kāmaśāstra*, namely that 'sexual intercourse with young women is subject to another's consent,
so that it requires means; and the knowledge of the means is [acquired] from
the Kāmaśāstra: among animals, on the other hand, females are not kept, and
copulation is limited to the mating season and is not intentional [, so that they
do not need any means];¹⁸ that is also deceptive. Because, as I have already
shown, kāma is not acceptable, is disagreeable by nature, is the laughing-stock
for people, and is comparable with poison when enjoyed and dear to a man of bad
conduct. (714) Therefore [the Kāmaśāstra] is almost a text-book which teaches
taking or receiving what is not given. The Kāmaśāstra completely displays the
ignorance of those who practise it or listen to it. Pure-minded people say:

A real science is one which teaches beneficial things to people. It
is, on the other hand, a disreputable science, that always teaches
disadvantageous things.

Because it is disadvantageous for slow-witted people to exert themselves
in evil action, every effort should be made to abandon [the science
which] consists of vicious teachings.

Otherwise, though the fire of passion blazes in people's hearts, how much
more [furious would the fire become] if the teachers of evil things were
to throw on an oblation of abominable flesh (or "wicked poem")?¹⁹

Therefore wise people, even in a dream, should not speak or praise the
evil speech which is only able to stir up amorous passion.

The clever should speak and praise the very pure speech which is
absolutely beneficial and causes states of mind such as calmness in
all living beings.

This being the case, stop thinking about the Kāmaśāstra which is related to
evil speech."

Having heard this, Aśoka and others were surprised. They thought: "What
discretion the prince has, what meditation, what indifference to existence and
what gratitude! By no means do even sages have such a disposition. But he
upsets us by his plain speaking." Having pondered thus, Asoka said: "You are right, Prince. However, all that the prince said is far removed from the way of the world. So you need not worry about such an utterly unworldly thing. It is not relevant because the way of the world is not followed. (715) Therefore the prince should tell us again according to the way of the world what the Kāmaśāstra is concerned with." Kāmāṅkura said: "Asoka has spoken beautifully." Lalitāṅgada said: "Asoka has never spoken badly." The prince said: "My good sir, worldly people are mostly indifferent to the highest truth and they have different likes. So, I cannot reach any excellence through their worldly way. [The Kāmaśāstra] is almost like the diversions [born] of boredom of ignorant, lustful people. Because even sexual pleasures are connected with the fruition of the karman of souls, and since this [karman-fruition] is not desirable, there is no use of [the Kāmaśāstra] in reality." Asoka and the others admitted that the prince was right, as they were unable to bring forth a counterargument.

§ 3 Some days passed. They pondered: "The prince is like an ascetic. How can the likes of us convert [him] to sensual objects? But still there is a means. He is indeed regardful for others by nature, and we are appreciated as friends by him. Therefore we shall petition him with regard to his taking a wife. [By this] our effort will be rewarded some time or other." Having made this conclusion, when the opportunity arose Asoka said [to the prince]: "I say, Prince, I want to ask you; In this world of living beings, should a good man be affectionate towards friends or not?" The prince said: "Oh, you have asked a good question. I shall answer you. There are indeed three kinds of friend, namely the worst, the middle and the best. One who seems to have been approached by yourself, whom you treat really with more care than yourself, (716) who is attended to every day, is amused through effort, breaks his word when you fall in adversity, does not respect righteous deeds,
nor restrains himself from censure and abandons you in an instant; one like this who disregards your constant services to him is the worst friend. One who seems to have been met by accident, whom you treat with the thought 'he is as myself', who is attended to without special effort when he is in the limelight, and amused on festive occasions and the like, does not break his word at the moment you fall into adversity [but he does so later], respects righteous deeds a little, restrains himself slightly from censure and leaves you gradually, preceded by lamentation; one like this who disregards your services on festive occasions is the middle friend. On the contrary, one whose mere sight makes you thrill with joy, without any effort, who respects righteous deeds, promotes friendship, engages himself in helping you, relieves you from suffering, makes you feel important, augments your honour, brings prosperity, bestows happiness on you and does not abandon you in misfortune; one like this who, by doing only good, does not disregard your services to him is the best friend. This being the case, a good man should in his own judgement discern and be altogether affectionate towards the best friend."

Kāmānkura said: "Ho! What significance does it have? It goes without saying that the worst or the middle [friends] should be avoided but the best [friend] should be served." The prince said: "Surely there is significance in this point that the worst or the middle [friend] should be avoided and the best [friend] should be served." Lalitāṅgada said: "Hey! It is not simple; indeed it is profound; (717) above all it is not understood straightforwardly. Therefore now you should explain who are these three friends." The prince said: "All right, if you do not understand, now listen: In this connection, with regard to the friends in the true sense, I meant that it is deserving of question and answer. For the worldly [meaning] is well known; who with intellect does not know this meaning? Then, these friends [in the true sense] are the body, a relative and dharma. That is, the worst friend is the body, the middle friend is a relative, and the best is dharma. For despite being
constantly taken care of in such and such manner, the body shows changes, is subject to old age which is unfavourable in aspect, and at the last stage of life leaves you friendless; this is the worst friend. Then, a relative does what suits him, is bored by what does against his inclinations, is unwilling to do his duty, abandons you when you are all but dead, and remembers and holds a funeral (literally "sends off"); this is the middle friend. Dharma, however, is a friend whom you have come across accidentally and who alone is affectionate, never becomes dejected in fear, and accomplishes friendship; this is the best friend. Thus, having known that the sensual pleasures are unsteady, futile by nature, are distraction from the highest truth, cruel in their consequences and are repudiated by prudent people; when you have received life as a human being which is the best of existences, difficult to be acquired in the wilderness of births, and which is a soil productive of treasures of virtues and a cause of emancipation, you should quit delusion, think of the future and be affectionate to the best friend who is served by good men, that is, dharma, which resembles an inconceivable desire-yielding gem, is brought about by the passion-free and to be accepted by all means."

While Asoka and the others were listening to this, because they were destined to be liberated, were free from the result of [bad] karman, because of the merit they accrued by being in the presence of the prince, and because the activities [of their souls] were purified, and their spiritual energy was strengthened, it happened that the result of good [karman] manifested itself [in them], and a mass of bad karman vanished, the tendency to delusion was expelled, the impure bondage [between soul and karman] was torn asunder, the aggregates of karman were cut, false belief was partly annihilated and partly suppressed, and the ripening of the true belief appeared. Then Aśoka who had become anxious for emancipation said: "Prince, you are right. There is no doubt. The prince has taught us a wonderful thing." Kāmānkura said: "It is more than wonderful! Or, it is the only thing wonderful, there is not
any other thing wonderful'. "Lalitāṅgada said: "What need is there of many words? The prince has awakened us who have been fast asleep in a sleep of ignorance and has shown us what is to be abandoned and what is to be accepted. Therefore we shall act all together, we shall accomplish what the prince taught us." Aśoka said: "Prince, Lalitāṅgada spoke beautifully. Therefore, Prince, please teach us what we should do." The prince said: "Good sirs, to be brief, you should abandon the desires of the senses, think about the real nature of existence, avoid bad companions and worship Jinas. Then, you should be eminent in alms-giving, good conduct, austerity and meditation according to your capability." Aśoka and the others said: "Very good, Prince, very good! We have understood this." The prince said: "My good friends, you are indeed fortunate. For you have obtained the fruit of birth as human beings." They said: "Very good, Prince! That is right. We are indeed fortunate, since it is impossible for unfortunate people to meet the prince." (719) As Aśoka and the others praised the prince in this manner, they were greatly honoured by the prince and went back home at an appropriate time. They began to carry out their religious duties. Some days passed.

§ 4 Meanwhile spring came. The beauty of the forests manifested itself, a multitude of mango trees had clusters of flowers, Tilaka and other trees were in bloom, Atimuktakas put forth shoots, the wind from the Malaya mountain arose, a swarm of bees was delighted, and the warble of female Kokilas was resounded. And there, the god of love became haughty with the thought that it was his friend's kingdom, and despised children and old people; a pond of lotuses was full of the faces of lotus-flowers that had opened as if because their cold enemy had departed; nights passed, their darkness dissipated by the pleasure of the incoming of spring and days passed very slowly as if intent on taking a view of the season's prosperity. And now the new red
garment was valued, swings were enjoyable and highly estimated, people resorted to groves, the moon was attractive, song was requested, various entertainments were held, and loving women were kind. And there, a host of young boys wearing special splendid costumes played, even the most excellent chariots of divinities rambled, and loving women sought refuge at their lovers' side as if because of fear of the love-hunter (i.e. God Kāma). In a spring of this kind, important people of the town came to the king Puruṣasimha in order to invite him to see the festival of the city. They reported to the king: "Your Majesty, so long as Your Majesty is the lord of people, it is always festival time in the city. However, as spring has come, Your Majesty should hold another festival for the townsfolk, bigger than the festival of your subjects who have been gratified by your favour, made bigger by your coming to see the various performances." The king pondered: "What a wonderful thing has happened! Spring is indeed a friend of the god of love. Therefore I shall appoint the prince to this [duty], so that he may have the opportunity for another sentiment by watching the manifold modifications of the secular life and bring about the happiness which I and my court earnestly wish for." Having pondered thus, he said to the important men: "My good sirs, you have given me complete satisfaction many times with the spectacle of my prosperity. Now, it is my turn; I shall give you more satisfaction with the presence of the prince. Moreover, the prince will on this occasion act in my name. Therefore you should pay respect to him." The important men said: "As Your Majesty orders, and this is a favour even greater than your majesty's usual favour, involving as it does a chance to see the prince." The important men went back. The king, on the other hand, sent for the prince and said [to him] respectfully: "Dear son, it is a custom of this city that at the great festival of the love-god the king should watch the shows of the city. But I have watched them many times. So, this time you should watch them in accordance with the convention that
one should follow the ways of one's elders. And when you have done thus, it would be a great favour to me, to the people of my court and to the townsmen." The prince said: "As my dear father commands." Then the king was delighted. He gave an order to the doorkeepers: "My friends, say to Jñānagarbha and the other chief ministers in my name; 'provide the prince with an excellent chariot and the other things that are suitable for going to watch the shows of the festival of the city. (721) Today, in my name, he shall go to watch the shows of the festival in the place of the king for the sake of gratifying the townsmen and others!.'" They said: "As your majesty commands," and they rejoiced, thinking: "Today the prince will watch the shows of the festival. It must be auspicious for us, too." The order was reported quickly by the doorkeepers. "Oh, here must be a supreme joy"; so saying, the ministers were delighted. And they said: "As His Majesty orders." An excellent chariot was prepared immediately; reins and a yoke were fitted up, a large parasol was erected, flags were placed, a circlet of small bells was fastened, cords of jewels were fixed, strings of pearls were hung, cranes were painted, a seat was arranged and chowries and tufts were suspended. In the meantime, having seen this occasion, dancers in especially splendid costumes came joyfully, libertines clad in spring costumes flocked together as if to adorn the festivities with cups filled with saffron and sugar-cane; vassals (rājaputras) riding on varied vehicles and accompanied by attendants, arrived with their eyes wide-open with joy out of an anxious desire to catch sight of the prince; and women of the seraglio whose beauty derided that of hibiscus-flowers stood at the doors of their mansions in order to watch the superiority of the festivities, showing their lotus-like faces. (722) In the meanwhile, the festival commenced in the city. The ministers reported to the king: "Your Majesty! Your Majesty's order concerning the prince has been executed. Now your Majesty is the authority." The king rejoiced and he said to the prince: "My dear son, you should perform
the duty of a great man and give a lift to the townsmen's festival." The prince said: "As my dear father orders." Having bowed, he left for the excellent chariot accompanied by Aśoka and the others. Being applauded by women of the seraglio, saluted by vassals, praised by libertines and watched by dancers, he arrived at the chariot, mounted the excellent chariot and sat on the main seat. Aśoka and others rode on fit vehicles. He said: "Charioteer, drive the horses in whichever direction you like." "As Your Highness orders." So saying, he drove the horses. Thereupon a shout of: "victory, victory" rose, the music of departure was played, vassals marched, dancers danced, libertines were delighted, spectators were excited, sport was started and clouds of saffron powder arose. Thus, with a great tumult, the prince whose mind was occupied with a desire for emancipation went down the king's highway, watching all of them. He began to watch the shows of various kinds, which were splendid because of the exceptional wealth, endowed with artful grace, equal to the shows of the gods, attended (723) with joy, accompanied by various musical instruments, agreeable to worldly people but causing a desire for emancipation in wise men. Watching, [the prince thought:] "What a power of delusion! What persistence of evil actions! What conduct due to insanity! What short-sightedness! What blindness! What impure disposition! What association with bad friends! What a play of transmigration!" Thus thinking, with increasing desire for emancipation, reflecting on karmāṇi, cultivating the proper activities, with his belief being purified; being watched by the minstrels and giving them satisfaction, watching the entertainments and being addressed by the charioteer: "Your Highness, look at this!", he proceeded a certain distance.

§ 5 Then he saw on the pedestal of a temple a man who was seized with a serious disease, whose appearance was very loathsome, whose body was filthy, whose face was oozy and shiny, whose hands were shrivelled, whose two legs
were swollen, whose nose was missing, whose copper-coloured eyes were starting [out of his head], and who was infested with flies. Having seen him, [the prince thought:] "What a result of karman!", and with his heart filled with compassion he addressed the charioteer with the intention of awakening the crowd of people: "Charioteer, what sort of an entertainment is this?" He said: "Your Highness, this is not an entertainment. This is a man seized with a disease." The prince said: "My good sir, then what on earth is this disease?" The charioteer said: "Your Highness, this is the one which unseasonably ruins even a beautiful body in this manner." The prince said: "My good sir, he is indeed a rogue, harmful (72h) to people. Therefore why does my dear father thus put up with him?" The charioteer said: "Prince, your father is not able to kill [disease]." The prince said: "What! Why cannot he be killed?", and for the purpose of awakening the people he asked for a sword. "Hey there, evil disease! Leave him, leave him! Otherwise get ready for a fight." So saying, he leapt to his feet from the chariot and proceeded towards the man. The minstrels became quiet, [saying to one another:] "Oh, what is this?" The townsmen flocked together. The charioteer said: "Your Highness, disease is not an evil man who is susceptible of being arrested by kings, but it is a particular affliction which is caused by the development of the karman of individual souls. Therefore kings have no power over it. It is indeed common to all living beings." The prince said: "I say, townsmen, is it true?" The townsmen said: "Your Highness, it is true." The prince said: "My good charioteer, though this man is seized by [disease], why does he stay thus in this unpleasant condition, having abandoned his own strength?" The charioteer said: "Your Highness, disease is indeed like this; once someone is seized by it, he loses his strength, his condition is miserable and any movement results in pain." The prince said: "My good charioteer, on whom does it not lay hold?" The charioteer said: "Your Highness, in reality on any fortunate one who follows the wholesome diet of dharma and avoids the
unwholesome diet of *adharma*." The prince said: "My good charioteer, if it is true, now what is the countermeasure?" The charioteer said: (725) "Your Highness, living beings are the very field for disease. In reality there is no other countermeasure than the treatment by *dharma*." The prince said: "I say, townsmen, is it true?" The townsmen said: "Your Highness, it is true."
The prince said: "No! If so, then, though it is common to everybody, unpleasant by nature, totally harmful and its countermeasure is known, no more of dancing without thinking of this! The only thing appropriate is to strive after the countermeasure." The townsmen said: "Your Highness, it is right. But there is a generally established rule. Therefore it is not appropriate for Your Highness to unseasonably spoil the mood when a great festival of all the townsfolk is going on." The charioteer said: "Your Highness, it is exactly as they said. Therefore your highness should now watch the various entertainments." The prince said: "My good sir, all right."
Then, the minstrels started [performing again], and the prince, while watching, proceeded some distance.

Then he saw a very old couple of the merchant class on the balcony of their own house, who were afflicted in their whole bodies, whose limbs were extremely weak, whose hair had fallen out, whose eyes were sunken, whose bodies were trembling, whose teeth were gone, who had contracted asthma and were disregarded by their servants. Having seen them, [the prince thought:] "How insubstantial the mundane life is!", and with increasing desire for emancipation he addressed the charioteer for the sake of enlightenment: "My good charioteer, what sort of entertainment is this?" He said: "Your Highness, this is not an entertainment. This is a merchant couple who suffer old age." (726) The prince said: "My good sir, then what on earth is this old age of which you speak?" The charioteer said: "Your Highness, this is the one who deforms even a young body in the course of time." The prince said: "My good sir, she is indeed a rogue, harmful to people. Therefore why does my
dear father not do something about her?" The charioteer said: "Prince, your
father is indeed not able to control it." The prince said: "What! Why
cannot it be controlled?", and for the purpose of awakening the people he
asked for a sword. "Hey, you rogue! Evil old age! Leave, leave this
merchant couple! You are a woman, what more need be said of you?" So saying,
he leapt to his feet from the chariot and proceeded towards them. The
minstrels became quiet, [saying to one another:] "Oh, what is this again?"
The townsfolk again flocked together. The charioteer said: "Your Highness,
old age is not an embodied woman who is susceptible of being perceived by your
highness. But it is the change of living beings possessed of gross body in
the course of time. Therefore it is not susceptible of being perceived by
your highness. It is common to those embodied beings." The prince said:
"I say there, townsfolk! Is it as he said?" They said: "Your Highness, there
is no doubt." The prince said: "My good charioteer, through old age I have
understood the meaning of existence and the law of suffering. Therefore I
shall tell you and the people of the town; do not be depressed. While this
[old age] that destroys manly effort, that is opposed to dharma, artha and
kāma, that (727) causes disrespect and promotes a condition that is exposed
to ridicule is dominant, how can immoral conduct of this kind be proper,
while one puts the sovereign remedy of dharma aside?" Having heard this, the
charioteer and the people of the town as well thought: "What discretion the
prince has! What discernment of the highest truth! It is exactly true; great
delusion solely dominates," and they became uneasy. And [the charioteer] said:
"Your Highness, you spoke rightly. But the influence of delusion which has
been multiplied through a series of births that have no beginning cannot be
abandoned." The prince said: "My good sir, such being the case, we have
had enough of the influence of delusion. Disease brings terrible results and
evil old age is cruel. Surely they must be distress and misfortune to a
living being. You have said that the countermeasure for those is the conduct
of dharma. Nevertheless the influence of delusion is extraordinary, for, even though the bad result of those is known, the countermeasure is not striven for."

