TWO PRAKRIC VERSIONS
OF THE MANIPATI—CARITA
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PREFACE

THE work here presented offers the text of two Prakrit versions of the Manipati-carita. That of the shorter version is based on a thesis submitted years ago for the degree of Ph.D. of the University of London. It was only much later that a happy accident put within my reach a manuscript of the longer work. I had approached the distinguished Jaina scholar Muni Maharaj Punyavijayaji with a request for assistance in obtaining further copies of Haribhadra's poem. With characteristic generosity he arranged for some fourteen MSS of different versions of the story to be lent to the India Office Library for my use, three of them from his own private collection and the remainder from various bhandãrs. It is to him and to Muni Maharaj Jambuvijayaji who has on many occasions supplied me with information and assistance that I wish in the first place to acknowledge my gratitude for without their help this book could never have been published.

Other manuscripts were made available to me by Mr. K. C. Shah, Vice-Chairman of the Jain Atmanand Sabha, Bhavnagar, by the Asiatic Society of Bengal, by the Asiatic Society of Bombay, by the Bodleian Library, Oxford, and by the India Office Library, London, and to all of them I would like to express my thanks. From the staff of the India Office Library where most of my researches were pursued and in particular from Mr. H. Greenaway, former clerical officer of the Library and a friend to several generations of its readers I always received ready and unstinting assistance.

Despite every effort I was able to see only one manuscript of the longer Manipati-carita, and that of very late date and far from correct. The notes to this work are therefore mainly designed to explain emendations made and to suggest where further emendations might be appropriate. Linguistically the text offers little and its main interest will be to the specialist in kathã literature. The translation has accordingly been made as faithful as possible without consideration for literary style. Difficulties of interpretation are treated in the notes whilst in
the introduction an attempt has been made to indicate from other Indian sources—almost exclusively Jaina—some parallels to the stories contained in the Manipati-carita. In view of the immensity of the field to be covered these cannot represent a consistent attempt to trace the history of the tales, and in fact they provide little more than rough indications for anyone interested in the subject.

There remains the pleasant task of expressing my thanks to those who have helped me in the compilation of this little work: to Professor Sir Ralph Turner, former Director of the School of Oriental and African Studies who first guided my studies of Sanskrit and to whose unfailing kindness over a long period of years I owe more than I could ever hope to repay, to Professor H. W. Bailey of Cambridge, to Professor John Brough and Mr. C. A. Rylands of the School of Oriental and African Studies, and to Mr. A. C. Master who gave generously of his great erudition in the interpretation of Gujarati sources. Of my debt to Muni Punyavijayaji and Muni Jambuvijayaji I have already spoken.

I should like also to mention two scholars whose works have been indispensable to me. Pandit Har Govind Das Sheth has been dead many years but has left an abiding monument in the Pāia-Sadda-Mahanānava which for all its imperfections remains perhaps the most remarkable single contribution by one man to Prakrit studies. The other, Professor A. N. Upadhye, is happily still alive and in full activity: I refer to him here because to his erudite and exact editions of Prakrit classics I owe much more than the footnotes to this work would seem to indicate.

In conclusion I would express my gratitude to the Council of the Royal Asiatic Society who made a grant from the James G. Forlong Fund to cover the cost of publication of this book.
## ABBREVIATIONS USED IN THE TEXT

<table>
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<th>Abbreviation</th>
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<tr>
<td>MPC</td>
<td>Mañipati-carita (anonymous).</td>
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<td>MPCJ</td>
<td>Mañipati-carita of Jambunāga.</td>
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<td>MPCH</td>
<td>Mañipati-carita of Haribhadra.</td>
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<td>MPCS</td>
<td>Munipati-caritra-sāroddhāra.</td>
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<td>BKK</td>
<td>Bṛhat-kathā-kośa of Hariṣena, ed. Upadhye.</td>
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<td>SK</td>
<td>Samarāditya-kathā of Haribhadra, ed. Jacobi.</td>
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<td>Āv.</td>
<td>Āvaśyaka-cūrṇī.</td>
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<td>P</td>
<td>the Gujarati paraphrase of the anonymous Mañipati-carita.</td>
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INTRODUCTION

The *Manipati-carita* or *Munipati-carita* is a collection of sixteen tales—the figure though in reality inexact is important because it characterises allusions to the work—incorporated in a frame-story, the essential element of which is a false charge of theft made against a Jaina *muni*. In this volume are given the text of the oldest known version of the work, an anonymous Prakrit poem to be situated probably in the eighth century A.D., and of the metrical epitome of it composed also in Māhārāṣṭrī Prakrit by a certain Haribhadra Sūri in the twelfth century.

There can be little doubt that, although almost all the Gujarati versions of the tale as well as the Sanskrit *Sārodāhāra* prefer the form *Munipati-carita* the original title was that used in the present study. It is the form found exclusively in the MPC, and MPCJ and in all the older manuscripts (E, F and H) of the MPCH. In any event as the name of a king ‘lord of jewels’ is inherently more probable than ‘lord of munis’. The second form must have arisen through a corruption in the text of the MPCH where, in their Prakrit guise, the two styles are only distinguished by a slight difference in the penning of a single aksara, and where the constant repetition of *Maṇivai-muni* leads easily to the writing of *Munivai-muni*. The name of the city is merely based eponymously on that of the hero and can be left aside, but the fact that in all versions except that of the BKK the son appears as Municandra would also have predisposed to such a change.

A distinctive characteristic of the work is its close local association with Gujarat. Of the eighteen versions listed on a later page no less than thirteen are composed in Gujarati; Gujaratisms were detected by Bellon-Filippi in the late Sanskrit prose version, the *Sārodāhāra*; and Gujarati elements were noted by Upadhye in the vocabulary of the *Brhat-kathā-kośa* whose author Hariṇeśa was reputedly a native of Kathiawar, and are certainly perceptible in the MPCJ and, and as the glossary will show, in the MPCH.
Owing to its more clearly drawn religious lessons and because, no doubt, its conciseness made it easier to memorize and use in expounding the doctrine to a lay audience, Haribhadra’s epitome seems to have almost completely ousted the older Prakrit work from popular favour. Despite ready and generous co-operation it has proved impossible to discover in the Jaina bhanḍārs any other than the single MS of the MPC on which the text given in this volume is based. Like the Sāroddhāra the versions in Gujarati, as far as the writer has been able to examine them, depend without exception on the work of Haribhadra and appear to be unacquainted with the original Prakrit poem. The oldest known Gujarati rendering is said to date from Sam. 1450 but it was in the eighteenth century that the story gained an especial vogue. Towards the close of the nineteenth century at least three versions appeared in print, and more recently a prominent Gujarati writer has recast the story of Metārya, the most important of the sixteen parables, in the form of a novel.¹

Peterson,² the first Western scholar to notice its existence, collected, in the course of his search for manuscripts, a ‘Munipati-carita by Haribhadra’ whom he naturally identified with the famous commentator of the canon. Manuscripts of the MPCH and MPCS are now known to be very numerous particularly in the Jaina bhanḍārs of Gujarat and Rājasthān and in Europe copies have found their way to Florence, Strassburg, Berlin, London and Oxford. An edition for the Bibliotheca Indica was planned, but never realised, by the Italian scholars Pizzagalli and Belloni-Filippi, though the first eighty verses of the text actually appeared in an Italian journal. The whole work and also that of Jambunāga are said to have been published in the Hemacandra Grantha-mālā, Ahmedabad about a quarter of a century ago but no copy of either appears to be accessible.

As will be seen the story of Maṇipati has a close connection with the Āvaśyaka literature and a large part of its material is derivable from the Āvaśyaka-cūrṇī. Like that literature it belongs both to the Śvetāmbara and, as the Bhagavatī Ārādhanā and the rather garbled version of the BKK show, to the Digambara tradition; and it is highly probable that a specifically Digambara version has existed and perhaps still exists.

¹ Mahārṣi Metāraj by Jaya Bhikkhu (Bālābhāt Vīrcand Desāi).
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<tr>
<th>author</th>
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<td>Jambunāga</td>
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<td>Prakrit</td>
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<tr>
<td>Maṇipati-carita</td>
<td>Dharmavijaya</td>
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Mentioned in the Jinaratnakośa. It is not clear whether it is in Sanskrit or Prakrit or whether, even, it is distinct from other versions.

5. Munipati-caritra- Sāroddhāra anonymous Sanskrit
A not very faithful Sanskrit prose paraphrase of the MPCH, at times summarizing, more rarely expanding. This work was edited by Belloni-Filippi in GSA XXV and XXVI (1912-13).

6. Munipati-ṛṣi-caupāī anonymous Gujarati Sam. 1450
No. 1051 of Schubring: Jaina Handschriften. There is also a copy in the private collection of Muni Puṇyavijayaji.

7. Munipati-ṛājarṣi-caritra Rājacandra Gujarati Sam. 1550
No. 1053 of Schubring: Jaina Handschriften and No. 63 of Calcutta Sanskrit College Catalogue.

8. Munipati-ṛājarṣi-caupāī Simhakula Gujarati Sam. 1550
Mentioned by M. D. Desai; Jaina sāhitya no samśīpta itihāsa, p. 526 and Jaina Gurjara kaviō, vol. I, p. 90, and vol. III, p. 515. Simhakula is there stated to have been a pupil of Devagupta Sūri of the Bivandaṇika Gaccha.

9. Munipati-caupāī Jayavijaya Gujarati Sam. 1564
Desai: Jaina Gurjara kaviō, vol. III, p. 542. Jayavijaya is stated to have been the pupil of Anandavimala of the Tapā Gaccha.

10. Munipati-caritra-caupāī Hirakalaśa Gujarati Sam. 1618
TWO PRAKRIT VERSIONS OF THE MANIPATI-CARITA

author language date
amongst other works an Ārādhana-caüpai and a Simhāsana-batrīśī.


12. Munipati-carita Jinaharṣa Gujarati Sam. 1754 Schubring: Jaina Handscriten No. 1052. Jinaharṣa, pupil of Śāntiharṣa of the Bivandanika Gaccha was an extremely prolific writer: see Desai: Jaina Gūrjara Kaviō, vol. III, pp. 81/119, where however this work is not listed.


15. Munipati-kathā Gujarati
A prose paraphrase of fairly recent date. There is a copy in the bhāndāra of Kāntavijayaī at Baroda.

16. Munipati-rāsa Ratnavijaya Gujarati A metrical version printed at Ahmedabad A.D. 1903. The author is described as the pupil of Dharmavijaya.

17. Munipati-caritra Sukhalāla Kalyāṇāji Gujarati A modern paraphrase of the MPCH with extensive digressions on the duties of a layman. Published at Ahmedabad A.D. 1891.

18. Munipati-caritra Maganālāla Hāṭhisaṅga Gujarati Similar to the preceding but expressly described on the title-page as a translation from the Prakrit. Printed at Ahmedabad, A.D. 1899.

In addition to these works the Mudrita Jaina Śvetāmbarādi grantha nāmāvali refers to two Sanskrit versions—perhaps Nos. 2 and 5 of the above list—as existing in print.

It is not improbable that other versions, unnoticed here, exist in manuscript.
THE MANUSCRIPTS

MPC

Only one MS, No. 1040 of the collection of the Prākṛta-Saṃskṛta-jñāna-bhanḍāra of Kāntavijayaji at Baroda, obtained through the courtesy of Muni Puṇyavijayaji was available. It is written in a clear hand in large characters and is accompanied by an interlinear Gujarati paraphrase. The colophon reads:

_Iti śrī-Maṇipati-caritam sampūrṇam Mānavijayena Mālana-grāme. Eha Maṇipati nāma muni nū caritra sampūrṇa samāpta Sāṃvata 1850 māha śūdi 13 dine pannyāsa śrī (5) pām. śrī Mānavijaya Gāṇi tat-śiṣya pām. śrī Hīraviṇa Gāṇi vīra śrī Candraprabhu prasādāt jīvi celā Mānavije lakhī Mālana madhye_

The peculiarities of Jaina Nāgarī, in particular the ambivalence of certain _aṅgaras_, have often been noted\(^1\). In theory the symbols for _ccha_ and _ttha_, for _jjha_ and _bbha_, for _tta_ and _mma_, for _cca_ and _vva_, for _ddha_, _ṭṭha_ and _ḍḍha_, and for initial _o_ and _u_ are distinct, but in fact especially in eighteenth century MSS. they are more often indistinguishable. Similarly _i_ can be used for _ya_ and vice versa, whilst long _i_ and short _i_, long _u_ and short _u_ and in general double and single consonants are interchangeable.

To have taken account of such purely orthographic variants would have encumbered the text with a uselessly bulky critical apparatus, and except in rare instances the etymologically correct forms have been restored without indication in the footnotes. The emendations noted are for the most part immediately comprehensible from the form of the _aṅgaras_. Where they depend on the readings of the paraphrase or on hints from the MPCJ and MPCH an explanation is given in the notes which follow the text.

\(^1\) Cf. Alsdorf: Introduction to Kumārāpālaprātibodha, p. 52; and Jacobi: Introduction to Bhavisatā-kahā, p. 22. The latter finds that the interchange of _ccha_ and _ttha_ is so frequent that he only notes it when the word concerned is not clear.
With regard to the orthography the representation of Prakrit short e and o varies, as commonly in the MSS, from word to word. Intervocalic single consonants are usually replaced by ya except in the first class where ga and gha are often found. The retention of intervocalic ca and ja is also common. Initially, and normally when doubled, n is dental,\(^1\) in the single intervocalic position always cerebral. A curious feature is the use in nearly every case of a special symbol for cch (\(<ts\)). This is noted in the transcription by \(\ddot{c}ch\). Whether it has any significance is not clear.

**MPCH**

In preparing the text the following MSS were used:


Berriedale Keith characterises it as 'not correct and written in very crowded characters', and ascribes it to the seventeenth century. A later hand has added a few Sanskrit glosses and a not always accurate word division indicated by upright strokes above the line.


An eighteenth century MS accompanied by an interlinear paraphrase in Marwari. Breaks off at verse 291.

**C.** Royal Asiatic Society (Bombay Branch) Catalogue of MSS, No. 1767.

A fairly good MS. perhaps of the seventeenth century.

**D.** Bodleian Library, Catalogue of the Prakrit MSS. No. 67.

Ascribed by Berriedale Keith to the eighteenth century.

**E.** Baroda, Prākṛta-Saṃskṛta-jñāna-bhaṇḍāra of Kāntavijayajī No. 681.

The oldest and best MS.: the date of copying is given as Sam. 1485.

**F.** Private collection of Muni Puṇyavijayajī.

An old and good MS. dated Sam. 1476 but undoubtedly later perhaps sixteenth century.

**G.** Baroda, Prākṛta-Saṃskṛta-jñāna-bhaṇḍāra of Kāntavijayajī, No. 1092.

\(^1\) A popular etymology has provoked the curious spelling vā-nara for vānara regularly.
A late eighteenth century MS. accompanied by an inter-linear Gujarati paraphrase which is identical with the work found elsewhere separately under the title Munipati-kathā.

H. Baroda, Prākṛta-SAṃskṛta-jñāna-bhaṇḍāra of Kāntavijayaji, No. 1412.
A good MS. perhaps of sixteenth century with marginal glosses in Sanskrit.

J. Baroda, Prākṛta-SAṃskṛta-jñāna-bhaṇḍāra of Kāntavijayaji, No. 1411.
Perhaps seventeenth century. Very close to the preceding of which it is probably a direct copy. The first five folios containing verses 1–135 are missing.

All the above are written in the Jaina Nāgarī script and show in varying degree its characteristic peculiarities, the older MSS. being in general better than the later ones. As for the MPC the purely orthographic variants and the numerous haplographies and dittographies have been disregarded in the footnotes.

The MPCH is found quite frequently in manuscript. Belloni-Filippi says that he obtained three copies from the Yaśovijaya-Jaina-pāṭhashālā of Benares and one from the Deccan College. Schubring describes the work in his Verzeichnis der Jaina-Handscriften der preussischen Staatsbibliothek and its presence in many Jaina bhaṇḍāras is noted in Velankar’s Jina-ratna-kośa. It is no doubt often confused in lists with the Munipati-caritra-sāroddhāra: in fact three works kindly lent by the Asiatic Society of Bengal proved on inspection to be copies of the Sanskrit paraphrase.
THE MANIPATICARITA—ANONYMOUS

The earliest direct reference to the story of Mañipati that has been noted occurs in the Bhakta-parijāta-prakīrṇaka (verse 133)

saṅgo mahā-bhayam jaṁ viheḍio sāvageṇa santeṇam
putteṇa hie athhammi Mañivai Kuñcieṇa jahā

The two verses celebrating the rṣi Metārya (928 and 929) are found in the reverse order both in the Marāṇa-samādhi (426 and 425) and the Āvaśyaka-nirvyukti (870 and 869) and other key verses to stories of the MPC occur in the same works.

A more specific reference to the frame-story of the MPC and the sixteen intercalated tales is furnished by the Bhagavati Ārādhana1:

1130. saṅgo mahā-bhayam jaṁ viheḍido sāvageṇa santeṇam
putteṇa ceva atthe hidamhi niḥhidillage sāhum

1131. diio bambhaṇa vaggho loo ṣatthi ya taha ya rāya-suyam
pahiya ṃaro vi ya rāya suvaṇṇayārassa akkhāṇam

1132. vanṇara naulo vijjo vasaho tāvasa taheva 2cūda-vaṇṇam
rakkha sivaṇṇi duṇḍuha Medajja-munissa akkhāṇam

Two editions of this work have been published, in each case accompanied by modern commentaries. Shorn of trimmings the information they provide is meagre. A digambara sādhu spends the rainy season on the property of a layman who buries a pot containing valuables beneath the sādhu’s dwelling. This is stolen by his son and the layman taxes the muni with theft. Illustrative stories are exchanged between them and in the end the guilty son confesses his offence and the layman decides to become a monk. On one point both commentaries are very clear: there are sixteen stories in all. The Antakārīti edition names them thus: dūt, brāhmaṇa, vyāghra, lok, hastī, rājaputra, pathik, rājā in-sambandhi āṭh kathā aur vānar, nakul, vaidya, vrṣabha, tāpas, vrksa, sivaṇṇ sarpa ye āṭh kathā. The enumeration

1 Ed. with Hindi comm., Antakārīti Digambara Jaina Granthamālā, Bombay, 1923; and ed. with Sanskrit paraphrase and Hindi comm., Sholapur 1935.
2 For cūda-vaṇṇam the Antakārīti ed. reads rukkhāyaṇam, for rakkha it reads rukkha.
of the Sholapur edition is slightly different: dūt, brāhmaṇ, vyāghra, lok, hāthī, rājaputra, pathik, rājā aur sonār inkā kathāē tathā vānar, nautā, vaidya, bail, tapasvī, cūtvan, sarāp. All sixteen, it adds, are to be found in the Śrenika-purāṇa. What is strange is that Metārya seems to have taken over the rôle of Manipati. Clearly the text as it stands is corrupt and only the tradition of sixteen stories has survived; but it can hardly be doubted that a specifically Digambara Maniṣṭā-carita once existed.

As will be shown later some of the individual stories of the MPC are found widely diffused in Jaina (and non-Jaina literature) but the most significant parallels are with the Āvaṣyaka commentaries. These include stories 1 (Secanaka), 2 (a), (b) and (c) (Śrenika, Seṣṭuka and Kāḷāśaukarika), 4 (Metārya), 5 (Sukumālikā), 8 (the ministers), 12 (Cārabhaṭī), and 16 (Kāṣṭha-muni) which together account for some 445 verses, roughly one-third of the total work. The printed texts of the Āv. and of Hari-bhadra's commentary are far from satisfactory; and to show the close connection between the MPC and the Āvaṃyaka versions it will therefore be convenient to choose examples from the story of Cārabhaṭī for which Leumann's critical edition¹ can be used and from that of Metārya.

Opening the narrative the MPC has: Cārabhaṭī guvinī vasai egā. Similarly the Āvaṃyaka: egā cārabhaḍiyā gāme vasai. Whilst she is winnowing (Āv. kaṇḍentē tīse, MPC kaṇḍana-heum gayā) her child is bitten by a snake which climbs into the cradle (Āv. māṇculliyāe sappena caḍitā khaio mao, MPC māṇculliyammi caḍiṇa jhatti sappena bāla mao). The snake is destroyed (Āv. kaṇḍākhaṇḍim kao, MPC kaṇḍio) by the mongoose which goes to her with blood-stained jaws (Āv. ruhirā-littenām tunḍenām, MPC ruhirārūṇa-tunḍo).

Similar close correspondences are to be observed in the story of Metārya. Ujjain is given as a princely appanage (Āv. and MPC dinā kumāra-bhuttē) to Municandra. Queen Priyadarśanā regrets that she did not accept the kingship when offered to her sons (Āv. pūṭanām rajjam dijjantam, MPC niya-suyāṇa dijjantam rajjam). With poison-smear ed hands (Āv. visa-makkhiyā hattā, MPC visa-makkhiyā-hattehiṃ) she rubs a cake (Āv. and MPC moyago paṟamūtṭho) and saying 'How good it smells!' hands

it back (Āv. aho surabhī moyago tti paḍiappio; MPC surahi tti bhaneuṇām samappio) to the servant. Later when the king takes the vows he regrets that he has given no thought to another life (Āv. akaya-paraloya-sambalo, MPC agahiya-paraloya-sambalam). And so the comparison can be continued throughout the text of the stories occurring in the Āvaśyaka commentaries.

Enough has been said to show that the author of the MPC almost certainly used as a source for his narrative the tales preserved in virtually the same form in the Āv. and in the Prakrit passages of Haribhadra’s ṭīkā. There is equally little doubt that the MPC is the pūrvacāryair viḍṛḏhe Maniḍati-carite of the MPCJ and the puva-cariya of the MPCH.

The anonymity implicit in these expressions makes futile any enquiry into the authorship of the work. In time it must be anterior to Sam. 1005 (the date of the MPCJ) and probably to Sam. 989 (the date of the BKK). As the Āvaśyaka-cūrṇī is generally put not later than the seventh century A.D. it would probably be not unreasonable to assign the MPC to the eighth or ninth century.

The language of the work offers little help in dating. It is the standardised Māhārāṣṭrī Prakrit normally used in Jaina narratives, though it includes some seventeen verses (mainly subhāṣitas) in Sanskrit, eighteen verses in Māgadhī, put in the mouth of a gaṇikā, and one which is probably Apabhramśa. The style is for the most part simple and there are many proverbs and homely turns of phrase; but there are attempts at greater ornateness particularly in the descriptive passages which also show a considerable use of śleṣa. A number of set phrases often, it would seem, barely appropriate in the context, are taken over directly from the canon; one may instance the ganthima-vedhima-pūrīma-sanghāima of verse 64, the conventional characterisation (same bhee daṇḍe uvappayānami ai-kusalo) of Abhaya in verse 304, and the description of the samavasaraṇa in verses 308–315.

The insertion after the rather obscure verse 2 of a detailed explanation in Sanskrit suggests that there may once have existed a Sanskrit commentary on the whole work but no other fragment of it seems to have been incorporated in the manuscript. The Gujarati paraphrase which accompanies the text does not show features of great antiquity but is certainly older
than the date of copying: Sam. 1850. If as is to be presumed it was modified at each successive copying it may in its original form well go back to the sixteenth century A.D. In many passages the paraphrase enables the Prakrit to be restored with very small ground for uncertainty; in others it is clear that the commentator was working with an already corrupt text.
THE MANIPATI-CARITA OF JAMBUNĀGA

Jambu or Jambunāga, a sādhu of the Candra Gaccha highly reputed for his learning composed this work in Saṁvat 1005. He is also the author of a Jina-satāka\(^1\) on which Samba-muni composed a commentary in 1025 and a Candradūta-kāvyā.\(^2\)

The Maṇipati-caritra is said to have been published in the Hemacandra Grantha-mālā, Ahmedabad in Saṁ. 1978\(^3\) but the only text available to the writer was a manuscript from the library of the Atmānanda Sabhā, Bhavnagar. The colophon runs:

Samāptam idam Maṇipati-rājarṣi-caritam iti

1. etan Maṇipati-rājñas caritam cāru-cetasaḥ
dṛṣṭāntair aṣṭabhir gadya-padyais tāvadbhir eva ca
2. Jambunāgābhīdhānena racitaṁ Śveta-bhikṣunā
bodhārtham bhavya-jantūnāṁ spaṣṭārthaṁ sv-alpa-varṇa-
kam
3. na manda-buddhayor boddhum na vyākhyātum ca jānato
   yato 'taḥ su-gamaṁ dṛbdham idam eva vibhāvyatām
4. pūrvācāryair vidṛbdhe Maṇipati-carite saty apīdāṁ mayā yat
   bhūyo dṛbdhaṁ na tatra pravara-kavir ahaṁ bhavāṁty eṣa
darpaḥ
   kiṁtu eteṣāṁ kavīnām ati-vimala-dhiyāṁ dhīra-gambhirā-
vacāṁ
   vaidagdhīṁ prāpsunāyaṁ sva-mati-suvidhaṁ bhāvyāya evaṁ
   vyadhāyā
data mṛtvā mayā puṇyam agaṇya-sukha-kāraṇam
   yad avāptaṁ tena bhavyānāṁ nirvṛttir jāyatām tarāṁ
5. yāvat sūryaḥ pratapati jagaj-jantu-karmaika-sākṣī
yāvat cēndū rajani-vanitā bhūṣano bhūri-dhāmā
tāvad bhūyān mama kṛtir ayaṁ supraśīthā taniṣṭhā
   prajñasyāpi pravara-viduṣāṁ saj-janānāṁ prasādāt

As a further specimen of the author's style the following summary of the narrative is taken from the introductory verses:

\(^1\) A specimen of this work is given in Schubring: Jaina Handschriften der preussischen Staatsbibliothek No. 435.
\(^2\) Ed. J. B. Chaudhuri, Calcutta, 1941.
\(^3\) Mudrita Jaina Śvetāmbarādi grantha nāmāvali, Ahmedabad 1926, p. 167.
17. sā ca saṃsāra-bhūrūṣām ganōtktīttana-rūpikā 
yasmān Maṇipate rājīnaḥ caritaṃ varṇayāmy ataḥ
19. yathā'śau palitām drīṭvā nirvinṇāḥ kāma-bhogataḥ 
prāvṛjīd Dharmaghoṣasya samīpe 'dhyaiṣṭa ca śrutam
20. śmaśāne śīśre gopaḥ kṛpayā vastra-veśṭitaḥ 
yathā 'śau dhyāṇa-sthito dhvāmite vanyā-vahninā
tyatha ca putra-bhītena tasyādhaḥ sthāpite nidhiḥ
21. Kuṇcikena yathā nītva pratiṣṭhitasthitā tikhe 
22. nidhānāda-rāṣanān mūḍho drśṭāntair aṣṭābhhi yathā 
gajādyair anvāsāt sādhumaḥ naigamaḥ so 'pi tam yathā 
23. tāvadbhīr eva hārādyaḥiḥ pratibodhya vidhānataḥ 
sva-kāryāṃ sādhayām āsa tapasvi-sāṅga-varṣitaḥ 
tathā hi

The MPCJ should perhaps be classed as a campū for whilst 
the main narrative and the stories told by Maṇipati are in verse 
those recounted by the layman Kuṇcika are in prose. The 
language shows the peculiarities of many medieval Jaina Sanskrit 
texts: deviations from the classical norm, particularly in the 
use of cases, in the wide extension of the k-suffix, in the aberrant 
verbal forms and in the prakrit vocabulary, are not infrequent. 
The style is simple and long compounds are avoided.

The author has told his story in his own words throughout 
and except for the verse which begins bāhvo rudhīram āpitam 
(MPC 971) has quoted none of the Sanskrit subhāśitas 
which figure in the MPC.
THE MANIPATI-CARITA OF HARIBHADRA

Nearly all the MSS. contain in verse 643 an ascription of this work to Haribhadra Sūri and in verse 645 (nayaṇa-muni-rudda saṁkhe Vikkama-saṁvaccharammi) an indication of the date of compilation.—Samvat 1172. This latter is confirmed in the Berlin MS. noticed by Schubring by the words Vikramāditya ti saṁvatsara saṃsya etalē saṃ. 1172 rači chē.

Klatt² following Peterson¹ took the work to be that of the famous Haribhadra but also listed no less than eight others of the same name, of whom for reasons of date only one could be equated with the Haribhadra Sūri of verse 643. The better known Haribhadra, accepted as the author inter alia of numerous commentaries on canonical texts is generally assumed to have flourished in the eighth century. A recent synoptic list of Jaina works,³ based, it seems, largely on the work of M. D. Desai, assigns the Manipati-caritra to Haribhadra Sūri, pupil of Jinadeva Upādhyāya of the Brhad Gaccha, who composed commentaries on the Karma-grantha (Sam. 1172), on the Praśama-rati (Sam. 1185) and the Kṣetra-samāsa, but his identification with the author of the MPCH however probable seems to rest only on the coincidence of date.

Prof. F. Belloni-Filippi of Pisa published the text of the nine verses which make up the Cārabhaḍi-kahā⁴ prefacing them with a study of other versions of this fable, and, a few years later,⁵ the first eighty-two verses of the work together with a brief note on its date and authorship. The complete poem is also said to have been printed in the Hemacandra Grantha-mālā, Ahmedabad.⁶

In verse 643 the MPCH is described as excerpted from a puva-cariya which may with every probability be assumed to have been the anonymous Prakrit Manipati-carita, but there are verbal and other correspondences with the MPCJ which make it clear that Haribhadra must also have been familiar with the work of Jambuṇāga. Here are a few examples:

³ Fattéhcan Belānī: Jaina grantha aur granthakār, Benares 1946.
⁶ M. D. Desai: Jaina sāhitya no saṁkṣipta itihāsa, Bombay 1933, p. 250.
where the phrase āyanna-pūriyam bānam clearly derives from karṇāntam bānam ākrṣya. Similarly in the same story kāmuya-sahiyaṁa vesānam (MPCH 297) is an echo of MPCJ āpsarasos ... kṛditvā kāmukaiḥ saha

Let us take another example from the end of the parable of Metārya (King Śrēṇika reflects as he sees the murderous goldsmith now dressed as a sādhū):

bahu-avarāhe vi kae damsana-ghāno na jujjae kāum aha jampai jai bhajjeha vayaṁ tā mayāvaissāmi su-grhitam idaṁ bhadra tvayā liṅgam tapasvinām kāry. m jīvivuṣ ced bho nānyathā te 'sti jīvitam

so pabhānai su-gihiyaṁ kāyavvaṁ sāhu-liṅgam ima-vatham jai muṇcasi sa-kudambo to vaha-bandhā na te mokkho

Here the dependence of su-gihiyaṁ sāhu-liṅgam on su-grhitam ... liṅgam tapasvinām is evident.

An even more notable instance occurs in the tale of the noble steers. For the MPC there exists simply

Campāe nayarīe satta-vasabho tti bhadda-pagai avarajjhai na ya kassa vi haṅ'-āi-cāre jano dei

But the MPCJ introduces a new element in which the specific Śaiva note suggests a later epoch:

Kascin mahēsvaro 'muṇcat śanda-rūpatayā vrṣaṁ gavāṁ madhye ...
Compare with these lines MPCH 457-460, and note how the same terms recur: māhesara, sanḍattana, daṇḍa-haya, visiṭṭha-sannā. Even the word go-vagga belongs also to the MPCJ.

Such verbal coincidences are by no means rare; they occur repeatedly throughout the two works. And they are more than verbal. Where the MPCH narrative diverges from that of the MPC it almost always agrees with Jambunāga’s work. Thus for example in the tale of Cārabhaṭṭi the child which in the Āvaśyaka versions and in the MPC is killed by the snake remains unharmed in the MPCJ and MPCH. Again, in the story of the distressed lion the tenant of the cave in the MPC is a wolf but in the MPCJ and MPCH a man. Some of the innovations shared by the MPCH and MPCJ evidently indicate a changing epoch: of such a nature would be the replacement of the yaksini of the gate (Āv. and MPC) by the durgā (MPCJ and MPCH).

Despite the dependence of Haribhadra on the MPCJ his acquaintance with and use of the puṛva-cariya—the MPC—is incontestable. The opening verse of invocation has been taken over bodily. So have the two verses (698 and 700) in the narrative of the muni Dhanada and the two verses (928 and 929) extolling Metārya. The MPCH avoids the long doctrinal digressions of the MPCJ and follows in its proportions the original MPC; and its style though terser is essentially very close to that of the narrative portions of the MPC.
THE BRHAT-KATHA-KOSA OF HARISENA

This Digambara work, a voluminous collection of tales in Sanskrit was compiled in Sam. 989. The editor has shown that it was designed as an Ārādhanā-kathā-kosā in which each narrative is linked to a verse from the Bhagavatī Ārādhanā.

Story No. 102 (Jinađatta-kathānaka) amounting to nearly three hundred verses closely resembles the MPC. It consists of a frame-story including the history of Acçai-kariya-bhāṭṭā but not that of Tilabhaṭṭa, and into this are interwoven ten tales stressing alternately the accusation or the exculpation on the same pattern as the sixteen parables of the MPC. The relationship of these ten stories to those of the MPC can best be shown as follows:

1. The messenger and the ape (dūta-marakaṭa-k.) MPC 12
2. The brahmin woman Kapilā (Kapilā-brāhmaṇī-k.) MPC 3
3. The physician (vaidya-k.)
4. The bull (vrṣabha-k.) MPC 6
5. The ascetic and the elephant (tāpasa-gaja-k.) MPC 1, 15
6. The mango (āmra-k.)
7. The śivani tree (śivani-taru-k.)
8. The serpent (sarpa-k.)
9. The thief (caura-k.)
10. The peacock (mayūra-k.) MPC

Let us turn back to Bhagavatī Ārādhanā 1130–1132. If in verse 1132 nara is replaced by coro and rukkha by ārakkha we shall probably have a text equally corrupt but more nearly resembling that familiar to Hārisena. It will be evident that already by that date the tradition of the stories (and even of the total number—sixteen) had been lost. Hārisena seems to have read into the verses twenty titles which he has combined regularly, two by two, into ten stories rather on these lines:

1 Bṛhat-kathā-kosā ed. A. N. Upadhye (Singhi Jain Series 17). Bombay 1943.
1. dūa-vāṇara-k.
2. bambhaṇa-naula-k.
3. vaggha-vejja-k.
4. loga-vasaha-k.
5. hatthi-tāvasa-k.
6. rāyasuya-cūavaṇa-k.
7. pahiya-sivaṇi-k.
8. rāya-ḍunḍuha-k.
9. cora-ärakkha-k.
10. suvaṇṇayāra-Meyajja-k.

However, since the Digambara tradition of the stories had been lost he sought his material in an extant Svetāmbara work, the MPC and employed it wherever his ready-made titles suggested its applicability. The hypothesis seems plausible and is lent added weight by curious coincidences of names. Maṅipati and his wife and son are there, so is Accāṅkāriya-bhaṭṭā (curiously Sanskritised as Cuṅkārikā), and the famous Lakṣapāka oil is mentioned. At the same time there are slight tricks of memory: the layman who succours and then accuses Maṅipati has become Jinadatta, which in the MPC is the name of the graceless son; and Cārabhaṭi who kills the mongoose has taken the name of Kapilā (in the MPC the brahmin cook who will not give alms to Jaina sādhus). Metārya is left under his Prakrit appellation of Medajja.

Elsewhere in the BKK stories from the MPC seem to have been used: the parallels are clear though the presupposition of borrowing is less strong:

9. Śreṇika-nṛpa-k. 
28. Śūramitra-Śuracandrādi-k. 
47. Nāgadatta-k. 
85. Devarati-nṛpa-k. 
100. Dhanyā-Mitrādi-k. 
105. Hastaka-śreṣṭhi-k. 

MPC 2(a) 
MPC A 
MPC 10 
MPC 5 
MPC A 
MPC 4
THE STORIES

The history of the ascetic Mañipati—his renunciation of the world, the injury he sustains from a fire whilst engaged in the kāyotsarga, the accusation of theft levelled at him, his vindication and his subsequent destiny—forms no more than a tiny part of the whole work. It is the false charge made by Kuñcika which serves as a framework to introduce sixteen stories or parables confirming or refuting it, related in turn by the ascetic and the layman. In the MPCH each of these is labelled and numbered by a concluding verse which forms part of the text, and within the second story the narratives of the four munis are marked off by a formula of the type iti Siva-muni-kathānakam prathamam. In the MPCJ the main narrative and the stories told by Mañipati are in verse whilst Kuñcika is made to recount his tales in prose.

Of the sixteen parables the eight ascribed to Kuñcika deal with ingratitude and in the MPCH conclude with what is almost a formula: 'As did . . . so have you done, O muni, by stealing my money.' Mañipati's replies are more varied in their tenor: they extol discrimination and discernment and stress the danger of judging by appearances and coming to hasty conclusions (Nos. 6, 8, 10, 12, 14); but they are also designed (Nos. 2, 4, 16) to show that ascetics are never tainted by avarice. At the same time they expound the duties of laymen (sāvaya-dhammam sūnasu). The narratives of the four munis turn on one theme—the inborn wickedness of women. In addition a number of shorter tales, mainly from folk-lore sources and with little apparent didactive aim, have been included in the frame-story and in the second parable. Of those occurring in the MPC and MPCJ two—Nos. (a), (b)—have been omitted from the MPCH.

The MPCH is about half as long as the MPC, and the MPCJ nearly twice its length but the proportions assumed by the different stories are more or less the same in each version. However the compiler of the MPCH has made considerable cuts by reducing to a minimum the account of Mañipati's renunciation
and by eliminating the description of the Jina-kalpa in (2) and
the exchange of praśnottaras in (10). The MPCJ on the other
hand has been expanded by doctrinal disquisitions including
a sermon put in the mouth of Damaghośa.
To facilitate discussion of the stories in detail whilst pre-
serving the original plan of the work the following classification
has been used:

The frame-story
(a) The cat-arbiter
(b) Mūladeva and the piśācas
(c) Tilabhaṭṭa
(d) Accaṅkāriyabhaṭṭā
(e) The ascetic and the crane
1. Secanaka
2. Susthita and the other holy men
2.(a) King Śreṇika and the necklace
2.(b) The leper Seṭuka
2.(c) Kālaśaukarika and Sulasā
2.(d) The palāśa tree
2.(e) King Brahmaddatta and the tongues
of beasts
A. Narrative of the muni Siva
B. Narrative of the muni Suvrata
C. Narrative of the muni Dhanada
D. Narrative of the muni Yaunaka
3. The lion and the physician
4. Metārya
5. Sukumālikā
6. The noble steer
7. The tame koil bird
8. The ministers
9. The brahmin
10. Nāgadatta
11. The carpenter
12. Cārabhaṭṭ
13. The rustic
14. The lioness
15. The distressed lion
16. Kāṣṭha-muni
The frame-story

There is a close parallel in the BKK (No. 102: Jinadatta-kathānaka). A king, Manipati who has become a Jaina ascetic is standing in the kāyotsarga in the park outside Ujjain. A kāpālika seeking skulls takes him for dead and, bringing two more corpses, joyfully lights a funeral fire. The ascetic's head twitches when the fire is kindled and the kāpālika runs away in fear. A compassionate man who finds the muni's charred and motionless body informs a rich merchant named Jinadatta who has him brought to his own home and summons a physician. Laksapāka oil is procured from the house of Cūṅkārikā who refuses to be made angry even when Jinadatta three times drops and smashes a pot of this oil. When cured the muni decides to spend the rainy season with Jinadatta who later buries a pot of jewels under his dwelling. However his profligate son sees him hide it and steals it. The ascetic who has seen both the hiding and the stealing says nothing. At the close of the rains when Manipati is going away Jinadatta mistakenly accuses him of theft. Ten stories are then exchanged between them; five told by Jinadatta deal with ingratitude, whilst the muni in his replies warns against the danger of indiscriminate charges. After the tenth (which corresponds to that of Metārya in the MPC) Jinadatta's graceless son confesses his crime and father and son, repenting of their thoughts and actions, take the dīgambara initiation.

A parallel incident from the conclusion of the SK\(^1\) is worth noting. In an aśoka grove at Avanti Samarāditya is engaged in meditation when Giriśena who hates him catches sight of him and kindles a fire around him with oily rags. Samarāditya is unperturbed and attains kevala. A god extinguishes the fire.

The story of Tilabhatta obviously taken directly from the MPC is found in the Upadeśa-prāsāda,\(^2\) a voluminous work by the late eighteenth century writer, Vijayalakṣmi Sūrī.

(d) Accaṅkāriyabhaṭṭā

This story is also found in the same tale from the BKK. In reply to Jinadatta's question as to why the breaking of the pots of oil has not made her angry Accaṅkāriyabhaṭṭā relates

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her life history. Youngest child and only daughter of a brahmin Śivaśarman (not, as in the MPC, of Dhanaśreśthin, presumably a merchant) she is given in marriage to a brahmin Somaśarman who agrees to her father’s stipulation that he shall never say cunkārikā to her. One night she is very angry because he has stayed late at a brahmin gathering and refuses to let him in on his return. He shouts out: Cunkārikā. She runs away from the house and is captured by robbers who are restrained from raping her by a divinity. She is sold to a merchant and by him to a Persian who causes her to be fattened for six months and then bled with leeches in order to provide a red dye. By a lucky chance she is found by her brother, ransomed, brought home and restored to health with the aid of laksapāka oil.

The story of Accaṅkāriyabhaṭṭa also figures in the1 Upadeśaprāśāda.

The name of the heroine is difficult to explain. From the text of the MPC it would seem to mean ‘not to be gainsaid’. It has clearly puzzled the author of the BKK who wrote: ‘ko ’pi . . . na mām cunṭkārikāṁ vakti.’ The compiler of the MPcs seems to have sought elucidation from the Gujarati tūkāro: ‘esā . . . kenāpi nāccaṅkāryā tumkāro na deyāh.’

(e) The ascetic and the crane

An exactly similar narrative is to be found in the Mahābhārata (Vanaprastvan 209–219) where the brahmin ascetic Kauśika has to ask Dharmavyādha in Mithila for an explanation of the failure of his tapas only to be told that he is lacking in dama and śama.

The introductory section of the Śuka-saptati tells how the ascetic Devaśarman was befouled by a crane whilst almsgathering. He cursed it and it fell dead. Then he was seized by remorse that for so trivial a fault the bird had paid with its life whilst he had given way to the graver fault of anger.

On the magic power of chaste women the Prabandha-cintāmaṇi says that to certain lines of Mayūra the poet Bāṇa added a fourth which was slighting to Mayūra’s poet. Angry and ashamed she cursed him to become a leper, and because of her rigid chastity her curse was effective.

1. Secanaka

The famous gandha-hastin of King Śrenika of Rājagṛha belongs to the oldest Jaina kathā literature, and is mentioned, for example, in the Nirayāvali-sūtra, the Bhagavati-sūtra, the Jñāta-dharma-kathā and the Āvaśyaka-sūtra. It is one of Śrenika's two most valued possessions: '...

Seniyassa kira ranno jāvatiyam
rajjassa mollam tāvatiyam
deva-dinnassa hārassa Seyanagassa
gandha-hatthissa ...' says the Āv.

The author of the MPC has given the same story as is found there1 but in pointing his moral has laid the stress on the elephant's ingratitude.

Devendra Gaṇin in his commentary on the Uttarādhyayana-sūtra2 gives the same story in connection with the verse

\[\text{vari me appā danto saṃjamena tavena ya} \]
\[\text{māham ūrehi dammanto bandhanehi vahehi ya}\]

which is supposed to be spoken by the elephant after its escape when, foreseeing by its insight that it will be recaptured, it returns to the stable.

A story included in the BKK (Tāpasa-gaja-kathānaka, p. 252) gives the impression that the author has fused together, or perhaps confused, the MPC parables 1 and 15. The narrative is brief: a rowdy young elephant is abandoned by the herd and is found by an ascetic who feeds and tends it. It grows into a splendid gandha-hastin but the ascetic refuses to hand it over to King Śrenika. Yet in the end the elephant kills its benefactor.

2. Susthita and the other holy men

This parable with its inserted verses including the narratives of the four munis accounts for nearly half the text of the MPC. Its frame story is made up of various elements from the Śrenika legend cycle, and for convenience of discussion these have been separated even where they are normally found linked together. In passing one may note the use of familiar motifs: the woman who in pique resolves to throw herself from the balcony, the monkey which steals jewellery and the monkey which, remembering a former incarnation, writes symbols on the ground in order to communicate with men.

2 Uttarādhyayana-sūtra ed. Charpentier (Uppsala 1922), p. 278.
The complete story with the narratives of the four munis figures in the *Upadeśa-prāśāda.*

2.(a) King Śreṇika and the necklace

Here again the MPC version closely follows that given in the Āv. up to the point where the two spheres break to reveal earrings and garments (it would seem that the commentaries on the *Daśavaikālika-sūtra* contain the same story). The author of the MPC has then provided a peg on which to hang two further stories by representing Cellanā as growing angry because she imagines her co-wife has received a better gift.

The BKK includes a narrative (*Śreṇika-nṛpa-kathānaka* No. 9) which represents the king reproving a muni whom he finds fishing in a lake. This fisherman turns out to be a travestied god who in the end bestows on the king a pearl necklace.

A sixteenth-century collection of stories, the *Kathā-ratnākara* of Hemavijaya gives an expanded but fairly faithful version including the tale of Setūka. Here the counterfeit monk convicts himself expressly of the seven vices and says that all Mahāvira’s disciples are like himself but Śreṇika’s faith remains steadfast.

2.(b) The leper Setūka

Once again the MPC is a faithful reproduction of the narrative of the Av.\(^2\): in fact the turn of phrase is often almost identical (‘*ahaṁ tuḥbhhehim nāhehim kīṣa narayaṇaṁ jāmi*’).

The *Upadeśa-māla*\(^3\) of Dharmadāsa Gaṇin includes a verse (439) which runs:

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kesimcī varam marañāṃ jīviyāṃ annesim ubhayāṃ annesim
Daddura-dev’-icchāe ahiyāṃ kesimca ubhayāṃ pi
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In explanation of this the commentator Rāmavijaya retells the story of Setūka (and that of King Śreṇika and the necklace) in a form which is close to the Āvaśyaka version and adds some clarification. Thus it is expressly stated that the brahmin’s

\(^1\) Vol. IV, pp. 776 to 842.
\(^3\) This, a work of the ninth or tenth century, was edited by Tessitori in GSAI XXV, pp. 167–297. The commentary was available only in a Gujarati translation.
wife had a *dohaḍa* and that the privilege given to Seṭuka was
to receive a dinār's worth of food in alms from every house.

The story of Seṭuka is also retold in essentially the same form
in the eleventh parvan of the *Triṣaṭi-śalākā-puruṣa-caritra* and
in the *Kathā-ratnākara*.¹

The frog-bodied god, Dardurāṇika-deva is an interesting figure
who may well belong to an older folklore. Two legends seem
to attach to him, for the *Jñāta-dharma-kathā*² has a version
different from the story of Seṭuka. In Rājagṛha in the time of
King Sainya there lived a jeweller named Nanda. He heard
the preaching of Mahāvīra and became a lay-disciple but later
lapsed into error. He made great benefactions to the town of
Rājagṛha and enjoyed the gratitude of its citizens, but fell ill
and died despite lavish offers of rewards to doctors. Reborn
as a frog in a tank which he himself had constructed he there
heard people praising Nanda. Remembering his former life he
realised his errors, and was on his way to worship Mahāvīra
when he was killed by a horse's hoof. With his last breath he
recited a religious formula and was re-born as the god Dardura
in the Saudharma heaven.

This version of the origin of Dardurāṇika-deva is found in
much less detail in the *Śrāddha-guṇa-vivarana*³ of Jinamaṇḍana
Ganin.

The name Seṭuka (*'water-melon man'*) is curious. His
presentation as an incorrigible glutton who brings to mind
Mūladeva's reflection that 'hunger is the chief characteristic
of the brahmin caste'⁴ is consistent with the anti-brahmanical
tendency of the MPC.

2.(c) *Kālāśaukarika* and *Sulasā*

This again is part of the Śrenika legend cycle and is found
in the *Āv.*⁵ An account of Sulasā's refusal to kill buffalo is
given in explanation of verses 12 and 13 of the *Dharma-ratna-
prakarana*⁶:

*kūro kiliṭṭha-bhāvo sammaṃ dhammaṃ na sāhiṃ tarai*

¹ See the translation by Hertel: Das Maerchenmeer, Munich 1920, pp. 8 ff.
² See Hüttemann: Die Jñāta-Erzählungen.
³ Atmānanda Sabhā ed. Bhavnagar 1914.
⁴ ērisā ceva bambaṇa-jāt bhukkha-pahāṇā havai.
⁵ Āvaśyaka-sūtra Agamodaya-Samiti ed. Purva-bhāga, p. 68r.
⁶ Atmananda Sabhā ed. Bhavnagar 1914, p. 11.
iya so na ettha joggo joggo puṇa hoi akkūro
inha para-log’-āvāe sambhāvantō na vattai pāve
bīhai ayasa-kalaṅko to khalu dhammāriho bhīru

It is hard not to see in this tale a reminiscence of an old cult centring round a buffalo sacrifice which was in violent conflict with the tenets of Jainism. Such a sacrifice still exists for instance among the Soras¹ and was probably once widespread.

2.(e) King Brahmadatta and the tongues of beasts

Here is an element of old folklore that is found also in some form or other in countries very remote from India.

There is a close parallel in Jātaka 386 (Kharaпутta-jātaka). King Senaka of Benares saves the life of a nāga king and in recompense is presented with a nāga maiden who watches over him. One day he is shocked to find her fornicating with a snake and lashes her with a whip. She complains to the nāga king who sends four of his men to kill Senaka. They overhear him telling his wife of the incident and report the true facts to their ruler who grants Senaka the gift of understanding the speech of beasts. One day when he is laughing at a conversation of ants and flies the queen insists on knowing the spell which enables him to understand them even though she is told that to reveal it will cost him his life. To save him Śakra takes the form of a goat and the king overhears him saying: ‘Senaka is a fool’. So he convinces the king not to reveal the charm but to save his own life and punish the heartless queen.

The Buddhist version, if only because of the introduction of Śakra in his role of deus ex machina, would seem to be less original than the one found here.

A. The narrative of the muni Siva

This story is again one easily traceable in the commentary literature. The Daśavaikālika-niryukti² in a classification of nāya and heu defines the former as being of four kinds, the first of which would be an example that refers to a whole. Pursuing that enumeration it cites as a nāya of this kind a danger that may threaten from a thing. The relevant verse (55) runs:

² Leumann: Daśavaikālika-sūtra and -niryukti (ZDMG XLVI) pp. 58r ff.)
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This is explained in Haribhadra’s commentary by a story that coincides in every detail with that of the MPC. It omits only the pious conclusion: that the brothers seek refuge in the Jaina initiation after performing their mother’s funeral rites.

The commentary of the Dharmopadesa-mala relates the same story in explanation of verse 16 of the text which follows a similar classification:

pāvena kileṣena ya samajjio tahavi āvayā-heū
attho samātava-karo nidarisaṇam bhāuno donni

The narrative seems to have appealed so strongly to the author of the BKK that he has used the theme twice with almost identical details. In story No. 28 (Śūramitra-Śuracandra-kathānaka) two brothers who have gone to seek their fortune in Simhaladvipa find a precious jewel; and in No. 100 (Dhanya-mitrādi-kathānaka) two brothers go to a distant country and return laden with precious stones. In both the episode of the matricide is bowdlerised: mother and daughter like the two sons have murderous thoughts but in the end all take refuge in the Jaina initiation.

The close accord between the various versions of the story is noteworthy and it is interesting to remark that the Dharmopadesa-mala uses the same rather rare word naulaga that is found in the MPC.

B. The narrative of the muni Suvarata

The basic elements of this tale are found with widely divergent details in a number of versions, both Buddhist and Jaina.

In Jātaka 63 (Takka-jātaka) the Bodhisattva living as an anchorite saves the life of a beautiful but wicked woman and by her is seduced from his asceticism. The village where they live is overrun by robbers who carry her off. The Bodhisattva waits in the hope that she will escape and return to him; instead she sends a message begging him to come and rescue her. When he arrives she bids him stay till nightfall. The robber comes back and is asked by her: ‘What would you do if your rival were in your power?’ Then she shows him the Bodhisattva
who is tied up and beaten by the brigand but will only murmur: 'Cruel ingrates.' When questioned he tells his story and the robber falls into thought. Then he kills the woman and both he and the Bodhisattva become ascetics.

In Jātaka 374 (Culladhanaggaha-jātaka) there is a somewhat similar incident when a woman, attacked together with her husband, helps the robber to kill the husband.

The Kathā-sarit-sāgara (LXI) tells the story of a jealous husband who left his wife in the care of an old brahmin when compelled to travel abroad. She elopes with a young Bhilla and follows him to his village. On his return the husband tracks her down and begs her to live with him again. She hides him in a cave during the day and then betrays him to the Bhilla who ties him to a tree planning to sacrifice him to Bhavanī on the morrow. But the husband prays to the goddess and is released by her. He cuts off the head of the Bhilla and takes his wife away. She secretly brings with her the head of the Bhilla, and when they reach home lays a charge of murder against her husband. But his story is found to be true and she is repudiated and her nose and ears cut off.

Certain details are common to the three versions: the woman goes off gladly with the brigands, she lures her husband to their lair and makes him hide, then at night hands him over to her lover who ties him up and beats him. It is at this point that the Buddhist version diverges, intentionally altered it is clear, because the Bodhisattva who is cast in the husband’s role cannot be represented as a killer.

D. The narrative of the muni Yaunaka

The latter part of this story has a close parallel in an episode from the SK. One of the characters Purandara has a wife Narmadā who is in love with the servant Arjuna. His suspicions awakened by his mother he pretends to go away on business, and returning unexpectedly finds his wife asleep with her lover. He transfixed the man with his sword and later Narmadā is aroused by the blood flowing. She buries Arjuna and places over his grave an image which she worships. Later, Purandara returns to live with his wife as before. Twelve years later some

1 Jacobi’s edition, pp. 754 ff.
brahmins are one day invited by Purandara to a ceremony, but he notices that before they have eaten his wife offers food to the image. ‘Why bother about him still?’ he cries in exasperation. She realises that it was he who killed Arjuna and in revenge poisons him.

Certain motifs of the story are very familiar. The wife who sends her husband away on a fool’s errand in order to be with her lover is no novelty, but it is worth noting that her fantastic wish does not seem to be a dohāda. The hero who through his skill tames an elephant on must is equally well known.

3. The lion and the physician

In the BKK (Vaidya-kathānaka No. 102(3)) this short tale is used to exemplify ingratitude. The only modification is that the lion has become a tiger. In both cases the physician’s home is in Benares ‘where Jītaśatru was king.’

4. Metārya

This story seems to have been one of the most popular of all Jaina legends. So familiar was the material that in the MPCH concision is often carried to the point of obscurity in the narration and it is expressly noted that the story is ‘daṭṭhavam annatha satthe’. The sixteenth century copyist who transcribed one of the MSS. used in this edition (MPCH : A) went even further and omitted almost the whole story from his text replacing it by a summary in five gāthās.

Metārya of course belongs to the oldest stratum of the commentary literature. The two recapitulatory verses (MPC 926 and 927, MPCH 437 and 438) are to be found in the Avaśyaka-niryukti 869 and 870 and the Marāṇa-samādhī 425 and 426, and the full narrative is given in the Avaśyaka¹ commentaries with the same details as in the MPC.

Metārya figures in the Upadeśa-mālā of Dharmadāsa, verse 91 of which runs:

sisāvedhenā sirimmi vedhie niggayāṇi acchini
Meyajjassa bhagavao na ya so maṇasā vi pariṇuvio

¹ Āvāṣyaka-sūtra Āgamodaya Samiti ed. Pūrva-phāga, p. 492.
And again verse 333:

\[\text{sut̥ṭhu vi jāi jayanto jāi-may’-āīsu majjai jo u so Meyajja-risi jahā Hariesabalo vva parihāi}\]

Here two different lessons are drawn from two different episodes of the story: in the first case Metārya is praised for his fortitude in fulfilling the duties of religion, in the second his humiliation by his meda father serves to show that pride will always be abased.

In the commentary of Rāmavijaya Gaṇin almost exactly the same details are given as in the Āvaśyaka narrative. However the conditions which the god must fulfil for Metārya’s marriage are: first, to build a golden rampart around Rājaṭgraha, secondly, to make a road to the Vaibhara mountain, thirdly, to bring water from the Jumna, the Sarasvati, the Ganges and the Kṣirasamudra for purification. As a final detail it is from Mahāvīra himself that the goldsmith and his family receive their initiation.

Jayasimha Sūri, author of the Dharmopadeśa-mālā-vivaraṇa acknowledges his debt to the Upadeśa-mālā for the details of the story of Metārya:

\[\text{Suyadevī-pasāṇam suyādunāreṇa sāhiyam eyam}
\text{samkhveṇam puṇa vitthareṇa Uvaesa-mālāe}\]

Explaining verse

\[\text{mārijjantā vi daḍham kovam na kuṇanti muniya-Jīna-vayana Meyajjo ya maharisṣ ahavā Damadanta-sāhu vva}\]

he retells the story with almost identical details. It is to be noted however that the purohita’s son has become a minister’s son and that Metārya as an ascetic is styled nava-buddhi and not as in the Avasyaka nava-puṇvī; the change no doubt results from a scribal error. In a parallel passage the MPCH has cauddasa-puṇvī.

The Sanskrit Kathākośa\(^1\) translated by Tawney, a rather late collection of Jaina narratives includes the history of Metārya in a very similar form. Here he is said to have received the initiation from Mahāvīra.

In the SK\(^2\) Haribhadra has taken one incident from the

\(^1\) Kathākośa or Treasury of Stories tr. Tawney. London, 1895, p. 117 ff.
\(^2\) Jacobi’s edition, p. 467 ff.
legend and remoulded it. The king of Acalapura has two sons, Aparājita and Samaraketu, the latter viceroy of Ujjain. Aparājita becomes a monk and later learns that in Ujjain the king's son and the purohita's son are harassing the monks. To right their wrongs he goes there and compels the youths to enter the monastic life. (The details are exactly those of the Metārya story.) The purohita's son hates Aparājita for this but is reborn as a god who is destined to be enlightened by his brother in his next human incarnation.

Another redaction of the life of Metārya is given in the BKK (Hastaka-śresṭhi-kathānaka No. 105). It differs widely from the other narratives except in the final episode of the goldsmith and there the krauṇca has been metamorphosed into a peacock. This incident has also been used alone earlier in the same collection (Mayūra-kathānaka) as the last of the stories exchanged between Manipati and Jinadatta where it is recounted by the former as a warning against hasty judgments. Here too the krauṇca has become a peacock which swallows a precious stone.

There are of course isolated motifs in the story which are found elsewhere. Thus for example in the Jñāta-dharma-kathāh Poṭṭilā and Padmāvatī, wives respectively of the minister and the king of Tetalipura being pregnant are brought to bed on the same day. The former's still-born daughter is given to the king and the latter's son to the minister.

Similarly the poisoning of a co-wife's children by a jealous queen is a theme of not infrequent occurrence; whilst the animal which produces jewels or gold or treasure for its fortunate owner is a familiar figure of folklore in the west as well as in the east. For the casting of a goat for this role one might compare the episode in the Dharma-kalpa-druma (r.r) where a merchant dies in atri-jhāna and is reborn as a goat which later shows a hidden treasure to a monk.

Some of the varied moral lessons drawn from the story of Metārya have already been noted. The MPC uses it to stress the need for discriminating judgment and the MPCH specifically designates its theme as compassion for living beings (pāni-dayā). The Upadeśa-mālā draws from it a lesson of fortitude in religion and also points the moral that pride comes before a fall. For the Dharmopadeśa-mālā Metārya's history is a proof that holy men never give way to anger.
The Metārya of this tale is not the only one known to the Jaina scriptures: there is another who was a gaṇadhara of Mahāvīra; but the distinction between them may sometimes be lost. Of the other Metārya the Dharmopadeśa-mālā says:

Tunḍini-des'-uppanno Meyajjo jayai gaṇaharo dasamo
Vāruna-devī suo dattassa visaṭṭhi-varis'-āū

The name itself invites speculation. It is clearly a Prakritic form which has occasioned some hesitancy in Sanskritisation. The BKK renders it in different passages as Medajja and as Medajja.

In verse 893 of the MPC the connection with the meda caste is clear and of course natural. But the Deśī-nāma-mālā (VI. 138) quotes meyajja in the meaning of ‘grain’ (perhaps a special kind of grain). Meyajja-risi might then be interpreted as ‘the grain sage’.

5. Sukumālikā

This tale seems to have been almost as familiar in Jaina circles as that of Metārya and has achieved a far wider literary diffusion outside them.

The kernel of the story is found in the Bhakta-parijñā (verse 122):

Sākeya-purādhivai Devaraṇī rajja-sukkha-pabbaṭṭho
paṅgula-hetum chūḍho vudho ya naie devi

or in almost identical words in the Bhagavatī Arādhana (verse 949):

Sākeṇa-purādhivadi Devaradī rajja-sukkha-pabbaṭṭho
paṅgula-hedum chūḍho nadiie Rattāye devi

The commentaries of the latter work explain only that King Devarati relinquished his kingdom for the sake of his wife Rakta who later because of her infatuation for a crippled musician pushed her husband into a river.

The story is found in a version very close to that of the MPC in the Āvaśyaka commentaries and again in the Dharmopadeśa-mālā, where verse 81 reads:
The only modification in detail is that Jitaśatru is made king elsewhere because he has been found asleep under an aśoka tree.

The same narrative appears presented with great literary skill in the Daśa-kumāra-carita where the famous story of Dhūminī is put into the mouth of Mitragupta. Dhunyaka saves his wife by giving her his own flesh and blood at a time when famine is driving the population to cannibalism. He also saves the life of a man who has been mutilated. Dhūminī conceives a passion for this man and forces him to satisfy her desires. Later she pushes her husband into a well but he is rescued by merchants and finds his wife again at Avanti. She accuses him of having mutilated her lover but he demands the testimony of the cripple who avows the truth.

In the Buddhist version of the tale (Cullapaduma-jātaka No. 193) the Bodhisattva born as the son of King Brahmadatta, is turned adrift together with his six brothers by their suspicious father. Starving in a desert they decide to eat their wives, but the Bodhisattva by a strategem saves his own wife and later nourishes her with his own flesh and blood. Reaching the Ganges they find a mutilated robber who is tended by the compassionate Bodhisattva. The wife falls in love with this man and pushes her husband over a precipice but he is saved by a lizard and in the end inherits his rightful kingdom of Benares. By chance the woman arrives there carrying her lover in a basket. The Bodhisattva on recognising her orders her to be killed but then relents and banishes her after ordering the basket to be firmly fixed on her head.

In the Kathā-sarit-sāgara (LXV) is included the story of a young merchant who, wandering in the desert, saves the life of his wife by giving of his own flesh and blood. Then later they save the life of a mutilated man who is in danger of drowning in a stream. The wife falls in love with him and, sending her husband to gather from a crag a rare herb, she cuts the rope that holds him. However, he falls into a river, is saved and by the hand of chance becomes king in a distant city. As in the other versions of the story the wife arrives there carrying her crippled
paramour and posing as a *pativrata*. She is recognised and her nose and ears are cut off in punishment.

The *Pancatantra* has a more poetic adaptation of the tale. A brahmin is wandering in the desert after being turned adrift by his family. His wife dies of thirst and as he stands desolate with grief he hears a voice say: ‘If you give her half your life she will live again.’ He does so and she revives. They set out again and in a garden by a city find a cripple who sings divinely. Infatuated with him the woman manages to push her husband into a well. Carrying the cripple she goes to another city and there meets her husband who has been saved from death. She accuses him of having mutilated the cripple but he merely replies: ‘Give me back the half of my life’, and she dies on the spot. The story is summed up in the verse:

*yad-artho sva-kulam tyaktam jīvitārdāham ca hāritam
sā māṁ tyajati niḥsnehā: kaḥ strīnāṁ viśvāsen naraḥ*

The BKK includes a story (No. 85: *Devarati-nṛpa-kathānaka*) the details of which accord closely with those of the MPC but the king is called Devarati and his queen Raktā as in the *Bhagavatī Ārādhanā*. No reference is made to the errant wife’s final fate but the king becomes a *digambara* monk.

An episode similar to the story of Sukumālikā is included in the SK.1 Dharaṇa, leader of a caravan, escapes with his wife Lakṣmī from the attack of a band of Śabarás and is wandering in a waterless forest. To save Lakṣmī’s life he nourishes her with his own flesh and blood. Later she abandons him for a robber, leaving him to be arrested for a crime of which he is innocent.

The common features of all the narratives the feeding of the wife with the husband’s flesh and blood and her infatuation with a *paṅgu* (‘a cripple’ or ‘one whose legs have been cut off’). Such infatuation of a high-born woman for a man of the lowest class or for one physically deformed is a not infrequent narrative incident. In the Apabhraṃśa *Yaśodhara-carita* (II, 9) King Yaśodhara finds his wife keeping an assignment with a hunchback and sees the man kick her because she arrives late. Deformity seems to have been popularly associated with skill in music. It will be recalled that the courtesan Devadattā falls

1 Jacobi’s ed., p. 426 ff.
in love with Mūladeva though travestied as a dwarf because of his proficiency in dance and song.

In the MPC the story of Sukumālikā is used as an illustration of ingratitude but it is more usually treated as a warning to avoid attachment to a woman.

6. The noble steer

This parable consists in effect of two stories. Into the tale of the bull which vindicates itself by a voluntary ordeal is inserted, by a rather flimsy link, that of Jinadāsa and his unchaste wife.

The inserted story is found in a closely parallel version in Haribhadra’s SK.¹ The wife Bandhulā of a pious Jain, Jinadharma, is in love with his friend Dhanadatta. One night Jinadharma goes to a śūnya-grha to practise meditation. His wife too comes there with her lover and brings along her bed. One of the spiked supports of the bed pierces Jinadharma’s foot but he endures the pain of it until he dies from loss of blood. Reborn in the world of the gods he at once returns to convert the wife and friend of his earthly existence. He first alarms them till they contemplate suicide and then consoles them, teaching them the Jaina solution of samlekhanaṃ.

The story of the bull occurs in the BKK (Vṛṣabha-kathānaka No. 102(4)) as one of the parables narrated by Maṇipati to stress the need for circumspection in judgment. A brahmin, Somaśarman has two wives one of whom gives birth to a son. Her jealous co-wife kills this infant and impales it on the horns of a bull, the bhadra-vṛṣabha. The people of the town turn in horror from the bull as a killer but it clears itself from the imputation by taking a red-hot iron bar in its mouth and is free again to roam at will.

8. The ministers

This again belongs to the corpus of Āvaśyaka legends. The details given in the Av.² and in Haribhadra’s commentary on the Āvaśyaka-sūtra II, 57

\[ \text{goṇī (1) candana-kahā (2) ceṣṭo (3) sāvāe (4) bahira (5) gohe (6) } \]
\[ \text{Ṭaṅkaṇaọ vavahāro (7) paṭivakkho āyariya-sīse} \]

¹ Jacobi’s ed., p. 760 ff.
in recounting the story of the ceśo are exactly those of the MPC. The Viṣeṣāvaśyaka-bhāṣya draws a lesson in two gāthās:

(1440 and 1441)

\[
\begin{align*}
&a\text{-}tthān'\text{-}aṭṭha\text{-}niuttābharaṇaṇāṁ jīna\text{-}sēṭhī\text{-}dhūya vva \\
&\text{na gurū vihi\text{-}bhāniqe vā vivarīya\text{-}niyao sīso} \\
&\text{sa\text{-}tthān'\text{-}aṭṭha\text{-}niuttā īsara\text{-}dhūya sa\text{-}bhūsaṇaṇaṇāṁ va} \\
&\text{hωi gurū sīso vi ya vificioento jahā\text{-}bhāṇiyam}
\end{align*}
\]

It is to be noted that in the MPCH the ministers are endowed not with autpattikī buddhī but with buddhi-catuṣka.

10. Nāgadatta

For Nāgavasu’s action in appealing to Śāsanadevi may be compared the story of Śriyaka, told in the Āvaśyaka commentaries and more circumstantially in Hemacandra’s Pariṣṭaparvan. Śriyaka has taken the vows but cannot fast because he is always hungry. Sthūlabhadra’s eldest sister encourages him to attempt a fast as a result of which he dies. She reproaches herself with the guilt of his death although the saṅgha exonerates her. The nuns standing in the kāyotsarga then request Śāsanadevi that she may be brought to the presence of a Jina who pronounces her guiltless.

The note, so rare in similar tales, of womanly devotion that characterises this story is completely lost in the BKK version (Nāgadatta-kathānaka No. 47). Nāgadatta is married to Priyangośri but an envious man named Nāgasena who has caught a glimpse of her wants to get him out of the way. Finding Nāgadatta engaged in the kāyotsarga outside the Jaina temple he takes off his own necklace and, hanging it on him shouts thief. The king’s officers seize Nāgadatta who will not break the kāyotsarga. He is condemned to death but when the fatal sword strikes it is transformed into a rain of blossoms. The onlookers are edified and many converts are made.

As from this narrative the loving wife is absent the lesson of the MPC cannot be drawn, namely, that since even a woman lay disciple can have such faith in the Jaina doctrine then how much more must a proficient Jaina monk be exempt from earthly failings.

11. The carpenter

This fable of beast’s kindness and man’s ingratitude is found
in the *Vikrama-carita*. A king’s son goes hunting despite unfavourable omens. His horse bolts and he is treed by a tiger. He is alarmed to find that a bear has also taken refuge in the tree but this animal calms his fears and when he grows tired allows him to sleep in its arms, resisting suggestions by the tiger that it should throw him down. Then the roles of man and bear are reversed and the tiger tempts the man using as an argument the familiar lines:

\[ \text{nadīnāṃ ca nakhīnāṃ ca śṛṅgīnāṃ sāstra-pāṇīnāṃ} \\
\text{viśvāso naiva kartavyah strīsu rājakuleṣu} \]

The man yields and lets the bear fall but it saves itself by catching a projecting branch. When the tiger goes away the bear goes too but curses the prince to become mad.

In the Jainistic recension of the *Vikrama-carita* the story is almost the same but the prince’s bedmate is an ape not a bear, and it is not deliberately but through confusion of mind (*bhṛnta-citena*) that he lets it fall. Here too the man becomes mad as a consequence of his act for the divinity of the tree is incarnated in the ape.

12. Cārabhaṭi

Under the title: *La novella della brāhmaṇa e dell’ icneumone nella redazione prākrita del Munīvaicariyam* Belloni-Filippi published from the MPCH the text of the nine verses covering this story as well as the parallel passage from the MPCS. Discussing the versions of the legend found in the *Kathā-sarit-sāgara*, the *Brhat-kathā-maṇjarī*, the *Hitopadesa* and the various recensions of the *Pañcatantra* he distinguished two basic types according to whether it is the husband or the wife who kills the mongoose.

Another possible line of demarcation lies between those versions where the child dies from the snake’s bite and those in which the snake is killed before it can bite. To the former category belong the versions of the MPC (but not of the MPCJ and MPCH), the BKK and the Āvaśyaka commentary, where

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3 Āvaśyaka-sūtra Āgamodaya Samiti ed. Part I, p. 93b.
the narrative is exactly that of the MPC. The Āv. and Hari- 
bhadra's jākā give the story under verse 11, 55:

sāvaga-bhajjā (1) sattavaie (2) ya kuṇakanaga-dārae (3) naule (4)
Kamalāmelā (5) Sambassa sāhasam (6) Senie kovo

The BKK (Kapilā-brahmiṇī-kathānaka No. 102–2) gives a 
version with similar details.

It is to be noted that all the versions except those of the 
Āvaśyaka commentaries and the MPC refer to a brahmin woman 
and treat the word cārabhaṭṭi as a proper name.

Outside Sanskrit and Prakrit literature the story of the mon-
goose is also to be found in the Tamil epic Cilappatikāram 
(Āṭaikkala kātai XV. ii, 54-75).

13. The rustic

Jātaka No. 72 (Śīlavanāga-jātaka) offers a partial parallel to 
this tale. The Bodhisattva, incarnated as an Himalayan 
elephant dwelling apart from the herd as an ascetic, finds a 
forester of Benares lost in the wilderness and guides him home, 
asking only that he should not reveal the route to others. But 
the man marks well the road and comes back to the Bodhisattva 
pleading that he is in debt and begs to be allowed to saw off 
his tusks. In the end this false and avaricious man receives 
from the Bodhisattva all his ivory but is then swallowed up 
by the earth.

The beast with a thorn in its foot that seeks human assistance 
for its removal is a not uncommon motif of folklore. In Jātaka 
r56 (Alīnacītta-jātaka) some carpenters cure an elephant by 
similarly extracting a thorn.

14. The lioness

The essential element of this story of a discriminating animal 
appears in Jātaka 22 (Kukkura-jātaka) where, the palace dogs 
having gnawed the leather harness of his chariot by night, the 
king orders all dogs outside the palace to be destroyed. The 
latter demand justice of the king and persuade him to administer 
an emetic to the palace dogs who are thereby proved to have 
been the culprits.
15. The distressed lion

As already mentioned the BKK (Tāpasa-gaja-kathānaka No. 102–5) has a similar story with an elephant in the ingrate's role. It should be noted that the wolf of the MPC has become a man in the MPCJ and MPCH.

16. Kāṣṭhadamuni

This story which is used to provide the machinery for the dénouement of the MPC is again an extremely popular one. It occurs in the Āv.¹ and with almost identical wording in the Nandisūtra commentary as an illustration of parināmiḥ buddhi. The relevant verses are:

Abhae seṭṭhi kumāre devi Uddiade havai rāyā
sāhū ya Nandisene Dhandatte sāvaya amacce
khamae amacca-putte Čaṇakke ceva Thūlibhade ya
Nāsikka sundāri nande vaire parināmiya buddhi

The details are precisely those of the MPC.

In explanation of verse 84 of the Dharmopadesa-mālā:

ānṭ'-āsattā mahilā ghara-sāram puṭtayam ca bhattāram
nāsei Kaṭṭha-jāyā Vajjā vva niraṅkusā pāvā

the commentary recounts the same story in a slightly shorter form.

The Kathā-ratnākara of Hemavijaya contains a tale obviously based on the Kāṣṭha-muni legend. A merchant Dhanadatta goes away leaving behind his wife Rambhā and two young sons. She at once takes a lover. One day a monk comes to the house, notices the domestic cock and says to his disciple that whoever eats its comb will become a king whilst from the mouth of whoever eats its wattles a precious stone will issue every day. Both the woman’s lover and her maid overhear this prediction. The former demands that the cock be cooked for him but by chance the two boys eat those particular portions of the bird. He then proposes that she should kill the two boys and give their flesh to him to eat. The maid, overhearing this conversation runs away with them and the monk’s prophecy is very soon fulfilled.

The Upadeśa-a-prāśada² also retells the legend of Kāṣṭha-muni. Inevitably the climax of the tale of Kāṣṭha-muni recalls a

¹ Āvaśyaka-sātra Āgamodaya Samiti ed. Pūrva-bhāga, p. 558.
much more famous story: that of the false accusation against the Buddha which is found both in the *Dhammapada* commentary and in *Jātaka* No. 472 (*Mahāpaduma-jātaka*). There the wench Ciścamāṇavikā is suborned by sectarians to pretend that she is pregnant by the Tathāgata. She simulates this condition by wrapping rags and bits of wood round her belly and makes an accusation in front of the congregation. He replies: 'Only you and I know the truth.' Then Sakra appears to reveal her wickedness and she is swallowed up by the earth. It is worth noting that unlike Kāśṭha-muni the Buddha is not moved to anger.

The magic properties to be gained from eating a cock are no novelty. One may compare *Jātaka* No. 445 (*Nigrodha-jātaka*) where a man overhears a cock boasting that whoever eats of its fat will become a king. He then kills and cooks it and gives it to Nigrodhakumāra who in fact becomes a king.
THE RELIGIOUS ASPECT

As a text designed to illustrate the dharmopadeśa for laymen the MPC presents the Jaina religion as it affects the lives of ordinary people, but the ideal is first and foremost that of the ascetic life. Of particular value is the practice of the kāyotsarga, 'the abandonment of the body' in motionless meditation or, as it is here more often called the pratimā or statue posture. This of course has a considerable place in the Āvaśyaka literature and is recommended for laymen as well as for sādhus.

Ascetics attain to the highest development of which the unreleased soul is capable, and insofar as they still belong to the world are conspicuous by the purity of their lives. Abbhakkhāna—calumny—explained by the commentators as asad-dosāviśkaraṇa which is in all circumstances a sinful thing becomes, when directed against them, an occasion for bringing into disrepute the sacred creed, to avert which should be every believer's aim. We read how Śrenika faced with a god-made illusion sheltered a pregnant nun Jiṇa-maya-uhāsa-bhayā (418) and how Kāśṭha-muni cursed the woman who made a false accusation against him because of the pāuppāo kao pavayanaśa. Against this background the stress laid by the MPC on the avoidance of abbhakkhāna is well understandable.

In the MPCH this teaching is elaborated in a concluding homily which expressly cites the Bhagavati-sūtra though the exact passage to which it refers is not clear. In Bhagavati-sūtra I, 6; I, 9 (where it is one of those sins through which jīvā garuyattam havvaṁ agacchanti) and II, 1, abbhakkhāna figures between kalaha and āsuna in a category of nineteen sins but there would appear to be other passages in the canon for example Upāsaka-dasāḥ I, 45–7 where it is more expressly condemned.

In the story of Manipati which is characterised by its strongly anti-brahmanical note, it is precisely the brahmins who are guilty of the sin of abbhakkhāna. The stupid Tilabhaṭṭa or the gluttonous Seṭuka resemble stock types of the classical drama, the purohitā's son cannot reconcile himself to bowing down at the feet of śūdras, whilst the vipras who seek to besmirch Kāśṭhamuni are presented uncompromisingly as evil men actuated by
malice, and are satirized in a way that recalls Haribhadra’s treatment of the Hindu divinities in the Dhūrtākhyāna.