In the meantime the prince saw not far away a dead poor man being carried, who was placed on a worn-out bedstead, covered with old clothing, lifted up by miserable men, accompanied by a few sorrowful relatives and mourned by the womenfolk, while his wife was crying and people were watching. Having seen him, [the prince] said: "My good charioteer, stop thinking of the influence of delusion for the moment. Tell me, what is that entertainment?" The charioteer thought: (728) "What a succession of incidents that cause disgust! How futile the mundane life is! Now what should I say? It cannot be that he does not know this phenomenon. How could an ignorant person speak thus? But rather, I think, he behaves in this manner for the purpose of awakening people like us. Therefore it is the right time; I shall tell him as it is." Having pondered thus, the charioteer said: "Your Highness, this is not an entertainment. This is really a man swallowed up by death." The prince said: "My good sir, then what on earth is this death?" The charioteer said: "Your Highness, this is the one by which once a man has been swallowed up, he is in this manner left even by his relatives". The prince said: "My good sir, he is indeed a rogue, harmful to people. Therefore why does not my dear father kill him?" The charioteer said: "Prince, your father is not able to kill this one." The prince said: "What! Why cannot he be killed by my dear father?", and for the purpose of awakening the people he asked for a sword. "Hey there, evil death! Leave him, leave him! Otherwise get ready for a fight." So saying, he leapt to his feet from the chariot and proceeded towards [the dead man]. Then the charioteer said: "Your Highness, death is not an evil man who is susceptible to being arrested by kings, but it is the law of abandoning the body, which is caused by the development of the karman of individual souls. Therefore kings have no power over it. It is indeed common to all living beings. The prince said: "I say, townsmen, is it as he said?" The townsmen said: "Your
Highness, it is true". The prince said: "My good charioteer, (729) though he is swallowed up by [death], why do those his relatives leave him behind?" The charioteer said: "Your Highness, what need of him now? He has been resolved into his constituent elements. This is just a corpse which remains, an object of disgust." The prince said: "My good charioteer, if so, why do those relatives lament?" The charioteer said: "Prince, he is dear to them, though he has now passed on a long journey into nothingness. Having recollected his kindness, they thus lament, afflicted by excessive grief, not able to restrain themselves and being at a loss what to do." The prince said: "My good charioteer, if he is dear [to them], why do they not follow him?" The charioteer said: "Your Highness, it is impossible. He, who is going, does not speak, nor have regard to their affection, is himself not seen, nor is his place known. The fruition of karma is various, relationship (kinship?) is unsteady, but the bondage [between karma and the soul] is not so (i.e. firm). Therefore they do not follow." The prince said: "My good charioteer, if so, the affection for him must be meaningless." The charioteer said: "Your Highness, ultimately it is true." The prince said: "My good charioteer, if so, then what is the countermeasure of this case?" The charioteer said: "Your Highness, the countermeasure can be reached [only] by the sages. It is not known to the likes of us." The prince said: "I say, townsmen, is it true?" The townsmen said: "Your Highness, it is true." The prince said: "Ho! If so, then, though it is common to everybody, unpleasant by nature, totally harmful and its countermeasure is known, no more of dancing without thinking of this. (730) The only thing appropriate is to strive after its countermeasure." Having heard this, the townsmen became uneasy; some of them joined the [right] path and acquired the seed of enlightenment; having seen the prince's great dignity, they were surprised in mind, were attached to the prince; they gave up dancing and were engrossed in exclaiming 'well done!'. And they started to do their proper duty.
§ 6 In the meanwhile, having heard of this incident from Deva-sena the brahman, and extremely frightened, the king sent a door keeper to summon the prince. He went to him and spoke as follows: "Prince, the great king orders that the prince should present himself at once." The prince said: "As the elder commands." And he said to the charioteer: "Charioteer, you should drive the excellent chariot back." "As the prince commands," said the charioteer, and turned the excellent chariot back. [The prince] went to the presence of the king. He bowed down before the king. He sat down near him and was addressed by him. "Prince, I shall tell something to the prince. Then the prince should do it by all means." The prince said: "Dear father, elders' words are not to be transgressed. I cannot imagine a reason for so taking upon myself the burden of independence. But anyway, what need of this? One's elders need no reason. By all means; as you command." The king said: "Dear son, only because I know you to be like this my affection holds me back. (731) Therefore I shall speak on [another] occasion. Now you should perform the proper duty." The prince said: "As the elder commands." Having bowed respectfully, the prince withdrew and went back to his own apartment. He performed his proper duty. Some days passed.

One day when he was engaged in a talk on dharma with Asoka and others, staying in his own apartment, with his disposition purified, a door-keeper came to him. And he said: "Prince, the great king orders as follows: 'Very important people have come here from the presence of your maternal uncle for some purpose. Therefore the prince shall come at once.'" Having said, "As the elder orders," the prince stood up, went to the king with Asoka and others and saw the king. Having bowed, he sat down in the proximity of him and was addressed by the king. "Dear son, by your maternal uncle, the great king Khadgasena, have been sent with great respect two girls, his own daughters, who are pure because of wearing braided hair, whose names are Vibhramavati and Kāmalatā, and who are dearer [to their father] than his own life; they are to choose their husbands for themselves. The prince must give them the joy of
attaining that which they desire, out of respect for that king, and because the girls' affection is in keeping with the ways of distinguished society and with the permission of the elders. And when this has been done, bliss will surely be brought about to the king, distinguished society, the girls and the elderly relatives." (732) Having heard this, the prince pondered, "Oh, this is not propitious. Matrimonial connections are causes of distress, but these are words of command. Besides I was asked for before. Even so, this is what I think. The elders are not to be offended, and it is a meritorious saying that bliss will be brought about necessarily by fulfilling that which they desire. And in the nature of things ill-luck is not brought about to those who devote themselves to commands of elders." When thinking thus, he was spoken to by the great king as if with anxiety. "Dear son, do not be anxious about this! Remember my request! Because this is indeed the request. In this there can naturally be for you no other kind of outcome except continuing prosperity. Therefore it should be done necessarily by the prince." Then, having heard this, the prince's mind was gladdened; he thought: "Oh, these words are more wonderful," and said: "Father, as you command." Having heard this, the king was delighted. And he said: "Good, dear son, good! Prudence is suitable to you. Devotion to elders is wonderful. You are the receptacle of prosperity. Moreover I know of your siding with pure dharma, and this is appropriate for good people. Transmigrating life has no substance, it is the cause of disgust. Even so, you should follow the worldly law properly, continue in prosperity, endeavour to help others, and strive for succession of family. Only if it has been practised, and the way of worldly success comes to fruition, and you have individually deployed your manly effort, and your family is established and you have known the substance of the world. (733) then in your mature years, when your soul has become a fit receptacle of virtue because troubles have left, it will be appropriate for you to devote yourself to the pure dharma. Therefore the prince has done a beautiful thing. Only in this way will there be fruition for you.
In the meantime the family priest, Siddhartha, who was in a private apartment, said with loud voice out of great joy: "Ho! Enough of doubt. It will most surely be realized." And immediately after the congratulatory sound of musical instruments arose, a rutting elephant trumpeted, and the praise calling 'victory, victory' was sounded out by a crowd of bards. The king rejoiced, thinking that all these omens were favourable. And he said: "Prince, it will most surely be realized in this manner. Lots of omens are favourable. Moreover, like the pure dharma, you yourself are a cause of the highest good fortune." The prince was delighted, as he understood the meaning of the omens. And he said: "There is nothing unattainable if it is desired by my father." Thereupon a time-announcer recited:

"Having destroyed darkness and people's delusion,
the sun standing in the midst of the sky, sets
the righteous conduct in motion by [his] movement.

Some people bathe, some worship the gods, some
give alms and some are intent on obedience to their elders.

Even monks, having left their practice of meditation,
for the sake of giving favour to people, are entering another
period of practice in order to collect alms.

Therefore, King, in the city, multitudes of people
demonstrate by their pure conduct that the greatest good fortune consists in your birth as a man."

(734) Then, having heard this, the king said: "Oh, how is this? Is it midday? Prince, you should perform the proper duty." The prince, having bowed, [saying] "As my dear father commands," withdrew. Then the king said: "Ho! Ho! Ministers! You shall prepare for the festival in every respect
suitably to the prosperity of the prince." The ministers said: "As Your Majesty commands." And they set about it. A great donation was given. Beautification of the city was carried out at their behest. Deities were worshipped. The matter was made known to citizens. Dancers were summoned. The drum of joy was caused to be beaten. The conch of gladness was sounded. It was announced to the harem. Theatrical shows were made ready. Then only in a short time a great congratulatory festival was begun; there was a great noise of joyous citizens, while the dancers were performing, musical instruments were proclaiming the auspicious day accompanied by the deep voice of benediction of bards, perfumed powder was shirling beautified by dust of red lead, crowded with women of the harem, and kings were assembling with great tumult; surpassing even the world of the gods in its splendour.

The king was completely satisfied. The day for the wedding ceremony was caused to be calculated. Astrologers said: "Your Majesty! Today precisely, on the fifth lunar day, it is an auspicious day." The king said: "How fortunate that the day is auspicious!" He gave orders to the ministers: "Prepare for the wedding of the prince." (735) They said: "Your Majesty! The prince is happy and we have made preparations. What else should be done now? But anyway we shall do as Your Majesty commands." They directed the treasurer: "My good sir, Ratnākara, look for the most beautiful face-veils and distribute them to the queens. Find out various ornaments and provide the kinsmen [with them]." He said: "As the ministers command. There will be no delay in doing this." They said to the wardrobe-keeper: "My good sir, open this fine dress-storehouse and supply fine dresses to the attendants. Arrange vehicles for the king and the queens. Have a canopy built." He said: "As the ministers command. All is ready." The chief governor of the arsenal was told: "My good sir, Mahāmatāli, select the most precious weapons and supply them to warriors. Search out excellent chariots and fit them up with various kinds of splendours." He said: "What the
ministers command has been performed just so." The chief keeper of elephants was told: "My good sir, Gajacintāmaṇī, bring out elephants and assign them to the attendants. Decorate female-elephants and put everything in good order." He said: "As the ministers command. There will be no inattention." They said to the chief guard of horses: "My good sir, Kekāṇadhūli, go and examine the stables. Adorn horses, send them to suitable people and make them stand where the king will pass." He said: "It has just been completed as the ministers command."

Thus, as soon as the order was given this was done, while in the residence of the brides and bridesmaids others accomplished the suitable preparation with a great assemblage of prosperity; a large canopy was made ready, jewelled arches were erected, golden flags were tied, a golden altar was set up, golden festive vessels were made, a bath was prepared, the family ceremony was begun, the young ladies were made to have a bath, worship the love-god, take a rest, and they were adorned charmingly.

In the meanwhile according to the words of the chief astrologer, "the auspicious moment is reached," the whole family ceremony was completed. Having worshipped family gods, having paid homage to the elders, having honoured friends and having watched festivities, the prince mounted on an excellent chariot with Asoka and the others to set out for the wedding procession. Joyful cries were raised, the festive musical instruments were played, courtesans danced, women of the harem sang festive songs, great kings marched, libertines appeared in full splendour, townsfolk were pleased and the king rejoiced. Then with a great tumult he, whose mind was infused with anxiety [for emancipation], reflecting upon the real nature of life, being celebrated by bards and blessed by subjects, arrived at the wedding palace and descended from the superb chariot. The ceremony for him was accomplished and the customary rite was done by him. (737) He saw his brides who were exceedingly lovely because of their beauty: Vibhramavati
was as pale as gold and Kāmalatā was, on the contrary, of dark colour. But each of them looked charming because of her own complexion. Vibhramavatī who had anointed her body with saffron, shone most brilliantly like an ivory doll. Kāmalatā, on the other hand, as if made of polished sapphire, was smeared with juicy hari-sandal. Having seen them, the prince thought:

"What a propitious appearance they have; admirable limbs, stainless charm, pure fullness [of figure], the embodiment of calm, favourable marks, faultless steadiness, and a suitable way of conduct! Therefore they must be the receptacle of honour."

In the meanwhile, the hand-taking ceremony was carried out, the fire was kindled, everything was done appropriately, the circumambulations were performed, the custom of greeting the servants was observed, a great gift was given, varavarika was announced, the marriage sacrifice was performed, and the toilet was made. The day passed. The disc of the sun became cool. Its mass of rays were withdrawn and it became dusk. The courtyard of the sky became as if dyed with golden liquid. The eastern quarter yawned, the moon came up and the beauty of the sky shone forth. The evening arrived.

§ 7 Meantime the prince went with Aśoka and the others to the bed-chamber, where jewel-lamps were glittering, flower-decoration was furnished, attended by a row of bees, a festoon of campaka-flowers was hanging, (738) which was perfumed with fragrant powder; in it the most excellent bed was furnished, fragrant incense was emitting smoke and it was adorned by the young wives with attendants. The young wives stood up agitatedly to salute him. He sat on the bed. Aśoka and the other companions also sat according to their merits. Vibhramavatī and Kāmalatā also sat respectively on a pillow of colourful cloth which was so to speak the belly of the bed. Kundalatā, Māninī and others were their friends. Soon after, according to the order Kundalatā sat near Vibhramavatī, and Māninī near Kāmalatā. Betel-leaves were brought
to the prince by them; they were clever in gesture and expression, and aware of appropriate timing and the right things to do. Then Kundalatā presented a garland of vakula-flowers to him and said: "Prince, out of excessive affection this was strung by your most beloved with her own hands." Having said thus, she presented it to the prince. And it was accepted by him. Māninī also brought a festoon of mādhavī-flowers and said: "So also is this. Therefore according to usage may the prince put them on and make the affection of these girls fruitful." The prince said: "We must try to explain the fact that it is I whom they love." (739) Kundalatā said: "All is explained. The prince shall hear. When a bard was praising [the prince], the princesses heard the name of the prince and thenceforth overcome by joy and despondency, the princesses said now how glad they were for their birth, and now again how miserable; they now applied themselves to all the arts, and now again neglected them; they now talked about the prince, and now again did not talk; as to bodies they became thinner but grew in beauty; they were abandoned by shame and gripped by agitation. Having observed this, the king was dejected, thinking 'what is this?' And he heard of the incident from their quick-witted female friends. Then thinking that their desire was for proper object, filled with joy, he sent them here. While on their way, thinking 'our most desired thing is realized', their prudence was overtaken by the power of love but they were filled with happiness, [and so] they arrived here with an increasingly excellent happiness. Like this it is explained with regard to their love." The prince pondered: "Well, their affections are upon me. But so attached living beings never take the future into account, never hear the words [on Jinas], never understand without doubt, never behave themselves according to instructions and never become complete in religious practice. Therefore now it is a good opportunity. I shall expose the religion for them." Having thought thus, (740) the prince said: "My good ladies, is it true that your affections are towards me?) Having heard this,
filled with joy and depression, and having thought: "Goodness! What is this? It must be some deep plot," the remarkably charming ladies said nothing, while drawing something on the jewel-floor with big toes of their left foot. ¹ Kundalatā said: "Prince, though they do not say it expressly, they indicate their wish for the prince by this agitation. The prince shall perceive through wonderful discernment." The prince said: "My good ladies, if so, now listen. When one person has desire for another person, which causes misfortune, of what kind is the former's affection towards the latter?"

Mānini said: "I cannot make out how it is a misfortune." The prince said: "My good lady, now listen to this apologue:

In Kāmarūpa country there was a city, Madanapura by name, where there was a king called Pradyumna and his wife, Rati by name. As they lived enjoying the pleasure of senses, some time passed by.

One day the king went out horse-riding. And when Rati was in a solitary turret viewing the landscape, a young merchant named Sukhakara, a son of a chief trader Vimalamati, was seen on the royal road leaving a temple. Having seen him, desire for him was born in her because she was deficient in discrimination and experienced in love affairs. The hairs of her body prickled with excitement. Then she also came into the range of his sight. (741) He stared at her on account of the fault of infatuation and became attached to her. Rati was delighted, thinking: "Oh, he knows my heart!" He stood still in one spot because of the fault of infatuation. The operation of love is indeed unrestrainable. "My friend, bring here that young man who is a delight to the hearts of young women." With these words Rati sent a maid, Jālinī by name, who was clever in secret affairs. As she knew that in this sort of matter the hearts of lovers are deficient in right judgement, ³ so she went to him, led him and brought him into the bed-chamber. He sat on a couch. Rati gave him betel-leaves. He had only half grasped them, when the loud voice of a bard was heard. Rati was afraid that the king had come back. Thinking that
there was no other way, she made him enter the closet. The king came in, sat on a couch and stayed for a while. Then he said: "Now, have a door-keeper called. We shall enter the washroom." The door-keeper was called. Sukhakara heard this, and thought: "Surely I shall be killed." He was very much afraid but he was so anxious to save his life that he plunged himself into the deep, always dark cesspit which was an abode of lots of worms, extremely bad-smelling. He fell from the closet on his neck. He was soaked with impurities, covered with worms, the operation of his eyesight was hindered, his limbs were cramped, his pains were multiplied: he was thoroughly confounded and caught by bewilderment. Meanwhile the king stepped into the closet watched by body-guards. He performed his bodily needs. He came out from the closet and stayed with Rati to his heart's content. The day passed by. He took his place in the audience-chamber. In the meantime Rati had a search made for Sukharkara. But he was not found there. She said: "My friend, Jālinī, now what has happened to him?" She replied: "Your Highness, having been overcome by fear, surely he plunged himself into the cesspit and must have died." Rati said: "It must be true. Otherwise why is he not seen?" Her concern for him vanished. As for Sukhakara, in the cesspit, while he was suffering from such distress, swayed by the various karmans by order of destiny, having filthy liquid for food and drink, some time passed. Then, when the closet was opened for clearing, he slipped out into the night through the drain, his complexion having become pale and his nails and hair having been lost. Somehow he cleansed himself. He went back to his own house in great exhaustion. His servants were frightened: "Ho might this demon be?" Sukhakara said: "You need not be afraid. I am Sukhakara." Vimalamati said: "My son, what did you do that you have fallen into such a plight? Or rather what can be done to save you?" Sukhakara said: "Father, there is no need for anxiety about my death. It is I, and I will tell Father what I did, ill-fated as I am, because of which I have become of such an appearance. (743) But
father should order privacy." The servants withdrew. "Now there is no other way. I shall state the fact as it was." Having thought thus, he told his own story beginning with the entering and ending with the escape. His father was perturbed: "Ah, this is the result of planning to perform what should not be done." He sent him to the house. The vāṭa [in his body] was alleviated and he received good treatment with the oil boiled a thousand times and with other [medicines]. As time went by, he recovered his previous condition. He set out for the temple at an usual time, went down the royal road and was seen by Rati. In a friendly manner she sent Jālinī to him. Sukhakara came on account of the defect of infatuation. But no sooner had he come in, than the king came back. In the same way as before there occurred the falling into the cesspit and the escape from it. Again he recovered, again he was seen [by Rati], and again [Jālinī] was sent, and again he went. In the same way it was all repeated again and again, many times.

Therefore I ask you: "Does Rati have affection towards Sukhakara or not?"

Māṇini said: "Prince, truly she does not. Besides Rati is deficient in reason. Therefore she does not discern things, nor consider her own condition, nor see her own dependence on others, nor does she think of his future." The prince said: "My good lady, if it is so, they might not have affections towards me either. And they might be deficient in reason. For they desire vain enjoyments which are impure by nature, (744) causes of envy and other things and essentially unsteady. Therefore they do not discern things. Likewise, though the human state is best of all, difficult to attain in the ocean of existence and is the means to emancipation, they have not joined in the dharma. Therefore they do not see their own condition. Likewise, though death is a terror to the world and exceedingly cruel by nature, they do not think of themselves as being within its domain. Therefore they do not discern their own dependence on others. Likewise, though the poisonous objects of the senses are impure, infatuating souls very much, and are causes of the hell of rebirth, they connect me with
them. Therefore they do not consider my future. Now that I have explained this logically, tell me how ultimately their affections could be for me."

Having heard this, the young wives became perturbed, their thought was purified, a heap of their kamma was destroyed, and they partially obtained the right conduct. Then, out of exceeding faith, having bowed respectfully at the feet of the prince, they said: "Our lord, it is true. There can be no other truth." Vibhramavati said: "My lord, having heard this, I feel now as if my delusion had gone away, the right knowledge had been begotten, the desires of the senses had been held back, and fear of existence had arisen."

Kāmalatā said: "My lord, it is just the same with me too. Therefore, this being the case, my lord shall order what is according to his will, acceptable to your own people, and which is to be done by us." The prince said: "Good! My good ladies, good! It is an appropriate judgement. The state of being a human has been fruitfully attained by you, since you have such an excellent understanding. Hence now this is suitable. The objects of the senses are born from delusion, and are the cause of delusion, are delusion by nature and are ties to delusion, born from passion, the cause of passion, passion by nature and ties to passion. Therefore abandon them for life, vomit the acts of delusion, acquire tranquillity, cultivate excellent understanding, discern the changes of worldly existence, see by means of your mind, satisfy the elders, and be assiduous in dharma."

Having heard this, they, whose intentions were even more purified, said, with all their hearts: "As the prince orders. So long as we live, lord, we shall abandon the objects of the senses with your approval. As for the rest, what is to be done depends on our capability." Having heard this, the prince rejoiced, and thought: "What auspiciousness is theirs! What wonderful resoluteness! What indifference to this world! What proper conduct! What lightness of their karmans! What calmness! What knowledge of the highest truth! What refinement in speech! What great dignity! What profundity!" Having thought thus, he said: "Good,
my ladies! Good! You are indeed successful. That proper action of yours has my approval. (746) I, too, shall abandon the objects of the senses for life. I shall take a vow of chastity." "Oh, wonderful! Oh, Wonderful!" said Aśoka and others. The good fruition [of karman] developed [in them, too]. Then, a rain of flowers fell by the order of a deity who happened to be nearby. All were delighted. Meanwhile, the prince [thought]: "How virtuous these ladies are! How friendly to me!" and he, in whom the fruition of good [karman] was developing, acquired vardhamānaka avadhijñāna because karman which had been obscuring it were partly subdued and partly annihilated. He had a vision of his existence in the past and so on, and became exceedingly anxious. This incident was reported to the king and the queen by a door-keeper, Ānanda. The king was depressed and said: "Alas! What a silly thing the prince has done!" The queen said: "Alas, my dear! I have lost the pleasure of life."