In fact the gods of Hinduism play a very minor role in the MPC. With Sakra at their head they are mere impermanent tenants of the heaven-world who can at best come to worship a tīrthaṅkara. Often they are agents sent to test mortal faith in the Jaina creed.

As bhakti directed towards the tīrthaṅkara is formally excluded (na ya nāho ‘mhi ahaṁ te says the Jina to Śreṇīka) popular devotion is centred on the yakṣinīs or śāsana-devatās assigned to the tīrthaṅkaras. Schubring has rightly assessed their function when he writes that the latter term ‘ist wohl der Ausgangspunkt der Vorstellung, indem zuerst das Gebot des Jina menschliche Gestalt gewann, und zwar weibliche, indischen Grundvorstellungen entsprechend. Hinzu kam das Bedürfnis, den Laien, für deren Bitte die Heilskünder unerreichbar sind, gewährende Mächte gegenüberzustellen.’ That a prayer could be more effective if made as in the case of Nāgavasū in the concentration of the kāyotsarga is comprehensible but it is not clear whether the śāsana-devī was always addressed in this posture.

One further point which is repeatedly stressed in the MPC is the danger of dying without turning to the true faith or without achieving inner tranquillity. Thus Seṭuka dies in ārta-dhyāna and is reborn as a frog, whilst in his frog incarnation he dies in a blissful state whilst about to worship the Jina and is reborn as a god. Similarly Municandra reproaches the step-mother who has attempted to poison him because, had she succeeded, he would have died without taking thought for another life.
MĀGADHĪ VERSES

These are eighteen in number: 455, 456, 458, 460, 461, 463, 464, 466, 467, 469, 470, 472, 473 and in a later narrative 773–774. One refrain verse is given four times and another twice. There are clearly corruptions in the text which has however been left exactly as given in the MS. An attempt has been made to divide up the verses which from 461 to 470 are left unnumbered by the copyist who seems to have been unable to analyse them metrically. In fact except for 455, 456 and 776 which are ārya these Māgadhī verses appear to be composed in gana metres of varying length, of which each pāda ends in — v —. They are clearly not prose.

In gāthā 454 these verses are expressly designated as Māgadhī ( . . . Māgahī bhūsī āise lakkhanām eyam repho ya bhāhiṣjai la-kāro) but apart from the substitution of l for r the only apparent Māgadhī feature which they show is the nom. sing in e. In the first passage they are all put in the mouth of the 'girl from Magadha'—Māgadhasesā, in the second they belong both to Māgadhasesā. and to her interlocutor.

The custom of composing poems in successive verses from different dialects or of interlarding a longer work with stanzas in languages other than that of the main narrative was a not uncommon one particularly in erudite circles in the medieval period. Schubring1 has given some specimens of this macaronic poetry drawn from Jaina sources. But the Māgadhī verses of the MPC seem to be quite other than an attempt to display erudition. The analogy would be rather with the dramas where a particular dialect is by convention appropriate for a given character.

It may well be that they represent actual Māgadhī popular songs which in the course of transmission from copyist to copyist have lost most of the original dialectal characteristics.

1 Prakrit-Dichtung und Prakrit-Grammatik (Jacobi-Festgabe , Bonn 1926, pp. 89–97).
METRE

Both the MPC and the MPCH are composed in ārya metre. A number of verses in the former (98, 101, 280, 713, 957, 985, 1021, 1073, 1198, 1199, 1200, 1211, 1214, 1239) show the upagiti form of the ārya.

Apart from the Māgadhī verses and the Apabhramśa verse (287) the following metres are also represented in the MPC in verses apparently quoted from other sources:

Harinī: 253.
Śārduḷavikriṣṭa: 157, 1039, 1061, 1062, 1128.
Śloka: 127, 200, 688, 971, 1119, 1120, 1121, 1123, 1124, 1125, 1206, 1207.
Srāḍgharā: 78, 79, 227, 228.
Vasantatilaka: 1122.

The Māgadhī verses (458, 460, 461, 463, 464, 466, 467, 469, 470, 472, 473, 772–775) and another verse (459), not apparently intended to be Māgadhī, are composed in a metre characterized for each pāda by a closing gaṇa of the form —v—.
LANGUAGES

The MPCH and, except for some three dozen verses, the MPC are written in the so-called Jaina Māhārāṣṭrī Prakrit so fully described by Jacobi and others. In some of the quoted verses the MPC shows forms that belong to a rather older language: otherwise few or no traces of the considerable interval of time that must separate the two works are detectable in the morphology. It is rather in the vocabulary, in the choice of expressions like bhuvana-bhānu MPCH 116, or māhesara MPCH 457 or in the introduction of Gujaratisms like khallā MPCH 237 āla 547, 554 that the MPCH gives a hint of its later date. The two texts may therefore conveniently be treated together; and these notes will serve to point out that beside its regular formations this normalised Māhārāṣṭrī shows features which belong properly to an older language and others again in which the developing trends of medieval Indo-Aryan are clearly visible.

Whilst the MPCH knows only one old preterite form āsi the MPC offers still a number of aorists: agahimsu 841, 1141, ajīvimsu 898, abhanesu 517, 706, 812, abhavimsu 898, avasesu 643, 693, ahesi 624. For the future alongside the normal formations in -issai and -ihi occur isolated survivals like dacchāmi 245 gassāmi 555. Atmanepada terminations are still visible in tosaisse 100, dhare 158, jāne, viyāne 848, kāhe 174.

The absolutive shows the usual range of formations with a predominance of the types in -um and ūnum. Isolated Ardhamāgadhī forms are viuvvaitānam 401 and uttaritānam 740: pāevi 500 unless it is corrupt would appear to belong to the Apabhraṃśa stage. There is a curious use of adjectival formations from the verb ‘to say’ (jam-, bhan-) in the function of absolutes jampiro1 84, MPCH, jampirī MPCH 347, bhanari MPCH 307.

Of interest is an instance of the present participle as a conditional2: mārio honto ... duggai-paha-bhāyanam kao honto

1 Cf. similar forms in SK e.g., p. 58 l. 17.
MPCH 377–8. There are a number of pleonastic formations with the auxiliary: anupativr̥tho santo 496, periyā santī 713, paśṭhīyā santī MPCH 272, mucchīyā santī MPCH 615; and enlarged stems of the present participle are on the increase: vasantaya 89, vaccantaya 1197, jīvāntaya MPCH 210. A turn of phrase which transparently reflects popular language is paḍiuvayāro kao hoi MPCH 234.

The MPC appears to show a form for the third. sing. present in which -ai has been reduced to -e before tti: paṭṭiyāve 526, vināse 910, wasane 1045. It is interesting that it regularly uses samatthi for atti as a simple copula: 10, 134, 642, 853, 977, 1175, 1193. The MPCH has an instance of the first sing. present with the termination of first plural: karimo MPCH 414. Everywhere new denominative formations are on the increase, for example: dhammalābhej MPCH 387, 434, pāniggāhej 895.

The nominal flexion offers little of interest: confusions of gender are quite common, ablatives in -ā are still fairly frequent, isolated datives (vahāya 295 suhāya 560) occur, and there are numerous instances of accusatives identical in form with the nominative, e.g. khandhāvarā 494, Magahasena 738, kalīyā 1056. Foreshadowing later development, symbols of plurality are coming into use: vagga 444, 644, 1261, 1267 and, in effect, oha 6, MPCH 244, 595. In a few cases nouns seem to have retained a verbal rection: e.g. akārago 991.

Classical comparative formations in -tāra occur but with intensive force: guhirataram 228, suṭṭhuyaram 330, savisesatara 593, ahiyaram 1040, gādhayaram MPCH 90, 121. Comparison is expressed as in the modern languages by the positive related to an ablative case: pīām niyaya-jiviyāo 51, tumahim suhōiyā 55, niya-tavasā nissāram 186, ko tumāno piyayano MPCH 345 where the superlative is in fact a strengthened form of pīya.

Postpositions or what are virtually postpositions loom large. Some are nouns still inflected: pāsa 114, etc., majjha 662, etc., mūla 186, etc., uyara 1076, vaṭṭha 467; others are used in a fixed case form to indicate purpose: heum 318, etc., athāe MPCH 107, etc., kae 351, etc., kajjena MPCH 90, etc. Some are old adverbal forms: uccam 827, huttam MPCH 136, 205, aho MPCH 233, bāhīm MPCH 206,; and certain absolutive are becoming fixed in the same function: mutum 520, 805, uddissa 699. The adjective of relationship or genitival postposition is

On vowel quantity it may be said that the length of all vowels in a final position is optional. This is particularly evident in the inst. sing. masc. and in the gen. plural and loc. plural where the writing of the anusvāra usually indicates in the MS that the syllable is to be read as long: nasality is no doubt in any case present. Even final long -ā may be shortened where the metre requires: *visūiya* 390, *punnima* 611, *mottiya* 1171, *sāriya* 1202, *Piyādāmsāna* MPCH 373.

A notable feature of the MPC is the extensive use of proverbs; the following examples are characteristic:

āvīi anno vi ṁaṅ kijjai 175
dēva-a-mo-ha-darīśi 421, 527, 528
para-vasayā devaṇaṁ sayala-suha-hariṇī 156

ekko bhaṅjai dālaṁ 1202
dukkhaṁ sa-saṅka-ghara-vāso 960
ṭhaviyāna muttiyānam ko jānae
agghaṁ 1048
samjogā vippayog'-antā 68, 243
THE MANIPATI-CARITA—ANONYMOUS

1. namiṣa Vaddhamānaṃ cauttisāsaya-samjuyam dhīram Maṇivai-carīyaṃ vucchaṃ su-sāhu-guṇa-rayāṇa-pādihat-tham

2. Maṇivai-rāyā-riśi vi ya jalaṅ'-atti-khaena samjama-guṇ'-aḍḍho
ten' āroggam joggam dhamma-guṇ'-ajjana-kae rāya\footnote{1}  

3. khemo sivo su-bhikkho kara-bhara-rahio gav'-āi-tiri-sahio
bahu-pavara-nīra-sasso Kāsi nāmeṇa deso 'tthī

4. dhamm'-attha-kāma-kāmiya-khette tatth' eva jaṇavae ramme
vinīujjamāna-gaṇa-paniya-vaniya-āṇanda-bhavaṇammi

5. caumuha-caukka-caccara-tiya-goyara-toranehi su-vibhatta
ramaṇīya rāma-saro-pukkharani-niyara-samjutū

6. gayaṇa-yala-cumbi-paśa-yakka-paḍikkhaliya-taraṇi-
yaya-nivahā
kīlanta-muiya-nara-nāri-nivaha-mujjhanta-pahi-\footnote{2}ohā

7. vaiṇo vaṇṇa vaiṇo dhanēṇa rehinti jattha pāṇaṃ
nimmala-silena kul'-\footnote{3}aṅgānao daviṇam ca cēnaṃ

8. anna-suha-asa-ha-saṃkanti-vimala-maṇi-dappaṇo-vamam
hiyayaṃ
jattha ya narāṇa sā atti pura-varī \footnote{4}Maṇivaiyā nāma

9. dasa-disi-vikkhāya-jaso tattha ya atti aṇa-dāṇa-dullalio
paṇampa-rāya-maṇi-mauḍa-koḍi-samghāṭṭa-paya-
kamalo

10. sûro rivu-\footnote{5}timirāṇaṃ cando ya asesa-bandhu-kumuyāṇaṃ
niya-kula-giha-maṇi-dīvo Maṇivai nāma samatthi nivo

\footnote{1} The following words are inserted after verse 2: Vyākhya: Manipati rājārsir api na kevalam jvalanārti-ksayena dahanāhita-piḍābhavena saṃpyama-guṇādhyah caritrātisaya-samṛddho jāta iti gamyate tena karaṇena ārogyam yogyam nirogata yujyate dharma-guṇājrana-kṛte caritrātisaya-jñāpana-hetave rājann iti praṣuta nṛpāmantranam iti saṃkṣepārtho vistarārthaś ca.
\footnote{2} ms uḍḍhā.
\footnote{3} ms aṅganao.
\footnote{4} ms Maṇivai.
\footnote{5} ms timirāṇe.
12. punnāga-mayaṇa-vanā-ṛāi-ṛāiya sarala-tilaya-bahu-sobhā puhuvi vva Puhuvi-devi visuddha-rayanā su-vamśa ya
13. suhumāṇi tinni jīse Kesā dantā nahā ya pihulāṇi tinni ca 2uro vayaṇaṁ lalāḍagaṁ taha tinni rattāṇi
14. jīhā pāṇi pāyā nāhi sattaṁ saro ti gambhirā kaṇṭha piṇḍiya-jaṅghā tinni vi ya santi hussāṇi
15. niddhā loaṇa-dasaṇā paumā iva rāiyā ya kara-caraṇā uttuṅga-nah'-āviyā samā dhavalā siharīṇo dasaṇā
16. aṅguṭṭhe tam-mule javehi juttā taheva haṁsa-gaṅ taha mattha-uṭṭha-reḥa tilaya-pāṇi su-guṇa-khaṇī
tāṇām 4jeṭṭho putto sūro cāi acāvalo saralo su-bhago ya anuvatavo kalāsu dakkho kayannu ya
18. guru-sussūs'-āsato sacc'-ābhāśi jaṅānurāgī ya anuyattao viṇo samatthi nāmeṇa Municando
19. paṅcaviha-kāma-bhoe 5uvabhoyantassa tassa rāyassa savvōuya-sahas'-āgaya-6payatthe satthehi uvaṇie
20. aha annayā ya patto gimho jattha ya ravī ku-rāya vva kara-caṇḍayāṁ saṁtāva-kārao taha ya duppecho
21. ā-nalāṁ naliṇāṇi vāsara-7muhe chohei iha sūro ummīlei vi hu nisīha-samae nilōppalāṁ† jaī†
22. †dāghe patta-jaṅassā dāha-haraṇe lole jaḷ-‘addā pare vaṭṭante piyā ya† gimha-samae eyammi jāe phuḍe
23. diva-bhūmi-koṭṭhaga-gayo dhamei gimho sa lohayāro vva timira-riu-huvaheṇaṁ ahiyam sacarācaram loyaṁ
24. eganta-vikkam'-akkanta-rāya-lacchīe gāḍham uvagūḍho majjiya-pasāhiy'-āṅgo gahiya-vaṭa-pāḍalā-vello
25. puvva-varanha-samae pāsāvavrina-bhū-gavakkhammi divv'-āsaṇe nisanno tammi ya kāle mahā-nāho

1 ms omits rāi.
2 ms use.
3 ms āviya.
4 ms jetṭha.
5 ms uvabhīyantassa.
6 ms payattha.
7 ms suhe.
26. bhadd’-āsañe nisannā Puhavī-devī narinda-pāsammi Punnima-sasi vva rehai Rohiṇī-gehiṇī-juo rāyā
27. viṇaövayāra-kusāla somaṃvaya-dehā imassa cedio sovanna-kaṅkaṅhehiṃ vicaranti sīroruḥā saralā
28. 1bhāsa-rahiyassa kesaṃ sa-kasiṇa-2vatthassa a-kasiṇaṃ tattoo 
pāsai 3Puhuvī puḥuvīsarassa kannassa pāsammi
29. hāsa-vasa-viyasiy’-acchi isiya-kampanta-4thira-thaṇa- 
vaṭṭā 
 rāyāṇaṃ saṃbhāsai jaha piya dūo samāyāo
30.atto ranna turiyam bahi-muham pesiyā diṭṭhī 
pechhai nara-turagāṃ geh’-aṅgaṇe ya 5na tāṃ dúyāṃ 
31. na ya kahio mantihim nayaśi vivihehi dāra-purisehiṃ 
esā evaṃ sāhai ko paramattho ghaḍai itthā
32. evaṃ cintāvannam rāyāṇaṃ avagay’-iṅgiy’-āgārā 
daṭṭhūṇa khivai diṭṭhim nīva-vayaṇe sā vi cinte
33. vanikā piyammi saralā sajaṇe ujjuyā ya majjha-tthe 
āyaṅkirā ya vairiṇī ghummanti hoi niddāe
34. kaṭṭhammi kharā harise 6niccāṇīyā niyāe lajjāe 
majjha-tthā gaya’-rāgā dukkhammi milāyae diṭṭhī
35. avaloṣitaṃ disāṇaṃ viyambhiyaṃ sādagassa saṃvaraṇaṃ 
āsaṇa-siḍḍhili-kaṇaṇaṃ ucchya-liṅgāim eyāiṃ
36. dúyāvaloṣita-kae rāyā aī-ākulo imo ahuṇā 
tā bhaṇio devie kim āulo deva samjāo
37. kahiyam nivēna savvam tīse sā vi hu pasanna-muha-8sohā 
parīḥasa-pesalāṃ mahṣaḷaṃ ca aṇurāga-bhāveṇa
38. bhaṇai jaha deva su-kul’-aṅgaṇaṇa ko dúya-kahaṇa- 
ahīgāro 
pai-devayāṇa taha 9kā dei ya visāṃvāinī vāyā

1 ms kesa.
2 ms vatthussa.
3 ms omits Puhuvī.
4 ms thera.
5 ms omits na.
6 ms niccāṇīyaṃ.
7 ms rāgo.
8 ms soho.
9 ms tā.
39. bhaniyam nivena sahasu täs' attham devi tie tam paliyam tadeuna payadinya bhaniyam ayaṁ dhamma-duo tti
40. tatā lajjā-manthara-diṭṭhi dayama niyam viloittā devi jampai piyayama jai lajjasi vuḍṭha-bhāveṇaṁ
41. bāḍham goyara-dāṇeṇa vāraissāmi sayala-pura-loyam bhaniyam nivena sundari alam alam āsā-saṁaya-atiitti-kāra-kāmesu jam muḍho
42. na ya lajjā taha therattāneṇa kama-pattāneṇa maha gehe adiṭṭhā-paliyā-puvvaya-vaikkamāikkamena paraṁ
43. hāhā ahaṁ ahanno pāvo kula-phamsaño ahamma-mai asui-asāsaya-atitti-kāra-kāmesu jām muḍho
44. tatā pahāya-samae jeṭṭha-suyam tujjha ceva Muṇicandaṁ ahiśiniciṇa rajje asamsayaṁ pavvāissāmi
45. soga-samāula-hiyaya dīnā vimaṇā ya āmsu-punn'-acchi paṇaya-pai-pāda-juyala Puhuvī vi ya vinnavai rāyaṁ
46. uvahāso esa kao devassa u 1eyaṁ atthi suha-2paliyam devassa 3sayāmāo ajjavi guruṇā bahū santi
47. isi hasiṇa bhaniyam naravainā devi suha-paliyam eyaṁ iha-loe luddhehiṁ kajjai niya-hiyaya-samṭhavanaṁ
48. paramatthenaṁ eyaṁ pi hoi vuḍḍhi tti 4āimo dūo tanneva puvvayaṇaṁ langhemi aṇuṁ pi majjayaṁ
49. nāya-pai-nichchayā sā vimukka-kesā ya paḍiya pāsuo bāha-jala-punna-nayaṇā royanti bhanium āraddhā
50. hā pāṇa-ppiya hā sāmi bhāla hā neha-sāgara-sarūva 5kisa pūṇaṁ cattaha mamaṁ kumāraṁ ca rajjaṁ ca
51. tuha kira kumaro aham avi piyāṁ pi ya niyaya-jīviyō vi tā kīsa 6ujihiṇaṁ vacchā amhe a-saraṇāṁ
52. tatā nīvo payampai mā royasu devi cintasu imaṁ tu roga-jarā-vaya'-maraṇeṇa chuṭṭae neva samśāri
53. tā puvvayaṁi nūnaṁ bhaniyam tie vi manda-bhaggā 8haṁ kiṁ ghara-vāse kāhaṁ tuha pāyā mamaha saraṇāṁ

1 ms eya anti.
2 ms valiyaṁ.
3 ms sayāsāo.
4 ms āime.
5 ms kasa.
6 ms ujihiṇaṁ.
7 ms maraṇaṁ.
8 ms ha.
54. bhaṇīyaṁ nivena bhadde juttam eyaṁ 1amhārisaṇa paraṁ
   suha-laliyā 2siatto dussaham anhāṇa-pamuhāṁ te
55. tīve vi hu paḍibhaṇīyaṁ na tumahiṁ to suhōiyā 2esā 'ham
tuha maggenaṁ dikkhaṁ dur-aṇucaraṁ āyarissāmi
56. ti-huvaṇa-tilaṇaṁ Nemināheṇa vutta-maggenaṁ
   na ya pavvaiyā kim pahu Rāimaī kamala-sukumāla
57. bhaṇīyaṁ rannā sundari juttaṁ kaya-nicchiyāe vaya-
   gahaṇaṁ
evaṁ udanta-paraṇaṁ saṃjhā-samāo samāyāo
58. kaya-jīṇa-vandaṇa-pūyaṇa-pabhii-kajjāṇi divva-vāsa-
haram
   pattāṇi vaya-kahāhim suiraṁ ṭhāṅa suttāṇi
59. aha jāyammi pahāe pahāna-purisaṇa sāhiyākūo
   bhaṇai Municanda-putte rajjāṁ dāum maṇo majjhaṁ
60. bhaṇīyaṁ tehīṁ sucitte suhie niva-canda-punnimā-cande
   amaya-maya-kara-ppavare kassa na diṭṭhi ramai ramme
61. jośiṇeṇaṁ kahie lagge ahisiṇcio tao kumaro
tatto bharīyaḥ sesā paṇao ya niv'-āi-loeṇaṁ
62. jāo rāyā tattoo kahio anteurassa paurāṇaṁ
   pavvajja-paraṇāmo jane vilavanti ya bahuyā
63. anteuram-ca hima-vāya-daḍḍha-nāliṇī-vaṇaṁ va vicchā-
yam
dharaṇi-yale luṭṭantaṁ kaṇcī-dāmāṇi choḍei
64. toḍei hāra-latṭhiṁ bhaṇjai valayāim khivai muddāṁ
   ganthima-veṭhīma-pūrīma -saṅghāima-puppham ujjhei
65. bhaṇjai manḍāṇaṁ viṅkarī gaṅṭhiyāṁ aṅjaṇaṁ phusai
   lolai mahīhe mucchai punaruttam vilavae evaṁ
66. hā pāna-vallaha ihaṁ amhe muttuṇa kaha tumaṁ vayasi
   karunāriḥāo abalāo maṁsa-pesi-samāṇaṁ
67. sā pī so paṇao so ańurāo ya tūha pasāo so
   ekka-paraṁ ciya nattīho amhaṁ bhaggehi bhaggehim
68. evaṁ akkanda-ravaṁ soṇaṁ naravaī bhaṇai bhaddā
   muyaha visāyaṁ jamhā saṃjogā vippaog'-antā

1 ms bhayārisaṇa.
2 nis sāhāyaṁ.
69. rajjām bhajjā lacchī ārogayā jovvaṇaṃ bālam rūvān bujjhaha savvaṇa athiraṃ tumhāhiṃ ettīyaṃ labbhaṃ
70. . . . ai-sāvaṇjaṃ duggai-heṭi taheva bhogā ya saṃsāro vi asāro sāraṃ Jīna-desiyā dikkhaā
71. icca- desanāe sambohāi naravañi nirākaṅkho anteura-kañcui-dāsa-dāsi-1bhicc’-āi-pura-loyaṃ
72. Jīna-bhuvanena ya mahimaṃ kāum dāuṇa viviha-dānāiṃ majjīy’-avalitta-gatto devie samaṃ caçai sibiyām
73. mahayā ya vittharēṇaṃ gacchai manorammi vaṇa-saṇḍe Damaghosa-sūri-pāse vīhiṇā pavvajjae dikkhaṃ
74. Suvvaya-pavattinē samappiyā dikkhiṇa Puhuvī vi vandiya guruṃ ca jañagaṃ jañaniṃ giham ei Mañicando
75. Mañivaiyāno niggacchiṇa vihare bhūri-desesu Damaghosa-gaṇahar’-indo niya-parivārena pariyaṇa
76. sāmāiy’-āi-ekkāras’-āṅga-kusalo ya Munivai jāo navamassa ya puvvasa ya tayā ahio taiyam vatthum
77. āpucchīṇa ya guruṃ egalla-viḥāram uvagao sa muṇi niravikkho vaṭṭanto erisāe sīya-kālammi
78. dhammello† sāra-ṭello pihiyā-diya-ghare guḍha-sejjāṇa-vajjā† bhajjāsaṅgo sa-rango hima-arai-haro duṭṭha-rūvo ya dhūvo
79. mutṭ’-āhāro asāro guru-asaха-karaṃ jattha ullaṃ dugul-
   lām dukkhī dup-pūra-kukkhī dhanā-kaṇaga-rahi̇o dūra-niddo
dariddo
80. jattha ya loiyā-akkhāṇayaṃ ca eyam ca summae payaḍaṃ
gammi arannammi vaggho siho duve santi
81. tesim puṇa saṃlāvo evaṃ vutto maha paḍai siyaṃ
kim pose māhe vā bhanīyaṃ ca vagghena posammi
82. simheṇa puṇo bhanīyaṃ ahiyaṃ siyaṃ paḍai māhammi
tehim puṇo vi bhanīyaṃ pucchāmo bahu-suyaṃ kimpi
83. aha tesim adūrammi bilammi pavisei junna-majjāro
dīṭṭhanta-sui̇-kusalo undūra-m-āiṇa khaya-kāri
84. gantu tab-bila-dāre bhanīyaṃ tehim tu tāya tāya tti
do kim puttā putta tti jampiro tattha sampatto

1 m̩ cīnc’-āi.
85. pabhaṇai ahaṁ sa-nāho ajjam jāṇāmi ṭacchi me niyagā jaṁ majjhana-byte do vi jaṇa āgaya pāsammi

86. tāṁ sāgayaṁ ti puttā keṇa nimitteṇa āgaya ettha pāḍibhaṇiyaṁ tehiṁ imam ahmāṇam atthi hu 2vivādo

87. kim pose māhe vā bahu siyam paḍai iya tumaṁ chinda soṇ' evam bhīo majjāro cintium laggo

88. jav-vayaṇaṁ na bhanissāmi so 'yaṁ mama mārihi dhuvaṁ ajjā eyammi desa-kāle sambhariyā Mūladeva-kahā

89. jaha kira mahādaṅdāvī duve pisāyā vasantayā milīyā tāṇaṁ miho kahāsu jāyasu bhaṇiyaṁ egenaṁ

90. maha mahīla rūvavaĩ bīo vi ya bhaṇai majjha na ya tuṣija evam ca vayantāṇaṁ tāṇaṁ bhaviyavvayaṁ-vasao

91. rattimmi Mūladevo egā-gī teṇa ceva maggena vaccanto diṭṭhi-pahe pađio nāo ya eehīṁ

92. dohīṁ vi karehim gahio dhāvittā tehiṁ jhatti bhaṇiyo ya paṇḍiya kahesu amha kassa mahila ya rūvavaĩ

93. bhaṇiyaṁ ca Mūladevena niya-niya-3jāyaṇa kahaha guṇa-gāmaṁ bhaṇiyaṁ tehiṁ sayaṁ ciya jāṇaṇi na vayaṁ viyānāmo

94. tesim hiyay'-ākūyaṇusārao tahaya jāi-paccayaō vīmaṃsaya teṇ' ekko bhaṇiyo nisuṇehti bhajja-guṇā

95. acchisu nūli hasienā makkaḍī jampieṇa bherunḍī caṅkamienca ya uṭṭhi 4sila-vasao attaṇa-guṇenam

96. hāsiṇa teṇa bhaṇiyaṁ saccam 6ee guṇā maha vi dayāe bīo vi teṇa bhaṇiyo tumaṁ pi jāy-a-gune suṇasu

97. nālattā ālavai bhaṇiya paḍibhaṇai paṅcadasa vārā ajjā-gale vva ghaṇṭā chikkā-chikkā kaṇa-kaṇei

98. teṇa vi bhaṇiyaṁ saccam eyaṇaṁ 6kā hu rūvavaĩ nisuṇeḥa sāvahāṇā aha bhaṇiyaṁ Mūladevena

1 ms acchi.
2 ms vivāho.
3 ms jīvāṇaṁ.
4 ms sīlivvasao.
5 ms ena.
6 ms rūvā.
99. jā jassa piyā sā tassa sundāri natthi maṅghulam 1tie iya bhaṇai Mūladevo hatthe gahio pisāehim

100. taṃ te tuṭṭhā donni vi muṇcanti ya sāhu sāhu bhaṇiūṇaṃ aham aviyā tosaisse eecintittu samālavai

101. pose vā māhe vā jaiyā vāei māruo
tayā paḍantī sīyāim māsā ittha a-kāraṇam

102. aha te tuṭṭhā donni vi bhaṣanti sāhu sāhu pannā te sa-ṭṭhānesu gayā te bilimmi patto ya majjāro

103. eyārisammi sisire Ujjenīe tao Mahākāle peya-vaṇe sampatto Maṇivai nāmā sa rāya-rise

104. tatthē egammi paese tasa-pañha-vivajji ṭhio paḍimag añujāṇāveṇa nisaṭṭha-maṇa-vayaṇa-taṅ'-ujjogo

105. aha bhagga-din'-ālāno samjhā-sovanna-saṅkalā-kaliu kuṇciya-karo jaṅ'-oham āulayanto ravi-karindo

106. attha-girim anusarei āgāsa-pahena tassa anumaggaṃ rayaṇie taruṇa-mahūyara-riṇcholi bhāi gacchanti

107. etthantarammi diṭṭho govehi purammi 2paisarantehim a-ppāvaraṇo sāhu watatto karuṇā-parīhehim

108. giṇhissāmo ya page imāni vatthāni iya vicinteuṃ vatthehim vedhīūnaṃ muṇiṃ gayā niyaya-gehesu

109. . . . etto Ujjenīe bāhiṃ Udaya tti bhaṭṭo tti bhajjā ya Seḍhāṇa-sirī tatte bhaṭṭassa pai-varasam

110. uppajjanti tilā bahu teṇa ya nām'-antarāṃ ca jaṇa-vihiyam

Tilabhaṭṭo tti payāsam piyā ya duccariṇi tassa

111. puttehi samaṃ khaddhā tie tilā ya anucintiyam amīe jai puchhai tila-vuttaṃ vippo tā uttaram addham

112. do ceva a-sikkhiya-pāḍhiyāim joyanti jīva-logammi kukkuḍuyāṇa ya juddham tatthoppannaṃ ca mahilāṇaṃ

113. tatthoppannaṇa ima kāla-3cauddasi-nisā-pahara-samae bahu-vihagāṇaṃ picchehim 4vedhittā niyam deham

114. khāyira-aṅgarāṇaṃ bhariyum ghettum sarāva-sampaṭṭayam khetta-ṭhie jaggante pattā Tilabhaṭṭa-pāsammi

1 ms loe.
2 ms peisarantehim.
3 ms cau-disi.
4 ms vedhittā.
115. धैर्य तिनि सिवेवा मुहा-मारेना विकिरति
ते अंगारे पत्ता दिच्छा तेनावि भिनाम्

116. धा पावा ज्या ना भवासी इन्हि मारेमि कुनसु जिया-लोयम्
सु-निरक्षियाम् इसिया पाब्हानंति भाशिया तेना

117. भयावाय चंहरा कोवा जान किंपी भाशेसि तम करिसामि
सा जम्पाई जै एवाम त॥ हम् तिलाहक्षिमि देवि

118. महा देही ते निया-तिला तेसि नमा वि नो गाहेयाव्याम्
बहान्याम महापसायो एसो तेनावि भाट्तेना

119. अहा सा पत्ता सा-घारम गाही दाहा-ज्यारेना सो भाट्तो
कहाकाहावि गहराम पत्तो ताव-वेलायो सवा काला-गाऊ

120. साधु हमि याम् दाहावाय तक-धानाम सिया मासामे
तान-भूमि-समाशान् पाब्हुया-तान-काध्या-गान्जिहिम्

121. वृया-वसेना तत्तथाया लाग्गो दव्वो ताको वि या पहुँचो
लाग्गो महेशि-विक्गाहा-वात्तेसु ताको साहसात्ती

122. दाज्हांति ते दाठ्ठुम मुनिनो सामा-सुहसा सोमासा
देहो ताहावि ना काल सुहा-भावो कांसागाऊ

123. अथामी चांदा-धावी विमुट्ता-नकक्ता-मेहलात् तत्तो
उज्ञिया तारा-माला भाना-जोनह्-अमबारा महुरा

124. अिबहुला-सान्न्छात-ताम्बोला-राे-वायानात-मिलांति कुमुय्य-"स्वति
रेनांग रामां-पछ्छाम-जलारि इवा खिवायो अपानाम्

125. जाहा पाहसा-सामै ते गोवा तात्था आगाया तूरियाम
ताव-वात्थाम ताम मावीसा हाॅम दाठ्ठुना दुध्हः-अत्ता

126. जंपांति कायम आकांजः हा हा एयाम आयामान्माधिम्
आहा उवायायो वि या कम्मा-वासा होइ अवायायो

127. अपाधाम अपातंतिनाम हितो 'प्य अयाती हेतुईंध
मतुर जांघापी वातसैया मेढ़ी भावती बांधहै

128. सामै एयावात्थाम साहुम जिनादासा-सावायासा एयाम
काहयामो मन्नुनाम् सो एवा सारा-काराम-पवानो

129. इहा नायाे संती हु पान्च्या एवा सायानी जिना-अगारान्म्
तेसु ति-सान्न्छा-पुयाम कारेया आया-परो होनो

130. ताद-दारान्म ताह एकीयाना तास् एवा संती पासम्मि
तेना या जानाम्मी जयाणि बियाम दे कुंचियो नामा

1 ms māremi.
2 ms tē.
3 ms tairāyāmā.
4 ms ambāra mehurā.
131. tehiṃ govehim isim Kuṃciya-seṣṭhissa ¹sāhiyā vattā so vi hu sa-tella-cammaṃ gahāya purise tahiṃ patto
132. vandiya anujāṇāviṇañm laggāviṇañm ca tella-cammammi nīnāvio ya sa-gehaṃ sāhūnaṃ sāhiyā vattā
133. bhanio muṇihi sāvaya kiṃ kunimo Kuṇciṇa te bhaniyā Dhaṇapavara-seṭṭhi-dhūyā Iccamyaakāriyā atthi
134. tīse tellaṃ gehaṃ Lakkhaṃgaṃ samatthi maggettā taṃ āṇāha lahuṃ ciya teṇa ya paunī-karemi ahaṃ
ti
135. icchāmo tti bhaṇittā tag-gehe sāhavo lahu pāttā sā vi hu haṭṭha-paṭṭha abhuththiyā kunai paṇivāynam
136. jampei kahaha kajjam sāhūhiṃ sāhiyāṃ tao tie ti vi samāiṭṭhā dasī āneha tella-ghaḍam
137. ettantarammi sohama-kappe Sakko sahāe uvaviṭṭho Accaṅkāriya-bhaṭṭa-guṇa-gahaṇaṃ karai taha sunaha
na ya sakakai devena vi koveum imā mahōvayārehiṃ tatto ekko tiyaso samāgao tap-parikkh'-atthaṃ
ti
138. teṇa ya dasi-karo tella-ghaḍo pādiyo ²sa-satṭtie bhaggo bio evam paccha ya sayam samuṭṭtheum
139. taiyaṃ ghettūna ghaḍam dinnam sāhūṇa tie pajjattam bhaniyā muṇihiṃ bhadde mahānubhāve paraṃ-saḍḍhi
140. amhaṇa nimittena mahantam ⁴eīe atthi avaraddhaṃ tā kimpī mā bhanijjasī tie vi ya haṭṭha-tuṭṭhāe
ti
141. bhaniyāṃ bhayaṃ nāhaṃ aşūm pi kuppemi diṭṭha-
142. kova-phala
iha loe ceva ahaṃ muṇihiṃ bhaniyāṃ kaham kahasu
143. tie bhaṇiyāṃ nisuṇaha iheva nagariṃ atthi Dhaṇapavaro seṭṭhi tassa ya bhajjā Kamalasiri näma sa-sirīyā
144. taṇam aṭṭha-suyāṇam uvari jāyā uvāiya-saehiṃ putti ahayaṃ vihiyāṃ guruhiṃ Bhaṭṭi tti maha näma
145. maha pāna-ppiya-puttim mā caṅkārejja koi guru-bhaṇie Accaṅkāriya-bhaṭṭa nämaṃ duiyaṃ pi to jāyaṃ
146. siya-pakkha-canda-leha vva pavaḍḍhamāṇa kalā-kalāveṇa kāma-niva-rāya-bhavaṇaṃ jovvanaṃ asamaṃ samaṇu-
pattā

¹ ms sāhuṇo.
² ms samatte.
⁴ ms eiyāṃ.
147. bahuyā varagā āvanti majjha na ya dei tanā maṁ jaṇao jampai maḥa jo na suyaṁ caṅkārai tassa dāḥāmi

148. annammi ḍine sahi-yaṇa-1dāsi-sahiyā Jīnenda-bhava-

149. nasalā-paraṇaṇam bhaṇiyō tāo payaccha maḥa kannaṁ jaṁ bhaṇasi taṁ karissāṁ tattā taṇa so bhaṇio

150. maḥa eṇa kajjam ṣo ailinghai ṣuayē no-āṇaṁ tassa na payacchāmi suyaṁ paḍiyanne teṇa to dinā

151. mahayaṁ ya vitthareṇa pariṇīyā 'haṁ gayā ya tag-gehe

152. aha annayaṁ ya pūṭṭho manti bhūveṇa kim tumaṁ siggham vaccasi nīya-gihammī savvaṁ teṇāvi kahiyaṁ se

153. sā kim kārei 3ruṭṭhā dacchāmo kouyam ti naravainā dhario samahiya-pahare visajjio āgao gehe

154. koveṇa dhag-dhagantī ahayaṁ dāuṇa vāsa-hara-dāraṁ ciṭṭhāmi jāva sutṭa tā āgantuṁ maṇaṁ bhaṇai

155. sāmini guna-maṇi-rohaṇā-4same taṁ khamesu majjha avarāḥam

156. mahaya-velaṁ dhario nivena bahuyā vi niharanto vi jāo khayaṁ paravasaya devīnaṁ sayala-suha-hariṇī yataḥ

157. sōcchvāsam maranaṁ niragni-dahanaṁ niḥśriṅkhalaṁ

158. taṁ majjha devi nīyayassā dāsa-ruṇassā uvari su-pasannā hosu sīre no-āṇaṁ dhare ahaṁ deva-6sesa-samo

159. jā tassa uttaram ahaṁ neva payacchāmi paya-paṇiyassa biyaṁ taiyaṁ velaṁ punaruttā teṇa emeva

1 ms dāsa.
2 ms suyaṇa.
3 ms ruṭṭha.
4 ms bhame.
5 ms semassa.
160. jā tahavi neyam uttaram aham payacchāmi tāva saṁ-lattam
esa mae anattho gahio niya-geham hatthehim
161. teṇa vayaṇeṇa kovōthiṇeṇa aggī ya majjha pajjalo
ugghādiṇṇa dāram avaganniya tam ca niḥariyā
162. paviṣiya asoga-vanīyam puṭṭhi-vilaggam paιm ca vaṇcittā
etto khaḍakkiyāe nissarium piu-gharaṁ caliyā
163. aha gahiyā corehiṁ uggāriya-ugga-khaṅga-sallehiṁ
ā pāve jai kūvasi tam mārāmo bhaṇantehiṁ
164. a-ttāna-gayā-saraṇā vaggha-bhay'-akkanta-1-maya-silambi
vva
taraliya-nayaṇā puraio 2vihiyā pattā purī bāhiṁ
165. eie ābharaṇehiṁ ceva amhaṁ suyā vi a-dariddā
hohitī dāṇi amhe giṁhāmo iyavi cintittā
166. gahiyām savv'-ābharaṇaṁ Sīhaguhā-palli-sāmi-Vijayassa
neūṇa appiyyā 'ham so su-pasāo ya samjāo
167. teṇa ya niya-jaṇāṇie saṁappiyyā sā ya evam āiṭṭhā
jaha esa maha gharanī havei tam taha karejjāmi
168. putta tuha puvva-jammae hiyāi tavaso mahā-vibhūfe
esa tuha uvanīyā pahāṇa-sohaggā-manjūsā
169. iya bhaṇiṁṇa tie niyā sa-gehe aham taha bhaṇiyā
vacche sūro dhīro thiro a-kūro pavara-rūvo
170. sohaggā-guṇ'-āvāso daṇa-paro purohiyāṇa dhammo vva
tuha bhāga-samavadio āṇā-kāri sayaṁ hohī
tathā
171. naṭṭhe maye pavvaie taheva kīve paṁmi nāriṁ
anno paī-bhāva-payam payarai esa suī loe.
172. ta 3chando-ggaha-pattā puvv'-ajjiya-kamma-pariṇai-
vasenām
senāhivaim eyaṁ paṁm pavajjehi tam putti
173. bhaṇiyām mae ya ambā mā evam bhaṇasu kula-samu-
bbhūyā
avi jīvīyaṁ caemi karemi na ya para-purisa-chuṭṭiṁ

1 ms maha.
2 ms vāṇiya.
3 ms chandi.
174. sev vva viyaśenām avi me aṅgesu jhijjihi kāmo
na ya 'haṁ do vi kulāṁ jañavāya-paheṇayam kāhe
175. āvī anno vi paī kijjai esā jaña-ssuī vi tahā
kiṁ akhajjaṁ iva havei accattha-chuhiyāṇam
176. jāhe-mamāṁ na sakkai anuyatteṁ suyaṁ bhaṇai tāhe
puttaya kula-ppasūyā ivaṁ na mannaī param purisāṁ
177. tatto ghettūṇa kasaṁ maṁ manṇāvai na mannio eso
tāhe saḍa-saḍa-saddeṇaṁ tādiyā teṇa nikkaruṇaṁ
178. kiṁsuga-phulla-samā 'haṁ jāyā tatlo samāgayā jaṇaṇī
hā pāva kisa erisam akaruṇa-kammaṁ samāyarasi
179. jai tāva tumāṁ 1 necchai tā kiṁ mārisi bāliyaṁ eyaṁ
gahiya tassa karāo camma-layā ghatti rūsittā
180. ahayaṁ tu potta-viraiya-pahāna-dhūlliya vva gaya-ctṭhā
lahu dāsihiṁ giṅhāviūṇa niyā niyaṁ gehaṁ
181. jala-seya-vāya-dāṅovayāra-samjāya-ceyaṇā tatlo
abbhāṅgaṇa-majjana-bhoyanēhi paunī-kayā tie.
182. pacchā jaṇaṇīe suo bhaṇio ya alaṁ imāe bhajjāe
sa ppāḍihera-cariyā mahā-saiko havanti jahā
183. egāe aḍavīe ego parivāyago jañe payado
pauma-sara-samāsanne vaṇammi uγam tavaṁ caraṁ
184. pauma-sarāo balāga caḍiūṇa 2dumammi tassa uvarammi
muñcai purīsam egā egam biyaṁ taiyaṁ velam
185. parivāyageṇa tatlo ḫumkāram kāum ikkhiyā jhatti
bhasami-bhūyā so vi hu niya-tavasa gavvio jāo
186. anna-samayammi patto Pāḍaliputte sa tattha nikkhanto
niya-tavasa nissāram savvaṁ bhuvanaṁ pi mannanto
187. ega-mah'-iḍḍhiya-vaṇiye-gehaṁ patto gahiya-bhikkha
Siḥajasā vāniṇi citraṁ tam-mulām anupattā
188. ḫumkārittā teṇa vi viloιyā rosa-bhariya-nayaṇeṇaṁ
hasiyaṁ Siḥajasāe bhaṇiyeṁ nāhaṁ balāga sā
189. teṇa ya sa-vimhaṇeṇaṁ puṭṭhā kaham evam avagayaṁ
tumāe
tie vi ya paḍibhaṇiyeṁ Bāṇārasī-nāma-nayarīe

1 ms icchai.
2 ms dumamśi.
3 ms mae.
190. Nāgasamo ya kulālo payādissai vaiyaram amuṁ tujjha so vi hu koṭhaliyo patto Bānārasim jhatti
191. gehammi Nāgasamassa tena vihiyā u uciya-paḍiuttī parivāyageṇa putṭho so ya kulālo jahā bhaddā
192. Sīhajasā kaha jāṇai balāiyā-vaiyaram tao tena bhanīyaṁ sā Sīhajasā mahā-saī sāviyā paramā
193. tīe sīla-gunakanṁ ti-kāla-visayaṁ ṣa ohi-vinnānaṁ uppannam annayā tam bhiṅkh'-atthaṁ tag-gehaṁ patto
194. tujjha kae sā bhikkham jā āṇai tā gharammi se bhattā bāhiṁ ṣhonto patto asaṇa-dāṇ'-ai jā kuṇai
195. tā laggā se velā pacchā bhikkham gahāya nihariyā tumae vi hu dahanā-kae humkāriyaṁ tīe puṇa bhanīyaṁ
196. taha tā tumae daḍḍha balāiyā teyasā aham na tahā dajjhāmi tae ṣputṭhe bhav'-atthe pesio tam iha
197. tujjha mae vi hu kahio eso so vaiyaro jahā-vatto deva-guru-sevaṇāe ṣambā-piu-bhatti-karaṇenaṁ
198. sattāṇukampaṇ'-āiya-guṇehim taha para-kalatta-viraīye joena avahiṇā aha mae vi nāo sa vuttanto
199. bhayavam na kincī ettha ya kuleṇa jāfe 'ranna-vāsenāṁ sīlaṁ ceva pahānaṁ tao ṭahā ṭāga-dosānaṁ aviya
200. vañe vasao dussīlo gāme vasao sīlayaṁ jattha sīlaṁ tahim dhammo gāmesu nagaresu vā
201. parivāyago ya puttaya eyaṁ saccaṁ na ettha sandeho bhanīiuṇa gao āpucchiuṇam niyayaṁ tao ṭhānaṁ
202. erisa-aisaya-sahiyā mahā-saǐo havanti tā putta na ya evaṁ taḍīttā manṇāvijjanti ghara-vāsaṁ
203. eyāo jai kahamavi karinti kovam haṇanti tā duṭṭhaṁ Sodāsa-bhāriyāe ṣuddhagao vva sāsa-pavaṇena
204. Sodāso kila rāyā niyayaṁ puttām ṭhavitu so rajje Magadanti-devi-sahiyo vañe paviṭṭho ya niravekkho

1 ms ci.
2 ms hinto.
3 ms muddhe.
4 ms amhā.
5 ms luddha-gai.
205. ego luddhaga-puriso payaṇḍa-kodaṇḍa-vāvadā-kareṇaṁ
taṁ vanam anuṣṭavaṭṭha dīṭṭhaṁ sā teṇa Magadanti
206. taṁ ginheṁ payaṭṭo dūṭṭh'-ācāro ya dūṭṭha-parināmō
aḥa tī rūṭṭhāe daḍḍho úsāsā-pavaṇeṇaṁ
207. janaṇi-vayaṇeṁḥiṁ tao cattāṇurāgo sa cora-seṇeṇi
uttara-dis'-āgayāṇaṁ vaṇiyāṇaṁ satthavāhassa
208. bahuṇa davaṇeṇa mamaṁ dei sa ginhe bhajja-buddhiṁ
tenaṁ patthiyaṁ 'ham uvalobhitā bahuya-varam
209. na ya paṭiṇevaṁ taṭtha vi mayā tao bhūṛi-davaṇeṇaṁ
pārasa-kulāo samāgayassa vaṇiṇo aham dinā
210. bhajjā-kae ya teṇa vi gahiyā bahuyā tahā aham bhaṇiyā
aṇuloma-paadilomovayāra-vayaṇeṁḥi 'negehiṁ
211. jā taṭtha na paṭiṇevaṁ mae maṇagaṁ pi tav-vayaṇeṇaṁ
maha deham puṭṭhāviya ginhe ruhiṁ ca saṇcei
212. jāyanti taṭtha kimio kimi-deha-samubbhaveṇa ruhiṁeṇaṁ
rajjanti kambalāṁ kimi-rāgā te uṇa bhavanti
213. niggaya-ruhiṁ paṇḍura-deha parigaliya-sayala-lāvannā
ciccheṇa niyaṁ dehaṁ dharamaṇa taṭtha cīṭṭhāmi
214. aha mama jeṭṭho bhāyā Dhaṇapālo nāma rāya-kajjeṇa
Ujjenio u patto pārasa-kulammi devaṇaṁ
215. royanti tenaḥaṁ mahaya kaththeṇa paccabhinnayā
dauṇa davaṁ ahiyaṁ tassa ya vaṇiyassa pāvassa
216. moyāviṇa saḥaṁ aṇiyā ittha amha piyarānaṁ
milīyā taṭtha pai-dīnaṁ paiṇo mūlammi vaccāmi
217. aṅgi-kaya-saḍḍha-vaya jāvaj-jivaṁ pi suddha-bambha-vayā
na ya rūsissaṁ kamavi mahāvarāhe vi vihīyammi
218. mahāṁ piuṇa tellaṁ inaṁ vaṇa-rohaṇa-deha-vanna
janaṁ-atttham
vijjheṁ Lakṣhapāgaṁ payāviyaṁ tassa nāmaṁ pi
219. iya laddha-kova-mahīṁ karemi koham kham ahaṁ
bhayaṁ etthantarammi jāo payaḍo sahasā suhmma-suro

1 ms dīṭṭho.
2 ms Ujjenaṁ.
3 ms devaṇsas.
4 ms vihammi.
220. jampēi sāhu sāhu tti sāvie nijjio tao kovo
Sakko vi deva-majjhe jiya-rosattam payamṣanto

221. tujhāṃ ceva payāse attaño thānaṃ pakkha-vāo tti
dhannā tumaṃ sa-punnā bhaniyam rayaṃ'-āi-vuṭṭhim ca

222. kāṃ gao sa-ṭṭhānaṃ sāhū vi ya tie aisaya-guṇenām
hiṭṭhā taṃ anusāsiya sampattā Kuṇciya-samīvaṃ

223. appettā taṃ tellaṃ bhananti he sāvaga kahesu kiṃ
kuṇimo
saḍdheṇam aha bhaniyam vaccaha tujhhe sa-vasahie

224. avarāṃ jaṃ karānijjam taṃ kāhaṃ phāsueṇa aham eva
tatto gaesu sāhūsu sāhu abhāṅgion teṇa

225. tat-tella-pahāvena uvasanta veyāṇā Maṇīvaissa
amaya-jalahimmi paḍiyam attaṇaṃ muṇaī so sāhū

226. Kuṇciya-su-sāvayenāṃ paḍiyario so kamaṇa nirogo
baliya-sariro jāo pāusa-samao aha patto.

227. vāsā-ratto narindo bahuya-virahāṇi-ghāya-pāvena sāmo
gimhaṃ rāyaṃ haṅanto jaṇa-maṇa-tavaṇaṃ ambu-dhārā-
sarehīṃ

228. 2dhakka-ṭambukka-nāyaṃ ai-guhiarataram-gajjiṇaṃ ku-
ṅanto
vijjuc-cindho tiṇehi pulaiya-madaṇi-kāmiṇī samjaṇanto

229. sele-niyambā unnaya-paṭoharā jaṇiya-jaṇa-man'-3aṇanda
jāyā vasuhā taruṇī pāusa-pai-saṃgama-suheṇaṃ

230. bahu-jīvā samjāyā vasuhā to Kuṇciyassa jāṇaṃaṃ
sālae cau-māsaṃ karemi saṃcintīūṇ’ evaṃ

231. aṇujāṃṇāviya tatth’ eya-vāsaṃ vāsaṃ kareum āraddho
aha Kuṇciyassa putto jeṭṭho nāmeṇa Jīnaddatto

232. so jūya-majja-vesā-pasaṅgavaṃ viddavai piu-davvaṃ
to Kuṇciṇa vaṇīṇā bhiena tao sa-puttāo

233. dīṇāra-bhariya-kalaso muṇi-santhāraga-aḥo ya nikkhitto
dūra-ṭṭhīṇa teṇṇovalakkhiyo jeṭṭha-puttenaṃ

234. jo vi ya jāṇai e bhagavanto sāhavo sayā samiyā
para-tatti-vippamukkā gihāṇa cintaṃ pi na kuṇanti

¹ ms diṭṭho.
² ms ḍhakka.
³ ms ānando.
235. dhammôvaesa-dānaṁ eesim kappae tti cintanto Kuñciya-setṭhimmi tao niharie so ya pavissittā
236. ukkhaṇṭiṇaṁ ginhai davvaṁ savvaṁ pi tam puṇa paesaṁ kāṇa samam muṇcai pacchā vaṭṭai jah' icchae
237. bhayavaṁ pi Manivai-risi mone tthān'-āiṇi parikkamaṁ kuvvanto aivahai kālam samjhāe uvutto
238. etto paumehim jalam kāseṇa vanaṁ naham pi abhhehim pariṇaya-vao vva sarao savvo vi paṇḍuro jó
239. sarae sarammi haṃso paumanṭi-patte piyāe saha 1sutto najjai maragaya-bhāyaṇa-thio vva saṃkellio háro
240. sarae jalammi kusum'-ujjalammi tārā-ulloca-gayaṇammi ekalla-rāya-haṃso candassa sirim viḍimbei
241. evam ca saraya-samae samaikkanto kameṇa so bhayavaṁ samaṇṇovāsagaṁ eso ābhāsa Kuñciyaṁ evam
242. ucchū boliinthi 2vaṁ tumbło jāya-putta-bhāṇḍāo
243. vasaḥā 3jāya-tthāmā gāma pavvāya-cikkhil
244. aha Kuñciyaṁ bhāṇiyam bhayavaṁ kim manda-bhagga-
245. jāṇam eyam mottu-mano aha muṇi samjogā vippayog'-antā
246. aha Kuñciya-samaṇṇovāsaṇa bhaṇio muṇi jaha bhayavaṁ kaiyā tuha paya-juyalam dacchami tao muṇi aha
247. samaṇṇaṁ saunṇaṁ bhumaro-kulāṇaṁ ca go-kulāṇaṁ ca
248. a-niyāo vasaõo sāraiyānaṁ ca mehānaṁ
249. so Kuñciyō vicintai gantu-mano esa vaṭṭae sāhū paccuvekkhāmi aham nihānaṁ egantao tattha
250. jāva nihālae pecchai taṭ-ṭhāṇaṁ sunnagaṁ tao sahasā sutto vva mucchio īya hoũṇa vibhāve hiyāe
251. eso bhayavaṁ jāṇai aham ca eyam nayāṇai tao
tāhe manne gahiyaṁ haviţja muṇṇā imēṇavi
252. hī hī esa duranto lobho já erisammi muṇi-rayare
saṅkai a-saṅkaṇiyanī saḍḍho vi hu teṇa parigahiyo

1 ms putto.
2 ms paim iththio.
3 ms ya thāma gāma panthāya
251. savvattha a-vīsattho amitta-bhūya vva savvaio logam
mannoto nivvānaṃ na lahai luddho muhuttammi
252. sa-yāṇammi pari-yāṇammi vi vīsatthe vi hu sayaṃ
avīsattho
svvam 1abhisāṅkamāno khaṇam avi na hu nivvuiṃ lahai
yataḥ
253. kṛmi-kula-citam lālā-klinnamū vigandhi jugupsitam
nirupama-rasam prityā khādan narasthi nirāmiśam
sura-patim api sva-pārśva-stham sa-sāṅkitam īksate
na hi gaṇayati kṣuddho lokāḥ parigraha-phaṅgutām
254. so Kuñciyo ya Manivaim jampai bhayavam na disai
nīhānaṃ
kena puṇa hojjā gahiyam jampai to Kuñciyam sāhū
255. puvvam pi mayā bhanijayam jaha 2maṇaṃ paṇihāya 3suṭṭhu-
buddhīe
ittha nīhānehiṃ sāvaya mā niya-davvam ahaṃ jeṇa
256. niya-rajja-sirī-savvam muttum sama-sattu-mitta-paniṇāmo
khambha-samo tuha gehe cīṭṭhāmi na kiṃ suyaṃ eyaṃ
257. bahu 4suṇeī kanhehiṃ bahu acchihim pecchai
na ya diṭṭham suyaṃ savvam bhikkhu akkhāum arihai
258. aha Kuñciyam-Manivai-muni-uttarao uttara-ttha-diṭṭhantā
ee solasa dohiṃ gāhāhiṃ saṅkalijjanti
259. hatthi hāro sīho kuṇco taha paṅgulo ya vasaho ya
ghara-koilo bhaginiyāo ya baḍu ya Nāgadatto ya
260. vāṇara naulā dantāṇa . . . sīhanī yā kokkkanti
parivāiyā yā Manivai-cariyammi bhave udāharaṇā
261. bhanijayam Kuñciyenam masāna-majjhāo anio tam 'si
paunī-kao ya luddho maha atthe hatthi-poyo vva
262. Manivai-muniṇā bhanijayam Kuñciya-sāvaya khesu ko esa
gaya-poyo jo tumae diṭṭhantattayā viṇidīṭṭho
263. saḍḍho ya āha nisuṇasu samatthi iha dāhiṇammi bharah'-
addhe
vaṇa-kari-kara-danta-juga-ppahāra-pādiya-taḍ'-āḍovā

1 ms abhisāṅkamānaṃ.
2 ms maṃ.
3 ms rakkhū.
4 ms suṇehiṃ.
264. ubhaya-\textit{tadī\text{-jāya-campaya-asoga-punnāga-nāga-saggānaṃ}
annānaṃ pi tarūnaṃ vañehi \textit{gaḥaṇehi rāyanti}

265. vaṇa-gaya-mīga-mahisa-varāha-sīha-camarī-taraccha-
vagghehiṃ 
sārasya-balāya-kalahamsa-pamuha-pakkhihi ya sohanti.

266. majjaṇa-payattā-vijjāhariṇa pīṇa-tthaṇa-ssasiya-salilā 
 bhāgirahi bhagiraha-kitti-pādāya jae atthi

267. tīe kulē paḍi-kari-paḍikulo tunga-ghora-gatto 
bhaddo jūhāhivai satt'-ānga-paitṭhio atthi

268. so kari-jūhāhivai jae jae haṇe kari-kalahe 
mā kira pavaḍḍhamāno maha paḍisattu havantu 
aviya

269. pharisa-suham ai-dukkhaṃ tirikkha-yonnimi jam samā-
vannaṃ 
jūhesu jūha-vaino biyam purisaṃ na icchanti

270. tattheva atthi jūhe sannā-sahiyā kareṇuyā egā 
gabhavaī sā cintai eso mārei niya-poe

271. majjha vi anēna paṇcāo kari-kalabhā māriyā akaruṇenaṃ 
tā ekkam niya-puttam kahamavi rakkhāmi cintittā

272. kūḍena ya \textit{kundattam kūnaṃ jāi pitthio laggā 
 saṇiyam saṇiyam mellai jūhavai neha-paṭibaddho

273. egassa dōṇham tinham divasāṇam mellai ya \textit{akkamma 
tīe vi hinḍantī tāvasa-āsama-payaṃ dīṭham

274. tin-puliyaṃ kareṃ sirammi sā \textit{tammi aigayā sahasā 
saraṇ'-āgāyā tī kāṇa goviyā tāvasehiṃ pi

275. tatth’ eva sā pasūyā kalahaṃ \textit{kund’-indu-kāsa-saṃkāsam 
tāvasa-kumāraehiṃ Seyaṇago se kayaṃ nāmaṃ

276. kaivaya-\textit{diṇaṇa ante pattā ya kareṇuyā niyaṃ jūhāṃ 
nissaṅko so viyarai jūhāhivai-samaṃ tīe

\textsuperscript{1} ms juhi.
\textsuperscript{2} ms gayanehi.
\textsuperscript{3} ms kuḍattam.
\textsuperscript{4} ms akkassa.
\textsuperscript{5} ms tamṣi.
\textsuperscript{6} ms kudd’.
\textsuperscript{7} ms diṇeṇa.
277. niya-āsama-paru-nyaram Gaṅgā jala-ghaḍehi  
  
  
  
  2daṭṭhūna tāvase te so Seyaṇaṇa vi siṁci

278. piya-jaṇaṭya-bhāya-tulheṭi tāva tāvase-kumāraheṇa so  
  
  
  
  vivihāhiṃ kilāhiṃ kilānto jōvāṇaṭ paṭṭo

279. anna-samayammi nīram pāuṃ Gaṅgā-ṇaḷe sampatto  
  
  
  
  tatth' āgayam nirakkhi tam jūhaṃ jūha-ṇāhaṃ  
  
  
  
  3ca

280. kāuṇa tao juddḥam jūhavaī so haṇe āppiṭṭho  
  
  
  
  tam paṭivajjaī jūhaṃ pacchā cintai maṇe evaṃ

281. aham ettha āsama-pae jaṇaṇīe vaḍḍhiyo uvāṇaṣ  
  
  
  
  anna vi kāvi evaṃ karejja iya bhaṇjae uḍaive

282. te tāvāsā ya rujṭṭhā Seyaṇagona-hatthiṇo uvarim  
  
  
  
  puppha-phalāṃ ghetunuṃ  
  
  
  
  4pattā Seniya-samīvammi

283. sammāniyā nivenaṃ puṭṭhā āgamaṇa-kāraṇam tatto  
  
  
  
  jampanti deva Gaṅgā-kūle paṭivasai gandha-kari

284. Seyaṇaṇa nāmenaṃ so joggo deva deva-pāyāṇam  
  
  
  
  jai sakkha gīnehum aha etto pesiyā bahave

285. kari-bandha-gīya-vīṇā-pabhūya-davv'āiehi gantunuṃ  
  
  
  
  sāniyam sāniyam gahio ānio dāṃsio ranno

286. ālāṇa-khambha-baddho cūṭhthi kāṭṭhenā gīnhae bhoge  
  
  
  
  jāyanto vi cirantaṇam āharaṃ le taṇa-jayaṃ  
  
  
  
  bhāniyaṃ

287. sā sallai sallai karihiṃ mukaja-Viṃjha-carium  
  
  
  
  ālāṇa-ṭṭhiu le taṇu taṇu puṇa nayaṇu bherwu

288. āgamaṃ tāvasā tattha pure tam bhaṇanti sōppāsam  
  
  
  
  Seyaṇaṇa te avatthā kerisayā vattae inhiṃ

289. ālāṇaṃ bhaṇjittā kova-vas'atṭ̣ho pahāvaḥ hatthi  
  
  
  
  so tāvase haṇe Gaṅgā-kūlam tao jāi

290. khandhāvāra-sameo Seniya-rāo pahāvaṃ tayaṇu  
  
  
  
  aha vāyage-deviye bhaṇio hatthi imaṃ vayaṇaṃ

291. puttaya puṇva-bhavammi baddhaṃ eyārisaṃ tae kamaṃ  
  
  
  
  eyassā vāhaṇenaṃ jeṇa avassam bhaveyavavaṃ

1 ms siṃcitto.
2 ms vavuṇa.
3 ms vā.
4 ms jūhaṃ.
5 ms pattam.
TWO PRAKRIT VERSIONS OF THE MANIPATI-CARITA

292. tā sayam eva u gantum ālānaṃ alāṃkaresu jena tumanṭ ranno ai-goravio havesi pāṭṭaṃ ca pāvesi

293. etto ya devayāe jhatti pamāṇi-karei vayanam inaṃ Rāyagihāṃ āgantum sayam ālānaṃ ahiṭṭheī

294. tāhe Seṇiya-rannā 1sa-devayaesa-vatṭao tenaṃ kari-rāo so vihio viulam ca lahei vara-bhogam

295. bhanaio ya kahī-seso pasaṅgao tāvasehi parittāo saṃvāḍhio jaha kari vahāya tesim ca samjāo

296. evaṃ tumaṃ pi bhayavam sa-ceyaṇo vigaya-ceyaṇo vihio sampai maha ceva dhaṇe evaṃ lobham uvāgao 'si

297. bhaniyaṃ muṇīṇā sāvaya kappai na muṇiṇa teniyaṃ kāum kim Siva-Suvvaya-Dhanaya-Joṇaya-Suṭṭhiya-munī na suyā

298. bhaniyaṃ ca Kuṇcieṇaṃ bhayavam sāheha ke muṇī te u jehi na kayam teniyaṃ aha sa muṇī bhaṇai tam suṇasu

299. māgaha-gijjanta-guno Magahā nāmeṇa janavao atthi dhamm'-attha-kāma-puris'-atthayāṇa saṅkeya-thānaṃ ca.

300. amara-puri-sannihantaṃ Rāyagihāṃ nāma pāṭṭaṇaṃ payaḍaṃ najjanti jassa rayaṇehiṃ jalahiṇo nīra-avasesā

301. niya-hiyaya-ppāsae ṭhāviya-Siri-Vira-nāha-paḍibimbo tattha ya Seṇiya-rāo jaṇa-vaṇčha-dinna-guru-cāo

302. lāvanna-rūva-jovvāṇa-guṇa-maṇi-Rohana-girinda-bhūmio do bhajjāo anteurassa sayallasa sārāo

303. egā Hehaya-kula-vāmṣa-tilaya-Ceḍaya-narinda-dhūya Cellaṇā-devi biyā Nandā nāmeṇa vaṇi-dhūya

304. Nandā-devi-putto Abhaya-kumāro visuddha-buddhi-juo sāme bhee dāndo uvaṇayaṇammi ai-kusalo

305. bāvattari kalāhiṃ tilaiya-buddhi niyassa tāyassa vaḍḍhāvento rajj'anteura-pabhiṇi vihārei

306. anna-samayammi sura-koḍi-parigao āṇupuvvi viharanto siri-Vaddhamāṇa-sāmi sampatto Rāyagīha-nayaraṃ

307. Ḡuṇasiyāla-ceiyammi anujāṇāvittu uggahāṃ suddham bahu-samaṇa-sangha-sahio jīva-hiyyyāe samosario

1 sa-devaoesa.
308. vā-u-kumārehiṃ tao taṇa-kaṭṭh'-āi taheva 'avaṇīyaṃ meha-kumāreṇa tao sāṃsittam surahi-nīreṇaṃ
309. maṇi-rayana-kaṇaya-bhūmī vicitta-bhāgam samantao surahimā
ā-joyan'-antareṇaṃ karanti deva vicittaṃ tu
310. chint'-aṭṭhāi surahim jala-thala-yaṃ divva-kusuma- ni-hārim
pairanti samanteṇaṃ das'-addha-vannam kusuma-vāsam
311. maṇi-kaṇaga-rayana-citte cauddisam torane viuvvanti sa-cchatta-śalabhaṇjiyā Mayaraddhaya-cindha-saṃṭhāne
312. tinni ya pāyāra-vare rayana-vicitte tahim sura-gaṇ'-indā maṇi-kaṇaṇa-kavisīsaya-vibhūsie te viuvvanti
313. abhbintara-majjha-bahim vimāni-joisi-bhavaṇavaṃ vihiyaṃ pāyāra tinni bhave rayane kaṇage ya rayae ya
314. maṇi-rayaya-hema-y-āviya kavisīsā †sa-gharayāṇiyā dārā savva-rayaṇāmaya cciya† paḍāga-jhaya-toraṇa-vicittā
315. tatto ya samanteṇaṃ kālāguru-kuddurukka-miṣenaṃ gandheṇaṃ aha mahanti dhūya-ghaḍio viuvvanti
316. ukkiṭṭha-sīha-nāyaṃ kalayala-saddehim savvao savvaṃ titthayaya-pāya-mūle karenti deva nivayamāṇa
317. Rāyagiha-nayara-logo nhāya-vilitto alamkio turiyaṃ āṇanda-kalayalena samudda-saddam anukarento
318. sampatto Guṇasilayāṃ vandaṇa-heum Jiṇassa Vīrassa chatta-ttabāiṃ daṭṭham paṇcavībhiḥgamam aha kāuṃ
319. tiya-pāyāhiṇi karittā vandittā uciya-ṭhānam ahigacca uvaviṣṭho ya ya kai'-aṇjali-pudo Jiṇaṃ pajjuvaśei
320. avaroha-putta-pariyara-pariyario Seniyo narindo vi mutrum khagge chattaya-vāhaṇa-mauḍāni camare ya
321. Vīra-Jiṇaṃ vandittā īṣāṇa-disimmi sannivitṭho so tīse sa-deva-mañuyāsurāe parisāe Jiṇo rāo
322. sammattam jassa mulaṃ daḍha-paḍhama-guṇa mula-gāḍhoru sāhā khandho sīlaṃ visuddhaṃ bahuviha-niyamā nīla-pattāṇi niccaṃ

1 ms uvaṇīyaṃ.
2 ms salabhaṇjiyā.
234. etthantarammi ego kuṭṭhī vandittu jhaṭṭi Bhayavantaṁ paya-mūlammi nisanno sarīram phoḍiya cikkhāhiṁ
235. paramesara-paya-juyalam limpai pasittu Seṇio jam tu kohābhimūha-hiyao cintai eso mahā-pāvo
236. jo telokka-piyāmaha-siri-Vīra-Jīṇam sa-deha-rasiyāe evaṁ siṅcāi jujjai niggahium param ih' osaraṇe
237. bhava-1-paccaiya-vairāṇi vaccanti hu uvasamaṁ tao etto niggacchantaṁ avassamī suhaḍ-chiṁ sikkhavissāmi
238. etthantarammi chīyaṁ Jīṇena kuṭṭhī bhaṇei taṁ marasu aha Seṇieṇa chīyaṁ jiva tti payampaṁ so vi
239. Abhaeṇa chikkie puṇa jivasu vā marasu vā tti bhāsei chīyammi Kālasūriṇe bhaṇei mā jiva mā marasu
240. so jampai suṭṭhuyaramaṁ ruṭṭhā Seniya-nivo ya tass' uvari savva-jaga-jīva-vacchala-māha-Jīṇam' esa marasu tti
241. uṭṭhantam daṭṭhūṇam kuṭṭhīṇam sanniyā niyaya-purisā bhūvēna te vilaggā khagga-kare tassa piṭṭhī
dh
242. paharāmo tti vavasiyā jāva ya tāva naham gao kuṭṭhī tehīṁ purisehiṁ ranno kahiym am asamā jahā-vuttaṁ
243. bhayavantaṁ vandittā rāyā puchhai ka esa pahu kuṭṭhī bhayavam pi āha Seniya na eso kuṭṭhī suro esa
244. jai evaṁ tā tuha kim sarīra-rasiyāṁ siṅcāe pāe bhayavam pi bhaṇai Seniya nisuṇasu avahāna-dāṇeṇaṁ
245. nicc'-ussava-jaṇa-muio nāṇāvihā-kouyāṇam āvāso Vaṭṭhā nāma jaṇavao 'laṃkāro Majhja-desassa
246. Kosambī tattha purī kaṇcana-kałasa-tthāṇi-juvai-tullā rehai bhūmī puṇa Kālindī-veṇi-danḍo vva
247. guṇyattāṇeṇa Laṅkā laliya-samiddhattaṇeṇa Bāravaī rammattāṇeṇa Uttarakurū vihavehi Alakā jā
248. asarisa-aparimiya-balō para-cakk'-akkamaṇa-nivvaḍiyo tao uḷlasira-sayāṇio tatth' atthi nivo Sayāṇio

1 ms paccayavaraiṇī.
339. paṇaya-jaṇa-pakkhi-rukkho nimmala-guṇa-rayana-Sihala-ddivo
pāyaḍa-payāva-huyavaha-santāviya-vairi-samghāo
340. tattha ya purie nivasai Seḍuyago nāma māhaṇo ekko
mukkho nirakkharo taha sui-sattha-viyāra-pariḥnō
341. dāridda-muddha-muddiya-suha-bhanḍāro paṇṭṭa-vinnāṇo
tass' atthi Somadevā bhajjā sā guvviṇī jāyā
342. sā Seḍuyagam jampai sampai majjhama payāṇo kajjam
hohi tā taṁ vidhavasu so jampai kim tu maggāmi
343. tīe bhannai rāyaṃ puppha-phaḷ'-āhiṃ 'olaggasu samam
pavisanto na virujjhasi so tuṭṭho kīṃci tuha dāhī
aviya
344. ²ucchū-karaṇaṃ samuddo joṇī-³posaṇaṃ dhanna-nippattim
ega-divaseṇa ⁴eyā karanti rāya-ppasāo ya
345.atto ya Sayāṇiyaṃ puppha-phaḷ'-āhiṃ olaggantassa
evam kālo vaccai dhanā-lāham ahilasantassa
346. etto Ujjenīe Pajjoo nāma naravaī atthi
so ya Sayāṇiya-ranno uvariṃ samāgao sa-balo
347. Javanaṃ samuttarittā nayarīe dāhiṇammi pāsammi
khandhāvāra-nivesaṃ kāṭnaṃ uvaddavai desaṃ
348. Pajjoryassa bhaenaṃ Javana-naim uttarittu visamammi
uttara-disi na-kūle Sayāṇio cīṭhae gantum
349. tattha ṭhīvo ya rāyā Pajjorya-nivassa santiyaṃ logam
jala-taṇa-kaṭṭhāi-gayaṃ karei gaya-kanna-nāsōṭṭham
350. dhann'-āiṇa paesaṃ varei kaḍayammi niyaya-purisehīm
Pajjoo pakkhiṇo rattim ghettum palāṇo ya
351. so Seṇuṇa nāo pupph'-āi-kae gaṇa niya-ranno
kahiyaṃ rāyā tuṭṭho jampai tuha bhadda kim demi
352. so bhaṇai niyama jāyaṃ āpucchittā vi maggaissāmi
āganteṇaṃ putṭhā bhajjā sā vi hu vicinteī
353. sampanna-parama-viḥavo mām avi avagānṇī hduvaṃ
esa
jamhā honti vi-nayanā ahigāra-paravvasā purisā

1 ms olamasu.
2 ms tučchu.
3 ms pāsaṇa.
4 ms rāyā.
F
354. to bhañai sā bhattāram aggāsaña-bhojànañam ca dīnāram ussāragam ca maggaha pai-divasam alaṁ tuh’ anneñaṁ evam ciya vinnatto Sayānio tena puppha-baḍuenaṁ rannā vi hu paḍivannam tava-vayañaṁ so ya pai-divasam
356. aggāsañañam bhuñjai lahei dīnāragam tahōssāramatto niogi-īsara-pabhiṁ cintanti iha hiyāe eso nibi-a-bahumao tā eyaṁ māṇa-dāṇa-samgahiyaṁ kuṇīmo tao ya ee vathth'-ābharañ'-āiyam deti jāo ai-sirimanto uttuṅgam kārake ya pāśayaṁ putt'-āi-santai-juo jaña-ppagāse tahim kimci lobheña dakkhiṇāe ee bhutum vamei āhāram na ya jijjai āhāro jāo kuṭṭhi 1uvekkhāe bhanīyaṁ ca
360. vāhiṁ dujjaña-mittam sattu-jañam mahiliyaṁ ca dus- sīlam uvekkhanto pāvai pacchā kira dārunaṁ kaṭṭham so kuṭṭhena 'bhībhū puṇyaṁ ruhiraṁ ca sandae aṇīsaṁ aha vinnatto rāyā pahāṇa-purisehiṁ jaha deva
362. saṃkamai esa vāhi dúram ca jugucchio tao sāmi 2aggāsañañam bhoyañaṁ accanta-viruddham ābhāi aviya 3āva-yā-ppharañaeñaṁ taheva ussārañea 3bhoyañeñaṁ 4ekkaṭṭha sayāneña ya saṃkamañaṁ hoī vāhīnaṁ bhūvena paḍivanne pahāṇa-purisehiṁ Seḍuño bhaṇio atthaha gharammi tujjhe sue visajjhea niva-mūle
365. paḍivanne tava-vayañaṁ savvattha suyā visajjīyā teṇam kāl'-antareṇa te vi hu piuṇo tajjēmu aḍhattā 366. pacchā gehassa bahiṁ tassa kaē tehi kāriyaṁ gehaṁ so tattha vi hu cīṭṭhai suehi sunhāhi paricūo
367. cinteum āraddho majjhāṁ davveña tāva ya imāni viddhīm gayāṇī sampai kuṇānti majjhāṁ pi ya avannaṁ tathāhi jāsim ceva naṅam vasaha ghūṭṭanti pāniyaṁ tisiya tāsim ceva kayagghā siṅgehi taṅio paḍanti

1 ms uvekkhāe. 2 ms aggam īṇammi. 3 ms bhāneñaṁ. 4 ms ekkhē.
369. jassa ya dalesu asaṇaṃ kusumehim saharo 'taye vāsa mūlāṇi khalu pulindā khaṇantī tassa ya palāsassa
370. jassa ppabhāva-ummīliyāim taṃ ceva haya-kayagghāim kumuyāim appa-sambhāviyāim candam uvahasanti
371. tattheva ya saṃjāyā jassa pasāeṇa niggaya-payārā sabarā dahanti Vinjham khalāṇa saṅgo cciya vināso
372. tāva hu karemi ee nahehiṃ jaha khaṇḍuyam hanti taṇaṃhiṃ paddem maha-vasaṇe tatto saddāviyā puttā
dhaṇiyā kiṃ maha puttā eyāvatthassa jivieṇāvi tā āneha lahūṃ cīya pasum egam ittha bandheha
374. kāūṇam manta-pūyaṃ jenaḥam tumha taṃ samappemi uvakkaḍiūṇa bhunjaha kula-kkamo esa amhānaṃ
375. sannāsa-karanā-puvvaṃ pāna-ccāyaṃ tao karissāmi dhīṭhehi tehi chāgo baddho anīya khaḍḍāe
376. so tassa bhatta-pañaṃ ucchiṭṭham dei appano nicaṃ evaṃ niya-dehassa u ucchiṭṭhayāṇi u khāei
377. romāni ukkhaṇittā parikkhio jāva kodiḥio jāo tāhe tāṇa samappei haṇiūṇa tāni khāyanti
378. savvāṇi tāṇi tatto kuṭṭhi-vāhie gahiya-dehāṇi jāyāṇi Seḍuvi ya utṭhittā jāi aḍavaie
379. tisio egattha dahe bahēday'-āṇa viviha-rukkhaṇaṃ taya-dala-puppha-phalehiṃ kakki-bhūyaṃ ca unheṇaṃ
380. piyai jalaṃ mumukkhū viraio tena taṃ puṇa pei evaṃ thova-diṇehiṃ kuṭṭha-vvāhi 'gao tassa
381. niya-mandirammi patto puṭṭho logeṇa tuha kahaṃ vāhi pihat bhato sa jampai avanīo majhya devehiṃ
tiṣa niya-māṇusāṇi pecchāi galanta-kuṭṭheṇa sidhaḍaṇtāim jampai asuḥavaha imaṃ majhya avannā-phalam sayalam
382. puchenti tāṇi amhe kiṃ tumae pāviyāni kuṭṭham inam so bhaṇai evaṃ etto jaṇeṇa vihiyo ya dhikkāro

1 ms tale.
2 ms vakkhaṇḍium.
3 ms uccitiṣṭhaṇiyā.
4 ms tao.
5 ms apuṇhavai.
384. ai-garahio jañeṇaṁ Kosambio purio Rāyagīhaṁ sampatto pura-dovāriyassa egassā alliṇo
385. teṇa ya bhanium ceṭṭhasu majjha sayāse ahaṁ bhalīhāmi tad-dāra-jakkhinīe dhukkaṁ ca 1baliṁ payacchei
386. taṁ so bhuṇjai samea annammi ahaṁ samāgao ihaim Guṇasilaya-ceiyammi samosaḍho niggao logo
387. maha vandaṇa-vaḍiyāe duvāra-pālo vi Seḍuyam muttuṁ majjha samīve patto so vi paoli-duvāra-ṭṭhio
388. 2unḍeray'-āi-khajjam kimpi dhukkae jakkhinīe puro pāṇāṇaṁ ca niyāṇaṁ niravekkho khāi taṁ sayalaṁ
389. uvvāsiṇṇa tittiṇ khaddham taṁ teṇa a3-kaṇṭh'-ākantam to paolam muttūnaṁ vacciya tisio ya cinteī
390. dhannā jalayara-jīvā je jala-chūḍhā gamanti niya-kālaṁ jāya-visūiya-dukkho aṭṭa-duh'-atto mareṇaṁ
391. Rāyagihe iha bahu4-jala-vāvīe dadduro tao jāo jala-majjha-gao santo ya viramae so sa-icchāe
392. annattha vihariṇaṁ patto punaravi ahaṁ iha purammi vāvīe tattha logo jala-heuṁ āgao bhaṇai
393. siggham siggham vayaha vandāmo deva-dāṇavehī thuyam bhayavaṁ tattha-titthayaraṁ paribhāvai dadduro hiyae
394. titthayaro kattha mae nisuo evam vibhāvayantassa jāyaṁ jāi-saranaṁ pecchhai puvvaṁ bhavaṁ sayalaṁ
395. titthayara-vandaṇa-kae aham avi vacciṁi vihiya-pañi-hāno āgacchanto magge jo acchai bhatti-parikalio
396. etthantarammi Seniya-nivaṁ savv'-iddhi-parigao santo taṁ vandium āgacchai egeṇa tao turaṅgeṇaṁ
397. so sāḷuro khunno khureṇa suha-bhāvanāi samjutto uppanno Sohamme tiyasesu Daddur'-aṅkesu
398. pajjatto daṭṭhūnaṁ taṁ'-ubbhavan'-āi sa vimhayaṁ patto ābhogai puvva-bhavaṁ viyāṇae taṁ tu avahīe

1 ms balam.
2 ms unḍeraya-khajjam.
3 ms kaḍ'-.  
4 ms bala.
399. puvvam na thuo bhayavam sa-cchanda-gaie sampayam thunissami
iya cintita calio aha Sakko bhanai vayaanam inam

400. siri-Vira-Jinass' uvari Seniya-bhatti na annahä kahavi
kijjai surehi ta Daddura-devo parikkh'-attham

401. tuha bhatti'c patto kutthiya-rivam viuvvaittaam
tuha ditthi-mohan'-attham majjha samive samagamma

402. gosisa-candanenam pâe siicai tumaam viyânasi
kuttha-rasiyaiim siicai Seniya-râyâ puño bhanai

403. tubbhhehiim pahu chie bhaniyam kim âneva marasu äha
Ji.no
bhatti-vayaanam khu eyam paramattheenam kayam majjha

404. kim bhayavam samisâre cithhasi nivvaanam uttaram
gaccha
jiva tumaam pai bhaniyam jam tattha suñesu heu-payam

405. jivantassa tuha suham mayassa narae maham duham
hoхи
to jivasu uvaittham Abhayassa ya ubhayam avi juttaṃ

406. jivantu suham acchai mao ya sagge payai parama-suhe
bhaniyam ca teña ubhayaṃ Abhayakumāraṃ samāsajja

407. hanâi jie jivantu bahue aha marai jai narayammi
ma jiva ma va marasu ya to bhanio Kâlasoyario

408. evam soña nivo dukkhā-pûriya-maño payampei
tubbhehiim nåhehiim kim aham narayaṃ gamissami

409. bhaniyo ya bhagavaya nivo narae baddh'-äuo tumaam
puvvim
na ya naho 'mhi aham te tao ya adhiim pariharesu

410. amsusî phusasu Seniya visuddha-sammatta-dhārao
tammi narayaño uvvaṭṭiyā Bharaheussappiṇī-samae

411. hosi Siripauma-nâho aima-titthayaro tti vayañenam
uddhusio so jalahara-jaleṇa dhāra-kayambo vva

412. punaravi vandiya pucchai bhayavaṃ kim aththi kovi uvao
jenâham na ya narae vayâmi bhayavaṃ tao bhanai

413. Kavilam 1mahânasinîm vippim sâhuña jai davâvesi
bhattie bhatta-pañam vandâvesi bhâvao ya muñī

1 ms mahânasinîm.
mahise ya hañantaṃ vā jai vārasi eya-Kālasoyariyaṃ ega-divasaṃ pi ya tahā na ya gacchasi naraya-puḍhavī
tatto sāmim vandiya nayaram pai paṭṭhio imo rāyā
egammi dahe pecchai pura-magge taḍa-ṭṭhiyaṃ sahasā
cellagaṃ egaṃ mīne giṃhantam 1vāharāvae tāṃ tu
uvagaraṇaṃ aham dāham viramasu etto akammāo
pavisanto nayaram to sanaṇim pāsei guvvinim ekkaṃ
haṭṭesu paribhamantiṃ hakkāriya nei gehammi
Jīna-maya-uvahāsa-bhayā tāṃ sārai 2sa-uvayoge sayam
eva
to Dadduraṅka-devo so jāo tattha paccakkho
aha caliya-cavala-kuṇḍala-sacchanda-viuvviy'-ābharaṇa-
dhāri
bhāsura-vara-bodi-dharo devo purao ṭhio bhaṇai
dhanno 'si rāya 3jaṃ tuha devā vi karanti deva-loesu
guṇa-kittaṇa-guṇa-bhattim mamsaliya-guṇānurāṇam
devā amoha-darisi tti esa saddo jayammi vikkhāo
tenā paḍicchāmi imam hāram golaya-jugam avaraṃ
ekhiyam ca Seniṇaṃ devo patto niyammi kappammi
Seniy-a-rāyā vi gao tie kavitāe pāsammi
bhaṇiyā anulomeṇaṃ amhāna gūri ime namamsāhi
paḍilāham asanenam jaṃ maggasi tāṃ tuha dāham
sā nēcchai bhaṇai imam jai maremi neva tahavi vandāmi
hakkāriṇa bhaṇio sāṇusayam Kāla-soyario
sūnu vimuñca eyaṃ jaṃ maggasi tāṃ ca lahum demi
so vi na icchai jampai mae vi suhio ghano login
'putto Sulasa nāmeṇa Kālasoyariya-kaṭṭīgass' atthi
so Abhaya-manti-jogeneṃ paramo ya sāvago jāo
nayaṃ ca Seniṇa donni abhavvāni nūnam eyaṇi
na ya enti Jina-mayaṃ taha lakkhā-rattāni para-rāgam
paṇca ya mahisa-sayāim mārei sattamīya-puḍhavī
bandhai neraiy'-āuṃ mams'-āsī Kāla-soyario

1 ms vāharāmae.
2 ms seovagiya.
3 ms jampantaṇi.
4 ms sutto.
429. jävāṇukampayāše sayāṇi mahisāṇa pañca tap-putto ussārāvai teṇa ya nāyāṇi vibhaniga-nāṇenaṁ
430. tāṇi vi anāveum hiṃsai aha jāya-pāva-ukkariso solasa-roga'-āyanke anubhavaī sāsa-khās'-āi
431. iha loe vi ya jāyā vi varīyā tassa indiy'-atthāo surahiṃ gandha-durahi āhāraṁ divvaṁ asuīṁ ca
432. tūlam kaṇṭaya-rāsim mannai putteṇa kahiyaṃ Abhayassa evaṁ buddhie jūo Abhayaka-kumāro bhaṇai Sulasam
433. bahu-pāvo eṇaṁ veyai piḍam ca naraya-paḍirūvaṁ jāo ya vivajjāso indiya-visaesu eyassā
434. tāvacca su-vivariyaṁ kareu eyassā sogao putto appāvei se 1 asuīṁ candana-surahiṁ sa mannei
435. vandaṇiyāē nirāṁ siyaṁ surahiṁ ca mannae payai ai-virasa-kuhiyaṁ asanaṁ bhuṇjai pavaram ca mannanto
436. kaṇṭaya-rāsim mannai pahāṇa-tūlim ti dukkhio tatto mariium sattama-puṭhavī-Apaiṭṭhānammi narayammi
437. loiya-maya-kiccesu kaesa logena Sulasago bhaṇio 2 paḍivajjasu tāya-payam necchai pāvāo so bhīru
438. bhāsai kuḍamba-logo jaṁ pāvaṁ 3 icchasi tam viṇcittā ginhissāmo egamu māresu mahisaṁ sa-hattheṇaṁ
439. sesā haṇehehi seso tuha parivāro taha bhaṇai Sulaslo āṇehe lahu kuhāḍaṁ anīyo geha-logenaṁ
440. ginhittā tam Sulaslo ērum ghāe paḍai dharanīe vilavai jampai sayane ginhaha dukkhamaḥ viṇcittā
441. bhaṇai jaṇo para-piḍā kaha ghippai bhaṣae tao Sulaslo kaha ghippai pāvaṁ pi ya narayassa nibandhaṇaṁ sayanā jao
442. jo jaṁ karei kammaṁ suhaṁ ca asuhaṁ ca iha bhava jīvo so tassa phalam bhuṇjai para-loe appañā ceva
443. to mā sa-rāga-dosā paharaha sattasu an-avarāhesu mā gacchaha naraya-bhavaṁ dukkh'-uttāraṁ paramaghoraṁ
444. evaṁ ca sayana-vaggam sayalāṁ sambohiūṇa so Sulaso sammatta-mūlam asamaṁ sāvaga-dhammaṁ su-pālei

1 ms amui.
2 ms vaḍivajjasu.
3 ms iccham.
445. so aṭṭhārasa-vakko aha hāro Cellaṇāe devī
taha vaṭṭam golaya-jugam Nandāe Senio dei
446. kim ahaṁ bāla-sarūvā bālāṇaṁ khellaṇaṁ jam appesi
roṣenaṁ apphoḍeī khambhe bhaggaṁ ca gola-jugam
447. egatto kuṇḍala-jugam avarāo khoma-jualam laddhaṁ
Cellaṇa-devi maggai taṁ pi ya Seniya-nivo bhaṇai
448. ai-vallaha tti kāṇa appio tujjha devio hāro
khellaṇa-mettaṁ imie samappiyam sāvaroheṇa
449. eīe punnehim kuṇḍala-vatthāṇi niggayāṇi tti
kaham uddāliya etto appeum tujjha jujjanti
450. sā Cellaṇā payampai punaravi jai majjha desi nēyāṇi
tā marihāmi nivenaṁ bhanīyaṁ kuru taṁ jahā juttaṁ
451. nippanaṇaṁ soṇaṁ niva-vayaṇaṁ Cellaṇā tao ruṭṭhā
uṭṭhāya caḍai tuṅgaṁ pāsāya-gavakkham egaṁ tu
452. jā appaṇaṁ muncai tāv' āyannai miho-kahe heṭṭhā
Seyanaγa-gay'-ārohaga-tab-bhajjā-Magahaṇaṇaṁ
453. uccāvaccaṁ vattaṁ eyāna suṇemi tāva pacchā 'ham
jhampissīmi vicintiya avahānaṁ dei tattha ṭhiyā
454. jampei Magahaṇaṇa bhattāraṁ Magahīe bhāsāe
tise lakkhaṇaṁ eyam repho ya bhanījjai la-kāro
455. ettha nayalammi vaṭṭai dāśiṇa mahocchhavo tao kanta
tahim
jā 'laṁkaliyāo dāśio niyaya-vibhaveṇaṁ
456. ujjāṇammi gamissanti teṇa Seyanaγa hatthiy-ābhalaṇaṁ
campaga-mālaṁ me dehi jena ahiyā bhavāmi ahaṁ
457. Seyanaγa-gandha-kariṇo hatth'-āroheṇa bhannaṁ sā u
pāṇa-ppie pie maha evam rūsaṁ nivo 1nūṇaṁ
— sā bhaṇai —
458. lamme nala-nāli-sāṃkule Lāyagihe dāśi-mahe ihaṁ
jai eyaṁ na dehi campaga-māliyaṁ pi ya ucchaṅga-gayā
hu te esa cayāmi jīviyaṁ
— tao hatth'-ārohass'-āesa-kārī ha Cilāpara-nāmadheo
miṁṭho bhaṇai—

1 ms rūṣaṁ.
459. na ciraṃ thalammi maccho jīvai na ciraṃ jalammi ya pait̲h̲o jalaṇo dippai
   na ciraṃ vajjai dadduraṇā ... sūla-għāeḥiṃ kim amhe māṛāvium icchasi
   — sā bhaṇai —

460. macchassa jīvīyaṁvāe jalaṇassā jāliyaṁvāe
dadduraṇassā vajjīyaṁvāe cilācilē kāleṇa dikkhiyaṁvāe
   — puṇo bhaṇai —

461. ukkīṭṭha-maṭṭha-maṇi-vicitta-māliyaṃ muttāhal'-āvali-
     ujjala-māliyaṃ
   jai eyaṃ ābhalaṇaṅaṃ na dehisi campaga-māliyaṃ pi ya uccaṅga-gayā esa cayāmi jīviyaṃ
   — mīṇṭho bhaṇai —

462. ai-tāṇiyaṃ ca tuṭṭai śāli ai-nāmiyaṃ ya bhajjei
   bhajjā hu duhayā sap-purisammi iya vayai
   — Magahaseṇā bhaṇai —

463. na savvaso tāniyaṃ ca tuṭṭai nāviya savvaso śāli bhajjai
   savvā vi na nāma duhayā sap-puriso kāuriso tti mannae
   — puṇo bhaṇai —

464. lamme nala-nāli-saṅkule etc. . . .
   — mīṇṭho ya kāurisa tti to hatth'-ārohaṃ chohai —

465. re raha-kāra kim vihaṇnasi eraṇḍayaṃ āīva nāmanti
   bhajjai esā na namai iya pagai dud-duma-layāṇaṃ
   — 1śā bhaṇai —

466. na ya nāma-mitta-duṣie savv'-āṅgesu vi duśiyavaṃ
eraṇḍa-dume vi uvajujjai hohu na hāli ha kajja-jogae
   — puṇo bhaṇai —

467. lamme nala-nāli-saṅkule, etc. . . .
   — taheva mīṇṭho bhaṇai —

468. ārāmiya kim khijjas i limeṃ sīncesi jaṃ tumaṃ evaṃ
daṛūva-phalāṇi dāhī payai dud-duma-2layāṇaṃ sā
   — sā bhaṇai —

469. annattha aṅ-uvajujjumaṇaṃ kim annattha na hoi jogae
   nimba-phalammi duṣie osaha-kajjesu pauṇjissae
   — puṇo bhaṇai —

1 ms so.
2 ms layā sesā.
470. lamme nala-nālī-samaṇkule etc. . . .
   — puṇo miṃṭheṇa bhaṇiyaṃ —
471. pupph'-āṇī ya jassa bhakkhe vasei jassa nissāe
   mūlāṇi tassa khanai ya sūyara-jāī ya erisagī
   — Magahaseṇā bhaṇai —
472. anne annassa colae se vi ya annaha bhaṇḍa-vālæ
   na vi sūyala itti savvaso hoi dumāṇa viṇāsa-kālæ
   — puṇo bhaṇai —
473. ukkitṭha-maṭṭha-mañi-vicitta-māliyaṃ . . .
   — miṃṭho bhaṇai —
474. na vi Māgahiya-nīre nhāyasi tīe jalaṃ na vā piyasi
   Vebhāra-nage na ramasi jai taṃ na ya hosi kim hohi
tathā
477. hayaṃ hayaṃ sujjha jāyarūvayaṃ hayāṇi vathaṇi suī
   bhavanti
   hayā hayā dundubhayo nadanti hayā piyā vayaṇa-kara
   bhavanti
476. hatth'-āroheṇa bhaṇiyaṃ nūṇaṃ pie bhajjā-sayāṇi majj-
   haṃ
eyaṃ ca sikkhaṃ jai na karesi aladdha-bhogā ya taha
   maresi
477. miṃṭho bhaṇai pacchaṃ tu bhannamāṇassa pacche na
   vaṭṭaṃ buddhi
   so dahaneṇa ghippai kimṣuya-rūkkho vva maruṇa
478. hatth'-āroho jampaī ko eso bhadda miṃṭha akkkhao
   maruo ya majjha purao so jampaī suṇasu ega-mano
479. uttara-desa-paḥāṇaṃ nayare egattha nipphalāsammi
   nivasai ego vippo so ya gao anna-samayammi
480. egam gāmaṃ tattha ya palāsaṃ ikkhai vasanta-siri-deham
   kusumāṇi uvvahantāṃ naha-kkhayāṇi va Māyaṇassa
481. taṃ daṭṭhunāṃ vimhiya-maṇo ya ghettum palāsa-taru-bīe
   patto ya niya-nagare pavar'-ārāmammi vāvei
482. vāraṃ vāraṃ sīncei jāva palāso ya guru-taru jāo
   tahavi na thakkai sīncantao ya kusumesu ai-luddho
483. sīncijjanto so vi ya sukumālo hoi palla vai ahiyaṃ
   na ya pupphai to rūsiya aggiṃ mūlammi so dei
484. teṇa ya rukkho jāo palāsa-rukkho ya pupphio jhatti
evaṁ esā anuṇaya-parehi kaha ghippae kahavi

485. kim ca jāi-1bhāvao sā bahuso bhanīyā suṇeι na ya pacchaṁ
mā 2nisuṇaha amhehiṁ kāyavvaṁ appaṇo pacchaṁ
aviya

486. jo appaṇo hiya-karo annassa vi so ya bahu-mao hoi
jaha Bambhadatta-rannā batthassa dinnā rayañā-mālā
d

487. hatth’-āroheṇa puṇo puṭṭham ko esa Bambhadatta-nivo
miṇṭho puṇo payampai suṇeι jaha Magahaseṇā vi

488. Paṅcāla-visaya-lacchī-taruṇi-tilae purammi Kampille
chak-khaṇḍa-Bharaha-sāmi tatth’ āsi Bambhadatta-nivo

489. so haya-vāhaniyāe viṅiggao egaya ya nayarāo
asseṇam avahariyo paṭio ya mahanta-aḍavimmi

490. asso vi ya paritanto ṭhio io teṇa pāya-maggeṇam
khandhāvāro patto teṇa ya nio sa-nayarammi

491. rattimmi sa-vāsa-hare rāyā puṭṭho ya paṭṭa-devie
kaha hariṇā avahariyo kim suha-dukkham ca anubhūyam

492. rāyā vi bhaṇai suṇasu devi Javaṇa-visayāhivena vara-
turao
maha pesio pagiṭṭho rūveṇam lakkhaṇeḥiṁ ca

493. tam ārohiṇa iham etto vegaṇa vahiyaḷīe
khellāvītā jā java-parikkhaṇṭ'-atthām kaseṇa hao

494. †to maṇa-paṇeṇhim pahem to† siggha-gaṇe haṇa
teṇāham
khandhāvāra kaḍḍhiya aḍavimmi pavesio sigghaṁ
aviya

495. nāṇa-duṁa-laya-gahaṇaṁ nāṇa-sāvaya-guṇehiṁ parikinn-
naṁ
bhimaṁ abhiya-hiyao aīmi egāgio tattha

496. ai-dūram anupaviṭṭho aḍavim santo tao turao
aham avi tisā-parigao gavesium niṇaṁ aḍhatto

1 ms bhārae.
2 ms nisuṇai.
497. aha diṭṭhām nāṇāviha-jalayara-bahu-pakkhi-seviyāṃ viulam
paum’-uppal’-āie channābhogam saro egam
aviya

498. saṃjhāe ya pavara-ratt-uppalehiṃ jonhāe evva kumuehiṃ
† mehāya† evva nil’-uppalehiṃ i’phullei jam niccam

499. uggāyai vva mahuyara-ruehi paḍhai vva haṃsa-sadhehiṃ
naccai iva pavaṇenaṃ kamala-dalaya-hatthehiṃ

500. tammi ya sarammi salilam āsaṃ pāevi tassa pālīe
vaḍa-mūle bandhittā oinno tattha majjemi

501. vimalam sajjana-hiyayaṃ va siyalam guru-jaṇassa vaya-
ṇam va
Jīṇa-vayaṇam va su-paccham piyam ca mayā vi pāṇiyaṃ

502. palhāiyā-savv’-āṅgo majjittā ẓjalao uttinno
pecchāmi tāva ekkam ai-rūvaṃ nāga-vara-kannam
aviya

503. sukumāla-pāṇi-pāyaṃ Mayaraddhaya-rāya-rāyahāṇiṃ vā
taṃ kannam daṭṭhūṇaṃ ṯamno aham vicintemi

504. na vi suvīnas na chippe na citta-kamme kahāsu na
bahuṣu
diṭṭhā va suyā va mae annā iya sundarā mahilā

505. kim ettha payāvainā esā vara-juvai savva-sārenam
savva-guṇa-samāuttā savv’-āyara-nimmiyā suyanū

506. savvehi vi devehiṃ manne loyass’ vimhay’-atthāe
iṇamā kayā saruvā accharasā-rūva-sārenam

507. tie vaccantie neura-saddo ya valaya-saddo ya
saṃcaraṇa-vas’-ucchaliyo khohejja maṇam muṇṇaṃ

508. evam tī jhāyanto tam eva maṇa-mohan’-osahi-kannam
acchāmi jāva tāva ya āsanna-vaḍāo avainno

509. ego gonasā-sappo sā kannā nāgaṇi haveṇa
tenā saha sampalaggā bhoge bhuttum vigaya-lajjā

510. paribhāviyāṃ mae aha dhiratthu māyā-parāṇa juvaṇaṃ
jam kula-rūv’-āi-juyā vasei iha gonasēṇa samam

1 ms phullehiṃ.
2 ms jagao.
511. paribhāviyāṃ ca punaravi rāyā 'haṃ siddha-pālaṇāṃ juttaṃ
duṭṭhāṇa niggaho taha akajja-kārāṇi eyāṇī
dutthaṇa niggaho taha akajja-kārāṇi eyāṇī

512. niginhāmi tti tao kasa-ghāeṇāṃ samāhayāṇi mayā
khīṇe rose mukkāṇi jāva 'diṭṭham na ekkāṃ pi

513. avadhāriyaṃ mayā vi ya vantara-jāṇa goṇaso eso
eie samaṃ visaī kayāvi vara-nāga-kannāe

514. eyammi desa-kāle haya-paya-maggānuṣārao patto
khandhāvāro teṇa ya suheṇa iha āgao devī
eeyammi desa-kāle haya-paya-maggānuṣārao patto
khandhāvāro teṇa ya suheṇa iha āgao devī
eeyammi desa-kāle haya-paya-maggānuṣārao patto
khandhāvāro teṇa ya suheṇa iha āgao devī
eeyammi desa-kāle haya-paya-maggānuṣārao patto
khandhāvāro teṇa ya suheṇa iha āgao devī

515. ravi-kirāṇa-sarisar-eyam divv'-ābharanēhiṃ bhūsiya-sarī-
raṃ
dasa-disi-ujjoyantam nāga-kumāraṃ var'-āgāraṃ
dasa-disi-ujjoyantam nāga-kumāraṃ var'-āgāraṃ
dasa-disi-ujjoyantam nāga-kumāraṃ var'-āgāraṃ
dasa-disi-ujjoyantam nāga-kumāraṃ var'-āgāraṃ
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dasa-disi-ujjoyantam nāga-kumāraṃ var'-āgāraṃ

dasa-disi-ujjoyantam nāga-kumāraṃ var'-āgāraṃ

516. bhaṇio ya teṇa rāyā jaya jaya sirī-Bambhadatta guṇakhāṇi
jā pauma-sare diṭṭhā ya nāgiṇī se ahaṃ bhattā
dhaṇio ya teṇa rāyā jaya jaya sirī-Bambhadatta guṇakhāṇi
dhaṇio ya teṇa rāyā jaya jaya sirī-Bambhadatta guṇakhāṇi

517. sā tumae tattha tayā pahayā ucca-sareṇa royantī
majjha sayāsāṃ pattā abhaṇīsu jahā ahaṃ deva
tumhare rāyā jaya jaya sirī-Bambhadatta guṇakhāṇi
tumhare rāyā jaya jaya sirī-Bambhadatta guṇakhāṇi
tumhare rāyā jaya jaya sirī-Bambhadatta guṇakhāṇi

518. tumhāṇa sayāsāṃ gayā ahaṃ Bhūyaramaṇa-rannammi
rumhāṇa sayāsāṃ gayā ahaṃ Bhūyaramaṇa-rannammi
tumhāṇa sayāsāṃ gayā ahaṃ Bhūyaramaṇa-rannammi
rumhāṇa sayāsāṃ gayā ahaṃ Bhūyaramaṇa-rannammi
tumhāṇa sayāsāṃ gayā ahaṃ Bhūyaramaṇa-rannammi
tumhāṇa sayāsāṃ gayā ahaṃ Bhūyaramaṇa-rannammi

519. pauma-sare majjittā tao ahaṃ jāva ettha majjemi
tāva ya hay'-āhariyo samāgao Bambhadatta-nivo
tāva ya hay'-āhariyo samāgao Bambhadatta-nivo
tāva ya hay'-āhariyo samāgao Bambhadatta-nivo
tāva ya hay'-āhariyo samāgao Bambhadatta-nivo
tāva ya hay'-āhariyo samāgao Bambhadatta-nivo

520. tattha paese teṇa vi bahuḥ abbhathīyā ahaṃ sāmi
bhaṇiyam ca mayā muttum sa-paṁ annaṁ na icchāmi
tattha paese teṇa vi bahuḥ abbhathīyā ahaṃ sāmi
bhaṇiyam ca mayā muttum sa-paṁ annaṁ na icchāmi
bhaṇiyam ca mayā muttum sa-paṁ annaṁ na icchāmi

521. ruṭṭhena teṇa tatto taḍa-taḍa-saddena taḍiyā ahayaṃ
jiviya-sasā kahamavi tuha pabhāvena chuṭṭāmi
tu sa java jaya jaya sirī-Bambhadatta guṇakhāṇi
tu sa java jaya jaya sirī-Bambhadatta guṇakhāṇi
tu sa java jaya jaya sirī-Bambhadatta guṇakhāṇi

522. tīe vayaṇāṃ souṃ jalanta-kov'-ānalo vicintanto
ajjam na hoi so bhūmi-goyaro iha ahaṃ patto
tīe vayaṇāṃ souṃ jalanta-kov'-ānalo vicintanto
ajjam na hoi so bhūmi-goyaro iha ahaṃ patto

523. itthantarammi tujīhe puṭṭhā devīe tattha aḍavī
dhiṃ anubhūyāṃ ti tao dāumu avahāṇam ittha mayā
dhiṃ anubhūyāṃ ti tao dāumu avahāṇam ittha mayā
dhiṃ anubhūyāṃ ti tao dāumu avahāṇam ittha mayā
dhiṃ anubhūyāṃ ti tao dāumu avahāṇam ittha mayā
dhiṃ anubhūyāṃ ti tao dāumu avahāṇam ittha mayā

524. tumae jam devīe nirūviyāṃ tam mayā asesām pi
avagayam imē ceṭṭhiyāṃ avarāhāṃ khamasu maha eyaṃ
tumae jam devīe nirūviyāṃ tam mayā asesām pi
avagayam imē ceṭṭhiyāṃ avarāhāṃ khamasu maha eyaṃ
tumae jam devīe nirūviyāṃ tam mayā asesām pi
avagayam imē ceṭṭhiyāṃ avarāhāṃ khamasu maha eyaṃ
tumae jam devīe nirūviyāṃ tam mayā asesām pi
avagayam imē ceṭṭhiyāṃ avarāhāṃ khamasu maha eyaṃ
tumae jam devīe nirūviyāṃ tam mayā asesām pi
avagayam imē ceṭṭhiyāṃ avarāhāṃ khamasu maha eyaṃ

525. bhaṇiyam nīvēṇa ko tuha doso su-visuddha-hiyaya-
hāvassa
doso kavaḍa-juyāe eso tīe ya mahilāe

1 ms doṇham.
2 ms puvvāe.
3 ms chuṭṭāsi.
gaya-kanna-cañcal—a-cittā vijju-layā—tarala-neha-vittī u jaha niya-maṇammi ruccai taha purisaṃ pattiyāve tti
deveṇa puṇo bhaṇiyam na ya moham deva-damsanam hoi 
 tā ikampī varesu varam bhaṇiyamatto narindeṇam
chak-khaṇḍa-Bharaḥa-lacchī-kuṇjara-hari-raha-sampayāi 
parituṭṭho
devaṇā damsanaṃ khalu param amoham ti maggemi
para-dāra-cora-tuccham akāla-maccū taheva dub-bhikkhaṃ
mā hou majjha dese bhaṇiyamatto ya tiyaseṇam
para-uvayāra-rayāṇam cariyam niva sāhu sāhu evaṃ ti annam pi kampī tam varasu rāya rannā tao bhaṇiyam
iha gabbha-sambhavāṇam bhāsam bujjhejja 'ham sarī-
riṇam
tiyaseṇa puṇo bhaṇiyam rāya mahanto varo variyo
bujjhahi param tumaṃ 2jai annassa kahesi tā siram tujjhha lahu sattahā phudhehi bhaṇium devo gao ṭhāṇam
anna-samae pasāhana-gihe pasāhijjamāṇa-dehassa 
ranno ghara-koilayā ghara-koilayam bhaṇai evaṃ
ranno ya samālabhaṇāo majjham tam nāha kimpī āṇehi 
ittha vilevāṇa-jāyaṃ avanemi 'sarīra-maṇa-khedam
ghra-koileṇa bhaṇiyam nivvinno jīviyo kiṃ ahayaṃ 
tesim tu samullāvaṃ näuṇam bhūvai hasai
devie tao putṭham hasiyam deveṇa kiṃ-nimittam inaṃ 
nibbandheṇam pucchai kahamavi rāyā na ya kahei
sā jampai na ya kahasi marāmi 'vassaṃ nivena aha 
bhaṇiyam
tumam iha marasi na marasi va kahemi jai 'haṃ marāmi 
dhuvaṃ
pattiyai na sā ranno jampe kahesu jeṇa ya duve sī 
samayaṃ ceva marāmo neha-nivīṭṭho tao rāyā
peya-vaṇe kāravai ciyaṃ mahantaṃ pahaṇa-kāṭṭhehim 
bhaṇiyam tattha gantūṇam hāsa-nimittam kahissāmi

1 ms kovi.
2 ms inserts tu şaraṃ.
3 ms samālabhaṇa-kotṭum.
540. majjiya-pasāhiy'-aṅgo saha devī gayāṁ samārūḍho niggacchai nayarāo dāṇam dento ya loyāṇām
541. cauhaṭṭaya-tiya-caccara-pāsāyōvari-talesu1 sammilio bhaṇai narindo marium keṇa nimittena icchei
542. anno bhaṇai narindo devī kimpī esa payaḍehī tay'-anantaram marehī io narindo gao bāhiṁ
543. ciṭṭhai esūṇa vaggo tattha ya āvanna-satta-pasū egā niyaya-paim sac-chāgaṁ jampai avaṇesu ḍohalayaṁ
544. lūyā java-bhārayāo pūlass' egassā majjha dāṇeṇaṁ so bhaṇai piya ee javāo sīri-Bambhadattassa
545. āsā caranti etto ginhāmi tiṇam ahaṁ tu jai ekkam tā mārijjāmi imā jampai n' aṇehi jai ²tā 'ham
546. sajjo marāmi teṇa ya bhannai jai marasi tā tumaṁ marasu annāo bhajjāo hohinti hu jivamāṇassa
547. sā bhaṇai esa rāyā vi bhajjā-kajjena marai nāha tumaṁ ninneho niravekkho dhiratthu erisa-maṇusassa
548. punaravi pasuo jampai eso mukkho naresaro jo ya bhajjā-kae vivajjai kiṁ santi na annā mahilāo
549. utti-paḍiutti-rūvaṁ tesim nāūṇa Bambhadatta-nivo cintai kalatta-kajje cayāmi kiṁ dullahaṁ jiyaṁ
550. jāfe esa battho viyāra-viyalattaṇena 'ham battho so tayaṇu kaṇaga-mālaṁ khivei kaṇthhammi batthassa
551. tatto ya paḍiniyatatto patto niyayammi mandire rāyā jampai na marāmi ahaṁ kuṇasu tumaṁ jaṁ iha paḍihāi
552. tatto ya paḍiniyatā devi maraṇaṁ tattha sayam eva tā hatth'-āroha tumam pi tāva siḍhili-karasū eyaṁ
553. jaṁ ³se ruccai taṁ kuṇau tujjha annā piyā bhavissanti Cellanā-devi souṁ cintai juttaṁ bhaṇai miṇṭho
554. jai tāva ahaṁ ekkā marāmi tā Seniyassa kiṁ bhūyaṁ hohī annāo vi ya santi varāo bahū bhajjā
555. akaya-tava-kammā 'ham mariṇaṁ dug-gaim gassāmi iya maraṇaṁ niyattā gamai kālaṁ niya-suheṇaṁ

¹ ms tarūsu.
² ms tehīṁ.
³ ms bhe.
TWO PRAKRIT VERSIONS OF THE MANIPTA-CARIṬA

556. Kuṇciya-ṣṭṭhi tao so kitiya-kālena tutṭao hāro devie puvvam eva ya kahiyaṁ inaṁ vijjae rannā

557. eyaṁ hāram paḍhamanṁ tuṭṭam jo poina paunehi hohi takkhaṇam eva ya tassa siro satta-khaṇḍāṇi

558. rannā Rāyagihammi aha ughgosāviyaṁ ca paḍahaṇa jo aṭṭhārasa-vaṅkaṁ hāraṁ sandheī tassa nivo

559. dadvassa lakkhaṁ egaṁ payāvae tattha vaḍṭha-maṇiyāro dāridda-hao cintai niya-hiyaṛe suḍḍha-buddhiṁe

560. hārassa sandhaṁo maraṇaṁ pi suhāya putta-viheṇa iya so paḍahamo chivai kahiyaṁ ca tao narindassa

561. teṇāvi addha-lakkho daviṇassa davāvio so sesaṁ hāramme poē sai asaṁsayaṁ tuha davāvissam

562. hāro so tassa maṇiyāra-ṣṭṭhiyo appio narindeṇaṁ seṭṭhi vi niyaya-gehassa ega-desē nirāvāhe

563. sama-bhūmī 1sariyaṁ ai-sūhuma-dorayaṁ valium 2makkhei maḥu-ghahehiṁ muha-mūle tesim dorāna aggāṇi

564. tattō hāra-maṇiṇaṁ pakkhiyittu mukkāṇi maḥu-ghaya-gandheṇa tao ai-suhuma-piviliyā jhatti

565. tao maṇi-panti-chiddehi pavisiṁ gahiya-dora-pajjantā nihariyā tehim ciya jāyā sariyā u paripunnā

566. savvāo doriyāo melittā teṇa seṭṭhiṇā gaṇṭhi hāro dinno tattō tassa siraṁ sattahā phutṭam

567. so vi vivanno santo tatth' eva purammi makkaḍo jāo bhamaḍanto geheṣu kahamavi niyayaṁ gharam patto

568. pecchantassa a-nimisaṁ bandhava-suhi-sayaṇa-putta-bahu-vaggāṁ jāyāṁ jāi-saranaṁ mucchā-bhara-mantharlo paḍiyo

569. puttehim saṇukampehi udaya-segena vau-dāṇeṇaṁ sattho vihio dharaṇi-yalammi so akkhare lihai

570. jaha tumhāṇo piyā 'ham sa-kamma-vasao imaṁ bhavaṁ patto pecchaha te ya parunnā hā 'vatthā kerisi piuṇo

1 ms sareia.
2 ms makkhehiṁ.
571. 1punaravi sa akkharehim puçchhai putte jahā tayām
davvām
padivannām kim dinnaṁ nivena kim vā vi na ya dinnaṁ
572. kahiyaṁ tehīm rāyā amhehim maggio bhanaī evaṁ
kassa payacchāmi deyavvām jassa so natthi
573. so rūṭṭha makkaḍao pecchaha ranno akajja-kārīttaṁ
mārāviyo aṇeṇaṁ mullaṁ pi na puṇīyaṁ majha
574. keṇāvi uvāyenām eyaṁ hāraṁ ahaṁ gahissāmi
chiddāṇi maggamāṇo jā ciṭṭhai tāva ega-diñe
575. saṇjhā-samae Cellāṇā-devī gantūṁ' asoga-vanīyāe
nimmala-jala-kaliyāe pukkhariniṅe visālāe
576. paḍaliṁ abharāṇehim punnaṁ 2antari-vimukka-vara-
hāraṁ
dāsī śeṛ dāuṁ jala-keliṁ karai parituṭṭhā
577. ai-guru'y-āsoga-pāyava-paḍisāha-ṭṭhiena makkaḍaenāṁ
mandaṁ mandaṁ hāro so gahio tīve vi na nāo
578. nhāy'-uttinā devī jāy'-ābharaṇāṁ niyaya-dehammi
āvindhai tā hāraṁ na pecchai vāharai bahuyā
579. tā Cellāṇa-devī nivaiśa nivṛtyaṁ tao rāyā
ugghosāvai nayare paḍaha-payāneṇa savvatthā
580. aṭṭhārasa-vakka-hāro gahiyo nāo ya jenā keṇāvī
so āyakkhao na balo sārīro annahā danḍo
581. suttāvasutta-loge 3tā hāraṁ makkaḍo gahjinaṁ
jetṭha-suyassa saṃappai teṇa vi saṃgovio hāro
582. hāre a-labbhamāṇe Abhaya-kumāro nivena āiṭṭho
satta-divasāṇa majjhe joittā hāraṁ appesu
583. JAi na appesī tayā tujjham ciya cora-niggaham kāhaṁ
paḍivajjiya Abhao vi ya bahuyā ya gavesae hāraṁ
584. Sivo ya Suvvao tattha Dhanāo Jōnao tahā
cattāri sāhuṇo 4santi.guru tesim'ca Suṭṭhiyo
585. tatto ya āyario tammi ya kāle tulei appañāṁ
jiṇa-kappāṁ kāu-maṇo pañcaviḥāe ya tulaṁāe

1 ms puṇarasiṁi.
2 ms tari.
3 ms ta hāro.
4 ms saṃci.
TWO PRAKRT VERSIONS OF THE MANIPATI-CARITA

586. tavena satiṣṭa egattena baleṇa ya
tulanā pāṁcāvihā vuttā jiṇa-kappam paḍivajjau
— tattha tava-bhāvanā ime —

587. jo jena 'añabbhattho porasi-m-aī tavo ya taṃ tiuṇam
kunai chuhā-vijay'-aṭṭhā giri-nai-sīheṇa diṭṭhanto

588. sīho samuttaranto jala-bhariyaṃ giri-naiṃ payatṭenaṃ
vaṅkaṃ samuttaranto tā gacchai jā na gao 2ujjum

589. ekkekkaṃ ceva tavaṃ carei jaha teṇa kīramāṇenaṃ
hāṇi na hoi jaiyāvi hoi cham-māsa-uvasaggo
— iyāṇim satta-bhāvanā —

590. paḍhamā uvassayammi bīyā bāhiṃ taiyā 3caukkammi
sunna-gharammi cautthī taha paṇcamiyā masāṇammi

591. 4bhoya-jaḍhe gambhīrre uvvara sahā alinde vā
tanu-sāi jāgare vā jhān'-aṭṭhāe bhayaṃ jiṇai

592. chikkassa va khaliyassa va mumṣaga-m-āhi nisīyarehim vā
jaha sahasā na vijāyai romanço jhāṇa-bhaṅgo vā

593. savisesatarā bāhiṃ takkara-ārakkhi-sāvay'-āiyā
sunna-ghara-susāṇesu ya savisesatarā bhaya tivihā

594. dev'-āhiṃ 5kayatthio diyā va rāo va bhīma-rūvehim to
satta-bhāvanāe vahai bharam nivvuo sayalam
— iyāṇim sutta-bhāvanā —

595. jai vi ya sa-nāmam iva pariciyaṃ suyaṃ 6añahiya-ahīṇa-
vann'-āi
kāla-7parimāṇa-heuṃ tahāvi khalu taj-jayam hojjā

596. ūsāso pāṇī tao vi thoivo tao vi ya muhutto
tehim tu porasio jānantī nisāsu divasesu

597. meh'-āi-chanesu vi ubhao-kālam ahavā vi uvasagge
pehāi bhikkha-panthi nāhi kālam viṇā chāyā
— iyāṇim egatta-bhāvanā —

598. jai vi ya puıvva-mamattam chinnaṃ sāhuhi dāra-m-āisu
āyariy'-āi-mamattam tahā vi samjāyae pacchā

1 ms ya abbhaththo.
2 ms ujjham.
3 ms caukkammi.
4 ms toya.
5 ms kayāo.
6 ms omits añahiya-ahīṇa-vann'-āī.
7 ms pariṇāma.
599. \textit{diṭṭhi-nivāyālāve avaroppa-kāriyaṁ sa-paḍivucchaṁ pariḥāsaṁ miho ya kahā puṣva-pavattā parihavei}

600. \textit{taṇuṅ-\textsuperscript{1}kayammi puṣvaṁ bāhira-pemmame sahāya-m-āisu āhāre uvahimmi ya dehe ya na sajjae pacchā}

601. \textit{puṣvīṁ chinna-mamatto uttara-kālaṁ ca \textsuperscript{2}diṛjamanē vi sab-bhāviye \textsuperscript{3}iyare vā khubbhai daṭṭhūṁ na samgaie — iyāṁīṁ bala-bhāvaṇā —}

602. \textit{kāmany tu sarīra-balaṁ hāyai tava-nāna-bhāvaṇa-juyassa dehovacae vi \textsuperscript{4}sai jaha hoi dhīṁ tahā jayai}

603. \textit{kasiṇa-parisaha-camū jai utṭhejjāhi sōvasaggā vi duddhara-paha-kara-vegā bhaya-jaṇaṇā. appa-sattānaṁ}

604. \textit{dhīṁ-dhaṇiya-baddha-kaccho jo hoi anāvilo ya \textsuperscript{5}avvahio bala-bhāvaṇāe dhīro sampunna-maṇoraho hoi}

605. \textit{sdhīṁ-bala-\textsuperscript{7}purassarāo havanti savvā vi bhāvaṇā eyā tam tu na jujjai savvaṁ jam \textsuperscript{8}dhīṁanto na sāhei}

606. \textit{so satta-bhāvaṇāe eyāe appayaṁ ca bhāvanto vaṭṭai Suṭṭhiya-sūri pattā savve vi Rāyagihe}

607. \textit{Abhayassa jāṇa-sālammi sāmthiyā santi māsa-kappeṇaṁ Abhaya-kumāro hāram alahanto cintae hiyae}

608. \textit{hāro tāva na laddho sattama-divasassa vaṭṭae saṅjhā rāyā pabhāya-same jāṁ kāhi tam na yāṇāmi}

609. \textit{tā sāhūṇa samīve kāuṇaṁ posaham pasama-citto dhamma-jjhāṇovagao gāmemi rayaṇīṁ imam \textsuperscript{9}sayalaṁ}

610. \textit{ummuṅka-manī-suvaṇṇo ujjhiya-vannaga-vilevaṇo padilehiya bhūmi-tale paḍivajjai posaham tattha}

611. \textit{āgāsa-bhūmi-bhaṇḍōyarammi jonhā-dahīe mahaṇeṇa punnima-\textsuperscript{10}goyalīṇīe makkhaṇa-piṇḍo vva rayaṇiyaro}

612. \textit{siya-pakkheṇa bārasa bhūehi kamaso vimuṇcamāṇenaṁ udayāyalāo mukko rayaṇiyara-kaṇḍuo esa}

\textsuperscript{1}ms kayamhi.
\textsuperscript{2}ms dijjamāno.
\textsuperscript{3}ms iyase.
\textsuperscript{4}ms jai.
\textsuperscript{5}ms dhī.
\textsuperscript{6}ms abbhahio.
\textsuperscript{7}ms parisara-juo.
\textsuperscript{8}ms dhīṁanto.
\textsuperscript{9}ms sayalam.
\textsuperscript{10}ms goyalīṇīe.
aha Suṭṭhio vi bhayavaṁ kāṇaṁ 'vassayaṁ ṭhio paḍi-
maṁ
niya-vasahie bāhiṁ niravekkho niyaya-dehassa
so maṇiyārassa suo cintai jai kahavi hāra-sambhāvaṁ
majjha gihe jāṇai nivo ajuttam tao hoi
}

tatto ya teṇa piya-makkaḍassa hāro samappio 1sahasā
paribhāviyaṁ ca teṇavi jassa samappemi hāram imāṁ

tassa khayo sa-kulassa vi tā kim eena majjha pāveṇaṁ
sāhāvāsaga-eso rāyā na bhanissai kimpī
tā muṇi-uvassayammi eyaṁ hāraṁ tu pakkhivissāmi
etto hāraṁ gahium patto muṇi-vasahī-ḍāre so
tatthā ya aṇeṇa diṭṭho so bhayavaṁ Suṭṭhīyo tassa
mukko kaṇṭhe hāro gao ya pacchā niyaṁ ṭhāṇaṁ
jassa kaṇeṇa Abhao iha ṭhio posahōvavāsehiṁ
tatto paḍhame jāme rayaṇe niggao (2ya Sivo ?)

paḍijaggīṁ viloyai Suṭṭhīya-gula-kandale hāraṁ
cintai hā dhi hāro so eso deva-nimmio

paḍipekkhiṇa niyattai jampi uvassayammi pavisanto
bhaya-pamhuṭṭha-nīṣhiya-pae bhayam pavaṭṭae ajjam

jampai Abhaya-kumāro vimukka-vara-gharanī-davvasa-
saṅgānaṁ
tumhānaṁ bhayaṁ katto sa bhanai ghara-vāsa-aṇubhūo
sambhāriyo majjha bhao Abhaya-kumāro puṇo vi pucchai
kaha aṇubhūo bhayaṁ bhanai Sivo sāvaya suṇesu

Ujjenei-nayarīe ahesi do bhayaro vanīya-puttā
Siva-Sivadatto намeṇa bhūri-dārīda-dukkh'-attā
atth'-atthiṇo Suraṭṭham paṭṭāatto 3viḍhavio jhatti
dāma-sahasso so vi hu kāśaya-naulae chūḍho
tatto ya paḍiniyattā vāraṁ vāraṁ tām gahāmo 'mhe
jai jā ya majjha hatthe caḍai tayā 'haṁ vicintemi

Sivadattam ahaṁ 4māreṇi valai punaravi ya pāva-
parināmo
evaṁ Ujjenei Gandhavaie dahe pattā

1 ms tahassa.
2 ms taṁ ca.
3 ms viḍhavau.
4 ms sāremi.
628. uyayammi tammi bhāve so khitto naulao mayā tattha puṭṭhe Sivadatteaṁ kahio savvo ya vuttanto

629. bhaṇiyam teṇa vi bhāya sāhu kayaṁ mama vi eriso bhāvo āsi aha geha-pattā māue pesiyā duhiyā

630. macch'-āṇaya-1nimittaṁ so vi ya naulo paḍantao tattha egeṇaṁ maccheṇaṁ galio maṁsā tī saṅkāe

631. so vi ya jāle paḍio maccho haṭṭammi vikkača-nimittaṁ avayāriyao gahio haṭṭāo tī duhiyāe

632. gehammi samāgantum jā phalai sā viloyae jāva macchōyarammi nauliṁ sā ucchaṅgammi ṭhavai

633. therī sā puṭṭhā kim iyaṁ sā āha natthi iha kimpī aha utṭṭhiṁa therī tī sagasaṁ sa-lahu jāi

634. tā tī duhiyāe asiṇaṁ āhayā 2ya iṇa-therī mamma-paesē ghāo 3laggo teṇa ya mayā therī

635. hā hētti pajampantī jā amhe āgayā tao duhiyā utṭṭhai sambhama-vasao hatthāo 4naulao paḍiyo

636. eso aṇattha-mullo nāo sakkāriijnā aha therī pariṇāviṇṇa bhagīnim vayaṁ pavannā 5su-v-uvviggā

637. tam sāvaya bhayaṁ ahuṇā sambhāriyo maccha-keriso attho bhaya-kārao ya jampai Abhaya-kumāro imaṁ saccaṁ jao

638. pāṇa vaira-pariṇāma-kārao niccaṁ bandhavaṇaṁ pi attho dosa-pahu-karo dukkhassa ya sāgaro niccaṁ

639. biyammi puṇo jāme Suvvaya-sāhū viniggo bāhim daṭṭhum hāram pavisai mahā-bhayaṁ bhāsmaṇo so

640. bhaṇiyam Abhaena bhayaṁ kīṁ tumhāna vi mahā-bhayaṁ kimpī bhaṇiyam muṇiṁā sāvaya purā 4ṇuhūyaṁ bhayaṁ sarisam

641. bhaṇiyam puṇo vi Abhaena jānium majjha vaṭṭae koḍam Suvvaya-muṇiṁā bhaṇiyam jai evam suṇasu ega-maṇā

1 ms nimitto.  
2 ms iyaṇa.  
3 ms lagga.  
4 ms niulao.  
5 ms bhū-vivigga.
642. Aṅga-visae ego go-mahisi-samāulo varo gāmo
Vaḍagāmo nāmenaṃ samatthi dhanī-loya-kaya-hariso

643. tatthā ya mayahara-putto Suvvaya-nāmo aham tu
avasesu
bhajjā viya Siribhaddā majjham tatth’ āsi rūvavaī

644. tatthā tayā ya pādiyā dhādi corāṇa purisa-vaggo ya
naṭṭho io tao 1ghara-ekka-paese nilukko ‘ham

645. aha mama mahila jampai core mūdhā ayāṇuyā tubbhe
mahilāo jaṃ na ginha sa raya-rasa-taraṅgiṇī va imā

646. 2nāyammi tehiṃ esā icchāi niyā tayā ya pallī
pallivaiṇo dinā teṇāvi kayā niyā bhajjā

647. sa-yaṇehe aham bahuṣu bhaniyo bhajjam va banda-
pariggahiyaṃ
kīsa na moesi tumaṃ kāuris’ uccaha-parihiṇo

678. uccāhiyo ya evaṃ aham gao tattha cora-pallī
egāe therīe hatthenaṃ kahāviyaṃ tīe

649. jaha tuha bhattā iha ceva āgao 3banda-gahiyāe duhiyāe
tuha moyāvana-heum tīe vi kahāviyaṃ majjha

650. ajja pavisiṃ-kāmo pallivaī tammi niggae sante
sañjhā-kāle tumae āgantavvaṃ asankeṇa

651. sañjhā-kāle tattto gao aham tattha tīe pāsammi
uvavesio ya tīe senavaiṇo khaṭṭāe

652. juttam vihiyaṃ tumae sārā-karaṇ’-attham āgao’ jam iha
vihiyaṃ ca pāya-soyaṃ tīe niyaheī hatthehiṃ

653. avasauneṇa niyatto pallivaī niyaya-mandiraṃ ei
4sambhamantīe imīe bhaṇio so manda-saddena

654. pallivaī iha patto khaṇam tumaṃ bhava aho ya khaṭṭāe
taha ceva tīe vayanaṃ mayā vi vihiyaṃ turiya-turiyaṃ

655. āgama so nisanno khaṭṭāe tīe bhāsio sāmi
jai maha pariṇiyya-paī iha ei tumaṃ tu kim kuṇasi

656. senavaiṇā bhaṇiyaṃ sakkārittā tumaṃ samappemi
bhiṇḍī vihiya tīe tao ya bhaṇiyaṃ imaṃ teṇa

1 ms omits ghara.
2 ms nāyasi sehiṃ.
3 ms bambha.
4 ms sambhamantāe.
657. tuha coriyə ya bhāvo imə mayā jai ahaṁ viloemi
to tam bandhāmi lahu payaṁsio tassa 'haṁ tie
658. ghettūṇa teṇa kesaṣu kāḍhīyo geha-majjhə-1-thūnāe
baddho əallaya-cammeṇa aha pahario esu suttəesu
659. āgantūṇaṃ suṇaeṇaṃ vaddhāo bhakkhiyə tatto
chuṭṭo tay-asim ghettūṇa vināsio palli-nāho so
660. ghettūnaṃ kesaṣu kāḍhīyə jampiyə ya jai ruyasi
tə te chindāmi siro kaya-moṇa cāliyə jhatti
661. pallio niharīya sā vi ya pāvaraṇa-dasiyaṁ khaṇḍāṇi
maggammi vikṛrantī āgacchai jāra-vilaio
662. vaṃsa-kuḍāṅgī-rajhammi nivasium divasam aikameū-
ṇəm
vaccihāmo vicintiya vaṃsa-kuḍāṅge nilukkāṇi
663. dasiyāṇusārao te maggeṇa samāgayə tao kuḍiyə
teṇim vaṃsa-kuḍāṅgā amhe naṭṭhāṇi diṭṭhāṇi
664. teṇim pahāreṇa aham kayatthio sīsa-hatthā-pāesu
khōṭṭittu kīlae te mahilām ghettum pādiniyyattā
665. patto ya tattha ego samāgao vā-naro paribhamanto
maṃ daṭṭhūṇaṃ pādio so mucchā-vibalo bhūmiṃ
666. paccāgaya-ceyanno turiyaṁ tatto ya so avakanto
nāvi cirenəm patto majjha sayāsammi so pavamo
667. paumani-3-patte udayaṁ ghattūnaṃ osahio do pavarā
egattha silā-piḍhe sall'-uddharaṇī ghasēṃa
668. maḥa aṅgāiṁ sittāiṁ teṇa sallāni niggayəni tao
samrohaṇa-mūlīe ghasiy'-āi-rasena siṅcei
669. sajjāiṁ aṅgāiṁ jāyəiṁ majjha tak-khaṇaṁ ceva
ai-niddha-bandhavo so jīviya-dāneṇa saha jāo
670. 4bhūmi akkharāiṁ lihiyəiṁ teṇa jaha ahaṁ bhadda
tuha gāme ceva ahaṁ honto vijjo Sikaḍa-nāmo
671. mariṇa so imāe aḍavīe vā-naro ahaṁ jāo
jovvaṇa-patto ya mae jaṇae jūḥhivo jāo
672. annena vā-nareṇaṁ baliyataṁ ahiṭṭhiyam jūhaṁ
niddhādio tenaṁ paribhamanto ih' āyao

1 ms pūṇāe.
2 ms laya.
3 ms patto.
4 ms bhūmīsim.
673. daśṭho mae tumam iha kilehiṃ tāḍio ya pāf'c' aṅgaṃ kattha vi ya diṭṭha-puvvo eso iya cintayantassa
674. jāyaṃ jāi-saraṇam teṇa ya nāo tumam taha tigicchā tīe pauṇo vhiio tumam ao majjha uvayarasu
675. ari-vānara-haṇaṇenaṃ to pāḍivannam mayā vi tav-
         vayaṇaṃ
         tattha paese niyo aham imeṇa jahim jūhāṃ
676. annonnaṃ samjāyaṃ mahanta-yuddham imeṇa dappavīyā
eṇaṃ hao biyo galanta-ruhiro jahā jāo
677. kahamavi naṭṭho tatto majjha sayāsammi so samāyāo
tenāḥaṃ samlatto lihiṇaṃ akkharāṇi jahā
678. giha-ipvāse uvayāriyaṃ tae na nāyaṃ uvēhamaṇenaṃ
bhanio mayā vi eso tumha viseso na vinnāo
679. kaya-ahināṇo punaravi biya-divasammi ḍhoio sa mayā
         nāya-visoṣena tao ginnittā tikkha-pāhāṇaṃ
680. ṣa khaṇḍiyāe nihaio taha jaha mukko lahum ca pānehiṃ
         pāḍivannam pi ya jūhaṃ tenāvi kayannunā kaviṇā
681. ṛpucchittā tāṃ aham tām ciya pallim gao ya khaṇḍaṇa
         khaḍḍaṃ ṣtāg-gehammi jāva paviṭṭho viloemi
682. tā picchāmi ku-mahilaṃ pallivai-bhāunā samam suttaṃ
tass'-āsiṃ kaḍhitā ṣmayā lahum matthayaṃ chinnaṃ
683. kesesum dhariṇaṃ sā mahila kaḍḍhiyā daḍhaṃ baddha
         bhāniyā jaha tāṃ kuyasi tā tuha vi siro duhā kāhaṃ
684. tatto ṣhaṃ niharium ummaggena gahāya tāṃ mahilaṃ
         man-nāyāna samappiya tāṃ dub-bhajjam vicintemi
685. ṭtinni hayammi tāṃ sayaṃ ṣca dukkham ca vemaṇaṣaṃ
cu mahilaṇaṃ ṭjaṃnta jena nāvi viramanti ṣte mūḍhā
686. mā kassavi nāriollo kulammi ṭsannamo ṭvi jāejjā
         silavaio ṣavissassā kiṃ puṇa sileṇa viyala u

\[1 \text{ms vais.} \]
\[2 \text{ms uveikamaṇenaṃ.} \]
\[3 \text{ms samkhāniyāe.} \]
\[4 \text{ms pāḍivannammi ya.} \]
\[5 \text{ms tā gohemi.} \]
\[6 \text{ms saivā.} \]
\[7 \text{ms jānantā.} \]
\[8 \text{ms je.} \]
\[9 \text{ms visayā.} \]
687. nāriyo ya naio samāo dus-sīlayāi dosenām ummagga-ppaṭṭhiyāo kulāṇī kulāṇi ya haṇanti

688. stri nadavad idaṁ satyaṁ rasenārgalitā sati yato dhvasamām vidhatte sā 'kūlavat kulavor dvayoḥ

689. mahilāṇa esa payai savvassa karei vemaṇass'-āī tassa na karenti navaram jassa alam ceva kammehiṁ

690. therāṇaṁ samīvammi dhamaṁ soṇa samjao jāo tam saṃbhariyaṁ ahunā mahā-bhayāṁ tena samlattam

691. etto taie jāme Dhaṇao nāmeṇa niggao sāhū hāraṁ taheva daṭṭhuṁ so jampai ai-bhayāṁ tattoo

692. taha ceva Abhaya-panho taheva paṭīuttaraṁ ca Dhaṇa-yassa kaham ai-bhayam anubhūyaṁ puṭṭhe Abhaena āha muṇi

693. Ujjenio samāsanne gāme egattha Dhaṇaya-nāmo 'ham avases' Ujjenie vivāhio tāva ciṭṭhāmi

694. aha annayā ya učchava-divase patte vikāla-velāe egāgi sasura-gharaṁ calio rayaṇi-śuhe patto

695. nāmeṇa Mahākālaṁ masānaṁ ai-bhiṣanaṁ durāhi-gandham tatthāi-dīṇa-kaluṇaṁ mahilaṁ pecchāmi royantiṁ

696. paribhāviyaṁ mayā vi ya kāvi varai nivāriṁ juttā tie samīvaṁ patto bhanīyaṁ kim ruyasi tam bhadde

697. tie bhanīyaṁ kim te paoyaṇaṁ puḍcchium me vattāe bhanīyaṁ mayā naro 'ham 'puḍcchium uciyaṁ ti sā bhaṇai

698. jo ya na dukkham patto jo ya na dukkhassa niggaḥa-samattho jo ya na duhie duhio na tassa dukkham kaheyavvaṁ

699. icceva-māi-'vayaṇaṁ tie soṇa dukkha-gabhāṇi para-uvayāra-paṇenaṁ mayāvi bhanīyaṁ tam uddissa

700. ahayaṁ dukkham patto ahayaṁ dukkhassa niggaḥa-samattho ahayaṁ duhie duhio tā majjha kahejjae dukkham
701. tī bhāṇiyaṁ jai kira evaṁ tā picchasu imāṁ purisaṁ sūlā-bhinnam tam tāṇa majjha pāṇa-ppiyam kantam
702. eso ya nir-avarādhaho asamikkhiya-kāriniṁ narindeṇa eyārisam avattham ca pāviyo niyaya-purisēhiṁ
703. niva-purisaṁ bhaeṇaṁ saṁjha-samae samāgayā ahayaṁ saṁgahiyā-bhatta-pañā bhoyāveuṁ imāṁ dailyaṁ
704. jā bhūmi-ṭhiyaṁ eyaṁ pāvemi na ceva tāvaya nirāśa nipphala-sayala-payāsā samjāyā roviuṁ lagga
705. tā jāṇāmi jai ahaṁ tuhāṇubhāveṇa bhuṇjayaṁi ahaṁ bhāṇiyaṁ mayā vi bhadda jai evaṁ caḍasu tam khandhe
706. tatto haṭṭha-pahaṭṭhā samjamiya-siroruhā ārūḍhā khandhammi majjha gahiṇaṁ bhāyaṇaṁ evaṁ abhaṇiśu
707. nōvari-huttaṁ tumae nirikkihiyavvaṁ mae vi paḍivannaṁ jā nōttarai cireṇa vi bindū nivaḍanti tā khandhe
708. tāhe uddha-muheṇaṁ nirikkihiyaṁ jāva tāva pecchāmi kappittu naram pakkhivai bhāyaṇe mamsa-pesio
709. nivaḍanti ruhira-bindūatto bhīo tam ujjhiuṇāhaṁ bhaya-pamhuṭṭhāsi-lao vegeṇa palāium laggo
710. sā pāva maha khaggam gahāya re pāva dāsa naṭṭho 'si tajjantī dhāvantī samāgayā maha adūrammi
711. rakkhasu duvāra-jakkhiṇi paramesari tujjha saraṇaṁ allīṇo bhanaṃaṇo Ujjjenis-duvāra-desammi sampatto
712. ego caraṇo bāhiṁ avaro majjhhammi inda-kīlassa tie bāhira-ūrū chindittā jhatti saṅgahiyō
713. padiyo kalunanm kandāmi jakkhanīe puro ahayaṁ kula-devaṁ vi sā aṇukampiyā periyaṁ santī
da
714. veyānaṁ uvasamhariṁ sūlā-bhinnaṁ anna-purisassava jīvantessa ērū-caraṇo maha lāio caraṇe
715. sā devaṁa kahei putta mahaṁ sāṇīhiṁ saha 2 samayo jam inda-kīla bāhiṁ haṇanti te sāṇi eyaṁ

1 ms bhāṇaṁ.
2 ms sameo.
716. 1jāṁ inda-kīla-majhe rakkhāmi aham 2eyāṁ asesaṁ ti
tatto namaṃsiūnaṁ devinm patto susara-gehaṁ
717. pecchāmi pihya-dārassa kuṇciyā-chidda-vihya-niyaa-
dīṭṭhi
dīveṇa jalanteṇām niya-mahilaṁ 3sāsuyāṁ ca aham
718. maṃsaṁ khāyaṇṭio majjaṁ ca piyantio samam do vi
saahasā suyā ya bhaṇiyā su-putti su-ssāu maṃsaṁ imaṁ
719. tīe bhaṇiyāṁ ambe sajjā gahiyaṁ imaṁ mahā-maṃsaṁ
tuha jāmāuya-taṇayāṁ tīe bhaṇiyaṁ kahaṁ vacche
720. tīe 4siṭṭhāṁ savvaṁ puṇo vi bhaṇiyaṁ imē ambāe
vacche na suṭṭhu vihiyaṁ jaṁ iha jāmāuo nihaō
721. tīe bhaṇiyaṁ ambe ko maha doso jao mayā puvvinm
bhaṇiyaṁ maha saṃmuhaṁ viyoiyaṁ tena to nihaō
722. eyāṁ soṇa mae vicintiyaṁ sukaya-kamma-leso vi
natthi kayagghesu dhuvaṁ juvaīsu rakkhasīsu ca
723. ko deso ko u pio mahilaḥṇāṁ suraya-susumārīṇāṁ
jāsim maccho va dahe khaṇeṇa ucchalae hiyayaṁ
724. avi hojja rāya-purise aggimmi vase va kīṇha-sappe va
siṃhe va pariccaiyaṁ pariccāo natthi mahilāsū
725.atto duvāra-jakkhini-pāsesu ḥhiyo pahāya-samayammi
āgantu niya-gāmaṁ dhammaṁ soṇa pavvaio
726. tam ahunā hiyae me ḥtiyaṁ tao ai-bhayaṁ bhaṇiyaṁ
Abhaena puṇo bhaṇiyaṁ savvaṁ ciya ai-bhayaṁ ceva
727. rayaṇi-cauttha-jāme Joṇaya-sāhu vinīggao hāraṁ
pāsittā pavisanto saahasā bhaṇai bhayaī-bhayaṁ
728. taha ceva Abhaya-pucchā taha ceva uttaram ca sāhussa
Abhaena puṇo laviyaṁ kahaṁ tu puvvānubhūyaṁ
729. bhaṇai muni Ujjēṇi-nayarā āsi setṭhī Dhanadatto
bhajjā tassa Subhaddā tap-putto Joṇao ahayaṁ
730. Sirimai-nāmā me āsi bhāriyā rūva-jovvaṅ'-aṇumattā
maha pāya-paṇiyaṁ pi hu piei accantaṁ anurattā

1 ms jai.
2 ms vayāṁ.
3 ms sāsukhaṁ.
4 ms saṭṭhāṁ.
731. bhaṇiyaṁ tayā annayā 'hamā sāmiya miya-pucchā-
    maṃsaṁ āṇesu
    jai nāṇesi lahuṁ ciya asamsayaṁ to marissāmi
732. puṭṭhā puṇo mayā sā kattha pie santi te ya 1miya-pucchā
tīe bhaṇiyaṁ Seniya-ranno gehe 2ime santi
tav-vayaṇeṇaṁ calio cireṇa patto ya Rāyagiha-nayare
tassa ya bahir-ujjāne jāva ahaṁ vīsamāmi khaṇaṁ
tā dāśī-ucchavammi puvv'-ucchava-vijayini ppavattammi
    bahu-desa-vesa-bhāṣālaṁkāra-vibhūsiyā
dakkhā
735. niya-niya-vihava-sameyā parivāreṇa samparivuḍāo
ganiyāṇa dāriyāo tāṁ ujjānaṁ uvagayāo
736. 3nandaṇa-vanā iva tāhim sa-cchandaṁ accharāo vi imāo
    māniya ujjāṇa-sirīṁ pauma-sar' ucchaṅgam uvanāya
737. kalhāra-kamala-kuvalaya-tāmarasa-parāga-piṇjarammi
    jale
    jala-keli-kamma kāṁ vīvha-payāra-payattāo
tatth' eva Magahasenā nāmeṇ' egā paṇaṅgaṇā-dhūyā
    ai-rūvavāṁ harai sahasā vijjāharo etto
tap-pariyāro kūvai mahanta-karuṇa-pareṇa-jhatti mae
    so ya samareṇa gahiyo tassa sa-piḍassa hatthāo
tatth' eva ya pauma-sare paḍiyāo tattā ya uttarittāṇaṁ
    majjha sayāsamo pattā jampai pāe paṇivayāmi
741. bhaṇiyaṁ mayā vi bhadde subhagga suha-bhāgiṇī bhavaśu
    4niccaṁ
eyāe puṇa bhaṇiyaṁ joḍiya-kara-kamala-mukulāe
742. ajj' eva ajja-putteṇaṁ tava jiviya-payāna-mulena
    kiyā tā tuha pāe sevissam kuru bahu-pasāyaṁ
743. utṭhaha pahu vakkāmo asoga-taru-cchāiyam kayali-gehaṁ
tuha deha-kheyam ahuṇā abbhaṅgeum avanāyaṁ
744. anuyattanto pariya-ra-samanniyam tāṁ gao kayali-gharaṁ
    abbhaṅga-maṅaṇa-majjaṇa-bhoyaṇa-m-āi tti kārītā
tejā-gayaṁ suh'-āsaṇa-uvavīṭṭhā pucchāe jahi sāmi
    katto tumam iha patto mayā vi savvaṁ samakkaṁāyām

1 ms maya.
2 ms imaṁ.
3 ms tadeṇa.
4 ms nittham.
746. saṃlattam tīe vi ya jaha ajja-putta sa ujju-pariṇāmo 
sā mahilā dus-sīlā tuha niggamaṇam acintisu
747. māu-ggāma-rahassam māu-ggāmo ya jāṃium satto 
jāṇei sappanīm sappo kim jāṇae anno
748. bhaṇiyā tao mayā sā uddā sab-bhāviyā viṇīyā ya 
mā suyaṇu bhaṇasu evam maha bhajjam ṭakāsi sāt 
nūnaṁ
749. avaranhe samjāe niya-siraso choḍiūṇa majjha sire 
cūḍāmaṇi nibaddho bhaṇiyo nivvaha gīham nāha
750. anumannae mayā vi ya jāṇam uvaḍhoiyan ca cedeṇam 
āruḍho tattha aham samayam ciya Magahaseṇāe
751. sā jāṇam āruhittā paṇḍu-balivadda-joiyam asamam 
pura-sammuhi payāyā ghettūṇa mamam viyasiy’-acchī
752. aha saṅkha-paḍaha-saddam loyāṇam kalayalam asaha-
māṇo 
ekko ya gandha-hatthi ai-matto bhaṇjai khambhām
753. nāsanto turaga-gaṅi īsaviya-danta-musala-juo 
jettha ya loya-kalayalo vegeṇa pahāvio tattha
754. vegeṇa āvayanto hatthi gulgulentad-saddalo 
jaṇam tam ghettu-kāmo ahayaṃ ca puro ṭhio tassa
755. ādhāvento bahuso hatthiṃ pi ya tam puṇo ramāvento 
vijju vva kāla-meham sohāvanto ya jaṇa-purao
756. puvvīṃ kaya-joggāo siha-nivāṛṇa 1ucchalanto tam 
tatth’ eva ya bhamamāṇam mūḍho sa niginhae hatthī
datṭhum egam kannam gahium tam dhāvio karī eso 
hāhā-ravammi jāe khuhiie savvammi loyammi
757. eyammi antare pariyanēṇa ṭgaṇiyya ha sā Magahaseṇā 
mai dinnaṃ† diṭṭhi citta-bhiyā jaha kaṭṭha-puttaliyā
759. hakkāriya thakkāviya khellāviya appio 2mayā hatthī 
āhoraṇāṇaatto saṅjhā-samao samāyāo
760. purao ranṇo siri-Seniyassa pecch’-āi-vārao atthī 
sajjīya-naṭṭa-sahāe uvaṭṭhiyā gahiya-āujjā
761. pahayesu tūresu sa-bāla-vuddhammi jaṇavae malīe 
Seniya-nive sa-putte uvaviṭṭhe raṅga-sālae

1 ms uccharamṭammi.
2 ms payā.
TWO PRAKRIT VERSIONS OF THE MANIPATI-CARITA

762. uggahie bhagavao thue sirī-vaḍḍhamāṇa-sāmissa
vara-vesālamkārā patta raṅga Majahasaṇā

763. kaya-rāy'-āi-paṇāmā paṇacciyā hāva-bhāva-rasa-sāram
eyammi antare 'ham sutte jāṇittu pāharie

764. pavisittu kuṭṭayammi jhāditti miya-pucchagassa egassa
pucchāo ukkkatiya maṃsaṃ gahiṇa nihario

765. tehīṃ tu vibuddhehim gāḍham ukkūviyam jahā eso
coro coro migā-pucchassa puccha-maṃsaṃ gao ghetṭum

766. tam ca kahiyaṃ ranno tena vi pecchā-bhaṅgo bhaveu mā
tāva
pacchā vi cora-suddhim taudayāle t karissāmi

767. aham avi ya Majahasēṇā-neha-nibaddho tao vicintemi
pecchāmi nayaṇa-amayaṃ naccam tāva khanam ekkaṃ

768. nijjai sā naccantī Seniya-purao aṇega-bhāvehīm
sura-rāyassa va agge Tilottamā uttāṃna naṭṭī

769. Majahāhivēṇa naccaṇa-visesayam-tosienā saṃlattatam
sāhu aho sāhu tuham naccaṇa-kiriyā Majahasēṇa

770. varasu varam tīve yi ya saṃlattatam deva tujjha pāsammi
ciṭṭhau eso ya varo puṇo vi laggā paṇaccium

771. dinno bīo ya varo puṇo vi tāiyō gavesaṇa-nimittam
maha ceva imaṃ paḍhiyam aha tīe Majahasēṇē
e

772. kaha se miya-puccha-hālāe majjha jīviya-dāyae pie
cūḍāmaṇi ṭtujjha ginhīyāe tassa samāgame hojjha jīviyaṃ
— mayā bhaṇiyam —

773. aham se miya-puccha-hālāe tujjha jīviya-dāyae pie
cūḍāmaṇi ṭtujjha ginhīyē sa uvaṭṭhīet jīvase cīram
— puṇo Majahasēṇē bhaṇiyam —

774. jai tumaṃ miya-puccha-hālāe majjha jīviya-dāyae pie
cūḍāmaṇi majjha ṭginhya kattha vi eyaṃ gae kame kahā t
— mayā bhaṇiyam —

775. lamme nala-nāli-samkule Lāyagihassa pahe mahālāe
matteṇam gaeṇa bhisiyā ṭtattha vi eyaṃ gae game kahā t
— tao aṇayā Majahāhivo vinnatto —

1 ms uggahie.
2 ms tavā.
3 ms taddhēṃ.
776. miya-puccha-hālæ esa sāmi niśaṁsayaṁ havao eyam vijjāhala-halantīte jēṇa me jīviyaṁ dinnaṁ

777. ēkka-vareṇaṁ eyassa jīviyaṁ dehi tahaya bīṇaṁ emeva majjha bhattā taiyaṁ pacchā vi maggissam

778. rannā vi ya pādivannam āṇa-paṇenaṇa tosiya ātatto visayijīya niyenam samaṁ mayā sā gayā sa-giham

779. bāḍham tīe saddhiṁ 'egaṭṭha paviṭṭha-paṇaya-sabhāvaṁ visaya-suhām anuḥavanto suheṇa ciṭṭhāmi tattha ahaṁ

780. kālo u kao vi mayā bhāṇiyā sa-ppema Magahaseṇā sā jaha sundari jāmi ahaṁ Ujjenim tīe aha bhāṇiyaṁ

781. ahayaṁ pi āgamisse tumae mukkā u kiṁ karissāmi pādivannammi mae aha vinnatto Seniyo tīe

782. kuṇasa pasāyaṁ maha sāmi so labbhāi 2taieṇa ya vareṇa rannā vi ya āiṭṭham jam rucca taṁ bhāṇasuahunā

783. Ujjenimmi gamissāmi jeṇ' egenaṁ samaṁ ahaṁ deva iya tīe vinnatto visajjīya Seniya-niveṇa

784. dhanā-rayana-bhariya-jāṇeṇa sa-parivārāṇe tīe paryario kassavi kālassa ahaṁ Ujjeni-pura-vare patho

785. muttūṇa Magahaseṇaṁ bahir-ujjāne nisā-pahara-samae khagga-bīḷo sa-gihe patho mahilā-parikkh'atthaṁ

786. tattha avamguyā-dāre majjhhammi gao niyammi sayanī pechhāmi taruṇa-purisam suttam imāe samaṁ tatto

787. niya-ditṭhi-ditṭha-guru ya-viliya-indhaṇa-vasāo jali-yassa kov'-āṇalassa dhumo vva kaḍḍhio jhatti karavālo

788. tassāṇuttama-kammassa uttam'-aṅgaṁ mayā tao chinnam siggham avakkamiṇaṁ egantam lahu nilukko 'haṁ

789. tatto sā sambhantā mahila uṭṭhittu pehei disāo tāhe na kiṃci pāsai tāhe randhaṇaya-pāsammi

790. khaṇiym mahanta-khaḍḍam taṁ purisaṁ tattha pakkhi-veṇuṁ tassōvariṁ miya-ghaḍam kāu limpittu sā suttā

791. cinteun ahaṁ laggo aho imā jārisaṁ mahilāo bhuyagavai-kuḍīla-carīya sambara-siṅgòvamiya-hiyaya

1 ms egacca.
2 ms eṇa teṇa.
taha bāhu-rakkhiyā iva dos'-ādhārā maru vva nikkaruṇā
dusi-dhāuṇo vva jāsim guṇo ya doso ya sambhavai

kimpāga-philālio jaha āvāe havanti mahurāo
pacchā kaḍuṣya-vivāgā evaṃ lilāvaio vi

pavvaya-mettā māṇā sasura-kulānam pīu-gharāṇām pi
ummagga-paṭṭhiyāhiṃ navaram bhagga mahilāhiṃ

ko eyāśiṃ nāhī vetta-layā-gvila-hiyāṇāṃ
bhāvaṃ bhagg'-āśīnāṃ tatthōppannaṃ bhaṇḍantīnāṃ

mahilā dejja harejjā va 1sārejja va samvayejja va ma-

nuṣṣaṃ
tuṭṭhā jiyāvejja ruṭṭhā taṃ jhatti mārejja

komāra-paī vi imā taṃ jai evaṃ karei kā āsā
vesāe 2taṃ muttum Ujjenny hiyaṃ kāhaṃ

cinteṇa giḥāo niggantīṇaṃ gao ya tap-pāse
bhaṇiṣyā mayā ya diṭṭhā jārisayā athi tārisayā