§ 8 Meanwhile a goddess presented herself there, carrying a jewel of a sword, with a gleaming diadem, whose face was adorned with ear-rings and curls, whose neck was brilliant with a single-row necklet, with her breasts that were bound round with a string of pearls, her creeper-like arms wore jewelled bracelets, her waist was possessed of a line of hair, her buttocks were bound round with a girdle of cords, she was clad in divine vestment, her feet adorned with jewelled anklets, she was annointed with yellow sandal and was wearing flowers of Surataru, she surpassed the jewel-lamps by her appearance and looked extremely charming. Being astonished in mind, they thought: "Ah, what is this marvel?", (747) and full of joy and dismay they paid homage to her. Then she said: "Great King, enough, enough of dismay. The prince has behaved properly. He has abandoned the poison and has taken the nectar. Cowardice has been left behind and courage has been manifested. Meanness has been thrown away and nobility has been adopted. He has cut off transmigration and connected himself to emancipation. Therefore the prince has fulfilled his
purpose. Dear Queen, you may also leave off your sorrow. He has abandoned the pain of transmigration and he has gained eternal happiness. You are also fortunate since you conceived such a son. He is the cause of bliss for many. Therefore abandon dismay and reflect upon what is to be done." The king said: "Divine lady, who are you?" The goddess said: "I am a goddess, Sudarśanā by name, characterized by my weapon, which is a sword. Attached to the virtues of your son, I live here in this palace." The king thought: "What wonderful qualities my son has, since even divinities form an attachment to them." The queen was delighted and said: "Great King, the prince has such dignity that even divinities speak like this. Therefore come, we shall go to him, see the body of dharma, and do what is befitting for him; that is altogether appropriate." The king said: "Come, we shall do so." Then having bowed to the goddess, they went to the prince with their spiritual disposition purified. The prince knew it. He stood up joyfully to meet them, and bowed in humble reverence. Seats were provided and they took their seats. Having bowed, the prince said: "Dear father, what is this extraordinary action? Dear mother, why was I not sent for?" The king said: "Prince, it was nothing extraordinary."

The incident concerning the goddess was told. The queen said: "Prince, you are so eminent in virtue that you are undeserving of commands." The prince said: "Dear mother, do not say so. It is you who are my elders. The carrying out of the commands of one's elders is the very basis of eminence in virtue." The king said: "Prince, you have done what is very difficult to do."

The prince said: "Dear father, what is difficult to do here? Father, please listen:

There were once some four men. Of them two were exceedingly greedy for riches and the others were covetous of sensual pleasures. They happened to proceed along the same road. Then at some place they saw two hidden receptacles of great treasures full of jewels, gem stones and gold, and two women equal to divine beauties. They were pleased in mind, thinking that they
had gained what they wanted, and rushed towards [them]. Then they heard a
voice from somewhere: 'I say, sirs. Do not hurry, do not hurry. Look up; a
big mountain is about to fall on you and as you are all in the range [of
the falling mountain], there is no point in this action.' Then they looked
up. And they saw a mountain not far off falling at a terrific speed towards
those beings who happened to be nearby; [a mountain] which occupied the whole
sky, was terrifying in appearance, and could not be blocked (?
9) even by the
power of gods. Then they said: 'Tell us, in this circumstance what means of
escape is here?' From somewhere was heard: 'Now there is no means. But those
who wish for riches or sensual pleasures, whether they have attained them or
not, are barred by [the mountain] because of their happening to be nearby;
being barred in this way, they come again and again upon the same barrier.
On the other hand, those who are desireless for riches or sensual pleasures
and know their worthlessness are also barred by this because of their
happening to be nearby; but being barred in this way, they do not come
repeatedly upon the same barrier but they are released from this distress in
due time.' Then some of them thought: 'What need of long thought for us?
We shall proceed to riches or sensual pleasures anyway, and let happen what
might.' Having decided thus, they proceeded joyfully. The others, however,
having thought: 'Ah, ah. When it [the mountain] is obstructing [our way],
what need of sensual pleasures which are necessarily short-lived and unpleasant
in their outcome,' were averted from riches or sensual pleasures and knew
their worthlessness. They were joined [to their next births] according to
their respective fruits.

Then, such being the case, dear father shall judge who in this case did
a difficult thing and who did not.'

The king thought: "Those who proceeded to riches or sensual pleasures
did a difficult thing. For when the mountain is obstructing [their way], what
is the point of sensual pleasures which are necessarily short-lived and
unpleasant in their outcome? (750) Or, what sort of an action is it to thus [proceed to their objects while] in danger? It is absolutely because of lack of reflection. Or what need of desire for riches or sensual objects, whose end is bad, as has been seen and which will become a butt for ridicule? Ultimately it is a cause for indifference." Having considered thus, the king said: "Prince, it is those who proceeded who did a difficult thing. For it is quite consistent with reason to desist from [trying to get riches or sensual objects]. What difficulty is there in it?" The prince said: "Dear father, if it is right, then when the mountain of death is falling, which is the killer of the three worlds, formidable by nature, difficult to be overcome by any means, the nature of which is not perceived, deprives [beings] of desired conditions, is always ready to fall, and causes improprieties; riches or sensual pleasures are only causes of pain and trouble, similar to the effect of poison. Whereas the renunciation of sensual pleasures, which is happiness by itself, the cause of emancipation, to be praised by good people, free from pain and worth following, is followed; what difficulty could be in it? Or, how is it not difficult to seek after riches or sensual pleasures in this living world?" The king said: "My dear, that is right if it is judged properly." The prince said: "But, dear father, improper judgement is not judgement, is it?" The king said: "My dear, that is right. But great infatuation has an evil outcome." The prince said: "Dear father, it has an evil outcome of this kind, because, (751) even though in this living world through its power violet death prevails, even though the living beings see its power and are in its dominion, even though they are caught by old age and deprived of desired things, even though their strength is declining and even though they are admonished by the wise, they think: 'The same thing will not happen to us. Someone else will look after us, or it is something wise people need not worry about, or there is another way at our disposal, or it is a result of the practice of illusion, or despising it is a means of escape, or
wealth and sensual pleasures are too great,' and they do not heed the many faults of old age etc. They, the foolish ones, shut their eyes like elephants, abandon all other conduct on the good side; with great exertion, and with all their heart they embark on a life of wealth and sensual pleasures, not on the dharma which is capable of vanquishing the faults such as old age; which is beneficial to all living things, which is like an inestimable wishing-jewel, which is the means of attaining emancipation, and which was shown by the passion-free (i.e. Jinas)." Having heard this, the king, whose spiritual disposition was purified even more, said: "My dear, there is nothing that contradicts this." The queen said: "My dear son, all this is all but accomplished for us with the departure of the slumber of delusion. But I feel uneasy lest the young ladies' wish may not be fulfilled." The prince said: "Dear mother, don't be uneasy. Their wish is almost fulfilled. They are fortunate. Their birth as human beings has become fruitful. They have become united with the seed of emancipation." Then the queen saw their faces. Having bowed before the elders, they said: "Dear mother, mother's anxiety is indeed due to affection. But this is exactly what our husband explained. Our birth as human beings has become fruitful. We have acquired the title of wives of our husband by the authority of our elders, and the rest too is in keeping with that. Therefore as much more than our wish is fulfilled, mother should abandon anxiety." Thereupon the queen thought: "What beauty is theirs! What calmness! What knowledge of highest truth! What refinement in speech! What devotion to the elders! What dignity! What profundity! What appropriate conduct!" Having thought thus, she said: "It is becoming for King Khadgasena's daughters that the elders should thus be respected by them."

§ 9 In the meantime in Purandarabhaṭṭa's house which was not far away a cry of lamentation arose and spread in full measure. "Alas! What is the matter?" said the king, being in a flutter. And he said: "Come! Let me know
what has happened." The prince said: "Let no one trouble to go. But I know about it." (753) The king said: "Dear son, what is it?" The prince said: "Dear father, it is a whim of this mundane existence." The king said: "Dear son, I cannot understand exactly." The prince said: "Father, please listen. It is because Purandarabhaṭṭa is half-dead, that lamentation has occurred in his house." The king said: "Dear son, I saw him just today." The prince said: "Dear father, for all those who are subject to death, there is the unexpected." The king said: "Dear son, he did not have any disease. So how could he die?" The prince said: "Dear father, this incident is not to be mentioned, which is utterly contemptible." The king said: "Dear son, since the mundane existence is such a thing, what could not be contemptible in it? Besides I have great curiosity, dear son, please tell. There is no evil person here. And a contemptible thing told by good people usually does not spread out. Now it is at your discretion, dear son." The prince said: "Dear father, do not enjoin me thus. If you insist, then, dear father, please listen: He is half-killed by his own wife called Narmadā by means of poison. Therefore now please send there physicians who can remove the poison. Then, he will come to life by means of a herbal remedy. Furthermore a dog which was in the southwest direction of the gate of his house was also half-killed by her by means of the same poison. (754) For it too the same recipe of herbal remedy should be applied, by which it will come to life too." The king thought: "What excellent knowledge the prince has!" He ordered as told [by the prince], and physicians were sent. Then the king said: "Prince, what was the cause of this misconduct on her side?"

The prince said: "Dear father, lack of discretion was the cause. However, this was the cause in detail:

That Purandara's wife was attached through the fault of delusion to one of her own slaves named Arjuna. He heard of it by hear-say, but he did not trust in it because of his love for her. Some time passed by, and one day his
mother made the pronouncement: 'Let not our lineage be spoiled. My son, your wife is not a good woman. Therefore you should not condone it.' Purandara pondered: 'It cannot be true. My dearest has integrity of heart, and mother remarks like that. As a general rule mothers-in-law and wives show hostility [to one another]. But my mother is unenvious. On the other hand one's dearest woman is the summit of good qualities. Besides it is the words of sages that women are fickle, and it is not otherwise! The arrows of the love god are terrible. So at all events I shall examine the matter.' Having considered thus, he said to Narmadā in private:³ (755) 'Good lady, I have to go at the king's command to [the city of] Māheśvara and I have to come back in haste. Therefore you, a good woman, should stay properly for some days.' Narmadā said: 'My lord, I shall also go. What can be proper for me without you?' So saying, she wept. Then Purandara said: 'My good lady, do not let your love make you fearful. I shall not be long away.' Narmadā said: 'My lord is the authority.' And the next day Purandara set out. He gave the illusion of departing. Having passed the day somewhere, he came back into the city in the night. At midnight he went to his own mansion and entered into the bed-chamber. There he saw Narmadā sleeping soundly in the fatigue caused by effort in amorous pleasure, together with the wretched Arjuna. He was truly incensed and lost a sense of discretion. Then he thought: 'Women are equal to pleasant food; they can be enjoyed or protected with effort. But the wretched Arjuna is a wicked man of evil conduct, who desires my wife. So, I shall kill him.' Having considered thus, he killed wretched Arjuna who was sleeping soundly. And having killed [him], he left the bed-chamber. Then he thought: 'I shall see what my dearest will do.' He remained in a certain place. Narmadā was awakened by the contact with such blood. And she found that wretched Arjuna was sleeping his long sleep. She thought: 'Oh, oh, (756) my most beloved is dead. Alas! Wretched am I, ill-fated. But who did a deed like this? That wicked one must be cruel. And why was I not killed? Or, how
is it that my heart-strings, though torn, are still alive! The pleasant talk of love has been cut off. In any event, such is the worldly life.' Having pondered thus, she hallowed a long pit at the base of a wall of the bedchamber and buried Arjunaka in it. Having observed this, Purandara left and went wherever he wished to go. For her part, she made a mound at that spot, esteemed it as if it were his body, worshipped it every day, made offerings, put an oil-lamp (or, lamp of love) and embraced [the mound] on account of her folly caused by affection. Then at the expected time, Purandara came back. As he did not show any sign of change, Narmadā did not notice any. Some days passed by. Purandara saw [her] devotion to the mound and thought: 'How foolish she is! What attachment! Furthermore, uneducated women-folk are just like that! What use are they to me? It is said by sages that women are equal to pleasant food. Therefore let her do as she pleases.' Twelve years passed by, during which he enjoyed the pleasure of the senses with her as before. (757) Then five days ago the Pakkhāvāyi festival began and various kinds of food for the brahmans were prepared. And when the brahmans had still not eaten and the time of the meal drew near, Purandara saw Narmadā arranging a food-offering on the mound. Then with a slight laugh he said: 'My lady, what need of him now?' When she heard this, her heart burst [with surprise]. Then she thought: 'I see. My most beloved was killed by him. Otherwise, why should he speak in such a manner? What a cruel heart he has! Now the time has come. I shall kill this man who was the death of my lover. I shall take my revenge. And this is my stratagem here: I shall administer poison to him.' Having thought thus, she ordered poison [to be brought]. Today, she thought, was her opportunity, and administered the poison. This is the whole story."

The king said: "Dear son, what is the incident of the dog?" The prince said: "Dear father, she thought that it caused a mischief to her most beloved lying under the mound, and gave the same poisoned food to it too."
Father, this same Arjuna was killed seven times as a cause of his own mischief by her who was blinded by attachment to him.

(758) Because, after he had died in this manner, due to his karman that has inconceivable power, he was reborn seven times in the same place in inferior lives as a worm, a domestic cuckoo, a mouse, a frog, an alasa, a snake and a dog, and he was killed owing to bondage to the place where he died.

Miserable is transmigration in which a youth who was proud of his excellent beauty, having died, was born as a worm there in his very own corpse.

Wherever there is love, a fool is killed by a fool whose mind is deluded by attachment to him. Such is the power of delusion.

This is the story about the dog."

Having heard this, the king became uneasy. And he thought: "Oh, the harshness of transmigration! Oh, the multiplicity of fruits of one's deeds! Oh, the greed for sensual pleasures that living beings have! Oh, the ignorance of the highest object! In all ways it is a great abyss!"

In the meanwhile the physicians came back. They said: "Your Majesty, Purandarabhaṭṭa and the dog were restored to life by the grace of Your Majesty."

Having heard this, the king was pleased. And he said: "How were they restored to life?" The physicians said: "Your Majesty, as we gave them emetics they vomited the poison and were restored to life."

§ 10 (759) Thereupon a light came out like a morning sun illuminating the city, the drums of gods were beaten, the fragrance of pārījāta [flowers] was diffused, divine song was heard and extreme joy arose. The king said: "Dear son, what
has happened?" The prince said: "Dear father, this is the ascension of a god." The king said: "Dear son, who on earth is the god? And why does he ascend unexpectedly?" The prince said: "Dear father, he is a young master merchant named Jinadharma, the son of a master merchant, Gunadharma, and he has attained godhead just today. Now he came here so as to awaken his friend and wife. And they were awakened. Then, thinking: 'I shall show them my supernatural splendour,' he now ascends in order to go to the gods' world."

The king said: "Then, dear son, why has he attained godhead just today? And how were his friend and his wife awakened by him?" The prince said: "Dear father, this incident too is in conformity with the behaviour of living beings that are subject to karman. But anyway I shall tell [the whole story] since dear father asks me. Otherwise how can I relate such a contradiction between this and the other world?" The king said: "Dear son, such is the world of transmigration. What should be our business in it?" The prince said: "Dear father, if so, now listen:

(760) He, Jinadharma, indeed had the mind purified by the Jina's words, he had grown detached from the transmigrating life, had been desireless to objects of the senses and had taken the side of virtue. His friend was Dhanadatta by name, and [Jinadharma's] wife was Bandhula. She had relations with Dhanadatta on account of the power of indiscretion. Some time passed. Now today Jinadharma stayed in an empty house close to his own house [practising] pratima¹ all through the night out of indifference towards this world, without telling his relatives [beforehand]. Bandhura did not know about his action. She had made an assignation with Dhanadatta, and having taken a couch whose legs were fitted with iron spikes, went to that empty house. On account of the darkness she set the couch on Jinadharma's foot. So it was pierced by a spike. Dhanadatta came and lay² on the couch. Bandhula sat and was embraced by Dhanadatta. They began to make love. The spike was rammed down by the pressure of their weight, until having torn the sole of his foot,
it stuck in the ground. Through excess of pain Jinadharna swooned and fell into the corner of the walls, but was not seen by the others. He regained consciousness, knew what had happened and his fine understanding increased. And he thought: 'Alas, these objects of the senses obscure the fine understanding, spoil the jewel of good behaviour and cause one's downfall into a bad course of existence. (761) At all events they [the objects of senses] are a disease of the mind of living beings which is difficult to cure. Therefore fortunate are the great sages, the blessed lords of the right path (tirthanātha) who are possessed of calmness (upāsama) and full capability [of the soul], and are the only masters of the three worlds. The sinful thoughts of living beings vanish surely without distinction merely by being in the presence of these [sages] who abide in the right place. But unfortunate am I, I who am altogether unable to benefit even with effort the [next] existence of just my friend and wife who are exceedingly close. Then how much less can I do for others? Alas for my selfishness! Alas for my being the cause of distress! Alas for my failure! Alas for the ripening of karman! For such is the offensive behaviour of them, though they are close to me, which deserves the ridicule of the world and may be a cause of remaining in bad existences. I am altogether at variance with the jewel of a proverb which says, "the association with a friend of virtue is not quite fruitless." Oh, what kind of virtuousness is mine, that things should have come to this pass. It is so; I am prejudiced with regard to them. But the Reverend Kevalins knows it. I shall devote myself altogether to meditation upon it. Homage to the passionless, homage to the elders, ...' Thus meditating, he was emancipated from his life and was born in the Brahmaloka. Absolute perception was given to him. 'Who am I? What offering, what devotion or what austerity was practised by me through which I was so fortunate as to be born in the world of the gods?"
Thus thinking, he understood all by means of avadhi-śrāna. As he was endowed with profound compassion, without engaging in the activities of a god he immediately came back [to this world] with all speed in order to awaken his friend and wife. [Considering that] those who are overcome by so much passion cannot be awakened except by the experience of calamity, he employed his divine magic and Bandhulā contracted cholera. She suffered from severe pain, a foul slime was produced, very smooth to the touch, extremely malodorous and vile even for those fond of eating filth. She was as if pulled asunder by this kind of thing. 'Oh, oh, I am dying.' She clung to Dhanadatta. Dhanadatta too was afflicted, being smeared by this slime, as if by sin. And he too was seized by pain. Great revulsion arose. He thought: 'Oh, what kind of thing has happened?' Feeling somewhat scared, he drew himself away from Bandhulā. She thought: 'Oh, now his love is waning.' And she said: 'Oh, oh, I am dying. My pain is immense. My limbs are breaking.' He said: 'What can I do now? This is possibly incurable.' She said: 'Please rub my limbs.' He began to rub her body just to stop [her cries of pain]. [Then] his hands became glued [to her body] and he could not work them. Thereupon he thought: 'Oh, what is this, never seen before by us, like our sin materialized, the extreme of unvirtuous things?' And he said sadly: 'My dear, what can I do now? My hands will not work.' (763) He was caught in distress: 'This truly is the retribution of sin.' Bandhulakā thought: 'This is quite true. This sin is indeed grievous since I have betrayed my loving husband who is equal to the highest deity. I have done that which is forbidden in both worlds.' She became agitated and began to cry: 'Oh, my noble husband!' Dhanadatta thought: 'Alas, ignominious Dhanadatta! When the world of living beings is like this, and the human body is frail to such a degree, having heard a dear friend's words and having lived by his favour, is this [what I have done] right? Actions like these surely bring such result. Oh, dear friend! You have been wronged by me.' Having thought thus, he fell into a swoon of distress.
Thereupon having discovered by avadhi-jnāna that this was the right time for their religious awakening, he showed himself to them, and as means of deceiving them he assumed a divine person so as to increase their desire for liberation, on the pretext of worshipping the corpse [of Jinadharma]. He performed the worship of the corpse. Their pain was removed and the fire of grief was soothed. They saw the god. They saluted him sincerely and thought: 'Oh, our pain has been taken away through his supernatural power. How wonderful his might is! How beautiful is his form! What a splendour and what loveliness he has!' They, who were surprised, bowed down respectfully and said: 'Venerable One, who are you? And for what reason did you come here?'