Magaha-puraṃ vacchāmo suhenā tattheva
paḍivanne tīe vi ya samagao Rāyagihe nagare

kaivaya-diṇaṇī ṛhāṇa tattha bhaṇiṣyā puṇo Magahasenā
jaha tattha 3gaṇa mae na ya diṭṭho guryaṇo koi

tam pucchiṇa sigghaṃ puṇo vi sundari ih' āgamissāmi
kahakahavi tīe mukko Ujjenny-puṁī samāyaño

niya-daṃsāṇeṇa āṇandiṇa 4maha jaṇaṇi-jaṇaya-pamu-
hāṇī
niya-gehaṃ 5gaṇo 'ham diṭṭhā bhajjā ya 6a-visesam

sā pari-divasaṃ tassa ya ghaḍassa kāṇa aggao pūyaṃ
jaṃ 7jassa vīyariyavvam tam tassa payacchai pacchā

anna-diṇi mama pāhunnaṃ pūyaō kāum āraddhā
bhaṇiṣyā ya mae să jaha kassavi paṭhamam na dāyavvaṃ

mama dāṇa 8bhāyaṇaṃ aṇantarāṃ dejja agga-kūr'-āin
tie bhaṇiṣyam anno ko majjha piu tumaṃ muttum

1 ms mārejja.
2 ms omits.
3 ms jaena.
4 ms ahaṃ.
5 ms aigaō.
6 ms avasesam.
7 ms jamma.
8 ms bhoyanaṃ.
806. uvavesiūna bhowayne-thāne 1kāūna hattha-soyām ca
tavagāo uttinno pūo lahu khandiyō tie

807. egenām khandeṇām ghaḍassa kāūna jhatti accaṇīyam
seso 2khitto maha 3bhayaṇāmī bhaṇiyā mayā tatto

808. ajjavi na ceva viramasi pāve eyāo duṭṭha-kammāo
sā nāhi tti volittā rosenā 4pakampamānā u

809. tam ceva tatta-tavayaṁ ghettum utṭhāiyā tao ahayaṁ
5nāsanto puṭṭhe . . . e hao ya tavaeṇām

810. tatto ya daḍḍha-kāyo kahavi gao niyaya-jaṇaṇī-gemhammi
bandhava-jaṇaṇīhīṃ aham moio maccu-vayanāo

811. iya sa-gurūṇām payaṇīyam itthiṇām visajjāṇā tahā daṇḍo
sā cariya-kahana-puvvaṁ samappiyā tag-guru-jaṇassa

812. dhamaṇām soūṇa aham pavvaio tam maṇe thiyaṁ
majjham
bhaṇiyan ca bhayāibhayaṇā tena mayā ittha intena

813. bhaṇiyan Abhaṇeṇaṁ bhayaṇaṁ tujjhe 6virayā dhuvam
bhaehiṁ to
amhe bhāriya-kamā makka bhayā bhintare navaram

814. jāe pahāya-samae pārittā posaham tao Abhao
niggacchanto bāhīṁ uvassayāo tao jhatti

815. pecchai hāraṁ Suṭṭhiya-gala-kandala-samṭhiyaṇa tao hiyae
cintai aho alobhā 7eyārisāo jao eyam

816. na ya ginhanti imeṇaṁ manne kāraṇa-vaseṇa abhaṇesu
bhaya-pabhiio ya tao mae namo namo hou sāhūnaṁ

817. hāraṁ tam ghimhīta vandittā muṇi-varaṇa tao ranno
tam appai rāyā vi ya devie hiyaya-suha-jaṇaṇam

818. evāṃvihā alobhā poyā iva sāhavo havante ya
tā Kuṇckiya muṇica tumaṁ eyaṁ kūḍaṁ asaggham

819. esā kanna-suha-kari nisuyā uvama aham pi kahavāmi
tuha Maṇivai agaṇio eddaḥa-mettovayārassā

1 ms cāuna.
2 ms khetto.
3 ms bhayaṇāmīmi.
4 ms pakampamāṇa.
5 ms nāsanto.
6 ms viramāyā.
7 ms e parisāe.
20. sariso 'si tumaṇi sīheṇa tassa sāhū vi bhaṇai ko sīho jampai Kuṇḍiya-seṭṭhi 1avahāṇaṇaṃ suṇasu bhayavaṃ
21. Kāsi-visae Bānārasie Jiwasattunro rāṇo vejjo laddha-pasāo jāo annayā so kahāseso
22. kahiyaṃ nivassa teṇa ya puṭṭhe se atthi koi mantīhīṃ bhaṇiyam do santi sūyā aīva-bālā tao rannā
23. tassa pae samṭhavio anno ya vejjo ao ya te putta vijjā-gaṇaṇa-nimittam pattā annattha nayarammi
24. samāhiya-vejjia-sattha 2paccāvaṭṭha tao ya rannammi pecchanti magga-tīre andham śiham khuhā-khāmaṃ
25. jampai lahū ya bhāyā jeṭṭha bhāo pabhaṇiṣjījī satthe pāsaṇḍi-anāh'-āi cicicchiyavvā sa 3dhammo ya
26. to esa aṃhā cciya siho paunā 4karemi acchīṇi nevaṃ manṇai jeṭṭho kaṇiyo jampai tam eva
27. jeṭṭho bhāyā jampai jai eso tujjha āgahā atthi tā ciṭṭha khaṇaṃ ekkaṃ jāva hu ruhāmi taruss' uccaṃ
d3. caḍie ya tammi osaha-guḍiyāe aṇṭiyāni acchīṇi paun'-'acchīṇa ya teṇaṃ 6chuhīṇaṃ bhakkhio so vi
28. bīyo bhāyā nayaram niyaṃ gao bhoga-bhāyaṇaṃ jāo sīha-samo tam bhayavaṃ jo uvayaṃi uvaddavasi
29. bhaṇiyam muniṇā Kuṇḍiya mā evaṃ bhaṇasu sāhavo jeṇa sattāṇukampaṇa-parā jaha Meyajjo risi bhayavaṃ
d3. ko eso Meyajjo Kuṇḍiya-seṭṭhena pucchio sāhū jampai suṇasu sāvaga hoṇa vi maccharo iṇiḥim
32. Sāgeya-pure nayare Canḍañvadamsiya-nivo parama-saḍḍho gharaṇī Dhāraṇi nāma putta Muṇicanda-Guṇacandā
d3. juva-rāyā jeṭṭha-suo Guṇacanda-suyassa tassa Ujjeni dinnā kumāra-bhuttie tattha kuṇai so rajjam
34. tassa ya ranno bhajjā bīyā Paumāvai tti nämeṇaṃ tie Sāgaracando putto taha Bālacando ya

1 ms avahāṇaṃ iṇaṃ.
2 ms paccāṇādha.
3 ms dhamma.
4 ms karimmi.
5 ms cadiyaś.
6 ms chahīṇaṃ.
835. eso ¹gayo narindo pavva-dīne bambhayārī posahio
niya-vāsahare paḍimaṁ ṭhio tao pajjalai divo
836. cinttuttu sijja-vālā kaham aha sämi tamammi egāgi
ṭhāi sā pai-paharam siṅcai tilleṇa taṁ divaṁ
837. rāyā sukumāla-taṇṇu suha-jhāno nicceyaṇo paḍiyō
dharaṇi-ylammiatto sampatto deva-logammi
838. tassa maya-kiccāṁ kāṇaṁ jhatti bhanai Municando
jaha ambe Paumāvai gihāṇa rajjam sa-puttānaṁ
839. ahayaṁ tu pavvaissam sā jampai putta maha suyā ḍaharaṁ
kā vāmā kā dāhiṇa diṭṭhi tā bhavau tuha rajjam
840. samjāo Municando rāyā pālei niya-payā-nivaham
tassa sirim sā daṭṭhum ahiyaṁ saṃtappai maṇammi
841. cintai aham abhagga pāvā jā niya-suyāṇa dijjantam
rajjam imeṇa taiyā ²nāgahimśu ṭhiyā ya sutta-³maṇā
842. ahuṇā vi ya Municandam mārītu suyāṇa demi rajja-sirim
vaha-pariṇayā gavesai chiddāṇi tassa bhūvassa
843. teṇa ya chuhālaenam haya-vāhaṇiyāi gantu-kāmeṇam
bhaniyā dāsi siggham gahiṇa moyage eṛja
844. sā nāya-⁴vaiyarāe bhaniyā Paumāvie kim eyam
tuha pāse sā jampai niva-heum moyago eso
845. visa-makkhiya-hatthehiṃ gahiṇa khaṇam egam aha
parāmuṭṭho
surahi tti bhaṇeṇaṁ samappio tīe hatthammi
846. tīe vi naravaṇo samappio so ya bāhir-ujjāne
te do vi gayā ⁵bhāe tassa gayantassa pāsammi
847. lahu-bhāṇam a-dāun kaham amuṁ bhakkhayāmi cin-
teṃ
taṁ ⁶moyagaṁ ca duhā so kāṇa samappiyāṃ tesīṁ
848. taṁ taṁ bhakhkanta cciya visama-vis'-uggāra-kampirā
paḍiyā
puṭṭhā niveṇa dāsi kim iyam sā āha na ya jāne

¹ ms gayā.
² ms āgahimśu.
³ ms maṇam.
⁴ ms vairāyā.
⁵ ms tīe.
⁶ ms mogam.
849. eyaṃ param viyāṇe eso Paumāvaie devie
sa-karehīṃ parāmuṣṭho diṭṭho gahio na annenaṃ
datto sōvālambham bhaṇiyā Paumāvaī teṇaṃ
ginhiṃ māṃ mārayantī
e 851. juttaṃ ambe vihiyaṃ taiyā rajjaṃ ṣaṇicchamāṇī
tagahīya-para-bhava-sambalam inhiṃ maṃ mārayantī
tā puttānaṃ rajjaṃ dāuṇaṃ vimala-caraṇaḥ-parināmo
Rāhāyariya-samīve gahiya-2vayo to sa viharei
etto Ujjēṇie samatthi Guṇacanda-rāṇo putto
uvaroohiyassu putto biyo uvaroohiya-gharammi
te ummattā bhūyā bhikkha-paviṭṭham tu tattha gehammi
bhikkhayaramaṃ giṇhittā pabhūya-kālam kayatthanti
tāna bhaenaṃ tattha ya pavisanti na sāhuṇo tti muṇiūnaṃ
Muṇicandenaṃ putṭhā Rāhāyariya jahā pahuṇo
mā te bhavantu bāḷa duggai-pura-gāmiṇo ahaṃ gantuṃ
tā te vāremi tao gurūṇa ya visajjio patto
niya-guru-guru-bhaṇuṇaṃ sūriṇaṃ uvassyammi uttariyo
paṇayā guruvo pāy’-āi-dhoṇaṃ muṇi-jāneṇa kayām
bhikkhāyariyā-samae bhaṇiyā sāhu ya majjha daṃsehā
māy’-āiyani kulāiṃ sa-lābha-bhoi ahaṃ 3jamhā
ceilaga-pesana-puvvaṃ kahāviyaṃ taṃ 4purohīyaṃ gehe
visajjīṇa ceilagam eso tattheva ya paviṭṭha
so mahayā saddenaṃ payacchae dhamma-lābham eehiṃ
anteura-parivāro jampai niggaccha lahu samaṇa
kim bhaṇai ucca-saddenaṃ 5bhīsae vihiya-bahira-6vaḍ-
denaṃ
taṃ saddaṃ soṇaṃ uttinnā uvari-7bhūmiño
ai-duddam tā donnvi kuvvantā kilakilā-ravam bahuyā
te ḍhakkittu duvāram gahāya sāhuṃ uvariṃ bhūmiṃ

1 ms sāṇicchamāṇio.
2 ms vayaṃ.
3 ms jammā.
4 ms purohaṃ.
5 ms bhīsaṇa.
6 ms ceṭṭenaṃ.
7 ms bhūmiṇe.
863. ārūḍhā bhāsante jānasi kiṃ naccium tumam sāhū bhaṇiyam teṇa vi jāṇāmi do vi vāejjahā ya tujjhe
864. bāvattari-kalāe visārae tammi naccamānami
na ya vāiium viyāṇanti bālisa tti kalā-hīnā
865. bhaṇiyā te teṇa tao bho tujjhe koliyā na yāṇeha vāeum punaravi bhaṇantj jaha ettha jujjāmo
866. muṇiṇā bhaṇiyam evam sama-kālaṃ do vi tassa abbhīṭṭhā
teṇa nijuddhe kusalaṇa ḍhāliyā'-aṅgā kayā do vi
867. dharanī-yala-gae anāmisa-dīṭṭhie te karettu gharā-dāram
ugghādiya niggantum egattha vaṇammi thāūṇam
868. sa jjhāyanto citṭhain tesim anteure parivāro
ejā gantūṇa viloyai pecchhā tē ceyāṇa-rahie
869. aha kūviyaṃ imenaṃ tāo rāyā sa-sambhamo patto
leppa-kamma-ghaḍiyya vva teṇa sayaṇammi saṃṭhaviyā
870. puṭṭho Guṇacandenaṃ parivāro keṇa erisā vihiyā
teṇa ya bhaṇiyayā sāmiya muṇiṇā bhikkhā-gaṇaṃ tī
871. pucchāviyā ya gurūṇo āiṭṭham tehiṃ ettha gehammi
pavisanti na ya muṇiṇo te ceva bhīyiṃ kumārenāṃ
872. pāhuṇṇago atthi muṇi samāgao teṇa jai kayā hojjā
tam na vayaṃ jāṇāmo so ya muṇi ettha na ya atthī
873. maggāvio nivenaṃ nayari-bāhīṃ asoga-taru-mūle
dīṭṭho tap-purisehiṃ kahio rāyā gao tattha
874. dīṭṭho rannā nāo padio pāesu tassa sāhussa
ambāḍio ya teṇa ya duc-carīṇaṃ kumārāṇaṃ
875. Caṇḍavaḍimsaya-ranno putto hoūṇa niya-sue vi tumam
sāhū khale karinte na ya vārasi kiṃ 1tumam juttaṃ
876. bhaṇai narindo bhayavaṃ avarāham khamasu na ya
2uvekkhissam ee bāle muṇcaha bhaṇiyam muṇiṇā na muṇcāmi
877. jai pavvayanti to pāguṇayāmi bhāniyam nivena kiṃ
ajuttaṃ
muṇiṇā gantum puṭṭhim paunittā kaṇṭha-kandalayaṃ

1 ms tumayam.
2 ms uvakkhesaṃ.
TWO PRAKRIT VERSIONS OF THE MANIPATI-CARITA

878. 'paḍivanne tao tehimā muniṇā sajjī-kayā tao jhatti pavvāviṇā niyā guru-muḷesu ya caraṇa-sahiṇā
879. cintei rāya-putto dhanno 'ham jō imeṇā niya-guruṇā uttārio bhavāo iyarō puṇa maṅgulaṁ dharaī
dharai
880. pecchaḥa imeṇā vihiṇā amhe pavvāviṇā tahā vippo pāḍijjāmi paesu ahayaṁ suddāṇa cintei
cintei
881. kāuṇa vayaṁ pattā sohamma-deva-logammi titthayarassa samīvaṁ vandaṇa-heuṁ tayaṇu pattā
cintei
dharai
882. paṇamittu tao puṭṭham kim amhe sulaha-bohi yā kim ca dullaha-bohi bhaṇiyam jiṇēṇa tumhāṇa vippa-sūro
cintei
dharai
883. dullaḥa-bohī paḍhamaṁ cavihi kaṭṭheṇa pāvihi dhammaṁ mitta-surāoatto paṇamittuṁ jiṇam gayā saggam
cintei
dharai
884. niva-suya-devo bhaṇiyo vippa-sureṇaṁ jahā aham tumae dhammadham tiḥāyavvo paḍivannamtena devenaṁ
cintei
dharai
885. aha Rāyagīhe setṭhī mahanta-bhaddo ya vijja Subhaddo tassa ya bhajjā guṇa-viṇaya-sīla-nimmala-jasā Sujassā
cintei
dharai
886. tise gih'-ega-dese nivasai meś sahi tao tīe gabbhammi samuppanno jāi-maṇaṁ tu vippa-suro
cintei
dharai
887. tammi samea sā setṭhinī vi āvanna-sattayā jāyā sā royai accantām puṭṭhā eie kim ruyasi
cintei
dharai
888. tīe bhaṇiyam piya-suhi maya-vacchā 'ham ruyāmi tenāham
cintei
dharai
889. niyaya-suyaṁ tuha bhadde dāhāmi tahā tae vi niya-
cintei
dharai
890. vaccham appeyavvaṁ majjhaṁ mayaṁ ti paṇo kahissāmi
cintei
dharai
891. iya kaya-sañkeyaṇaṁ punne samea suo samuppanno meś tīe dinno Sujassē tīe maya-dhūyā
cintei
dharai
892. dinnā meśe tao kahiyaṁ mēyassa maya-suyā jayā tena kayaṁ maya-kiccaṁ Sujasāe kao mahocchhavo
cintei
dharai
893. pāesu tahā pāḍai meśe esa bhagini tuha putto jampai Sujassā nāmaṁ imassa tuha santayam dāham
cintei
dharai
894. vatte vaddhāvaṇae samāgai nāma-karaṇa-samanammi Meyajjo tti ya nāma payaḍiyām tassa jaṇaehim

1 ms paḍivannehiṁ tao te.
894. kāla-kkameṇa kānum kalā-kalāvam sa pārago taruṇo mitta-suro paḍiboheī āgamma na bujjhāe so ya
895. rūva-guṇa-sīlāṇiṇam aṭṭhamham ibhha-kannagāṇam tam māyā-piyaro pāṇiggāhintao ega-divaseṇām
896. siviya-āruḍho aṭṭhahi bhajjāhi samam bhameī nayarammi cinthei devo hiyae na bujjhāe esa emeva
897. riddhe bhamsio puṇa suheṇa bujjhāi tao anūpaviṭṭho meya-sāriṇe royai meyo puṭṭho ya meīe
898. kim ruyasi tēṇa bhannai maha dhūyā ajja jai ajīvimṣu abhaviṁsu tao vivaḥo majjhā vi gehammi emeva
899. devābhioga-vasao kahio meīe tassa sab-bhāvo so ruṭṭho meyo tā asarisa-juvāim vivāhe
900. hattheṃ gahiṇaṃ uttārittā hadheṇa siviyo joyantāṇa jaṇāṇam khitto niya-geha-khaḍḍāe
901. so kheyanto ciṭṭhai jai tāva smāgao devo kim pavvayasi 1na ajja vi 2paḍio pāesu so bhaṇai
902. bārāsa-varisāṁ te bhoge bhuṇjittu pavvaissāmi samlattaṇa devenaṃ jai evaṃ kim karemi aham
903. Meyajjeṇaṃ bhaṇiyaṃ ranno dhūyaṃ mamām davāvēhi avagaya-meya-kalāṅko jeṇa suhāim anuḥavāmi
904. paḍivajjiṇaṇa devena appio tassa chagalo ego vosirahi rayanāiṁ mahagga-mullāṇi bhāriṇi
905. tesim thālam ranno ḍhoittā duhiyaṃ pi maggehi iya bhanīṇaṃ devo patto tiyas'-ālāe niyae
906. bharīṇaṃ rayanānaṃ ai-visīṭṭhāṇa thālam assa piyā ḍhoyai nivassa so vi ya jampeī paoyanaṃ kahasu
907. so bhaṇai deva dhūyaṃ niyayaṃ lahu dehi majjha puttassa rannā bhanīyaṃ evaṃ mama purao 3bhāṇasi a-sambad-dham
908. evaṃ bēe taie divase jampai nivāriyo vi 4imo kahai Abhayassa rāyā Abhaya-kumāro vi cinthei

1 ms ni.
2 ms paḍie.
3 ms bhaṇa.
4 ms ime.
TWO PRAKRIT VERSIONS OF THE MANIPATI-CARITA

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909. eyassā kao rayaṇāṇī santi ¹pucchāi aha imāṇ Abhāo
so āha majjha chagalo vosirai imāṇi rayaṇāṇī

910. gahiyo ya tassa chagalo nīo niva-mandiram ca Abhaenam
vosirai durahi-gandham majjham bhavāṇam vināse tti

911. paṭiappio ya tassa puṇo vi rayaṇāṁ deī aha Abhāo
devī ²imā māya cintei ahava parikkhami

912. jampai Abhāo meyam dukkham rāyā caḍei Vebhāraṁ
tam sama-paṇca-³raha-gamaṇa-joggayam kuṇasu girīṁ
imīṇā

913. vihiyaṁ taha tti punaravi bhāṇīyaṁ Abhaenā jalāhim
āṇeha
nhaviūṇa tattha tuha suyam eso nivo dāhihi puttim

914. deveṇa tao kallola-saṃkulo rayaṇā-rāsi ⁴saloṇo
Rāyaghassā vi hu disim āńio jala-nibhi jhatti

915. majjāviūṇa tattha ya dinā rāṇa niya-suyā tassa
mahayā ya vittharaṇam pariṇiyā teṇa sā tatto

916. nava bhajjāḥiṁ samao bhūnjai bhoge ya bārasama-varise
sampatto so devo vinnatto tāḥiṁ navāhiṁ pi

917. punaravi bārasa varise amhānāṁ dehi jeṇa samam eva
eeṇa pavvayāmo paṭivannaṁ teṇa deveṇaṁ

918. eganta-rai-pasatto sagge iva acchāriṁ givvāṇo
bārasa varisāṇi puṇo gayāni aha tattha nayarammi

919. gāṁ⁵-āgara-nagarāsīsī sīri-Vīra-Jīṇesaro ya viharanto
bahu-parivāra-parivuḍo samsaḍho guṇa-gaṇ'-āinno

920. vandittā Vīra-Jīnaṁ pavvaio vitthārenā Meyajjo
tab-bhajjā pavvaiyā Candaṇabāḷā-samīvammi

921. sāmāiyā-āiyāṁ paḍhiro ekkāras' eva angāiṁ
annattha vihariūṇaṁ samāgao so ya Rāyagīhe

922. tattha ya Seniya-rāyā nhāo kaya-maṅgalōvayāro ya
atṭha-saṇa javāṇaṁ sovannānaṁ ca pai-diyaḥam

923. jina-pūyaṇaṁ karei pačchā bhūnjai io ya so sāhū
viharanto sampatto gehammi suvannagārassa

¹ ms puccheyaṁ.
² ms māya.
³ ms paraha.
⁴ ms sīlno.
⁵ ms omits āgara.
924. so vi hu ghaḍiūṇa jave oppittā pavisai ghara-majjhe kappāda-parihāṇa-kae tāva ya patto tahim kūṇco
925. picchantassa ya munīno te ya javā teṇa pakkhiṇā gahiyā niharium sunnāro na pecchae te jave tattha
926. puṭṭho aṇeṇa sāhū kattham javā sa tam-rakkhaṇa-para ya tusiṅio ciṭṭhai sāhū ruṭṭho ya sunnāro
927. alleṇaṁ cammeṇam bandhittā so ya sirammi khoṭṭeĩ phaniyāo niggayā u acchini kevalām 4siddho
928. jo kuṅcagāvarāhe pāṇi-dayāe kuṅcagaṁ tu nāikkhe jīviyam anūṁ pehanto Meyajja-risiṁ namaṁsāmi
929. nippheṭiyāṇi dunni vi sīsā vedheṇa jassa acchīo na ya saṃjamāo calio Meyajja-risiṁ namaṁsāmi
930. teṇa ya kaya-uvasagge sammaṁ ahiyāsie munī-vaṇeṇaṁ uppannaṁ ca anantaṁ nāṇa-varam kevalaṁ tassa
931. niggantūṇa purāṇo pōvagao ya so purisa-siho āhāram ca sarīraṁ kammaṁ sesam ca so dhuṇai
932. ummukko so bhayaṁ jammaṇa-maraṇa-parivaṭṭaṇa-sayāṇaṁ bhava-saya-sahassa-mahaṇaṁ Meyajja-risiṁ namaṁsāmi
933. tassa suvannagārassa dāsa-cedi ya katṭha-bhāram ca saṃcālai chitteṇaṁ kuṅceṇa bhayā javā vamiyā
934. daṭṭhum suvannagāro jāva ya Seṇiya-nivāo bhaya-bhīo so putta-patti-sahio loyaṁ kāūṇa pavvaio
935. vinṇāya-vaiyareṇaṁ Seṇiya-rannā visajjiyā purisaṁ bandhettā taṁ āṇaha parivāra-sammanṇiyāṁ tatṭto
936. geha-gayā gahiya-vayaṁ daṭṭhūnaṁ āṇayanti tay-avat-thaṁ te daṭṭhūnaṁ rāyā evam hiyae vi cinteī
937. bahu-avarāhe vi kae daṃsana-ghāo na jujjae kāum aha jampai 6jai bhajjeha vayaṁ ta mayāvaissāmi

1 ms evisai.
2 ms parihāṇi.
3 ms puro yā.
4 ms siddhi.
5 ms uvasaggo.
6 ms omits jai.
938. iya sāṣiṇa mukko gantūṇaṃ so vi su-guru-mūlhami
     pacchāyāva-sameo para-loya-hiṃ karai uggaṃ
939. ljivāṇukampayāe Meyajjenāḥ jahā u na vi kahio
     kuṇco taha amhāṇaṃ Kuṇciya na ya kappae kahiṃ
djampai Kuṇciya-setṭhi nisuyā uvama tae samakhāyā
     majjham pi suṇasu uvamaṃ he Maṇivai avahāṇa-
dāṇenam
941. Campāe nayarīe nijjiya-sattū nivo ṭthi Jayasattū
tassa ya rūvēṇa Sirī Sarassāi mahura-vāṇīe
942. Sukumāliya tti nāmā sirisa-māla vva komalāatto
tīe ai-āsatto vimukka-rajju vigaya-lajjo
943. paccantaya-rāehiṃ caraḏ’-āihiṃ jaño samāraddho
     uddavīum to paurā tap-puttaṃ vinnavanti jahā
d944. nāṭhammi rajj-sāre kim kāhaha tena visaya-vasanāsa
     ranno sivvāсанēnā rakkhasu rajjām sivināsantaṃ
d945. caur’-aṅgaṃ tena balaṃ sa-kare kāṭaṇa jogga-sura-pāṇaṃ
devīe saha rāyā kāravio so ya a-matto
946. purisehi rakkhabittā turiyāṃ mukko mahanta-aḏavimmi
     jāe pahāya-kāle parigalie maya-viyārammi.
d947. paḍibuddhāṇi viloiya nai-giri-m-āṇi aha vibhāvanti
     nīśāriṇī ni amhe tā jāmo jaṇavayaṃ kampi
d948. gacchantī sā devī sukk’-uṭṭhā sukka-nāla-gala-tālū
djampai jai na ya āṇasi jalam tao janti maha pāṇā
d949. rāyā rukkke caḍio pāsai nīraṃ na tattha pecchhai
     tan-neha-mohiya-mano bāhusu siṛā vi mukkūṇaṃ
d950. ruhirassa bhareṇaṃ palāsa-dala-khallayaṃ samāyāo
     bhaṇiyaṃ pie virūṇaṃ maya aha thovaṃ jalāṃ pattaṃ
d951. nayaṇṇi ḍhakkīṇaṃ piyasu jalam tīe tam tāhā vihiyaṃ
     purao kimpī payāya puṇo vi jampai devī
d952. ai-chuhiyā nāha ahaṃ payam avi dāuṃ na ceva sakkemi
     tan-nehāo rāyā dūre gantūṇaṃ urāo
953. ukkattīṇa maṃsāṃ sarāraṇī mahiya pāḍiūṇ’ aggiṃ
d81 paiṇaṃ tam gahittā samāgao devi-pāsammī
957. सा तेनाम् भुतेनाम् सत्थिः भुयाः पुञो वित्यानि भङ्गि तानि कामसो भण्ततिस्य नाम-नायारे
955. आभाराना-द्वानेन्त्रे एसा निवारिन्त्याभा हात्तम् अद्या सुकुमालियाः या चित्त्हाइ ग्हारम्य विन्नवाय जय भाट्तारभर
956. तुम्हे चित्त्हाहा हात्ते दिवासम् सायामा अहान् तु कात्त्थेनाम् एगायनी ग्हाराम्य दिवासाम् आवाहायामी ताओ
957. रणा एगो पांगु ती विदु सारेना माना-हारी मुक्को ताग-गीणा अक्किती ताम्यि अनुररोता
958. सुत्थु वि हियासु सुत्थु वि पियासु सुत्थु वि आलदास-पसरासू आदविसु महिलियासु वा विसंभो नेवा कायाव्य
959. मुत्तम् पाहाना-रायाम् डेवा-कुमारोवाम् धाना-सामियाम्
960. बिब्हाच्छे दुप्पिस्ये दुगान्चिये पांगुलेय लागो
961. अहा वाक्सांते काले चिताम् दुक्कहां सा-साँका-घरावा-वासो
962. केना वि उवाएनाम् चिरात्चेना-पाँगू निवायो.
963. सा-च्छांत-पाँगु-पारिबंध-लालसा आन्नया या वासासु गांगाः आई-प्रो सामागाय सा भान्ताई दायाम्
964. वेवा पांगु-पारिम मल्ली वि गांमो गांगाय साहा गायाय या दाई-नेनाम् नाई-तिरा-त्थिया-पाँगू पुट्ठिम् गायाय निरक्षकाणी
965. पेल्लसे पाँमि जलमी पाडियो सो पावे महारुक्कहां
966. चुब्धहांसे दुर्भेना सुपाँत्त्त्ति पुराम्य तेना गायो
967. तत्त्ता अपुट्ठो रायाय माय अवासियो ताहिम् तुराओ
968. ताम्यि दाई-नेनाम् तेना या हाम्सिताय अप्पियाह वि पुट्ठिम्
969. जाओ तात्त्ता नारिन्दो सा वि सुकुमालियां सामा-गाम्य तेस वि सामा-भालम्म भुक्कहिता गहरा-दववाय हंडेने काला ताम्य गांगुम्य
970. वाय-गामाम् सा हिनदाी गायवि गायानाम तेना सामाम् अनुरागाय तत्त्त्ता जायो जानो ताना गोयारायम्
971. सुपाँत्त्त्ति-पुरा सत्थाय गायाय लोयाय रायना निसयाय
972. एहियाय तेना सामाना निवे-भाणिन्ना या पांगु-पुरिन्ना
973. पुट्ठिया वि भाद्दात तुज्जहाय निज्जियाय-राय-रांभाल-रूवाय

1 ms hiyāri.
2 ms suṭṭha.
3 ms puṭṭhā.
4 ms bhaddo.
969. kim 1 1erisao bhattā sā bhanai pai-vvayā aham bhadda erisao cciya bhattā māyā-viehi 2 aham dinno
970. jena pai-devayāo kul'-aṅgaṇāo vahāmi tena imam javan'iyanm uppādittā padhai silogam imam rāyā
971. bāhvo rudhiram āpitaṃ bhakṣitaṃ māṃsam īru-jam Bhāgirāthyāṃ patiḥ kṣiptaṃ sādhu sādhu pati-vrāte
972. nivvisiyā āṇattā kayagga-mūlōvamā mahā-pāvā Sukumāliya vva bhayavāṃ tumāṃ pi jāo maha avassāṃ
973. jaha Bhaddaga-3 vasabhena he Kuñciya sāvaya visohiyo taha kāhāmi visohiṃ niratthayāṃ mā visūrāhi
974. bhanīyaṃ ca Kuñciṇaṃ Bhaddaga-vasabho ka esa sāhesu bhanīyaṃ munipā samaṇōvāsaga 4 nisuṇesu ega-maṇo
975. Campāe nayarīe satta-vasabho tti bhadda-pagaī avarajjhai na ya kassa vi kān'ai-cāre jaṇo dei
976. a-vidinnaṃ na ya ginhai gīvā-singesu dikka-rūvāṇi andolanti vilaggiya kassa vi sangam na vāheī
977. tena jāneṇa vihiyaṃ Bhaddaga-vasabho tti nāma so etto Jinadāso nāmeṇaṃ samatthi saḍqho tahiṃ pavaro
978. pavva-divase sukaya-punna-posaho niya-gīh'-ega-desammi sunna-ghare vā pavisiya pādimam pādivajjāe dhīro
979. khina-cauddasi-rattimmi egaya sunna-geha-majjhammi pādimam so pādivanno niruddha-maṇa-vayaṇa-vāvāro
980. tassa ya Bhaddā bhajjā nāmeṇa na ceva kammanā sā vi dus-silā para-purisena samaṃ tatth' eva ya paviṭṭhā
981. pāesu jassa nihiyā nārāyā santi causu lohassa thirayā-heum maṇico so niyo tie patthario
982. āruḍhesuṃ tesiṃ nārāo sāvagassa bhindittā caranam mahī laggo tena ya ai-pīḍiya saḍqho
983. nissarai ruhīra-pūro tena ya nilohio khaṇe jāo dhamma-jjhāṇovagao sampatto deva-logammi
984. tam purisaṃ pesittā andhāre ceva sā vi tam maṇcam jā uppḍai seṭṭhi dhasattiya dharaṇī-yale paḍio

1 ms esisaₜ.
2 ms aha.
3 ms vasabhane.
4 ms nisuṇeməₜ.
985. sä sambhantā divāṁ āṇittā jovae sammaṁ
tā picchai niyaya-paim paya-vehaṇaṁ mayaṁ tattha

986. mañce tam āhaviṇaṁ cintai se dosa-chāyaṇovāyaṁ
Bhaddaga-vasabho tā tattha āgao deva-jogoṇaṁ

987. ruhireṇa tassa singe ālimpiya muñcaṁ guruya-dhāhaṁ
milie loe jampai esa pai mario 'ṇenaṁ

988. bhannai jaṇena eso ā pāva tae vināsio kīsa
taha Bhaddageṇa hoūna sāvaṁ esa gaya-doso

989. aha so Bhaddaga-vasabho caṭīttu karaṇammī kāraṇiya-
purao
nīllaliṇa jīhaṁ thio iyaṁ bhanīyaṁ eehiṁ

990. niyaya-kalaṅkaṁ eso avaṇeum icchae kumṣim tattau
caṭīttā iya souṁ mannai căliṇa siraṁ

991. kāraṇiehiṁ tattā tāveṇaṁ kumṣim imaṁ bhaṇiyā
sī bhaveu aggīe ya kammaṁ akāraṁ jai sa

992. aha kāri tao ḍajjhai bhaṇio mukko ya caṭīṭīya teṇa
huyavaha-mayā kumṣi so Bhaddaga-vasabho tao suddho

993. ukkiṭṭha-kala-ravo sāhukkāro tahā jaṇe jāo
khittā kāṁthe māla kusumāna āhayaṁ tūraṁ

994. tāḍījjanti Bhaddā sab-bhāvaṁ payaḍae tao purao
kāraṇi-yā-āiehiṁ nikkaṁyā u niyaya-desāo

995. Bhaddaga-vasahecna jahā visohio bhadda appaño appā
Kuṇciya taha 1 sohissam appaṇam ihaṁ pi tuha purao

996. jampai Kuṇciya-saddho bhayaṇaṁ nisuṇṛha tāva jaṇa-
vāyaṁ
ghara-koiliyā rattiṁ suvanti 2 acchiṁa ya malammi

997. jāe pahāya-kāle utṭhiṭta macchiyāo 3 khāyanti
4tommaṁ ugghāḍanti ya nidda-muddaṁ ca acchīnaṁ

998. uvayāri-macchiyāo khajjanti gharoliyāhi tāhiṁ
evam tumaṁ pi bhayavaṁ man uvayaṁi uvaddavasi

999. Maṇivai-sāhū jampai Kuṇciya nisuṇṛha maha udāharaṇaṁ
uppattiyāi buddhīe chijjae samsāo ya jahā

1 ms sahissam.
2 ms acchīṁ.
3 ms lomantī.
4 ms tāsim.
Campāe nayarīe Dhaṇapālo nāma āsi su-pasiddho junno seṭṭhī tassa ya duhiyā u Dhaṇasirī nāma
bīo ahīnava-seṭṭhī ahīnava-dhāṇa-seṭṭhī u ya Dhaṇadatto Kaṇagasirī taha duhiyā duhiyāṇa suhittanam tānaṃ
muttuṇam alamkāraṃ Kaṇagasirī tirā-ega-desammi Dhaṇasirī-sahiya vāvī-jalammi majjīe nissāṅkaṃ
ingantīṇa Dhaṇasirī sahīe ābharaṇagāni ginhittā pattā niyae gehe Kaṇagasirī vi ya vicintei
parihāso esa kao ābharaṇaṇi vi maggiyā pacchā jampai maha dhūyāe imāiṃ piu-kāriyāim ca
evāṃ vāram vāram vimaggiyā appae na sābharaṇaṃ Kaṇagasirī kahiyaṃ piuṇo niyayassā savvaṃ pi
tenā vi maggiyā sā na appae bhaṇai majjha eyāṇi kāraṇiyāṇaṃ kahiyaṃ tena tao te vi †sammittā†
iyaro vi ya jaṇao hakkāriṇa Dhaṇasirī imāiṃ āvindhasu ābharaṇāim sā taṃ āvindhae sammaṃ
na ya māṇovagayāim pacchā bhaṇiyā ya tehīṃ Kaṇa-
gasirī āvindhiyāni tīe sammaṃ taha māṇeṇa juttāiṃ
Kaṇagasirī eyāṇi samappiyāim pasamsiyā ya tehīṃ iyara u daṇḍiyā taha tumaṃ pi Kuṇciya parikkhāmi
bhaṇiyāṃ ca Kuṇciṇeṇaṃ baḍuya-samāno tumaṃ bhavasi bhayaṃ
muṇīṇā bhaṇiyam baḍuo ko eso Kuṇciyo āha
ego dariddu-baḍuo gāme egattha atthī egāgī
dubbhikkhe samjāe kaṭṭha-maya-bharaṇiyāṃ kāṃ
gāyanto taṃ savvattha bhamai lahae ya aṭṭha-pāy'-āi
kāla-kkameṇa jāo sa riḍḍhiṃ taṃ tap-pabhāvenaṃ
niya-sēcchāe vattī bharādiyā chaḍiyā ya dūreṇaṃ
evāṃ tumaṃ pi bhayaṃ vaṭṭesī anūnām acarittam
muṇīṇā bhaṇiyam kuṇḍalama aṅgagga-maṇi-rayāṇa-rāiyam
jai u
daṭṭhūṇa Nāgadatto tao ya dūreṇa voliño
kim puṇa aṅgāra-varā visaya-virattā dhaṇe vigaya-tinhā
rayan'-uccae vi †rajjovisaot† neva lubbhanti

1 ms bhaṇiyam.
1016. Kuñciya-uvāsāgaṇaṁ bhaṇiyam bhayavaṁ ka esa vara-
śaḍḍho
nāmeṇa Nāgadatto akkhāi muṇī vi tap-purao
1017. Bāṇarasi-nayarīe nijjiya-nissesā-sattu-pakkhassa
Jiyasattu-mahīvaiṇo bāla-vayamso vimala-silo
1018. vimala-naya-nāṇa-vinnāṇa-1vihio dakkhinna-āgaro sa-dao
sammad-dīṭṭhi setṭhī Dhaṇadatto atthi nāmeṇa
1019. tassa ya nimmala-guṇa-maṇi-rohana-avana Dhaṇassirī
nāma
bhajja tthī tāṇa taṇa jutto maṇa-ppamāṇeṇiṁ
1020. somo rūvī saralo kayannuo vasaṇa-vajjio sa-dao
bhāsi dakkhinna-sāyarō jaṇa-maṇṭ-aṇando
1021. nāmeṇa Nāgadatto gahiyanuvvayao santo
necchai 2parineum ayaṁ uttama-kula-rūvī-kannō
1022. so kaiyāvi sa-mitto nandaṇa-vaṇa-sanniham sa-hassam ca
savvōuyā-vaṇa-saṇḍham gantum 3ramiṁ ca pauma-sare
1023. ujjāṇa-majjhayaṁ ānega-khambhe vicitta-rūva-jue
tuṅge vicitta-citte Jīṇ:endha-bhavaṇyoyare pattō
1024. aha vajja-leva-ghaḍiya vva loya-4dīṭṭhi ya vibhuha-
hiyayassā
dīṭṭhā Jīṇ′-inda-paḍimā āgarisamaṇi-silāga vva
1025. tattha ya aṇeṇa dīṭṭhā bhūri-saḥī-vedhiyā sa-sīṅgāra
nāga-kumāri-sariyā jiṇ′-inda-puṇyam karemāṇi
1026. tīe avanγa-sāmkanta-tāraie īsī lajjaγa ruddham
avaloiyo u intam acāva-Kusumāuham dāṭṭhum
1027. mohaṇa-sosana-tāvana-ummāyaṇa-māraṇehi bānehiṁ
paṅchehiṁ dumi-mayā khaṇeṇa jāyā kumāri sā
1028. patti-chijjena 5puṇyam mall′-āruhenam jiṇassa 6kāunam
thouṇa Jiṇam vaccai sa-gīhe sā taṃ nirakkhati
1029. tatto ya Nāgadatto vicitta-rūvāṁ patta-chijjāṁ
puṇyāṁ viloittā sampatto vimhayam a-puvaṃ

1 ms vihiva.
2 ms parṇaṇam.
3 ms ramiyaṁ.
4 ms dīṭṭhīṇa.
5 ms jao.
6 ms kāyaṇvam.
116  TWO PRAKRT VERSIONS OF THE MANIPIATI-CARITA

1030. pucchai niyaya-vayamse jāñaha tubbhe inā suya kassa
tehim pi imaṃ bhanīyam jāñamī mitta iha ceva

1031. Piymittta-satthavāhassa Nāgasiri-nāmiyāe bhajjāe
Nāgavaśu nāmeṇam kalā-sakannā imā Kannā

1032. rūva-guṇa-viṇnaya-vinnāna-dakkhinna-sīla-vayaṇāni
des'-'antaresu tie gijjanti 1'ñegehi loeheim

1033. kim bahuṇā guṇa-sundari avahāṇa-parenā khalu payā-
vaṇā
nivvattiya na tirai ekkeṇa muheṇa vanneuṃ

1034. jujjai ya loga-juttī sahāini sa-gabbha-sarisa-2-guṇe
hoi kayattho ya vihi sandāṇimo tume dovi

1035. bhanīyam ca Nāgadatteṇa mā hu jampeha erisām vayaṇaṃ
anurāgeṇa na puṭṭhā vinnāṇa-guṇeṇa puṇa puṭṭhā

1036. ahayaṃ tu vajjiuṇam bahu-dukkha-nibandhane asuha-
suha-ge
bhoge pariṇai-virase sama-bhāvo pavvaissāmi

1037. iya bhanīuṃ sa-vayaṃso sampatto mandire 3niye tatto
Nāgavasū tap-pabhie tam ceva maṃ' eva veiṇaṃ

1038. paricatta-paṇa-bhoyaṇa-niddā-tambola-bhūsaṃ'-āsā u
taj-jhāneṇaṃ jhijjhai asuddha-pakkh'-indu-4-soci vva

1039. aṅgāraḥ kusumāni pāvaka-samaś candras tadiyā dyutir
jvālā-tāraka-saṃtatir hutabhujah 5sphurjat 6spulinoapamā
7ittham candana-hāra-yaṣṭi-kamala-vyāsaṅgi-ṣayyādikam
preyaś cintanayā pratapta-manasā vindy eka-rūpaṃ jagat

1040. häre candana-paniko jalam jaladdhāsu siyalo pavaṇo
virah'-aggi-tāviyāe ahiyayaram denti se dāham

1041. mahuraṃ samam salaliyam manoḥar'-āujjusu pauttam pi
geyaṃ savaṇa-mañaharam nicchai kannehim souṃ je

1042. bahuso kahāo souṃ sahīṇa akkhāi neva thovaṃ pi
ubbhaviya-mayaṇa-pasara ahiyayaram jhāyae bālā

1  ms guṇēhi.
2  ms guṇo.
3  ms niya.
4  ms moci.
5  ms sphurjah.
6  ms spulinoapamā.
7  ms ettha.
1043. āgantūm taj-jaṇāṇī pucchāi vacche vivāhae kim te sa āha na yāṇāmi kim tu mamāṁ bāhae dāho
1044. hāseṇa sahī jampai tumae nayaṃ'-aṇjalihi bahu piyāṁ lāvanna-jalāṁ bhaddē kassā vi lāvanna-sindhusā
dhī
t

1045. teṇ' eso māha-soso arai-dāho ya tassa haya-dehassa jai purisa-ggāhaṇa-suhāṇa suhā-raseṇaṁ uvasame tti
1046. tuṇhikkā houṃ jāva na kimci vi karei paḍivayaṇaṇaṁ to dāsī jaṇaṇī bhaṇiyā ambe ghare vacca
1047. na visāo kāyavvo eya-niyāṇaṁ ahaṁ karissāmi sa-gihe pattā jaṇaṇī tao sahī imā bhaṇiyā
dhī
t

1048. vihi-ninniya-duha-4heum kaheha jeṇōcī jaemi ahaṁ ṭhaviyāṇa muttiyāṇaṁ sundari ko jāṇe aggham
1049. mayaṇa-dahāṇo ya dāhāi tuha deham līṅgao ya vinnāyaṁ sāmannaṇa viṣesāṁ kahesu maha ega-hiyyāe
1050. ṭie vi ya samplattam hale ahaṁ teṇa Nāgaḍattaṇaṁ sallanteṇa vi sallaṇaṁ neva sakkemi jīveun
1051. teṇa ya maha nayaṇa-khaḍakkīyāe pavisittu citta-bhavaṇammi aha hariyam a-vinnayaṁ vivega-rayanaṁ ai-mah'-aggham
1052. bhaṇiyā puṇo vi ṭie mā saṃtappasu na dullaho so ya amhe ya jaissāmo taha jaha lahu hois so bhattā
dhī
t

1053. gantūṇa ṭie sīṭṭham tam-māye jaha-ṭṭhiyam sayalāṃ ṭie vi ya sammaṇa tamaṁ niveyāṁ satthavāhassa
1054. teṇottam ko doso sama-sīla-kulāṇaṁ jujjae jogo Dhaṇadatta-seṭṭhi-pāse gantūṇa sāvaya eso u
1055. tuha Nāgaḍatta-seṭṭhissa demi niyayaṁ kumāriyam bhaddam Nāgavasū-nāmaṇaṁ paḍucca ahuṇa vigaya-sākam
1056. paḍibhaṇiyam teṇa tao anuṅggha esa majjha ai-garuo kimtu na ichhai putto pariṇeunm rūva-kaliyā vi
1057. jampeī pavvaissam vaccahā tuubble puṇo vi ya bhaṇissam jai manissai kahamavi punnehim to kahissāmi

1 ms maha.
2 ms puṇa tag-gāhaṇa-suham.
3 ms munhikkā.
4 ms deham.
5 ms sāva.
1058. niḥarie tammi tao bhaṇio teṇāvi ṣniya-suṣo bahuyā 
padīvānā Nāgavasū pariñeunā nāvarā kāvi
1059. Vasudatta-nāmadheyo nayara-talāro io sa Nāgavasū 
sa-gihāo niḥarintaṃ daṭṭhūṇam cintae evaṃ
1060. ummīle viloyaṇaṇi jai sā niloppalaṃ tayā 
lajjantī payadei ṣse u aharaṃ seyaṃ pavālaṃ tayā
1061. na cchāei taṇum niyaṃ jai tayā no sohae kaṇcanaṃ 
kujjā uddha muhaṃ niyaṃ jai tayā vāmōddha-cando 
3bhave
1062. ṭno tamduvei diṭṭhīḥ muddiya-vayaṇā samkuṇciya-sirī 
avāṇāmiya-vana-kamala manne ees karunāe
1063. teṇa bhaṇio u jaṇao tie maha dehi na manniyaṃ kannam 
jattiya-mettiyaṃ maggasi tettiya-mettam dāhaṃ
1064. padibhaṇiyaṃ teṇa na me dhaṇena kajjam tumam tu 
dullambho 
jāmāu ya paraṃ iha sa dattā Nāgadattassa
1065. jāi giḥāo cintai māremi tayam imam ṣdivā-nissam 
chiddāṇi vi magganto so nayar-ārakkhiyo bhamai
1066. Jiyasattu aha rāyā patto turayāṇa vāhayālie 
asenaṃ uccittho padiyam mani-kūḍalamatto
1067. tam ca na nāyaṃ teṇa ya pacchā ṣpadiyāgao niye gehe 
nāyaṃ an-aggham padiyam savanāo kūḍalam majjham
1068. ārakkhiyo niutto sīgham kūṇḍalam imam ṣgavesittā 
ānesu teṇaatto patto purīe ghosāviyaṃ ettham
1069. jāhe na ya uvaladdham pacchā nayarāo cauddisim purisā 
sampesiyaṃ sayam ciya patto kūṇḍala-nimittenam
1070. patto ya Nāgadatto aṭṭhammi divasammi so ṣya posahio 
ravi-atthamaṇe calio ujjāṇa-ṭṭhiya-Jin'-ṣgāre
1071. rāi padimam kāuṃ maggam se tāvā loyae jhatti 
maṇi-rayana-ka-ujjoe kūṇḍala-rayaṇam an-aggheyaṃ

1 ms niya.  
2 ms veṃ.  
3 ms bhive.  
4 ms avāṇāmiya-yaṇa.  
5 ms divānissam.  
6 ms padiyāgaya niya.  
7 ms gavesitṭhā.  
8 ms appomahīo.  
9 ms āgāre.
1072. ditthi-visa-pannagām piva daṭṭhum sigghaṃ tao ni-yatteuṃ
anneṇa pahā vaccai Vasudattheṇa tayaṇu dittho

1073. kim esa Nāgadatto siggha-gaño paḍinīyatto
cintittā tam desaṃ patto maṇi-kundalam diṭṭham

1074. tam ginhittā pariosa-posa-viyasiya-kavola-nayaṇililo
cintai laddham chiddam guru eyaṃ Nāgadattassa

1075. esa kira pavva-divase posahio sunna-deul'-āisum
paḍimaṃ thāyai pesemi tattha niyae tao bhicce

1076. pesai tao bhicce diṭṭho ya imehi käussagga-thio
ujjānōyara-Jinahara-kone paḍim'-āgao santo

1077. āgantūṇam kahie tehim pur'-ārakkhiio taha gantuṃ
maṇi-kundalam ca bandhai tam kaṇṭhe Nāgadattassa

1078. avahodha-bandhaneṇaṃ bandhittā ānai niva-samīve
so vajjho ānatto nivena jāe jāe pabhāyammi

1079. masi-dhāu-maṇḍaṇeṇaṃ vimaṇḍio coro vva gaddah'
āruḍho ratta-kaṇa-vīra-mālo bhāmijai so ya puri teṇa

1080. paḍaha-ppayāṇa-puvvaṃ jampai niva'-paha-tiy'-āi-jāṇesu
paḍahio jaha 2logo muṇao avadhāṇa-dāneṇaṃ

1081. Jiyaśattu-rāya-kundala-sa-lotta-coro imo ’jja sampatto
duṭṭhassa 3niggaho sāhu pālaṇaṃ esa niva-dhammo

1082. teṇaṃ sa mahīvaiṇa Jamassa bhakkham samuvaṇio
na nivo na nivāmacco avarajjhai esa atthammi

1083. eyass' eva sa-kāḍaṃ duṭṭha-kammāi 4na khamijjanti
anno vi jo vi evam kahi so pāvai evam

1084. icc'eva-m-āi soũṇa tassa vayaṇāo te jaṇā miliyā
vāyāvana-hammiya-hattta-magga-ṭṭhāṇesu jampanti

1085. savv'-āṅga-lakkaṇha-dharo na havai eso hu savvahā coro
nayar'-ārakkhiya-kammaṃ eyaṃ tu asaṃsayam kimpi

1086. pura-nāri-jaṇo jampai 5supavva-bhāi vva mannmaṇo ya
soga-samubbhava-saddo muccau eyāo vasaṇāo

1 ms paḍaha.
2 ms loya.
3 ms niggaha.
4 ms bho varajjhanti.
5 ms supaṇca bhāyavaṃ.
1087. annā evam jampai nārī-ṁaṇa-nayaṇa-hārini imammi
1088. evam jaṇāṇa bahu-maṇa-2-sappiyāsavaṁ ca bhannamāno ya
1089. jaṇa-saddaṁ soṇaṁ nihariyā niya-gharāo Nāgavaśū
1090. diṭṭhā ya Nāgadattpaṇa chinna-mutt’-āvali-ppagāsāṁ
1091. eyārisa-tad-damsaṇa-viyaṇya-nissesα-ṇiyya-dukkho hi
tap-paṭhamāyā ya jāo viraha-duha-nnū vi cintei
1092. eyan-naie hiyaya-ddaho ya maha dukkha-guruya-ma-
ccheṇaṁ
bhaya-khohiyo iyāṇiṁ 2jah’-utṭhiyā aṁsu-viño
1093. to jai imāo uvasaggao ya kahamavi ahaṁ ca chuṭṭissam
1094. maha annahā ya niyamo cauvvihāhāra-pāva-ṭhāṇaṇaṁ
1095. Nāgavaśū vi ya ghare va iyāṇi purao ya kāussaggenaṁ
ciṭṭhai parivāra-jūyā sa-muheṇa imaṁ bhaṇeūṇaṁ
1096. Sāsaṇa-devi u imo uvasaggāo nivasa chaṭṭheu
1097. sūlāe jāva khippai sā bhaggā devayā-’nubhāveṇa
1098. bandheuṁ payattā tuṭṭa rajjū vi tattha vāra-tiyan
1099. so vi asi samjāo pahāṇa-kusumāṇa māliyā surahā
1100. rāyā vi ya bhaya-bhīo jampai aṇe ha Nāgadattpaṁ ti
turiyaṁ turiyaṁ nīo rāya-sayāsam sa-bahu-maṇaṁ
1101. dinn’-āsanōvavīṭṭho khamāvio naravareṇa puṭṭho ya
tęṇa ya bhaṇiyaṁ abhayam kuru tassa bhaṇāmi jassaṁ

1 ms vahāe.
2 ms sappīvaśaṃ.
3 ms jahāṭṭhiyō.
4 ms nipūya.
1102. bhaṇiyam nivesā āmaṁ tao ya kuṇḍala-viloyaṁ’-āiyam savvaṁ kahiyaṁ tatvo bahuhā sakkārio rannā
1103. karī-vara-khandh’-ārūḍho mahāyā vihaveṇa tatthā na-
yārie
hindāviṇa maṅgala-tūrehi pavesio bhavaṇam
1104. ārakkhio aṇeṇam avahariya-dhaṇo su-diṭṭha-pāva-phalo abhao dinno tti tao nivviso so samāṇatto
1105. ahindio gurūhiṁ sa-yaṅehiṁ taheva mitta-vaggeṇa piya-pucchago ya patto Piya-mitto satthavāho vi
1106. kahiyaṁ ca teṇa sayalaṁ Nāgavasū-vihiya-kāussaggāṁ
setṭhi-suo āha io sannibhaṁ devayāi kayaṁ
1107. paḍivannā Nāgavasū setṭhi-niroveṇa Nāgadatto vi sohaṇa-divase vihiyaṁ pāṇi-ggahaṇaṁ vibhūi
1108. nayaṇa-nimesā niddā vi jatthā manṇijjae mahā-viraho
tenā suheṇa ya kaivaya-varisāṇi gamittu tie samāṁ
1109. annammi dinammi suha-gaṇaṁ vāyāyaṅvaviṭṭheṇaṁ
painā bhaṇiyam sundari lahu paḍhasu hiyāliyaṁ kimpi
1110. kā vi hu ramaṇī ramaṇaṁ niyayaṁ daṭṭhum 1mahā-ra
sam ṭpuṭṭham↑
pararāmaṇi-rāmaṇa-heuṁ devaṇi bhaṇa kīsāṁ
1111. avadhāruṇa hiyaṁ bhaṇiyā painā pie mae nāyaṁ
diṭṭhe para-rāmaṇi-2rase ras’-antaram aha viyaṇei
1112. tie vi ya paḍibhāṇiyaṁ tumaṁ pi piyaya paḍhesu tā
kimpi
bhaṇai πio sīṅgārini ras’-antareṇa paḍhisāmi
1113. 3diṭṭhie sampatto gurya-battīsa-guṇa-gan’-4āinno
ko vi vivegī sundari karei adhiṁ maṇe kīsa
1114. hiyay’-ākūyaṁ nāum bhaṇiyaṁ tie vi piya mae vi nāyaṁ
taiyā vayaṁ na gahiyaṁ ruddheṇaṁ jaṅaya-m-āihiṁ
1115. etto ya Nāgadatto jampai panhōttaram pie paḍhasu
tie bhaṇiyaṁ sāmiya viyāḍha-cūḍa-maṇi suṇeḥi
1116. ko bambha-vāhaṇaṁ iha payā jahannā kahaṁ tu vattavvā
to tuha thāvara-duḍgo bhav’-anta-kārio ko devo

1 ms maha.
2 ms raso.
3 ms daṭṭhuṇaṁ.
4 ms āinne.
two prakrit versions of the manîpâti-carita

117. pacche uttara-saddo kerisao pakkhi-vâyao hoi
egavattha dugassa ṣuṭṭhu sâhasu pânhottaram eyam

118. bhanîyaṁ painâ lihiṇa uttaraṁ etha viya-râgo tti^2
tie vi ya niya-daio bhanio panhottaram paṭhâi

119. sambodhânânga-†rambhaḍe† praditsuḥ kathyam ucyate
vikâra ekṣavaḥ kasmâd desâṁ bodhayâdhunâ

120. kasyābhayaṁ bhaven nûnam ko modyati dehinâṁ
viddhi praśnottaram caiva dvivyastaikasamastakaṁ

121. viṣaya-ja-rasa iti bhanitaṁ tayôttaram buddhi-vaibhava-
buddhyâpi
†paty-âdesôdbhuto så gūḍha-caturthâ-pâdam tu†

122. prakhyâta-vamśa bhavana-traya-vandanîya devâdhideva
Jina-râja ciraṁ jayaṁ
samâsâra-ságara-taranâḍa guru-prabhâva sriñ-âbhi-nandana
puśâna pavitrâtâ me

123. vasantarâkârâ-vr̥tte gupte 'nuṣṭubhi chandasi
gūḍha-caturthâ-āpādo 'sau prâṇâśa paṭhito mayâ

124. vimr̥ṣya kṣânam ekâṁ sa †âdi-devas tavâśrayat
samâcakarâśaṁ pâdau stri na tebhyaś ca caturthakâm†

125. manda-nâbhi-ja-deva tvam jagat-traya-vara-prada
vikhyâta-guṇa-râti śrīr guṇa-traya-virâjita

126. samvega-raso evâm kahâhi sindhû-kañhehi jalaño vva
taha vaṭḍhium payatto jaha māi na ceva âhâro

127. aha samâttâ teṇam piyâ a-puvvo vihie parinâmo
jaṁ iha jânantâṇi vi moheṇam mohiyâ iha kahaṁ

128. pauspâḥ paṅça-śarâḥ śarasânam api jyâ-śûnyam ikṣor latâ
jetavyaṁ jagatāṁ trayam prati-dinaṁ jetā 'py 4anaṅgaḥ
kila
ity âścarya-paramparâ-ghaṭanayâ cētaś camatkârayan
vyāpâraḥ sutarâṁ vicâra-padaviṁ vandhyo vidhir van-
dhyatāṁ

¹ ms suṭṭham.
² MS here inserts: dvîtiya-samaste vi-gatiḥ ita-râga-sabdo yasmat sa
vita-râgaḥ, ita-râga-sabde gate 'pi vi sabdah pakṣi-vâci bhavati.
³ ms pâdau.
⁴ ms anaṅga.
1129. aï-balio moha-tarû añâi-bhava-bhâvānâe sampatto dukkham ummûlijjai accantam appamattehiṃ
1130. itthantarammi gehe anne ya uṭṭhio ya akkando puṭṭham tie piyayama kim eyaṃ suyaṃahunā ārasio Rai-piyâe parîgahio hoi sa maṇḍalio
1131. eyammi gihe sundari Moha-narindassa āsi aṅga-ruho āvasio Rai-piyâe parîgahio hoi sa maṇḍalio
1132. vikkama-vilâsa-vara-khajja-bhojjja-pcchañnaya-maj jañ'-āio
tap-parivâro kilakilai tassa rajjammi ’jâ patto
1133. piu-maraṇa-laddha-vijje ya Arai-kalatteņa añugao eso Sogâbhîha-maṇḍalio ^atto nissario häso
1134. royaṇa-pitṭhâna-muccchaṇa-ku-vesa-nijjâyan'-āio loo tassa ya milîyo vaṭṭai iha gehammi tao bhadde
1135. jâ amhaṇa vi gehe nāgacchai esa tâva taha kuṇîmo jaha eha a-joggāîm homo gantûṇa siva-δ dugge
1136. tie vi ya samlattam ettha ya ummâbiya ya agge vi laviyaṃ tu mak-kareṇaṃ eyaṃ aha kuru jahâ-juttam
1137. Jiṇa-bhuvan'-āisuatto nîi-vidattâm dhanâm payâũnami Suṭṭhiya-sûrî-samîve pavvaio Jiṇa-bhâniya-vihiṇā
1138. sama-sattu-mitta-bhâvo sama-tiṇa-maṇī-leṭṭhu-kaṇcaṇo santo
niya-sāmannam su-visuddham eso pâlei thira-citto
1139. Nâgavaśû vi ya samaṇîna mûlami pavvaiaje ya nirvaṇam do vi tavaṃ kâuṇam pattâim deva-logammi
1140.atto vi caviũnâm Mahâvidehe su-mânausattam tu lahiuṃ Jiṇa-râya-vayaṃ siddhi-suhaṃ añuhaavanti
1141. Kuṇciya kuṇḍala-rayanâm samaṇânam uvâsago vi na eso agahîmsu neva samaṇâ kaham tu ginhanti para-davvam
1142. jampai setṭhî siṭṭhâ visiṭṭha-cariyassa suṭṭhu uvamâ sâ vaṇayaara-uvamaṃ ahamavi kahemi jeṇa ya samo tam 'si
1143. jampai muṇi vi sāvaya ko eso vaṇayaaro tae bhânio jampai Kuṇciya-sâḍho diṭṭhantam loiyam suṇasu

1 ms jo.
2 ms patto.
3 ms duggo.
II44. ego vaṭṭai puriso kaṭṭha-nimittaṃ tu so gao ādavim teṇa ya diṭṭho siho tassa bhaṇaṃ dume calio

II45. tuṅge tammi dumammi ahirūḍham vānaram viloittā bhaya-peranta-gatto cintai ubhay'-'antare paḍiyo

II46. so esa vaggha-duttaṃ-nāno jāo maḥaṃ tao bhaṇio vānariyāe puttaya mā bhīyasu mā ya kampesu

II47. saṃjāo visattho siho ciṭṭhe rukkha-mūlammi jāyā rayaṇiatto niddāyai vaṇayaro so ya

II48. bhaṇio ya vānarīe maha ucchaṅge 'siraṃ kareṇaṃ suyasu imaṃ teṇa kayaṃ simho tam vānarim bhaṇai

II49. gāḍham chuhārao 'haṃ 'muyasu imaṃ māṇusaṃ ahaṃ tujjha
hoḥāmi ya vara-mittaṃ kayāvi tuha uvayarissāmi

II50. kiṃ tuha eyassa ku-māṇusassa rakkhā iha ya kayag-ghassa
bhaṇiyāṃ ca vānarie nāhaṃ saraṇ'-āgayāṃ demi

II51. paḍilomāni bahūṇi bhaṇiūṇa ४thiō harī vi nivvinno paḍibuddho ya vaṇayaro jampai ambe tumaṃ suyasu

II52. tass' ucchaṅge kāūṇa sa siraṃ vānarī vi ya pasuttā siho jampai maṇusa mama eyaṃ vānarim dehi

II53. bhakkhitā aham eyaṃ vacchāmi tavāvi hoi paho maṇuenaṃ akkhitā ४kaḍio vānarī teṇaṃ

II54. sā dāḷāe laggā cheyattaṅao tao bhaṇai sā u dhī dhī maṇusa-bhāvassa tujjha maṇusa-kayagghassa

II55. teṇa pahiṃa mahanto sattho caliyo tassa saddeṇaṃatto ya aikkanto harī gao vaṇayaro gehe

II56. jaha tie vānarie sahi-kao vaṇayaroimo tie khaya-'karaṇoimo jāo evaṃ bhayavaṃ tumaṃ majjhā

II57. bhaṇai muṇi asamikkheya-kārī saṃtāva-bhayaṇaṃ hoi jaha naula-ghāi-mahilā jampai saḍḍho kahaṃ kā sa

II58. egammi sannivese Cārabhaḍī guvvinī vasai egā tie ghara-vāḍie nauli taha guvvinī atthi

1 ms sire.
2 ms suyasu.
3 ms chfo.
4 ms koḍāo.
5 ms karaṇa.
1159. sā mahilāe samīve gamaṇ'-āgamaṇāṇi kuṇai bahu-velam tāo samaṃ pasūyā sa-suyā naulī gharam ei
1160. aha Čaḷaḥāḍi cintai majjhām putțassa ettha khelāṇayam hohī duddham pāyai taṃ naulaṃ nayai sā puṭṭhīṃ
1161. maṅculliyammi muttūṇa dārayaṃ annayā gayā turiyaṃ pādosinī gehe kaṇḍāna-heuṃ ca Čaḷaḥāḍi
1162. maṅculliyammi caḍīṇa jhatti sappeṇa bālao khaio diṭṭho ya uttaranto nauleṇaṃ khaṇḍio sappo
1163. ruhirārūṇa-tuṇḍo so nauło gantūṇa māu-mūlammi caḍīṇi kuṇai pecchai asamikkhiya-kāraṇī sā u
1164. maha aṅga-ruho khaddho anēṇa pāveṇa iya vi cintittā musaleṇa hao pacchā pattā vegeṇa gehammi
1165. daṭṭhūṇa putta-ghāyagam anēṇa khaṇḍi-kayaṃ tao esā bhavai sa-pacchāyāvā tumaṃ pi Kuṇciya bhavasi evaṃ
1166. jampai Kuṇciya-setṭhī jena ya kariṇā dhanī-kao puriso tass' eva arī jāo bhayavāṃ tahiṃ dāṇīṃ tubbhe vi
1167. bhaṇiyaṃ muṇiṇā ko so puriso saḍḍho vi āha egāe aḍavīe kari-jūhaṃ nivasai aha anna-divasammi
1168. jūhāhivassa pāe bhaggam sallaṃ na sakkae gantuṃ tassa karēṇu egā khette gantūṇa naram egam
1169. suṇḍāe niya-khandhe caḍāviṇaṃ ca sā vivegeṇaṃ pattā kariṇo mūlaṃ nirikkhiyo teṇa kari-pāo
1170. chūriyae phālittā sallaṃ pheḍittu osaham baddham 1-pauṇa-caraṇeṇa kariṇā nīo so vaṇa-niguṇjammi
1171. mottiya-kari-dantāiṃ samappiyaṃ teṇa soḍha-bhārehiṃ baddham kari-kariṇīhiṃ so taṃ ca parāṇiyaṃ gāme
1172. bhogi vikkḥāya-jaso jāo kariṇo pābhāvao so vi so annayā ya ranno kehi gāmassa lobheṇaṃ
1173. kari-jūh'-antam maggam gahiyaṃ rannā samaggam avi jūhaṃ evaṃ tumaṃ pi bhayavāṃ uvayāri -khayāo samjāo
1174. Maṇivai-muṇiṇā bhaṇiyaṃ Kuṇciya sihaṇi vva 2-niuṇa-vimaṃso kāyavvo paḍibhaṇiyaṃ teṇa ya kā sihaṇī bhayavāṃ

1 ms paṇa.
2 ms nauna.
jampai Mañivai-sâhû samatthi su-pasattha-mañi-rayana-ādho
Veyaādho sura-sundari-nivāsao rucira-guṇa-kalio

tassa guhāe sīhi satta-sahass'-anta-kārini vasai
niyaya-bala-māṇa-mattā migiyāi samaṃ vayaṃsīe

aha annayā kayāi pāvā āmisa-gavesaṇe luddha
Vitahe tti su-patt'-aṭṭhā tattha siyāli samaṇupattā

bhaṇiyāṇāe tuha sāgayaṃ ti acchāhi tāva visatthā
taṃ pi ya me bhaiṇi-samā hohisi tayā piya-vayaṃsi

sattāho-1uṭṭhiyāe kahamavi 2sihi guhāo niharai
pāraddhi-nimittenaṃ nibbhaṇa-nidda migi suttā

aha pāva-kamma-kārī chuhiyā daṭṭhūṇa taṃ migim
suttām
uṭṭhittā ya siyāli bhakkhai sīhīnie vaccāim

nibbhaṇa-sutta-migīe vayaṇaṃ rattaṇa limpiuṇa ṭhiyā
sīhie pattāe putṭham kaha majhha kiṭṭāim

bhaṇai siyāli khaddhāim tāim harinie sīhaṇiatto
cintai esa varāi taṇāsiṇī na ya ghaḍai evam

putṭhā tie kiṃ sahi ratta-vilittam muhaṃ imā bhaṇai
na ya jāṇāmi tao sā tie vamaṇaṃ tu kāraviyā

daṭṭhūṇa 3vantāṇi taṇāim bhaṇiyā 4siyāli sīhie
bhadde vamosu tumaṃ pi ya kiccheṇa vamaṇiyā să vi

daṭṭhum niya-sisu-mamśaīṃ bhāsiyā sīhaṇie ā pāve
eie niya-dosam dāsi tti bhaṇittu să nihaya

sīhi vva vimāṃsittā kajjaṃ te kajjam āvai sohaṃ
Kuṇciya so vī payampai hari vva uvayāri-nāso 5si

bhaṇiyāṃ muṇiṅā ko so siho jampē Kuṇcio suṇasu
āsama-payassa pāse egatthā guhāe parivasai

kokantio so puṇa tāvasa-saṅgeṇa bhaddao jāo
sattarukampao 6annayā 6patte tāhe vāsammi

vāy'-āviddhē nīre paḍāmaṇē siya-vayaṇa-vihuro
dīṭhō siho kokantienā saṃjāya-kaṇūṇē

1 ms j̥añṭhiyāe.
2 ms siho.
3 ms vantāṇām.
4 ms siyāli tie.
5 ms annayā.
6 ms pasattāhe.
1190. jampai so sīha tumaṃ āgaccha suhaṃ guhāe nissaṅko pavisittu siya-piḍaṃ aivāhai so tahim sīho

1191. pacchā suhio santo bhakkhain kokantiyam tayaṃ ceva evam tumaṃ pi bhayavam uvayāri-jaṇaṃ pi no muyasi

1192. bhaṇiyaṃ muṇiṇa 1udāharaṇa-kahaṇao natthi tujjha paṭiboho suṇa akkhānagam eyaṃ no nāhisi nicchiyam 2mūḍho

1193. Kuṇciya Rāyagihammi Kaṭṭho seṭṭhi samatthi guṇa-jeṭṭho tassa ya bhajjā Vajjā Sāgaradatto ya tāṇa suo

1194. so ahigamei sayalā kalāo niccaṃ pi leha-sālāe pāṇi-ppiyāni seṭṭhissa tinni ghara-sauṇi-rūvāṇi

1195. kīro Tuṇḍiya-nāmo mayaṇa-salāgā ya nāma sālaiyā donni vi māṇusa-bhāsāṇi tāṇi taha kukkuḍo taio

1196. anna-diṇammi ya Kaṭṭho disi-jattam paṭṭhio bhaṇai bhajjam sundari suṇehi sikkham des' antara-paṭṭhiyayassā maham

1197. sindūra-kuṅkuma-vilevaṇa-nāhaṇa-tambola-kajjala-sarīrā visesa-sohā vacantaena painā saha janti

1198. desam āvantae puṇa havanti kul'-aṅgāṇaṇa pālijjam niya-3sīlaṃ putto dhāvi dhaṇam ca geham ca

1199. suhī-jaṇa-vallahāṇi ya eyāni sauṇa-rūvāṇi sikkhaviṇaṃ evam gahiṃ bhaṇḍam gao ya para-desam

1200. niyaṃ-ghara-vāvāraṃ ciya tīe vi ya cīṭṭhamāṇie phulla-baḍuo ya ego dine dine bhūnjae tattha

1201. so ya cauttho jāo anurattā tammi ceva sā Vajjā so rattim āgacchai pacchōkkadaṃ nivasaes 4tīe

1202. tam sāriya nāṇaṃ jampai ekko ya bhaṇjae dālaṃ ko pavisaī ambha-ghare tāyassā na bihae ko ya

1203. suo tayāha Mayāṇe mōṇaṃ kuru māmsa-māi bhakkhei saha ambāe vasai ya jo so bhāu bhavai amha

1204. jampai Mayaṇa-salāgā Tuṇḍiya ā pāva haya-kayaggha suṇahāṇa vi atthi kayaṃ tuṇḍiyāṇa tam kayaṃ natthi

1 ms āharaṇa.
2 ms mūḍha.
3 ms sālaṃ.
4 ms loe.
suō puṇo vi jampai cavāle Mayāṇe na yāṇasi visuddhe
tie gantha-rahassam jao ya bhaṇiyam imaṃ tattha
kaḥ kālaḥ kāni mitrāni ko dēśaḥ ko vyayāgamaḥ
kaś cāhaṃ kā ca me saktir iti cintyam muhur muhur
balavantaṃ ripuṃ dṛṣṭvā kilātmā na prakopayet
balaṃ buddhiś ca kartavyā sarac-candra-prakāśitā
da hale Kaṭṭho ciṭṭhai ih' amha tatṭim karei ko niccaṃ
viramasu tēṇa virohe dunha vi maraṇaṃ duhaṃ hōhī
daṃjara-gayāni sauṇāṇi ḍjāva ya vinnatṭha tta je jēna
eyē
diddaya sā taha hiyae ciṭṭhai vāmā kura-kuresu†
Mayaṇa jampai sāvaya saccam eyam param tu tēṇaṃ
dam tēṇa mhāṇa gharam bhalaṇiyam tēṇa khalu eyam
karavattae ya hiyae 1mahai suo imaṃ tao bhaṇai
na nhehaṃ anuḥavasi imassa vairāo 2antayaṃ hōhī”
Mayaṇe mayan' ujjutta Vajjā ajiivī sampayāṃ vajjā
tā 3a-maṇaṃ kammassa mā maesu tumaṃ akhūṭṭammi
4to jampai Mayaṇa paṇḍiya varaṃ su-maraṇaṃ maḥaṃ
a-kāle vi
no vi ya tāyassa ghare akajjā sajjāviyā ettha
cara-kāraṃ kuṇamāṇi 4rosāla-maile 6Mayaṇa tie
tie mārītta pakkhittā 7aggimī raie viggha-karā
aliyaṃ na bhāsiyavvaṃ atthi hu saccam pi jaṃ na
vattavvaṃ
saccam pi jampamāṇi mummura-paulā kayā Mayaṇa
muṇi-jualam annaya tatttha āgayaṃ bhatta-pāna-kajjena
diṭṭho ya kukkudo so pahāṇa-maṇjari-juo sahasā
kāṇa dis'-aloyam bhaṇiyam jetṭheṇa sahuṇaatto
dukkuda-lakkhaṇa-kusaleṇa biya-sāhūṃ samuddissa
jo ya siraṃ bhakkhissai imassa vara-kukkuḍassa so rāyā
hōhī eyaṃ nisuyaṃ kaḍa-majjha-tṭhiyena baḍheṇaṃ

1 ms mahaha.
2 ms antara.
3 ms assaṇassa.
4 ms so.
5 ms sesāla-maila.
6 ms maghaṇam.
7 ms ajjami.
1219. sāhusu gaesu tao bhaṇiyā Vajjā imeṇa jaha bhadde
eya maha khattiūna kukkuḍayaṁ desu a-vikappam
1220. bhaṇiyo tie ya anna-mamsaṁ tuha demi so na icchei
tie tay’-āgaheṇaṁ mārīṭṭā so ¹uvakkaḍio
1221. eho ya leha-sālāi āgao tie nandaṇo bhaṇai
amba maha dehi annaṁ sā jampai ajja vi na siddham
1222. āt roiuṁ payattassa tie pisiyāo so sir’-uddeso
dinno so vi ya khāuṁ sampatto leha-sālāe
1223. bhoyāṇa-velāe taṁ kukkuḍa-pisiyaṁ bāḍussa thālammi
pariviṭṭham na ya pāvai taṁ vatthu jay’-aṭṭhaṁ ārambho
1224. kim eyāo dinnaṁ kassa vi kimpi vi imā bhaṇai neva
so jampai kattha siram sā āha sa-paccayaṁ puṭṭhā
1225. royantassa ya sisuṇo appaṁ khajjam ti tāva kāliuṇa
dinnaṁ siram sa ruṭṭho jampai pāve kayam ajuttaṁ
1226. puttaṁ mareūṇaṁ taṁ ca siraṁ ²tassa udara-desāo
kaḍḍhitṭā ³dehi me lahu sā bhaṇai na hoi iya juttaṁ
1227. taṁ na ⁴karesi tumaṁ jai tā bhattā bhavāmi ya na tujjha
tan-nehāo ya pāvā tayaṁ pi aṇumannai anajjā
1228. āgaya-mettassa ahaṁ evaṁ kāhiṁ ti suniya tad-dhāi
lahum eva leha-sālāo bālaṁ kaḍie gahiya ⁵naṭṭhā
1229. kahio se sabbhāvo bhāyavvaṁ na ya tao maṇāgaṁ
⁶bhaṇium kaḍie gahium sampattā Piṭṭhīcampāe
1230. jāva taru-cchāyāe visamae sā tao ya nara-nāho
kāla-gao ya a-putto asso ahiṣiṇcio tattha
1231. bhamiūna nayarīe bahim patto ya setṭhi-suya-pāse
hiṃsittā niya-puṭṭhim purao dāuṁ pavattei
1232. nayarīe pahānehiṁ jānaṇi-sahio ya dārao tehīṁ
vihaveṇam pavisittā ahiṣitto so hu rajjammi
1233. paurehiṁ tassa vihiyaṁ guṇa-jāyaṁ Dhāi-vāhaṇo nāmaṁ
jaṁ rāyā balavāṁ savvattha viniggaya-payāvo

¹ ms uvakkaḍio.
² ms kasa.
³ ms dei.
⁴ ms karemi.
⁵ ms inserts sā.
⁶ ms bhaṇiẓyaṁ.
I30 TWO PRAKRIT VERSIONS OF THE MAṆĪPAṬI-CARITA

I234. Vajjāe vi baḍueṇa saddhiṁ setṭhi-m-attho 'khilo vi viddavio
dāsi-dāsa-jaṇo sārā-rahio taha palāno

I235. kassa vi kālassa puṇo vidhatta-vāso samāgao Kaṭṭho
saḍiya-paḍiyam viloyai niyam gharam dāsi-jaṇa-rahiyam

I236. pucchai setṭhi Vajje Sāgaradatto sa-dhāvio kattha
Mayaṇa-salāgā-kukkuḍa-dāsi-jaṇa-uccayā tahaya

I237. jā tuṇhikko citṭhai pacchā kīro aneṇa samlattam
n'āyakkhasi vaccha tumam pi suyao tam nirikkheī

I238. vattham tam āvalantī sā bhannai evam eva tuha vi galam
āmoḍissāmi jai payaḍasi maha-santiyaṁ cariyam

I239. jampai suo iva atthi bhariūṇa īsāi eyāe
jīviya-samsayaṁ patto vaṭṭami aham tu ettha ṭhio

I240. uṭṭhitā Kaṭṭhenam sa-sambhamāṃ pañjarāo so mukko
taru-sāham caḍīūnam savvaṁ ca niveyam tassa

I241. Sāgaradatto jattha ya patto tam aham na ceva jāṇāmi
tatto Vajjā naṭṭhā bhaena baḍueṇa teṇa samaṃ

I242. bhaviyavva-vaseṇam sampattā sā vi Piṭṭhīcampāe
pacchā Kaṭṭho setṭhi teṇa ya kaḍu-kīra-vayaṇenaṁ

I243. adiṭṭha-muggareṇa va pahao kampāvave siram niyayam
pecchaha vihiṇo duv-vilasiyāṁ jāyanti 1kerisāṁ

I244. aghaṭita-gaṭitāṇi ghaṭayati sughaṭita-gaṭitāṇi jarjarī
kurute
vidhir eva tāni ghaṭayati yāṇi pumān naiva cintayati

I245. kajjammi mano deyaṁ ahavā bahuehi kim viyappheḥi
suya-ṛāyaā 2khameyavvo jattha suhaṁ tattha vacchāh

I246. patte ya tammi kīre sa-baḍu-Vajjāe jhatti naṭṭhāe
dhamm'-āisu niya-davvam dāṭham so ya nikkhanto

I247. saṃjāo gīy'-attho sāhūhi sa moio viharamāno
Piṭṭhi-campam uvagao uvāsae phāsuyammi ṭhio

I248. anu-geḥam so bhikkhai gavesamāno gao ya Vajjāe
gehe nāo tie khudda-bhava-vasāe dhuttīe

I249. bhatteṇa samam ābharanagāṇi pattammi tassa chuddhāṇi
ukkuviyaṁ ca naravai pāse nio talāreṇaṁ

1 ms kerisayaṁ.
2 ms rāya.
3 ms khameyavvaṁ.
1250. paccabhijāṇiya taṃ sā dhāī nivaḍai kamesu sāhussa sā rovimā ādhattā samāyao tattha so rāyā
1251. jampai ambe eso ko sāhū sā vi bhaṇai tuha jaṇao so vi ya nivaḍai caṇesu sayala-loehi so nāo
1252. vegaṇa tāṇi naṭṭhāṇi tattha sārā niveṇa kāraviyā na ya laddhāṇi pacchā vi se suo vinnava rāyā
1253. kim te pavvajāe rajjam pāsehi tāya rakkehi bālam maṃ gaya-sayaṇaṃ maṇiṇā bhaṇiyaṃ mahī-nāha
1254. 1)jha tujjha vaha-parināyā māyā 2)tujjhā vi visesao jāyā evaṃ veragga-karam saṃjāyaṃ majjha taha rāyā
1255. a-thiraṃ ārambah-payaṃ naraya-duyāram jiyāṇa bhava-raṅge bahu-rūvehiṃ 3)naṭṭāvayaṃ va rajjam siva-viruddham
1256. siva-magga-satthavāho dhammo gahio mayā tumaṃ bhadda jaha maha kuṇesi bhaṇiyaṃ tā Jiṇa-dhammaṃ pavajāhi
1257. bhaṇiyaṃ niveṇa bhava-sāyarāo tāreum icchasi jai 4)taṃ jīvāṇ’ anuggaha-paro tā ciṭṭhasu jaṇa-sālāe
1258. bhaṇiyaṃ maṇiṇā evaṃ sayalaṃ sāhūhi parigao patto jāṇāṇaṃ sālāe rāyā dhammaṃ suṇai itto
1259. saṃjā so saḍḍho karei mahimaṃ jiṅinda-bhavaṇesu jaha rāyā tahaya payā Jiṇa-maya-dhamm’-ujjuyā jāyā
1260. evaṃ 5)kayaṃ sāsanaṃ pabhāvaṇāe Jiṅinda-bhavaṇesu māhaṇa-loga Tattoo paosa-vasa-perio santo
1261. Jiṇa-maya-vāyaṃ hanium icchanto kūra-āsao a-dao āvanna-satta-mahilaṃ evaṃ jampei diyaya-vaggo
1262. bhū-devayāṇa diṇa-yara-kappāṇaṃ 6)asesa-puhuvi-pūjāṇaṃ āesa-vihāṇenaṃ pūyam appaṇayaṇa kuṇasu
1263. nayar’-antarāo nīharantassa rāya-pujjassa assa sāhussa niva-pura-jaṇa-paccakkham kavaḍa-parivvāiga houṃ

1 ms jaṃ.
2 ms majjha.
3 ms maṭṭhāviyāṃ.
4 ms ti.
5 ms kayamāṇāe.
6 ms āsesa.
1264. 'thambhittā pura-dāram bhāniyavvam erisam tume vayaṇam
uppāittā gabbhaṃ caliyā tubbhe kaham nāha

1265. tā karun'-āyara piyayama eyāvatthām "mamaṃ vi
muttuṇam
dhanā-dhanna-bandhu-rahiyam kim jujjai tujjha pahu
gamaṇam

1266. tie bhāniyam muṇiṇo mahā-tavā sāva-paharaṇā honti
to majjha marantie ko aṭṭho hoi tas-samae

1267. teṇa ya baḍu-vaggeṇam puṇo vi bhāniyam vimuṇca
bhyam eyam
manta-balā tah’ anuggaha-parā ya naṇu māhaṇā honti

1268. dāvāmi dhanāṃ paurāṃ aparāṃ pi ya payoyaṇam
bhalissāmi
mahayā kaṭṭheṇa imā kāraviyā teṇa sikkāram

1269. rāyāṇam āpucchiya calio sāhū paoli-desammi
patto tie bhānio jaha-bhāniyam agga-ūṭṭhāṇam

1270. cintei so tāvassī pāuppāo kao pavayaṇassā
sāsāṇa-unnaim ahūno kāunam paḍikkamissāmi

1271. nisunantu sayalā-loyā ettha parivvāiyāe jaṃ uttaṃ
mā bhāniha jaha nikkaruṇo esa tavassī ao suṇaha

1272. jai tāva esa gabbho majjha sayāsāo kahavi sambhūo
to joṇi-duvāreṇam nireu paḍipunna-samayammi

1273. aha na ya evam to bhindiūṇa kucchiṃ jhaditti niharau
aha bhindiūṇa kucchiṃ gabbho dharaṇī-yale paḍio

1274. sā kavaḍa-parivvāi pāvā mucchā-vasēṇa dharaṇī-gayā
*paccāgaya-ceyannā abbhāsa-tthe die bhaṇai

1275. eyammi desa-kāle mante tante nie pauṇjeha
tubbhehi jeṇa evam karāviyā 'haṃ anicchantī

1276. niva-bhaya-gaya-ppabhāvā dhijjāiyā tao payampanti
kajjam jaṃ jaṃ jampai taṃ savvaṃ kim havai saccaṃ
jaọ

1 ms jambhittā.
2 ms vasaṃ.
3 ms pacchāgaya.
1277. āura-bhaṇiyaṁ ko pattiyaḥi pāhuṇṇaya-jimiya-bhaṇiyaṁ ca
kāmanteṇa ya bhaṇiyaṁ jaṁ bhaṇiyaṁ ghettu-kāmeṇaṁ
1278. taṁ taha teya-pahāvaṁ paccakkham muṇivarassa daṭṭhunāṁ
sāva-bhaya-vevı'-aṅgā bahuyā paesu se ¹paḍiyā
1279. jampanti pāya-vaḍiyā tumhāṇa tava-samiddhi juttāṇaṁ
saraṇ'-āgayāo amhe pasīya deyaṁ abhyaṇa-dānaṁ
1280. evaṁ bhaṇie tehiṁ samkhitto teṇa sāhuṇā sāvo
jambhā saraṇo vagae uttama-purśā na ghāyanti
1281. bhaṇiyyā nivena tubbhe sa-putta-dāra vayaṁ pavajjeha
maha visayaṁ vā muṇcaha aha te jāy'-āi pavvaiyā
1282. jaha sā dāsi u mayā gabbhe bhaṭṭhe anīṭṭha-ciṭṭhāe
evaṁ so vi viṇassau jeṇa ya tuha corio attho
1283. evaṁ tassa bhaṇantassa ceva muha-kanna-nāsiyāhiṁ to
kov'-ānalio paḍhamā-dhūmo niggauṁ āraudhho
1284. Kuṇciya-suya-Jiṇadatto intaṁ daṭṭhum jalanta-kov'-
aggiṁ
jampai piyaram bhīyo mae ya gahio imo attho
1285. tā tāya muṇi-varam amuṁ dub-bhaṇiyanā savvahā
khamāvesu
sambhartā bhaya-bhiyā kamesu paṭiuṁ khamāventi
1286. paribhāviṇa muṇiṇā kay'-avarāhā vi sāvagā ee
sāhammiya tti kāum na ceva juttā viṇāseum
1287. mukko Kuṇciya-saḍḍho jāo samaṇo muṇissa pāsammi
tena ya veraggeṇaṁ Jiṇadatto sāvao jāo
1288. iya nāuṇa muṇiṇaṁ ²samaṇiṇaṁ taheva saḍḍha-saḍḍ-
ḍhīṇaṁ
mā abbhakkhaṇaṁ dejjaha jīviya-samṣaya-karā jeṇa
1289. evaṁviha-guṇa-kalio Maṇivai-sāhū vi dāha-parimukko
sura-siva-pura-³mokkhāṇaṁ samjāo ⁴bhāyaṇaṁ paramaṁ

¹ ms paḍiyam.
² ms samaṇāṇaṁ.
³ ms sokkhāṇaṁ.
⁴ ms bhoyaṇaṁ.
MAṆĪPATI-CARITA—ANONYMOUS

TRANSLATION

1. After adoring Mahāvīra the steadfast who is endowed with the thirty-four supernatural powers I will tell the story of Maṇipati which is full of jewels, to wit, the virtues of good sādhus.