He said: 'I am a god, and I came to worship Jinadharma's statue.' They said: 'Where is Jinadharma's statue?' The god showed it [to them]: 'This is the statue.' They saw it: 'Oh, this looks like the dead body of Jinadharma.' They were agitated inwardly. They said: 'So may the Venerable One tell us the truth of the matter!' So saying, they fell down at his feet. They said: 'Where is Jinadharma?' The god said: 'He has become a god.' Then, on examination, they found [Jinadharma's corpse] to be pierced by the spike of the couch. 'Alas, we have done a terrible wrong!' So saying, they swooned. They were revived by the god. They tried to kill themselves through excess of shame, but were stopped by the god. He said: 'Oh! For what reason do you kill yourselves?' They said: 'Venerable One, there is no point in listening to our reason. Why does not the Venerable One who has divine knowledge and sight know? And so our time has come!' The god said: 'There is no use in simply dying. It is an appropriate time for you to act upon his teaching.' They said: 'Venerable One, we are not worthy of his beaching. Besides, Venerable One, he has passed into (765) a state invisible to us.' The god said: 'You are worthy, since you repent thus. With people of really evil deeds there is never any repentance, even when they have done wrong. Repentance is a fine thing, purifying the impurity of sin. And he has not passed into a state invisible to you, because
I am he. So you need not be depressed. Such is the ripening of kārmāṇi, cruel are the acts caused by delusion and horrible is the way of the senses. But what of that? Now you should take only dharma as your shelter and abandon all other things.' They said: 'As the Venerable One orders. But we have to abandon our lives by all means. We in whom your words have engendered remorse, we now cannot bear the bodies defiled by the stain of the deed not to be done. This being so, may the Venerable One instruct us.' The dharma was exposed by the god and digested [by them] wholeheartedly. They became indifferent to all things, took a vow of fasting and their spiritual dispositions were purified. They were ashamed of their former bad deeds. Desire for emancipation arose [in them], the true nature of existence was realised and they attained enlightenment. The god, having left his own corpse, ascended with the fulfilment of his duty."

(766) Having heard this, the king became uneasy. And he said: "Oh, this is nothing but a deed of the worldly existence which resembles illusory magic. In this world it is difficult indeed to obtain a wholly beneficial virtuous friendship. For there is nothing more beneficial than that, through which even they attained in this way the prime virtue." All said: "Your Majesty, it is indeed so." They were shaken, and became indifferent to worldly existence. The king said: "Dear son, where then will their [next] birth be?"

The prince said: "Dear father, in the Saudharma heaven." The king said: "They did a repugnant thing." The prince said: "Dear father, it is true; they did a repugnant thing. However, through remorse they attained righteous conduct. And the development of resignation arose from the bottom of their hearts; its power is such that if it is not rejected from the time that it is received, a bad existence is not attained." The king said: "Even so, they did a repugnant thing. How can it be fitting for them to attain the world of the gods?" The prince said: "Dear father, the development of resignation is beautiful; it is endowed with attentiveness, destructive of miseries and
productive of a constant stream of happiness. There is no welfare that the living beings who are endowed with it cannot attain." The king said: "Dear son, how can this occur in such people as these? Or, how can people who are fit to receive it engage (767) in such disgraceful activities?" The prince said: "Dear father, various is the fruition of karman. But their disgraceful conduct is not exceedingly full of evil; from this kind of realization of karman there is only the conduct itself and it is deprived of bondage [to another existence]. Rather, on the side of virtue [their conduct] is truly wholehearted, is free from infractions, agrees with the canon and does not depend on the delusion of existence." The king said: "Dear son, that is right. How can it be otherwise? This type of conduct cuts off existence."
The prince said: "Dear father, that is right. Father has understood rightly. Moreover I would like to ask you; I do not find pleasure at all in this very gruesome worldly life, which is inherently evil, comparable with a thicket of reeds, fickle like an unsteady love and the storehouse of all miseries. Therefore I wish with my father's permission to strive [for salvation] without regard for it. Surely, the virtuous desires of a living creature will be accomplished, if they are ordained by the elders and if he carries them out duly." Speaking thus, he fell at [his father's] feet. The king said: "Dear son, this is my decision on everything; now I have given permission to you. (768) Or you are verily an elder to us on account of your provision of help for our next life, and because of your acting in my name. Why do you ask in such a manner? So you should do and make done whatever is now suitable."
The prince said: "Dear father, this is a great favour. An appropriate decision has been made by my father."

§ 11 In the meantime the night had almost slipped away, the music of the dawn was played, the song of bards resounded, the morning wind blew, the young sun
appeared, the darkness vanished, the splendour of day arrived, groups of lotus
flowers opened and couples of cakravāka birds joined together. The ministers
entered. The prince's deed was told to them and his will was made known. He
received great respect from the ministers. Then they said: "Your Majesty,
it is fitting. And [this decision] of Your Majesty conforms with your wishes.
The prince who has become an inconceivable thought-gem deserves a festival now."
The king said: "Sirs, that is right. So do what is becoming. Do not
procrastinate." The ministers said: "As Your Majesty commands." A varavarikā
was proclaimed, a great gift was given, worship was carried out in all temples,
townsmen and country people were treated with respect, panegyrists and others
were honoured, neighbouring princes were treated with respect, the elders were
honoured (769) and [the king's] own sister's son, Prince Municandra, who was
worthy of the kṣatriya family, was enthroned by the lucky conjunction [of
constellations]. Then on the auspicious conjunction of day, half day, and
muhūrta he mounted the divine palanquin with great splendour in company with
the elders, a host of friends, wives by dharma, ministers, principal
neighbouring princes, Purandara, illustrious headmen and worthy townsmen;
praised by festive musical instruments being played, by dancers dancing and
by bards, filling [everybody] with the joy of reverence, accompanied by the
royal family; enjoying [the fruition of] the good karman, watched by townsmen,
inspiring wonder in them, increasing their eagerness for emancipation and
sowing the seeds of enlightenment [in them]; his spiritual disposition being
purified, destroying the mesh of karman, he went out of the city and went to
the Puṣpaka park with great tumult.

Thereupon gods came and began a service, a great celebration began and
the city was gladdened. Then he proceeded to the feet of the Venerable Master
Prabhāsa, the ocean of good conducts, who was possessed of four kinds of
knowledge,1 and in conformity with the rule as stated in the scripture he took
the order of a monk. He was saluted by kings of the gods and worshipped by
Municandra. He had a festival lasting eight days celebrated in the city, and the act of non-injury proclaimed. The people rejoiced and began to proceed on the path of dharma.

Girisena was inflamed by this incident, and seized with rage he thought: "Oh, for the folly of the people, in that they show such great respect to the ignorant prince. (770) I shall rob them of the receptacle of their respect and kill that ill-conducted fellow. Now he has come into the sight of [common] people like us. I shall appease my heart inflamed for a long time on account of him." He went to seek for a weak point [in his opponent].

Reverend Samarāditya lived taking delight in keeping control of the senses as told [by Jinas] at the feet of the Venerable Master Prabhāsa. Some time passed by. As he reached the excellent kṣāyopāśama condition by means of practising repeated recollection of his former births, in a very short time he learnt the twelve Aṅgas, devoted himself to the body of religious exercises and was appointed to the rank of preacher [vāsaka].

One day he came to the city of Ayodhya as he was roaming surrounded by a host of pupils, awakening the lotuses, namely those fit to be liberated, according to the sacred precepts. And there he went accompanied by monks and laymen with great splendour to a shrine sacred to Śrābhadeva, named Śakrāvatāra.

And he saw there in the midst of the garden a magnificent temple of the lord of the world, an ornament of the town.

It was while like a conch-shell, a water-lily, cow-milk, a pearl-necklace, autumnal cloud, Jasmin flowers or the moon; surrounded by a grove of kalpa trees and crowded with superb flags.

(771) It had a great arch shining with rays of light emanating from the mouths of makaras made of emerald. It could be compared with Indra's lofty palace in heaven.
It had a broad and massive pedestal made from a multitude of large emerald stones; an expanse of stainless jewelled floor arranged with an abundance of various kinds of gem stones.

Charming śālabhaṅgikās$^4$ and rows of pillars made of precious stones gave splendour to it; its inner recess was wide and beautiful, and there pearl-pendants were hanging.

The walls of the sanctuary were furnished with lamps made of heaps of radiant jewels; its gemmy roof was, as it were, like a collection of flowers of the divine trees and lotuses.

Celestial singers and divine women$^5$ who had come for the worship began to sing a sweet song; the expanse of the surrounding region was perfumed with fragrant smoke from burning aloe wood.

There the siddhas were delighted in listening$^6$ to the sounds of praise [made] by cārana-monsks$^7$ who were radiant on account of the brilliance (tejas) acquired by various austerities and whose minds were purified by the knowledge of the highest truth.

And it was adorned with the image of Venerable Lord Rāṇabha, an excellent cakravartin of dharma, the chief of the monks, who was saluted by the king of the gods.

Having looked at [the temple] reverentially, he, with satisfaction, ascended the spotless flight of stairs made of jewels and bowed to the preceptor of the world.

Having bowed, he sat in one place and there came cārana-monsks, vidyādhāras and siddhas. They saluted the Reverend One.

In the meantime, having discovered Samarāditya's coming, the king of Ayodhyā city, Prasannacandra, came with his attendants, his eyes shining with
joy, in order to salute the Reverend One. He held a service for the Venerable One. Then, having bowed to the vācaka Samarāditya at the shrine, he sat down in front of him. And he said: "Reverend One, we hear that this son of Nābhi [enshrined] here is the first cakravartin of dharma. Then, did the dharma not exist before [him]? Or, if existed, (772) why is he [called] the first cakravartin of dharma?" The Reverend One said: "My dear one, listen. Here in the Bharata-land, in this avasarpinī this Venerable One is the first cakravartin of dharma. But this does not mean that before him the dharma did not exist. As tirthakaras do not have a first one, neither does the dharma expounded by them have a beginning." The king said: "Reverend One, is this avasarpinī present everywhere?" The Reverend One said: "My dear one, it is not so. [This avasarpinī is present] both in the five Bharata-lands and in the Airāvata-lands. But in the Videha-lands time is fixed. In those [lands] there are always dharmanāyakas, tirthakaras, cakravartins, vāsudevas and baladevas, and they always guide living beings. In the Bharata-lands and Airāvata-lands time is not fixed. It is not always so [as in the Videha-lands], but the wheel of time turns. In its duration it measures twenty crores times a crore of sāgaropamas, of which avasarpinī and utsarpinī respectively have a sixfold time-exposition, that is, the good-good era, good era, good-bad era, bad-good era, bad era and bad-bad era. And they are of the following durations: the good-good era lasts for four crores of crores of sāgaropamas, measured by the scale of running water; the good era lasts for three; the good-bad era lasts for two and the bad-good era lasts for one crores of crores of sāgaropama minus forty-two thousand years. The bad era lasts for twenty-one thousand years and the bad-bad era also lasts for twenty-one thousand years. At the time of the beginning of the good-good era people have a life span of three palyopamas and they are three gavyūtas in height.
They can obtain without any trouble their desired objects, which can be used either only once or repeatedly, from the groves of kalpa-trees sprung from the seeds of good deeds of their former births.

Now these are the ten kinds of the wish-fulfilling kalpa-tree, as has been designated by wise men who are veritable signals for the time of learning:

That is, mattāṅgaka, bhrṅga, truṭitāṅga, dīpa, jyotis, citrāṅga, citrarasa, manyaṅga, gṛhrākāra and anagna.

Mattāṅgaka supply wine that is to be drunk pleasurably, bhrṅgas supply vessels, and truṭitāṅgas supply many kinds of suitable musical instruments.

[The kalpa-trees] called dīpasikha and jyotis shed light all the time; citrāṅgas give garlands and citrarasas serve food.

Manyaṅgas supply beautiful ornaments, bhavanas (= gṛhrākāra)-trees give mansions, and, O King, ākīrnas (= amagnas) bring many kinds of vestment.

In these or those kalpa-trees the hosts of men and women find their objects of enjoyment; O Pious One, they are free from rebirth. So say the omniscient Jinas.

Their discernment of dharma from adharma is not really excellent. And their life-span and their height decrease until the beginning of the good era. Then at the beginning of the good era [people] have a life-span of two palyopamas and they are two gavyūtas in height. Their enjoyment of desired objects which can either be used only once or which can be used repeatedly grows less from generation to generation. Their discernment of dharma from adharma is not
excellent. (774) And their life-span and their height decrease until the beginning of the good-bad era. Then at the beginning of the good-bad era [people] have a life-span of one palyopama and they are one gavyūta in height. Their enjoyment of desired objects which can either be used once or of which can be used repeatedly grows less from generation to generation. Their discernment of dharma from adharma is also not excellent. And near the end of this era there descended the Venerable One, the first king of the earth, who is the teacher of all the arts and skills, is to be worshipped by gods and non-gods, who is the lord of living beings, a friend of the three worlds, who destroys the darkness of ignorance, a moon for the numerous lotuses, namely of those who are fit to be liberated, and who is the first cakravartin of dharma; the first tīrthakara. The customs such as marriage\(^{10}\) and the excellent dharma consisting of offering (dāna), good disposition (śīla), asceticism (tapas) and meditation (bhāvanā) were introduced. Their life-span and their height decrease until the beginning of the bad-good era. Then at the beginning of the bad-good era [people] have a life-span of eighty-four lacs of pūrvas and they are five hundred dhanus in height. Their enjoyment of desired objects which can either be used only once or which can be used repeatedly grows less from generation to generation. The age of the kalpa tree has elapsed and there are merely lesser enjoyments that come from excellent herbs and others. The people have outstanding discernment of dharma from adharma, since in this era there are tīrthakaras, cakravartins, vācudevas and baladevas. Their life-span and their height decrease until the beginning of the bad era. At the beginning of the bad era [people] have a life-span of about one hundred years (775) and they are seven hastas in height. There are merely lesser enjoyments that come from herbs and other things. They still have excellent discernment of dharma from adharma though inferior [to that in the bad-good era], because even in this era there are correct teachings; but falsehood, anger, pride, illusion and avarice prevail. Their life-span and their height decrease until the beginning
of the bad-bad era. At the beginning of the bad-bad era [people] have a life-span of about twenty years and they are two hastas in height; and at the end [of this era] they have a life-span of sixteen years and are one hasta in height. Enjoyments come from unpleasant things such as meat etc., and constantly decrease. And the excellent discernment of dharma from adharma is no longer good. Such is this avasarpini. Utsarpini is likewise [as in avasarpini] but in reverse order. In such a way the wheel of time goes round. And thus in the Bharata land in this avasarpini this Venerable One was the first cakravartin of dharma but it does not mean that the dharma did not exist before him."

The king said: "Reverend One, it is right. My ignorance has been removed. Being favoured by the Reverend One, I look to you for guidance."

§12 Thereupon when it became midday a brahmin named Indrasarman, who was exceedingly impartial, endowed with intelligence and fearful of the other world, came there. Having saluted the reverend teacher, he sat in the proximity of the teacher. Then he said: "According to your doctrine karman is said to be of eight kinds called jñānavarāṇīya and so forth. How does the soul attract these various kinds of karman respectively?" The Reverend One said: "My dear one, listen. (776) Thus it is taught in the doctrine. 2 [The soul] attracts jñānavarāṇīya (knowledge-obscur- ing) - karman through hostility towards knowledge, suspicion of knowledge, obstruction to knowledge, condemnation of knowledge, contempt for knowledge and objection to knowledge. Likewise [the soul] attracts darśanavarāṇīya (cognition-obscur- ing) - karman through hostility towards cognition as far as objection to cognition. [The soul] attracts sattavedanīya (happiness-experiencing)- karman through compassion to prānas, compassion to bhūtas, compassion to jīvas and compassion to sattvas; and through not troubling, not causing sorrow, not emaciating and
not tormenting many prānas, bhūtas, jīvas and sattvas. Through troubling as far as tormenting [those beings], [the soul] attracts asatavedanīya (misery-experiencing)-karman. [The soul] attracts mohanīya (deluding)-karman through excessive anger, excessive, pride, excessive illusion, and excessive avarice, and through the acute state of deluding right conduct. The soul attracts nirayāyus (birth in hell)-karman through the undertaking of a great blood-sacrifice, possession of great property, slaughter of five-sensed beings and eating flesh. [The soul] attracts tiryagyonyāyus (birth in the womb of an animal)-karman through deceit, untrue speech and through false weighing and false measuring. [The soul] attracts manuṣyāyus (birth as a human being)-karman through natural humility, mercifulness and freedom from envy. [The soul] attracts devāyus (birth as a god)-karman through self-restraint with passion or partial self-restraint, ignorant practice of austerities and destruction [of karman] without desire. [The soul] attracts subhanāma (good individual qualities)-karman through uprightness in body, (777) uprightness in mind and uprightness in speech, and through consistency in these activities. [The soul] attracts aśubhanāma (bad individual qualities)-karman through wickedness in body as far as inconsistency in the activities. [The soul] attracts uccaīrgotra (birth in high class)-karman through freedom from pride of caste, family, beauty, austerity, progeny, strength, profit and power; but through the pride of caste as far as power [the soul] attracts nīccaīrgotra (birth in low class)-karman. Through obstruction to giving and taking, to enjoyment of those which can be used once and enjoyment of those which can be used repeatedly, and to will-power, [the soul] attracts antarāya (hindering capability of the soul)-karman. Thus, O beloved of the gods, this soul attracts the eight kinds of karman."

Indrāśarman said: "Reverend One, it is indeed so. But seeing that it is so approved, how is the seed of emancipation obtained?" The Reverend One said: "My dear one, listen. The seed of emancipation is indeed the right belief,
which is the beginning of happiness, the characteristics of which is calmness, eagerness for emancipation and so forth, which is the remover of those consequences of karman, verily the fire for the fuel of karman, and which appears as the good result of the soul and resembles the inconceivable wish-yielding gem. It is obtained through the sight of the passion-free (i.e. Jinas), hearing the pure dharma, acquiring abundant good qualities, siding with virtues, having been in these ways destined to attain salvation, through good mental disposition such as compassion and the excellent condition of the soul in which the karman is partly annihilated and partly calmed."

Indrasarman said: "Reverend One, it is right. Now that this has been established, why is the emancipation that is absolute happiness by itself obtained from practising self-restraint that seems to be the experience of hardships?" The Reverend One said: "My dear one, listen. By taking medicine one can maintain health which is happiness by itself; in the same way by practising self-restraint one can attain emancipation which is absolute happiness by itself. (778) Moreover, the practice of self-restraint ultimately is not commensurate with the experiencing of hardships because it results in the highest happiness and one can experience the pure leṣyā. Thus it is taught in our doctrine. And besides:

Even the king of kings or the king of the gods does not have such happiness as that of a monk who is free from worldly affairs.

Moreover: 'Whose tejoleśyā do these possessionless monks of today surpass? A monk of one month surpasses the tejoleśyā of the Vāṇavyantara gods. Likewise a possessionless monk of two months surpasses the tejoleśyā of the Bhavanavāsin gods with the exception of the Indras of the Asurakumāra gods. A possessionless monk of three months surpasses the tejoleśyā of the Asurakumāra gods. A possessionless monk of four months surpasses the tejoleśyā of the Jyotiṣka gods who have the appearance of a host of planets, constellations and stars. A
possessionless monk of five months surpasses the *tejoleśyā* of the Indras of the *Jyotiṣa* gods, namely the Moons and the Suns. A possessionless monk of six months surpasses the *tejoleśyā* of the gods in the Saudharma and Isa heavens. A possessionless monk of seven months surpasses the *tejoleśyā* of the gods in the Sanatkumāra and Māhendra heavens. A possessionless monk of eight months surpasses the *tejoleśyā* of the gods in the Brahmāloka and Lāntaka heavens. A possessionless monk of nine months surpasses the *tejoleśyā* of the gods in the Mahāsukra and Sahasrāra heavens. A possessionless monk of ten months surpasses the *tejoleśyā* of the gods in the Āraṇa and Acyuta heavens. A possessionless monk of eleven months surpasses the *tejoleśyā* of the gods in the Graiveya heaven. A possessionless monk of twelve months surpasses the *tejoleśyā* of the gods born in the Anuttara heaven. After this, the pure [monk], having become even purer, is completed, awakened, liberated and he puts an end to all distresses.' Thus, O Beloved of the gods, the practice of self-restraint is not commensurate with the experiencing of hardships."

Indrāśarman said: "Reverend One, that is right. I look to you for guidance."

Thereupon Citrāṅgada who had already come there said after respectful salutation: "Reverend One, how many kinds of *karman* do the souls in various states attract? Or, how long is the duration of their *karman*?" The Reverend One said: "My dear one, listen:

7 The souls (*prāṇin-*) which are free from the binding of ṛṣu[*-karman*] are capable of seven kinds of [*karman-*]binding. Likewise it is to be known that the souls which have passions in a very subtle form are capable of six kinds of binding.

[The souls] which are free from the binding of *mohaniya*-karman] and *ṛṣu*-karman] are said to be capable of the same kinds of binding of
karman-species. The kevalins whose passions are calmed or destroyed are capable of [only] one kind of binding.

The passion which is in the last but one samaya does not bring about the binding. [The souls] which have attained the saileši-state are free from any binding.

The duration of the binding of those [souls] which are self-controlled without negligence is eight muhūrtas at maximum; and the minimum duration is to be known as a fraction of a muhūrta.

The duration of [the souls] which desist from injury but show negligence is (780) eight years at the maximum, and is less than a muhūrta at minimum.

Of the souls which have attained the true belief there still exists the knot; the binding never falls off. The maximum [duration of the binding] of those souls which have false belief is as said in the sūtras.\(^7\)

Citrāṅgada said: "Reverend One, it is true. My ignorance has been removed. Being favoured by the Reverend One, I look to you for guidance."

\(^{13}\) Meanwhile evening came. The king and the others went back. The Reverend One did what was befitting to him. The next day, while the Reverend One was staying in the same temple, a brahmin named Agnibhūti came to him. After he worshipped the First King (i.e. Rājabha) and the vācaka Samarāditya, he sat near him. He said respectfully: "Tell me who is the most superior of gods, what is the rule to worship him, and what fruits come from his worship." The Reverend One said: "My dear one, listen. At first, the most superior of gods is the passion-free (i.e. Jina), who is devoid of faults, possessed of the highest knowledge, worshipped by gods and asuras, the benevolent, excellent
instructor of all living beings; who is of an unimaginably great nature, is free from birth and death, and who had achieved what he had to do; he, the highest self. Then, the rules of worshipping him are to perform offering, to keep yourself from sinful actions, to devote yourself to austerity, and to practise meditations, according to your capability, with desireless mind, singleheartedly, through proper order and avoiding transgressions. (781) The fruits which come from his worship are beautiful godhood, grand celestial abodes, heavenly damsels, divine enjoyments of your desires, excellent confidence, beautiful figure, excellent judgement, wisdom, comprehension of dharma, and attainment of salvation." Having heard this, Agnibhūti was delighted and said: "Reverend One, it is said that the passion-free did not give assistance to anyone because of his supreme impartiality, with the thought 'let there not be any distress to others'. What is the reason that he did not give assistance to any living being?" The Reverend One said: "My dear one, listen. There is no assistance other than the teaching of the ultimate truth, since it destroys the great illusion. And the Venerable One achieves this through desisting from causing distress to others; this is indeed the reason." Agnibhūti said: "Reverend One, [if it is so,] what assistance can anyone get from him by worshipping him? Or, when one does not know it, how can the attainment of the fruits you have mentioned be achieved? Or, how can this attainment come from him?" The Reverend One said: "My dear one, listen. The attainment of the fruits does not come through his assistance but through worshipping him. Even if there is no assistance from him this attainment is seen by means of the luminous flames of the thought-jewel that arise from the prescribed worship of him. [The fruits] are not fulfilled by [his assistance]. The attainment of the desired object is due to devotion through the impulse to meditate on him, and is certainly due to them (the rules of worshipping him)."

Having heard this, Agnibhūti was awakened. He said: (782) "How rightly the Reverend One has spoken! My ignorance has been removed. I look to you for guidance."
Thereupon a merchant, Dhanaradhi, who was a new lay-disciple, came in suitable dress with his attendants. He worshipped the Venerable One. Then, having saluted the Reverend vācaka, he sat near him. He said: "Reverend One, for monks there is a cessation of sinful activities divided into the distinct categories [of the renunciation] of kara (doing), kārana (causing to do) and anumati (permitting to do). Now, how is it that, in the giving of the minor vow, the one that deals with the killing of gross beings, to the laymen, there is neglect of anumati (the rule forbidding a monk to permit others to kill) on the part of them (the monks) in regard to the other [category (i.e. subtle beings)]?" The Reverend One said: "My dear, it is by the absence of a precept, not by the giving of a precept." The merchant said: "Reverend One, what kind of things is it to give the precept?" The Reverend One said: "My dear one, listen. When [a monk] has declared, with a mind desirous for salvation and in accordance with the precepts, the true nature of existence which is necessarily fickle and is the cause of a sequence of distresses, and when he [has taken] the dharma of a monk which is capable of destroying [existence], which is the most excellent ambrosia for living beings and is in short the means for liberation, and when he has achieved the fulfilment of a purified mind, and when he has increased the desire for salvation — whereas laymen, though zealous with regard to the taking of the minor vows, due to the realization of karman of this kind do not take this [dharma of a monk] — the precept is given to [such] an impartial monk who exerts himself for purification of appearance and so forth in a praiseworthy place and so forth."

The merchant said: "Reverend One, even so, how is it that there is a neglect of anumati [on the part of monks]?" The Reverend One said: "My dear one, listen. There is an illustration in the story of a householder and criminals who were arrested and [of whom only one] was released:

Once upon a time there was a city, Vasantapura, in this world. (783) The king was Jitaśatru and the queen was Dhārini. [One day] her husband was greatly
delighted with her excellent dancing. He said to her: 'Tell me of whatever pleases you.' She said: 'My lord, it will be a gift of festivity [if you permit] the women in the harem to walk around as they like in the full-moon night.' He approved this. When the day came, the king had the following proclamation given out: 'I shall inflict corporal punishment on any man who would stay here today.' All men left [the city] in fear that the king was severe; but only six sons of a merchant did not go out quickly because they were intent on their business. The gates [of the city] were closed. Out of fear they hid themselves there [inside the city]. The festivity was held in the night. On the next day the king employed spies [and said]: 'Hey! search for one who did not leave [the city].' They searched with sharp wits and reported to the king: 'Great king, six sons of a certain merchant did not go out.' The king got angry and said: 'Kill those villains!' They were arrested by the king's men and taken to the place of execution. Having heard of this, their father was terrified. He came into the presence of the king and entreated the king: 'Your Majesty, please forgive them. The crime lies only with me. You shall release them at once.' 'It shall be so that others will not do the same.' So saying, the king did not have them released. But as [the father] entreated again and again, saying: 'Please do not break down my family', so his eldest son was released. The merchant honoured him. The other [sons] were killed. (784) It was not because he honoured only one son and approved of the killing of the others, since he had the same affection for them all.

This is an allegory and its application is as follows. A layman corresponds to the king; the categories of living beings correspond to the merchant's sons who were to be killed; and a monk corresponds to the merchant. The teaching of the dharma of a monk (i.e. the major vows) at the time of taking the minor vows corresponds to [the merchant's] entreaty. And so, even in the case of the layman's not releasing the category of subtle beings, this
is not permission on the part of the monk with regard to them. Otherwise the precept will not be fulfilled. And the non-fulfillment of a precept is altogether a fault. Therefore the venerable sage said: 'The most important knowledge is compassion; all the right behaviour should be based on [this] knowledge.' Having heard this, Dhanarddhi rejoiced. And he said: "Reverend One, that is right, How well the Reverend One discerns the dharma!"

Thereupon Aśokacandra, who had already arrived there, said after salutation: "Reverend One, I have heard that even slight careless actions bring about cruel result. Are they really so or otherwise?" The Reverend One said: "My dear one, listen. Those which are related in the canons are true since Jinas do not speak otherwise. But those which are not related in the canons may or may not happen." Aśokacandra said: "Reverend One, if so, then how can some extremely wicked people that commit the killing of living beings or other [sinful] deeds obtain desired objects, vast enjoyment and long life, and have their lineage unbroken? And how can others that have only a few faults be devoid of all these things?" The Reverend One said: "My dear one, listen. The fruition of karman is manifold. To those who are indeed bound to the karman that is related to bad things, (785) [who] are pleased with the worldly life, whose nature is mean, who are [destined] to go to bad existences, turn their faces aside from what is good and who are the vessel of evil things; to those of this kind the desired things are granted simply in order to make them attain bad existences by devoting themselves to evil actions. But those of the opposite kind lack all these things, because of the opposite reason to the abovementioned reason." Aśokacandra said: "Reverend One, it is right. How wonderful! My delusion was removed by the Reverend One."

Thereupon the god Śiva, who had already arrived there, said after bowing to the Reverend One: "Reverend One, which is generally more important, the gift of security or the gift of support?" The Reverend One said: "My dear one,
listen. It is the gift of security. Now here is a parable of queens and a criminal who was arrested and released:

Once upon a time there was a city, Brahmapura, in this world. The king was Kuśadhvaja, the first queen was Kamalakā and the other queens began with Tārāvalī.

One day when the king was playing at dice, seated on a terrace, with four eminent queens having Kamalakā at their head, a guard brought a thief bound with a rope for all to see, whose body was afflicted with hurts from many whippings. [The guard] said: 'Your Majesty, he stole another's property.' The king said: 'Kill him.' The guard made him proceed to the place of execution. Then looking in all directions, he cried out with a miserable voice because his life was dear to him: (786) 'How wretched I am! I am killed on account of my first theft, though I have not yet fulfilled my wish.' Having heard this, the queens felt sympathy and said to the king: 'Our lord, a man who has not yet fulfilled his wish should not be killed. We would like to do something for him with our lord's favour.' The king approved this, and said: 'You may do so.' Then one of the queens had him set free [from bondage], had him anointed with the oil boiled thousand times,7 had him receive good treatment, had him take a bath with perfumed water and gave him a pair of linen suits. She spent ten thousand [for this]. And she said: 'My wealth is this much.' The next queen had him drink liquor, had him eat food,8 had him smeared with yakṣakardama (a kind of ointment) and gave him a waist-belt. She spent a large sum of two thousand [for this]. And she said: 'My wealth is this much.' The next queen had him eat what he wanted, had him drink grape wine, had him adorned with divine ornaments and gave him betel-leaf. She spent one hundred thousand [for this]. And she said: 'My wealth is this much.' [Now] Kamalakā folded her hands like a lotus-bud. The king said to her: 'Do you not give anything?' She said: 'My lord, I do not possess enough wealth to give him a beautiful gift.' The king said: 'You are for me
the essence of the world of living beings. You have power over my life. Therefore why do you not have [enough wealth]?' She said: 'My lord, it is a great favour. (787) If so, then I shall give him something with my lord's consent.' The king said: 'You should do so.' Then she said to the criminal: 'My good sir, you have seen a seed of crime produce a tree and flowers.' He said: 'My lady, I have seen it very well. Therefore I repent now and I shall refrain from sinful behaviour for life.' The queen said: 'If so, then now I have given him security.' The king said: 'It is a good gift.' The thief rejoiced, thinking that a more splendid [gift] had been given. Kamalakā was very satisfied. But the other queens laughed. The first queen said: 'Why do you laugh? You should ask him this; which [gift] is the more splendid?' They asked the thief. He said: 'Overcome by the fear of death, I did not know the other gifts. So, I cannot speak of the difference. But now I am comforted.' The other queens were convinced that it was true. He reformed himself then and there."

The god Śiva was delighted and he said: "Reverend One, it is true."

§14 In the meantime it became evening. The laymen went back. The Reverend One began to perform his duty. In this manner while he wandered around successfully in many countries, some time passed. Then one day he came into the country of Avanti. Thinking that his disciples had been well guided, the vācaka Samarāditya adopted a statue posture in the lonely Aśoka Garden, not very far from the region of ant-hills, in the performance of contemplation in order to attain the excellent activities [of the soul]. (788) Then he was seen by Girisena, who was bound to impure karma, was very angry at having been made to wander for a long time, and was of a cruel state of mind, and who thought: "Now is a good chance. Such an opportunity will never come again. So, I shall kill this rogue and fulfil my desire. And I shall kill him in such a way that the wretched man should experience great pain."
Then he hurriedly brought [rags and linseed oil] from somewhere, and he wrapped [Samarāditya] with rags, soaked him with linseed oil and set him on fire. The Reverend One was not aware of all this, as in him the activity [of the soul] was especially increasing. When the fire blazed up, he passed into meditation. He thought: "Why, what has happened?" Alas, cruel existence! I have come to be the cause of someone else's misfortune. Or, there is no point of thinking. There [is an example of] the excellent samāyika. His thought ceased. He devoted himself to pure meditation. The activity [of the soul] developed; the great samāyika-conduct arose; [the process called] apūrva-karana was undergone; the kaşapa-śreṇī shone out; the energy of the soul manifested itself; the power of karman was destroyed; the fire of meditation increased and the fuel of delusion was burnt up; the [full] capability of the soul was attained; the grandeur of yoga arose; his soul was purified and settled in the highest yoga; the karman which obstructs the soul was annihilated; and [finally] the kevalajñāna manifested itself.

(789) Thereupon the seat of the god Velandhara who happened to be in the proximate region was shaken by the dignity of the Venerable Sage. He knew [the incident] by means of the avadhūti-śrāvaṇa, and, having taken a heap of flowers, he came with great joy accompanied by innumerable gods by way of the ascetics' city. He bowed to the Venerable Sage and caused a rainfall of flowers. The fire was extinguished and the cloths were removed. Girisena was perturbed. "Oh, what is it?" God Velandhara said: "Hey you villain, most sinful, contemptible, the lowest of men, ugly, pitiable! Why did you undertake this?"

Meanwhile King Municandra who lived in the country not very far away came with Queen Narmadā and other queens and with great vassals. They saw the Venerable Sage and worshipped him with greatest devotion. Then he asked the god Velandhara: "Noble sir, what happened?" The god Velandhara said: "Great king, this contemptible fellow, to his disgrace, attempted to put an end thus to the life of the nectar-like Venerable Sage who has no enemy by means of the
application of fire." The king said: "Oh, what a power of delusion! Today
an extremely cruel thing was attempted. But what is the cause of this attempt?
The Venerable One, whose lēśyā is [white like] the nectar of the moon, is
affectionate to all living beings, is the cause of joy and he never causes
affliction [to any one]." The god Velandhara said: "Great king, I do not
really understand its cause. But as far as I imagine, its cause is the endless
transmigration, due to the realization of the impure karmāṇa, which is the
cause of many sufferings and the connections with living in a wretched
incarnation. (790) Otherwise how could he undertake such a thing?" The
king said: "Noble sir, it is right. But anyway we shall ask the Venerable
One." The god Velandhara said: "Great king, that is right."

Thereupon the king of the gods came with great joy to celebrate his
kevala[ - jñāna] riding on the elephant, Airāvana, accompanied by the big
retinue of gods, while musical instruments were played, kinnaras sang and
heavenly damsels danced. The seat on the earth was decorated; the right time
was reached; [the seat] was sprinkled with fragrant water; a flower-decoration
was arranged; and a golden lotus was attached. The gods were pleased and the
goddesses were delighted. The Venerable One was seated. The king of the gods
worshipped him, and said: "You, the Venerable One, have achieved your object.
Your delusion has been removed. Your passions have ceased. The enemy [called]
karmāṇa has been conquered. The splendour of kevala[ - jñāna] has been attained.
You have done a favour to those who are fit to attain liberation. You have
torn the [tangled] creeper of existences. You have reached the final step of
bliss." Thus he sincerely praised [the Venerable One]. Having heard this,
Municandra was pleased and so were the queens and the vassals, saying: "How
wonderful! The Venerable One's desired object has been achieved." And they
worshipped him again and again with true devotion and respect.

Meanwhile the kinnaras sang, heavenly damsels danced, and the celebration
of kevala[ - jñāna] was begun. A great joy arose and people flocked together.
On the other hand, the out-caste Girisena thought: "What great dignity he has! But I have done an evil thing," and having sowed a seed on the side of virtue, he departed. Having considered that the right time had come, the Venerable One began to expound the dharma, (791) and said: "O those beloved of the gods, the soul has no beginning; [it is by itself pure] like gold bullion but is bound with the stain of karman. On account of this fault [the soul] receives bad modifications of mind, is born in various wombs, is afflicted by old age and death, experiences impure sensation, is distressed with joining and separation, attaches itself to delusion, does not know good and evil as if it were frantic, esteems what is unfit, avoids what is good, and falls into misery. Therefore such being the case, you should abandon fatuity, examine the reality, pay homage to the god-like preceptors, give the prescribed alms, leave troubles behind, be friendly, resort to good disposition, train yourself in the practice of asceticism, cultivate the mental tendencies, leave obstinacy practise the pure meditations and so remove the stain of karman. Thus, O those beloved of the gods, when the stain of karman is removed and the soul has become wholesome and entirely purified, there will not be any bad modifications produced from the sinful deeds, but there will be the most pleasant thought. Therefore you should exert yourselves according to your abilities for the virtues I have taught." Having said this, the audience became anxious for emancipation, and said: "Venerable One, it is right." They attained a better virtue. Having worshipped the Venerable Sage, the king of the gods went back.

§15 Municandra said: "Venerable One, what is the cause, due to which that vilest of men afflicted even you?" The Venerable One said: "My dear one, listen. Continuity of bad [karman] is burdensome, and it was thus realized." (792) And he told the story about Gunasena and Agnisarma and so forth (i.e. the story about the former existences of himself and Girisena). Having heard this, the
king became uneasy, and so did the queens, the god Velandhara and the vassals. They thought: "Oh, it is not otherwise; it is altogether dreadful ignorance."
The god Velandhara said: "Venerable One, of what sort will be his retribution?"
The Venerable One said: "Uninterrupted migration in hell and intense sufferings. Transmigration is indeed an endless proceeding from one existence to another uninterruptedly."

Queen Narmadā said: "Venerable One, what sort [of place] are the hells? What are the hell-beings like and of what kind are the sufferings there?" The Venerable One said: "Pious lady, listen. (1) Those hells are round inside, square outside and razor-shaped beneath; they are always filled with darkness and gloom, never reached by the light of the moon, the sun, stars and planets; the daubed surface of which is besmeared with marrow, fat, blood, pus, membrane and mud; they have an impure foul smell, very bad odour, they are reddish grey like the colour of a dove or fire, rough to the touch, hard to endure and impure. (1) Moreover, there salty water is drizzling, hailstones are falling, greasy mud is sticky, abundant pus is sloppy, streams of blood are roaring, a multitude of worms squirm in swarms, elf fires are blazing, sword-trees are clanging, formidable serpents are puffing, a harsh wind is whistling, flames are burning fiercely, and many fetters are clattering. Furthermore:

(793) [In those hells] paths and roads are rough, scattered with very sharp burs and thorns made of iron; they are very horrible to see because of swords, daggers, disks, shears, spears and tridents.

There horrible hell-beings are born; they are of bad colour, bad smell and bad taste, and are endowed with rough touch and wicked voice.
Then hell-beings are black like the death-god; their thick hair bristles; they are dreadful, terrifying and completely black in colour. They [in the hells] are always frightened, always paralysed, always harassed, always intimidated, always bound to the most impure things and always experience the fear of hell. Then the sufferings [in the hells] are of various kinds because they are caused by various kinds of \textit{karman}; that is, cruel beheading, rending with saws, piercing with lances, a painful disease of the tongue (? \textit{visamajjāvṛgā}), cutting asunder of the joints, drinking molten copper or the like, being pecked with diamond beaks, human immolations, the fear of having children torn asunder, having bones drawn out, entering horrible groves, being embraced by women made of red-hot iron, pressing weapons on all sides, the falling of burning stone-slabs, being overwhelmed by fainting and so on; they are great sufferings. The inherent suffering of heat and coldness is beyond description."

Surasamañjarī said: "Venerable One, of what sort are the abodes of the gods? What are the gods like? And what kinds of happy experience are there?"

The Venerable One said: "Pious lady, listen. The celestial abodes are of various shapes, made of all kinds of jewels; they are clean, sleek (794) glossy, rubbed, polished, dustless, dirtless and stainless; they have brightness free from obstruction, lustre, beauty, and radiance; they are splendid, pleasant to the eyes, handsome, agreeable, comfortable, peaceful; guarded by the cudgels of the gods, adorned with a plaster of cow-dung and white-wash; their walls are made of gośira-sandal, sarasa-sandal, and dardana-sandal, impressed with hand-prints; they are furnished abundantly with sandal-wood pots; every gateway has an arch beautifully made of massive sandal-wood; many thick garlands of flowers, either circular or elongated, are attached or suspended; they are provided with decorations made of heaps of flowers which are of five colours, fresh and emitting fragrance; they are even more delightful on account of the fragrant smell of smoke from black aloe, kundurukka and turukka; they
are scented with pleasant and excellent fragrance, are like a mass of fragrance; 6) and there groups or hosts of heavenly damsels are scattered and the sounds of divine musical instruments are heard. Then, gods have beautiful and various characteristics: they have beautiful figures, great spendour, great brilliancy, great fame, great power, great dignity, great happiness; on their breasts pearl-necklaces are shining, on their arms bracelets and armlets are fixed; they are wearing in the lobes of their ears suitable earrings which touch their cheeks, they wear various kinds of hand-ornaments, various kinds of chaplets and coronets; they are invested with auspicious and excellent garments, they put on auspicious and excellent wreaths and unguents; their bodies are shining, they put on long garlands made of forest-flowers; they are radiant and shining in ten directions because of their divine colour, divine smell, divine touch, divine construction of joints, divine form, divine splendour, divine brilliancy, divine lustre, divine complexion, divine halo, divine tejas, and divine leśyā; (795) with great noise produced by story-telling, dances, songs, stringed instruments, lutes, hand-clapping, musical instruments, brasses, big drums and small drums, they live enjoying excessive divine pleasures. Moreover:

[There]wind is fragrant, the firmament is stainless, all the time there is light; in waters lotus-flowers never disappear and river-banks bear flowers by themselves.