2. The royal sage Maṇipati, rich in the virtues of the religious life through annihilation of the pain of burning (and therefore absence of physical imperfection was proper for him) was born a king in order to make known the excellence of the sacred doctrine.

3. There is a country called Kāśi, prosperous, auspicious, well supplied with food, free from the burden of taxes, stocked with cattle and other livestock and with plenty of good water and grain.

4. There in that pleasant country where the three aims of life are sought and which is a place of delight for merchants who traffic in many commodities,

5. is a city properly divided by gates giving access to squares, court-yards, and intersections of three or four roads, attractive and possessed of numbers of agreeable lakes and lotus-pools.

6. The sunrays reflected from the lakhs of firmament-kissing mansions might be regarded as its wealth of horses whilst its many streets are congested with crowds of men and women delightedly amusing themselves.

7. There ascetics are distinguished generally by their vows, merchants by their wealth, women of good family by their unsullied chastity and the opulent by their generosity.

8. There too the hearts of men are like mirrors of flawless jewels reflecting the joys and sorrows of others. That city is called Maṇipatikā.
9. There ruled a king whose glory was famed in the ten quarters of the world: he did not seek repayment of debts and his lotus feet were frictioned by the crores of jewelled diadems of the kings who bowed down in homage.

10. Like a sun to the darkness of his foes and like a moon to the lotuses that were his numerous kinsfolk was that king, Mañipati by name, the jewelled lamp of the house of his race.

11. He was assiduous as a bee at the lotus feet of the divine Mahâvîra and resembled a guru initiating into widowhood the wives of his enemies. Now this king who was an ocean of virtues had a wife called

12. Pṛthvī radiant from her pure tilaka like the earth resplendent with rows of punnāga and madana trees; she had limpid jewels and was of high family.

13. She had three things delicate: the hair, the teeth and the nails; three things broad: the breast, the mouth and the forehead; three things red:

14. the tongue, the hands and the feet; three things deep: the navel, the soul and the voice; and three things short: the neck, the legs and the thighs.

15. The look in her eyes was tender; her hands and feet glistened like lotuses, and her teeth were like even, white peaks encompassed by the lofty firmament.

16. She had lucky marks on the thumb and at the base of the thumb and a line running up the forehead; her gait was that of a swan; her hands were decorated; and she was a storehouse of good qualities.

17. Their eldest son, heroic, generous, steadfast, upright, handsome, untroubled by sickness, skilled in the arts, mindful of services,

18. assiduous in attendance on the gurus, truthful in speech, popular, obedient, well brought up, was called Muni-candra.
19. Caravans brought each season's fruits, as soon as they were available, to this king as he enjoyed the fivefold pleasures of the senses.

20. Now one day arrived the hot season when the sun like an evil king is grim of aspect because it produces discomfort through the violence of its rays,

21. when the sun makes the lotuses tremble right to the pith of their stalks at break of day whilst the moon opens the blue water-lilies at the hour of midnight,

22. (and when the women moisten themselves with water, intent on removing the fever . . .?) This hot season having come suddenly,

23. the heat, permeating the spaces of heaven and earth, was smelting like a smith the movable and immovable world with the fire of the enemy of darkness.

24. Closely embraced by his royal lakṣmī which had waxed owing to his exceptional valour, his body bathed and adorned, and holding a fine pātalā bud,

25. in the early afternoon time the king was seated on a royal couch by an upper window of the palace and at the same time

26. Queen Prthvī was seated on a noble couch near the king. The king was resplendent like the full moon accompanied by his consort Rohini.

27. Servant-girls skilled in the proper preparation of the toilet, their bodies swathed, were combing his straight locks with golden combs.

28. Prthvī espied a white hair close to the ear of the king who was clad in black and lacking in lustre.

29. Her eyes opening in merriment, the firm orbs of her breasts heaving slightly, she said to the king: 'My dear, an envoy has come'.

30. Then the king quickly glanced outdoors and saw men and horses in the courtyard of the house but no envoy.

31. No envoy was announced by the ministers or by the various gatekeepers; so she said: 'What very important matter is happening here?'
32. Seeing the king plunged in care and understanding his expression and gestures she cast a glance at his face and thought:

33. His expression is amorous to a loved one, forthright to an honest man, energetic to a waverer, awe-inspiring to an enemy, agitated in sleep,

34. grim in adversity, frolicsome in joy, and indecisive when he himself is ashamed, whilst in sorrow it fades and becomes devoid of colour.

35. The revelation of the four quarters of the heavens, the cover of the outer garment opened wide, the fact that the seat has grown unsteady: these are the great signs.

36. The queen said to the king who was now very perturbed at seeing an envoy: ‘Why have you become so perturbed, my lord?’

37. The king recounted everything and with a clear radiance in her features, in tones that were sweet because of her laughter and deep from the force of her affection,

38. she said: ‘What authority has a woman of good family for announcing an envoy and what wife who is devoted to her husband will give a false answer?’

39. The king said: ‘Tell me the meaning of this, my lady?’ Tapping that white hair she said plainly: ‘This is the envoy of the sacred doctrine.’

40. Then with an expression which was hesitant from bashfulness the queen looked at her husband and said: ‘If you are ashamed of being old,

41. I will put a check on all the people of the city by much giving of alms.’ The king replied: ‘Darling, I have had enough of jesting speeches.

42. I am not ashamed of old age that has come in due course to my house but of having let slip the opportunity to take the vows before a white hair was visible.

43. Alas! Alas! I am ill-starred, wretched, clinging to the family life, unmindful of the sacred doctrine, bemused by pleasures that are impure, transient and unsatisfying.
44. So at daybreak I shall consecrate your eldest son Muni-
candra as king and shall forthwith take the vows.'

45. Her heart made anxious by care, her eyes full of tears,
wretched and dispirited, bowing low at her lord’s feet,
Prthvi addressed the king:

46. ‘I did but jest: for the king this white hair is of good
omen since he still has very many black ones.’

47. Laughing slightly the king said: ‘My lady, by saying
that this is a white hair of good omen do those who
lust after this world console their hearts,
but in real truth it is the first envoy sent to say that old
age is come; therefore I am exceeding, though but
by a little, the limits of my predecessors.’

49. Knowing her lord’s decision she let down her hair and
fell at his feet weeping. Her eyes full of tears she
began to speak:

50. ‘Alas, my lord, you who are dear to my heart, fortunate,
like an ocean of tenderness, why do you abandon to
the ancestral spirits me and your son and your kingdom?

51. I and your son are dearer to you than your own life, so
why do you go away leaving us without a protector?’

52. Then the king said: ‘Do not weep, lady, but reflect on
this, that the wanderer through the cycle of existence
is never released from sickness, old age and death.

53. So now I shall take the vows.’ She replied: ‘What
shall I, unhappy woman, do in the lay life when your
feet are my refuge?’

54. The king said: ‘This decision is fitting for those like us,
but you are rendered tender by ease so that to refrain
from bathing and other comforts will be hard to bear
for you.’

55. She replied: ‘I am not more attached to comfort than
you; in your footsteps I will accomplish the initiation
which is difficult to be carried out.

56. Did not Rājimātī who was fragile as a lotus take the vows
in the way enunciated by Neminātha who was the
adornment of the three worlds?’
57. The king said: 'My dear, for a woman who has made up her mind it is right to take the vows.' Whilst they were thus engaged in conversation the hour of twilight arrived.

58. They carried out the ceremony of the adoration of the Jina and other rites and when they reached the royal residence they engaged for a long time in discussion of the vows and then went to sleep.

59. At daybreak the king, having intimated his purpose to the leading men, said: 'It is my intention to give my kingdom to my son Municandra.'

60. They replied: 'Whose eyes are not rejoiced at the sight of the full moon of the king's moon, attractive, delightful, very distinguished, with excellent rays consisting of ambrosia?'

61. When the auspicious moment had been determined by the astrologers the prince was consecrated. Then the remains of the offerings were distributed and homage was paid him by the king and other citizens

62. and he became king. The decision to take the vows was communicated to the harem and to the citizens and the people wept copiously.

63. The women of the harem, withering like a lotus grove seared by a cold wind, rolled on the ground and took off their girdles and garlands.

64. They broke their strings of pearls, they smashed their bracelets, they threw away their rings; they abandoned their flowers whether threaded, interwoven, criss-crossed or bunched.

65. They shattered their ornaments, they undid their tresses, they rubbed off the collyrium from their eyes, they collapsed on the ground swooning and again and again they lamented thus:

66. 'You who are dear to our heart, alas, why do you go away abandoning us weak women, like pieces of meat? In fact we merit your pity.
67. From us unhappy ones that love, that tenderness, that passion, that graciousness of yours has fled all at once.

68. Hearing such cries the king said: 'Ladies, put aside your grief, since unions end in separations

69. 'Understand that everything is impermanent—kingdom, wives, royal lakṣmī, health, youth, strength, beauty—and that all this is to be taken from you,

70. 'for it is very blameworthy; that sensual pleasures are the cause of an evil fate; and that the cycle of transmigration has no firm foundation, but that the solid basis is the initiation prescribed by the Jina.'

71. Divested of desires, the king by this and similar teaching enlightened the women of the harem, chamberlains, serving men and women, attendants and other inhabitants of the city.

72. Having held ceremonies in the Jaina temples and donated manifold gifts he mounted a chariot together with the queen, after bathing and anointing his body,

73. With great pomp he went to an attractive grove of trees and received the initiation in the presence of Damaghoṣa Sūrī according to the prescribed rule,

74. whilst Prthvī was entrusted to and initiated by the nun Suvratā. Municandra having bowed down to the guru and to his father and mother went home.

75. After going away from Maṇipatikā the distinguished gaṇadhara Damaghoṣa wandered in many countries accompanied by his retinue.

76. Maṇipati became very proficient in the eleven aṅgas including the sāmāyika and then studied the third vastu of the ninth pūrva.

77. Having received the assent of his guru the muni embarked on the solitary wandering life moving about, regardless of such a cold season,

78. with hair tied up, ... not attached to a wife, full of love, bearing the discomfort of cold, of ill aspect, steadfast,
79. rejecting food, without possessions, his garment wet and productive of extreme discomfort, suffering pain, with ill-filled belly, without money or gold, sleepless, in poverty.

80. It is a similar cold that is referred to in the following well-known popular tale. In a certain forest there dwelt both a lion and a tiger.

81. Their conversation turned on whether the cold occurs in the month of pauṣa or the month of māgha. The tiger said: 'In pauṣa.'

82. But the lion said: 'The extreme cold occurs in māgha.' So they both decided: 'Let us ask some very expert person.'

83. Not far away from them an aged cat was just going into his lair; he was versed in parables and learned lore and had brought about the destruction of many mice and other creatures.

84. They went to the entrance to his lair and shouted: 'Old man.' He came up saying: 'What is it, my boys?'

85. He said: 'Now I have protectors, now I realise my own good fortune that at midday two persons have come to my house.

86. Welcome, my boys, for what reason have you come here?'. They replied: 'There is a discussion going on between us

87. whether the great cold occurs in pauṣa or in māgha: so you must decide.' Hearing this the cat was afraid and began to think:

88. 'He whose viewpoint I do not advocate will certainly kill me.' Then at this juncture he remembered a story of Mūladeva,

89. how two pisācas dwelling in the great forest met. Contentious speeches were made between them and one said:

90. 'My wife is beautiful.' The other replied: 'Not yours but mine.' Whilst they were thus wrangling, by the intervention of fate
91. Mūladeva was passing alone on that road by night, and they caught sight of him and recognised him.

92. Running up they seized him with both hands and straightway addressed him: ‘Learned sir, tell us whose wife is the more beautiful.

93. Said Mūladeva: ‘Let each of you describe the good qualities of his own wife’. They replied: ‘You yourself know but we do not know.’

94. Feeling his way by following the indications of their hearts and basing himself on their species he said to one of them: ‘Listen to the excellences of your wife:

95. By the laughter in her eyes she is a mongoose, by her chattering a monkey, by her gait a panther, and by the qualities of her soul arising from the power of virtue a buffalo’.

96. Laughing the Ṗiśāca replied: ‘It is true, there are these qualities in my beloved.’ Then Mūladeva said to the other one: ‘Listen now to the excellences of your wife:

97. ‘She talks when she is not talked to and when she is spoken to she replies fifteen times over; and like the bell on the neck of a she-goat she makes a continuous tinkling noise.’

98. The latter replied: ‘This is true, but which of them is the more beautiful?’ ‘Now listen attentively,’ said Mūladeva,

99. ‘Whom a man loves she is beautiful for him and there is no defect in her.’ Thus spoke Mūladeva when the Ṗiśācas had seized him with their hands, and

100. they both released him with exclamations of approval. Realising that he too could satisfy both of his interrogators the cat said:

101. ‘The cold occurs when the wind blows either in pausa or in māgha; in this connection the month is not the cause.’

102. Then they both said: ‘Bravo! Bravo!’ and being wise went to their own abodes whilst the cat entered his lair.
103. In just such cold the royal sage named Maṇipati arrived at the cemetery of Mahākāla in Ujjain.

104. After asking leave, there in a spot devoid of moving creatures he engaged in the kāyotsarga abandoning activity of mind, speech and body.

105. Then the sun, like a majestic elephant that had broken the tethering rope of day and had around it the golden chain of sunset, with oblique rays like the beast's twisted trunk, dismaying the thronging crowds,

106. went up to the occident mountain by the path of the firmament whilst in its wake the bees of night's newly risen swarm shone as they moved.

107. Meantime cowherds returning to the city saw the sādhu without a covering and, moved by compassion,

108. covered the muni with their garments intending to collect those cloaks at dawn and went to their homes.

109. Now outside Ujjain there lived a brahmin named Udaya whose wife was Seṭhānasī. This brahmin every year

110. had a big yield of sesamum seed; therefore he was commonly known by the nickname of Tilabhaṭṭa bestowed on him by the people. His wife was of evil conduct

111. and together with her sons she consumed the sesamum seeds. Then she reflected: 'If the brahmin asks about the affair of the sesamum seeds then an answer is to hand.'

112. Two things that are neither taught nor studied are there in the world of living beings: the fighting of cocks and the fertile wit of women.

113. Through such fertile inventiveness at the time of the night watch when there was darkness in the four quarters she covered her body with the feathers of many birds, and then

114. taking a platter and filling it with khādīra charcoal she made her way towards Tilabhaṭṭa who was on the watch in the fields.
115. Making a shrieking noise like a jackal and blowing on the charcoal with her mouth she went up to him, and when he saw her he was terrified.

116. 'Wretched man, to-day you shall cease to exist, I will kill you, take a last good look at the world of the living.' To these words of hers he replied:

117. 'Revered lady, moderate your wrath, I will do whatever you say.' She replied: 'If so then know that I am the goddess Tilabhakṣiṇī.

118. Give me your sesamum seeds and let their name never be mentioned.' Said the brahmin: 'This is a great clemency'.

119. Then she went home but the brahmin was seized by a burning fever. He made his way home with difficulty and straightway expired.

120. She said: 'Very good', and had him burned immediately with abundant heaps of hay and wood in the cemetery near the grass-land.

121. Through the force of the wind the fire took hold and then a spark fell on the clothes on the great sage's body;

122. but the body of the illustrious muni being because of the kāyotsarga in a state of bliss indifferent to pleasure and pain did not stir when he saw them suddenly take fire.

123. Her consort the moon having disappeared, the night laid aside the girdle of the constellations and abandoned the necklace of the stars. Attractive because of her garment of lovely moonlight,

124. speaking with lips the colour of betel from oft repeated twilights and lotus-eyed, she cast herself, as it were, into the western ocean which is her beloved.

125. When the hour of dawn arrived the cowherds came there quickly and were grief-stricken to find the sādhu Maṇipati in that condition.

126. They said: 'Alas! Alas! A terrible thing has been done by us all unwittingly; it is thus that by the power of fate a good action becomes a harmful action,
127. and even a friend becomes a cause of descending calamities; for the leg of the mother becomes a post for tying the calf.

128. Now we will report to the disciple Jinadāsa that the sādhu is in this condition for we know that he is active in good works.

129. Here in the city there are five hundred Jaina temples and in them he is solicitous in performing the pūja at dawn, noon and sunset.

130. Their door-keys are kept with him and therefore among the people he has received the surname of Kuñcika'.

131. Those cowherds told the merchant Kuñcika of the affair of the sādhu and he went there with an oiled hide taking his men

132. and had him brought to his house on the oiled hide after making obeisance to him and asking permission. Then he recounted to the sādhus what had happened.

133. They said: 'Disciple, what are we to do?' Kuñcika told them: 'The merchant Dhanapraparava has a daughter Accanakāriyā

134. and in her house she keeps Lakṣapāka oil. Ask for some and bring it here quickly. With it I will heal him.'

135. The sādhus said they would do so and at once went to her house; and she, greatly rejoiced, rose and made obeisance to them.

136. She said: 'Tell me your business.' The sādhus told her and she bade a servant-girl: 'Bring me a pot of the oil.'

137. Meanwhile in his court in the paradise of Saudharma Śakra was extolling the virtues of Accanakāriyā Bhaṭṭā: 'Now listen,

138. because of her meritorious deeds she cannot even be roused to anger by a god'. Then a god came to test her.

139. He caused the pot of oil to fall from the servant girl's hand by his power. A second one was broken similarly. Then getting up herself
and taking a third pot she gave it to the sādhus full. The munis said: 'Lady, excellent and compassionate disciple,

for our sake this great offence of hers was committed, so do not say anything.' Greatly pleased she

replied: 'Reverend sir, having seen the fruit of anger here in this world, I am not at all angry.' The munis
sawd: 'Tell us how.'

She said: 'Listen here in this city there is a merchant Dhanapra vara with a very lovely wife called Kamalaśrī.

To them I was born after their eight sons, a daughter obtained by special devotion to a divinity and my
parents bestowed on me the name of Bhaṭṭī.

Because my father declared: 'Let not anyone gainsay my daughter dear to my heart' I acquired the nickname
of Accaṅkāriyā Bhaṭṭā.

As grows the digit of the moon in the black fortnight so I increased in knowledge of many arts and arrived at
a matchless youthful beauty like a royal palace of the king of love.

Many suitors came for me but my father would not give me to them. He insisted: 'I will give my daughter
to the man who will not gainsay her.'

One day, attended by female friends and servant girls whilst going to the Jaina temple, I was seen by the
minister named Subuddhi.

Carried away by passion he said to my father: 'Give me your daughter: I will do whatever you say.' Then my father said to him:

'This is what I have laid down: I will not give my daughter to any man who transgresses any prohibition
of hers'. When he agreed to this I was given to him.

He married me with great pomp and I went to his house. When he had done his work he would come home at
the middle of the evening watch.

One day the king asked the minister: 'Why do you go home quickly?' so he told him everything.
153. 'What will she do when angry? Let us see this curious point.' With this idea in mind the king kept him back; he was allowed to leave at a later hour and went home.

154. Seething with anger, I had bolted the door of the dwelling-house. Whilst I was asleep he arrived and called to me:

155. 'My lady, like the Rohana mountain you produce jewels but the jewels are virtues; forgive this my offence as I fall at your feet: I will not do this again.

156. The king held me back for a great while even though I repeatedly made to go out. I have been brought to ruin, for being in the service even of a divinity takes away all pleasure.

157. This is a death whilst the body is still breathing, a burning without fire, a bondage without shackles, a soiling without mire, a great suffering without being in hell; for to subject the good intellect of a man to the contumely occasioned by being in service is a sixth major sin in addition to the other five.

158. Therefore be gracious upon my head, lady, for I am but a kind of slave to you, and I will keep your prohibition for I am like the remains of a god's sacrifice.'

159. As I gave no answer to him as he fell at my feet he again, a second and yet a third time, spoke to me thus.

160. As I still gave him no answer he said: 'This, my misfortune, I brought to my house with my own hands.'

161. Because of these words spoken in anger a fire flamed up in me so I unbarred the door and, not heeding him, rushed out.

162. I plunged into the _āsoka_ grove and eluded my husband who was close behind me. Emerging from there by a wicket gate I set out for my father's house.

163. Then I was seized by robbers who said, brandishing sharp swords and arrows: 'Wretched woman if you scream we will kill you.'
164. Having sought refuge in a place where there was no protection I was like a young deer overcome by fear of a tiger, with quivering eyes. They kept me in front of them as I made my way outside the city.

165. 'With her ornaments our daughters will become rich, so let us take them now,' so thinking

166. they seized all my ornaments and handed me over to Vijaya, chief of the bandit stronghold of Simhaguhā who became very affable.

167. He put me in charge of his mother and informed her: 'This woman will be mine: I intend to make her my wife.'

168. 'My son, this casket of supreme loveliness has been brought to you by a great store of merit from ascetic practices accumulated in a former incarnation of yours.'

169. So saying she brought me to her house and said to me: 'My dear, he is valiant, steadfast, determined, gentle, and handsome in body,

170. possessed of fortune and virtue, and generous in giving as should be the custom of royal chaplains; it is through your good fortune that he has appeared and he will always do your command.

171. When a woman's husband is vanished or dead, has entered the monastic life or is impotent another man may take the position of husband: this is the tradition in the world.

172. So my daughter, having arrived at the attainment of your desire through the power of the ripening of previously amassed karma, accept as husband this captain of men'.

173. I replied: 'Mother, do not speak thus; as a woman of good family even if I lay down my life I will not have contact with another man.

174. Even though the lust of life shall fade from my limbs like sweat when the body is fanned I will not bring two families into public disrepute.

175. In adversity find another husband: this is the popular saying: in fact what can appear inedible to the extremely hungry?'
176. As she could not overcome my resistance she said to her son: 'My son this woman from a good family will not accept another man.'

177. Then taking a whip he sought to master me but I would not comply. With a whirring sound he flogged me mercilessly till

178. I became like a kimsuka flower. Then his mother came up: 'You wretch, why are you carrying out such a merciless action?'

179. 'If she will not have you why are you killing this girl?' Then angrily she snatched from his hand the hide thong.

180. Like a fine doll made up only of clothes I lay unconscious, so she had me picked up by the servant girls and taken to her house.

181. She then restored me to consciousness by sprinkling water and fanning and caring for me and brought me back to health by massage and bathing and feeding.

182. Later the mother said to her son: 'Leave this woman alone: women of famous chastity are possessed of magical powers.

183. In a certain forest an ascetic well known among the people was carrying out austere religious penance in a grove near a lotus pool.

184. A crane flew up from the lotus pool onto a tree and voided its ordure on him once, twice and yet again.

185. The ascetic then looking at it, emitted a humkāra and it was at once turned to ashes and he became proud of the supernatural power won by his penance.

186. One day he arrived at Pātaliputra and there he sallied forth deeming the whole world of no account in comparison with the ascetic exercises he had performed.

187. He went to the house of a very rich merchant where only after a long delay the merchant’s wife Simhayasas came to attend to him bringing alms.

188. He emitted a humkāra and glared at her with eyes full of wrath. She laughed and said: 'The crane, yes, but not I.'
189. Astounded he asked: 'How did you comprehend this?'
   She replied: 'In the city called Benares
190. the potter Nāgasama will reveal this incident to you.'
   He being curious at once set out for Benares.
191. In Nāgasama's house a suitable exchange of question
   and answer took place. The ascetic asked the potter:
   'How did the lady
192. Simhayaśas know about the incident of the crane?'
   Then the other replied: 'Simhayaśas is a woman of
   famous chastity, an excellent lay disciple.
193. By the excellence of her virtue she had acquired avadhī-
   jñāna relating to the three phases of time. One day
   you came to her house for alms.
194. Whilst she was fetching alms for you her husband who
   had been out arrived; in preparing his couch and looking
   after him
195. the time passed. Then taking the alms she went out.
   You emitted a humkāra in order to burn her up but
   she said:
196. 'The crane was burned up thus by your supernatural
   power but I am not burned up in the same way,
   When you asked the meaning of this she sent you here'.
197. I have told you this incident as it happened. Through
   adoration of gods and gurus through showing respect
   to father and mother,
198. through compassion to living beings and similar virtues,
   through aversion to the wives of others and through
   yoga and avadhī-jñāna I knew of this story.
199. Reverend sir, nothing in this world is the result of family
   or of birth or of dwelling in the forest. A virtuous
   life is the main thing, and then the avoidance of passion
   and hate.
200. For the dweller in the forest may be of evil life, the
   dweller in the township of virtuous life. Where there
   is virtue there also is religion in townships or in cities.'
201. The ascetic said: 'My son, this is true, there is no doubt'
   and taking leave of him went to his own abode.
202. Women of famous chastity become endowed with similar supernatural powers and thus not even when men beat them can they be induced to accept the worldly life.

203. If somehow or other they are enraged they kill the evil man just as the man who lusted after Saudāsa’s wife was killed by a puff of her breath.

204. King Saudāsa having established his son in the kingship went into the forest accompanied by Queen Mrgadanti, heedless of the world.

205. A lecherous man holding in his hands a very savage bow entered that forest and espied Mrgadanti.

206. That man of evil conduct and evil intent tried to seize her but she in her anger burned him up with an expiration of breath.’

207. Then the bandit leader, his passion dispelled by his mother’s words, sold me for much money to the head of a caravan of merchants who had come from the northern region and he took me intending to make me his wife. Many times full of desire be besought me but I did not consent. Then for much money he sold me to a merchant who had come from the Pārasa coast.

210. He too acquired me for a wife and many a time he talked to me with persuasive speeches, sometimes civil, sometimes harsh.

211. As I did not consent in the slightest to his addresses he took me and fattened my body and drained off my blood.

212. Worms are produced in this; and with blood originating from the bodies of the worms cloth is tinted and becomes krmi-rāga.

213. Bloodless, pallid in body, all my beauty lost, bearing my body with difficulty I remained there.

214. Then my eldest brother called Dhanapāla by chance arrived at the Pārasa coast from Ujjain on the king’s business.

215. With great difficulty he recognised me as I wept and, giving much money to that wretched merchant,
he ransomed me and brought me here to our parents and now that I am here I go every day to the feet of my husband.

Having taken on myself the obligations of a lay disciple and a pure vow of chastity for my life long, I shall not grow angry with anyone even when a great offence is committed.

My father procured this oil from the physicians in order to heal my wounds and bring back the colour to my body: its name is Lakṣapāka.

Thus having experienced the magnitude of anger how shall I become angry, reverend sir? Meantime the god from Saudharma suddenly became manifest.

He said: 'Bravo! Bravo! disciple, you have overcome anger. Sakra extolling the conquest of anger in the midst of the gods,

cited as an argument your state of soul. Blessed are you and full of merit,' he said and as he went to his abode he created a rain of jewels and similar objects. The sādhus delighted by her supernatural power praised her virtue and went back to Kuñcika.

Handing over the oil they said: 'Disciple tell us what we are to do.' The disciple replied: 'Go to your own abode

Whatever else is to be done that will I do by means of an inanimate substance.' Then when the sādhus had gone he oiled Manipati

and by the potency of that oil his pain was assuaged and that sādhu conceived of himself as fallen into an ocean of ambrosia.

He was tended by the good disciple Kuñcika and in course of time became free of disease and strong in body. Then the rainy season arrived.

The rainy season, a king, black from the sin of killing many unhappy women through the sorrow of separation slew with arrows that were rain showers the hostile king, the hot season, that tormented the minds of men.
228. Having the lightning as his emblem and creating with very deep rumbling the sound of drums and cymbals he made the earth, like a love-agitated woman to horripilate, as it were, with grass.

229. The earth, a young girl with mountains for hips, her breasts swelling and giving pleasure to the hearts of men, had joy in union with the rainy season, her husband.

230. Deciding that since the earth had produced many living creatures he would spend the four months in Kuñcika's vehicle yard.

231. Manipati requested permission to dwell there and made preparations to spend the rainy season. Now Kuñcika's son was called Jinadatta:

232. addicted to dicing and drinking and whoring he wasted his father's money. So the merchant Kuñcika, being frightened of his son,

233. buried a pitcher filled with money under the munis dwelling but his eldest son who was standing in the distance caught sight of him.

234. 'Everyone knows these reverend sādhus: they are always tranquil, unconcerned by the affairs of others; they have no thought of earthly things;

235. the giving of instruction in the sacred doctrine is their fitting occupation,' so thinking he went in there when the merchant Kuñcika had gone out.

236. He dug up and took away all the money and then he levelled down the ground and left it. Afterwards he went about as he listed.

237. The reverent sage Manipati, devoting himself to standing in silence and other exercises, spent the time absorbed in meditation.

238. Then came the autumn, like one advanced in age, all pale-hued, the water with lotuses, the forest with kāśa, the firmament with clouds.
239. In autumn in the lake covered with lotus leaves the swan sleeps with his beloved, as it were, like an ornate necklace bunched together within an emerald vessel.

240. In autumn in the water glistening with flowers and in the firmament with its canopy of stars the solitary royal swan contemns the loveliness of the moon.

241. Thus the reverent sage gradually passed through the autumn time and he addressed Kuñcika, the disciple of Jaina ascetics in these words:

242. 'The sugar-cane is outstripping its hedge; the gourds are plump-bellied; the oxen are full of vigour; and in the villages the wind has dried up the mud.

243. The roads have little water, the earth has become baked clay, the paths are trod by others, it is time for sādhus to be on the move.'

244. Then said Kuñcika: 'Do you want to leave me, unfortunate that I am?' The muni replied: 'Meetings end in partings.

245. Then Kuñcika, the disciple of Jaina ascetics said to the muni: 'Reverend sir, when shall I see your feet?' The muni said:

246. 'Ascetics and birds and swarms of bees and herds of cattle and autumnal clouds have no fixed abiding place.'

247. Kuñcika thought: 'The sādhu is getting ready to depart so I will take a look at the stored hoard there.'

248. As he searched he found that spot empty; then suddenly feeling faint (like one asleep?) he thought in his heart:

249. 'This was known to the reverend sage and to me but not to any third person, so I think it must have been taken by this muni.'

250. Alas, alas, this avarice has an ill result that a disciple should harbour against such an excellent muni an unmentionable suspicion. A prey to this thought

251. everywhere restless, imagining people everywhere to be his enemies, he the miser did not find peace even for a moment.
252. When his family and his household were at rest he was restless; full of doubts about everything, not for a moment did he find tranquillity.

253. A dog gleefully gnawing a loathsome, stinking human bone, wet with saliva, full of worms, devoid of meat and completely savourless, has no apprehension even if it sees the lord of the gods at its side; for a mean man does not reck of the worthlessness of his acquisitions.

254. Kuñcika said to Mañipati: ‘Reverend sir, my hoard is not to be seen, who can have taken it?’ The sañhu said to Kuñcika:

255. ‘Earlier I told you to concentrate your mind with good intelligence, and not to hoard your wealth here, disciple. I who

256. relinquished my kingdom and glory and everything, indifferent in intention to friend and foe have stayed motionless as a post in your house and nothing of this I heard.

257. Though he hear much with his ears and see much with his eyes, everything seen or heard the ascetic must refrain from telling.’

258. Now the speeches exchanged between Kuñcika and Mañipati and the sixteen parables contained in them are summed up in two gāthās:

259. the elephant; the necklace; the lion; the curlew; the cripple; the bull; the domestic koil bird; the sisters; the temple brahmin; Nāgadatta;

260. the woodman; the mongoose; the (hoard of?) ivory; the lioness; the wolf; and the female ascetic shall be the illustrative stories in the Mañipaticarita.

261. Kuñcika said: ‘I brought you from within the cemetery and nursed you to health, but greedy for my money you have become like the elephant calf.’

262. The muni Mañipati said: ‘Tell me, disciple Kuñcika, who was this elephant calf whom you hold up to me by way of illustration?’
263. The layman said: Listen, there is in the southern half of Bharata a river many of whose banks have been felled by blows from the tusks and trunks of forest elephants,

264. resplendent with dense forests of campaka, aśoka, punnāga, nāga, svarga and other trees

265. and diversified with herds of antelope, buffalo, wild boar, lion, yak, hyena and tiger roaming in the forest and with swans, cranes, warbling swans and other birds,

266. the Ganges; it is famed in the world because of Bhagīratha, and its water refreshes the plump breasts of the Vidyāhara women when engaged in bathing.

267. On its bank there lived an elephant, the noble lord of a herd, with a terrible and towering body supported on his seven limbs, and hostile to other elephants.

268. That leader of the herd used to kill the elephant calves as soon as they were born lest they grew up to be his adversaries.

269. The pleasure of physical contact has a great woe: in herds the lords of herds do not want any other male which is conceived in the womb of a beast.

270. There was in the herd one female elephant endowed with intelligence; being pregnant she thought: ‘he will kill my calves;’

271. mercilessly he has killed five of my calves, so somehow or other I will save at least one of my sons.’ With this idea

272. falsely affecting lameness she walked lagging in the rear and the lord of the herd though attached to her by affection gradually left her behind.

273. For a day or for two or three days he would abandon her going on ahead. She as she roamed saw an āśrama of ascetics

274. Putting a bunch of grass on her head she went thither at once and after making known that she had come for refuge she was hidden by the ascetics.
275. And there she brought forth a calf resembling the moon and kāśa and jasmine; and to him the sons of the ascetics gave the name Secanaka.

276. After a few days the elephant cow went to rejoin her herd, and the leader of the herd consorted with her unsuspectingly.

277. Secanaka when he saw the ascetics water the grove of trees that formed their āśrama with pots of water from the Ganges watered them too.

278. Playing various games with the sons of the ascetics as if they were loving parents and brothers he arrived at maturity.

279. One day he caught sight of that herd which had come there to drink water in the river Ganges and with the leader of the herd

280. he engaged in a combat and exulting in his strength killed him. The herd accepted him and then he thought in his mind that

281. he had been reared there in the āśrama by his mother through a stratagem, and some other cow might do likewise, so he destroyed the leaf huts.

282. The ascetics were enraged with the elephant Secanaka; and taking flowers and fruits they went to the court of Śrenika.

283. The king received them with consideration and asked them the reason of their coming. They replied: 'Your majesty, on the bank of the Ganges there lives a gandha-hastin.

284. called Secanaka. Your majesty, he is worthy of your divine feet if you are able to capture him.' Then many men were sent

285. and going there with much equipment such as elephant cords and lutes to accompany singing, by slow degrees they captured him and brought him and showed him to the king.
286. He remained in a sorry plight bound to a tethering post and accepted sweetmeats but then begging for his former food ate different kinds of grass.

287. That sāl tree torments the elephant who has left the Vindhya mountain and tethered to a post he takes grass, his eyes filled with tears.

288. The ascetics coming there to the city addressed him mockingly: 'Secanaka, how pitiful your plight is now.'

289. Breaking the tethering rope under the influence of rage the elephant ran off. He killed the ascetics and then went to the bank of the Ganges.

290. Accompanied by his army King Śrenika at once pursued him. Then the elephant's tutelary divinity spoke these words to him:

291. 'My son in a former existence this karma was imposed on you that you must of necessity become the riding animal of this king.

292. Therefore go yourself and adorn the tethering rope so that you may be greatly honoured by the king and may obtain a diadem.

293. Then he at once put into effect this advice of the divinity and going to Rājagṛha himself stood over the tethering post.

294. There abiding by the command of his divinity he was established by King Śrenika as lord of the elephants and received abundant food of the best.

295. The rest of the story has been told incidentally. Just as the elephant ended by killing those ascetics who had sheltered and reared it,

296. so you, reverent sir, an intelligent being, have become devoid of intelligence and have now therefore given way to greed for my money.'

297. The muni said: 'It is not fitting for munis to commit theft. Have you not heard of the munis Śiva, Suvrata, Dhanada, Yaunaka and Susthita?.'
298. Said Kuñcika: ‘Reverend sir, tell me who were those munis who did not commit theft?’ Then the muni said: Listen

299. There is a country called Magadha whose excellences are sung by the bards and which is the meeting-place of those who seek the aims of existence, kāma, dharma and artha.

300. In it is a famous town called Rājagṛha resembling a celestial city whose water receptacles, in which the water never dries up, dance with jewels.

301. There dwelt a king Śrenika who had set the likeness of the lord Mahāvīra on the palace of his heart and who gave abundant largesse at the wishes of his people.

302. He had two wives, the very flower of his harem, as rich in the qualities of elegance, beauty and youth as the Rohana mountain is in jewels.

303. One was Queen Cellanā, daughter of the king of the Cēdis who was an ornament of the Haihaya race and the second whose name was Nandā was a merchant’s daughter.

304. Queen Nandā’s son was Prince Abhaya endowed with a pure intellect, very experienced in the use of conciliation, dissension, punishment and bribery.

305. His intelligence quickened by the seventy-two arts, he was engaged in promoting the welfare of his father’s kingdom and harem and other affairs.

306. One day whilst making a tour by stages the lord Vardhamāna surrounded by a crore of gods arrived at the city of Rājagṛha,

307. and having marked off a purified enclave in the caitya of Guṇaśīla, accompanied by a numerous band of ascetics, he made a samavasaraṇa for the benefit of living beings.

308. Then the vāyukumāras removed the grass and wood and a meghakumāra sprinkled it with scented water

309. and the gods laid an attractive perfumed surface of jewels and gems and gold of diverse forms all around to the distance of one yojana
310. and to carpet it they distributed all around a rain of flowers of five hues, originating from land and water and expanding into divine blossoms.

311. They constructed archways at the four points of the compass ornamented with gems and gold and jewels and shaped like the emblem of Kāmadeva with images of sāl wood and chattras.

312. Then the chiefs of groups of gods built three excellent walls inlaid with jewels and adorned with a coping of gems and gold.

313. These three walls were designed, the inner one of gems by the vimānapatis, the middle one of gold by the jyotisapatis, and the outer one of silver by the bhavana-patis.

314. The doors . . .; their copings were covered with gems, silver and gold and their archways bore emblems and banners.

315. All around they set up great pots of incense with a perfume of mixed agallochum and olibanum.

316. The gods falling at the feet of the Tīrthaṅkara made a long drawn-out lion’s roar with their sonorous voices.

317. The townsfolk of Rājagṛha quickly bathed and anointed and adorned themselves and then with a joyful murmur resembling the sound of the ocean came to Guṇaśīla in order to worship the Jina Mahāvīra. When they saw the three chattras they made a fivefold reverence

319. and a three-fold circumambulation and having worshipped went to a suitable spot and sat down. Having joined their hands in salutation they waited on the Jina.

320. King Śreniṅka accompanied by his harem, sons and attendants, divesting themselves of swords, chattras, steeds, diadems and camaras,

321. worshipped the Jina Mahāvīra and sat down in the north-eastern region. To this assembly of mortals and gods and demons the sovereign Jina

322. expounded that divine religion that realises abundant
bliss like a tree whose root is righteous conduct, whose branches are thickened at the base and firmly attached to the primary qualities, whose trunk is very pure virtue, whose leaves, always green, are the manifold abstentions, whose flower is fame and prosperity, whose fruit is incomparable bliss and whose source of water is pure faith.

Meantime a leper suddenly seated himself at the feet of the Blessed Lord and after worshipping him let his body exude pus

and besmeared with it the two feet of the Supreme Lord. When Śrenika saw this his heart turned to anger and he thought: 'This great sinner who thus sprinkles the Jina Mahāvīra, the great engenderer of the three worlds, with the pus from his body must be punished, but here in the samavasaraṇa.

even enmities that can provoke disastrous incarnations are assuaged, therefore I will surely have him punished by my soldiers when he goes out.'

Meantime the Jina sneezed. The leper said: 'Die'. Then Śrenika sneezed: and he said: 'Live'.

But when Abhaya sneezed he said: 'Either live or die.' When Kālaśaukarika sneezed he said: 'Neither live nor die.'

Exceedingly angry with him King Śrenika said: 'How dare you say 'die' to the great Jina, the beloved of all living beings of the world?'

Seeing the leper get up the king made a sign to his men and they went after him with swords in their hands

with the intention of killing him, but the leper rose up into the sky and the men reported to the king everything as it happened.

Having adored the Blessed Lord the king asked: 'Who, my lord, is this leper?' The Blessed Lord replied: 'He is not a leper but a god.'
'If so then why does he besprinkle your feet with the pus from his body?' The Blessed Lord said: 'Listen and give attention.

There is a country called Vatsa, where festivals of various sorts are held and where the people are made happy by constant entertainments, the ornament of the Madhyadeśa.

And therein is a city Kauśāmbī resembling a girl with breasts like golden pitchers; it is resplendent on the earth like an upright post at the confluence of the river Jumna,

by its greatness a Lankā, by its wealth of pleasures a Dvāravatī, by its charming aspect an Uttarakurukṣetra, by its riches an Alakā.

There ruled a king Śatānīka of incomparable and immeasurable might who had succeeded in overcoming the armies of others and who had a hundred gleaming lines of array.

He was a tree to the birds that were his suppliant people and like Simhaladvīpa a mine of jewels that were spotless virtues; by the manifest fire of his valour he consumed the hostile hosts.

There in that city there dwelt a brahmin named Seṭuka; he was stupid and illiterate and had not studied the śruti and śāstra.

There was the seal of poverty on his head, he was addicted to pleasure and he had a knowledge of dancing. When his wife Somadevā became pregnant

she said to him: 'Now I am about to give birth and shall need maintenance, so earn some money.' He said: 'What I am to ask for?'

She said: 'Garland the king aright with flowers and fruit: you will not be prevented from entering and he will be pleased and give you something.'

The production of sugar cane, the ocean, the cultivation of grain, all these result in the attainment of riches in one day and so does the king’s favour.
345. So he garlanded Śatānīka with flowers and fruits and passed his time expecting to receive money.

346. Now in Ujjain there was a king called Pradyota and he came against King Śatānīka with his army.

347. Having crossed the Jumna and encamped his army in the area south of the city he harried the country.

348. Out of fear of Pradyota Śatānīka crossed the Jumna and went into the wild northern area by the river bank.

349. The king remained there and cut off the ears, noses and lips of King Pradyota's people when they went in search of water, grass, wood and so on,

350. whilst with his own men he prevented the entry of grain and other supplies into the camp. Pradyota was worn out and fled by night.

351. He was recognised by Setuka who had gone to get flowers and reported this to his own king who was pleased and said: 'You, good sir, what shall I give you?'

352. He replied: 'I will ask my wife before making a request.' He came home and asked his wife who reflected:

353. 'When he has obtained great wealth he will certainly scorn me since men when they are influenced by a position of authority become blind.'

354. So she said to her husband: 'Demand food from the best kitchens and a dināra and a perquisite every day: do not bother about anything else.'

355. So that temple brahmin apprised King Śatānīka who agreed to his words. Every day he

356. ate in the best kitchens and received a dināra and a perquisite. Then the principal functionaries and the others thought in their hearts:

357. 'This man is highly esteemed by the king; let us then win him over by showing him respect and by gifts.' So they gave him clothes and ornaments and similar things.

358. He became extremely prosperous and endowed with sons and other progeny and had a lofty mansion erected in the sight of the people.
359. He would eat the alms out of greed and then vomit what he had eaten and the food was not digested; and so he became a leper through disregard.

360. The man who disregards an illness, an evil-natured friend, an enemy or a wife of bad conduct later falls into piteous misery.

361. Suffering from leprosy he oozed pus and blood continuously. Then the leading men informed the king: 'Your majesty,

362. he is suffering from an infectious disease and is loathsome even from afar; therefore sir, for him to eat in the best kitchens seems extremely repellant.

363. By touching of pots and pans, by vomiting and by eating and sleeping together there is contagion of diseases.'

364. With the king's approval the notables said to Seṭuka: 'You remain in your house and send your sons to the king.'

365. He accepted their advice and sent his sons everywhere. In the course of time they began to intimidate their father.

366. Afterwards they had a hut built for him outside the house separated from his sons and daughters-in-law.

367. He began to think: 'They have attained prosperity through my wealth and now they scorn me.

368. Bulls ungratefully smash in with their horns the banks of streams from which when thirsty they draw water.

369. The Pulindas dig up the roots of the very palāśā tree from whose leaves they get food, from whose flowers garlands and from whose bark perfume.

370. Self-conceited and ungrateful the lotuses mock that same moon by whose grace they were made to expand.

371. Similarly the Śabarās burn the Vindhya mountain thanks to which they have been exempted from excessive heat; contact with the wicked is perdition.

372. I will make them tear themselves with their own nails, I will make them fall into great misery. So he called his sons
373. and said: 'What sense is there for me in living when
I am in this condition? So bring me an animal at
once and tie it here

374. so that I make an offering with mantras and may offer
it to you; then cook it and eat it for this is our family
tradition.

375. Then after living as a hermit I will abandon this life.'
That shameless family fetched a goat and tied it in a pit.

376. He gave it continually the leavings of his food and drink
and even made it eat the discharge from his body.

377. He used to pull out its hair and examine it until it had
become leprous; then he offered it to them and they
killed and ate it.

378. The bodies of all of them then became infected with the
disease of leprosy whilst Seţuka arose and went into
the forest.

379. Being thirsty he drank somewhere in a pool, water
380. fouled by the bark, leaves, flowers and fruit of bibhītaka
and other trees and by the heat; and being averse to
life and desirous of release from it he went on drinking
the water. Within a few days his leprosy passed
from him.

381. When he came back home his family asked him: 'How
has your leprosy gone away?' the brahmin replied:
'lt was removed by the gods.'

382. He looked at his family diseased by an oozing leprosy:
and said: 'You are experiencing all the fruit of
contempt for me.'

383. They asked: 'Did you infect us with this leprosy?'
He replied: 'Yes'. Then the people cried: 'Shame
upon you'.

384. Greatly condemned by the people he went from the city
of Kauśāmbi to Rājagrha and entered the city gate-
keeper's house.

385. who said to him: 'Stay with me and I will provide.'
So he used to give him the oblation offered to the
yakṣinī of the gate,
386. and this he would eat. One day, continued the Jina, I arrived here and held a samavasaraṇa in the caitya of Guṇasila and the people sallied forth.

387. Making a vow that he would worship me the gate-keeper came to my presence leaving Seṭuka to remain at the gateway;

388. and whatever loaves and other eatables had been put before the yakṣini headless of his own life he ate them all up

389. until he had satisfied his hunger. No sooner had his food arrived as far as his throat than leaving the gateway he moved about thirsty and thought:

390. 'Blessed are the living creatures whose home is in the water, that pass their time immersed in the water.' Then, the stab of colic coming on him, he died tormented by the pain of harassing thoughts.

391. He next became a frog in an amply full tank here in Rājagṛha, and being immersed in the water he disported himself to his heart's content.

392. One day whilst on a tour I again came here to this city and the people who had come to the tank for water were saying:

393. 'Move quickly, let us worship the Blessed Lord, the Tīrthaṅkara who is praised by gods and demons.' The frog thought in his heart:

394. 'Where did I hear of the Tīrthaṅkara?' and as he thus reflected he obtained a recollection of former births and saw the whole of his former existences.

395. Whilst he was moving along the road absorbed in devotion in order to worship the Tīrthaṅkara I was coming after accomplishing an intense meditation.

396. Meantime King Śrenika surrounded by every pomp was on his way to worship me. One of the horses

397. struck that frog with its hoof and as he was engaged in an auspicious meditation he was reborn in Saudharma as one of the dādurāṅka gods.
398. He attained to paryāpti and saw the manifestation of his body and was astonished. He had an intuition of his former existence and knew this by avadhi-jñāna.

399. ‘Aforetime I did not praise the Blessed Lord; now will I praise him going of my own volition,’ so thinking he set out, but Śakra said these words:

400. ‘The devotion of Śrenika is fixed on the Jina Mahāvīra and on no-one else.’ So the ādārāṅka god was commissioned by the gods to test your devotion. He came and transformed himself into the semblance of a leper in order to delude your eyes; and coming up to me sprinkled my feet with gośirṣa sandalwood. You imagined he was besprinkling them with the purulent discharge of leprosy’. Then King Śrenika said:

403. ‘When you sneezed my lord, why did he say: die?’ Said the Jina: ‘He spoke these words of devotion to me as an expression of the real truth:

404. ‘Why, blessed lord, do you remain in the cycle of transmigration? Go to utter nirvāṇa’. To you, king, he said: ‘live’, and now listen to the grounds for this.

405. Whilst you are alive you enjoy comfort but when dead you will have great misery in hell, so live, he enjoined you. For Abhaya both fates are proper.

406. Whilst alive he enjoys comfort and when dead he will go to supreme bliss in heaven. So he expressed both wishes in respect of Prince Abhaya.

407. But he who whilst alive slays many living beings will die and go to hell: so he said to Kālaśaukarika ‘neither live nor die.’

408. Hearing this the king’s heart was filled with sorrow and he said: ‘With you as my lord shall I go to hell?’

409. The Blessed Lord said to the king: ‘Your life was aforetime bound to hell, nor am I your lord, therefore abandon infirmity of will.'
410. Wipe away the tears, Śreṇīka, as one who maintains a very pure righteous conduct, you, rising from hell into Bharata, will in the utsarpini era

411. be the first tīrthaṅkara, the lord Śrīpadma.' At these words he was horripilating like a dhārā-kadamba when rain falls from a cloud.

412. Again worshipping the Jina he asked: 'Is there any means by which I may avoid going to hell?'. The Blessed Lord then said:

413. 'If you make the chief cook, the brahmin woman Kapilā reverently give food and drink to the sādhus and adore them in heart

414. or if you prevent Kālaśaukarika from killing buffalo even for one day then you will not go to the hell world.'

415. Then having worshipped the lord the king set out for the city. Suddenly in a pond lying by the edge of the road to the city he saw

416. an acolyte catching fish and had him called to his presence, saying: 'I will give you something to make up for this, cease from this evil task.'

417. Then as he entered the city he saw a Jaina nun big with child roaming about the market and calling her he took her to his house.

418. From fear of opprobrium falling on the Jaina religion he himself took care of her giving her employment in his household. Then the dardurāṅka god became manifest there.

419. Tossing his loose ear-rings and wearing ornaments fashioned to his own inclination the god stood forth, possessing an excellent and resplendent body, and said:

420. 'Blessed are you, king, in that even the gods in their abodes of paradise praise and esteem your virtues with increased zeal for virtue.'

421. 'Gods are not seen without reward; this is a phrase widely current in the world. Therefore I accept this necklace and these two spheres,'
replied Śrenika and the god made his way to his paradise whilst King Śrenika went to see Kapilā.'

He spoke to her in a conciliatory way: 'Show reverence to these our gurus and give them gifts of food; I will give you whatever you ask.'

She refused and said: 'Even if I die I will not thus adore them.' To Kālaśaukarika he spoke with vexation shouting:

'My son, abandon this practice: I will give you at once whatever you ask for.' The latter refused and said: 'Many people are pleased with me.'

Now the cruel Kālaśaukarika had a son called Sulasa who through the efforts of the minister Abhaya had become an excellent Jaina lay disciple.

Śrenika realised: 'These two are not predestined to enlightenment and will not accept the Jaina faith, just as objects dyed with red lac will admit no other colour.

The carnivorous Kālaśaukarika will kill five hundred buffalo and incur a hell life in the seventh mansion, out of compassion for living beings his son had removed to a distance the five hundred buffalo but he knew of this by vibhanga-jñāna

He sent for them and killed them and having become self-conceited in sin he suffered from sixteen diseases and afflictions: asthma, cough and so on.

And here in this life his sense perceptions became inverted.

He thought that an evil stench was a perfume, filth divine food and a heap of thorns cotton wool. His son recounted this to Abhaya who being endowed with intelligence, said to Sulasa.

'Through this, this very sinful man suffers hell-like misery and a delusion has arisen in the field of his senses,

so let him have whatever corresponds to his inverted perceptions.' Sorrowfully his son gave him filth and he imagined it to be sandal-wood perfume.
The water of a drain he thought to be pure and fragrant and drank of it; he ate food that was unpleasant-tasting and putrid, imagining it to be the best;

and a heap of thorns he believed to be the finest cotton wool. Then the wretched man died and went to the Apratiṣṭhāna hell of the seventh mansion.

When the worldly funeral had been celebrated the people said to Sulasa: ‘Accept your father’s place,’ but he, being afraid of sin, refused to.

The people of his household said: ‘We will share whatever sin you wish and will take it upon us: kill one buffalo with your own hand

the remainder of your retinue will kill the others.’ Then said Sulasa: ‘Bring me at once an axe.’ It was brought by the people of the house.

Taking it Sulasa cut his thigh and fell on the ground weeping; he said to his household: ‘Take this pain and share it.’

Then Sulasa said: ‘How can sin which is the cause of reincarnation in hell be taken over from one’s household?

Whatever act, profitable or pernicious, a living being does here in this existence, he himself enjoys its fruit in another world.

Therefore do not, a prey to passion and hate, kill innocent creatures, do not go to an existence in hell, extremely terrible and full of misery throughout.’

Then Sulasa having enlightened the people of his household pursued the peerless religious duty of a disciple that is rooted in righteous conduct.

The necklace with the eighteen links was for Queen Cellanā, whilst to Nandā Śreṇīka gave the two circular spheres.

‘Am I like a child that you give me a child’s plaything?’ she exclaimed in anger and hurled the two spheres against a pillar so that they were broken.
447. From one there emerged two earrings and from the other two cloth garments. Queen Cellanā demanded this but King Śrenika said:

448. 'As you were the one I loved best I gave you the god's necklace whilst to her I gave this plaything in condescension.

449. By her deserts the earrings and clothes came out of it when it was broken; how is it right for them to be taken from her and given to you?'

450. Again Cellanā said: 'If you do not give me these I shall die.' The king said: 'Do as you like.'

451. Hearing the king's harsh words Cellanā got up in a rage and climbed to a window of the lofty upper storey.

452. as she was letting herself go she heard an altercation down below between the rider of the elephant Secanaka, and his wife Magadhasenā.

453. 'Let me just listen to their excited conversation afterwards I will leap off' so thinking she stood there and listened carefully.

454. Magadhasenā said to her husband in the Māgadhī dialect the characteristic of which is that the '०' is pronounced 'l':

455. 'My dear, there is a great festival of the courtesans in the city, when adorned each in her finery, they will go to the park. So give me the campaka garland, the ornament of the elephant Secanaka so that I may have the first place among them'.

456. The rider of the gandha-hastin Secanaka replied to her: 'Darling of my heart, the king will certainly be enraged with me.'

— She said:

457. 'If you do not give me the campaka garland for the courtesans' festival here in lovely Rājagṛha thronged with men and women then in your arms I shall abandon my life.'

— Then, acting at the instigation of the elephant rider, the elephant groom who was surnamed Cila said:
459. 'A fish does not live long on land, a flame does not burn for long when it falls into the water, a frog does not croak for long when hit with blows from a stake: so why do you wish to destroy us?'

— She replied:

460. 'The fish must live, the flame must burn, the frog must croak, sooner or later the initiation must be taken.

461. If you do not give me this campaka garland ornament, starred with excellent head-jewels and resplendent with a string of pearls then in your arms I shall abandon my life.'

— The elephant groom said:

462. 'A very thin thread will snap, a branch when bent will break and a wife who speaks thus brings misfortune to a good man.'

— Magadhasenā said:

463. 'Not every thread that is thin snaps, nor does every branch break nor does every wife bring misfortune because she thinks that a good man is a bad man.

464. 'If you do not give me the campaka garland, etc.

— The groom shook the elephant rider saying: 'You bad man.'

465. 'Charioteer, why do you waste words? When the castor oil plant is greatly bent it breaks but it does not give: such is the nature of bad trees and plants.'

— She said:

466. 'What is faulty only in name is not pernicious in every part: a castor-oil plant is useful . . .

467. If you do not give me the campaka garland for the courtesans' etc.

— Then the elephant groom said:

468. 'Gardener, why do you bother about the nim tree? What you are watering will give bitter fruits for that is the nature of bad trees and plants.

— She said:

469. What is not utilisable in one place why should it not be suitable elsewhere? A nim fruit when spoiled is used for medicinal purposes.
Again she said:

470. If you do not give me the campaka garland for the courtesans, etc. . . . .

— Again the elephant attendant said:

471. Whoever digs up the roots of a tree whose flowers and other products he eats and under whose protection he dwells is of a swinish nature.

— Magadhasenā said:

472. The man who thieves from one person may be the preserver of the property of another: not every man who destroys a tree is in every way like a pig.

473. If you do not give me this campaka garland ornament, etc. . . .

— The elephant attendant said:

474. 'You will not bathe in the water of the Māgadhī, you will not drink its water, you will not amuse yourself on the Vaibhāra mountain: in short if you cease to exist what will there be?

475. Gold becomes pure when beaten, when beaten clothes become clean, drums when beaten give forth sound, when beaten women become obedient.

476. The elephant rider said: 'There are hundreds of women for me; if you do not put this advice into effect you will die without having any pleasure.'

477. the elephant groom said: 'He whose mind will not respond to his own interest when people talk to him of his interest is brought under control by burning just as the palāśa tree was burned by the brahmin.'

478. The elephant rider asked: 'Who was this brahmin, good sir, whom you referred to in my presence?' The other replied: 'Listen attentively:

479. In a principal city of the northern country where there were no palāśa trees dwelt a brahmin and on one occasion he went

480. to a village where he saw a palāśa tree resplendent in the pride of spring, bearing flowers like the nail marks of Kāmadeva
481. Astounded in mind at seeing it he took seeds of the palāśa tree, went to his own town and sowed them in an excellent garden.

482. He watered the plant again and again until it had become a big tree, and still he did not cease watering it, being eager to have the flowers.

483. But watered in this way it became delicate and put forth many shoots yet did not flower, so in a rage he kindled a fire at its root.

484. and it matured into a tree and this palāśa tree at once flowered. In just the same way how is this woman to be won by men who are intent on being conciliatory?

485. Moreover because of her inborn nature even though repeatedly persuaded she does not heed her own interest. Do not listen. We shall follow each of us his own interest.

486. He who furthers his own interest also furthers his neighbour’s and is greatly esteemed like the goat to which King Brahmadatta gave the jewelled necklace.

487. The elephant rider then asked: 'Who was this king Brahmadatta?' The groom then replied, whilst Magadhasenā listened:

488. In the city of Kampilla which is like a tilaka for the women who are the glory of the Pañcāla country there was a king Brahmadatta, lord of the six regions of Bharata.

489. One day he went out from the city to exercise his horse and, being carried away by the animal found himself in a great forest.

490. The horse grew exhausted and stopped and by following the track of its hooves the troops followed him and brought him back to his city.

491. At night in his dwelling house the king was asked by his principal queen: 'How did the horse run away with you and what happened to you, pleasant or unpleasant?'

492. The king said: 'Listen, my queen, the king of the Yavana country sent me a splendid horse, distinguished by its beauty and lucky marks.'
493. I mounted it and quickly set it galloping on the horse track; then when I touched it with the whip for a trial of speed

494. ... at breakneck pace that horse bore me into the forest quickly drawing me away from my troops.

495. Alone I went there, fearless in heart, into the terrible forest with its various trees and lianas and thickets, full of hordes of various wild beasts.

496. Having by then penetrated far into the forest the horse was exhausted by thirst and so was I; accordingly I set about searching for water.

497. Then I saw an extensive lake, its surface covered with lotuses and water-lilies and frequented by various kinds of water creatures and many birds.

498. which was always a-flower—with splendid red utpalas in the twilight, with kumudas in the moonlight and with blue utpalas in the . . .

499. It resounds as it were with the humming of bees and chants with the voices of swans and in the wind dances as it were with hands that are the leaves of lotuses.

500. Having watered my horse in the lake and tied it to the root of a banyan tree by its brink I went down to it to bathe.

501. I drank of its waters pure like the hearts of good men, cool like the discourses of reverent monks and salutary like the Jaina doctrine.

502. I bathed and as with my whole body refreshed I emerged from the water, I saw a very lovely Nāga princess.

503. And seeing that girl with her delicate hands and feet like the royal abode of the monarch whose emblem is the dolphin I thought to myself:

504. Neither in a dream nor in a sculpture nor in a painting nor in many tales did I see or hear of another woman so beautiful.

505. Was this lovely and delicate woman endowed with all qualities and fashioned with all reverence made by the creator from the quintessence of everything?
506. Her beauty must I think have been wrought by all the
gods from the essence of the *apsaras* in order to astonish
the world.

507. As she walked the sound of her anklets and her bracelets
as they were jerked by the force of her movement
would perturb even the minds of *munis*.

508. Whilst I was thinking thus about that girl who was a
drug to delude the mind there descended from a
neighbouring banyan tree

509. a blunt-nosed snake, and the girl transforming herself
into a female snake lay with it, enjoying her pleasure
indifferent to shame.

510. Then I thought: 'Shame on women who are so given
up to illusion that one who is beautiful and of good
family should lie with a blunt-nosed snake.'

511. Then again I reflected: 'I am a king and it is my duty
to protect the good and punish the wicked so

512. I will punish these two who are committing an offence.
Then I lashed them with blows of the whip and only
ceased when my anger had abated, and neither one of
them was visible.

513. So I had learned that this blunt-nosed snake of the race
of the *vyantaras* sometimes lies with this lovely Nāga
woman.

514. At that juncture my troops arrived following the track
of my horse's feet and I came back here safely, my
lady.'

515. A Nāga prince of handsome aspect, radiant like the rays
of the sun, illuminating the ten quarters of the heavens,
his body adorned with celestial ornaments (stood there.)

516. He said to the king: 'Hail, King Brahmadatta, mine of
virtues, I am the husband of the Nāga woman you
saw in the lotus lake.

517. She was the one whom you whipped there and weeping
loudly she came to me and said: 'My lord, I
518. had gone away from you into the Bhūtaramana forest to the abode of the yakṣinī Laṇḍhikā for the sake of your offering.

519. I bathed in the lotus lake and whilst I was bathing there King Brahmadatta came along carried away by his horse.

520. And there in that spot he repeatedly made advances to me, my lord, but I replied: 'I want no man but my husband.'

521. Then he grew angry and kept whipping me with a crackling sound. Somehow or other through your grace I made my escape more dead than alive.'

522. After hearing what she said I came here in burning anger thinking: 'To-day this inhabitant of earth will cease to exist here.'

523. Meanwhile when you were asked by the queen what had happened to you in the forest I paid careful attention

524. and I understood from what you related to the queen all my wife's actions. Pardon me this my fault.'

525. The king said: 'What fault is yours, the disposition of whose heart is very pure? The fault is that of this deceitful woman.

526. Her mind is as unstable as the ears of an elephant, her behaviour in love is as unsteady as the lightning's flash; she will make a man believe whatever her mind lists.'

527. The god replied: 'An encounter with a god is not without fruit, so choose a boon.' Then the king said:

528. 'I revel in the wealth of elephants and horses and chariots which are the glory of the six regions of Bharata; yet indeed the encounter with a god is not in vain so I ask

529. that in my country adultery, theft and poverty, untimely death and famine should not exist.' The god then said:

530. 'King, this is typical of a man who is bent on doing good to others, bravo! bravo! but choose some other boon, king.' The king then said:
531. 'I would like to understand the speech of creatures that have bodies and are born from embryos.' Again the god said: 'I have granted you a great boon,

532. you will understand but if you reveal this to any other person your head will at once burst into seven parts.' Having said this the god went to his abode.

533. One day whilst the king's toilet was being attended to in the massage room his tame koil bird spoke thus to her mate:

534. 'My lord, fetch me some sort of ointment from among the king's unguents; and I will remove the weariness of mind and body.'

535. The male koil bird said: 'Am I weary of life?' Understanding their conversation the king laughed.

536. Then the queen asked: 'Why did you laugh, my lord?' and repeated the question with insistence but the king would not in any way reply.

537. She said: 'If you do not tell me I shall certainly die.' Then the king replied: 'Whether you die or not I shall assuredly die if I tell you'.

538. She did not believe the king and said: 'Tell me in order that we may both die at the same time.' Then the king yielding to his love

539. had a great funeral pile built in the cemetery with the finest timber, and said: 'When I have gone there I will tell you the cause of my laughter.'

540. Having bathed and anointed his body he mounted an elephant together with the queen and went out from the city after distributing largesse to the people.

541. People meeting in the bazaar and at intersections of three and four roads and on the terrace roofs were saying: 'For what reason does the king want to die?'

542. whilst others would reply: 'He is to reveal something to the queen and after that he will die.' Then the king went outside.
543. Now there was a herd of goats there and a female who was in kid said to her husband, a good he-goat: 'Remove my pregnancy longing

544. by giving me one sheaf from the load of reaped barley.' He replied: 'This barley, my dear,

545. is fodder for King Brahmadatta's horses and if I were to take even one straw of it I should die.' She replied: 'If you do not fetch it I shall at once die.' He answered: 'If you want to die then die: I shall live and have other wives.'

547. She continued: 'This king, my lord, is dying for the sake of his wife, you are unloving and inconsiderate, shame on such a man.'

548. Again the he-goat said: 'He is a fool, this king, who is going to perish for the sake of his wife. Are there not other women?'

549. Comprehending the nature of their remarks and replies King Brahmadatta thought: 'Why should I abandon life which is hard to attain, for the sake of a wife?

550. By nature he is a beast, but I also by infirmity of reasoning am a beast'. Straightway he threw his golden garland on the neck of the goat

551. Then turning back the king arrived at his palace and said: 'I am not dying; you do what you like.'

552. Then too the queen herself turned back from death. So you, elephant rider, just shake off this woman:

553. let her do what she pleases, there will be other women for you.' Hearing this Queen Cellanā thought: 'What the elephant groom says is right;

554. if I die alone what will that have meant to Śrenika? There are many other fine women for him.

555. As I have not carried out austerities I shall if I die go to an evil fate.' Thus she refrained from death and passed her time with pleasure to herself.
556. Kuṇicika, that necklace was broken by the queen as foretold. The king was aware of what had been said previously:

557. that if anyone put together and repaired the necklace the first time it was broken, his head would straightway burst into seven fragments.

558. Then the king had a proclamation made with the drum in Rājagṛha: 'Whoso puts together the necklace with the eighteen links, to him the king will give a lakh of money': then an aged jeweller afflicted with poverty thought in his heart with clear intelligence:

559. 'Even death from the mending of the necklace will have a beneficial result through enriching my sons.' So he touched the drum and this was reported to the king who had half the lakh of money given to him assuring him he would receive the remainder when the necklace had been mended.

560. The king handed this necklace to the jeweller who, choosing a part of his house where there was no movement

561. and the ground was level, twisted a very slender thread into the necklace and smeared the ends with honey and ghee.

562. Then he dropped them and left them near the apertures of the jewels of the necklace; and because of the odour of honey and ghee a very tiny ant at once entering the interstices in the row of jewels and seizing the ends of the thread emerged again with them and so the necklace became complete.

563. Having joined all the threads that jeweller gave back the knotted necklace and then his head burst into seven fragments.

564. When he was dead he was reborn as a monkey in the same city and whilst roaming among the houses by some chance came to his own house.
568. And as he looked fixedly at the large numbers of kinsfolk and friends and servants and children there arose in him a memory of his former incarnation and he collapsed in a swoon.

569. His sons who were full of compassion brought him round by sprinkling water and fanning him and he wrote in characters on the ground:

570. 'I am your father, through the power of karma I have reached this condition, behold me.' They wept: 'What a plight father is in.'

571. Again he asked, writing down the words: 'My sons, was the agreed money given to you by the king or not?'

572. They replied: 'We asked the king for it but he asked to whom was he to give it since the man who was to have received it was dead.'

573. The monkey fell into a rage: 'Look at the king's wicked conduct. He brought me to my death but did not fulfil the bargain made with me.

574. By some stratagem I will seize this necklace.' Whilst he was waiting looking for an opportunity one day

575. at twilight Queen Cellanā went down to the aśoka grove, to a wide lotus pool full of clear water,

576. and having deposited on the head of a servant girl a casket filled with ornaments in which was the precious necklace she had taken off, she enjoyed herself by playing in the water.

577. The monkey standing on a lateral branch of the dense aśoka tree very gently took the necklace without the girl's knowledge.

578. When the queen had bathed and come out she put her various ornaments on her body, but as she did not find the necklace she shouted a great deal.

579. Then Queen Cellanā reported this to the king who had a proclamation made in the city by sounding the drums everywhere:
580. 'Whosoever has taken the necklace with the eighteen links or knows about it let him tell, and he shall suffer no physical violence; otherwise punishment shall fall on his people, both asleep and awake.' Then the monkey taking the necklace handed it to his eldest son who hid it.

582. The necklace not being found, the king instructed Prince Abhaya: 'Find the necklace within seven days and bring it to me.

583. If you do not bring it I will subject you to the punishment of a thief.' Abhaya agreed and made a great search for the necklace.

584. Now there were four sādhus, Śiva, Suvrata, Dhanada and Yaunaka and their guru was Susthita.

585. At that time the latter was engaged in a fivefold meditation for the purpose of accomplishing the jina-kalpa.

586. With tapas and sattva and sūtra and ekatva and bala the meditation is described as fivefold: thus let the jina-kalpa be carried out.

— First the meditation on tapas:

587. If any man practises any tapas demanding courage or to any other quality he shall carry this out three times in order to overcome hunger: the illustrative story is that of the lion by the mountain stream.

588. The lion, crossing pertinaciously the water-swollen mountain stream, traversed it obliquely, when it failed to swim straight across.

589. He practises austerities one by one and to such an extent only that no harm results from their being carried out even though there should be an upasarga for six months.

— Now the sattva-bhāvanā:

590. The first kind is performed in a muni's dwelling, the second outdoors, the third in a courtyard, the fourth in a śūnya-grha and the fifth in a cemetery.

591. In a place devoid of comfort, in deep darkness, in an inner apartment, or on a terrace, either awake or half asleep he shall, for the sake of meditation, overcome fear
592. of being touched or stumbled upon or of rats and other creatures that move by night so that no horripilation or interruption of meditation may suddenly be induced.

593. Outdoors the specially notable fears are of thieves, constables, wild beasts and such like, whilst in śūnya-grha and cemeteries they are threefold.

594. Even though molested by day and night by supernatural beings of fearful aspect a muni can fearlessly bear the whole burden of the jina-kalpa by means of sattva-bhāvanā.

— Now the sūtra-bhāvanā:

595. Even if his sacred knowledge is as familiar to him as his own name without a syllable lacking or a syllable too much, he must still practise the study of it in order to measure the passage of time.

596. By day or night from the ucchvāsa is known the prāṇa, from that the stoka, from that the muhūrtā, and from that again the pauruṣī.

597. He will know the time without shadows even on days that are obscured by clouds or otherwise, in the intervening times, during natural phenomena, when alms-gathering or on the road.

— Now the ekatva-bhāvanā:

598. Even if a sādhu has broken his former possessive attachment to a wife or other dear one there may arise later an attachment to a religious preceptor or similar person.

599. To destroy this, conversation about sights pleasing to the eye, reciprocal kindly acts, mirth arising from putting questions, idle stories, tales of past events—all this must be abandoned.

600. When an external affection for friends and others has already worn thin the muni will not later succumb to an attachment to food, dress and the body.

601. A muni who has already broken possessive attachment will not be shaken when he sees his family, either in their natural shape or in another guise if they appear at a later date.
—Now the *bala-bhāvanā*:

602. Suppose that the physical strength of a man endowed with *tapas*, *jñāna* and *bhāvanā* declines, even though his body grows fat, yet will he strive so that steadfastness remains.

603. If a whole host of *parīṣahas* were to arise with *upasargas* making the path hard to endure because of its impetus and inspiring fear in the faint-hearted,

604. he whose loins are tightly girded with steadfastness, who is pure and unperturbed and steadfast in *bala-bhāvanā* will fulfil his aim.

605. All these meditations are accompanied by the strength of steadfastness: nothing is efficacious that is not carried out by a steadfast man.

606. The *sūri* Susthita stood meditating on this *sattva-bhāvanā*. All the people in Rājagrha had gone

607. to Abhaya's vehicle yard and were engaged in the *māsakalpa*. Not finding the necklace prince Abhaya thought in his heart:

608. 'The necklace is not yet found and the evening of the seventh day is passing. What the king will do at daybreak I do not know.'

509. Then in the company of the *sādhus* carrying out the *pauṣadha* with mind tranquillized and absorbed in meditation on the sacred doctrine I will spend this whole night.

610. Discarding jewels and gold, abandoning sandalwood and unguents, scanning the ground, he engaged in the *pauṣadha* there.

611. The moon was like a lump of butter within the container of the firmament and the earth, butter produced by the churning of the curds of the moonlight by the dairymaid that is the full moon.

612. This ball of the moon emerged from the Orient Mountain through the *śveta-paka* which was gradually released by the twelve *bhūtas*. 
613. Then the reverent Susthita carrying out the necessary religious observance engaged in the kayotsarga outside his dwelling, unmindful of his body.

614. The jeweller’s son thought: ‘If by any chance the king comes to know of the existence of the necklace in my house it will be a grave matter.’

615. So he at once handed over the necklace to the monkey that had been his father and the latter reflected: ‘If I give this necklace to anyone he and his family will be ruined; so why should I commit such a sin? Since this king is a disciple of sādhus he will not say anything to them.

616. Therefore I will throw this necklace into the munis’ dwelling’. He then took the necklace and went to the door,

617. where he saw the reverent Susthita. Depositing the necklace on his neck he went back to his own abode.

618. It was for the sake of this necklace that Abhaya was here engaged in the pausadha fast. Then in the first watch of the night Śiva went out and saw that necklace on the neck and throat of Susthita and thought: ‘Alas! Woe on this necklace fashioned by a god.’

619. Having caught a glimpse of it he turned back re-entering the munis’s habitation and said: ‘Bhaya-Fear is abroad to-day in the place of meditation which is agitated by fear.’

620. Said Prince Abhaya: ‘How can you know fear who have severed your attachment to an excellent wife and property?’ He said:

621. ‘I remember the fear which I experienced in my life as a householder.’ Prince Abhaya then asked: ‘How did you experience this, reverent sir?’ Śiva replied: ‘Listen, disciple.’

622. We were two brothers in the city of Ujjain, sons of a merchant, Śiva and Śivadatta by name and suffered from the affliction of great poverty.
625. Seeking our fortune we went to Saurāṣṭra and there quickly earned a thousand dāmans which we put in a brown-red pouch.

626. Then we set out on our return carrying it by turns; whenever it came into my hands I would be seized by the idea

627. of killing Śivadatta and this sinful intent would again be active. So when we arrived at the lake of Gandhavatī at Ujjain

628. I threw the pouch into the water in that mood, and when Śivadatta asked why, I told him the whole story.

629. He replied: 'Brother, you have done well, I had the same impulse.' Then we reached home and our mother sent our sister

630. to get some fish. Now that pouch when it fell in the water had been swallowed by a fish in the belief that it was meat.

631. That fish fell into a net and was transported to the market in order to be sold and from the market it was purchased by my sister.

632. When she had come home and was splitting it open she saw the pouch in the fish's belly and put it in her lap.

633. My old mother asked her: 'What is this?' and she replied: 'It is nothing'. Then when the old woman got up and quickly came towards her,

634. that wretched girl struck her with a sword. The blow landed in a vital spot and killed the old woman.

635. As we rushed forward exclaiming 'Alas, Alas', she stood up and because of her consternation the purse fell from her hand,

636. and we recognised that unprofitable pelf. After performing the funeral ceremony for our mother and marrying off our sister we took the vows, extremely terrified.
637. Just now, disciple, this fear was provoked by the fear-inspiring story of the fish.' Said Prince Abhaya: 'This is indeed so; for

638. as a general rule pelf constantly provokes evil designs among kinsfolk and is constantly the main cause of hate and an ocean of affliction.'

639. In the second watch the sadhu Suvrata came out and went in again saying: 'Mahā-bhaya'.

640. Abhaya said to him: 'Reverend sir, how can you have any great fear?' The muni replied: Disciple, I experienced such a fear long ago.

641. Again Abhaya said: 'I would like to know about this.' 'If so listen attentively.'

642. In the country of Ariga there is an excellent village called Vaṭagrāma abounding in cattle and buffalo and causing joy by the wealth of its inhabitants.

643. There dwelt I, Suvrata by name, the son of a village elder and married to a beautiful wife named Śrībhadrā.

644. A band of robbers fell upon the village, the menfolk fled and I concealed myself in a place in the house.

645. Then my wife said to the robbers: 'You are stupid, you know nothing, why do you not take these women who are like an ocean of the pleasures of love?'

646. When they realised she was willing they carried her off to their stronghold and gave her to their leader who made her his wife.

647. Again and again my family said to me: 'Why do you not rescue your wife who is held prisoner? You are a coward, destitute of initiative.'

648. Goaded thus I went to the robber stronghold and sent a message to her by an old woman:

649. 'Your husband is here, he has come to release you who are unhappy and held captive.' She sent word to me:

650. The gang leader intends to come here to-day; when he has gone away in the evening come here unafraid.
At twilight then I went there to her and was invited to lie on the gang-leader's bed.

'You have done rightly to come here for hospitality,' she said, and washed my feet with her own hands.

By a stroke of ill luck it happened that the gang-leader returned to his dwelling. In consternation she said to me in a low voice.

'The gang-leader has come here, get under the bed for a minute.' I did as she said very quickly.

Coming in he sat down on the bed. She said to him: 'Sir, if my wedded spouse comes here what will you do to him?'

The robber bandit leader replied: 'I will show him hospitality and hand you over to him.' At this she frowned and so he then continued:

'It was to tease you I said this: if I see him I will tie him up at once.' She then showed me to him.

Seizing me by the hair he dragged me to a pole in the centre of the house and then beat me with a moist leather thong. Whilst they were asleep a dog came up and ate the thongs. Finding myself free I seized the bandit leader's sword and killed him.

Gripping her by the hair I dragged her along and said: 'If you cry out I will cut your head off.' Moving silently we at once hurried out of the stronghold; but she, pining for her lover, tore to pieces the threads of her dress and strewed them on the path as she went.

I thought we could stop in a bamboo thicket and go on after spending the day there so we hid in such a thicket.

Following the threads the thieves came along that path and found us as we slipped out of the bamboo grove.

They belaboured me with blows and drove nails into my head, hands and feet; then they returned taking my wife with them.
A monkey wandering abroad came there and, on seeing me, fell on the ground in a swoon.

Recovering consciousness that monkey quickly went away and in a short time came back to me,

bringing water in a lotus leaf and plucking two excellent herbs. He pounded the arrow-extracting herb somewhere on the rock face,

and anointed my limbs, taking out the barbs. Then he sprinkled them with the juice obtained from pounding the wound-healing herb

and my limbs were made whole at once. By giving me life he became for me like a very dear kinsman.

He wrote in characters on the ground: 'I, sir, used to live in your village as a doctor named Sikaṭa,

who on dying was reincarnated in me, a monkey in this forest. On my father's death when I grew up I became the leader of a herd.

Another more powerful monkey obtained the mastery of the herd; I was driven out by him and came wandering here.

I saw you here, your five limbs racked by the nails and as I reflected that somewhere or other I had seen you before,

there came to me the memory of my previous incarnation and I knew you and the remedy by which you have been healed. Now do me a favour in return

by killing the monkey my enemy.' I agreed to his proposal and he then took me to the area where the herd was.

A great combat took place between them which roused them to ferocity. One hit the other until he was streaming with blood but

somehow he escaped from there and came to me. Then he conversed with me by writing characters:
678. ‘You have been unmindful of the benefit conferred on you in the household life.’ I replied: ‘I did not know the distinguishing marks of you two.’

679. However the other monkey was brought near to me on the next day after making a sign. Knowing their distinguishing marks, I took a sharp stone and struck him with a fragment of it so that he was soon deprived of life. Then I took leave of the grateful monkey who had obtained control of his herd.

681. I went to the robber stronghold and dug a pit to get into the house. As I entered and looked around

682. I saw that wicked woman sleeping with the robber chief-tain’s brother. I drew his sword and at once cleft his skull.

683. Seizing her by the hair and dragging her along I bound that woman tightly and, threatening that if she screamed I would split her head in two.

684. I went out with her by a side-track. In the end I handed over to her parents-in-law my evil wife. I reflected:

685. Those who know the . . . misery and dejection caused by women and yet are not averse from them are fools.

686. Would that no woman might ever be born in anyone’s family! Even a virtuous woman is not to be trusted, still less one who deviates from virtue.

687. Women and rivers are alike in the fault of evil conduct; setting out on wrong courses they destroy their families and their banks.

688. A woman resembles a river: this is true; for just as a river swollen with water destroys its two banks a woman under the influence of passion destroys two families.

689. This nature of women creates misery and woe for every man; for him alone they do not create this who has finished with their works.
690. Hearing the sacred doctrine in the company of the elders I became a sādhu. It was because I remembered this now that I said: 'Mahā-bhaya'.

691. Then at the third watch the sādhu called Dhanada came out, and seeing the necklace there he said: 'Ati-bhaya'.

692. There was again a question from Abhaya and again a response from Dhanada. 'How did you experience this extreme fear?' asked Abhaya and the muni said:

693. My name was Dhanada and I lived somewhere in a village close to Ujjain. Now I had married in Ujjain

694. and on the day of a festival when the hour of twilight had come I set out alone for my father-in-law's house. At the onset of night I reached

695. the cemetery called Mahākāla, very fearful and emitting an evil stench. There I saw a woman, very miserable and wretched, who was weeping

696. I thought to myself that some unhappy person had to be restrained and going up to her said: 'Lady, why are you weeping?'

697. She replied: 'What business have you to ask about my affairs? I said: 'I am a human being so it is fitting for me to ask you.' She said:

698. 'How shall suffering be told to him who has not attained to suffering, who is unable to restrain suffering, who does not suffer with the suffering?

699. Hearing from her such words pregnant with suffering, I said (for I was intent on doing good to others) with reference to this:

700. 'I have attained to suffering, I am able to restrain suffering, I suffer with the suffering, so let suffering be told to me.'

701. She replied: 'If this is indeed so, then look at this man impaled here: save him, for he is my dearly beloved husband

702. He was guiltless but a king who acted without reflection brought him to this plight through his men
The muni said: In the city of Ujjain there was a merchant whose wife was Subhadrā I was their son Yaunaka and my wife who was called Śrimatī was in the pride of youth and beauty. Being very much in love she used to drink the water in which she washed my feet.

She said to me one day: 'Bring me the flesh of the fat-tailed sheep; if you do not bring it at once then certainly I shall die.

I asked her: 'Where are these fat-tailed sheep, my dear?' 'They are with King Śreṇīka,' she replied.

At those words I set out and after a long time arrived at the city of Rājagrha. Whilst I was resting for a moment in the outer park Skilled professional courtesans accompanied by their retinues, each in her own finery—their ornaments, languages and costumes were from many different lands—had gone to that park where the festival of the courtesans, surpassing all previous festivals, was taking place.

Like heavenly nymphs who had come down at their pleasure from the celestial grove they lent lustre to the beauty of the park as they bathed in the embrace of the lotus pool.

They engaged in various pastimes, and games in water that was golden from the pollen of the kahlāras, kamalas, kuvalayas, and tāmarasas.

There was there a very beautiful courtesan named Magadhāsenā. Suddenly a vidyādhara carried her off.

Her retinue screamed and I, who was very ready to help others, at once engaged him in combat and from his hand, as he was wounded,

she fell into the lotus pool and from it I pulled her out. She came to me and said: 'I do reverence to your feet.'

I said to her: 'Lady, may all happiness and fortune attend you always.' She replied joining her lotus hands into a bud:
742. 'You, sir, have bought me to-day at the price of giving your life; therefore I will adore your feet; do me a great favour.

743. Get up, my lord, let us go to my plaintain arbour in the shade of an asoka tree and let me now remove the weariness from your body by a massage.'

744. I followed her accompanied by her retinue and went to the plantain arbour and after massage and anointing and bathing and eating,

745. she made me lie on a couch. Then seated on a comfortable chair she asked: 'My lord, from where have you come here?' I recounted everything.

746. She said: 'Dear sir, your nature is an upright one: that woman has devised your going away with an evil intent.

747. Only womenkind are able to know the secrets of womenkind; it takes a snake to know a female snake, can anyone else know?

748. I said to her: 'She is tender, of a good disposition and well brought up; do not, my dear, speak thus of my wife, she is certainly (not evil?)

749. When the afternoon came she removed from her head the cuḍāmaṇi and tied it on mine saying to me: 'Come to my house, my lord.'

750. I agreed, so a servant brought up a carriage and I got onto it together with Magadhaseṇā.

751. Having mounted her peerless carriage which was yoked to a white ox she set out towards the city taking me with her. Her eyes were opened wide.

752. Now, unable to endure the uproar of the crowd with the sound of conches and drums, a gandha-hastin on must broke its tethering post.

753. Galloping at the pace of a horse it ran quickly towards the point where there was the hubbub of the crowd, with uplifted tusks like pestles.
754. The elephant coming at speed and making a gurgling noise was anxious to seize the people but I stepped in front of it.

755. Again and again I would run forward and then decoy it throwing it into relief in front of the people just as the lightning silhouettes the black cloud.

756. Through experience gained of old I was able to mount it with a sudden leap as it roamed round; and bemused it stopped still.

757. Then that elephant seeing a girl seized her and ran off. A cry of despair arose and all the people trembled.

758. In the meantime the courtesan Magadhasenā's retinue shouted to her, and, terrified in mind at seeing me, she remained motionless like a wooden doll.

759. Shouting and bringing it to a halt and playing it I handed over the elephant to the attendants. Then the evening came.

760. It was time then for the spectacle and other entertainments in the presence of King Śreṇika. In the dance hall which had been prepared, the performers gathered with their instruments.

761. The music sounded, the people assembled there, both young and old, and King Śreṇika with his sons sat down in the hall of the theatre.

762. Then after the praise of the Blessed Lord Vardhamāna had been chanted Magadhasenā appeared on the stage in the finest pomp of a courtesan

763. and after making a reverence to the king danced with the most subtle alluring movements. In the meantime I, knowing that the guards were asleep,

764. entered the palace and, cutting off the tails of the fat-tailed sheep, took the meat and went out.

765. When they woke up they loudly shouted out: 'Thief! A thief has taken the tail meat of the fat-tailed sheep and gone away.'
766. They told the king who said: 'Let there not be any interruption of the spectacle. Later on at sunrise I will clear up the matter of the thief.'

767. But, fettered by love for Magadhasenā, I thought I would watch the nectar of my eyes dancing just for a moment.

768. Performing before Srenīka with alluring gestures she appeared like Tilottamā the best of dancers in the presence of the king of the gods.

769. The king of Magadha being exceedingly pleased by her art said: 'Bravo! your performance is fine, Magadhasenā:

770. choose a boon,' She replied: 'Your majesty, let this boon remain with you,' and again began to dance.

771. A second boon was granted and yet a third. In order to search for me Magadhasenā then sang this verse:

772. 'Where is the man who stole the fat-tailed sheep, the loved one who saved my life? If the cūḍāmaṇī taken from me turned up there would be life.'

— I said:

773. 'I am the man who stole the fat-tailed sheep, the loved one who saved your life. The cūḍāmaṇī taken from you has turned up, I shall live long.'

— Again Magadhasenā said:

774. If you are the man who stole the fat-tailed sheep, the loved one who saved my life, where has the cūḍāmaṇī taken from me gone?'

— I said:

775. 'In the highway of Rājagṛha thronged by men and women terrified by an elephant on must there has it gone.

— She turned to the king of Magadha and said:

776. 'This, my lord, is undoubtedly the man who stole the fat-tailed sheep and who saved my life when I was being carried off by a viḍyāḍhara.

777. With the first boon grant him his life, with the second permit him to be my husband: the third boon I shall ask for later.'
778. The king gave his consent. She was rewarded with a gift of money and allowed to leave; then she went home with me.

779. Together with her in one place I stayed happily enjoying pleasure of the senses of which love is compounded.

780. The time came and I said lovingly to Magadhasenā: 'Darling, I am going to Ujjain.' She replied:

781. 'I shall come too, for without you what shall I do?' I agreed so she requested Śrēṇika:

782. 'Grant me a favour, my lord, to be taken in virtue of the third boon. The king commanded: 'Now say whatever you please.'

783. 'I want to go to Ujjain, your majesty, in order to be with one man,' so she requested King Śrēṇika who gave her this authorisation.

784. Accompanied by her and her retinue on carriages filled with money and jewels I arrived after some time at the excellent city of Ujjain.

785. Leaving Magadhasenā in the outer park at the time of the night watch I went to my house with my sword in order to test my wife.

786. There through the open door I went inside and on my bed saw a young man asleep with her.

787. At once I drew my sword as if it were smoke from a flaming fire of anger fed by the fuel of the shameful sight my eyes had seen.

788. I cut off the head of this evil-doer and quickly retiring hid myself at once a little apart.

789. In consternation my wife got up and looked in all directions but could see nothing. Then near the kitchen

790. she dug a big hole in which she buried the man, and putting an earthen urn on top of it she cleaned things and went to sleep.

791. I began to think: 'Alas these adulterous women who act crookedly like snakes and whose hearts are like the horns of antelope!'
792. Like arm protectors they are full of faults and like the wind relentless and in them, as in a substance subject to decomposition, a beneficial element becomes a harmful one.

793. Just as the clusters of fruit of the kimpāka tree in the beginning are sweet but later ripen bitter even so are fickle women.

794. Mountain-sized houses of families of in-laws and of families of parents have been destroyed by women embarking on devious courses.

795. Who shall know the minds of these women whose hearts are like thickets of reeds and lianas, who shatter hopes and who talk with fertile inventiveness?

796. A woman can give or take away, unsettle a man or confirm him; if pleased she can make him live and if angry she can at once slay him,

797. If this woman who has been wedded in first youth can act thus what hope is there from a courtesan? I will leave her in Ujjain and pursue my salvation.’

798. Reflecting thus I went away from the house to her and said to her: ‘As you had seen her so she is.

799. Let us go to the city of Magadha and remain happily there.’ She agreed and I went to the city of Rājagṛha.

800. After remaining some days I again spoke to Magadhāsenā: ‘When I went there I did not see my parents.

801. I will take leave of them quickly and then come here again darling.’ Reluctantly she let me go and I went to the city of Ujjain.

802. After I had given pleasure to my father and mother by seeing me I went to my own house and found my wife as before.

803. Every day she used to make an offering before that urn; whatever was to be set before anyone that she would give him afterwards.

804. The next day she began to prepare a guest meal of pastry for me; so I said to her ‘It is not to be given first to anyone else.
805. Hand me the plate and then give me the best of gruel and other dishes. She replied: 'Who is dear to me but you?'

806. Having seated me in the dining place and washed my hands, from the top of the pot she quickly broke the pastry as it was taken out of the pan.

807. With one part she at once made an offering to the urn and the rest she put on my plate. Then I said to her:

808. 'Even to-day, you wretch, you will not desist from that evil action.' 'So you know?' she said trembling with anger.

809. Taking that heated pan she got up and threw it at my back as I ran, and it hit me.

810. Then with burned body somehow I reached my mother's house and was saved by my mother and relatives from the jaws of death.

811. I gave an explanation to my mother and father and as for women the punishment is repudiation, after narrating her history I handed her over to her parents.

812. After listening to the preaching of the sacred law I took the vows. It is because that has remained in my mind that I said 'Bhayāti-bhayā' when I came here.

813. Abhaya said: 'Reverend sir, you have certainly made an end to fears but we on whom lies the load of karma are compounded of inward fears.

814. When dawn came Abhaya having completed the pāuṣadha went outside the munis' dwelling and then suddenly

815. saw the necklace on the throat and neck of Susthita. Then in his heart he thought: How devoid of desires are men such as these, since

816. they do not take this necklace. It is for this reason, I think, that they spoke the words bhaya, etc.; so let me do reverence to the sādhus.

817. He took the necklace and, having adored the noble muni, he handed it over to the king who gave it to the queen whose heart was rejoiced.
818. Sādhus are of this kind, as devoid of avarice as babes.
   So abandon this obstinate misconception, Kuñcika.’

819. ‘This parable I have heard is agreeable to the ears; now
   I shall tell one to you, Manipati, who are heedless of
   so great a benefit conferred.

820. You are like the lion.’ The sādhu asked him: ‘What
   lion?’ The merchant replied: ‘Listen with attention,
   reverend sir.

821. In Benares in the country of Kāśi a doctor had found
   favour with King Jitaśatru. One day he died,

822. and the king when informed of this asked: ‘Has he any
   family?’ The ministers replied: ‘Two sons but they
   are very young.’ Then the king

823. appointed another physician in his place and the sons
   went to a city elsewhere in order to acquire knowledge.

824. After studying the science of medicine they returned
   thence and in the forest they saw by the side of the
   road a blind lion weak from hunger.

825. The younger brother said: ‘My elder brother, in the
   scriptures it is stated that religious ascetics, the help-
   less and similar people are to be given treatment, that
   being the moral duty.,

826. Now this lion is helpless so I will heal its eyes.’ The
   elder brother was not of this opinion but the younger
   one insisted.

827. The elder one replied: ‘If this is your intention wait a
   moment until I climb up a tree.’

828. When he had climbed up the other brother anointed its
   eyes with an extract of a herb whereupon the lion, its
   sight restored, ate him up being hungry.

829. The other brother went to his own city and attained to
   a life of ease. You who vex your benefactor are like
   the lion, reverend sir.

830. The muni said: ‘Kuñcika, do not speak thus; for
   sādhus are intent on compassion to living beings like
   the blessed sage Metārya.’
831. ‘Who was Metārya?’ the merchant Kuṇicika asked the sādhu who replied: ‘Listen, disciple and be full of zeal here.

832. In the city of Sāketapura there was a king Candrāva-taṁsaka who was an excellent disciple. He had a wife called Dhāraṇi and their sons were Municandra and Guṇacandra.

833. The elder son was heir apparent whilst Ujjain had been given as a princely appanage to the other son Gunacandra who held sway there.

834. The king’s second wife was called Padmāvatī and her sons were Sāgaracandra and Bālacandra.

835. On a day of the moon’s periodic change the king abstained from food and from sexual intercourse and went to his dwelling house to stand in an ascetic posture for as long as a candle should burn.

836. The chambermaid thinking her master could not stand there alone in the dark poured oil into the lamp at each watch.

837. But the king was of delicate constitution and in blissful meditation he fell at last unconscious on the ground and was reborn in the world of the gods.

838. As soon as he had celebrated his funeral obsequies Municandra said: ‘Lady Padmāvatī, take the kingdom for your sons,

839. and I will take the vows.’ She replied: ‘My sons are too young to know what is the right view and what the wrong view; so let the kingship be yours.’

840. Municandra became king and administered all his subjects and she seeing his royal splendour was greatly vexed in heart.

841. She thought: ‘Unhappy and wretched that I am in that I accepted not the kingship when he offered it to my sons but remained with mind asleep.

842. Now I will kill Municandra and give his royal dignity to my sons.’ With murderous intent she sought for the king’s weak spots.
843. One day he wanted to go for a gallop on his horse and being hungry asked a servant girl to go and fetch him some cakes quickly.

844. Knowing about this circumstance Padmāvatī asked her: 'What have you got with you?' She replied: 'A cake for the king.'

845. Taking it for a moment she rubbed it with poison-smeared hands, saying: 'It will smell nice' and handed it back to the servant,

846. who took it to the king who was in the outer garden. His two brothers had gone to the place where he was riding.

847. He thought 'How can I eat this without giving it to my young brothers?', so he cut the cake in two and handed it to them.

848. As soon as they ate their portions they fell down writhing and vomiting from the violent poison. The king asked the servant girl: 'What is this?' She said: 'I do not know.

849. One thing only I know: that I saw Queen Padmāvatī rub this with her hands. Nobody else handled it.'

850. The poison was expelled by vomiting and purging and mantras and they were made whole. Then he reproached Padmāvatī:

851. 'A fine thing you did, my mother, by refusing the kingship then and by now wanting to kill me who have given no heed to another existence.'

852. He then gave the kingship to her sons and, pure in purpose and in conduct, took the vows with the Rādhācāryas and lived the monastic life.

853. There were then in Ujjain King Guṇacandra's son and the court chaplain's son. In the court chaplain's house

854. they had become overweening and would seize any mendicant monk entering the house in quest of alms and torment him for a long time,
so that, out of fear, the sādhus would not enter there. When he learned of this Municandra requested the Rādhācāryas: ‘Masters,

let not these boys be on their way to a city of evil destiny; I will go and restrain them.’ Then with his guru’s permission he went
to the abode of the sūris, the guru-bhrātris of his guru and descended there. Out of affection the munis washed the feet of the guru.

At the time of going abroad for alms he said to the sādhus: ‘Show me the families of your mothers and others since I am accustomed to consume what I procure myself.

He sent word of this in advance to the court chaplain’s house by an acolyte whom he dismissed before he went in there.

With a loud voice he gave the dharma-lābha to them The attendants from the women’s quarters said: ‘Go away quickly, reverend sir.’

‘What?’ he shouted, terrifying them by his booming voice, which was loud because of assumed deafness. Hearing that voice they came down from the upper floor,

the two of them, completely out of hand, were making a thunderous din; they locked the door and took the sādhu to the upper storey.

As they went up they said: ‘Do you know how to dance, sādhu?’ He replied: ‘I do, you both play for me.’

When he danced (for he was skilled in the seventy-two arts) they did not know how to play, being ignorant of the arts, because they were stupid.

he told them, ‘you who belong to noble families do not know how to play.’ Again they replied ‘Let us fight here.’

The muni agreed, they closed with him and in a trice, with his experience in wrestling, he put their limbs out of joint.
867. Leaving them on the ground with glassy eyes he undid the door of the house and went out and stood in a grove.

868. As he was standing in meditation their attendants went into the women's quarters, looked for them and found them unconscious.

869. Then they raised the alarm and the king came along in consternation and had them laid on a bed, rigid as if made of plaster.

870. Gunacandra asked the attendants: 'Who did this?' They replied: 'Sir, it was a muni who had come for alms.'

871. He questioned the gurus and they pointed out that into that house the munis did not go because they were frightened of the prince.

872. 'There is a muni who has arrived as a guest; it if was he who brought them to this condition that we do not know; this muni is not here.'

873. The king had a search made and his men found the muni outside the city beneath an asoka tree, and told the king who went there.

874. He saw and recognised that sādhu and fell at his feet but received reproaches for the evil conduct of the young men.

875. 'How is it that you as the son of King Candrāvatamsaka fail to prevent your sons from harming sādhus?'

876. The king replied: 'Reverend sir, forgive the offence and I shall not be neglectful; release these boys.' Said the muni: 'I will not release them

877. but if they take the vows I will heal them.' The king said: 'Very well', so the muni went off and healed their backs and necks and heads.

878. As soon as they consented they were made whole by the muni and then forthwith were made to take the vows and brought to the feet of his guru in a state of righteousness.
879. The king’s son reflected: ‘I am fortunate in that I have been lifted out of the cycle of transmigration by this my guru.’ The other, however, bore ill-will.

880. ‘See, by this fate we have made to take the vows, so that I, a brahmin must fall at the feet of śūdras,’ he thought.

881. Having taken the vows they were reborn as gods in Saudharma and then came down to the tīrthaṅkara in order to worship him.

882. After adoring him they asked: ‘Are we easy of enlightenment or difficult of enlightenment?’ The Jina said: ‘Of you two the brahmin’s son is difficult of enlightenment; he will be the first to suffer rebirth and with difficulty will attain to the sacred doctrine.’ Then the companion gods after making obeisance to the Jina went to their heaven.

883. The god who had been a brahmin said to the one who had been the king’s son: ‘You must instruct me in the sacred doctrine’ and the latter agreed.

884. Now in Rājagṛha there was a very prosperous merchant Subhadra whose wife was Suyaśas of spotless repute in her virtues, conduct and character.

885. In one part of her house there dwelt a meda woman, her friend; and in retribution for his pride of caste that brahmin who had become a god came into existence in her womb.

886. At the same time that merchant’s wife became pregnant and wept exceedingly. When asked: ‘Why do you weep?’ she replied: ‘Dear friend, I weep because I have still-born children.’ The other replied: ‘Do not say this, my lady, I will give you my own child, my lady, and you must hand over your child to me and I will tell my husband it is dead.’
890. They came to an understanding to that effect and when the time was fulfilled a son was born to the meda woman and given by her to Suyaśas who gave her own still-born daughter

891. to the meda. The latter told her husband that the child was still-born and he conducted a funeral ceremony whilst the merchant's wife held a festival of rejoicing.

892. Then Suyaśas fell at the feet of the meda woman saying: 'This is your son, my sister, I will give him a name belonging to you.'

893. When the birth ceremony had taken place and the time of the name-giving arrived the parents gave him the designation of Metārya.

894. In the course of time he grew up to adolescence and became proficient in many arts; the god who had been his friend came and enlightened him but he did not understand.

895. His parents arranged for him to wed on one day eight girls, beautiful, accomplished and virtuous, the daughters of rich men.

896. He was making the tour of the city mounted on a chariot with his eight wives when the god thought in his heart: 'It is not thus that he will understand;

897. but if he falls from prosperity he will easily understand.' So he entered the meda's body and fell weeping. Asked by his wife

898. 'Why do you weep?' the meda said: 'If my daughter were alive to-day there would be just such a wedding in my house.'

899. By the power of the god's inspiration the meda woman told him the real state of affairs. The husband, enraged that his son should marry a woman of unequal status,

900. seized him with his hands and pulled him down from the chariot by force whilst the people looked on. Then he threw him into the cellar of his house.
901. Metārya remained there in dejection when the god arrived to ask him: 'Will you not take the vows now?' Falling at his feet he said:

902. 'After I have enjoyed pleasures for twelve years I will take the vows.' The god replied: 'If so what shall I do?'

903. Metārya said: 'Make the king give me his daughter to wife so that, cleansed from the stain of being a meda I may enjoy pleasures.'

904. The god undertook to do so and brought to him a goat saying that it would excrete weighty jewels of great value.

905. 'Take a dish full of them to the king and ask for his daughter' so saying, the god went to his divine abode.

906. Metārya's father filled a plate with very exquisite jewels and gave them to the king, who said: 'Tell me your business'.

907. 'Your majesty, give me forthwith your daughter as wife to my son.' The king said: 'You are saying something preposterous in my presence.'

908. So he made the same speech on the second and third day. 'This man must be kept out,' said the king to Abhaya. Prince Abhaya thought:

909. 'Where does he get these jewels from?' so he put the question to him. The meda replied: 'My goat excretes them.'

910. Abhaya took his goat and brought it to the king's palace where it excreted evil-smelling dung. 'It will ruin my palace' thought the king and

911. restored it to him where it again provided jewels. Abhaya thought 'This is an illusion created by a deity; now I will test him.'

912. He said to the meda: 'With difficulty the king climbs the Vaibhāra mountain; make the mountain accessible to the passage of five chariots abreast.' The god

913. did this and then Abhaya said again: 'Bring hither the ocean; when you have bathed your son in it the king will give him his daughter.'
914. The god at once brought to the region of Rājagrha the ocean, agitated by waves, abounding in jewels and salty.

915. After making Metārya bathe therein the king gave him his daughter and he married her with great pomp, Then

together with his nine wives he enjoyed sensual pleasures. In the twelfth year when the god arrived all nine besought him:

917. 'Give us yet twelve years more in order that together with Metārya we may take the vows.' The god agreed to this.

918. Metārya lived like a god absorbed only in pleasure with the nymphs in his heaven but the twelve years passed. Then

919. Mahāvīra the Jina who was wandering through towns and villages surrounded by a numerous retinue and suffused by his many attributes made a samavasaraṇa here.

920. After adoring the Jina, Metārya took the vows with ceremony whilst his wives did likewise in the presence of Candanabālā.

921. He studied the eleven aṅgas, the sāmāyika and others; and then leading the wandering life he arrived at Rājagrha.

922. There King Śreniika had bathed and had a ceremonial decoration made; and every day he would make an offering of eight hundred grains to the Jina and then take his repast. The sādhu following the wandering life arrived at the house of a goldsmith,

924. who, when he had fashioned the grains and polished them went inside the house to put on a cloak; and then a curlew came along.

925. With the muni looking on that bird picked up the grains, and when the goldsmith came out he did not find them,

926. so he asked the sādhu: 'Where are the grains?' The sādhu intent on protecting the bird remained silent. Enraged the goldsmith
927. bound a moist thong about his head and drove wedges into it so that his eyes burst forth and he attained kevala.

928. I bow down before the sage Metārya who, in connection with the curlew’s offence, out of compassion for living beings did not betray the curlew, esteeming his own life of little worth.

929. I bow down before the sage Metārya who did not deviate from his self-control when his two eyes burst forth from his head through the pressure on it.

930. Since that excellent muni had rightly endured the hurt inflicted on him he attained infinite knowledge and kevala.

931. Going forth from the city that stalwart man died by prāyoṣagamana, spurning food and the body and karma and the rest.

932. I bow down to the sage Metārya, the holy man who was released from hundreds of wanderings through birth and death and who annihilated hundreds and thousands of incarnations.

933. That goldsmith’s servant girl overturned a load of wood which grazed the curlew and the bird, being scared a, vomited the grains.

934. Seeing this the goldsmith was seized by fear of King Śreniška so together with his wife and children he tore out his hair and took the vows.

935. When King Śreniška learned of this occurrence he despatched his bodyguard with orders to arrest the goldsmith together with his household.

936. When they reached the house they saw he had taken the vows and brought him along in that condition. Seeing them all the king thought in his heart:

937. ‘Even though a great crime has been committed an exemplary blow should not be struck.’ But he said: ‘If you break the vows I will have you killed.’

938. Thus admonished he was released and went to the feet of a good guru; full of remorse he pursued intently the interest of another life.
939. Just as out of compassion for living beings Metārya did not reveal the curlew's fault so too for us it is unfitting to reveal a name.

940. The merchant Kuñcika said: 'I have listened to the parable you have narrated; now listen to mine and give heed to it, Mañipati.'

941. In the city of Campā there was a king Jitaśatru who had vanquished his enemies. He had a wife who was like Śrī in beauty and like Sarasvatī in the sweetness of her voice;

942. Her name was Sukumālikā and she was as delicate as a garland of sirīsa flowers. He was so deeply enamoured of her that he neglected his kingdom and was dead to shame.

943. As the people began to be harassed by neighbouring kings and by marauders and others, the citizens announced to his son:

944. 'When the substance of the kingdom is ruined what will you do? Therefore protect the kingdom which is being ruined by banishing the king who is attached to sensual pleasures.'

945. So he took the fourfold armed forces into his hands and had a potent intoxicating liquor given to the king (together with the queen) so that he became very drunk.

946. He had him guarded by his men and quickly abandoned in the great forest. When dawn came and the state of intoxication had worn off.

947. they woke up and seeing the streams and mountains they reflected: 'We have been expelled so let us go to some other country.'

948. As she walked along with parched lips and veins and throat and palate, the queen said: 'If you do not fetch me water I shall perish.'

949. The king climbed a tree and looked for water but could not see any there. Then, his mind deluded by his love for her, he opened veins in his arms and
950. filled the cup of a *palāśa* leaf with blood. He came back and said: 'My dear, I have found a little nasty water,
951. shut your eyes and drink it.' The queen did so and went forward again for a while; then once more she complained:
952. 'I am very hungry, my lord; I cannot even move a step.' Out of love for her the king went aside and
953. cutting some flesh from his buttock, he rubbed together some reed twigs and kindled a fire; then he cooked the meat and took it to the queen.
954. She was revived by that meal and again they set out and at length arrived at a city called Benares.
955. With the proceeds of their jewellery the king set up in trade and took a shop whilst Sukumālikā remained at home and would tell her husband:
956. 'You are in the shop all day long but it is hard for me for I spend the day alone in the house.'
957. The king used to leave a cripple with a beautiful voice to amuse her, and attracted by his singing she fell in love with him.
958. No reliance is to be placed in women even if very affectionate and kindly and kept well under control or in forests even if very attractive and convenient and of very small extent.
959. She abandoned a distinguished king, resembling a divine prince, rich in wealth and attached herself to a fearful, ugly, revolting cripple.
960. Now as time passed she thought: 'When there is apprehension life in the home is misery. By some expedient I will kill him who has long been my husband.'
961. She was desirous to make love with the cripple at her sweet will. Now one day in the rainy season a great flood arose in the Ganges. She said to her husband:
962. 'Darling, look at the flood.' She walked down with her husband to the Ganges, and as she was watching she went behind her husband as he was standing on the brink of the river
and shoved him into the water. As he fell in he caught hold of a big tree which was being tossed about and eventually reached the town of Supratiṣṭhā.

There the king had died childless and his horse had been consecrated. On seeing him it neighed and offered him its back.

He became king there, whilst Sukumālikā, having consumed the substance of the household with the cripple, put him on her shoulder

and wandered from village to village singing songs together with him. Out of pity people gave them alms.

When she arrived at the town of Supratiṣṭhā she started singing and the king hearing of her from the people called for her and had her brought in behind a screen.

She sang together with the cripple to whom the king spoke. He asked her: 'Lady, you excel Rati and Rambhā in beauty,

how is it you have such a husband?' She replied: 'Sir, I am a faithful wife, such is my husband as he was given to me by my parents;

and since for women of good family a husband is a divinity I carry him around.' Throwing aside the curtain the king recited this verse:

Bravo! Bravo! faithful wife, who threw into the Ganges the husband from whose arm you had drunk the blood and from whose buttock you had eaten the flesh.

Then he commanded her to be banished. You have certainly acted with me, reverent sir, like the very evil Sukumālikā, the symbol of ingratitude.

Just as the Noble Steer proved his innocence, disciple Kuñcika, so shall I give a proof of mine: do not uselessly vex me.

Kuñcika asked: 'Tell me, who was this noble steer?' The muni replied: 'Listen attentively, disciple.'

In the city of Campā was a steer of noble nature who did no harm to anyone. People gave him fodder such as grain,
and he did not take what was not given him. The children clinging on to him would swing on his neck and horns but against none did he lift a horn.

Therefore the people gave him the name ‘the Noble Steer.’ Now there was an excellent disciple called Jinadāsa who, on the day of the moon's periodic change, having completed the pausadha which brings a store of merit, used to go to the śūnya-grha or to a part of his house and steadfastly engage in ascetic exercise.

Once on a night of the black fortnight, stilling mind and speech and action he engaged in the kāyotsarga in the śūnya-grha.

Now his wife Bhadrā (noble in name, but not in fact, for she was of evil conduct) went in there with another man.

She fetched a bed on the four feet of which iron spikes were fixed to make it firm. Then she laid out the bed and when they got onto it a spike pierced the disciple's leg transfixing it to the floor so that he was in great pain.

A stream of blood poured out so that he lost blood heavily at once; and being absorbed in meditation on the sacred doctrine he was reborn as a god.

His wife sent away her lover and as she picked up the bed in the dark the merchant swayed and fell on the ground.

In consternation she fetched a lamp and carefully looking found her husband dead there with a wound in his foot.

She laid him on the bed and cudgelled her brains for an expedient to hide her guilt. Then by the intervention of fate the Noble Steer came by.

Having smeared his horns with blood she raised a great uproar and when the people had collected she said: ‘This creature has killed my husband.’

The people said: ‘You wretch why did you, being of noble nature, destroy this lay disciple in whom there was no fault?’
989. Then the Noble Steer knelt down before the judge at the tribunal and put out his tongue. The judges said:
990. 'He wishes to remove the stain of guilt by licking a red-hot ploughshare.' Hearing this he assented by moving his head.
991. Then the judges had a ploughshare heated and said: 'Let coolness be in the fire if he is not the author of the crime;
992. if he is the perpetrator he will be burned.' They left the Noble Steer with this adjuration and he licked the flaming hot ploughshare and was cleared of guilt.
993. An excited uproar and applause were heard among the people, a garland of flowers was flung on his neck and a drum was beaten.
994. On being flogged Bhadrā avowed the real truth of the case before the judges and others and was banished from her country.
995. Just as the Noble Steer proved his innocence by himself, so, Kuñcika, shall I prove my innocence before you.
996. The disciple Kuñcika said: 'Just listen to a popular saying, the tame koīl birds sleep by night and wax forms in their eyes,
997. at daybreak the flies get up and eat the wax, thereby removing the seal of sleep from their eyes.
998. The tame koīl birds then eat the flies which have done them a good turn. In just the same way you, reverent sir, are harming me your benefactor.'
999. The sādhu Manipati said: Listen to my parable of how a doubt was dispelled by autpattikī buddhi.
1000. In the city of Campā there was a well-known and long admitted guildsman Dhanapāla who had a daughter called Dhanaśrī.
1001. There was another guildsman Dhanadatta, recently admitted and with recently acquired wealth who had a daughter Kanakaśrī; and a friendship arose between the two girls.
1002. Kanakaśrī was bathing unsuspectingly with Dhanasrī in the waters of a tank and left her ornaments on the bank.

1003. When Dhanasrī came out she took her friend's ornaments and went home. Kanakaśrī thought that

1004. this was a joke but when she asked for the ornaments back later on Dhanaśrī said: 'My father had these made for me, his daughter.'

1005. Despite repeated demands she would not hand back the ornaments so Kanakaśrī told her father everything.

1006. He then demanded them but she would not give them up, insisting they were hers. He informed the judges and they . . . .

1007. The other father shouted: 'Dhanaśrī put on these ornaments.' She put them on but not in the right places

1008. or with elegance. Then they told Kanakaśrī and she put them on in the right places and with elegance.

1009. The ornaments were then restored to Kanakaśrī and she was commended whilst the other girl was punished. So will I too put you to the test, Kuṇcika.'

1010. Kuṇcika said: 'You, reverent sir, are like the brahmin.' The muni asked: 'Who was this brahmin?' Kuṇcika replied:

1011. A poor brahmin was living alone in a village. When a famine came he fashioned an image of a goddess in wood

1012. and wandered about with it everywhere singing and received money and food and other things. In course of time he became rich by virtue of it.

1013. Then acting according to his own arbitrary will he abandoned the image far away. Your conduct, reverent sir, is every bit as reprehensible.

1014. The muni said: 'If Nāgadatta, when he saw an earring adorned with priceless jewels and gems, kept far away from it.'
1015. Still less then are excellent homeless monks, averse from sensual pleasure and devoid of thirst for wealth, likely to lust after a heap of jewels'.

1016. The layman Kuñcika said: ‘Reverent sir, who was this excellent disciple called Nāgadatta?’ In his presence the muni narrated the following story:

1017. In the city of Benares there was a merchant called Dhana-datta, of spotless virtue, right thinking and compassionate, of purest conduct, knowledge and intuition, ready to do favours, and a childhood friend of King Jitaśatru, who had conquered the armies of all his enemies.

1018. He had a wife called Dhanaśri, rich as the Rohana mountain in jewels that were purest virtues, and they had a son conversant with right measures and standards, courteous, handsome, upright, grateful, devoid of vices, compassionate, eloquent, ready to do favours, a joy to the hearts of the people.

1019. called Nāgadatta. Having taken the lesser vows he did not wish to marry even girls of excellent family and beauty.

1020. One day after going with friends to an all-seasons sylvan arbour which resembled a celestial grove and was full of merriment, and taking his pleasure in the lotus pool, he arrived within the temple of the Jina which was lofty, had numerous columns and various paintings, was endowed with manifold beauties and stood in the middle of a garden.

1021. There was visible an image of the Jina, like a jewelled lode-stone or like a sight to attract the mind of a learned man, fashioned as it were from adamantine cement.

1022. Then he saw a girl, elegant, surrounded by numerous friends, resembling a nāga princess, making an offering to the Jina.

1023. She looked at him, the pupil of her eye averted in a sidelong glance and somewhat restrained by bashfulness, and seeing the god of love walking by without his bow
but with his five arrows Mohana, Šošaṇa, Tāpana, Unmādana and Māraṇa, that girl at once fell a victim.

After making offerings to the Jina with leaf cuttings derived from jasmine and after chanting the praise of the Jina she went home looking at Nāgadatta.

Then Nāgadatta looking at the offerings in the shape of leaf cuttings of various forms fell into a bewilderment such as he had not known before.

He asked his companions: 'Do you know whose daughter she is?' They replied: 'Friend, we do;

she is the daughter of the merchant Priyamitra of this town and of his wife named Nāgaśrī; she is called Nāgavasū and she is skilled in the arts.

Descriptions of her beauty, high qualities, good behaviour, intuition, accomplishments and virtue are sung by people in other lands.

What else is to be said? A beautiful and accomplished girl fashioned by the creator with intent mind cannot be described by one mouth.

And the popular view is just: when one’s mate has qualities that resemble one’s own inner nature fate has achieved its end; let us join you two.'

Nāgadatta said: 'Do not say such a thing. I did not ask out of passion but merely from a desire to know.

I shall abandon sensual joys which are a cause of many misfortunes, lead both to pleasure and pain, and are adverse to spiritual development and with equable mind shall take the vows.

So saying, with his companions he arrived at his house. From that time forth Nāgavasū kept him fixed in her heart and

losing the desire for food and drink and sleep and betel and ornaments she grew thin through thinking about him just as wanes the moon’s radiance in the dark fortnight.
1039. Flowers are coals, the moon is like a furnace, its light is like a series of flaming stars, resembling crackling sparks of fire; lying down in contact with sandalwood, a pearl necklace or a lotus, all such external contacts she finds to be the same because her mind is overheated by thinking of her lover.

1040. Sandal unguent on a necklace, water in water containers, a cool breeze—for one heated by the fever of separation these only render more violent the fever,

1041. and she will not listen to songs delightful to the ear even though sweet, harmonious and mellifluous and accompanied on agreeable instruments.

1042. Even though she repeatedly hears the tales of her attendants the girl does not say the least thing but under the heightened influence of love grows more and more pensive.

1043. Her mother came and asked: 'Darling, what is tormenting you?' She said: 'I do not know, but a fever is tormenting me.'

1044. One of her attendants said in joke: 'Lady, you have drunk much salt water from some ocean to judge by the oblations of your eyes.

1045. So if the fever caused by the absence of sensual pleasure is what greatly consumes this stricken body it will be assuaged by the nectar of the joy of getting a husband.'

1046. As she remained silent and made no reply the servant girl said to her mother: 'Lady, go into the house, do not be depressed, I will find a remedy for this.' The mother went indoors and the attendant said to Nāgaveṣu:

1048. 'Tell me the cause of your sorrow that has been imposed by fate so that I may endeavour to find a fitting remedy. Who, lady, knows the value of pearls that are covered up?

1049. It is the flame of love that burns your body. From the symptoms it is known in general terms; but tell me the rest.' In all frankness
1050. she replied: 'My dear, I have been wounded by this Nāgadatta and because of this tormenting wound I cannot live.'

1051. Entering through the wicket-gate of my eye into the temple of my mind he has deprived me unheedingly of the very precious jewel of good sense.'

1052. The girl said to her: 'Do not grieve; he is not difficult to get; we will make efforts so that he soon becomes your husband.'

1053. She went and recounted how everything stood to Nāgavasū's mother who gave a full account of it to the merchant.

1054. He replied: 'What is the trouble? It is proper that two families similar in standing should be united.' He went to the merchant Dhanadatta and said:

1055. 'Sir, to your son the merchant Nāgadatta I will give my daughter called Nāgavasū: answer me at once without any reserve.

1056. Then the other replied: 'You have done me a very great honour, but my son does not want to marry even a beautiful girl.

1057. He says he will take the vows. Go now and I will talk to him again. If he can be got to agree by my efforts I will let you know.'

1058. When the other had gone away he talked repeatedly with his son who agreed to marry Nāgavasū but no other woman.

1059. Then the city constable named Vasudatta saw Nāgavasū going out of her house and thought:

1060. 'If she opens her eyes then the blue lotuses are ashamed, if she shows her lips then coral appears pallid,

1061. if she covers her body then gold no longer has lustre, if, beautiful as she is, she were to lift up her face then there would be another moon aloft

1062. Covering her face which humbles the lotuses of the grove by its concentrated refulgence, she does not... her eyes, I think, out of compassion for them.'
1063. So he said to her father: 'Give me your daughter who
has not been affianced I will give you just as much
money as you demand.'

1064. He replied: 'I do not need money and you would be
a very desirable son-in-law but she has been given to
Nāgadatta.'

1065. The city constable went out of the house thinking: 'I
will kill him' and day and night went around looking
for opportunities.

1066. Now King Jitaśatru had gone to the horse-riding track,
and when his horse reared his jewelled earring fell off.

1067. He was not aware of that at the time but later on when
he got home he found that it had gone. 'I have
found that my priceless earring has fallen from my ear.'

1068. he instructed the constable, 'have a search made for it
at once and bring it to me.' The latter then had a
proclamation made in the city, and

1069. as it was not found sent men outside the city in all
directions and himself went in quest of the earring.

1070. On the eighth day Nāgadatta came along and at sunset,
having fasted, made his way to the Jaina temple in
the garden

1071. to carry out the kāyotsarga by night. As he was looking
at the path he suddenly saw the priceless earring jewel
in the evil radiance of its jewels and gems.

1072. Seeing it as a poisonous serpent to the eye he quickly
turned back and went by another path. Vasudatta at
once noticed this and

1073. thought: 'Why did this Nāgadatta who was walking so
quickly turn back?' so he went to the spot and saw
the jewelled earring.

1074. Picking it up, the pupils of his eyes and his cheeks ex-
panded to fullness by joy he thought: 'I have found
this great opportunity to inculpate Nāgadatta.

1075. After fasting on the day of the moon's periodic change
he engages in ascetic exercises in empty temples and
such places, I will send my men there.'
He sent his men there and they found Nāgadatta standing in the kāyotsarga, absorbed in ascetic concentration in a corner of the Jaina temple that stood in the garden.

When they had come back and reported this the city constable went there and tied the jewelled earring on Nāgadatta's neck.

Then binding him with ... he ordered him to be brought before the king who sentenced him to be executed at dawn.

He had him mounted on an ass smeared with markings in lampblack as a thief, with an heroic garland of drops of blood, and then had him led round the city.

After beating the drum the king's crier made a proclamation in the royal highway, at the intersections of three roads and at other points: 'Let the people know by listening attentively:

Here before us to-day is the thief who stole King Jitaśatru's earring, caught with the stolen property. To punish the criminal is proper administration, this is the king's duty.

Therefore the king has brought him to be devoured by the god of death, and neither the king nor the king's minister will be at fault in this affair.

This man's evil deeds done by himself will not be pardoned and if any other man do likewise he will meet the same fate.'

Hearing this and similar phrases from this proclamation the people met together at windows, in mansions, in the market and on the streets, and said:

This man who has lucky marks on every limb is not in any way a thief, and this is undoubtedly some contrivance of the city constable.

One of the women of the city said: 'He should be delivered from this calamity', for she admired him as if he were a brother of the gods and her words originated from sorrow.
1087. Another woman said: 'If this young men is killed who captivates the minds and eyes of women the city will be deprived of the jewel among its men.'

1088. Thus amid these expressions of courtesy and respect from the people when he was near Priyamitra's house the cry "Nāgadatta has arrived," arose.

1089. Hearing this shout from the crowd Nāgavasū emerged from her house and saw him decked in the accouterments of a condemned criminal.

1090. Nāgadatta caught a glimpse of her, weeping crystal tears, that resembled a broken pearl necklace, agitated by fear like a young hind.

1091. All his own sorrows were swept away by seeing her thus, and for the first time he became conscious of the unhappiness of separation from her and thought:

1092. 'My heart which is the source lake of this river is now so agitated by fear because of the monster fish of sorrow that waves which are tears arise.

1093. If then somehow or other I escape from this tribulation I will enjoy pleasures together with her for some time.

1094. If not, my determination will be to refrain from the occasions of sin arising from the fourfold aliments. Then the king's bodyguard bore him onward from that spot.

1095. Nāgavasu at home at this moment was engaged in the kāyotsarga, surrounded by her attendants, repeating these words with her lips:

1096. 'Śāsanadevi, let him be saved from the king's torment.' Whilst Nāgadatta who had been taken to the cemetery was being fixed on a stake for empalement by the king's men that stake was broken by the power of the divinity not once only but a second and a third time. Then the men

1097. started to tie him up but the rope too, was broken three times. They applied to his neck a sword of the colour of the atasi blossom.
and that sword became a fragment garland of finest flowers. They were terrified and recounted all this to the king.

The king alarmed in his turn said: 'Bring Nāgadatta here'. He was brought to the king's presence very quickly and with great deference bidden to sit down on a seat that was offered him. The king pardoned and interrogated him. He replied: 'Let there be security of life and limb for the man of whom I shall speak.'

The king said 'Very well' so he recounted the whole story from the moment he saw the earring. The king then showed him many honours.

He mounted the back of a splendid elephant, paraded with great pomp through the city and then entered the palace with ceremonial music.

The king ordered the constable to be banished but gave him that security. He was deprived of his property and well realised the fruit of evil.

Nāgadatta was congratulated by his parents and family and friends, and the merchant Priyamitra arrived asking for his welfare.

He narrated everything including the kāyotsargas carried out by Nāgavasū. Then the merchants' son said: 'That is why the goddess wrought this miracle.'

Nāgavasū agreeing, and Nāgadatta, too, at the merchant's command the wedding was celebrated with pomp on an auspicious day.

After spending with her some years in that bliss where even sleep which is but the closing of an eye is esteemed a great separation,

one day whilst sitting by the window in a state of happiness the husband said: 'Darling, recite me at once a riddle.'

'Tell me why some girl, seeing her lover (with his great ardour spent) will bid him go and make love with another woman?' she asked.
Translation

III. Pondering this over in his heart the husband said: 'My dear, I understand this; having found pleasure in another woman he will know a new ardour.

III2. She replied: 'You recite something now, my dear.' The husband said: 'Darling, I will recite something about another sort of pleasure.

III3. Why should any man be uncertain in his mind, my dear, when he is endowed with insight, suffused by the thirty-two noble qualities and full of discrimination?'

III4. Divining the intuition of the heart she said: 'My dear I have well understood: restrained by your parents and others you did not then take the vows.'

III5. Then Nāgadatta said: 'My dear, recite me a riddle.' She said: 'My lord, the crown jewel of intelligence, listen:

III6. Who is here the vehicle of Brahma? [vi] How are prajā and jaghanya to be called? (bī + ita] What is your great impediment? [rāga] Who is the god who makes an end to existences? [vīta-rāga]

III7. What word signifying 'bird' when the second element is put in front of it becomes fully equivalent to both? Answer this riddle.'

III8. The husband said writing down the answer: 'One in whom passion is assuaged (vīta-rāga)'

[Since the word ita-rāga with the omission of vi is equivalent to the second, a vīta-rāga, when the word ita-rāga is omitted, becomes the word vi, which means a bird.]

At her husband's request she recited another riddle:

III9. Know that this is she who gives pleasure in love [strī = viṣa]. What does one say to a person desirous of giving? [yajā]. From what does a change of state in sugar-cane arise? [rasa]. And now know that this clue means a country [viṣaya].

I120 What would certainly confer freedom from fear? [jarasa]. What gives pleasure to human beings? Know that this riddle forms one compound but is twice analysed.

In this house my dear there dwelt a son of King Delusion accompanied by his wife Pleasure and was a sovereign ruler

and triumphantly and luxuriously with the best of food and drink and amusements and unguents his retinue are making an uproar. Now since there has come to his kingdom where

news has been received of his father's death, this sovereign called Sorrow accompanied by his wife Unhappiness, laughter has gone away

and he meets people who go around weeping and beating themselves, on the verge of swooning, in sombre attire and lost in thought here in this house; so

whilst he has not yet come to our house let us act in such a way that we may not be apt for tribulation but may go to an abode of bliss.'

She replied: 'In this existence we have been harassed previously but you for my sake made this decision; now do as you think fit.'

Then after giving to Jaina temples his righteously acquired wealth he took the vows in the form prescribed by the Jina in the presence of Susthita Sūri.

Considering friend and foe to be alike and regarding jewels as grass, and gold as rubble he led a very pure life as an ascetic steadfast in heart.

Nāgavasū took the vows at the feet of female ascetics faultlessly and both after a period of spiritual exercises were reincarnated as gods.

When they were reborn from there they obtained an excellent human incarnation in Mahāvideha and enjoyed the supreme bliss to which the Jaina vows lead.

If, Kuñcika, this man who was only a lay disciple of Jaina ascetics did not take the jewelled earring, how could a sādhu steal the property of others?

The merchant said: 'You have recounted this parable of right conduct, I in turn will tell you the parable of the woodman because you resemble him.'
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\textit{I}\textsuperscript{1143}. Said the \textit{muni}: 'Who was this woodman?' The disciple Kuñcika replied: 'Listen to this worldly parable.

\textit{I}\textsuperscript{1144}. A man used to go about in search of wood. He went to the forest where he saw a lion and being afraid of it clambered up a tree.

\textit{I}\textsuperscript{1145}. Then he saw that an ape had climbed that lofty tree and his body trembling with fear he thought: 'In between these two

\textit{I}\textsuperscript{1146}. I am betwixt the devil and the deep sea.' Then the she-ape said to him: 'My son do not be afraid, do not tremble.'

\textit{I}\textsuperscript{1147}. He became reassured but the lion remained at the foot of the tree. Then night fell and the woodman grew drowsy.

\textit{I}\textsuperscript{1148}. The ape said to him: 'Put your head in my lap and sleep.' When he did so the lion said to the ape:

\textit{I}\textsuperscript{1149}. 'I am very hungry. Drop this man and I will be your best friend and some day will do you a good turn in return.

\textit{I}\textsuperscript{1150}. What need have you to protect this ungrateful and evil mortal?' The ape replied: 'I will not abandon anyone who has come to me for protection.'

\textit{I}\textsuperscript{1151}. After making other vile proposals the lion grew bored. Then the woodsman awoke and said 'You sleep now, mother.'

\textit{I}\textsuperscript{1152}. The ape then put her head in his lap and went to sleep. The lion said: 'Man, give me this ape

\textit{I}\textsuperscript{1153}. and when I have eaten her I will go away and the road will be open to you.' The man then threw down the ape from his lap.

\textit{I}\textsuperscript{1154}. but she clung to a branch because of her agility and said: 'Shame on your human nature and your human ingratitude.'

\textit{I}\textsuperscript{1155}. A great caravan came along that road and at the sound of it the lion made off and the woodman went home.
1156. Just as this woodman who had been treated as a friend
by the ape was ready to encompass her destruction
so you, reverent sir, have treated me.'

1157. The muni said: 'The person who acts without reflection
is subject to remorse like the woman who killed the
mongoose.' Said the layman: 'Who was she and
how was that?'

1158. In a certain place there dwelt a woman Cārabaṭṭi who
was pregnant and in the yard of her house lived a
mongoose who was also pregnant.

1159. She came and went for a long time in the presence of
Cārabaṭṭi, was brought to bed at the same time and
with her offspring went to the house.

1160. Then Cārabaṭṭi thought: 'This will be a playmate for
my son' so she gave the mongoose milk to drink and
brought it food.

1161. One day Cārabaṭṭi left her baby in the cradle and went
to a neighbour's house in order to winnow grain.

1162. A snake at once climbed into the cradle and bit the child
but the mongoose saw it as it emerged and tore it to
pieces.

1163. Then, its muzzle red with blood, the mongoose went to
the mother's feet and made friendly overtures but she
looked at it and acting without reflection

1164. thought: 'This wretched creature has eaten my child'
and killed it with a pestle and then quickly hurried
home.

1165. When she saw that it had torn to pieces the killer of her
child she was full of remorse. You will be the same,
Kuṇcika.'

1166. Said the merchant Kuṇcika: 'Just as the man who had
been enriched by an elephant became its enemy so
have you now become mine, reverent sir.'

1167. The muni asked: 'Who was that man?' The layman
replied: 'In a certain forest dwelt a herd of elephants;
one day.
1168. a thorn broke off in the foot of the leader of the herd and he could not walk. One of his cows went to a cultivated field and

1169. picking up a man with her trunk put him on her shoulder and with discretion made her way to the bull elephant. The man inspected the elephant's foot,

1170. opened it with a knife, extracted the thorn and tied it up with a medicinal herb. The elephant whose foot had been healed took him to a thicket of the forest

1171. and handed him pearls and ivory which were tied on elephants, male and female, that could carry burdens, and he was transported to his village with this wealth.

1172. Thanks to the elephant he became opulent and famous. One day because of his greed for the village he informed the king

1173. of the track leading to the elephant herd which was captured by the king in its entirety. You, reverent sir, have acted likewise by ruining your benefactor.'

1174. The muni Mañipati said: 'Kuñcika like the lioness you must exercise careful discrimination.' He replied: 'Who was the lioness, reverent sir?'

1175. Said the sādhu Mañipati: 'There is a mountain Vaitāḍhya rich with very famous gems and jewels and endowed with resplendent qualities through being the dwelling-place of beautiful goddesses.

1176. In one of its caves dwelt a lioness who had destroyed thousands of living creatures and exalted in the pride of her strength, together with her friend, a hind.

1177. Now one day a wretched jackal named Vitathā greedy in searching for meat came there in order to get what could be picked up easily.

1178. The lioness said to her: 'Welcome to you, be at ease, dear friend, you shall be like a sister to me.'

1179. Getting up from child-bed with difficulty the lioness went out of the cave in order to go hunting and the hind fell into a deep sleep.
1180. Then the jackal, that doer of evil deeds, being hungry and seeing the hind asleep got up and ate the lioness' cubs.

1181. Then she smeared with blood the mouth of the hind who was fast asleep. When the lioness arrived she asked: 'Where are my cubs?'

1182. The jackal replied: 'The hind has eaten them.' Then the lioness thought: 'This poor creature is an eater of grass and does not act thus.'

1183. So she asked her: 'Why, my friend, is your mouth smeared with blood?' She replied: 'I do not know' so she then made her vomit.

1184. Seeing that she only brought up grass she said to the jackal: 'You too, vomit,' and had difficulty in making her do so.

1185. When the lioness saw the flesh of her own offspring she said; 'Ah, wretch, you threw your own guilt on her,' and so saying she killed her.

1186. If you investigate your affair as the lioness did it will become clear.' Then Kuñcika said: 'Like the lion you are the ruin of your benefactor.'

1187. The muni replied: 'Who was that lion?' Said Kuñcika: 'Listen, somewhere in a cave near an āśrama there lived

1188. a wolf who by contact with religious observances had become of noble soul and full of compassion for living beings. The wet season had arrived and

1189. the rain was falling, driven by the wind, when the wolf saw a lion miserable and aching from the cold and with an access of pity

1190. said: 'You, lion, come into the comfort of this cave fearlessly.' The lion came in and endured the suffering of the cold therein.

1191. Later on, when he was comfortable he ate that wolf. Even so, you, reverent sir, give no joy to your benefactor.
The muni said: 'From the telling of parables you derive no enlightenment. Listen to this tale: if you do not understand you are certainly a fool.

In Rājagṛha, Kuṇicika, there was a merchant Kāśṭha of excellent qualities. His wife was Vajrā and their son was Sāgaradatta, who was exercising himself in all the arts and was all the time in the study. This merchant had as dear friends three domestic birds.

A parrot named Tūṇḍika, a mynah named Madana-śalākā, who both talked liked human beings and to complete the three a cock.

One day Kāśṭha set out on a journey to distant parts and said to his wife: 'When I have departed for other countries listen to my advice:

Special luxuries that take the form of minium and saffron and unguents and baths and betel and collyrium go away together with the departing husband.

and are again available to women of good family when he comes back. You must guard your virtue, the child, the nurse, the property and the house.'

And having so instructed these birds as his friends and loved ones he took his wares and went to another country.

Whilst she was occupied with the affairs of her household a temple brahmin used to dine there every day,

and he made a fourth. Now Vajrā fell in love with him and he would come at night and then make love with her violently.

Knowing of this the mynah said: 'There is one who is breaking the branch: who comes into our mother's house and who is not afraid of our father.'

Then said the parrot: 'Madanā, be silent: he who eats meat with and lives with our mother becomes our brother.'
1204. Said Madana-śalākā: 'Tuṇḍika, you miserable wretch, ingratitude is the action of dogs, it is not the way of acting of beaked birds.'

1205. Again the parrot said: 'Gentle Madanā, you are pure and you do not know her hidden reasoning; for it has been said:

1206. Again and again one should ponder what is the time and place, who are one's friends, what the outlay and what the profit, what one is and what is one's power.

1207. When one sees a powerful enemy one should not provoke his violence but should use discretion illumined as it were by the autuminal moon.

1208. Kāṣṭha is not here now; who then nourishes us all the time? So cease your hostility or else for both of us death will be the result.'

1209. The birds in cages . . . . she is merciless in her heart . . . .

1210. Madanā said: 'Disciple, this is true; but the household which our father entrusted to us

1211. this she is now ruining because of her heart which is merciless as a saw.' Then the parrot said: 'You will not experience tenderness from her but will perish from her enmity.

1212. Madanā, absorbed by passion, Vajrā is now to be avoided; so therefore do not die at an unfitting time because of an insensate act'.

1213. Then said Madanā: 'Learned sir, I prefer a righteous death at an inopportune time than to see such unseemly actions committed here in our father's house'

1214. Then making a screeching noise the mynah was killed by the enraged Vajrā and thrown into the fire because she disturbed her amours.

1215. One should not speak falsely but there are truths which should not be told; for speaking the truth Madanā was reduced to cinders in a cowdung fire.
1216. One day two munis came there for food and drink and suddenly caught sight of the cock possessed of very fine plumage with parallel lines.

1217. Looking at the heavens the elder sādhu who was cognisant of the lucky marks of cocks then said, turning to the other one:

1218. 'Whoever eats the head of this fine cock will become a king.' The brahmin who was lying in the grass heard this and when the sādhus had gone he said to Vajrā: 'Lady, kill this cockerel for me and give it me without hesitation.'

1220. She replied: 'I will give you other meat'; but he would not agree. Then at his command she killed and cooked it.

1221. Then her son came out of the study and said: 'Mother give me something to eat.' She replied: 'It is not ready yet.'

1222. As he began to cry she gave him the head portion from the meat and he ate it and went back to the study.

1223. At dinner-time when the meat of the cockerel was served on the brahmin's plate but he could not find the very part for the sake of which it had been killed.

1224. 'Was any of this given to anyone?' She answered 'No'. He asked 'Where is the head?' She said resolutely when asked:

1225. 'My little boy was crying and asked me for something to eat so I gave him the head.' He was angry and said: 'You wretched woman, you have done what you ought not to.

1226. Kill your boy and take out the head from his belly and give it me.' She replied: 'This is not right.'

1227. 'If you do not do so, I will not be your husband.' Then out of love for him the wretched and depraved woman agreed.

1228. 'As soon as he comes I will do so.' These words were overheard by his nurse who at once took the boy from the study and fled with him on her back.
1229. She told him the real state of affairs: 'You must not be a bit afraid.' So saying she arrived at Prśṭhicampā with the boy on her back.

1230. There the king had just died childless and his horse had been consecrated and whilst she was resting in the shade of a tree

1231. the horse which was roaming about outside the city came up to the merchant's son and whinnied and moved putting its hind quarters in front of him.

1232. The notables of the city then brought the child and his foster-mother with ceremonial into the city and consecrated him in the kingship.

1233. Because of the circumstances the citizens gave him the surname of Dhāṭrvāhana. He became a puissant king whose achievements were spread abroad everywhere.

1234. Vajrā and the brahmin made away with all the merchant's wealth and the serving men and women fled, being without maintenance.

1235. One day Kāṣṭha having amassed wealth came back and found his household ruined and the servants gone.

1236. Asked the merchant: 'Where, Vajrā, are Sāgaradatta and the nurse? Where are Madana-śalākā and the cock and all the servants?'

1237. Next he said to the parrot who remained silent: 'You not speak, my dear?' The parrot looked at her, and

1238. twisting her dress she said: 'I will wring your neck like that if you reveal my story.'

1239. The parrot said: 'It is like this: if I speak, then through the spite of this woman I am in danger of my life whilst I remain here.'

1270. Kāṣṭha got up in consternation and released him from the cage; then flying up to the bough of a tree the parrot told the full story.

1271. 'Where Sāgaradatta went to however I do not know,' he concluded. Then Vajrā fled in fear together with the brahmin.
1272. By the power of fate she arrived at Prśṭhicampā. Afterwards the merchant Kāṣṭha struck by the words of the intelligent parrot

1243. and by the hammer of destiny, shook his head. 'Look at what results the evil tricks of fate produce.'

1244. Fate accomplishes actions which are not planned and shatters actions which are well planned; it brings about happenings which man does not even think of.

1245. I must put my mind to what is to be done: what need is there of long deliberation. King of the parrots, let me take leave of you, go where you list.'

1246. When the parrot had gone and Vajrā had straightway fled with the brahmin he gave his property to religious foundations and other objects and took the vows.

1247. He became a proficient monk and with the permission of the sādhus led the wandering life. Arrived at Prśṭhicampā he stayed in an ascetic's shelter where there were no living things and

1248. from house to house begged for alms. In this quest he arrived at Vajrā's house and was recognised by her. Under the stimulus of her mean nature that dishonest

1249. woman threw her ornaments into his bowl together with the gruel and then made an outcry. He was brought to the king by the constable.

1250. The nurse recognised the sādhu and fell at his feet. As she began to weep the king came up.

1251. and said: 'Mother, who is this sādhu?' She replied: 'He is your father.' The king too fell at his feet and he was known by all the people.

1252. Quickly the culprits fled and a pursuit was organised by the king but they were not apprehended. Afterwards the king, his son, addressed him:

1253. 'Why must you live as a monk, my father? Behold the kingdom: protect me who am a child and have no family.' The muni replied: 'King,
1254. just as the intention to kill you arose in your mother
in particular, even thus there arose in me an aversion
to the world; so, king,

1255. kingship is of unsound basis, an occasion for worldly
activity, a gateway to hell for living beings, prejudicial
to spiritual bliss, in fact just a performance played in
many aspects on the stage of existence.

1256. The religious creed which is the pilot on the road to bliss
is what I have chosen: you, sir, do as I have done,' he concluded, 'and take the vows in the Jaina
religion.'

1257. The king said: 'If you are intent on doing good to
living beings and wish to lead men across the ocean of
existence, remain in the vehicle yard.'

1258. The muni replied: 'Very well' and surrounded by the
śādhus he went there and the king listened to the
sacred doctrine.

1259. He became a lay disciple and instituted ceremonies in
the Jaina temples; and both king and subjects became
active in the practice of the Jaina religion.

1260. Thus the sacred teaching was proclaimed with glory in
the Jaina temples. Then the brahmins being stimu-
lated by the force of hatred,

1261. merciless and with cruel intentions, desirous of destroying
the doctrine of the Jaina religion, suborned a pregnant
woman saying:

1262. 'At the behest of the divinities on earth who are of the
nature of the sun and are adored throughout the world
make of yourself an offering to the gods'

1263. When this śādhu who is honoured by the king comes out
from within the city in the presence of the king and
the townspeople, dressing up as a female ascetic

1264. you are to obstruct the city gate and make this sort of
speech 'My master, how could you make me pregnant
and then go away?'
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1265. So, darling, you who are full of compassion, is it right for you to go, lord, leaving me in this condition without money or food or relatives?

1266. She replied: 'Munis are equipped with the weapon of a curse because of their great asceticism, so how am I profited by dying straightway?'

1267. The brahmins however said: 'Rid yourself of this fear. Are not brahmins strong in mantras and ready to show grace?

1268. We will have much money given to you and will provide for the occasion.' With much difficulty they secured her assent.

1269. Having taken leave of the king the sādhu went to the city gate and when he reached it she accosted him in the words used above.

1270. The ascetic thought: 'A blow has been struck against the sacred creed. I will strike a counter blow by glorifying the doctrine.'

1271. Let all the people listen: hear what has been said by this female ascetic and do not say that I am devoid of compassion but listen.

1272. If this foetus has been given life by me then let it emerge at its full term by the aperture of the womb,

1273. but if not, let it burst her belly and emerge at once. Then bursting her belly the foetus fell on the ground.

1274. The wretched fictitious ascetic sank to the ground in a swoon and when she recovered consciousness addressed the brahmins standing nearby:

1275. 'Use your mantras and tantras at this time and place because you made me do this against my will.'

1276. Losing their authority from fear of the king the brahmins then said: 'Is all this tale she tells true?'

1277. For who will believe what is said by a sick person, or by one who has eaten as a guest, or by one engaged in love-making or by one desirous of getting something into his possession.
1278. Then seeing the evidence of the excellent muni's supernatural power they fell at his feet repeatedly, their limbs trembling from fear of his curse.

1279. and in that attitude they said: 'We have come for refuge to you who are endowed with a wealth of ascetic power: be assuaged and assure our security.'

1280. When they had spoken thus the sadhu cut short his curse since good men do not destroy those who have come for refuge.

1281. The king said: 'Take the vows with your wives and children or quit my country,' so they took the vows with their wives.