Objects of the senses are pleasant, rich in sound, touch, 4) 3) taste, colour and smell; the love-god fixes arrows to the bowstring and the goddesses are so kind.
They are always accompanied by those [goddesses] of lovely appearance and charming form who are skilled in the different kinds of dancing, song and instrumental music, who are the delight of the heart.

They are playing coquettishly, causing delight through cleverness in pleasure of love; and bathed in the ocean of love, they do not even notice that time passes by.

Sulocanā said: "Venerable One, the gods and the happiness of the gods have been described beautifully by the Venerable One. Then how much more wonderful are the liberated (siddha) and the happiness of the liberated?" The Venerable One said: "Pious lady, the latter is much greater. What is the beautifulness of the gods, who have impermanent bodies, are terribly dependent upon the bonds with karmāṇa, whose passions are intense, in whom great delusion is dominant, whose senses are unchecked, (796) whose thirst for sense-objects is severe, whose prosperity and decline is various, whose minds are unrestrained, to whom death is unavoidable and whose end is disagreeable. So of what kind is the happiness of such gods? To join the state of the Gandharva or other gods is also nothing but distress in the ultimate sense. For:

Songs are all lamentation, dances are all mockery, all the ornaments are but burdens and all the desires are difficult to be brought about.

Pious lady, ultimately beautiful are the liberated and their happiness too. Because their true nature [of the soul] has arisen; they are released from the bondage of karmāṇa, have completed their aim, are free from desires, they have destroyed the power of existence, know all objects, have no more reincarnation, they are the means by which the wise attain emancipation and freedom from birth
and death. So why is the happiness of such [the liberated] not happiness, since they have renounced all troubles by the union with the highest joy. Moreover:

If a liberated one's happiness were a mass, all objects, being rolled together, even though [the mass] were divided into innumerable parts it could not be contained in the whole sky.

Neither the human beings nor any gods have such happiness as that of the liberated who have obtained freedom from distress.

Furthermore, there is an illustrative story. Pious lady, you should listen to it." Sulocanā said: "Venerable One, please do us the favour." The Venerable One said:

"There once was a city named Ksitipratiṣṭhita, which surpassed the city of the Nāgas in its lofty palaces and temples, (797) surpassed the city of the god Kubera in the network of canals with which it was furnished and in the rampart which reached the sky, and surpassed the palaces of the king of the gods in its wealth and palaces. And there was a king named Jitaśatru.

The first queen in his harem was Jayaśrī by name. The king was enjoying with her the enjoyments equal to those of the gods.

Now one day the king went out hunting, riding9 on a fine horse. When he arrived in the country of the Valhīkas and began hunting, the king was taken away by [the horse] with the speed of the wind and was propelled into a great jungle10 in a valley in the Vindhya mountains.
Then in that rugged district the exceeding speed of the horse was checked.

Thereupon a śabara who was attired in armour saw the king. He thought:

'This man of great dignity, though I do not know who he is, must have got lost in the terrifying big jungle. So I shall rightly offer him assistance.'

And having bowed to him, he held the horse by the bit of the bridle and led it to the edge of some water. The king alighted and the horse was unsaddled. The king took a bath, and the śabara gave a bath to the horse and drove it into a field of dārvā grass. Then he brought sweet-smelling and delicious fruits such as bananas, lemons and jack-fruits, fell down at [the king's] feet and said: 'May Your Majesty be gracious and take food in order to show me favour.' The king pondered: (798) 'How altruistic he is, what politeness, what a fine diction, what devotion and respect towards me, what readiness is this to perform the conduct and duty of a great man, what a paragon of good people! Therefore I shall satisfy him by accepting his food. Let him not be depressed.' The king accepted. The śabara again prostrated himself before his feet, thinking that it was a great favour. The king ate the fruit. Meanwhile the day was over. The sun set in the west and it became twilight. The king performed his customary duty. The śabara prepared an excellent bed cushioned with abundant flowers for him. He cleared away the dust on his quiver and came to the king's side holding a bow in his hand. He said: 'Your Majesty, sleep confidently', and began to roam around there. The king, having worshipped his tutelar deities, fell asleep while thinking about the śabara's great dignity. The night was over and the sun arose.

Meanwhile, the king's troops came tracing the footmarks of the horse. The king was woken by the uproar of court poets. Then the superintendent of the royal stable offered a Turkish horse which was the best among [the king's] five favourites. The king mounted it, (799) and made the śabara-chief ride...
on a horse of the Valhika breed. And he went back to his town, [accompanying the śābara-chief]. [The king] entered [the city and was received] by a great celebration. The king took a bath with the village-chief, performed a suitable service to the tutelar deities, then seated the village-chief on the top seat and had a meal. After the meal [the king] anointed the śābara-chief with his own hands, clothed him with a suit of excellent clothes and gave him all of his own priceless ornaments. Meanwhile it became the time of audience. It was announced to the king by a time-teller. He entered the audience chamber accompanying the śābara-chief. Ministers and vassals asked him: 'Your Majesty, let us know who this man is, whom Your Majesty attends in such a manner.' Thereupon the king told the story about the village-chief's act, beginning from when he was taken away by the horse to the end when he slept under his watch. Then the people in the assembly praised him in various ways. They stayed some time amusing themselves with watching plays. The king bestowed on him a royal beauty who was regarded as the best and told her sternly: 'O royal beauty, you should attend this preserver of my life with your true heart.' She said: 'As Your Majesty orders.' And she took the village-chief by his hand and went to her own palace. She ascended [with him] to the pleasure-house which was supported on most excellent pillars. (800) It was beautifully white-washed, decorated with fabrics such as devāṅga, and splendid with paintings; there the rising moon [as if it had] fallen upon the excellent painting was fixed; festoons made of five-coloured, fragrant flowers were hung; jewel-lamps were blazing, incense-burners which are abundant in black aloe and camphor were incessantly diffusing smoke, and the bed was furnished with side-pillows and cushions. She made him sleep on the bed made of ivory. Appropriate hospitality was provided. She made him drink the most excellent liquor such as madhu or mādhava. While he was enjoying the objects of the five senses, some time passed.

One day he said humbly to the king: 'Your Majesty, I have to take my leave.' The king said: 'If it pleases you, beloved of the gods.' Then he gave him a
plenitude of inestimable treasures and priceless gifts such as garments, and provided him with trustworthy men as companions. They were told by the king: 'Hey there! You should return after having seen the village-chief to his village. They said: 'As Your Majesty commands.' Then, having saluted the king the Šabara-chief left and arrived in his own village in a few days. The king's men were dismissed. He entered his own house. Šabara people gathered at his place. They asked him: 'Where have you been? Where have you stayed for so much time? (801) And what have you obtained?' Thereupon he told his own story beginning from when he saw the king to the end when he came back to the village. Then the host of people, seized with more curiosity, asked him:

'What was the king like? And how beautiful was his capital. What were the people there like? And how excellent was the enjoyment?'

He could not tell [them], since there was no comparison in the wilderness. They gave examples there of rocks, caves, trees and garlands.

[They] gave examples of fruits for food, of girls among the mountaineers for those [in the royal court], of creepers for ornaments, and of unguent made of saffron for gold and the like.

He wished to tell them of the excellence of the capital as they were, but he remained silent with his mouth wide open (literally, 'having cooled his mouth').

Likewise, liberation is without comparison and so cannot be explained, but it is to be believed in for the omniscient does not speak falsely.
Neither the human beings nor any gods have such happiness as that of the liberated who have attained freedom from distress."

Having heard this, all the people became anxious for salvation. The god Velandhara said: 'Venerable One, then of what kind is the nature of a liberated one?' The Venerable One said: "My dear one, listen. He is not tall, not small, not spherical not pyramid-shaped, not cubic, not doughnut-shaped; he is not black, nor blue, nor red, nor yellow nor white; he smells neither good nor bad; in taste he is not bitter nor astringent nor sour nor salty nor sweet. To the touch, he is neither hard nor soft, neither heavy nor light, neither cold nor hot, neither sticky nor dry; in him there is no attachment [to his present state], nor ascending [to a higher state], or he has no body, he is neither feminine nor masculine nor other. Neither conception nor perception nor analogy is known about him. His essence is formless; for him who has no state (pada) there is no name (pada). He has no sound but is not soundless, no colour but is not colourless, no odour but is not odourless, not tangible but is not intangible, no taste but is not tasteless. The nature of a liberated one is like this. Moreover it is the highest state of endless joy, which is free of all phenomena, whose nature consists of only goodness." Having heard this, the conduct-deluding [karman] of Municandra attained the partly annihilated and partly suppressed state; this happened also to the queens and the vassals. They said: "Venerable One, we are favoured by you with this sermon on the dharma. And we have become averse to wandering in mundane existences through hearing of the acts of the Venerable One. Therefore the Venerable One should show us what we should do." The Venerable One said: "You are fortunate. You have attained the ability to abandon wandering in mundane existences, the severing of the fetters of attachment, the cleansing of the dust of delusion, the cause of absolute extinction, a portion of the superior knowledge, truly a cause of delight and in consequence the
blameless conduct free from passions and transgressions. Therefore as you have done what is to be done; you should [now] simply practise it in substance." They said: "As the Venerable One orders." The god Velandhara thought: "How fortunate they are! They have obtained the sincere conduct which is the essence of human existence." Having worshipped [the Venerable One] joyfully, [they] performed a suitable service for him. King Municandra went back into the city. A great donation was given preceded by a public announcement, a devotional service was held in all temples and his eldest son named Candrayaśas was set on the throne. [Municandra] left the city with great splendour accompanied by pre-eminent vassals, ministers and chief citizens, and with Narmadā and other queens of the harem. They entered the Order in the presence of a pre-eminent disciple, Reverend Śiladeva.

The god Velandhara asked out of curiosity and sympathy: "Venerable One, is that vilest of men who did harm to your life to be liberated or not?"

The Venerable One said: "He is to be liberated." Velandhara said: "Has he got the seed [of salvation] or not?" The Venerable One said: "He has not got the seed." Velandhara said: "Will he never get it?" The Venerable One said: "When innumerable pudgalaparivartas have passed, (804) in the realm of beasts he will become a pre-eminent horse of the king Sārdūlasena and will get [the seed], because having seen me he thought: 'What great dignity!' Through these and through the thought upon a praiseworthy object, he will attain the seed of inclination to virtue, which is the cause of the continuation of the right belief. And after wandering through innumerable births, he will be reborn as a brahman called Śaṅkha and he will be liberated."

Having heard this, the god Velandhara rejoiced. He worshipped the Venerable One and left for his own place. The Venerable One roamed with kevala-jñāna.

Some time passed. One day the out-caste Girisena was arrested in Ujjayini on a charge of theft. He was executed by being roasted in a kiln. Due to such fault of hostility to the Venerable One, he was reborn in the seventh hell.

On the other hand the Venerable One, while roaming, in due time reached
the sacred place of Rṣbha. Having known the maturity of karman, he performed the samudghāta of a kevalin, arrived at the sailesi-state and annihilated the karman which brings about existence. Then having quitted the cage of the body in every respect, he went in a moment via an intangible path to the highest state of liberation which is the most excellent gem of the three worlds, which had not been reached before by one of such a nature, which is the highest abode of Brahman, the best of all places, absolutely auspicious, steady, free from disease, the procurer of the highest joy and happiness and which is free from birth, old age and death. The Tridaśa gods held a great celebration: his body was worshipped, and the chief parts [of his body] were taken up and brought to the world of the gods, put on a decorated place, (805) and their arrival was announced to the gods.

The gods gathered. They saw them and worshipped them with devotion, made a bow joyfully, and they benefitted themselves by their incessant homage.

What has been narrated and told about Samarāditya and an out-caste, Girisenā, was that the former has got liberation and the latter has got endless transmigration.

Though not clever of mind, having heard [it] from the lotus like mouth of the elders, [it was written] out of love for story-telling:

This adventure was recorded by one of the pupils of the acārya Jinadatta who is always possessed of excellent qualities of belief, faith and conduct; completely for the sake of assisting young people and others [in understanding the religion].

Having written the auspicious adventure of one of great dignity, I have now completed it. May it always cause aversion to worldly existence in people destined for liberation.
This eminent composition, if counted by the scale of anuţubh-metre, may consist of indeed approximately ten thousand verses.
§ 1

1. (702.2) rūnda-: DN VII.14, rūnda = vipula 'wide', mukhala- 'noisy'. Cf. Turner 10761 rūnda- 'rich in' for Pkt. rūnda- 'wide'.

2. (702.5) tilaya-kaya-cchaya: a śleṣa; tilaya (tiloka) 'a kind of tree' and 'a mark on the forehead'; cchaya (ts.) 'shade' and 'charm or beauty'.

3. (702.6) eṣamavagūḍhā: ppp. of *ṣam-ava-ɡuh-. Cf. PW vol.2, s.v. ava-ɡuh- 1) zudecken, verstecken etc., 2) umarmen; here both meanings are implied.

4. (702.8) ṛddhī: Skt. ṛddhī 'prosperity' is a metonym of Pārvatī or Lakṣmī (MW. s.v. ṛddhī-).

5. (702.8) phalihā: Skt. parīkhā. For the aspiration of p, see Pischel § 208.

6. (702.8) viśhiyā: Skt. viḍhī- also is a metonym of Brahman (PW. vol.6 s.v. 1. viḍhī- 1) - i) der Schöpfer d.i. Brahman).

7. (702.11) rehanti: Hc. IV.100 reha- for ṛṛāj-.

8. (702.12) -vandrehim: the consonant cluster remains, see Pischel § 268. For the etymology of this word (= ṛmanda); see Turner 12078 ṛmanda- and Mayrhofer s.v. ṛndam.


10. (702.18) volīno, ppp. of volai 'goes, passes' (Hc. I.162 = ṭgam-) from vy-ava-vil- 'to recline'; see Pischel on Hc. I.162. Turner 12167 *vyapaacalatā is doubtful, because ppp. of ṭcal- is caṭiya in Pkt.

11. (703.1) Mahāsiddhi: refers to the 5th Anuttara Vimāna named Sarvaṭṭhasiddhi (Sarvarthasiddhi). The gods living there have to be born only once again before they attain salvation. See Jacobi's introduction p.cix, fn.

12. (703.1) ahāyam: yathā + āyus + -ka. For ahā = yathā, see Pischel § 335. The meaning is 'according to āyus', i.e. 'according to the fruition of the āyus-karma'. For āyus-karma, see Glasenapp, p.26 "Das āyus-k. gibt eine bestimmte Menge von Leben, aber nicht eine zahlmäßig bestimmte Anzahl von Lebensjahren".

13. (703.7) agghijjama: passive pres. pt. of arghati varh- 'to be worth'.

14. (704.1) ghantiḥa: misprint for ghantā (ts.)?

15. (704.3) mahādaṇam: in Pāli mahādāna means 'great gift or alms to the monks'; see PTSD s.v. mahādāna and s.v. dāna (b) "Special merit and importance is attached to the mahādāna the great gift ... in character the buddhistic equivalent of the brahmanic mahāyajña the chief sacrifice".
16 (704.5) mahūsava, Skt. mahotsava 'great festival' may be also read as madhūtsava 'spring festival' in this context; cf. Lanman's note on Karpūramañjari i.163 (p.228 fn.2).

17 (704.9) vellahala-: DN.VII.96 = komala, vilāśī; Pischel suggests vallabha- as its etymology in his glossary. Turner 12122 vellahala- 'libertine' for Pkt. vellahala does not fit this context.

18 (704.10) -vimālavaraaddhantam: Jacobi left this pada unsolved, noting 'one mora is wanting (fn.?)' I suggest the following emendation: -vimāla-vara-addhantam. Literal meaning is '... stainless and excellent end [of hands]'. For addhantam-, see DN.I.8 = paryanta-.

19 (704.11) uppaṅka-: According to DN.I.130, uppaṅka- has four meanings, i.e. paṅka-, uchārya-, samuha- and bahala-. Here it is used in the sense of samuha- or bahala-.

20 (704.12) khuppanta-: Hc.IV.101 khuppa- = āmaccj- 'to sink'. Turner 13656 postulates a root *vēkup-.

21 (704.12) bahalomayaṇāhī should be printed separate from the next word, kaddama-.

22 (704.13) sallā-pohār'-: literally 'beating the water' is a sort of water-sport which is enumerated as one of the sixty-four arts in the Kāmasūtra as udaka-ghata- (Kāmasūtra I.3.15).

23 (704.18) halahalaya-: DN.VIII.74 halahala = tumula, kantuka; plus suffix -ka.

24 (705.1) tuṛiṇa-: the retention of a long vowel before a svārabhakti group is not unusual in Jaina Pkt. (cf. also Pāli pasārīyaṃ Jātaka IV. p.371 l.24). In the present case the svārabhakti group is to be regarded as a conjunct, and the svārabhakti vowel is not to be counted from the metric point of view (cf. H. Jacobi, KZ 23 (1877), S.593-9 = KSôch.100-105). Consequently tuṛiṇa-jaṇāṇam ... is scanned as -... An alternative would be an emendation of tuṛiṇa- into tuṛiṇa-, but this is less acceptable because it involves a textual change.

25 (705.5) sāmatēchio: DN.VIII.20 = sāmatikrānta.

26 (705.7) piyāmaha-sāntiṣyam: 'a name coming from a grandfather'. sāntiṣyam = pres. pt. of yas- + -ika; this may be cognate with BŚkt. sāntika- 'belonging to' (BHSD s.v.).


28 (705.11) pāṇa: 'an out-caste'. DN.VI.38 = śvaṇaca.

29 (705.13) suyaṭṭāe: dat. sg. of sutatva-; see note 27 on gomāuattāe.

30 (706.4) kammuno: gen. sg. of karman; u for a in ṬMg., see Pischel §404.

31 (706.5) ukkaḍayāṇa jiva-viriyassā: viriya (virya) 'energy of the soul', see Jaini, p.105 f; Glasenapp p.18.
§ 2

1 (706.13) **chippae**: Hc.IV.257 *chippa- = passive of *spré-; Pischel derives this from *kṣip- (Pischel § 319, § 542); but Turner 5059 postulates *chupiye = 'is touched', derived from *vohup- 'to touch' and contaminated by kṣípyate = Pk. *chippai.

2 (706.18) **natthi jam me na samjāyam**: I read *se for *me, referring to the mother because it conforms better to the description in p.703 l.13-15; *tao visesao tivagga-sampāyana-rayāśe sampādiya-sayala-manoraha abhaggamāṇa-paśaram punha-phalam anuhavantite patto pasū-samo.

3 (707.3) **nimmae**: m. pl. nom. of *nimma = *nirmata- ppp. of *nis-vātu.

4 (707.7) **dogunduga-**: AMD vol.3 s.v. dogundaga- 'a class of very sportive gods'. Jacobi suggests Skt. *dvikundaka- for dogundaga- (Utt. 15.3); SBE, vol.45, p.88 fn.2.

5 (707.16) **pasahinti**: Skt. *prasādhayanti. An Ardhamāgadhism; AMG has -inti for -enti = -ayanti (Pischel § 493)

6 (707.19) **uvaroha-sūyāe**: Skt. *uparodha-sūtā. Edgerton suggests that *uparodha-sūla- means 'one whose character is subject to importunity' (BHSD s.v.), but this compound has not been found outside of a sole reference in the Mvy. 2440, and as Edgerton's definition does not exactly correspond to the translations given in the Mvy. [Tib, Chin.], we must attempt to translate this compound in the light of both the Mvy's translations and the context in our text. If we were to translate this compound literally, i.e. 'having the character of obstruction, obstructive', this would not fit the context at all. Rather, the meaning of *uparodha-seems to have been expanded to 'suppressing one's own desires [and fulfilling another's desire]'; not Edgerton's suggestion of 'importunity'. Therefore this compound probably means 'regardful [for others]' or 'obliging'.

7 (708.10) **tayārubandha-phalasārā**: We should read *tay-ārubaddha-phala-sārā as in p.711, l.13.

8 (708.13) **tesim nirjayai-joyāne**: I suggest that tiresai- be emended to nirjayai- (nir-ayati-) in order to conform with sampādayanti anayaim of p.712, l.10. Otherwise the translation should be: 'through their being bound to hell or other [bad existences]'.