1282. Just as that serving-woman died with the child from her womb because of an evil action, so will he perish who stole your property.'

1283. As Manipati spoke thus the first smoke from the flame of anger began to pour forth from his mouth and ears and nostrils.

1284. Kunicika's son Jñadatta seeing the fire of flaming anger emerge turned to his father terrified: 'It was I who took your money,

1285. father, so seek pardon in every way of this excellent muni who has been slandered.' Astounded and terrified they fell at his feet and asked pardon.

1286. The muni esteeming that those who had committed this offence were adherents of his religion and not fit to be destroyed pardoned them.

1287. The disciple Kunicika became a monk under the muni and through this asceticism Jñadatta became a lay disciple.

1288. Knowing this, do not make false accusations against munis or female ascetics, or against lay disciples, men or women, because they may be perilous to life.

1289. Endowed with such virtues the sadhu Manipati, exempt from the fever of existence, became supremely destined for the abode of bliss of the gods and then for final release.


1. namiṇīṇa ¹Vaddhamāṇām ²cättisāisaya-saṃjuyam dhīram Maṇivai-cariyam vuccham su-sāhu-guṇa-rayana-⁵paḍihat-

2. athi iha Bharaha-vāse ⁴Maṇivaiyā nāma niruvama nayarī ṭie Maṇivai rāya payai-jaṇa-vacchalo āsi

3. tassa ya Puhavi devi tāṇa suvo jaṇiya-jaṇa- manaṅ-ānando nāmenaṃ Muṇicando niya-bandhava-kumuya-⁵vaṇa-cando

4. aha annayā narindo paliyam datīhūṇa jāya-saṃvego ṭhaviūṇa suyaṃ rajje Damaghos'-antammi ⁶pavvaio

5. abhhattha-duviha-sikkho chaj-jiva-nikāya-rakkhaṅ'-uj-

jutto kāleṇaṃ paḍivanno egalla-vihāra-vara-paḍimam

6. pattammi siya-kāle viharanto Maṇivai-munī patto Ujjenī-ujjāne nisāe paḍimaṃ ṭhio tattha

7. govāla-dārangehim pāvario ⁴cīvarehi ⁵bhattie jāv' acchai visattho tā jaṃ jāyam tayaṃ suṇaha

8. ṭie cciya nayarī bāhīṃ ⁶Bhaṭṭo tti māhaṇo vasai tass' āsi ¹⁰duṭṭha-bhajjā nāmenaṃ Dhanasiriḥ asai

9. paura-tila-saṃgahā so Tilabhaṭṭo tti vuccai jaṇenam ¹¹muḍdhaṭṭaṇena na muṇai niya-bhajjā-ceṭṭhiyam duṭṭham

10. ṭie ya Dhanasiriḥ bhog' uvabhogesu lālasa-mañāe channaṃ ¹²vikkaṇīṇaṃ ¹³niṭṭhiviyā te tilā savve

11. cintei tao pāvā kiṃ uttaram eya-vaiyare niṇaṃ dāhāmi bhattuo 'ham pucchijjantī payattemām

ADFGH Mahavidam.
³ ABG cauvvihaṃsaya.
⁴ AB paḍu-hatttham.
⁵ AB Muṇivai nameṇa.
⁶ AB ḍndando.
⁷ DEGH nikkhanto.
⁸ DHC civaṃsapa.
⁹ BF pavarehi.
¹⁰ A parivasai māhaṇo mukkho. BFGH bhaṭṭo 'tthi māhaṇo mukkho.
¹¹ B pavara-.
¹² ABCDH mukkhatāṇena.
¹³ ABG vikkiniṇaṃ D vitthiṇaṃ.
¹⁴ ABFG niṭṭhiviyā.
12. tak-kāl'-uppanna-maī māyāe kuṇai erisam uvāyam jeṇa na karei tattīm tilaṇa kaiyāvi Tilabhaṭṭo
13. bahūviha-vihāṅga-picchehi chāiyam savvao niya-dehaṁ kāuṇam kiṃhāe cauddasīe uttara-rattīe
14. gahiūṇa khāyir'-āṅgāra-pūriyam kara-yalammi ya sarāvam bhesem saṃpattā bhattāraṁ khetta-khalaṭa-ṭhiyam
15. paccāsannam pattā puṇo puṇo bhaṇai ucca-saddeṇam kim Tilabhaṭṭam bhakkhemi kim vā tila-saṃcayam savvam
16. vayaṇ'-antareṇa 1phukkai aṅgāre hattha-saṃṭhiya-sarāve dhunēi uttam'-aṅgaṁ sira-vāla-chaiya-muha-kamalam
17. daṭṭhūṇa tī ceṭṭham 2suṇiūṇam puva-vanniyam vayaṇam bhaya-kampira-savv'-aṅgo Tilabhaṭṭo ciṭṭhaī jāva
18. tāv' āgayā saṃviṃaṁ sā pāva bhaṇai pāva diṭṭho 'si sucireṇam ajja mae māreṇi tumaṁ sa-hattheṇam
19. iya evaṁ so bhaṇio pabhaṇai mā kuṇasu erisam devī dīne mamammi āṇa-paḍicchage pāya-vaḍiyammi
20. 3iya evaṁ-aī bhaṇiyā sā pabhaṇai pāva kim na jāṇesi jaha ahayaṁ Tilabhakkha vikkhāya devāyā-bhuvaṇe
21. tā jai jiviya-kāmo tumaṁ tao majjha niya-tile savve dehi na jāyai jeṇam uvaḍavvo tuha sarirāmmi
22. na ya nāmaṁ pi tilaṇam tesīm tumae kayaṇi 4gahiyaavvaṁ 5iya bhaṇie so tuṭṭho paḍivajjai tīe taṁ vayaṇam
23. aha sā 6saṃtuṭṭha-maṇā saṃpattā tak-kaṇeṇa niya-gehaṁ so vi ya bhaeṇa 7dāha-jjara-parigao āgao sa-gehaṁ
24. kuṇa-mettenam ca mao tav-velam ceva tīe vayaṇeṇam nio vidēhi daḍḍho Maṇivai-muṇiṇo samivammi
25. tassa ya ciyānaleṇam āgantuṁ vattha-saṃvūda-sariro uvasagga-sahaṇa-dhīro jhāna-ttho jhāmio sa muni

1 AH pukkarai.
2 DEF soṇaṁ.
3 CFG teṇ' evaṁ puṇa.
4 AGH kāyavvaṁ.
5 DE pabhaṇio.
6 FGH patīṭṭha.
7 B kampiya-savv'-aṅgo jāi niya-gehaṁ.
26. pacchā pabhāya-samaye govālehim paloim kahiō Kuñciya-setṭhissa tao teṇ’ āṇio niyām gehāṃ
27. Kuñciya-setṭhī-nāmaṃ kaha jāyaṃ suṇasu Jīnavara-gharāṇaṃ savvāṇa kuñciyāo tassa kare Kuñcio teṇāṃ
28. kahiyaṃ ca Kuñcieṇaṃ tahiyaṃ vatthavvayāṇa sāhūṇaṃ jaha muni-vasahe ego daḍḍho jalaṇeṇa iccāī
29. taṃ soṇaṃ te cciya bhaṇanti jam hoi ettha kāyaṃvam amhehi taṃ kahijjau aha so bhaṇium samāḍhatto
30. Accaṅkāriyabhaṭṭā gharāo āṇheha jhatti vara-tellam nāmeṇa Lakkhapāgaṃ tao param aham 1bhalissāmi
31. tā muni-varāṇa juyalaṃ gayaṃ ghare tie maggae tellam dāijjante tammi u jam jāyaṃ taṃ nisāmeha
32. sohamm'-indo jampai sohamma-sahāe samṭhio santo Accaṅkāriyabhaṭṭā khamā-parā sampayaṃ bhuvāṇe
33. devehim pi na sakā koveum taṃ asaddahanto u ei suro dāśie karāo bhanjei tinni 2ghađe
34. Accaṅkāriyabhaṭṭā cauttha-velāe appaṇā dei na ya bhaggo so 3ghađao 4sammatta-guṇeṇa tie karā
35. daṭṭhūṇa dāsi-hatthā amhaṃ kajjena ghađa-tigam bhaggam to 5muni-varehi bhaṇiyā dāśie mā hu rūsijjā
36. sā jampai rosa-phalaṃ ih’ eva jamme mae samanubhūyaṃ taṃ sumarantī nāhaṃ kassavi kaiyāvī rūsemi
37. kahamavi munihi puṭṭhā sā 6jampai niya-carīyam itth’ eva
dhaṇaseṭṭhī tassa piyā 7Kamalasiri tāṇa aṭṭha suyā
38. tesim 8aṇuyā ahayaṃ duhiyā eg’ eva Bhāṭṭiyā nāmā bandhava-jaṇassā itṭhā visesāo jaṇaṇi-jaṇayāṇaṃ

1 CDE bhaṇissāmi.
2 BC kuđe.
3 C kuđo.
4 BC sampatta.
5 C mupivareṇa.
6 BCG niya-carīyam kaheī.
7 A Dhaṇadevī.
8 AH aṭṭha suyāṇaṃ d".
39. to bandhu-jaña-samakkham bhanīyam tāeṇa maha ima ah
pāṇa-piṇā tumhehim na ceva caṅkāriyavva ti

40. Acçaṅkāriyabhatṭā etto nāṃ-antaraṃ 1mahām jāyaṃ
patte juvvaṇa-samae varayā maha enti aṅavarayaṃ

41. na hu dei 2tāṇa tāo bhaṇai ya dāhāmi niya-suyaṃ tassa
jo eie vayaṇaṃ khanḍissai neya kaiyāvi

42. diṭṭāḥ ya annaya 3ham Subuddhi-nāmaṇa mantiṇā teṇaṃ
maggāviyā 3viinnā paḍivanne puvva-bhanīyammi

43. vitte pāṇiggagāne niya-vāsa-gharammi tattha vi suheṇaṃ
ciṭṭhāmi devaḥ iva pūjjantī jāṇenaḥam

44. maha nāho vi Subuddhi samjhāe cciya narinda-pāsāo
āgacchai maha pāsā 4paseviya majjha jaṃ aṇā

45. annammi diṇe ranna bhaṇio manti jahā tumaṃ siggham
kim vaccasi so pabhaṇai 5bhajj'-āseṇa nara-nāhā

46. to rannā so dhario suciraṃ mukko ya addha-rattammi
patto majjha samivaṃ ahāṃ pi ros'-āurā dhaṇiyoṃ

47. dhakkeṃ vāsa-haram jaggantī ceva jāva ciṭṭhāmi
tāva duvāra-ṭṭhīna maha painā 6erisaṃ bhanīyaṃ

48. uggāḍesu kisoyari vāsa-haram tujjha kimkaro bhicco
es' āgao duvāre ciṭṭhāi ukkaṇṭhio bāḍham

49. bahuso vi 7bhaṇijjantī ahayaṃ annaṇa-koha-doseṇaṃ
ugghāḍemi kavaḍam na tassa to teṇa imaṃ bhanīyaṃ

50. avvo jāṇanteṇa vi peccha mae erisi silā esā
āṅgikaya tti souṃ 8ahiyaṃ ruṭṭhā ahāṃ tassa

51. sahasatti viḥāḍeṃ geha-kavaḍāi niggayā bāhīṃ
8vaccantī niyaya-ghare gahiya corehiṃ maggammi

52. gahiya'-ābharaṇaḥ neum niya-palli-sāmiṇo samuvaṇiyaṃ
tena ya bhajjā-bhāvaṃ anicchamāṇi daḍham pahayaṃ

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1 CG samjayaṃ B imam jayaṃ.  
2 BGH tiṣīm.  
3 CF annayā.  
4 ACDEFG esa cciya B esatthiya.  
5 CH bhajjāe bhaiṣeṇa.  
6 BDGH iya-vayaṇaṃ bhaṇiyoṃ C pabhaṇiyoṃ eram.  
7 BC bhaṇium thakko.  
8 B ahayaṃ vayaṇaṃ tao tassa.  
9 D pavaccantī nira-ghā.
53. so ya jaṇaṇīye bhaṇio tādento maṃ daḍham jahā putta esā mahā-sai khalu kayaṭṭhiyaṃ jujjae neva

54. jamhā sīlavaio nārīo jai kaham pi rūsanti to diṭṭhi-mettena vi ṃduṭṭha-nare niddahantīha

55. tassa paḍibohan’-attham tie kahiyaṃ balāhiyā-nāyaṃ egāe aḍavie ego parivāyago vasai

56. tassa ya teo-lesā annāna-taveṇa kahavi saṃjāyā aha annayā kayāī taru-mūla-ṭhiyassa tass’ eva

57. uvarim balāhiyāe sirimmi vihiyaṃ purīsa-vosiranaṃ tenaṃ ca parakuvieniaṃ daḍḍhā sā cintiyaṃ ca puṇo

58. jai me koi avannam kāhi evaṃ ca taṃ dahissāmi iya cintiṇa nayare so patto sāviyāe gehaṃ

59. tie ya niyaya-pai-kajja-vāvaḍāe pabhūya-velā bhikkhā no uvaṇīya parikuvio muccae teyaṃ

60. tena ya sā na vidaḍḍhā niya-sīla-gaṇeṇa kaya-parittāṇā bhaṇai ya eyam vayaṇam ti daṇḍiyā balāhiyā nāhaṃ

61. puṭṭhā ya kaham jāṇasi vaiyaram eyam aranṇa-saṃbhūyaṃ sā bhaṇai tujjha kahihī eyam Vaṇārasi-kulalo

62. tahiyāṃ gayassa kahiyaṃ tenaṃ parivāyagassa jaha tie sīla-guṇeṇām nānaṃ saṃjāyāṃ tena sā muṇai

63. majhha vi sīla-guṇeṇām taṃ ceva ya nānaṃ atthi to bhadda sīlaṃ ittha pahānaṃ tā tammi samujjamaṃ kuṇasu

64. iya kahie uvasanteṇa tena egassa satthavāhassa hatthe vikkhiyā ’ham tena vi bhajjā mahāṃ hohi

65. iya-āsāe gahiyaṃ tassa vi mantāmi jāva no-vayaṇam babbaraka-kūle neuṃ vikkhiṇīyā teṇa ṃroṣena

66. jeṇa ya ahayam gahiyaṃ so maṃ posittu kaḍḍhāe ruhiram evaṃ puṇo puṇo cciya pīdaṃ maha kuṇai 7airuddam

1 C ruṭṭha.
2 CH bhikkhā-mett’-uvaṇīye FDG bhikhammi uvaṇīye.
3 A vaṇi-bhajjā na ya daḍḍhā H sā tie na ya daḍḍhā.
4 A nāyaṃ.
5 BFG tattha pattassa.
6 CF dūṣena.
7 ECG asahijjām.
67. ruhirassa kaḍḍhaṇeṇaṁ anāvarayaṁ majjha paṇḍuraṁ deham
samjāyaṁ maha bhāya 1aha patto divva-jogenaṁ
68. daṭṭhūṇa mamaṁ cintai kā esa kim na hujja maha
bhaṅī saṅkīya-maṇeṇa teṇaṁ ahayaṁ ciya pucchiyā bhadde
69. kā ’si tumaṁ bhaṅiyam tao mae vi Ujjeni-vāsiṇo 2dhaṅiṇo
Dhaṅaseṭṭhiṇo suyā 3’haṁ vinnāyā moiyā tattō
70. āṇīyā jaṇaya-gehe tami erisaṁ rosa-phalam iha bhave vi
aṇuḥūyaṁ teṇāhaṁ rosassq vasaṁ na 3vaccāmi
71. tām souṁ so tiyaso payaṭṭi-hoṇa niyaya-vuttantam
kahiṇa ya kāṇaṁ tay-avattham ceva tām tellaṁ
72. sampatto niya-ṭhāṇaṁ muṇiṇo vi hu Kuṇciyassa uvanenti
tellaṁ teṇamaṁ vibhio 4savva-taṇū Maṇivaṁ sāhū
73. tatth’ eva varisa-yālaṁ karāvio taha ya putta-bhīṇaṁ
tav-vasahie ṭhavio attho paramatthao anattho
74. diṭṭho ya ṭhavijjanto 5so teṇa suena taha ya avahario
6vitte 7vāśa-ratte nihālio Kuṇcieṇa tahiṁ
75. tami apicchanto mūḍha sāhuṁ pai saṅkium bhaṅai evaṁ
bhayavaṁ tumaṁ akayannū Seyaṅaga-gao vva jāo ’si
76. Gaṅgā-naie tīre gaya-jūham tattha 8āsi jūhavaī
jāe jāe nihaṇai gaya-kalahe moha-doseṇaṁ
77. egāe karāṇī 9māya-niūṇaṁ āsama-payammi
pacchanna-pasaviyāe niyaya-suño rakkhio ego
78. ārā-seyaṅāo Seyaṅago tti ya jahattha-kaya-nāmo
tāvasa-kumārehi tahiṁ vaḍḍhanto jovvanam patto
79. diṭṭho ya bhamanteṇaṁ niya-jaṇao teṇa dappiya-
maṇeṇaṁ
nihao ahiṭṭhiyam taha tām jūham cintiyam ca imaṁ

1 B tattha cciya.
2 BD vaṇiṇo CG muṇiṇo.
3 CE naccāmi.
4 D sattha.
5 CFG suyaenaṁ tahaya jhatti avahārao.
6 D patte H vatte.
7 FG ya vāsa-ratte.
8 A koi D kimpi.
9 A niūṇaṁ āsama-payammi gantūpa.
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80. majjha jaṅaṇi vva annā vi niyaya-suvaṃ ettha āsame kariṇī
    1vaddhārehi tti cintiūṇaṃ so āsamo bhaggo
81. jaha teṇa kari-vareṇaṃ uvayārīṇaṃ pi tāvasāṇa kao
    2avayāro taha tumae muṇivara maha davva-haraṇeṇaṃ
82. Maṇivai-muṇi-carie iya khama-dama-samvega-buddhi-
    jaṇayammi
   Kuṇciya-sāvaya-kahiyam Seyaṅaga-kahāṇayam pad-
    hamaṃ
83. aha bhaṇai muṇī mā bhaṇasu erisam suṇasa majjha
dīṭṭhantam
    Suttθhiya-muṇi-saṁbandhaṃ jeṇa tumam muṇasi sāhu-
    guṇe
84. Magahā-desammi puraṃ Rāyagiham tattha Senīyo rāyā
tassa duve bhajjāo Nand' egā Cellañā biyā
85. Nandāe suo Abhao so manti tattha Jīnavaro Vīro
    Guṇasilaie ujjāne samosaḍho saha su-sāhūhiṃ
86. devehi samosaraṇaṃ tassa kayaṃ tamaṃ ca Senīyo nāum
    bhattī vandaṇ'-attham samāgao suṇai dhammā-kaham
87. tattha koḍhiyam egam Jīnavara-calaṇe niy'-ąṅga-rasiyāe
    siṅcantaṃ dāṭṭhūṇaṃ tamaṃ pai kovam gao rāyā
88. itthantarammi chīe Jīneṇa so bhaṇai marasu tamaṃ jhatti
taha Abhaeṇaṃ chīe jīva tumam marasu 3vā bhaṇai
89. aha Seniṇa chīe bhaṇai tumam jīva Seniya-narinda
    Soyariṇaṃ chīe mā jīva mā marasu bhaṇai puṇo
90. 4iya soṇaṃ a-samaṇjasāim vayaṇaṃiṃ teṇa bhaṇiyāiṃ
    to 5gāḍhayaram rutṭho rāyā 6tag-gahaṇa-kajjenam
91. āisai niya-purise kuṭṭhi utṭhittu Jīna-samivāo
    naravai-naraṇa pechchantayāṇa gayaṇe samuppaio
92. kahiyam 7ca tehi ranno aha so saṃsaiya-maṇaso Vīraṃ
    puchai ko esa pahu koḍhiyao aha Jīno bhaṇai

1 A vaddhāreha.
2 FCE uvayāro.
3 A bhaṇai puṇo.
4 H omits this verse.
5 ADGH bāḍhayaram.
6 ABDH tag-gahaṇa.
7 B tav-vaiyaraṃ to EG tāva ya ranno.
93. devo esa 1narīsara devattam kaham pāviyam imiṇā rannā putṭho Seḍuya-diya-vuttantaṁ kahai Viro
94. Kosambi-nayarī Sayāṇīyo nāma 2naravarō aśi tatthī eva Seḍuya-diyo jamma-dariddo maha-mukkho
95. so bhajjāe bhanīo gabbaṁ-pattāe ghaya-3gulāṁ mahāṁ āneha teṇa bhanīyaṁ vinnāṇam natthī me kimpi
96. jena paro jāiijai sā jampai nara-var'-indam olaggaṁ kuṇasu kusumehi so tuha tuṭṭho vittaṁ dhuvāṁ kāhi
97. evaṁ kayammi tuṭṭho bhanīo nivo tujjha bhaṭṭa kim demi bhajjā-vayaṇeṇaṁ so maggai maha dehi paidiyaham
98. 4ussāram agga-bhattam dīnāraṁ tam taheva teṇa kayam niva-sammao tti loyā vi tassa bhattāṁ denti bhaya
99. evaṁ so 5riddhillo pūjjanto jaṇeṇa samjāo bahu-bhoyaṇa-vaman'-āihi taha ya kāleṇa kuṭṭhiyo
100. manti-vayaṇeṇa tāhe dinno puttāṇa tassa ahigāro rannā so ya nisiddho citṭhai niya-6ghara-kuḍīrammi
101. sa-yaṇehi avannāo ruṭṭho māyāe ānavai chāgam tam niya-7deha-ghāṭṭaṇa-cāraṇa kuṭṭhiyam kāum
102. hantūṇa ya sa-yaṇāṇam dāiṇaṁ kuṭṭha-saṁkamaṇ'-
   atthae
   8tittha-maraṇa-cchaleṇaṁ gao sayam bhīṣaṇe raṇe
103. tattha tisieṇa diṭṭham bahu-rukkha-9daḷeṁiṁ kalusiyaṁ salīlaṁ
   tap-pāṇaō sajjō samjāo āgaō sa-gihaṁ
104. daṭṭhūṇa kuṭṭha-10ghatthe sa-yaṇe so bhanīi maha
   avannāe
   phalam eyaṁ tumhānaṁ te benti dhiratthu te pāva
105. jena erisam 11vavasiyaṁ evaṁ so khimsiyo jaṇenāvi
   tatto Rāyagiha-gao citṭhai dovāriyass' ante

1 BFG naresara.
2 A. varavai.
3 AH guḍāim.
4 AH osaraṁ.
5 CF anudiyaham.
6 A. gihā.
7 D deh'-uvvaṭṭana.
8 B. tattha.
9 CH phalehi.
10 ABD vatthe C patte E hatthe.
11 FG cacariyaṁ.
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106. ettha tayā pattāṇaṁ amhāṇaṁ vandaṇāe kajjeṇaṁ
so dovāriya-puriso samāgao iha samosarane

107. Seḍuyagaṁ muttūṇaṁ duvāra-desami rakkhaṇ'-aṭṭhāe
teṇa ya duvāra-duggā-nevajjaṁ bhakkhiyaṁ 1savvaṁ

108. tab-bhakkhaṇāo tisio 2sūl'-atto aṭṭa-jhāṇa-3doseṇaṁ
mariṇuṇaṁ 4uvavanna vāvī εdadduro satto

109. kālantarena punaravi iha sampattāṇaṁ amha jaṇa-vādam
soṇa sariya-jāī vandaṇa-vaḍiyāe saṁcalio

110. maggammi turaya-6khara-khura-khutto suha-bhāva-saṁ-
gae marium
nāmeṇa 2Dadduraṅko devo jāo imo so ya

111. tuha maṇaṭ- parikkhaṇ'-atthaṁ surinda-vayaṇaṁ asadda-
hanto u
rasiyā-sey'-āihim māyaṁ kāṅna esa gao

112. aha Seṇiṇa bhaṇiyaṁ kim pabhaṇai sāmi marasu iccāī
kahai Jiṇo paramatthaṁ iha dukkhhaṁ 8jāhi tām mokkhaṁ

113. evaṁ sampai bhaṇiyaṁ Abhao iha Jiṇa-gurūṇa bhatti-
paro
para-loe Savvaṭṭhe hohi egāvayāro u

114. tām puṇa iha dhamma-9rao parattha narayaṇamī 10jāisi
narinda
Soyario iha mahise haṇai mao vaccihī narayaṇam

115. 11iya narayaṇa-gamaṇa-bhīo rāyā 12puṇa Seṇiyo imaṁ bhaṇai
bhayaṁ tumammai nāhe kaha jaṇissaṁ ahaṁ narae

116. tā dehi kevi niyame jehi na vaccāmi dārunė narae
to bhaṇai bhuvāna-bhāṇu tass' eva samāhi-kajjeṇaṁ

1 ABDH bahuyaṁ.
2 BCD mū to.
3 B jokenaṁ.
4 D samuppanno.
5 ABFG dudduro.
6 ABC khura.
7 ABFG dudduranko.
8 A jāī tām.
9 AE para.
10 DG jaḥisi.
11 BC fya soṇaṁ savvaṁ 1
12 C siri-.
sāhūṇa ¹bhatta-pāṇaṁ Kavilā-hatthāo tam davāvehiṁ Soyariyaṁ ca vahantaṁ mahise rakkhehi diṇam ekkaṁ

Kavilā rasoiniatto bhaṇiyā padibhanai neya dāhami sāhūṇa ¹bhatta-pāṇaṁ jai tila-mette ²kuṇasi khaṇḍe

Soyario vi nisiddho bhaṇai na thakkemi kahavi mārente pānca-sae mahisāṇaṁ to khitto kuva-majjhammi

tattha vi miu-mayam kāum haṇai tao antarāla-dhario vi manasaṁ vigappiūnaṁ vahai abhavva tti kāṇaṁ

evaṁ a-vihiya-niyamo Jiṇa-purao garūya-soga-saṁtatto ³gāḍhayaram vilambanto bhaṇai nivo nāha rakkhi
mamaṁ

Vīro bhaṇai narēsara naryammi nikāiyam tae āum to gantavvaṁ niyamā Ghammāe patthaṇe padhame

uvvaṭṭiūnaatto hohisi ⁴Ussappiṇie padhama-Jiṇo maha sariccho naraṇara tā mā kheyaṁ tumaṁ kuṇasu

uciya-samayammi rāyā sa-puram pai paṭṭhio muṇiṁ niyai maccha-gaṇaṁ kuṇantam sura-māyāe mahā-satto

pabhaṇai kiṁ kuṇasi tumaṁ muṇi bhaṇai hou tumha paccakkhaṁ
iya bhaṇium pakkhippa jalammi jālam jhasa-nimittaṁ

rāyā bhaṇai kaḍie kiṁ eyaṁ so vi bhaṇai raya-haraṇaṁ eeṇaṁ kiṁ kijjai rannā bhaṇie muṇi bhaṇai

jīvā rakkhijjantī to mārisi kīsa macchahe rāyā bhaṇai muṇi vi ya haṭṭe kambalam ehim kiṇissāmi

saṁjama-heuṁ dāum kambalayaṁ vārīṇa, jā jāi ⁵tā niyai haṭṭa-⁶majjhhe gabbhavaim sāhuṇiṁ egam

Jiṇa-sāṣaṇassa khimṣaṁ rakkhanto tam pi dhariya
pacchanne
dhammammi avicala-maṇo pasava-diṇaṁ jāva paḍiyarai

evaṁ pi jā na sakko khobheum to sureṇa tuṭṭheṇaṁ
payaḍhi-hoṇa nivo bhaṇio 'dhanno 'si nara-nāha

¹ HAE bhatti-dānaṁ G bhatta-dānaṁ.
² E kuṇaha.
³ AG bāḍhayaram.
⁴ CF osappiṇie.
⁵ A tāva niyaṭṭā magge gabbhavaṁ sāhuṇi egā.
⁶ DGH magge.
⁷ ABCH dhaṇo.
131. taha giṇhasu hāram imaṁ golaya-juyalam ca jāmi
   1saggam ahaṁ
   iya bhaṇiṇaṁ tiyaso patto tiyas'-ālayaṁ sahasā
132. bhaṇiyam ca teṇa sampāṭṭhiena tuṭṭaṁ puṇo imaṁ
   hāram
   jo samḍhissai puriso so marihi n'atthi sandeho
133. rannā vi Cellaṇāe dinno hāro maṇohar'-āyāro
   Nandāe golaya-dugam sā ruṭṭhā taṁ vihādei
134. pecchai ya khoma-juyalam kuṇḍala-juyalam ca niggayam
  atto
   taṁ giṇhai sā tuṭṭhā taṁ daṭṭhuma Cellaṇa bhaṇai
135. sāmi imaṁ maha dijjau so bhaṇai na demi dinnam eyāe
   tāhe ranna ruṭṭhā maraṇ'-attham caḍai pāsāe
136. vāyāyaṇa-vivareṇaṁ paḍāmi eyāo heṭṭhao huttam
   jā niyai tāva picchai tala-ṭṭhie tattha tinni jañe
137. mīṇṭhaṁ taha ārohaṁ mantanatam mauya-mauya-vaya-
   nehiṁ
   Mahaseṇa-gaṇiyyāe 2samayaṁ ai-āula-maṇāe
138. taṁ daṭṭhunam devīe cintiyam kim imāe mantanti tti
   nisuṇemi tāva maraṇam 3pacchā vi hu majjha sāhīnām
139. paribhāviṇa eyaṁ avahiya-hiyayā taṁ nisāmiṁ laggā
   aha vesāe bhāniyo āroho 4mahura-vayanēhiṁ
140. sāmiya campaya-mālam dehi mahaṁ tīe bhūsiya-sarīrā
   jeṇāham vesāo sesāo 5jiṇemi maha-6diyahe
141. jai puṇa na desi to 'haṁ marāmi ahavā tumaṁ pari-
   harāmi
   āroho bhaṇai tao jaṁ te royai tayaṁ kuṇasu
142. ahayaṁ tu na demi imaṁ campaya-mālam gay'-inda-
   ābharaṇaṁ
   eie dinnāe rāyā maha jīviyaṁ harai
143. mīṇṭhaṁ āroho bhaṇio jo maddaṁeṇa ghittum
   na hu tirai so ghippai khareṇa baḍuṇa va palāso

1 ACH sagga-muhaṁ D maggammi.
2 ADGH sammaṁ.
3 CFGH majjha vi pacchā hu.
4 AB mauya.
5 BEGH jiṇāmi.
6 A hiyas B divase C dahe DE dehe.
etth' āroho pucchai ko bāduo esa to kahai miṃtho kila bambhañeṇa keṇavi uttara-desammi jāeṇam

desantaram gaṇam diṭṭho papphullio palāsa-taru rañjīya-maṇeṇa biyam tass' āṇīyaṃ niyaya-dese

1vaviyaṃ sittam kāla-kkameṇa jāo gurū palāsa-dumo sīncento aṇavarayaṃ na hu phullai vaḍdhai navaram

to rūsiuṇa teṇam mūle pajiālio nalo tassa tav-vasao rukkhataṃ sampatto phullio ya lahum

evam hiyam avi vuttā asaggaham muṇcaē jai na esā to kiṃ imāe supurisa kīrai hiyaṃ appaṇo jenaṃ

jo appaṇo hiya-karo annassa vi so hu bahu-mao hoi jaha Bambhadatta-ranno chagalo aha bhaṇai āroho

kaham eyaṃ to miṃtho pabhaṇai Kampilla-puravare rāyā
nāmeṇa Bambhadatto Bambha-suo bāraso cakki

1asseṇam avahario aḍavī-patto ya magga-laggeṇa sinnena niyaya-2nagare nīo aha uciya-samayammi

vāsa-harammi paviṭṭho puṭṭho devīe deva aḍavīe kiṃ kiṃpi tae diṭṭham suyaṃ ca accabhuya-3sarūvaṃ

so bhaṇai mae aḍavī-patṭena talāya-tira-taru-mūle āsiṇenaṃ diṭṭhā majjitu sarovar'-uttīṇā

egā itthī nāini-rūva-ṭhiyā 4goṇasāhiṇā saddhīṃ vaḍa-5koḍarā gaṇenam suraya-suhā-sovaṇa-pasattā

tad-aṇāyār'-āloyaṇa-kova-gaṇenam mae tayaṃ mihuṇam pahayam kasāhi tā jāva jhatti addaṃsaṇi-hūyaṃ

iya kahiūṇa narindo sarīra-cintāe niggao bāhiṃ niyai suraṃ viṇaya-paraṃ phuranta-vara-kunḍalāharaṇam

vimhiya-maṇo narindo sureṇa aha teṇa evam ālatto tuṭṭho 'mhi 1tumha naravara bhaṇasu varaṃ kiṃ paṇāmeme

1 CG vaviyammi tammi k°.
2 AGH ass'-avahario aḍavīe patto āgamma magga-laggeṇa.
3 D gehe.
4 DE asuyam GH bhūyaṃ.
5 A govasāhiṇā.
6 BC koṭṭara.
7 BE tujjha.
TWO PRAKRIT VERSIONS OF THE MANĪPATI-CARITA

158. so bhaṇai keṇa kajjēna majhya tuṭṭho 'si aha suro bhaṇai jā sā itthī tumae aḍavi-pattena sikkhaviyā

159. nāga-kumārī sā majhya bhāriyā tie tujjha pāsāo āgamma mahāṃ bhaṇio māyā-niṇaṃ ruyantīe

160. tumae vivijjamāne aham anāha vva Bambhadattaṇaṃ nihaya 'mhi nāha surayāhilāsinā taṃ añicchantī
to 'ham kovam uvagao tuha vahaṇ'-atthāṃ ih' āgao siggham jāva tumaṃ devīe puṭṭho aḍavīe vuttantam

162. nisuyāṃ ca tayaṃ savvaṃ tumae devīe jaṃ samak-khāyam eeṇa kāraṇeṇaṃ tuṭṭho 'ham tuha varam demi

163. bhaṇai nivo jai evaṃ tujjha 1pasāṇa savva-jīvāṇam bhāsāo vivujjhiṣī jāhayaṃ eso varo 2hou

164. evaṃ ti hou 3naravara jai varam annassa taṃ payāsesi tā te maraṇaṃ hohī matthaya-4phuṭṭaṇena sahasatti

165. iya bhaṇiya gao sahasā devo rāyā ya vāsa-bhavanaṃmī sampatto patta-varo evaṃ vaccanti diyāhāṃ
dia

166. kaiyāvi maṇḍaṇ'-atthāṃ āsīṇo naravai suṇai vayaṇaṃ ghara-koiliyāe tayaṃ niyaya-paim pai bhaṇijjantam

167. jaha eyāo naravara vilevaṇāo tumaṃ māha nimittam 5aṇehti thova-mettam vilevaṇaṃ dohala majjha

168. so bhāpāi na 6 añemi bīhemi nivassa sā tao bhānai jai añesi na eyaṃ 7to 'ham avassam marissāmi

169. tav-vayaṇa-savaṇa-8saṃjāya-9pahariso nivo diṭṭho devīe tao puṭṭho sāmi kim hasasi taṃ eyaṃ
tav-

170. bhaṇai narindo sundari hasiyam khu mae paraṃ na sahemi kim kajjam bhaṇai nivo marāmi eyammi kahiyammi

1 BDE pabhāvena.
2 ADE hoi.
3 BCFGH navaram.
4 ABDH phuḍaṇena.
5 BCF āṇeḥa.
6 C na yāṇāmi.
7 BEFG to 'vassam ahaṃ.
8 E sambhama.
9 AEGH pahasiro.
171. sā bhanai avassam imam kahiyavvaṁ jai na kahesi to niyamā
sāmi marissāmi aham tāhe rāyā imaṁ bhanai

172. jai evam tā sāhemi devi navaram ciyāe āruḍho
iya bhanīya masānaṁ pai calio rāyā 1sa-devio

173. jāo loga-pavāo jai kira devīe naravaro kimpi
kahīhi tao marissai bollijjai 2kuṇḍa-kuṇḍehim

174. itto ya chāgo ego bhanio chagaliē majjha caraṁ'-attham
java-nicayāo eyāo pūliyam egam ānehi

175. so bhanai Bambhadattassa rāiṇo ghoḍayā jave ee
carīhanti ime anno giḥhanto hammae niyamā

176. sā bhanai majjha vayaṇaṁ jai na tumaṁ kuṇasi to
marissāmi
chagaleṇ' uttaṁ marasu tti majjha annāo hohinti

177. chagaliē tao bhanīyaṁ eso chak-khanḍa-bharaha-nara-
nāho
mahilāe vayaṇeṇaṁ mariu-maṇo vaccai masānaṁ

178. tām puṇa neha-vihūṇo niya-jīviya-3loluvo vigaya-satto
na hu kuṇasi majjha vayaṇaṁ dhiraṭṭhu te purisayārassa

179. chagaleṇa tao bhanīyaṁ jāi-mettena bokkaḍo ahayaṁ
eso ya ceṭṭhienaṁ mahilā-kajjena jo 4marīhi

180. āsanne vaccanteṇa rāiṇā tāṁ nisāmiyaṁ savvaṁ
 to maraṇaṁ niratto chagalassa dāuṁ kaṇaya-mālaṁ

181. pabhanai devī tāṁ nivvinṇa niyaya-jīviyavvāo
 to marasu majjha annāo tujjha sariśāo hohinti

182. tā bho 5jaha so rāyā appa-hiya-parāyanō tao jāo
taha hosu tumaṁ pi daḍham evam miṇṭheṇa bhaniyammi

183. mariyavvā ya niyattā Mahasēnā Cellanā ya tāṁ souṁ
 hāreṇaṁ ciya tuṭṭhā nivena saha buṇjae bhoe

184. aha so tiyasa-viinno hāro tuṭṭho taḍitti vihi-vasāo
 bahu-vakko tti na tīrai samdheum jeṇa keṇāvi

185. jo ya tayaṁ samdheum hojjha samattho na so vi samdhei
sura-vayaṇaṅ boṅo niva-purao puvva-bhanīyaṅ

1 CGH saha devē.
2 C Tiyaga-caukkesu E nuṇḍa-vaḍehi.
3 DH lobhao.
4 ABFGH marai.
5 A jai.
186. annammi diñe rannā davāvio paḍahago niya-\(^1\)purammi jo saṃdhhei hāramṭ so lahāi nīvāo daviṇa-lakkham

187. maṇiyāreṇ' egenām \(^2\)vuddheṇaṃ niya-suyāṇa daviṇ'atthām jīviya-nivviṇṇeṇaṃ buddhīe saṃdhio hāro

188. laddham daviṇassa addham paḍhamanaṃ pacchā \(^3\)mayammi tammi nivo sesamṭ na dei bhānai ya dāyavvaṃ jassā so natthi

189. so vi maṇiyāra-seṭṭhi mariuṃ tatth' eva vānaro jāo hiṇḍanto niyaya-ghare daṭṭhum saṃbhariya-puvva-bhavo

190. mucchā-nimiliy'-accho padīo karuṇā-gaehīṃ puttehim kaya-paḍiyāro sattho \(^4\)tap-purao akkhare lehai

191. so 'ham tumhāṇa piyā mariūṇaṃ vānaro samuppanno to bhānaha sesa-davvaṃ niveṇa dinnaṃ na vā tumhā

192. te pabhananti na dinnaṃ tam souṃ vānaro sa-rosa-maṇo keṇavi chaleṇa haruṃ hāraṃ appei putṭaṇaṃ

193. tan-ṇāsula-hiyayo rāyā Abhayāṃ samāisai evaṃ satta-diṃ-\(^5\)abbhintaro lahā hāraṃ ahava to daṇḍo

194. evaṃ Abhaya-kumāro \(^6\)aṇudiyahāṃ hāra-maggaṇ'-ujjutto sattama-dine rayaṇīe vasio vasahie sāhūṇaṃ

195. tattha ya Sutthiya-sūrī Siva-Suvvaya-Dhaṇaya-Joṇaya- munjhīṃ sahio nivasai so puṇa bhayavaṃ-Jiṇa-kappa-gahaṇ'-atthām

196. saṃsār'-uvvigga-maṇo kuṇamāṇo satta-bhāvaṃ-\(^7\)abbhā-

saṃ kauṣaggammi thio rayaṇīe uvassayassa bahim

197. etto maṇiyārassa ya suehi bhīe hi tī rayaṇīe hāro samappio vānarassa tass' eva pacchannām

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1 CFG nayare.
2 C putṭheṇaṭ F tuṭṭheṇaṃ.
3 D tammī mayammi.
4 DG tāṇa puro.
5 AE abbhaustarao.
6 CGH aṇudīhaṃ.
7 DG ubbhāvaṃ.
198. tena vi vasahi-bahiṃ-ṭhiyassa Sutthiya-1gurussa kaṇṭhammi
olavio taṇay'-attham apicchamāṇeṇa vi nivāo
199. itthantarammi pādhame jāme rayanīe volie sante
taha uggayammi cande ninnāsiya-timira-niurumbe
200. niya-guru-paṭiyaraṇ'-attham Siva-sāhū niggao niyai
sūrim
hāra-virāiya-kaṇṭham kāussagga-ṭṭhiyam tattha
201. bhīya-maṇo khaṇa-mettaṃ ṭhauṃ abbhintarammi pavi-
santo
pabhaṇai bhayaṃ ti 2khuddho vissariya-nisīhiya-saddo
202. tā puṭṭho Abhaenam bhayavaṃ 3kutto bhayaṃ bhavan-
tānaṃ
muniṇā vuttaṃ puvvāṇubhūyaṃ imam amha sambhāriyaṃ
203. 4kaha so kahei sāhū Ujjenīe duve vaṇiya-putta
Siva-Sivadatt'-abhihāṇā amhe 5dāliddayā hontā
204. daviṇassa viḍhavaṇ'-attham pattā Soraṭṭha-maṇḍale
6tattha
āvajjiyam pabhūyaṃ davvaṃ mahayā kileṣenaṃ
205. taṃ naulayammi kāuṃ kađie baddham 7samuvvahantāo
vāraṃ vāreṇa amhe āgacchāmo sa-pura-huttaṃ
206. amhaṃ ca jassa hatthe taṃ davvaṃ so imam vicintei
māremi biyam eyaṃ evam 8pattā purassa bahim
207. tattha khaṇe taṃ davvaṃ maha päse āsi taṃ mae khittaṃ
mahai dahe taj-jaṇiyaṃ duṭṭha-maṇaṃ appaṇo nāuṃ
208. Sivadattassa ya kahiyam dhiddhi eyaṃ dhaṇaṃ anaṭṭha-
dhaṇaṃ
jassa kae tujjh' uvariṃ āsi maham pāva-pariṇāmo

1 AHJ jaissa.
2 A khuddo E khutto.
3 BDHJ katto.
4 ABE kaha kahasu kahai.
5 D dāriddiyā.
6 AFG ca uvvahantāo.
7 A ittha.
8 AB puttā.
209. tena vi ²tam ciya sīṭṭham iṭṭham ca dhanassā dāha-jale khivaṇam
    iyā ega-mañā amhe do vi gayā niddhanā ²geham

210. ³gilio ya ⁴naulao so maccheṇam dhīvareṇa so ghittum
    vikkī maha bhaginī-hatthe jīvantao ceva

211. tie amham pāhuṇṇay'-attham āgamma randhaṇa-⁵gharammi
    so ⁶chindium āraddho ja diṭṭho naulago tattha

212. sahasatti saṇkiyāe tie samgiovio niyaya-anke
    nāyaṃ ca imām amham jaṇaṇīe vihi-niogēṇaṃ

213. puṭṭhā sā tie tao vacche kiṃ eyam iha tae laddham
    sā bhaṇai na kiṃci tao jaṇaṇī tas-santiyam pattā

214. asipatteṇam haṇiṇa māriyā tie dava-lobheṇam
    evam daṭṭhum amhe sa-sambhamā tattha sampattā

215. tie vi hu pāvāe amham bhaginīe sambhama-vasenaṃ
    uṭṭhantie aṅkāo nivaḍyō naulago sahasā

216. tam daṭṭhumam ambehi cintiyam esa so mahānaṭtho
    attho punaravi patto ⁷catto jo āsi dāha-majjhe

217. tamā te iha dhannā kaya-unnā je imām paricaṇum
    paḍhamam ciya paḍivannā pavvajjam Jīṇavara-mayammi

218. iya ⁸bhāviṇa amhe kāum jaṇaṇīe aggi-sakkāram
    dāum bhaginīe gharam pavvaiyā guru-samīvammi

219. tā bho puvv'-aṇubhiyām bhayaṃ eyam majjha bhāvayan-
    tassa
    pavisantassa nisīhiya-ṭhāṇe bhaya-vayaṇam āvaḍiyam

220. itto bīe pahare Suvvaya-sāhū tah' eva bhaya-bhīo
    pavisanto bhaṇai mahā-bhayaṃ ti Abhaeṇa taha puṭṭho

221. aha bhaṇai Aṅga-jaṇavaya-gāme koḍumbio aham āsi
    payaṅe sonḍīro paḍiyā tatth' annayā dhāḍī

¹ A cintiya.
² DGHJ gehe.
³ B galio.
⁴ A nivvilio BH nivalao C nevalāo D nivvalio E niulao.
⁵ B nimittam.
⁶ A chedium.
⁷ AFGH khitto.
⁸ CE bhaṇiṇa.
222. ¹tie bhayena naṭṭho gāma-jaṇeḥiṁ gih'-ega-desammi
ciṭṭhāmi jā nilīṇo tā cōra maha gharam pattā
223. maha gharaṇī ṇe bhaṇīyā mahilāo kim na leha bho tumhe,
²na ya muṇai sā varāī jaha eyaṁ suṇai maha bhattā
224. niyā ya tehi esā niya-pallīṁ icchā tī kāūṇaṁ
niya-paḥuṇo uvaṇīyā jāyā se vallahā bhajjā
225. uvasantammi dhādī-uvadavve āgao puṇo gāmo
puvva-ṭhīṇe nivasai aham pi tatth' eva nivasāmi
226. puṇa puṇa bhaṇio mitteḥiṁ āgao tīre moyaṇa-nimittaṁ
tam pallīm hiyaṇaṁ an-icchamāṇo vi tas-saṅgaṁ
227. egāe therē ghare paviṭṭho ³gamāmi kai-diyahē
tiṇaya-rajjīyā sā therī vuttā mae evam
228. ambha iham maha bhaṇja ciṭṭhāi palliwaissa pāsammi
tīre maha āgamaṇaṁ kahasu tumaṁ kahavi gantūṇaṁ
229. therē tah' eva kae saṃdiṭṭhaṁ ⁴tie majjha bhajjāe
ajjaṁ sa palli-nāho jāhi annattha raṇaṁ
to tumae ajjaṁ ciya āgentavvaṁ paosa-samayammi
iya tīre ⁵kahie aham tīre gehammi sampatto
231. pallīvaṁ vi taiyā gehao annattha ciṭṭhāi kahimpī
sā vi ya maṁ daṭṭhūṇaṁ paumīya-hiyaṁ vva saṃjāyā
232. uvavesio ya tīre sayāṇe palli-sāmiṇo ahayaṁ
kaya-paya-⁷soyā sā vi hu majjha samīvammi uvaṇīṭṭhā
233. etthantarammi patto kuovi ⁸seṇāvai ghara-duvāre
tīre ⁹jāyāe tao ¹⁰sejjāe ahe aham kao
234. pallīvaiṇo vihiyaṁ paya-soyāṁ tīre ceva sejjāe
uvaviṭṭhassā tao sā evaṁ kahīum samāḍhattā
tai e jai majjha bhattā tā sāmiya tassa kim tumaṁ kuṇaṁ
bhāṇiyaṁ ca tena ¹¹sakkāra-urassaṁ tam samappemī

¹ AB omit this verse.
² B amhānaṁ gahaṇepaṁ sampai tusisai tuḥa bhattā.
³ ABGDHJ gaesu kaisumpī.
⁴ BDGHJ diyaheṣuṁ sā therī viyaṇe vō.
⁵ C maha tīre ya.
⁶ A vihie.
⁷ D sohā.
⁸ ABCDHJ paliṭṭah.
⁹ ABCDF bhīyaṁ.
¹⁰ AHJ sejjā-ḥettīe.
¹¹ ABDHJ pūyā.
236. தா தீ புழை விழ்யா தோ ஜானிணா தப்பேக் பாப்பாண் பப்லினா பாரிஹ்ஸோ எச் மீ விஹிஓ
237. மப்பேக் புணா எஸ் ஜாவ் தம் பிச்சாமி எத்தா சம்பாட்டாம்
   தா தாச லே தம் சோம் திட்டாரை
238. பேச்சா ஹேட்டாம் தியியோ தித்தியே தாசா பாம்பியோ அஹாயாம்
   ஗ாரிணா தே பாக்கோ துற்றா அல்லா-வாட்டேராம்
239. நில்லோ யா நித்தாயாம் நித்திருணா ஦ாத்லா-நிள்ளா-முத்தியி
   முத்தியி தே லே பார்லிகோ பாலிவேய்
240. தே லே பாக்கா-வாட்டா காக்கா மமா நிட்டா-பால்நேண்ம்
   எவா
241. பாக்கா சட்டா நிக்காம் அக்காண்ணியா தோப்பியியா
   தகா து துத்தா ஸாஹாவா ஜாக் பாலிவே
242. பேச்சா பேச்சா பேச்சா பேச்சா பேச்சா பேச்சா
243. பேச்சா பேச்சா பேச்சா பேச்சா பேச்சா
244. பேச்சா பேச்சா பேச்சா பேச்சா பேச்சா
245. பேச்சா பேச்சா பேச்சா பேச்சா பேச்சா
246. பேச்சா பேச்சா பேச்சா பேச்சா பேச்சா
247. தம் தாத்துணாம் பாடியா மாஜ்ஜா விபரித்தா-ஜியிய்-ஆசாசா
   பாசே வானா எஸ் கம்பாட்டு தாம் தாத்தும்

1 C காக்காம் D லாக்காம் E பில்லாண் HJ ஸிஸாம்.
2 C சட்டா சாம்பத்தா.
3 C நித்திணா.
4 AE பல்லாண்.
5 CD தீ தீட்சுரா.
6 DGHJ m-ஆரியோ.
7 B புனேந்தா.
8 DG அட்டா.
9 A குள்ளோ, B கோள்ளாட்டி, C வூட்டியா, D கோட்டியா, EF புட்டியா, H குட்டி, J முத்தியி.
10 C பணவா-பேதோ எவா.
11 AFG uvaladdho p°.
12 B பட்டியா.
13 பரியா. 
248. tay'-avattha-gayaṃ mucchā-nimīliy'-accho mahī-yale paḍio sucireṇaṃ ceyannaṃ laddhuṃ gantūṇa annattha
249. puṇa āgao turanto ghettūṇaṃ sajjalam osahi-juyalam egāe osahiē nissallo 'ham kao teṇam
250. bīyāe parūḍha-vanō pacchā dharaṇī-yalammli hihiṇaṃ hattheṇa akkharāim niyaya-sarūvaṃ samakkhāyaṃ
251. āsi purā vijja-suo tuha gāme Siddha-kamma 1nāmo 'ham kamma-vasenaṃ jāo mariṇaṃ vāṇaṃ 2ihayam
252. tuha damṣaṇena jāyaṃ jāi-saraṇaṃ ca majjha sahasatti to puvva-bhava-viyanja-osahi-juyaleṇa eeṇa
253. pauṇi-kao 'si evam sampaı puṇa suṇasu majjha vuttantaṃ ahám annena baliṇā 3kaiṇā chaṇḍhāvio jūhaṃ
254. tā jai tam hantūṇaṃ jūhavaīṃ 4kuṇasī maṃ tumaṃ kahavi majjh' uvayāraṣa tao paḍi-uvayāro kao hoi
255. tav-vayaṇaṃ kāṇaṃ pallim gantuṃ puṇo vi pacchannaṃ hantūṇa palli-nāhuṃ tam ghiṭṭum āgao 5sa-giham
256. iya niya-mahilā-çetthiya-damṣanāo visaya-6visa-virattenaṃ vihiyā mae mahāyasa pavvajja suṭṭhu-anavajja
257. tā bho Abhaya mahāyasa puvv'-aṇubhūyaṃ 7mahābhayaṃ eyam 8aṇucintantassa mahā-bhayaṃ ti vayaṇaṃ maha pavattaṃ
258. aha Dhaṇaṃ nāma munī tah' eva taiyammi jāme pavisanto bhana protect ai-bhayaṃ ti tam puccha Abhao
259. katto tuha ai-bhayaṃ so sāhai puvva-veiyam eyam pucchai Abhao bhayavaṃ kaha tumae veiyam kahasu
260. Dhaṇaṇaṃ tao vuttam Ujjenē samīva-gāmammi āsi 9puro guṇa-sundara-khattiya-kula-puttao ahayaṃ

1 AHJ nāmāpo.
2 A ahayaṃ.
3 D kaiyāvi, E kapieṇa.
4 F kuṇasu.
5 F sahassā.
6 AB suha.
7 C bhayaṃ saranteṇaṃ to nisṭhiya-ṭhāne mahābhayaṃ bhāsiyaṃ sahasā.
8 E aṇucintiyantassa.
9 BFG purā.
261. uttama-vaṃs’¹-uppannā kannā Ujjeni-nayarī-vatthavvā kula-abhimāṇena mae pariṃiyā jowvana-tthēnām
262. tie ḍāṇyaṇ’-atthām asi-bīyo paṭṭhio saisura-gehaṃ patto paosa-samae Ujjenie masāṇammi
263. pecchāmi mahilam egam pāvaraṇa-paḍena pīhiya-muha-kamalam kalunā-sareṇa ruyantaṃ sūla-tṭhiya-purisa-pāsammi
264. samjāya-daṇḍa mae sā bhaṇiyā kiṃ tumāṃ ruyasi bhadde tāhe sā gaggaya-girā eyam bhaṇium samādhattā
265. jo ya na dukkanam patto jo ya na dukkhassa niggaha-samattho jo ya na duhie duhio kaha tassa kahijjae dukkham
266. iya tav-vayaṇaṃ souṃ ahiyaṃ kārunnam āgaṇa mae bhaṇiyamaṃ bhadde nisunasa majja vi ³gahalliyam egam
267. ahayam dukkham patto ahayam dukkham sa niggaham samattho ahayam duhie duhio tā majjha kahijjae dukkham
268. jai evam tā suvvau jo eso sūliyaē uvari naro so maha bhatta naravai-narehiṃ eyam dasamū nio
269. jivai ya esa ajjāvi eya-nimittam tu bhoyaṇaṃ ghittum aham āgay’ ambhi ⁴sahasā bhoiuṃ imaṃ na sakkemī
270. to nippahaliya-payāsā soittā roiuṃ aham laggā āpucchivyā ya tumae supurisa karunā-pavannēnām
271. tā kuṇasu maha pasaṇaṃ ṭhavesu maṃ niya-khandha-desammi jen’ eyaṃ niyaya-paīṃ bhunjāvemi sa-hattheṇaṃ
272. joeyavvaṃ na tae uḍḍham maha sammuham mahāsatta jena na lajjāmi aham tuha khandha-paitṭhiyā santī
duhvanam
273. khaggam muttuṃ dharaṇi-yalammi khandhammi sā mae ṭhaviyā sūl’-āroviya-purisassa santiyaṃ chinnae mahṣaṃ

¹ E samuppannā Ujjenti-nayarī sā eva chaṅcā.
² DFG girī.
³ DHJ gahilliyaṃ.
⁴ BC sahasā imaṃ suyaṇu na sakkemī, EH supurisa sakkā na hu bhoiuṃ kahavi, G na ya bhoiuṃ imaṃ suyaṇu sakkemī.
274. nivaḍanti majjha uvariṁ ṭpuṇā ratta-ruhira-bindunño bahave
te 'ham saśilassa kaṇe kalayanta thāmi visattho
275. avaloiyaṁ cireṇaṁ nivviṁneṇaṁ mae uvari-huttam
dīṭṭham ca ceṭṭhiyaṁ se bhaya-jaṇaṇaṁ bhīma-rūvāe
276. tā tam bhūmīe nivādiunam bhaya-kampamāna-savv'-aṅgo
visāriuṇa khaggam puvvam pi mukkam tahiṁ thāne
277. vegaṇa palāyanto pattu 'ham jāva pura-paoli
ā tā sā vi tam eva aśim ghiṭṭuṇa samāgaya tattha
278. tie ya majjha ūru ego puṇavarpa-paoli-bāhi-ṭhio
chinn khagga-paḥareṇa pāva-kammāe sahasatti
279. tam ghiṭṭuṇa gayā sā aham pi tatth' eva nivaṇṇo santo
vilavāmi kaluṇa-kaluṇaṁ duvāra-duggāe aggammi
280. kula-devayāe bhanio taha vilavanto aham sa-karuṇāe
bho bhadda sāyinīhiṁ saha amhānaṁ ima merā
281. jaṁ pura-paoli-purao dupayaṁ a ca cauppayaṁ ca tam
 tāsiṁ
jaṁ ṭpuṇa abbhintaraṇa tam savvaṇa amha ābhavai
282. tā tuha ūru eso pura-bāhi-ṭhio tti rakkhio na mae
taha vi tumaṁ mā royasu karemi acireṇa tuha eyaṁ
283. iya bhanīṇam tie a-cintaṇijjāe deva-sattie
ūru tay-avattho cciya majjha kao kaya-pasāyāe
284. tām pannāmiṇa ahiyaṁ gao aham sasura-mandirāṁ tam
 ca
pihya-duvāraṁ daṭṭhum vivareṇaṁ to paloemi
285. picchāmi sāsuyam mahiliyaṁ ca tahiyaṁ paīva-kantie
maṃsaṁ khāyante do vi piyante maṭṭham ca
286. etthantarammi maha sāsuyāi vuttaṁ imaṁ jahā maṃsaṁ
ai-miṭṭham to pabhaṇai maha bhajjā eriṣṭā vayaṇaṁ

1 ABFGH puṇaruttam rō. 
2 C paolissa bāhi-bhāga-ṭhio. 
3 BDF karuṇa-karuṇaṁ. 
4 D koṭṭa-devie. 
5 ABD sāyinīṇaṁ. 
6 ABE vā . . . vā. 
7 CG tu tay-abbhantaraō. 
8 B ṭhiyassa rō. 
9 A vimāno cciya sasura-mandirammi gao pihy-a-duvāre. 
10 ABD majjhami, E maddaṁ.
267. amme tuha jāmāū-santiyam eyaṃ 4kahāṃ tao savvo puvv'-utto vuttanto kahio jā ūru occhinno
268. to 'ham bhaya-sambhanto gharammi gantūṇa jāya-saṃvego
pavvaio guru-mūle tā ai-bhayam erisāṃ majjha
269. tatto cauttha-jāme bhayāi-bhayam āha Joṇao sāhū kahai ya niya-vuttantaṃ Abhaya-kumārassa taha ceva
270. Ujjenī seṭṭhi Dhaṇadatto bhāriyā Subhaddā se tāṇa suo 'ham majjha vi nāmeṇaṃ Sirimaṅ bhajjā
271. sā majjha calaṇa-3dhoyaṇa-salilaṃ neheṇa pai-dīṇaṃ piyai
aham avi 3aṇuratta-maṇo tie vayaṇaṃ na laṅghemi
272. evaṃ vaccai kālo bhanio aha annayā aham tie maha piyayama ai-saddhā jāyā mig-a-puccha-4maṇṣammi
273. tā jai tumha pasāṇa majjha sampadaī tam na acireṇaṃ tā hoi phuḍaṃ maraṇaṃ iya nāum kuṇasu jaṃ joggaṃ
274. to sā mae sa-dukkhaṃ bhaṇiyā bhaṇa piyayame kahiṃ honti
 te mig-a-pucchaga-jīvā tam maṇṣam jena āṇemi
275. sā pabhāṇai Rāyagihe nayare Seniya-nivassa gehammi
tesiṃ 5vitti paṭuttī esā nisuyā mae puvvām
276. tā tattha tumaṃ vaccasu jai piya kajjāṃ mae jiyantīe
iya bhaṇio tassāhaṃ sampatto bāhir-ujjāne
277. pecchāmi visamanto pattāṇaṃ kilaṅ'-attham ujjāne
vivihāṃ vilasiyāiṃ kāmuya-sahiyaṇa vesānaṃ
278. aha tāṇaṃ majjhāo egā vara-rūva-8dhāriṇī vesā
nāmeṇa Magahasenā keṇavi khayarena avahariyā
279. to pariyaṇeṇa tassa ya mahayā saddeṇa eyam ugghuṭṭham
7bho bho dhāvaha dhāvaha hīrai gośāmiṇī amhaṃ

1 CFG kao tae laddham.
2 AB dhāyaṇa.
3 AB aṇuttara.
4 E mīsammi.
5 AB titti, DE tatti.
6 HJ taraṇi-vesā.
7 C bho dhāha dhāha dhāvaha.
300. evaṁ suṇiūṇa mae sahasā ā-yanna-pūriyam ہbāṇam mottūṇa so durappā gayaṇa-ttho mario khayaro
301. paḍiyā ya tassa hatthāo Magahaseṇā sarovara-jalammi tatto uttariūṇam 2samāgayā majjha pāsammi
302. bhaṇio ahaṁ sa-viṇayaṁ tīe imam komalāe 4vāyāe śāmiya kuṇasu pasāyaṁ 6imammi kayali-hare ehi
303. tattha gao 'haṁ majjiya-jimio tad-dinna-6parihiya-su-vatto
suha-2sayāṇiya-nisanno tīe āpucchio evaṁ
304. supurisa kutto taṁ āgao 'si kiṁ vā paoyaṇam tujjha iya puṭṭhenam kahio tīe mae niyaya-vuttanto
305. to bhaṇai Magahaseṇā sāmi tumam ujjugo na lakkhesi niya-mahilāi 8sahāvaṁ sā khalu accanta-duśilā
306. jai sā hojja susiḷā tumam ca jai hosī vallaho tīe tā kaha nīsārejā gharāo eena kavadėṇa
307. iya 8bhaṇari sā bhaṇiyā mae jahā suyaṇu mā imam bhaṇasu sīla-guṇeṇaṁ na samo tīe viṇao cciya kahavi
308. mam accant'-aṇurattaṁ tad-uvarī nāuṇa Magahaseṇāe bhāva-nnuyāe moṇaṁ jhatti kayaṁ vaiyare tammi
309. cuḍa-maṇi nibaddho mam' uttamaṁge imam bhaṇantīe pura-majjhe pavisāmo ussūrāṁ vaṭṭae inhiṁ
310. iya bhaniūṇa 10paviṭṭhā mae samaṁ 11sandaṇaṁ sama-bhirūḍhā vajjanti bahuvib'-āojja-sadda-paḍisadda-bhariya-disā
311. pavisanta-loga-kalayālā 5to rukkh' -ucchaliya-rosa-duppeccho tatth' āgao gay'-indo tāsanto nāri-nara-niyaram

1 A vayaṇam.
2 C samāṇiyā.
3 DG vāṇīe.
4 AGHJ āgacchasu kayalg-gehammi.
5 DH pahiriya.
6 DG sayaṇammi.
7 DGH sarūvaṁ.
8 ACD bhaṇie.
9 A pahāyā, CD payaṭṭā.
10 A damsaṇam.
11 AFG to ravucchaliya, HJ tūrakkhucchaliya.
so ya mae gaya-sikkhā-kusaleṇa 'vasī-kao khaṇṭ'-addheṇaṃ patto ya tao loyāo sāhu-vāo ananna-samo

to loeṇaṃ raṇjiya-maṇeṇa bahuviha-girāhi thuvvanto patto 'ham tie maṇoharaṃ gharam sura-vimāṇaṃ va

khaṇa-metteṇa tie bhaṇio 'ham ajja ajjautta mae Seniya-narinda-purao paṇacchiyaṃ payatteṇa

tā āgacchasu piyayama tumaṃ piatto mae imām bhaṇiyaṃ vacca tumaṃ aham ihaim cicṭhissāmi ei maha niddā

iya bhaṇiṇa gayā sā narinda-purao paṇacciṃ laggā aham avi tatth' eva gao miya-pucchaga-maṃsa-gahan'-attham

pekkhaṇaṇya-vāvadesa ya rakhaya-purisesu laddha-lak-kheṇaṃ
miga-pucchassa ya gahiyaṃ maṃsaṃ govāiyam ca taha

jā nissarium laggo a-lakkhio tāva rakhaya-narehiṃ maṃs'-avahāro ranno niveio kahavi nāuṇaṃ

rannā vi raṅga-bhaṅgo mā hou imām vibhāviyaṃ tenaṃ na hu kimpi jāva bhaṇiyaṃ tāva aham 2nibbhayo santo
tatth' eva ega-desammi saṃṭhio viviha-hāvabhāvehiṃ

naccantiṃ avaloemi Magahaseṇaṃ mahā-gaṇiyaṃ
tie naṭṭa-niunatta-tosieṇaṃ mahā-narindeṇaṃ
paḍivanne vara-tiyae paḍhiyaṃ imam maha nimitteṇaṃ

miga-puccha-maṃsa-gāhi maha jīviya-dāyago mahāsatta katth' acchai majjha pio cuḍāmaṇi-maṇḍano ihaim

iya tie vayaṇa-paṅkaya-viṇiggayaṃ nisuniṇaṇa vayaṇaṃ imāṃ
bhaṇiyaṃ mae kisoyari eso 'ham ettha cicṭhāmi

tie vinnatto nara-nāho deva puvva-paḍivannā
je tinni varā tāṇaṃ majjhāo donnī me dehi

so pabhanai viṣatthā maggasu jaṃ tesaṃ īhiyaṃ kimpi tie bhaṇiyaṃ abhayaṃ egenaṃ hou eyassa

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1 DFG vase.
2 AHJ niggao.
3 AGH vaccantiṃ.
4 A paḍivannammi varammi, DHJ paḍivannammi vara-tige.
326. bīṇaṁ eso cciya majjha varo manniyaṁ tayaṁ rannā
to sā laddha-pasāyā mae samaṁ āgayā sa-gihaṁ
327. voliṇesuṁ ¹kaivaya-diṇesu bhaṇiyā mae Magahaseṇā
eccāmi aham daie niya-nayaram jai tumaṁ bhaṇasi
328. tīe bhaṇiyam avassam jai gantavvaṁ tao mamiṁ ghettum
vaccasu evam hou tti manniyaṁ tam mae vayaṇam
329. to tīena appaṇaṁ vareṇa moyaṁvio narindaṁ
vihiyā ya niravasesā sīgghaṁ ciya gamaṇa-sāmaggī
data raṇitie niyaya-gharaṁ khagga-sahio ahaṁ gao jáva
picchāmi tāva niyayaṁ bhaṭjaṁ suttaṁ saha viṇeṇaṁ
332. tā rosa-vasena mae khaγgaṁ āyaḍžhiṇa ²accuγγaṁ
 taha so hao varāo paṇehim jahā paricatte
333. pacchanna-paes-aṭhio picchāmi tie khaṇa-viuddhāe
⁴khaḍḍāe ⁵nihippantaṁ tam purisaṁ khaṇḍa-khaṇḍa-
kayam
334. pecchantaṁ eva mahaṁ tam ⁶khaḍḍaṁ pūriṇa dhūlique
tad-uvari kayam mahantam piḍham ṭittam ca guttaṁ ca
335. tam daṭṭhaṁ saṇvaṁ suttāe tie āgao bāhīṁ
kahiṇa ya vuttaṁ vesē Magahaseṇē
e
336. Rāyagihām ceva gao tie sahio ⁷jahā-suhaṁ tattha
gamiṇa kiṁpi kālaṁ Ujjeniṁ āgao 'mhi puṇo
337. āṇandiṇa janaḥi-jaṇaṇaṁ ca mad-dāmsaṇeṇa gharaṇe
gharaṁ āgao 'mhi tie a-payāsanto niyaya-bhāvam
338. sā puṇa mai sampatte ghar'-āṅgane kavaḍa-⁸pakhaḍiya-
pamoyā
pucchai kiṁ sāmi cirāo āgao to mae bhaṇiyam

¹ AHJ kaisuvi.
² A sarium.
³ D ai-tikkham.
⁴ A khaṭṭummi, FG khaṭṭāe.
⁵ C nihiyantam, E khippantam.
⁶ AF khaṭṭum.
⁷ A cittam.
⁸ CDHJ ahā suhaṁ.
⁹ C payaḍiya.
two prakrit versions of the maṇipati-carita

339. tujjha ya ¹kae kisoyari miga-pucchaga-maṁsa-²maggayan-tassa
lággo ittiya-kálo na ya sampattañ tayám kahavi
340. to ³ham asiddha-kajjo pie iyāñim pi kahavi kiccheṇam
hiyaena anicchanto iha patto tujjha nehenam
341. ⁴evam-āi tīe kahiyaṃ acchanto tatth' aham niyacchāmi
niccaṃ ciya kaya-pūyaṃ taṃ pūḍham agga-kūreṇam
342. tatto mae niya måne paribhāviyam erisam jahā esā
jārassa tassa ajja vi mohenam kuṇai niya-pūyaṃ
343. anna-dīne sā bhaniyā mae imaṃ piyayame maham
kuṇasu
pāhuṇṇam ghaya-unnehi ajja ghaya-⁴khaṇḍa-juttehiṃ
344. na ya tatto majjhāo dāyavvaṃ kimpi tāva annassa
jāva mae no bhuttāṃ tīe evam ti pādīvannam
345. bhanīyaṃ ca bhanasi kim nāha erisam majjhā kim
tumāo vi
anno vi ko piyayamo pādhamam dāhāmi jassāhaṃ
346. uciye samae bhoyāna-nimittam egattha maha nisannasssa
pādham'-uttīṇṇam ghaya-unnam egam unham ⁵kare
ghettum
347. pakkhivai tattha ghādae daḍḍhā daḍḍha tti⁶jampirī pāvā
to Abhaya mae bhanīyaṃ kim ajja vi tīe kim ⁷tu tae
348. kim tuha piyarenā mae puṇa bhaniyā jāya-garūya-kovā-
vasā
ghittum tam eva ghaya-unna-payaṇa-pattam jalaṇa-
tattam
349. ⁸niḥaṇemī tti pagāmaṃ pahāviyā maha palāyamāṇasssa
piṭṭhi ke khivai tayam sa-ghayaṃ tavayaṃ vigaya-karunā
350. tenāham daḍḍha-tañū gao gharam kahavi jaṇaṇi-jaṇa-
yānaṃ
kāleṇa sattha-deho pavvaio jāya-saṃvego

¹ DGHJ kaena kisori.
² A sannisantassa, FGH mantisantassa, G mannisantassa.
³ E iccāi.
⁴ E ghāda.
⁵ A kavađe.
⁶ ACD jampiùm.
⁷ A na.
⁸ AFG pahaṇemi, D pahaṇāmi.
351. evaṃ mae mahāyasa bhayāi-bhayam erisaṃ samañu-
    bhūyam
taṃ sumaranteṇa nisīhiya-ṭhāne imam vuttaṃ
352. itthāvasare uiyammi ¹sūriye posaham tu pārītā
    Abhaya-kumāro bāhiṃ ²patto pecchhai tayaṃ hāraṃ
353. cintai eya-nimittaṃ sāhūhi bhay'-āi-vayaņāiṃ
    bhanīyāiṃ na uṇa lobho ittha kao vigaya-lohehiṃ
354. tā dhannā kaya-punnā ee sahalaṃ ca jīvyam imesaṃ
    ko vā hujja sariccho imehiṃ sayale vi jīya-loe
355. evaṃ Abhaya-kumāro muṇi-gaṇa-samghāe bhāvio bāhiṃ
    ghettūṇa tayaṃ hāraṃ ḍhovai ranno vi niya-piuṇo
356. tā bho Kuṇciya sāvaya su-sāhuṇo honti iya vigaya-lohā
tā Kuṇcio payampai annē te tāriso na tumaṃ
357. iya Maṇivai-muṇi-carie hār'-uppatti-bhayāi-bhayam-juttaṃ
    Sutthiyam-3m-āi-jaņam kahāṇayam biyam akkēyam
358. taṃ puṇa siha-sariccho pucchāi sāhū kahaṃ imam āha
    Vānārasie rāyā Jiyasattu tassa vara-vejjo
359. tassa suyā do jaṇayammi uvarae vijjayam a-yāṇantā
tā ranna jaṇaya-pae na kaya anno kao vijjo
360. te puṇa avamaṇeṇam ⁴gantum des'-antarāmmy paďhiuṇam
    vijjaya-sattham caliyā andham siham niyanti pahe
361. diṇānāh'-āiṇam kāyavvam vejjayam ti guru-vayaṇam
    sumaranteṇa lahuṇā siho sajjo kao kahavi
362. jeṭṭho uṇa jā na ⁵tarai taṃ vāreum sahoyaram niyayam
    tāhe anāgayam ciya āruḍho taruvare ⁶caṅge
363. iyaro puṇa uvayāri vi nivviveṇa teṇa siheṇa
    cira-⁷chuhienam ⁸khaddho gayammi annattha sihammi
364. jeṭṭho uttaruṇam dumāu sampāvio niyam nayaram
    jāo piu-paya-bhāī bhogāṇam ⁹bhāyaṇam taha ya

¹ AHJ diṇayare.
² Aatto.
³ DG sūri-jaṇam.
⁴ A vijjānam tu desantarām paṭṭhaviyā.
⁵ G tīrṇa.
⁶ ADJH tunge.
⁷ D bhukkhiṇaṃ.
⁸ G khuddha.
⁹ A bhoyaṇaṃ.
365. uvayāriṇo vi vejjassa teṇa siheṇa jaṁ kayaṁ du-kayaṁ
taha tumae vi muṇisara maha davvaṁ avaharatena
366. iya Maṇīvai-muṇi-carie muṇi-mahuyara-surahi-kamala-
sāricche
siha-kahāṇayam eyaṁ iha 1taiyāṁ Kuṇciṇṭ uttaṁ
367. aha Maṇīvai payampai sāvaya mā bhaṇasu erisam
vayaṇam
uvasaṁta-maṇo houṁ Meyajja-kahāṇayam suṇasu
368. Sāgee Caṇḍavāḍimśagassa ranno Sudaṁsaṇā devi
tie Sāgaracando Muṇicando do ime puttaṁ
369. taha Piyadaṁsaṇā nāma biyā patti mahā-narindassa
tie vi duve puttaṁ Guṇacando Bālaacando ya
370. Sāgaracando rāyā samjāo uvarayammi jaṇayammi
Muṇicando puṇa bhuṇjai kumāra-bhuttiṁ Ujjeniṁ
371. aha annayaṁ 2narindo rasoinim bhaṇai majhā kallevaṁ
aṇejja kimpī turiyaṁ assaṇaṁ vāhaṇa-gayassa
372. to sā moyagam egam hatthe ghitṭūṇa bāhim gacchantī
Piyadaṁsaṇāe bhaṇiyā he he kim tujha pāsammi
373. tie bhaṇiyam moyagam egam ranno 4nayemi kallevaṁ
to Piyadaṁsaṇā ginhai visa-bhāviya-niyaya-5hatthehim
374. puṇa iyarī appai sā ranno so vi kāuṁ do khaṇḍe
Piyadaṁsaṇā-suyāṇaṁ dei lahuva tti kāuṇaṁ
375. 6bhuttaṁ ya tehiatto visena ghumāviyā tao rannā
darijala-pāṇa satthā vihiyā te āgayā gehaṁ
376. Sāgaracando vi tao rasoinim bhaṇai moyago kaha ṇu
visa-7davvo samjāo sā āha ahaṁ na yāṇemi
377. navaram 8eyāṇaṁ ciya jaṇaṇī 9karehim gholio suiram
tā taṁ pi uvālambhai á pāve mario honto

1 A tahayāṁ.
2 FGHJ ya rāyā.
3 FG aṇijjam.
4 D na pakkillo ya.
5 FG hatthenaṁ.
6 GH bhutthehi tehi.
7 CD ḍhakko, F duṭṭho, G daḍḍho, HJ ditṭho.
8 CD iyāṇiṁ.
9 F kareṇa.
378. a-vihiya-Jininda-dhammo duggai-paha-bhāyaṇaṃ kao 2hontō
puvaṃ ciya dijjantāṃ tuha rajjāṃ kiṃ na gahiyaṃ ti
379. tā sampayam ca ginhasu rajjam puttāṇa desu niyayāṇaṃ
iya rajj’-āī caiuṃ Sāgaracando muṇi jāo
380. egammi săhu-gacche su-vihiya-sūrhṇa pāya-mūlammi
abbbhattha-duviha-sikkho jāo acireṇa giy’-atthō
381. aha annayā kayāi Ujjenīe samāgayā sāhū
sūrīhiṃ tao puṭṭhā kusalam săhūṇa bho tattha
382. āmaṃ bhāṇanti navaram Muṇicanda-narinda-puttago ego
uvarohiya-puttō vi hu kuṇanti săhūṇa uvasaggām
383. iya vayanāṃ souṇaṃ Sāgaracando vi pucchium sūrīṃ
Ujjenīe patto tesim paṭibohāṅ’-atthāe
384. egāe vasahīe ṭhio su-sāhūṇa majjhayārammi
bhoyana-kāle patte patte ghittūṇa 3bhikkh’-aṭṭhā
385. sampaṭṭhio muṇhiṃ nivārio ajja hosu pahuṇṇago
na ya ciṭṭhai so bhāṇai ya 4atta-lahiyo majjha damsēha
386. paḍinīya-ṭhavaṇa-5āmaga-nindiya-sejjā ya rāya-6bhava-
naṃ
sāhūhiṃ tahā ’vihie so u gao rāya-bhavaṇammī
387. rasavai-gharammi patto mahayā saddeṇa dhamma-lābhei
rāy’-anteurihiṃ nivārio mauya-saddeṇaṃ
388. so niya-savāṇe damsai bahiro ḫam bhaṇai ucca-saddeṇa
kiṃ sāviyāo tubbhe pabhaṇahā maṃ lahuya-saddeṇa
389. evaṃ so jampanto diṭṭho rāya-uvarohiya-suehiṃ
kalayala-ravam 8kuṇantā te pattā tassa pāsammi
390. bhaṇio naṭṭam jāṇasi so āha jāṃemi kiṃtu āojje
vāeha tahā vihie muṇinti na ya vāiūṃ kiṃpi