9 (709.14) **pecchanti**: For -inti see note 5. But in l.19 it appears as a normal JM. form; pecchanti.

10 (709.19) **dhaniyam**: from Skt. *dhanyā-, is used as an adverb meaning 'excessively, too much'; see PSM s.v. *dhānīa-.

11 (709.17) **kala**: according to AMD vol.2, s.v. and PSM s.v., kala means 'mud'. This meaning may be derived from Skt. *kala- 'dumb, indistinct'.

12 (711.16-17) **ihām nahi na kāmaśātra-bhāniya-paāya-mnūno vi eso na hoi**: The negative particles are confusing. We should read *'paoyamvūno vi eso hoī, because the argument must be: '[the loss] is not peculiar to one who does not know the practice expounded in the Kāmaśāstra'.

13 (711.11) **avapūranti**: caus. of avavā'py- 'to fill up'. In Skt. dictionaries there can be found only avapūrana- (Schmidt, Nachträge, 72c 'Überschüttung mit (im Komp. vorangehend)') and avapūrna (MW 'filled with (in comp.)').

14 (712.13) **svarīa-tthī-heu-bhāvena āhāra-sadhamāṇo kāmā**: quotation from the Kāmasūtra: sārīta-sthiti-heitutvād āhāra-sadhamāṇo hi kāmāḥ / phala-bhātās ca dharmārthayaḥ // Kāmasūtra I.2.37; cf. the translation by Schmidt S.34.

15 (712.19) **khaya-**: Skt. kṣata-; this is mentioned in Yogaśataka vs.44 - stri-praakāta-kyatānām 'qui sont atteints de lésions vénériennes' (translated by J. Filliozat). K. Zysk has commented on this phrase in his review of J. Filliozat, Yogaśataka; "Although venereal disease was considered to have been brought to India by the Europeans at a much later time and to have been called phirūga, this may, in fact, be an early reference to the lesions caused by such a malady. One may also construe the compound as "of those who suffer the wounds of womanizers (stripraakāta-)". Such wounds or lesions could have been inflicted by excessive scratching and biting during love-making. Although probably quite minor, these skin abrasions could easily turn septic." (Indo-Iranian Journal forthcoming, quoted with the author's permission.)

16 (713.4-5) **na hi harinā vijjanti javā na pairijjanti**: quotation from the Kāmasūtra: boddhāvayā tu dōsey iva / nahi bhikṣukāḥ saṃśīṣāsthālyo nādhāriyante / nahi maṇḍal saṃśīṣā javā nopyante iti vāṣṭeṣyānāḥ // Kāmasūtra I.2.30; cf. translation by Schmidt S.39. Jacob's text has a quotation mark before harinā, but should have it before na hi. pairijjanti: passive of 'pra-vi-śī-va-, corresponding to Skt. upyante 'are sown'. Cf. Pischel § 566 pairikā, pavirikā = 'pravirikṣya'.

17 (713.13) **maṅgulā**: DN.VI.145 maṅgulā = anīṣṭa, pāpa. For the various opinions about its etymology, see Mayrhofer s.v. maṅgulam 'evil, sin'; BHSD s.v. madgura.

18 (713.14-17) **'bāḷā-sampāco parāhīṇo ... abuddhi-puṇvā ya'**: quotation of the Kāmasūtra I.2.18-20 with slight divergency; sampāco-parāhīṇātvaḥ stri-puṇvāyor upāyam apekṣate // sā copāya-pratipattiḥ kāmasūtraūd iti vāṣṭeṣyānāḥ // tīṛya-gyotiṣu punar anuṭattvāt stri-jāte ca, ātma yāvad artham praviṣṭer abuddhi-puṇvavatāca ca praviṣṭtinām anupāyāḥ pratyayāḥ // cf. translation by Schmidt S.23-25.

19 (714.8) **kukava**: A śleṣa of ku-krawya and ku-kāvyā?

§ 3

1 (715.12) **uvaroha-īlo**: See note § 2, 6.

2 (715.13) **abhatthemha**: Pischel says that this imperative ending -mha is very rare in M.J.M. but frequent in S.Mg. (Pischel § 470 and n.1).

3 (716.1) **viloṭṭae**: Hc.IV.129 vilōṭṭa- = vi-samp-śvad-.

4 (716.6) **takkhaṇaḥ na viṣapaṇai, vihure ...**: Punctuation of the text is wrong. It should be: takkhaṇaḥ na viṣapaṇai vihure, .... Compare with p.716 II.1-2 vilōṭṭae vihureṇi.
The text has ávekkhai; a misprint for akekkhai?

PSM suggests 'glai-', but this is the denominative from glāṇa = Skt. glāna 'feeling aversion'. This type of denominative is quite usual in Pkt. (Pischel §49).

The argument seems to be confused. On p.716, l.4, jahākhami sangao dissamāno is said of a majjhima-mitta (l.9).

bhavva-: Skt. bhavya- 'the soul which is destined to attain liberation'; see Glasenapp S.79.

joya-: Skt. yoga- 'activity of the soul'; see Glasenapp S.57-59.

micchatta-: mithyātva- is a kind of darśana-mohaniya-karma. This karma causes unbelief or false belief; see Glasenapp S.23.

sammatta-: sanyaktva- is also a kind of darśana-mohaniya-karma. This karma causes right belief; see Glasenapp S.24.

uttuṇa-: DN.I.99 uttuna- = drpta-. Pischel derives it from udvadana (see glossary p.136). But Turner 1758 postulates *uttanuka- 'puffed up, proud' for Pkt. uttupa-, uttuna-.

peraṇa-: PSM s.v. peraṇa- (as a desī word), suggests as its meaning 'play, show or spectacle'.

The text has nāyarāyānam, but I think it should be nāyavayānam.

avayacchita-: Hc.IV.181 avayacchita- = āḍāś-. Pischel §499 explains avayacchita by *avacaksati = avacaste.

pāyaṃula-: 'dancer', from pādamula-? This word seems to be peculiar to this text; see PSM s.v. pāya(-mula)-.

bhujgha-loka-: bhujanga-loka-. According to lexicographers bhujanga- 'snake' also means 'a courtesan's lover' or 'a vita'. Eg. veṣyā-patir bhujangaḥ syād vītah pāllavakah smṛtah. (Abhidhānaratnamālā, II.27); bhujanga gaṇṭkā-patih (Abhidhānacintāmaṇī, III.183).

kaccolehin: Cf. Turner 2616 *kaccoṇa, 'cup'.

orāliya-sarīra-: Skt. audārika-sarīra- 'physical, gross body of animals or men'; see Glasenapp S.27; Schubring §62.

abhava-vihi-: Skt. abhyamana-vidhi-. This word is not registered in either PSM or AMD. Cf. MW s.v. abhyamana- 'paining, oppression'.

§ 5

1 (720.12) orāliya-sarīra-: Skt. audārika-sarīra- 'physical, gross body of animals or men'; see Glasenapp S.27; Schubring §62.

2 (720.12) orāliya-sarīra-: Skt. audārika-sarīra- 'physical, gross body of animals or men'; see Glasenapp S.27; Schubring §62.
3 (729.14) pīḍ: Misprint for pīṭh. The normal Pkt. form for Skt. pṛiti- is pīḍ.

§ 6

1 (733.7,9-10) saunya-: Skt. ākūṇa is 'an omen' which is derived from the movements of birds and animals; see Shastri, pp.368-371.

2 (733.17-18) mottāṇa jhāṇa-joyaṃ munvo vi jānassaṇuggahatīṭhāe / pinda-gahanattham annaṃ joyantaramo povajjanti // : According to the Utta.26, day and night are each divided into four even periods (porisi); Jain monks usually study in the first and fourth porisī and meditate in the second porisī of day and night, collect alms in the third porisī of day, and sleep in the third porisī of night (cf. Schubring, §148 ff.). Therefore in this context joya- (yoga-) means 'religious practice' such as studying, meditating or collecting alms. The text's reading of the last pada is wrong; it should be read joyantaram opavajjanti, as joyantara-yoga (yogāntara-) refers to bhikkhāyarā 'collecting alms', which follows jhāṇa-joya (dhyāna-yoga-). opavajjanti is from upa-ypad-, with the first syllable lengthened for the sake of the meter.

3 (734.6) mahā-dāṇa-: See note §1.15.

4 (734.16) pañca-marī: the feminine gender refers to tithi- 'a lunar day'.

5 (735.1.2) sanjatti-: PSM records two entries, sanjatti- and sanjuttī- as āsa words and gives the meaning 'preparation'. Perhaps they are derived respectively from sanjutka- (saṃ-uyuj-) and 'saṃjattra- (saṃ-uyam-), but because of their similarity came to be used without distinction of meaning. Cf. note 9.

6 (735.7) devanga-: may be a kind of costly fabric. This term is discussed by Chandra, M., pp.115f.; see also p.148f.

7 (735.13) sanjattehi: The verb sanjattei is supposedly a denominate from the noun sanjatti- 'preparation', and therefore it has the meaning 'prepares, or decorates'. Cf. PSM s.v. sanjatta- (v.) and s.v. sanjattīa-(ppp.) [both as āsa words]; cf. also note 5.

8 (736.4) vahuyā-jamā-vasa-: Skt. vadhukā-janyā-vasa-, 'residence of bride and bridesmaid [where the groom's party is received]'; see Turner 5119 *janyavāsa- 'lodging of bridegroom's party', but as for this compound in our test, janyā means a bridesmaid, who is a female friend of the bride's mother or another close female friend; see PW s.v. 2 janyā- 3) f. 'A, Brautführerin.

9 (736.7) sanjoiya-: sanjoiya- is caus. ppp. of sam-uyuj- 'to connect', and here probably means 'prepared'; see Turner 12990 sanyoīyati, S. sanjoi(h)yu 'to prepare'; Or. sanjoibā 'to decorate'.

10 (737.3) dhūliliyā-: According to Turner this is derived from duhitr- 'daughter'; see Turner 6481 duhitr-.
11 (737.17) varavarīya: AMD vol.5, s.v. vara-(varīyā-) gives its sanskritization, vara-varikā-, and explains it as 'a proclamation for giving the desired object'. This compound is not found in Skt. dictionaries, but a description in the KSS.CIII.198 (Ocean of Story, vol.7, p.188), seems to refer to the same custom; i.e. it says that when the wedding ceremony of Prince Mrgākadatta and Śaśāṅkavatī had finished, the prince's father gratified all his subjects with various gifts.

5 7

1 (740.1) vāma-calaṇaṅguṭṭhayālīhiya-maṇi-koṭṭimam: This action shows the bashfulness of the young ladies. Compare with Lilāvati, vs.620a; to vāma-paṇaṅguṭṭheṇa tattha dharani-yalaṁ lihamte/: also Bhāratakathāmāhjarī, IX.3.93; śrutveti lajjītatā tanvī caraṇena lilekha sā / maṁiṁ sacikṛtāpāṅgi vikṣayamāṇā nṛpaṭājana //.

2 (740.11) nāya-: jñāta-. Schubring renders it 'eine beispielbildende Erzählung', in connection with the title of the sixth Aṅga, the Nāyādharmakāvya (Schubring § 46. Cf. Jacobi, SBE, vol.45, p.338, n.1 (on Sūyagadānga II.1.11) "nāe = jñātam, literally, that which is known".

3 (741.5) subujjha-: *su-budhya-? In meaning this is the same as Skt. subodha-.

4 (741.12) pāvakkhalaya-: *pāyu-kālaka-, through *pāyu-kālaka- (Pischel § 123 u becomes a, and § 254 va for ya)? Besides this, in our text we find pāvakkhalaya- (p.205. l.17). In Rājarathāṅginī pāyu-kālana-bhāmī- (VI.97) and pāyu-kālana-veśman- (IV.573) appear, both meaning 'latrine' or 'privy'.

5 (742.2) paconuveckhiya-: Skt. pratyupekṣita- means 'neglected, disregarded' (MW s.v.; c.f. FW s.v. वक्ष- (upa-) 5) übersehen, nicht beachten), but this word here apparently has the opposite meaning, namely 'guarded' or 'watched', which rather corresponds to Skt. pratyuvekṣita-. This is so because a substitution of the preverbs takes place, perhaps due to the similarity of the forms, paconuva- (pratyupa-) and pacceava- (pratyava-).

6 (743.5) kao nivāya-thāme, saṁtappio sahassapāgāhiṁ: nivāya-thāma- (Skt. nivāta-sthāman-) means 'the condition in which the vāta (wind in the body) is quieted'. vāta is a technical term of Indian medicine, that is, one of the three dosas, i.e. vāta, pitta and kapha. When these three are balanced, one can maintain health (Carakasaṁhitā III.1.5). But when vāta is dominant, it afflicts the body with various diseases and causes the impairment of strength (bala), complexion (varṇa), happiness (sukha) and longevity (āyus). A concoction of oil (śneha) boiled a hundred times (śata-pāka-) or a thousand times (sahasra-pāka-) can be applied for alleviating vāta (Carakasaṁhitā III.6.16). sahassapāga- of our test refers, as we can see, to this concoction of oil boiled a thousand times (sahasra-pāka-).

PTSD gives the etymology of sata-pāka-tela- and sahassa-pāka-tela-, "usually given with its price worth 100 or 1000 pieces" (PTSD s.v. pāka-tela-). We do not know the source on which this definition is based. But we can find an interesting example of the same interpretation in the Chinese translation of a buddhist text, i.e. in the Mūlasarvāstivāda-vinaya Saṅghabhedavastu: pañcaśatikāḥ pāko (ii.135.24-25), and pañcaśatikāḥ pāko (ii.137.23). The
Tibetan translation is 'five hundred dishes (were prepared)' (Lhasa ed. 'dul-ba Na 288.a 6-7; 289 b 6). But I-tsing rendered this phrase, 'a meal prepared at a cost of five hundred pieces of gold' (ed. Taishō 24.184c, 18-19; 185a 22-23).

(743.7) sāma-pūrvayam: Skt. sāma-pūrvakaṃ 'in a friendly manner'? Cf. MW s.v. sāma-pūrva- 'with kind words'. Or in this context it might also be possible to interpret this compound as 'the same as before'.

(744.9) ahiyapavattanena: adhika-pravartanena 'logically'? I am not sure about the meaning of this compound. The literal meaning may be 'advancing one by one'.

(744.11) desa-carana: Though I have not met with this compound in other Jaina texts or dictionaries, it most probably means 'partial attainment of the right conduct', used almost synonymously with desa-virai- (desa-virati-) 'partial self-restraint'. Cf. AMD vol.3 s.v. desa-caritta--; for desa-virati-, see Glasenapp S.62 and Schubring §183.

(745.7) saṃtappetea gurūnaṃ: should gurūnaṃ (pl.gen.) be gurūno (pl.acc.)?

(745.8) nīvavlīya-bhāva-sāram: According to Hc.IV.62, nīvavlī- means 'to be distinguished', 'to be clear' (prahok-spaṭe nīvavlī). Turner 7393 'nīvavlīyati for Pr. nīvavlīai 'to be separate'. Therefore this compound appears to mean as an adverb 'with clear mind', that is, 'without any doubt' or 'with all one's heart'.

(746.6-7) tayevarana-karma-khaovasaṃno vaddhamanayoḥ samuppannaḥ ohināṇaṃ kumārasaḥ: According to the Mahāsūtra sūtra 6-9, there are two kinds of ohināṇa (avadhījñāna); one acquired by nature (bhava-paccaiyā) which is for gods and hell-beings, and one acquired from the partly annihilated and partly calmed state of avadhījñānavaranakarman (khāvavasamītya) which is for men and five-sensed animals. Besides these, there are another six categories of ohināṇa; i.e. ānāgāmīṇa 'accompanying the possessor of ohināṇa like his eyes', ānāgāmīṇa 'not accompanying the possessor', vaddhamanaya 'increasing after attained', hiyamāṇaya 'decreasing after attained, padināya 'falling away' and aparādīvāya 'not falling away': Suttāgame vol.2, pp.1063f; cf. FrTS vol.10, pp.21ff.

§ 8

1 (747.17-18) pecchāmo, dhamma-piṇḍam karemo, tayāniṣṭhitīyam savvahā juttam eyaṃ ti: It seems better to punctuate pecchāmo dhamma-piṇḍam, karemo tayāniṣṭhitīyam, savvahā juttam eyaṃ ti.

2 (748.2-3) tāya, kim eyaṃ ayudiyaṃ ivāniṣṭhitīyam, ambāe vi kīsa na saddāvio anham: From the following passage we can understand that the former half of this question is put to the father and the latter half is put to the mother. Therefore the reading of Mss. CEF, ambā (voc.), may be preferable.

3 (748.16) nīvaveha uvariḥuttam: huttam = kṛtvah; see Pischel §206, §451. This is usually used for enumeration, like sahassahuttam; but is also used for the meaning abhimukham 'towards': Hc.II.158; DN.VIII.70.
4 (749.5, 8) *avatthabhanti* (ll. 5, 8) passive of *ava-ṣṭambh-; avatthaddhā (ll. 5, 8) ppps. of the same. In Pāli, *apatthaddha-* 'trusting or relying on' (CPD s.v.); also in BSk. *avastabdha-* 'founded (upon), supported (by)'. (BHSID s.v.). But here, in our text this verb apparently denotes 'to bar' or 'to obstruct'.


6 (750.10) *avvāvāha-*: originally *avvāvāha- (avyāvāda-*, means 'absence of physical pain or disease'. But here as it refers to *visaya-cau*, it may mean 'freedom from any distress' or even as PSM suggests, 'happiness'; see PSM s.v. *avvābha*.

7 (750.11) *amaya-bhavassa*: *amaya- (amāta-*) used as a synonym of salvation; see PSM s.v. *amaya-*. 3. In Pāli too; CPD s.v. *2a-mata-*, 2, "meton. for salvation, a synonym of nibbāna."

8 (751.4) *vīriya*: see note §1.31.

9 (751.9) *gayanimilīyaṃ*: Skt. *gaja-nimilika-* 'conniving like an elephant in shutting the eyes': Cf. Rājatarāgini VI.73 (A3 gloss *upekṣā kṛtā ity arthāḥ*).

10 (751.10) *cetiḥthām*: This is obviously a misprint for *cetiḥiyaṃ*.

11 (751.10) *nivvaḍya-bhava-sāram*: see note §7,11.

12 (751.13) *vīyarāga-*: Skt. *vītarāga- 'the passion-free' is an epithet of a Jina; see Jaini p.83 and p.113.

§ 9

1 (752.15) *samuddhāio*: caus.ppp. of *sam-ud- bhā-*. Cf. PW s.v. *bhā* (*sam-ud-*) 'sich erheben, erscheinen'. Erz. 143.16 etth'antore jala-majjho kayanto-ura samuddhāio ajjaevya jala-kari: Jacobi suggests *samuddhāvita- 'herbeiellen', but the meaning 'coming out, appearing' which comes from *sam-ud-bhā-* seems to be conform more with both the contexts.

2 (753.18) *paoli-*: Skt. *pratoli- usually means 'main street of a city' or 'gate of a city', but here it simply indicates 'gate or gateway [of a house]'. Cf. Mayrhofer, s.v. *pratoli*; Schmidt 867a s.v. *pratoli*; Turner 8633 *pratoli*-.

3 (755.1) *pairikkampi*: Pischel § 566 *pairikka = *pravirikna; DN.VI.75 *pairikkam viśālan ekantam bīyam ceta tryartham*. Here *pairikka-* is used in the sense of *ekānta- 'lonely or secret place'.

4 (755.12) *sukhāhāra-*: The sense of this compound is not clear. AMD vol.6 s.v. suggests Skt. *sukhāhāra- 'one who eats nectar, i.e. a god' (= PSM s.v. *sukha- (āhāra-*)). Both dictionaries mention only this part of our text as an example. But I take it as from Skt. *sukhāhāra-*. In Pāli, too, we can find the compound *sukhāhāra-; migāpi even kī Janī anāhe tiṣṇacarā, na kīcī̄ṣaanti kim bhikku *sukhāhāra-vihārino (Mahāvaṃsa V.155): [Commentary] sukhāhāra-vihārino ti the pana bhikku vājakule pañcita-bhojanāni bhujītīvā mudukāsu sayyāsu sayamāṇa ... (Mahāvaṃsaṭṭīkā p.183).
5 (756.5) khaya-: ppp. of 'khan- 'to dig' the vowel of the root remains short; Pischel §566 Erz 652,6. Cf. Hc.I.67 ukkhaya - ukhāta.

6 (756.6) khaḍḍā: DN.II.66 khaḍḍā = khāṇī. The etymology is not clear. Mayrhofer s.v. khadā; Turner 3770 *khaḍḍā-.

7 (756.6) nihaya-: nihaya = nikhāta 'buried'; cf. note 5 on khaya- and Pischel § 80.

8 (756.8) thalahiya: From Skt. sthala- 'mound', to which suffixes -ha (or -kha, from -ka; dissimilation?) + -ika are added; see Pischel §206, 598.

9 (756.8) kappiyā tassa bondī: Jacobi's explanation 'placed an image there' (introduction p.cxiv) is, I think, wrong, because later in l.12 thalahiya-sussusa, is used and not bondī-sussusa. For bondī, see DN VII.99 = rupā, mukha, karīra.

10 (756.9) nehaddīva-: Skt. sneha-dīpa-, perhaps a ślesa of 'oil-lamp' and 'lamp of love'. Another example of the double-meaning of neha-(sneha-) is found in Hc.IV.406 commentary (cf. Pischel's Erläuterung p.210).

11 (757.1) pakkhavāyiā-: Both AMD and FSM give this as the only occurrence of pakkhavāyiā- and suggest pakēvātikā as the Skt. equivalent, which they interpret as 'a kind of homa'. However, this Skt. is not found in MW or FW. Jacobi says 'the Śraddha' (introduction, p.cxiv).

12 (757.16) tassovaddava-nimittam: Jacobi's explanation 'because he always came to the tomb' (introduction, p.cxiv) is not very exact.

13 (758.3) alasa-: A small poisonous animal; see Jacobi's note on Utta. XXXVI, 129 (SBE vol.45, p.219, fn.2).

14 (758.16) chaḍḍavaṇṇaṁ: *chaṛḍaṇṇa-, from Pkt. caus. of chaṛḍ-, chaḍḍavei = *chaṛḍaṇṇayati.

§ 10

1 (760.7) paṭimā: pratimā; see Williams pp.172-181; Schubring §163. Here it means kāyotsarga.

2 (760.10) nivanno: nipanna- ppp. of ni-śpad- 'to lie down', cf. BSHD s.v. nipanna "ppp. of Pali nipājjiṭṭi Vedic nipadyate; and not recorded even in Vedic Skt." The sole reference is Mvy 8602; PTSD s.v. nipanna.

3 (760.14) oyallo bhittikoṇe: according to DN I.165, oalla- has four meanings, i.e., parṣasta, kampa, govaṭṭa and lambamāna. Here parṣasta may be applied. Pischel explains this word as a noun derived from the present-stem of a verb; i.e. oalla = *apacalya < *apa-calyati (Pischel §197). But here ppp. form is expected from the context (veyaṁ vissate mukho jinadhanno, oyallo bhittikone, na lakkhio iyarehim). So we can suggest oalla- = *apa-calla- (see Pischel §564)? Or it may even be possible to derive this from apa-vṛtti-; cf. Mārkaṇḍeya VII.19. apena saha vartater oallaḥ svāt; oallaḥ, ovaṭṭat. The latter derivation seems to conform more with this meaning.
abhoia vaiyaro: abhoia- is ppp. of abhoet (AMD s.v. abhoa- (v) 'to see, to know'. We do not know the origin of this word, but we find a cognate noun abhoya- in Pāli and BSkt. PTSD derives this from ṣbhuj- 'to enjoy' (PTSD s.v.) and CPD from ṣbhuj- 'to bend' (CPD s.v.).

uvasama-: upadama 'suppression of mohaniya-karman'; see Glasenapp S.85 and Schubring §182.

laddhi-: labdhi 'capability of the soul'. There are five kinds, i.e. dāna 'giving', labha 'taking', bhoga 'enjoyment of what can be used only once', upabhoga 'enjoyment of what can be used repeatedly' and vīrya 'will-power'. When antarāya-karman is annihilated, the soul can enjoy its capabilities in a complete form. Cf. Glasenapp S.34, 54.

uvaoya-: upayoga 'faculty of cognition of the soul'; see Glasenapp S.55-57; Schubring §§71, 82.

sayaraham: DN VIII.11 sayarāham = tīghram.

rakaim: PSM s.v. suggests Skt. rabhasā for this word of this passage and gives it the meaning 'speedily'. But we are quite unsure about the origin of this word.

visūiyā: Skt. visūcikā, or visūcikā 'a type of cholera'. This disease is treated in the Śuśrutasaṃhitā, Uttaratantra, adhyāya 56.

dittho: misprint for ditthō.

pran: pronoun, 1st pers., gen.pl. An Ardhamāgadhism; see Pischel §419.

sakunemo: An influence from Śaurasenī? According to Pischel §505, in Śaurasenī sakkanomi or sakkanomi is very frequent, but in other dialects sakkai or sakkei.

uvavāo: 'rebirth' or 'reincarnation'; see Schubring §92.


cau-nāṇa-: Skt. catur-jñāna- i.e. mati-jñāna-, śruta-", avadhi- and manāḥparyayā-".

uppehada-: DN I.16 = udbhata.

This line refers to the arch-construction, the so-called makara-torana, i.e. gateway decorated with makaras, a kind of sea-monster. Cf. sketches of makara torans of sixth and seventh centuries. C. Sivaramamurti, The Art of India, p.498. "mayara-muh'ubbhada-māḥa-...: rays of light emanating from makharas' mouths' form the beam of the gate. For ubbhada- 'raised, puffed up', see Turner 2038 'udbhīta.
4 (771.1) sašihakažiya: Skt. sašabhačjakā 'a carving of a woman who is plucking the flowers of a saša-tree'; see J. Ph. Vogel, Acta Orientalia vol. 7, 1929, pp. 201-231.

5 (771.5) vara-vilayā: He. II. 128 vilayā = vanitā.

6 (771.8) nisumana: not registered in either AMD or PSM. It corresponds to *nivravāna* but is derived directly from nisumai or nisumei.

7 (771.8) cārāṇa-muni: 'a monk who has attained a magical stride (cārāṇa)'. For cārāṇa, see Viyāhārapannatti XX. 9 (Suttāgame vol. I, pp. 605f); cf. Deleu, pp. 257ff.

8 (772.2-775.11) For the osappinī (avasarpinī) and ussappinī (utsarpinī), cf. Glasenapp, Der Jainismus S. 262-310; Schubring §§ 119f.

9 (773.1-14) For the ten kinds of kalpa-tree, see Glasenapp, Der Jainismus S. 263.

10 (774.9) varejja: DN VII. 55 vārijja = vivāha.

§ 12

1 (775.17) parināo vaovatthae: DN VII. 50 vaovattha = viṣuvat, samavātrimādivālākāla āty arthaḥ 'equinox'. But here it does not seem to mean equinox. Rather, it probably means 'centre', i.e. 'midday', since after all of Indraśarman's questions were finished, it became evening (p. 780, l. 7).


3 (776.5-6) pāṇa-, bhūya-, jīva-, satta-: K. C. Lalwani, Bhagavatī Sūtra n. 174 (on Viyāhārapannatti I. 10. 324) quotes the following śloka (from Abhayadeva ?) "prāṇāḥ dvi tricatūḥ prakṛtāḥ bhūtās tu taravah smṛtāḥ / jīvāḥ paścendriyāḥ jīveḥ sābhāḥ sattvā udvītāḥ // Two-, three- and four-organ beings are called 'prāṇā'; flora-bodies are 'bhūta'; five-organ beings are 'jīva'; the static beings, viz., earth-bodies, water-bodies, air-bodies and fire-bodies are 'sattva'."

4 (778.4) sāho: m. sg. gen. of sāhu-, = Skt. sādhoḥ; this gen. form is unusual in Pkt. Usual form is sāhuḥ (as in p. 784, l. 5) or sāhusa. Cf. Fischel §§ 378f.

5 (778.6-779.6) A parallel passage is found in Viyāhārapannatti XIV. 9 (Suttāgame vol. I, p. 707, parag. 536); cf. Deleu, p. 213.

6 (779.3) viravayai: misprint for viivayai?

7 (779.12-780.3) These verses are very difficult. They seem to refer to the fourteen guṇaṣṭhānas of the soul, but not systematically; they may represent the earlier stage of the doctrine of guṇaṣṭhānas (cf. Schubring § 91). The correspondence may be as follows: ānvaṣṭāyā (l. 12) - aprīva-karana-guṇaṣṭhāna (the 8th, the soul of this stage does not bind the āyuṣ-karman.)
§ 13

sukham-samparaya (l.13) — sukha-samparaya-g (the 10th, the soul of this stage does not bind mohanyya- and ayuq-karman.)

wasantakhiyana-kheva (l.15) — upasanta-kaṣaja-vitarāga-chaodama-tha-g (the 11th) and kṣaṣa-kaṣaja-vitarāga-chaodama-tha-g (the 12th)

duamayathīyassa ... samparayassa (l.16) — passion of the soul in the last but one samaya of the 10th gūṇasthāna? Beyond this stage passion (samparāya = kaṣaja) is no more the cause of bondage.

selesipadvannā (l.17) — ayogi-kevali-g (the 14th)
apamattasamjaya (l.18) — apramatta-samyata-g (the 7th)
pamattānāgīyā (l.20) — pramatta-samyata-g (the 6th)
samaddithīyā (p.780,l.2) — sāvadana-samyagdrṣṭi-g, samyag-mithyādṛṣṭi-g, avirata-samyagdrṣṭi-g and desavirata-samyagdrṣṭi-g (the 2nd-5th). grānthi cannot be cut asunder until the soul attains the apūrva-karaṇa (see Glasenapp S.83 and fn.2).
misadithīyā (l.3) — mithyādṛṣṭi-g (the 1st)

For a detailed account of the 14 gūṇasthānas, see Glasenapp S.79-104 = Eng. pp.69-92.

§ 13

1 (781.2) kusala-paccāiyati: kusala- pratyayikat? I am not sure about the meaning; it does not seem to fit the context very well. Cf. in Pāli paccāyika- 'trustworthy' (PTSD s.v.), and Skt. pratyayaka- 'convincing' (MW s.v.).

2 (781.3) visiṭṭhā bhoga: I read this as a compound, visiṭṭhābhoga. For abhoga- 'judgement', cf. Glasenapp S.62 = Eng. p.49 (anabhoga 'deficient judgement' is one of the causes of mithyātva), and fn.1.

3 (781.16) na ya tehi tippantī: tentative translation. I take tehi to indicate uwaya and the subject of tippantī to be phala. But neither uwaya nor phala appears in the singular in this passage.

4 (781.17) na ya sā na tehiṃto: tentative translation. I take tehiṃ to indicate tadiya-samāna-vi (p.780,l.16).

5 (782.6 - 784.8) The argument is difficult to follow. In the great vows for a monk, it is explicitly forbidden to do sinful action, to cause others to do sinful action and to permit others to do sinful action: for e.g. the first vow is pādame bhante! mahavva ... savaya bhante! pānāvaya paccakkhami ... jāvuṣṭitu tivihān tivihān manevā vayā kārām ni karanto karāmām pr anna na samānāyāna / Dasaṭaya IV.5 (Suttāgame vol.II, pp.94ff.); cf. Ayāranga II.15 (Suttāgame vol.I, pp.94ff.; Jacobi, SBE vol.I, pp.202ff.). Now in the case
5 (cont'd)
of the minor vows which are given to laymen, it is forbidden to kill only
the gross beings, not the subtle beings; tae nam se ānāde gāhāvāi
samānassa bhagavao mahāvīrassa antie toppadharmayāse thūlagam pāñāivāyam
paceakkhāi ... / Uvāsagadasāṇo I, (Suttāgame vol.I, p.1128). The point of
Dhanardhī's question is as follows: when a monk gives the minor vow to
a layman, he actually seems to permit him to kill the subtle beings; does
this not contradict the monk's vow, the vow that a monk will not permit
others to kill?

6 (782.13) akkhevaṇa: Skt. ākṣepena, the usual meaning 'through objection
or query' does not fit the context at all. It may be used synonymously
with sāmākṣepena 'in short': cf. PSM s.v. akkheva- (1) 'quickness'.

7 (786.6) sahasra-pāgema: for sahasra-pāka oil, see note § 7, 6.

8 (786.9) bhakkhāvio vilamke: fn.5 of the text, Mss. CE gross vilamke =
bhojavānāi. It might be possible to suppose that vilamka- or villamka- is
a corruption of villa-ka- = bilva-ka- 'fruit of the wood-apple tree'.
According to MW s.v. bilva- the fruit is delicious and when unripe it is
used medicinally.

§ 14

1 (787.19) raphavāhasannivesāo: DN VII.1, rappha- = vaṃśka-.

2 (788.2) bahuyam kālam: misprint for bahuyam?

3 (788.12, 14) sāmāiyā-: the first grade of right conduct, conduct in the
primary stage of self-restraint; see Glasenapp S.63 = Eng.p.50.

4 (788.14) auvva-karaṇa-: the second process to reduce karman; Glasenapp
S.83 = Eng.pp.70f.

5 (788.15) khavaga-sedhi-: the ladder leading to the annihilation of
karman; Glasenapp S.86f. = Eng.pp.73f.

6 (790.2) pucahāmha: for the ending -mha, see note § 3, 2.

7 (791.12) mamma-malanmi: obvious misprint for kamma-".

§ 15

1 (792.9-14) Parallel passage is found in Sūyagadāgiha II.2 (Suttāgame
vol.I, p.155, parag.21 (671)); cf. Jacobi, SBE vol.45, p.376; Schubring,
Worte Mahāvīras, S.56f.

2 (792.12) ...-littāṇulavaṇṇatalā: misprint for "āṇulevaṇṇatalā? Suttāgame
reads "āṇulevaṇṇatalā."
3 (792.13) kouaganivamābhā: fn.6 Mss. CEF has kāū. Suttāgame reads kañhā agani-vamābhā and Jacobi's translation of Suyagoda follows this reading ("black, of the colour of fire"). But Schubring adopts the reading kāū = kāpota instead of kañhā (Worte Mahāvīras, 8.57, fn.2).

4 (793.5-6) neraiyā una kāīā kālohamā: a parallel phrase is found in Jivajivabhīgama, III.2 (Suttāgame vol.II, p.139 etc.).

5 (793.6-8) te nām tattha niccam bhīyā ... paramāsuka-sambaddhā ...paccaññhavanamā aṭṭhā: compare with Uutta. XXI.71 niccam bhīyā tatthēṇa duhṭeṇa vahīṇa ya/ paramā duhasaṃbaddhā veyanā veditā mae // cf. Jacobi's translation, SBE vol.45, p.96.

6 (794.4-9) lānilloviya-mahīma ... gandhavattībhūyā: A parallel passage is found in the Kalpasūtra's description of the city of Kumārapura; ed. Jacobi, AKM Bd.7-Nr.1 p.57 (100). For lānilloviya- (l.4), "daddāra-dimnapaśaṃgulī-talā (ll.4-5), see Jacobi's note on the paragraph of the Kalpas. (p.109).

7 (794.5) uvaciya-candana-kalasā candana-ghaṇa-sukaya-torana- ...: Kalpasūtra reads uvaciya-vandana-kalasam vandana-ghaṇa-sukaya-torana- ..., see also Jacobi's note on Kalpas. (100).

8 (796.9) aparavajīviṇā: a-apara + uvajīvi-; uvajīvi- is probably derived from uvajīva- 'reincarnation', by metathesis through uvajīvi- = upa-patīṃ. Therefore this compound may mean 'having no reincarnation afterwards'.

9 (797.7) caḍīo pavaratūrāhge: Pk. caḍī 'rises, sits on', see Turner 4578 'caḍhuti'.

10 (797.9) cūḍha ya mahāgahena: mahāgahena 'by a great seizure or demon (?)' does not make good sense in this context. I suggest it be emended to mohāgahīne, and this reading is also preferable for the metrical reason that it avoids Amphibrachys in the third āṇa.

11 (798.10) saṃjāṃīma tānīrayaṃ: According to DN VIII.15 saṃjāmi- means 'concealed'. So, the literal meaning of this phrase may be 'having concealed the dust on the quiver'.

12 (799.5) devaṅga-juyalāṃ: for devaṅga, see note §6,6.

13 (800.5) āliṅgani-: cf. PSM s.v. āliṅgini 'cushion which is put under knees etc.'.

14 (801.18-802.10) se na dīhe na rahasse ... se na rase nārase: A parallel passage, Āyārāṅga I.5.6 (Suttāgame, vol.I, p.19. parags. 331-3; ed. Schubring, AKM Bd.12-Nr.4, s.26: transl. Jacobi, SBE vol.XXII, p.52; Schubring, Worte Mahāvīras, s.97) But instead of se na sadde nasadde ..., se na rase nārase (p.802, ll.8-10), Āyārāṅga reads se na sadde na rāve na gomāhe na rase na phase.

15 (802.5-6) na sahe na ruhe na kāū: problematic phrase. Āyārāṅga reads na kāū na ruhe na sahe, and Jacobi translates "he is without body, without resurrection, without contact (of matter)"; Schubring translates "[dort gibt es] keinen Körper, keine Erhebung, kein Haften [in der Daseinsform]". Śīlāṅka's commentary: 'na kāū ity anena leṣyā gṛhitā, yādī vā na kāyavān ...
15 (cont'd)

na ruho'ruha', kamma-bijābhāvād apunarbhāvīty arthaḥ ... tathā ca na vidyate saha'pruṣārtattvād asya ... (Agamodayasamiti ed. reprint 1978, 231a).

16 (802.7) parinnā sannā uvaṃ ceva na vijjai: Āyārahga reads parinne sanne uvaṃ na vijjai. Jacobi, ibid. "he perceives, he knows, but there is no analogy (whereby to know the nature of the liberated soul)"; Schubring's interpretation is strange. "Für das Erhaben[stle] [und] für das Tieff[stle] findet sich kein Gleichnis." (ibid., see also fn.4). Cf. Śīlāṅka's commentary: pariḥ - sāmantād viśeṣato jānātāti pariḥ, tathā sāmānyatah samyag jānāti - paśyatiḥ samjñah, jhāna-darśana-yukta īty arthaḥ, yadi nāma svarūpato na jhāyate muktātmā tathā'py upamā-dvāreṇādītyagatīr iva jhāyata eveti cet, tan na, yato āha - upamāyate sādhāvyāt pariṣohidyate yayā sopamā (ibid.231 ab). But in our text parinnā, sannā, and uvaṃ are all in the f.sg.nom., so I interpret this phrase as '[for the nature of a liberated one] there is no conception nor perception nor analogy [by which one can know it].'

17 (802.8) apayassa payam natthi: Jacobi, "there is no condition of the unconditioned. (ibid.)" Schubring, "Für das, was durch Worte nicht [bestimmbar] ist, gibt es kein Wort. (ibid.)". See also Schubring's note (fn.5) "Oder: "keine Stätte", unter Annahme eines Wortspiels mit den Bedeutungen von paya." I have followed Śīlāṅka's commentary in my translation: kīṃ ca - na vidyate padam - avasthāviśeṣo yasya so'padaḥ, tasya paḍyate - gāmyate yenārthas tatpadam - abhidhānam tae ca 'nāsti' na vidyate, vācyaviśeṣābhāvāt (ibid. 231b).

18 (804.12) kevali-samugghao: samudghāta is a special process carried out in order to equalize the sthiti of vedanīja-, nāma- and gotra-karman with that of āyus-karman (Glasesppp S.102 = Eng.p.91).

19 (804.13) selesi: for the saileśī-state, see Glasesppp S.103 = Eng.p.92.
ADDITIONAL NOTES

1 (761.17) *dinno anoṇoavao : The literal translation must be 'upayoga was given by him', but the context demands 'given to him'. It may be that the text is corrupt; the phrase in any case involves a textual problem, since after the long vowel -e and -o, the initial a- of the following word is usually elided.

2 (782.12) ... dukkhaparamparā, tannigghāyaṇasaṃmatthān ...: It seems that an absolutive of a verb is missing before tannigghāyaṇa. Perhaps we should read adding paṭivaṭṭāna here; cf. l. 15 apāṭivaṭṭajamāṇesu tam (scil. sahuddhamma).

3 (795.8) This line lacks one mora. We should read sadda-pharisa- for sadda-pharisa- of the text.
ABBREVIATIONS AND WORKS CITED


AGSK: Abhandlungen der geistes- und sozialwissenschaftlichen Klasse.

AKM: Abhandlungen für die Kunde des Morgenlandes.


IF: *Indogermanische Forschungen: Zeitschrift für Indogermanistik und allgemeine Sprachwissenschaft.*


KSch: *Kleine Schriften.*


RSO: Rivista degli studi orientali.


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