1 CJ paya.
2 CDHJ ’ham to.
3 D sikk’h-aṭṭhā, FG bhatt’-aṭṭhā.
4 CDEJ aha laṭṭhio.
5 CD āmama, J āgama.
6 G bharaṇammī.
7 H vihio so ego r°.
8 DE kuṇanto.
391. bhaṇiṇyā teṇa chaillā 1tumhe na ya kiṃpi muṇaha iya vuttā
te ruṭṭhā vāeum samāgayā sāhu-vahāṇ' -aṭṭhā

392. 2avaḍhāliyā ya teṇaṃ aṅgōvaṅgā 3niuddha-kusaleṇaṃ
4nihariyo ujjāṇe patto jhāṇa-ṭṭhio 5tattha

393. rannā bhoyaṇa-samae kumarā saddāvīyā tao diṭṭhā
joyanteṇa jaṇenam paḍiyā dharaṇīe 6nicceṭṭhā

394. kahiṇyā ya teṇa ranno so vi ya uvarohiyeṇa saha patto
diṭṭhā 7tah 'eva ūatto sampatto sāhu-pāsāmmi

395. nāo nivena eso Sāgaracando sahōyaro bhāyā
maha muṇivaro tti jāo to rāya padai pāesu

396. iyareṇaṃ uvāladdho 8na ya putte sikkhāvesi sāhuṇaṃ
uvasaṅgaṃ kuvvante dhiraṭṭhau te rāya-nīi

397. rāyā bhaṇai na eyaṃ puṇo vi kāhinti muṇcaae tāhe
bhaṇai muṇi pavvajjam kūṇanti jai tesim tā mokkho

398. evaṃ paḍivanne so sampatto rāulammi niva-sahio
pavvāyai te donni vi rāya-suo kuṇai 9suddha-vayaṃ

399. aha uvarohiya-putto Sāgaracandaṇa bohio santo
kuṇai vayaṃ sa-dugančhaṃ dunni vi ante surā jāyā

400. jīna-thuṇaṇa-bohi-10pucchā-uvvarohiya-dullaha-bohi-vāga-
raṇe
11so bhaṇai mitta 12'ham te bohiyavvo samaṇa-dhamme

401. Rāyagih Meyajjo nāmeṇaṃ meyinie saṃjāo
sā puvvam ciya bhaṇiyā tie cciya vāniya-bhajjāe

402. jai kahavi samo pasavo hojjā to dejja majjha niya-jāyaṃ
ahayam tuha dāiṣṣam jaṃ 13naṭṭham kamma-dosenaṃ

1 CFG tubbhe.
2 CDJ avayā liyā, FGH avaṭaliyā.
3 C muṭṭha, FGH mallā.
4 F nihariūṃ'.
5 F tatta.
6 C nicciṇā.
7 C tahim ca.
8 CDHJ niya.
9 CHJ sutṭhu.
10 H pacchā, J icchāo.
11 E eso.
12 E tae bhā.
13 C niddham, E jāyaṃ.
403. kaha kahavi divva-joena pasava-divase samammi saṃjāe tīe samappio seṭṭhiṅe tīe vi niyaya-suyā
404. dinnā ya meiṇie payāsiyā tīe bhattuṇo purao jaha esā maha dhūyā maya-jāyā pāva-kammāe
405. Meyajjo vikkhāo jāo sayalammi loga-majjhammi seṭṭhi-suo tti kay'-attho visiṭṭha-punnāṇubhāvenaṁ
406. ummukka-bāla-bhāvo gahiya-kalo ramma-jovvaṇaṁ patto tassa vara-kannagāo varai piyā aṭṭha vara-rūvā
407. eyammi ya patthāve ei suro puvva-gahiya-saṃkeo jo puvvim āsi ¹tayā Muṇicanda-suo tti vikkhāo
408. sumarāvai puvva-bhavaṁ pabhaṇai Meyajja kiṁ na ²taṁ kūnaṁ ³Jiṇavara-dhamme dikkhāṁ so pabhaṇai n'atthi me icchā
409. cintai suro uvāyaṁ a-patta-dukkho na bujjhaṁ eso to meya-taṇum ahiṭṭhāi so royanto bhaṇai evaṁ
410. jai jīvantī majjha vi hojjā suyā ajja tīe vīvāho hojjā majjha vi gehe ⁴meie to imo bhaṇio
411. mā ruyasu esa putto tujjha aha kahai meĩi savvaṁ to meo rūsiūnaṁ ⁵kaḍḍhāi raṅgāo re duṭṭhā
412. seṭṭhiṅa kannagāo kaha vīvāhesi majjha taṇao vi ghittiṅa ⁷ghare khitto ⁸kaḍḍāe bhaṇai ⁹puṇa khajjam
413. pāṇaṁ ca muhe ¹⁰khippau to sura-rūvena bhaṇai gīṇa vayam so pabhaṇai ko 'si tumaṁ iyaro puṇa bhaṇai devo 'ham
414. diya-logāo ittham samāgao tujjha bohaṇa-nimittaṁ iyaro jāi-¹¹sario bhaṇai ¹²vigutto 'mhi kiṁ karimo

¹ DHJ tao.
² DFG bho dikkhām.
³ DFG gihnasi, Jiṇavara-dhamme so p°.
⁴ FG tā etto meiṇi bhaṇai.
⁵ FG takkālaṁ tattha śampatto.
⁶ D saḍḍhāṇa.
⁷ ACDH kare.
⁸ E khūḍhāe, HJ khaṭṭummi.
⁹ FGH vaṇaviṣjaṁ, J thaṇavejjaṁ.
¹⁰ FGHJ khippi.
¹¹ F sarayaṁ.
¹² F vigatto, HJ vigucco.
bhänai suro 1niva-kannaṃ tujjha davāvemi jena akalaṅko hosi tumāṃ jaṇa-majjhıe iyaro jampai imaṃ kuṇasu

to kuṇai chāgaṃ rayaṇe vosirai suro vi meya-rūveṇaṃ ghattūṇa 2tāṇi Seniya-ranno dāuṃ imaṃ bhaṇai

maha puttassa niya-suyāṃ dehi tao niva-nara nivārenti 3taṃ iya vi niccam Abhao bhaṇai 4kā rayaṇa-uppatti

meo kahei chāgo vosirai ime tao bhaṇai Abhao jai desi imaṃ ranno tā dijjha tujjha niva-kannā

to meenāṃ chagalo dinno ranno gihe muyai asuım to Abhayenaṃ vutto nehi iham puṇa taḥā rayaṇe

puṇa Abhayenaṃ puṭṭho meo kim esa deva-5sattio so bhaṇai evam eyaṃ to Abhao bhaṇai Rāyagihe

sālam gāḍhaṃ 6kāreya vegbhāra-girissa sugama-maggam ca khiraṃ khira-samuddā anāvasu tena tuha putto

Seniya-chattassa ahe 7nhāum 6parinehi rāya-vara-kannaṃ iya savvammi vi vihiye to pariṇai rāya-vara-9kannaṃ
tay-anantaram ca tāo kannāo aṭṭha puvva-variyo etthantarammi punaravi suro bhaṇai hosu pavvaio

so bhaṇai varisa-bārasa khamesu tāva ya vasāmi giha-vāse evam hou tti suro gao deva-logammi

puṇe avahi-kāle samāgao bhaṇai ginha bho dikkhaṃ mahilā-vinnatta-suro puṇa gacchai 11tettiyaṃ kālam

to pavvaįjaṃ ginhaı ahiąa-sutto vi 12suddha-sammatto giy'-attho padįjaį eįalla-виhāra-vara-padįmaṃ

1 C Seniya.
2 C teṇa bhaṇiyam r°.
3 taiyaṃ vi.
4 CDFG kuo, HJ kao.
5 FGHJ sannibbo.
6 CDHJ kāraya, E karoviya.
7 CDHJ thāum.
8 FGHJ pariṇeum.
9 HJ dhūyaṃ.
10 F omits puṇe.
11 E tatiyam.
12 DG paviţha-samvego.
427. to patto viharanto "gām"-āgara-nagara-maṇḍiya-vasuhaṁ Seniya-nivassa nagare suvaṇṇagārassa gehammi

428. so bhikkhī-āṇayaṁ-attham gao gih'-abbhintarammi to kuṇco
cunai jave kaṇaya-mae Jiṇa-3bhavan'-attham ghaḍijjante

429. so āgao na picchai pucchai sāhuṁ na kimpi so kahai
to bandhai 3bandhaṇaṁ sirammi coro tti saṅkāe

430. 4to khoṭṭai 5phāṇiyāo jaha do acchīni jhatti 6phudiyāni khaviūṇa kamma-rāsim patto nāṇaṁ ca 7mokkhaṁ ca

431. na ya kahiyu puṇo kuṇco jahā javā bhakkeiyāo eeṇaṁ eyammi u patthāve samāgao kaṭṭha-bhāro tti

432. mukkā ya teṇa kaṭṭha tāṇa lavo kuṇca-jīva-gīvāe
laggo te vamai jave suvaṇṇayāro tao bhīo

433. 8nāūm ca imām savvām 9loāo Seniyo tao ruṭṭho
peśei niyaya-purise suvaṇṇayārassa gahaṅ'-aṭṭhā

434. so dhakkiūṇa bāram luṇcai kese vi gihhai ya vesam
sa-kuḍampa to nīo 10rāyāṇaṁ dhamma-lābhēi

435. so pabhāṇeī 11su-gahiyaṁ kāyavvam sāhu-liṅgam 12ima-
vattamba
dai muṇcasi sa-kuḍambo to 13vaha-bandhā na te mokkho

436. iya Meyajja-muṇindam khanti-dayā-nāṇa-rayana-rāilām
bhatti-bhara-nibbhara'-añgo caudasa-puvvaṁ thunai evaṁ

437. jo kuṇcagāvārāhe pāṇi-dayā kuṇcagam tu nāikkhe
jīviyam aṇupehantam Meyajja-risiṁ namamsāmi

438. 1 nipphaṭiyāṇī dunni vi sīse vedheṇa jassa acchīni
na ya saṅjamao calio Meyajjo Mandara-giri vva

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1 CJ gāmagāra- D gāramāra-
2 DFG accaṁ-
3 DFG baddheṇaṁ-
4 HJ taha-
5 CDH phañhiḥao, F phudiyāo, G phuṇiyāo, J paṇhiḥao
6 CDHJ khaḍiyāṇī, FG khaḍiyāṇī-
7 C moham-
8 DFG nāyaṁ-
9 DHJ logena-
10 D rāyaṇo-
11 CDHJ su-gahiyaṁ-
12 C avvattam, DF accattam, HJ aṇavajjam-
13 DFGHJ maha pāsā-
14 Di nippaṭiyāṇī.
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439. 'sumarana-mettaṃ ittham Meyajja-kahāṇayam samak-khāyam
vithharao puṇa eyam satthe annattha daṭṭhaṃhavam

440. Meyajjo iva kuṇcaṃ muṇḍo avarāhiṇam pi na kahinti
pān'-acca vi je te kaha para-davvam harissanti

441. iya Muṇivai-muni-carie ṣulaliya-gāhā-маṇḍoharāmammi
Meyajja-kahā kahiyā cautthiyā ettha Muṇivaiṇā

442. aha Kuṇcio payampai Muṇivai Meyajja-sanniho na tumāṃ
Sukumāliyā-sarisaṃ savvam tuха ceṭṭhiyaṃ jeṇāṃ

443. Campāe Jiyasattū rāyā Sukumāliyā piyā tassa
so tie āsatto nirujjamo rajja-kajjammi

444. tassa suyaṃ ṣrayaṇam kāṇaṃ sa sa-bhāri raṇne
neūṇa pariyaṇeṇaṃ mairā-mada-paravaso mukko

445. ceyannaṃ 4laddhūṇaṃ vaccanto uttara-disābhimuhaṃ
dinna-niya-ruhira-mamso devie tisiya-chuhiyāe

446. Vānārasīe patto vāniya-ṣattheṇa samṭhiyo tattha
paṅgulay-āsattāe devie naie pakkhitto

447. kamma-vasen' uttinço Supaiṭṭhiya-puravare nivo jāo
tatth' āgayam nisāmai 10bhikkhā-vittiṃ niyaya-bhajjam

448. sīṣeṇa uvvahantim paṅgulayaṃ pai-gharaṃ paribha-
mantim
paṅgulaya-giya-raṇjiya-11jaṇ'-obra-dijjanta-bahu-bhikkham

449. niya-silām vaṇṇantim jaṇa-purao jaha imo mahāṃ
bhattā
paṅgū guru-yaṇa-dinno pālemi 4'haṃ imam 5ceva

450. āṇāveṛṇa tayaṇi niyaya-samāvammi javaniy'-antariyaṃ
pucchāvai narindo kā 'si tumāṃ ko imo paṅgū

451. pucchijjantī pabhaṇaī paṅgū maha esa guru-yaṇa-viinno
1bhattā 2pai-vvaya 'haṃ to bhaṇaī naresaro evam

1 G omits this verse.
2 E su-bhaṇiya.
3 A taha rajje ṭhaviṇam.
4 FG lahiṇaṃ.
5 AFG gatena, H gattāi.
6 CD bhikkhāvantaṃ.
7 C janaṇa-d".
8 F aham to imam bhaṇai.
9 ACDHJ evam.
10 DHJ patti.
11 C pavvaṭyā.
452. jassa tae bhuya-ruhiram piyam khaddham ca 1uruño
maamsam
so cciya naie khitto 2patti tti pai-vvayā saccam
453. iya bhāniṇaṁ niḍāḍhādiṇa taṁ niyaya-nagara-desāo
punnādaṇa paṭtaṁ rāya-sirīṁ bhuṇjae rāyā
454. a-kayannuyāe Sukumāliyāe jahā pāṇa-dāyago 3naie
nihaos tae 4tahā 'haṁ dhānāvahāram kuṇaṃteṇaṁ
455. Maṇivai-5muṇi-su-kahāe jaṇa-maṇa-ali-niyara-mālai-
samāe
Sukumāliyāe cariyāṇ Kuṇciya-kahiyaṁ tu paṅcamayam
456. Sukumāliyā-saricchāṁ mā pabhāṇaṁsa mamaṁ ti Maṇivai
bhāṇai
bhadda-vasaho vva sāvaya aham tumaṁ pattiyāvemi
457. Campāe nayarīe mukko 6māhesareṇa dhamm'-atthaṁ
saṇḍattaṇaṇa ekko vasaho govagga-7majjhammi
458. so bāḍham dappiṭṭho 8vinijjiya sesa-saṇḍa-saṅghāo
thūla-tañū balavanto cittihae sayayaṁ 9niruvviggō
459. so annaya 10akamhā bhaddattaṁ pāvio vihi-vaseṇaṁ
govaggam mottuṇaṁ cittihae nayarīe majjhammi
460. 11daṇḍa-hao vi na rūsaī 12visiṭṭha-sannāe muṇiya-pāva-
phalo
bhadda-vasaho tti tāhe vikkhāo loga-majjhammi
461. tattth' eva ya Jiṇādāso su-sāvao vasai muṇiya-Jiṇa-
vayaṇo
so kasīṇa-cauddasie sunna-ghare samthio pādimām
462. bhajjā tassa ku-sīlā nisāe tass' eva sunna-gehammi
para-puriseṇaṁ saddhiṁ suttā pavarammi pallāṅke
463. tammi ya pallāṅke pāyaesu causuṁ pi loha-maya-kīlā
tāṇa' ekkenaṁ viddho pāya-paesammī Jiṇadāso

1 ADHJ āruyaṁ.
2 A bhātta.
3 AFG daõ.
4 CG tayā.
5 AFGH mula-kahāe.
6 A moheṇa keṇa.
7 A maggammi.
8 ACDGHJ vinijjiyum.
9 CD niruvasaggo.
10 CFG kayaī.
11 F omits this verse.
12 D visatthī.
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464. tav-veyaṇāe pīḍiya-taṇū vi suha-jhāṇa-saṅgao jāva
    ciṭṭhai padimāe ṭhio so sāvaga-puṅgavo dhīro

465. 1tāva ai-veyaṇāe āu-2ssava-3kkameṇa para-loyaṁ
    sāmpatto uvaṇavo devo divveṇa rūveṇa

466. etthantarammi sā vi hu surayaṁ ramium nisāe 4pajjante
    gahiūṇaṁ pallaṅkaṁ saṃcaliyā niya-gihābhīmuhaṁ

467. uppaṇṇiyammi sahasā pallaṅke nivaḍiyaṃ dharaṇi-6vaṭṭhe
    ḍiṇaḍaṇaṃ saṛiṇaṃ taṃ picchiya 6sā vi bhaya-bhiyā

468. paricintiyam maṇeṇaṁ maha bhattā esa majjha doṣenaṁ
    sāmpatto paṇcattam hohi ayaso maha 7ettha

469. itthantarammi patto taṃ thāṇaṁ kahavi so mahā-vasaḥo
    tass’ ālimpiya singe ruhreṇaṁ kūviyaṁ tie

470. milie jaṇammi pabhaṇai 6iṁiṇā vāvāio maham bhatta
    kāussagammi ṭhio so dhūṇai matthayaṁ niyayaṁ

471. 9amuniya-tatta-sahāvo logo taṃ nindium samāraddho
    karaṇiyāṇaṁ puraṇa uvaṭṭhio annaya eso

472. annesim dijjantaṁ 10phālaṃ ghettūṇa niyaya-jīḥāe
    appaṇaṁ sohittā puṇo vi kitiṁ 11samaṇṇuṭatto

473. tā bho Kuṇciya sāvaya vayaṇeṇaṁ majjha jai na 12pattiyasi
    to kosa-ghaḍī-āhiṁ asamsayaṁ pattiyāvemi

474. 13tā Kuṇciena vuttaṁ kos’-āhiṁ pi ko 14u pattiyai
    15coraṇa jena tāṇaṁ dhāriṭṭham ai-ghaṇaṁ hoi

475. Manivai-ramma-kahāe 16uvasama-rasa-pasara-deva-sariyāe
    Manivainā saṃaṇeṇaṁ vasaha-kahā chaṭṭhiyā esā

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1 F omits this verse.
2 DHJ kkhaya.
3 A kayammi.
4 A pajjantaṁ.
5 A vīṭthe.
6 D tie bhiyāe.
7 CF pacchā.
8 AHJ maha bhatta mario imeṇa ihaṃ.
9 DF amuniya tassa sahaṇaṃ.
10 A phāliṁ.
11 C samaṇuṇvanno.
12 C pattesi.
13 A omits this verse.
14 CDHJ na.
15 CD coreṇa teṇa nāṇaṁ.
16 A uvasamassa-p°.
476. annam ca tujjha cariyam ghara-koila-cariya-sanniham
1sunasu
so puña ai-khudda-maño lahu-thalayara-jiva-majjhammi
477. tassa ya kira payaie nisae nidda-vasam uvagayassa
niyameña düsiyä-mala-kalusaim honti nayañaím
478. saṃbujjantī niccaṃ na ya picchai kimpi so pabhāyammi
to so daṃsaña-sattī-raatio na tarei caṅkamium
479. aha makkhiyāhi khaddhe nayaña-male jāo nimmal’-
acchi-juo
tāo ciya savisesaṃ khāyai akayannuo pāvo
480. evam tumaṃ pi Manivai majjha pabhāvena jīviyaṃ patto
maha ceva 2dhan’-āluddho kaham na ghara-kōila-sariccho
481. erisa Manivai-carie saṃvega-3jalōha-jalahi-santulle
ghara-koila-diṭṭhanto Kuñcya-kahio u sattamio
482. to Manivaiṇa bhaṇiyaṃ ghara-koila-sanniho kaham
bhaṇasi
muṇi-vasaho jāṇanto vi sāsaṇaṃ Jiña-varindassa
483. paribhāviṇa 4vayaṇam bhaṇiyavvaṃ 5jaha viveya-
kaliehiṃ
buddhi-6caukkha-juehiṃ tehim pavara-mantehiṃ
484. to Kuñciena bhaṇiyaṃ kaham eyaṃ Muṇivaī tao bhaṇai
Campāe Dhaṇavālo daridda-seṭṭhi 7purā āsi
485. 8ahiṇava-seṭṭhi 9bīo 10Dhanadatto tāṇa donnī dhūyāo
Dhaṇasiri Kaṇagasiri ya sahio aha annayā tāo
486. vāvīe majjan’-atthaṃ gayāo itto ya niyayam āharaṇaṃ
mottūṇaṃ Kaṇayasiri vāvīe nhāvium laggā
487. iyari u nirāharaṇā daridda-bhāvao tī āharaṇaṃ
ghetṭūṇaṃ gharammi gayā na samappai maggiyā vi tayam

1 A kuṇasu.
2 DFG dhaṇe luddho.
3 AH loha.
4 A eyam.
5 FG suha.
6 C bala-kajjuehiṃ.
7 A tao.
8 A omits this verse.
9 CH thio.
10 C Dhaṇayakkho.
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488. 1rāya-ule vavahāro jāo mantīhiṃ Dhaṇasiri bhāṇiyā
darihesu tam āharaṇaṃ tahā kae nāyam eehiṃ
d489. na imam imē 5saṭṭhāṇesu a-parihāṇao vi taha tassa
saṭṭhāṇa-parihiyassa vi tavviha-sohā-abhāvāo
490. aha Kaṇagasiri bhāṇiyā tumam inhim eyam āharaṇa-
   jāyām
   4parihiisu parihiyam eie niyaya-ṭhaṇesu tam savvaṃ
491. ahiyan ca virāyantaṃ tam daṭṭhūṇam imehiṃ saṃlattam
   eie taṇayam eyam āharaṇaṃ na uṇa īyarīe
492. iya chinne vavahāre Dhaṇavālo daṇḍio 5naravareṇaṃ
Dhaṇadatto pūttīa visajjio niya-gharammi gao
493. evam Manivai-carie nivveya-supeya-nīra-seya-same
   Manivai-muṇinda-kahiyyā manti-kahi ēttha aṭṭhamiyyā
494. tā bho Kuṇciya sāvaya manti-samāṇa u sāhuṇo honti
   ni-rāgā-dosa-mohā na ya aliyaṃ kimpi jampanti
495. puṇa Kuṇciena bhāṇiyam Manivai a-kayannuuo tuha
   sariccho
   n'atthi baḍuyam ca mottum tac-cariyam puṇa imam
   suṇasu
496. koi baḍuo dariddo duggaṃ gahiūna dāru-nimmaviyam
   bhikkham paribbhamanto kāleṇa mahā-dhaṇo jāo
497. to teṇa paricatā duggā neṇa raṇṇa-majjhammi
   evam pacchā tumae majjha kayaṃ davva-harāṇena
498. Manivai-su-sāhu-carie ānukampā-paumini-sara-samāṇe
   baḍuya-kahā puṇa navami Kuṇciya-kahiyyā samāseṇaṃ
499. aha bhaṇai Manivai-muṇī sāvaya mā bhaṇasu erisam
   vayaṇaṃ
   6majjha-ttho hoūṇaṃ majjha vi akkhāṇayaṃ suṇasu
500. Vāṇārasīe Jiyasattu-rāṇo hiyaya-vallaho mitto
Dhaṇadevo nāma vāṇi bhajja vi ya Dhaṇasiri tassa
501. putto ya Nāgadatto aīva Jīna-vayaṇa-bhāvio āsi
     Jīna-giha-gaena teṇam Nāgavasū kannagā diṭṭhā

1 DFG rāulae.
2 CF paharesu.
3 FGHJ sat-ṭhāṇa-vāya-parihāṇao.
4 C pahirasu, E parihiarisu.
5 AHJ narindeṇa.
6 CDFG mab-bhatto.
502. tie vi hu so diṭṭho kaya-rāgā tammi sā 1'ghare pattā vinnāya-vaiyareṇaṃ piṇḍā Piyamitta-nāmeṇaṃ
dijjantī vi na gahiya nikkhamana-maṇeṇaṃ Nāgadatteṇaṃ taha vi na muṇcaī tam' pai-anubandhuntī vva aṇurāgā
daṭṭhūṇa nayara-ārakkhiṇa maggāviyā na se dinna bhaṇiyāṃ ca Nāgadattassa 2'dinniyā kahaṇ nu te demi
505. 3'iha so 4'chidd'-annesī saṃjāo uvari Nāgadattassa etto kahamavi naṭṭhām kuṇḍala-rayanaṃ narindassa
tam' joiyam na laddham diṭṭhām puṇa 5Nāgadatta-saḍḍheṇa vaccanteṇa Jīṇa-haram 6saṃjhāe nivādiyam magge
tad-damśaṇa-bhiya-maṇo laggō so uppahena diṭṭho ya ārakkhiṇa nāyaṃ ca kāraṇaṃ kuṇḍalāṃ daṭṭhum
508. paricintiyam ca laddho mae uvāo imassa gahaṇaṁmi tam' kuṇḍalāṃ 7nihittam paḍimāeṭhiyassa se kaṇṭhe
to so sa-kuṇḍalo cciyā gahiūna niveio narindassa tav-vayaṇeṇaṃ nīo maśaṇa-majjhameṃ vahan' -aṭṭham
510. tam' nāuṃ nijjantaṃ Nāgavasū dāruṇaṃ duhaṃ pattā kāussaggenaṭhiyā Sāṣaṇadevi ie iya bhaṇium
511. 8muṇcijjau eyāo uvasaggāo imo maha dāio bhayavaī tuha pasāṇa taḥaya dhammaṇubhāvenaṃ
tithantare 9nihito sūlāe so niutta-purisehiṃ sā bhaggā vāra-ṭiyam Sāṣaṇadevi-pabhāvenaṃ
tārakkhiya-vayaṇeṇaṃ khaggenaṃ khandharāe so pahao so surahi-kusuma-mālā-rūveṇaṃ pariṇao jāo
514. vahaya-purisehiṃ ranno niveyaṃ vimhiṇa teṇaṃ so sampūlīṇa nayare pavesio khāmio ya daḍham
515. vinnāya-vaiyareṇaṃ nivvisao kārio narindeṇaṃ ārakkhio anajjo uddāliya-sayala-ghara-sāro

1 CDFG gharām.
2 D piṇḍā puuva mae dinna.
3 A tatto so aqavaraṇaṃ pecchai chiddāi Nāgadattassa.
4 E chidda-gavesī.
5 AF setṭhi-Nāgadatteṇa, C saḍḍha-Nāgadatteṇa.
6 A saṇkāe, C same.
7 A nihattaṃ.
8 CF muceejā.
9 DFG nihatto.
516. 'käussagg'-āiyāṃ vaiyaram āyaṇṇiūṇa Nāgavaśū pariṇīttā tī ꕞ samaṃ bhoe bhottuṃ niruvasaggo
517. pacchā su-guru-samīve pavvaiō pāliūṇa 2sāmaṇṇaṃ kaya-pāṇa-pariccāo uvavanno deva-logammi
518. tā bho Kuñciya sāvaya paribhāvasu hiyaya-majjhaya-rammī jai sāviyā vi evaṃ nillobhā honti dañha-dhammā
519. tā kiṃ muṇīno para-santiyammi davvammi honti lohillā to 3Kuñciēna bhanīyaṃ anne te tāriso na tumāṃ
520. iya Maṇivai-muni-carie su-sāhu-gūṇa-rayāṇa-sāgara-saricche Maṇivai-kahiycā dasamā suhāvahā Nāgadatta-kahā
521. puṇa bhanai Kuñcio vaṇyarassā tam sanniho na sandeho to Maṇivainā bhanīyaṃ kahasu kahāṃ Kuñcio kahai
522. kira koi vāḍḍhai dārayāṇa kajjeṇa vaṇa-gao sīham datṭhūṃ bhūm caḍio dum-sihare vāṇārīṃ nīyai
523. bhīo tao vi tie mā bihasu erisaṃ bhanīantī āsāsio cireṇaṃ nisāe niddāium laggo
524. to vāṇarīe nīyae aṅke ḍhaviūna 4kārio niddaṃ maggantassa vi sīhassa bahuvihaṃ 5ghalliyo neya
525. so uṭṭhio pasuttā puvv'-uttā vāṇārī tad-ucchainge sīheṇa maggīya 6ghattiyā ya teṇaṃ na uṇa padiyā
526. dakkhattaneṇa taraṃvra-sāhāe vilaggiūṇa sā thakkā bhanai dhiraṭthu narāhama tuha erisam āyarantassa
527. etthantarammi teṇaṃ maggeṇa samāgaω mahā-sattho to sīhe āsario gharāṃ gao vāḍḍhai pacchā
528. tā vāḍḍhaiṇo tuollo samjāo majjha davva-haraṇeṇaṃ uvagārīno vi Maṇivai kaha hosı tumaṃ su-sāhu tti
529. iya Maṇivai-muni-carie tamoha-nīṭṭhavana-sūra-sāricche vāḍḍhaiya-kahā kahiycā egadasamā Kuñciēn' ettha
530. to Maṇivaiñā bhanīyaṃ micchā-saṅkāe kāvi Cārabhaḍī nauaṃ viṅāsiṇaṃ pacchāyavaṃ paramaṃ pattaṃ

1 A kāussage iya.
2 D pavvajam.
3 D Kuñcio payampon.
4 DHJ kāriyam.
5 A pallio, D appio, HJ khitto.
6 FG ghalliyā.
531. gāme kahiṃpi purise Cārabhaḍe bhāriyā ya Cārahaḍī tīe ghara-vāḍie nauḷi parivasai nīsaṅkā
d532. Cārabhaḍī putto lahuo sā tassa khellaṇa-nimittaṃ nauḷīe suyāṃ lahuyaṃ lehai dahi-duḍḍha-takk'-āi
d533. aha anna-diñe taṇayaṃ sevittā maṇciyāe Cārahaḍī khaṇḍaṇayaṃ kuṇamaṇi jāv'acchai ghara-duvāra-tthā
d534. tas-suya-ḍasana-маṇam ahiṃ mārītta tāvā āgao nauḷo ruhira-kharアンiyya-vayaṇo Cārabhaḍīe samīvammi
d535. tīe vi majjham bālo imeṇa vāvāio tti saṅkāe musaleṇa hao nauḷo 1paloio bālaono niyao
d536. diṭṭho akkhaya-deho nauḷa-hao ya so ahi samīva-ttho to pacchāyāva-hayā sā dukkhaṃ dāruṇaṃ patta
d537. tā bho Kuṇciya sāvaya paribhāvasu hiyaya-majjhārammi 2avitakkiyam bhaṇanto pacchāyavam tumaṃ lahasi
d538. iya Maṇivaiṣa carie saṃvega-rasāyaṇammi bārasamaṃ Cārahaḍie cariyam Maṇivai-kahiye samāseṇam
539. pabhaṇai Kuṇciya-saḍḍho Maṇivai taṃ pāmarassa sāriccho kaham iya muṇīṇa bhaṇie tā Kuṇcio bhaṇium āḍhatto
540. egāe aḍavie ego gaya-jūha-3nāyago hatthī tassa ya calaṇa-talammit khāyira-kilo gao kahavi
541. tav-veyaṇāe vihuraṃ taṃ daṭṭhum hatthinie niuṇāe khetta-pasutto purise tatth' ānīo kare ghettum
542. jūhavaṇā vi calaṇo payamsio tassa teṇa churiye kīlagam uddhariṇṇam sajio jūhāhive vihio
543. to teṇa danta-mottiya-rāśio damsiyāo bahuyāo purisassa tassa teṇa vi bandhittā valli-m-āṭhim
544. gahi야 dantā taha mottiyāim bandhittu niyaya-vatthehim tas-sahio kariṇ-kari-varehi nīo niyam ्thaneṃ
d545. dantehi mottiehim jāo so dhanavaī niveei taṃ gaya-jūhaṃ ranṇe teṇa vi gantūṇa gahiyaṇi

1 AHJ pattā sīghham suya-sagāse. tā picchai niya-bālaṃ vihasiya-vayaṇam sa-jīviyam pacchā.
2 DFG avimassiyam.
3 A vāhage.
546. iya muṇivaissa carīe mokkha-paha-pasāhāe paramaramme terasamā ⁴gova-kahā Kuṇciya-kahiyā samāsaṇāṁ
547. pabhaṇai Maṇivai-sāhū sāvaya ⁵su-vinicchiyaṁ ⁶kareṇaṁ ālaṁ paicchai jo so maimaṁ sā jahā sīhi
548. Veyaḍḍha-giri-guhāe sīhi egā sayā vasai tie hariṇī vayaṁsiyā kolhuī ya iya tinni vi ḍaṅīe
549. ciṭṭhanti pamuiyāo annayā sīhaṁ niyaya-vacce muttuṇa jāya-mette guhāe bāhiṁ gayā kahavi
550. hariṇīe pasuttāe khuddhāṁ tāiṁ kira siyāliie hariṇīe muhaṁ littaṁ ruhireṇaṁ lūhiyaṁ niyayaṁ
551. itthantrammmi sīhi sampattā jāyae apicchanti pucchhai siyāliyaṁ sā pabhaṇai hariṇīe khuddhāṁ
552. hariṇī ⁷uṭṭhaviṇaṁ āpuṭṭhā tie jampiyaṁ eyaṁ vattaṁ pi na ⁸jāṇemi eyam aham suṭṭiya thakkā
553. tāhe siyāliyāe bhaṇiyaṁ ko mannae su-duccariyaṁ sīhaṁ picchasu vayaṇaṁ eie ruhira-⁹uvalittaṁ
554. tāhe hariṇī tam pai ⁸jampai pāve siyāliye tumae khuddhāṁ tāiṁ manne jena tumaṁ desi maha ālaṁ
555. evaṁ ⁸vivayanto tāo daṭṭhūṇa saṁsavya'-āvannā sīhi asamsaya-tthā bhaṇai migi kuṇasu tam vamaṇaṁ
556. vamiyaṁ tie sīhiye joiyaṁ neva tattha uvaladdhaṁ maṁs'-aṭṭhiyāiṁ kiṁ puṇa diṭṭham hariy'-āṅkur'-āiyaṁ
557. to nāyā niddosā sā aha ya kolhuīyā vi karāviya vantam tatth' uvaladdhaṁ niya-suya-taṇayaṁ naharam-āi
558. to kuviyaṁ ¹⁰nihiya siyāliyā sammaya māi vihiya
¹¹tiiryattaṇe vi Kuṇciya sīhiye pecchasu viveyaṁ

¹ ACDFG esa.
² ACDHJ suvinicchiium, E suvuṇatthium.
³ ADHJ imaṁ vayaṇaṁ.
⁴ DFG jaṅāo.
⁵ A uvaṭṭhiaṁ.
⁶ DHJ yāṇāi.
⁷ DFG saplittaṁ.
⁸ A pabhaṇai.
⁹ ADG vicintayantī.
¹⁰ ṬADJ niihiyā.
¹¹ AC tiiryattaṇeṇa.
559. iya Maṇīvai-muṇi-carie visāla-su-suddha-buddhi-jaṇay-ammi
śihaṅi-kahā ya kahiyā Maṇivaiṇā ettha caudasamā

560. iya bhāṇio bahu-mohā a-vujhamāṇo puṇo bhaṇai seṭṭhi
siy'-atta-śiha-sariso samjāo tam nisāmeha

561. Himavanta-giri-samīve att' ego tāvas'-āsamo ṭattha
āsanna-giri-guhāe ego vaṇayara-naro vasai
tāvasa-saṃsaggī dhamma-paro so vīsesao sadao
tassa guhāe siho siy'-atto annayā patto

563. a-nilāriya-ppaveso vaṇayara-purisena sadaya-hiyaena
tattha paviṭṭho siho bhakkhai tam vaṇyaram purisaṃ
tājha so vaṇayara-purisam param'-uvayārī vi teṇa pāveṇaṃ
siheṇa khayaṃ nī taha tumae aham anāṃjena

565. iya Maṇivaiissa cariye vivegi-jaṇa-citta-rañjane ramme
siy'-atta-śiha-cariyaṃ Kuṇčiya-kahiyaṃ tu panarasamaṃ

566. iya suṇiūṇa Kuṇčiya-vayaṇaṃ Maṇivai-muṇi puṇo
bhaṇai
nisuṇasu sāvaya-dhammaṃ diṭṭhantaṃ Kaṭṭha-setṭhissa

567. Rāyagihe āsi purā Kaṭṭho nāmeṇa negama-pahāṇo
Vajjā ya tassa bhajjā Sāgaradatto tahā putto

568. Tuṇḍiya-nāmeṇa suo Mayana nāmeṇa sāriyā bhajjā
vara-lakkhaṇa-saṃjutto ya kukkaḍo setṭhiṃo itṭho

569. kaiyāvi Kaṭṭha-setṭhi vaniṣja-kajjena katthai pavattho
bhajjāi gharam savvaṃ bhalāviūna dhanā-kaṇay'-attham
sā puṇa bhajjā 'najjā setṭhimmī gayammi phulla-
baḍueṇaṃ
saha suray'-āsatta-maṇaṃ samjāya mukka-majjāya

570. tam baḍuyam avelāe pavisantaṃ nisarantaṃ anu-
diyaham
Mayaṇā samacchara-ṣaṇā kakkasa-saddeṇa kalyalai

572. ko esa avelāe āgacchai amha sāmiṇo gehe
tāyassa ko na bhai nivvinṇo jivivayvassa

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1 ACHJ samsuddha, FG sambuddha.
2 AC bhāṇie vi hu mohā, HJ bhāṇio bahu-mohī.
3 CFGHJ tassa.
4 D omits this verse.
5 AGHJ bhāriyā sārā.
6 AH baḍuehim.
573. vāreī 'ya suo tamḥ he Mayāne kunasa moṇam iha ṭakṣje
   jo Vajjāe daio so cciya amhāna tāo tti
574. Mayāṇa puṇo payampai pāva tumām niya ya-jiiviya-
   ttaṇho
tāya-gharammi akajje nīrakkhamāṇe uvekkhesi
575. bhaṇai ya suo mārehi tumām sā tahavi viramai na
   Mayāṇa
tā tie pāvēe viṇāsiyā galaya-valaṇeṇa
576. anna-diṇē tatthā ghire bhikkh'-aṭṭhā sāhu-juyalayaṃ
   pattaṃ
tatth' ekko munī-vasahō biyassābhimuham imam āhā
577. savv'-āṅga-lakkhaṇa-dharo jo disai esa kukkaḍo etthā
tassa siraṃ jo khāhi so hohi naravaro āirā
578. pacchanna-saṃthieṇam tam nisuyam kahavi teṇa baḍue-
   naṃ
   Vajjā ya tao bhaṇiyā kukkaḍa-maṃsāṃ mahāṃ dehi
579. sā bhaṇai anna-maṃsāṇi demi so bhaṇai maha kajjam
   tā Vajjāe nihao paccūse kukkaḍo raddho
580. puttassa leha-sālā ǵgayassa ruirassa bhoyaṇa-nimittam
   kukkaḍa-sira-maṃsāṃ ciya dinnam ǵa-vinnāya-tattāe
581. tam so bhuttūṇa gao khaṇeṇa baḍuo samāgao tatthā
   bhuṅjanto sira-maṃsāṃ a-pecchium puccchae Vajjāṃ
582. n'atth' ittha sīsa-maṃsāṃ tā katthā gayāṃ tayaṃ ti sā
   bhaṇai
   puttassa mae dinnam tā baḍuo bhaṇai duṭṭha-kayāṃ
583. jai tujjha mae kajjam tam puttām māriṇa tam-maṃsāṃ
   maha ǵdesu tam pi vayaṇam padrīvanam tīe moheṇaṃ
584. tāṇ' ullāvo eso nisuo dhāvēe divva-joenam
   to esā Sāgaradattaṃ ghittum Campā-purīṃ pattā
585. tīe a-putto rāyā mao tti so ceva naravaī jāo
   punn'-udāeaṃ rajjam bhuṅjanto sayala-sāmantam

1 DFG suyao.
2 A bhadda.
3 D jīviyassa atto.
4 E gayassa bhakkhassa, FG gaya-royantassa.
5 CHJ avaṇṇāya.
6 A dehi.
586. to dhāvīe kaḍiye eso iha ṭaṇio tti śloṇaṁ
tassa ʿkayam Dhāivāhaṇo tti nāmaṁ ʿguṇāṅgayaṁ
587. ʿṃpara-purisʿ-āsattāe Vajjāe vināsiyammi ghara-sare
śiyyante ya pariyāṇe disodisam katthai pautthe
588. etto ʿviḍhatta-vitto patto niya-mandirammi so seṭṭhī
tam vigaya-vihava-soham datṭhūṇaṁ pucchae evam
589. bhadda so kattha sūo dhāiyā kattha kattha sā śariyā
kattha vara-kukkaṇo so kattha dhaṇaṁ pariyāṇo kattha
590. iya punaruttam puṭṭhā vi seṭṭhīṇa jā na dei paḍivayaṇaṁ
Vajjā tāhe puṭṭhī paṇjara-majjha-ṭṭhio kiro
591. so puṇa tie niya-vaccha-valaṇa-sannāe tesavijjanto
seṭṭhīṁ puṇo puṇo cciya pucchantam evam ālavai
592. tam sāmi payattemaṁ pucchasi ʿesā vi bhesevei daḍham
ṭa vaggha-10 duttaḍi-nāya-nivādio kiṁ karomi aham
593. to paṇjarāo mukko ghara-taru-sihaṇ-ṭṭhio suo savvaṁ
puvvʿ-utttaṁ vuttantaṁ sāhāi jaṁ kiṁci uvaladdham
594. seṭṭhīṁ khamāvīṇaṁ gao sio 11ijciyammi ṭhāṇammi
seṭṭhī vibhava-viratto cintai eyārisam citte
595. alam iminā ghara-vāseṇa lemi savvannu-12vanniyaṁ dik-
kham
dhamme dāuna dhaṇaṁ mottūna kuṭamba-vāmoham
596. evam so pavvaio Vajjā puṇa niva-bhaṇa saha 13baḍuṇā
Campāe gayā citṭhái na ya jānai niya-suyam nivaiṁ
597. Kaṭṭha-muṇī vi mahappā kaṭṭhʿ-āṇuṭṭhāṇa-pālaṇʿ-ujjutto
viharanto sampatto Campāe divva-joenām
598. tattha ya bhikkhā-samaṁ 14hiṅḍanto mandirammi sampatto
Vajjāe tie nāo jaha eso Kaṭṭha-seṭṭhi-muṇī

1 FG ʿāneṇa 1°.
2 GH lōāo.
3 ACH tayā.
4 A guṇaṇe gayaṁ, C guṇaṇe kayaṁ, EFG guṇāo samjayaṁ.
5 FG aha baḍu-āsattāe.
6 CGH siyantammi.
7 A viḍhīti, CD viḍhatti.
8 H lahiyā.
9 A eyāo bheso bhadda.
10 FG dottaḍi.
11 AH nibbhayaṁmi.
12 DF manniyaṁ.
13 DE baḍueṇaṁ.
14 AH hiṅḍinto.
599.  जानावाय माहा दोसाँ येयाम लोयासा एथा नायारे ताता ताहा कारे रिम सिघाम जाहा किराय कहावी निव-विसाउ
600.  तो ती तासा दिनाम 8साबहरानाम माण्डय्-ांयाम अनाम ताम्मी या गायाम्मी साहासा कोरो कोरो त्ती 8पुक्कारीयाम
601.  अरक्ढीणा गाही तो नीो राया-मंदिराम जावा धाई तावा दित्त्रो साहासा चीया प्रकाशी निंनाउ
602.  पासु निवाम् ताहे सा रोवियाम समाध्वत्त रंगान 4भानियां 8अम्मो किम रुयासी टुमाम्म 6ांयाम्मी
603.  ती भानियाम पुट्ताया तुहा जानाय एसा गाहिया-पाव्वाज्जो सूचरो माई दित्त्रो तेनाहम रोवियाम लाग्गा
604.  तो रंगाल गहरा-माज्जे नवेसी आसाम्मी पाव्याराम्मी भानियो या गिंहासु इमाम राज्यात तुहा किम्कारो अहायाम
605.  वाज्जा वियाणिणाम ताहाविम वायाराम भाया-ग्वात्तान नात्त्वाः बाड़ूएना सामान रायाज्जो जावो वी मुनी-बहाटो
606.  तो मूणिणाम धाम्मा-काहाते तासा कायो सो तो ती पाव्याबुद्धो सावागा-धाम्मा-क्कामानो साम्जायो जायासाम्व्यूगो
607.  तासा या अनुग्गाह्-अठाम वासा-वासा ठीहो ताहिं साहु जायाम धाम्मा-पासिड्वी पाव्याबुद्धहार पानिणो नेग्जे
608.  जात्ता या जिञा-हारसुम पुयाय ताहा या वर्यिहा-रुवायो जायाय तावो वीप्पा सामाचरा इया 8सिंतंताण
609.  एना साहुणां अगेना जिञा-सांसनासा माहाप्पाम सांजुयाम तेयां केनावी कवाण्गा दुःसेमो
610.  वासा-रत्तेव वित्ते नारावज्जो-पारिवाण्णम्मी मुनी-वसाहे निग्गाच्छान्ते विप्पेही जामऺ कायाम ताम निसामेहा
611.  एगां 10कावि कु-माहिला गाब्हावाइ इच्छिणा बाहु-दव्वाम पारिव्यागः वेषेणा पेश्याम मुंि-सामिवम्मी

1 ADH जानावेही.
2 ACDGH सा-हिराण्नाम.
3 A पुक्कारीो.
4 ACD भानिणाम.
5 सैम्बो, CHJ अम्बे.
6 AHJ अयांढेने, C अयांढाने, DF अयांढेरी E पयाञ्झूवि.
7 C बहाजा.
8 DEF धाम्मा कामानो.
9 CHJ सिंतांती.
10 DEF कावि हु मॊ.
vippa-vayaṇeṇa tīe bhaṇiyam imamu savva-loya-paccak-kham
bhayaṇam maṇa gabbhavaiṃ kāṇaṃ kattha ivacchiisi

tav-vayaṇa-janīya-pavayaṇa-kalaṅka-pakkhalaṃ'-attamaṃ
aha munīṇā
bhaṇiyam na esa gabbho mae kao tujjha pāvīṭṭhe

jai maha vayaṇam saccam tā eso bhindiūṇa tuha kucchiṃ
nīharau sāmpayaṃ ciya kim bahunā ettha bhaṇieṇa

iya muninā samlatte uyaram bhittūṇa niggao gabbho
parivāyīga ya bhūmī nivaḍiyā mucchiyā santī
dayam
aham eehim vippehiṃ kariyā erisam akajjam

aha vippā bhaya-bhīyā paḍiyā pāesu munī-varindassa
pabhaṇanti pahu khamijjau eso ambhānam avarāho

vistaso sāhū tesim savvāṇa tahavi naravainā
niv-visayā ānantā te vippā pāva-kamma tti

tam munīno māhappam daṭṭhūṇa jaṇo jinenda-dhammammi
thira-citto āsāṃvutto visesao vasumai-nāho

Kaṭṭha-munī vi mahappā kānum dhammassa unnaim
paramam
annatta gao bhaviyāravinda-paḍibohāṇ'-atthāe

iya Munīvaiṇo munīno kahāe nīsesa-loya-sukhaē
munīvaiṇā vāgariyam solasamam Kaṭṭhamunī-criyam

tā bho Kuṇciya sāvaya jahā sā parivāyīga gayā nihānaṃ
taha so vi khayaṃ vaccai avahario jeṇa tuha attho

evaṃ Munivai-munīno kov'-āvīṭṭhassa jampamāṇassa
sahasā muha-kuharāo dhūmo niggantum āraddho

tā so Kuṇciya-putto bhaya-ṣaṃbhanto bhaṇai niya-
jaṇayam
attā kīsā eyam khaliyārusi munī-varaṃ apāvaṃ

1 A calio 'si.
2 HJ tattha munī bhaṇiyo.
3 D vihuṇā.
4 AH sampatto.
5 FG bhio to.
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625. na hu iminā tuha attho avahario kīmtu so mae gahio
   tā eyam muñi-vasaham khāmesu tumam payatteṇa

626. soṁna imaṁ Kuñciya-saadho bhaya-kampamāṇa-savv'-
   aṅgo
   pañio muñissa calaṇesu khāmei tam payatteṇa

627. khaṇa-metteṇa uvasanto khāmijjanto muñi guna-mahappā
   veragga-samgao Kuñcio vi iya cintium laggo

628. dhī dhī mae akajjam kaham eyam 1-loha-moha-ghattheṇam
   jaṁ 2muñino dinno ālo eyassa guna-nihiṇo vi

629. sāhuṇ' abhakkhāṇam jo dei naro a-nāya-param'-attho
   iha para-bhavesu so 3'ṇattha-bhāyaṇam hoi bhaṇiyaṁ ca

630. taj-jāio ayasao āyanko ahava jāyae ghoro
   jāyai ya attha-hāṇi ayasa-payāneṇa sāhuṇam

631. punaravi ya caurante 4asesa-dukkhaṇa bhāyaṇam hoi
   iya bhāsiyaṁ Bhayavaya Vivāha-pannatti-aṅgammi

632. tā moha-vimūḍheṇam mae imaṁ pava-5kammaṁ āyariyaṁ
   6annaha imassa suddhi na hoi accanta-7nibidassa

633. iya tass' eva samīve paḍivanno so Jiṇḍa-pannattām
   dikkhaṁ niravekkha-maṇo dhaṇa-sayaṇa-kuḍamba-m-
   āisū

634. Kuñciya-suo vi muttmū dussilattam 8visiṭṭha-sammatto
   paṅcāṇuvvaya-dhāri samjāo sāvao pavaro

635. Ujjeni-pura-varāe niggantum Maṇīvaṁ-muṇī patto
   pālento paḍimāo viharai gāmāṅugāmenām

636. evaṁ jāvajjivaṁ sāmannam pāliṇa 9akalaṅko
   ante samāhi-maraṇena deva-logammi uvavanno

637. tattoo 10cuo samāṇo maṇuyattam pāliṇa kaya-dhammo
   11kamma-kalāṅka-vimukkō hoh ayarāmaro siddho

1 A moha-loha-.
2 CE muṇivarassa.
3 D 'ṇattho hoi bhaṇiyaṁ ca niyameṇa.
4 CDH abbhakkhaṇa bhā.
5 C kamma vägariyaṁ.
6 C annassa imaṁ.
7 ACDFGHJ nivaḍassa.
8 AH visuddha-sammatto, C visattha-sammao.
9 C ya kayannu.
10 ADHJ huo.
11 C kaya-kamma-vippamukko, DFG kamma-mala-vippamukko.
638. Mañivai-muṇiṇo cariyāṁ evaṁ saṃkhevaṁ samakkhāyaṁ vittharao puṇa neyaṁ eyaṁ bahu-suya-3sayāśāo
639. vāyai vakkhāṇeiy ya jo eyaṁ taha ya suṇai uvauto so nāṅ'-āi-guṇa-juo hoṅṇaṁ lahāi kallāṇaṁ
640. chand’-attha-2sadda-duṭṭhaṁ āgama-3vajjaṁ 4ca moha-doseṇaṁ
  jāṁ kimci mae raiyaṁ micchā maha dukkāḍaṁ tassa
641. hatthimmi Sutthiy’-āisu sihe Meyajja-muṇivare ceva Sukumāliyāe bhaddhe vasaehe ghara-koil’-egammi
642. sacivesu baďue Nāgadatte vaḍḏhai Ċarubhaḍi 5gove sīhīsu sihe Kaṭṭhamuṇi kahāṇayāṁ aha kamenāṁ
643. Mañivai-cariyaṁ eyaṁ gāhāhi samāsaṁ samuddhariyaṁ puvva-cariyāo sugamaṁ rammaṁ Haribhadda-sūrīhiṁ
644. 6ittha ya Mañivai-carie raie saṃkhevaō 7mah’-atthammi ganthaggam gāhāṇaṁ cha sayāṁ ceva vāyālā
645. nayaṇa-muṇi-rudde saṅkhe Vikkama-saṃvaccharammi vaccante
  Bhaddavaya-paṅcamīe samatthiyaṁ cariyaṁ iṇama tti
646. jāva ya cand’-āiccā jāva ya nakkhatta-maṇḍiyaṁ gāyaṇaṁ jāva ya Jiṇavara-dhammo tā nandau Muṇivai-cariyaṁ8

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1 A pasāyāo.
2 H dosa.
3 AH doṭṭhaṁ.
4 CDG na.
5 CG pāmara.
6 FG omit final three verses.
7 ADH sa-hatthammi.
8 F adds an additional verse:
  evaṁ maṅgala-tilayaṁ cariyaṁ jo suṇai suha-bhāveṇa
  Jiṇavara-pūyā-puvvaṁ so pāvai sāsaya-suham
MANIPATI-CARITA OF HARIBHADAR

TRANSLATION

1. After adoring Mahāvīra the steadfast who is endowed with the thirty-four supernatural powers, I will tell the story of Maṇipati, that is full of jewels, to wit, the virtues of good sādhus.

2. There is here in Bharatavarsa a peerless city called Maṇipatikā: its king was Maṇipati, gracious to his subjects.

3. His queen was Prthvī and their son was called Municandra: he evoked joy in the hearts of the people and was as a moon to the cluster of lotuses, his kinsfolk.

4. Now one day the king noticing a white hair felt the desire for renunciation and, placing his son on the throne, entered the ascetic life in the presence of Damaghosa.

5. He studied the twofold teaching and in time, adept in preserving the six categories of jīvas, he entered on the noblest austerity of the solitary life.

6. When the cold season was come Maṇipati's wandering brought him to the park at Ujjain. At night whilst he was engaged there in the kāyotsarga,

7. shepherd-lads reverently covered him with robes. Whilst he was at ease hear what happened.

8. Outside that city there dwelt a Brahmin, Bhaṭṭa who had a wicked and unchaste wife named Dhanaśrī.

9. Because he had amassed much sesameum seed he was called by the people Tilabhaṭṭa. Through his stupidity he was unaware of his wife's evil conduct.

10. This Dhanaśrī whose mind lusted after luxuries secretly sold this sesameum seed and dissipated it.

11. Then this wicked woman pondered: 'What answer apt for this emergency shall I give my husband if questioned insistently?'

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12. Then an idea occurred to her and by guile she devised such a means that Tilabhaṭṭa should never bother about the sesamum seed.

13. On the last night of the black fortnight she covered her body completely with feathers of various birds, and taking in her hand a platter filled with ḫādira charcoal she set out to scare her husband who was at the threshing-floor in the field.

15. When she got near him she cried again and again in a loud voice: 'Shall I eat up Tilabhaṭṭa or all his store of sesamum seed?'

16. Between her shrieks she blew on the embers in the platter she held in her hand and tossed her head letting her hair fall over her lotus features.

17. While Tilabhaṭṭa, watching her actions and hearing the aforesaid speech stood trembling in every limb from fear,

18. the wicked woman went up to him and said: 'You wretch, to-day at last, I have found you, I will kill you with my own hand.'

19. He answered: 'Do not do so, lady. I, unhappy creature, falling at your feet, await your command.'

20. To these and similar entreaties of his she replied: 'Do you not know that I am an eater of sesamum seed famed in the world of divinities?'

21. So if you desire to live give me all your sesamum seed so that no harm may come to your body:

22. nor is the name of this sesamum seed ever to be pronounced by you.' She spoke and he gladly agreed to these words of hers.

23. She at once made her way back in gleeful mood, but he because of his alarm went home afflicted with a burning fever,

24. and in a minute or so he was dead. Straightway at her bidding he was borne away by her paramours and burned in the proximity of the muni Maṇipati.
25. The muni, tenacious in enduring hurt, was deep in medita-
tion and, his body being swathed in clothes, he was
burned by the flame of the funeral-pyre as it came near.

26. Later on at daybreak shepherds saw him and informed
the merchant Kuñcika who had him brought to his own
house.

27. Listen how the name Kuñcika arose. The keys of all
the Jaina temples were in his hands and so he was
styled Kuñcika.

28. Kuñcika told the sādhus who were dwelling there that a
famous muni had been burned by a fire.

29. They listened and said: 'Tell us what is to be done
here.' He started to tell them:

30. 'Fetch at once from the house of Accaṅkāriyabhāṭṭā an
excellent oil which is called Laksapāka. Apart from
that I will see to things.'

31. Then two noble munis went to her house and asked for
the oil. Hear what happened as it was given to them.

32. The lord of Saudharma being present in the assembly of
Saudharma declared: 'Accaṅkāriyabhāṭṭā is now
intent on forbearance in the world,

33. and cannot be made angry even by gods.' Not believing
him a god came and smashed three pots from her
servant-girl's hand.

34. The fourth time Accaṅkāriyabhāṭṭā herself handed over
a pot, and this was not broken from her hand because
of her righteous conduct.

35. Seeing that because of them three pots had been smashed
from the servant-girl's hand the noble munis said to
her: 'Do not be angry with the girl.'

36. She replied: 'Here in this existence have I experienced
the result of wrath. Mindful of this I shall never
again be angry with anyone.'

37. When the munis enquired she recounted her history:
'There was a man Dhanasreśṭhin, his wife was Kama-
laśri and they had eight sons.'
38. I was their daughter, the youngest child, by name Bhaṭṭikā, beloved of my relations and especially of my father and mother.

39. In the presence of his family my father said: ‘This, my dearly loved daughter must not be gainsaid in any way by you.’

40. Thus the nickname of Accaṅkāriyabhaṭṭā became mine. When I grew up suitors came for me constantly.

41. My father would not give me to them but said: ‘I will bestow my daughter on him who will never cross her word.’

42. One day the minister Subuddhi caught sight of me. He asked for me and married me after accepting the aforesaid condition.

43. When the wedding had been celebrated I abode happily in his dwelling-house adored like a goddess by the people.

44. In the evening my lord Subuddhi used to come from the king’s presence to my side thus complying with my bidding.

45. One day the king said to his minister: ‘Why do you go back home so quickly?’ He replied: ‘At my wife’s command, your majesty.’

46. Then the king detained him a long time and only let him go at midnight. By the time he reached me I was beside myself with anger.

47. I had barred up the house and as I lay awake waiting my husband stood at the door and spoke to me thus:

48. ‘Unbar the house, my darling: your slave, your thrall has come to the door and waits with ardent longing.’

49. Through the fault of anger arising from wrong knowledge I did not open the door to him though he kept urging me. Then he said:

50. ‘Alas! See, why did I take a girl with such a disposition, even though I knew about her.’ Hearing this I was greatly enraged with him.
Suddenly I burst open the doors of the house and went out to return home. On the way I was captured by thieves, and,

despoiled of my ornaments, was taken along and brought before their leader: he sought to make me his mistress and when I resisted struck me.

As he beat me brutally his mother protested: 'This very chaste woman does not indeed merit ill-treatment, for chaste women if they are in any way offended burn up evil men by a mere glance.'

To enlighten him she related the parable of the crane. In a forest there dwelt an ascetic.

By religious exercises based on wrong knowledge he acquired a little supernatural force. Then one day as he stood under a tree

a crane voided its ordure upon his head from above. He was angered and consumed it with 'his spiritual fire. Then he thought:

'If ever anyone shows contempt for me I will burn him up.' Thus thinking he arrived at a woman-disciple's house in the town.

Busied with work for her husband she failed to bring him alms for a considerable time. In anger he gave vent to his supernatural force.

She was not burned by it but was kept safe through her own virtues, and she said: 'The cranes was chastised not I.'

When asked: 'How do you know this incident which happened in the forest,' she replied: 'The potter of Benares will tell you this.'

When the ascetic went there he was told by the latter: 'Her knowledge has resulted from her virtue, for that reason she comprehends.

That same knowledge is mine by reason of my virtue: virtue, sir, is the essential here, exert yourself for it.'
64. After this speech the robber calmed down and sold me into the hands of a merchant who, in the hope that I would become his mistress.

65. took me but I steadfastly said him nay. In his rage he carried me off and taking me to the barbarə coast sold me.

66. The man who bought me fattened me up, then bled me again and again, causing me acute torment.

67. Through the incessant drawing of blood my body became anaemic, then by divine intervention my brother arrived there.

68. He saw me and wondered: 'Who is this? Could she be my sister?' With doubting mind he questioned me: 'Lady,

69. who are you?' Then I replied: 'I am the daughter of a rich inhabitant of Ujjain, Dhanaśreśthin.' Recognising me he secured my release and

70. brought me back to my father's house. Such is the result of anger as I have experienced it in this life: never again then will I fall into its grip.

71. Having heard this the god manifested himself, told his own story, restored the oil as it was, and

72. betook himself to his own abode. The munis brought the oil to Kuñcika and with it the sādhu Maṇipati was made whole in body.

73. He was entertained there for the rainy season and there in his lodging Kuñcika, fearful of his own son, placed some pelf in reality worthless.

74. The son caught sight of it being deposited there and later stole it. When the rainy season was passed Kuñcika looked for it there,

75. and, not finding it, he was bemused and suspecting the sādhu said: 'You, reverent sir, have become an ingrate like the elephant Secanaka.'

76. By the bank of the river Ganges there was an elephant herd: through fault of delusion its leader used to kill the calves as soon as they were born.
77. One crafty cow preserved her calf by giving birth to it in secret in the confines of a hermitage.

78. This calf grew up there with the boys of the hermitage and was aptly named Secanaka because he watered the garden.

79. Wandering abroad he met his father and in pride of mind slew him and took command of the herd. Then he thought:

80. ‘Some other cow may rear her offspring here in the hermitage as did my mother.’ So thinking he destroyed the hermitage.

81. Just as that elephant requited ill those kindly ascetics, so have you, muni, requited me by stealing my property.

82. Thus in the Manipaticarita, the story that is productive of forbearance and restraint and enlightenment and the desire for release, the tale of Secanaka, the first, has been told by the lay disciple Kuñcika.

83. The muni replied: Do not speak thus, but listen to my parable of the muni Susthita that you may know the virtues of sādhus.

84. In the land of Magadha there is a city Rājagṛha. There the king was Śrenika, who had two wives, one Nandā, the other Cellanā.

85. Nandā’s son, Abhaya was minister. The Jina Mahāvīra arrived there at the garden of Guṇāśilā together with his good sādhus.

86. The gods made a samavasarāṇa for him and Śrenika, learning of this came reverently to worship and heard the exposition of the sacred law.

87. Then he saw a leper bedewing the feet of the Jina with pus from his body and was moved to anger against him.

88. Meantime the Jina sneezed, so the leper bade him: ‘Die at once.’ When Abhaya sneezed he said: ‘Live or die.’

89. When Śrenika sneezed he said: ‘Live, king Śrenika.’ When Saukarika sneezed he said: ‘Live not nor die.’
90. Exceedingly enraged at hearing those unseemly words spoken by him the king in order to punish him,

91. gave command to his men. The leper getting up from the presence of the Jina soared into the sky as the king’s men looked on.

92. They told this to the king. Then, his mind assailed by doubt he asked Mahāvīra: ‘Lord, who is this leper?’ The Jina said:

93. ‘King, he is a god.’ Asked by the king: ‘How was divinity attained by him?’, Mahāvīra recounted the story of the brahmin, Seṭuka.

94. In the city of Kauśāmbī there was a king named Šatānīka, and also a brahmin Seṭuka, poor by birth and very stupid.

95. He was told by his wife who was big with child: ‘Fetch me ghee and molasses.’ He said: ‘I have no knowledge whereby a favour may be solicited.’ She said: ‘Garland the king with flowers and he being pleased will assure you a livelihood.

96. He acted thus and the king, delighted, said: ‘Brahmin, what do I give you?’ At the prompting of his wife he demanded: ‘Grant me every day a perquisite, the best of food and a dinār.’ This the king did; and the people esteeming that he was approved by the king gave him food out of fear.

97. So affluent and revered by the people, he became in course of time a leper, mainly from much vomiting of food.

100. Then at the suggestion of the minister the king gave his pension to his sons whilst he dwelt confined to an outbuilding of his own home.

101. Condemned by his own people he brooded in anger until he obtained a goat by a stratagem. This he made leprous by feeding it on the discharge from his own body.
102. Having killed it and given it to his family in order to infect them with leprosy he went off himself into the fearful forest on pretext of dying at a place of pilgrimage.

103. There being thirsty he saw water soiled by the leaves of many trees. By drinking it he was cured and came home.

104. Finding his family infected with leprosy he said: ‘From scorn of me you have this recompense.’ They said: ‘A curse on you, wretch,

105. by whom such a trick was contrived.’ So reviled by his family, he then went to Rājavṛṛha and stayed with the gatekeeper.

106. That gatekeeper made his way here to the samavasarāṇa in order to do reverence to us who had reached here.

107. But Seṭhaka whom he had left at the gate in order to guard it ate up all the votive offering of the durgā of the gate.

108. Athirst from eating this and racked by colic he died, tormented by the pain of harassing thoughts and came into existence as a frog in a pond.

109. After a time he heard the report that we had arrived here again and remembering his former life set out intending to worship me.

110. On the road he was struck by the sharp hooves of a horse, and dying in a state of bliss, became a god, by name Dādurāṅka. This is he.

111. Not believing the word of the lord of the gods he came to test your mind, having created an illusion with filth, pus and so on.’

112. Then Śrenīka said: ‘Why did he say, “Die, lord,” and so on?’ The Jina tells the supreme truth: ‘“Here is misery and you will go to mokṣa.”’

113. that was what he said just now. As for Abhaya, he is here intent on reverence to Jina and gurus, in the next world he will have an incarnation in Sarvārtha.
II4. But you, though attached to the sacred doctrine here, will afterwards go to hell, king. As for Śaukarika he kills buffalo in this world and will go to hell when dead.'

II5. Terrified of going to hell king Śreniṣka said to him: 'Reverend sir, with you as lord how shall I go to hell?'

II6. Give me such injunctions that I may not go to a miserable hell.' Then the Light of the World said to him in order to give him spiritual peace.

II7. 'Cause food and drink to be given to the sādhus by the hand of Kapilā and prevent Śaukarika killing buffalo for one day.

II8. When bidden the cook Kapilā replied: 'I will not give food and drink to the sādhus even if you cut me into morsels as small as sesame seeds.'

II9. Forbidden Śaukarika said: 'I shall not by any means cease killing the five hundred buffalo.' Then he was thrown into a well.

I20. There fashioning buffalo of clay he went on killing, though imprisoned within, by the imaginings of his mind. Realising that those two were not destined for final emancipation,

I21. the king who had failed to carry out the injunction, lingering long in the presence of the Jina, consumed with heavy sorrow, said: 'Lord, preserve me.'

I22. Mahāvīra replied: 'King, your life has been destined to hell, therefore you must inevitably go to the first compartment of Gharma.

I23. Passing on from there you will become the first Jina of uṣarpini like unto me: therefore, king, do not be grieved.'

I24. At a fitting time the king set out for his own city, and by a divine illusion beheld a muni catching fish. The king

I25. said: 'What are you doing?' The muni replied: 'Let it be evident to you.' So saying he cast his net into the water for fish.
126. The king said: 'What is this on your lap?' The other replied: 'The monk's broom.' When the king asked: 'What is achieved by this?, the muni replied:

127. 'Jīvas are preserved.' 'Then why do you kill fish?' asked the king. The muni replied: 'In the bazaar I shall buy a blanket with them.'

128. The king indicated the reason for not taking life and bestowed on him a blanket. Then as he was going along he saw in the bazaar a female sādhu pregnant.

129. Preventing scandal to the Jina's teaching, his mind un-deviatingly fixed on the sacred law, the king kept her in secret and harboured her until the day of birth.

130. Thus as the king could not be shaken the god, gratified, revealed himself and said: 'Blessed are you, lord of men.'

131. So take this necklace and these two spheres, I am going to the heaven world.' So saying the god went at once to the abode of gods.

132. And he said as he set out: 'But whatsoever man shall put together this necklace if broken shall die assuredly.'

133. The king gave to Cellanā the necklace of lovely form, and to Nandā the two spheres. She was angry and broke them,

134. and saw two dresses and two ear-rings that came out from them. Delighted she picked them up but Cellanā seeing this

135. said: 'Lord, give this to me.' He replied: 'I cannot give you what was given to her.' Then the queen was angry and climbed to the upper storey, in order to die.

136. As she looked down with the intention of jumping off through the aperture of a skylight, she saw three people standing on the ground down below;

137. the elephant groom and the elephant rider conversing in very soft words with the courtesan Mahasenā who was in an extremely excited mood.
138. The queen thought: 'What are they telling her? I will just listen, there will still be time for me to die.'

139. Reflecting on this she began to listen with close attention as the courtesan addressed the rider with sweet words:

140. 'Give me the garland of campaka, lord, in order that I may adorn my body with it and surpass the other courtesans on the festival day.

141. If you do not give it to me I shall either die or leave you', The rider replied: 'Do what you please.

142. I shall not give you this garland of campaka which is the elephant's ornament for if it is given away the king will take my life.'

143. The attendant said to the rider: 'Who cannot be taken by gentleness he is taken by harshness as was the palāśa tree by the brahmin.

144. The elephant rider asked: 'Who was this brahmin?' The attendant said: 'A certain brahmin born in the north country

145. who when he went to another realm saw a palāśa tree in flower. Delighted in heart he brought back the seed to his own country.

146. It was sown and watered and in course of time became a big palāśa tree: but though watered constantly it grew but did not flower.

147. Being angry he burnt some grass at its root, and through this violence it attained the estate of a tree and flowered quickly.

148. If this girl will not abandon her stubborn misconception even though advised in her own interest then what, good sir, is to be done so that her own interest may be furthered?

149. He who furthers his own interest also furthers his neighbour's and is greatly esteemed like king Brahmadatta's goat.' Then said the rider:

150. 'How was that?' The attendant replied: 'In the city of Kampilla there was a king Brahmadatta by name son of Brahma, the twelfth world sovereign.
151. Carried away by his horse he reached the forest but was led back to his own city in due time by a soldier who happened on his track.

152. When he entered his own dwelling-house he was asked by his wife: ‘Did you see or hear in the forest anything out of the ordinary?’

153. He replied: ‘When I reached the forest and sat down at the root of a tree on the bank of a tank I saw a woman who had emerged from the lake after bathing:

154. Under the form of a female nāga she was engaged in enjoyment of sensual pleasure with a snake which had come out of the hollow of a banyan tree.

155. I fell into a rage at the sight of this indecency and lashed the couple with whips until they quickly disappeared from view.’

156. After recounting this the king went outside for a bodily need. There he saw a god adorned with glittering ear-rings, intently respectful.

157. With mind abashed the king was thus addressed by this god: ‘King, I am pleased with you, tell me what boon I shall bestow on you.’

158. He replied: ‘Why are you pleased with me?’ The god said: ‘The woman whom you corrected when you fared into the forest,

159. is a nāga princess and my wife. When she came away from you she told me, weeping with deceitful cunning:

160. ‘Whilst you were absent, my lord, the lecherous Brahmadatta assaulted me against my will as if I had none to protect me.’

161. Thereat I fell into a rage and came here swiftly in order to kill you until you were interrogated by the queen and I heard what happened in the forest

162. and all that you recounted to the queen. For this reason I am pleased with you and am giving you a boon.’
163. The king said: 'If so, let me by your grace comprehend the tongues of all living creatures: let this be my boon.'

164. 'So be it, king, but if you reveal this boon to another person your death will straightway ensue by a bursting of the brain.'

165. So saying the god went away at once whilst the king betook himself to his dwelling-house, having obtained his boon. Thus the days passed.

166. One day the king sat down to his toilet and heard a remark addressed by the tame koil bird to her husband.

167. She said: 'For my sake just bring a little of that unguent. I have a craving for unguent.'

168. He replied: 'I will not fetch it, I am afraid of the king.' She then said: 'If you do not fetch it I shall certainly die.'

169. The queen saw the king was wearing a smile provoked by overhearing that remark and asked him: 'Why are you smiling at this?'

170. The king replied: 'Indeed I smiled, my dear, I say no more than this.' 'Why?' she asked. 'I shall die if this is told,' he replied.

171. She continued: 'It is necessary that this should be told. If you do not tell me, then assuredly, my lord, I shall die.' Then the king said:

172. 'If so, my queen, then I will tell you as soon as I have mounted the funeral pyre.' So saying the king set forth with his queen for the cemetery.

173. It had become common talk that if indeed the king revealed anything to his wife then he would die: such was the gossip (at every well and fountain?).

174. Then a she-goat said to her he-goat: 'For me to feed on fetch me one sheaf of corn from that heap of barley.'

175. He replied: 'King Brahmadatta's horses are to eat of that barley and he who takes it will certainly be put to death.'
176. She said: 'If you do not do my bidding then I shall die.' Retorted the he-goat: 'Die then: there will be other females for me.'

177. The she-goat continued: 'This king of the six regions of Bharata is going to the cemetery to die at the bidding of his wife.

178. But you devoid of love and denuded of courage through desire for your own life do not do my bidding: shame on your manhood.'

179. Then the he-goat said: 'I am a goat only by birth but he makes himself one by his action in dying for the sake of a wife.'

180. All this was overheard by the king as he was passing by; so he refrained from dying and, giving the goat a golden chaplet,

181. he said: 'Lady, if you are weary of your life then die: there will be other women for me like you.'

182. So just as that king became mindful of his own interest you must be equally intent on yours.' Thus spoke the elephant groom,

183. and Mahasenā refrained from death; and Cellanā hearing this was content with the necklace and enjoyed sensual pleasures with the king.

184. Then by the force of destiny that god-bestowed necklace was broken suddenly and could not be mended by anyone, allegedly because it was very intricately fashioned.

185. Whoever might have been capable of mending it would not do so, being afraid of the word of the god spoken aforetime before the king.

186. One day the king caused a proclamation by drum to be made in his city that whoever mended the necklace would receive from him a lakh of money.

187. One aged jeweller, being weary of life, skilfully repaired the necklace in order to provide wealth for his sons.
188. He obtained the first half of the money; but afterwards when that man was dead the king refused to hand over the rest of it on the pretext that the man to whom it was to be given was no more.

189. That master craftsman, dying, became a monkey in that same place. Roving round he saw the necklace and remembered his former existence.

190. His eyes closed in a swoon, he fell down but was tended and healed by his compassionate sons. Then he wrote down characters in front of them:

191. 'I am your father: dying I came into existence as a monkey. Now say, was the rest of the money given to you or not?'

192. They replied: 'It was not given us.' Hearing this the monkey with angry mind stole the necklace by a trick and handed it to his sons.

193. Worried by the loss of it the king thus instructed Abhaya: 'Within seven days fetch me the necklace or there will be punishment for you.'

194. So prince Abhaya, who had occupied each day in searching for the necklace, on the seventh day tarried by night in the abode of the sādhus.

195. There Susthita Sūri was staying with the munis Śiva, Suvrata, Dhanada and Yaunaka in order to attain the jīna-kalpa.

196. With mind weary of the world, engaged in the practice of the sattva-bhāvanā he was standing by night in the kāyotsarga outside the monks' dwelling.

197. Now the jeweller's sons, being frightened, handed the necklace secretly that night to the monkey,

198. who for the sake of his sons laid it on the neck of the guru Suṣṭhita who was standing outside his dwelling. The king was unaware of this.

199. Meantime, the first watch of the night being past and the moon having risen to dispel the agglomeration of darkness,
the sādhu Śiva went out to wait on his guru and saw the sūri standing there in the kāyotsarga, his neck adorned with the necklace.

He stood there for a moment with fear in his heart, then came indoors and said: 'Bhaya' alarmed and forgetting the words of the recitation.

Then Abhaya asked: 'Whence is this fear of yours?' The muni replied: 'What happened aforetime is by us remembered.'

'Tell me.' Then the sādhu began his narative: We were the two sons of a merchant in Ujjain, Śiva and Śivadatta by name, both poor.

In order to acquire wealth we set out for the province of Saurāṣṭra and with great toil amassed abundant riches.

Putting this into a purse we carried it, turn by turn, tied to our loins as we proceeded towards our city.

But whichever of us had the money in his hand kept thinking: 'I will kill the other.' Thus we arrived outside the city.

There I threw the money which I was holding at that moment into a big tank as I knew the evil disposition generated by it.

And I said to Śivadatta: 'Alas, this money is unprofitable pelf for the sake of which there came upon me a sinful intention towards you.'

He said the same thing and approved the throwing of the money into the water of the tank: and so with one accord we both went moneyless home.

But the purse was swallowed by a fish and this, being caught by a fisherman, was sold into the hand of my sister while still alive.

When she went to the kitchen to prepare hospitality for us and began to cut it she saw the purse there.

Mistrustfully she hid it immediately in her lap, and by a stroke of fate this was perceived by our mother,
213. who asked her: 'Now, my dear, what is this that you have got?' She replied: 'There is nothing.' Then our mother came near to her.

214. Then through greed for money she struck her with the blade of a sword and killed her. Seeing this we came up to her in consternation,

215. and from the lap of our wretched sister as she got up in consternation the purse at once slipped down.

216. When we saw this we thought: 'This same greatly unprofitable pelf which was thrown into the tank has turned up again.

217. Those therefore are here blessed and full of merit who have renounced this after having recourse to the initiation in the Jaina religion.

218. Reflecting thus we carried out the cremation ceremony for our mother, gave the house to our sister and were initiated in the presence of a guru.

219. So, meditating on this previously experienced fear I let fall the word 'Bhaya' as I was entering the meditation ground.

220. Then in the second watch the sādhu Suvrata was very frightened as he entered there and said: 'Mahā-bhaya.' So Abhaya asked him why.

221. Then he said: 'I was of a family from a village in the region of Aṅga, proud by nature. One day a robber band fell upon us.

222. In fear of them I ran away with the people of the village and lay hid near the house. Then the thieves reached my home.

223. My wife said to them: 'Why do you not take the women?', but the wretch did not know that I, her husband was listening.

224. Esteeming that she was willing they took her to their village and handed her to their chief whose mistress she became.
When the commotion of the raid died down the villagers came back and dwelt in their former habitations and I, too, dwelt there.

After I had been admonished again and again by friends I went to that village to rescue her, though at heart undesirous of contact with her.

I lodged in the house of an old woman and spent some days there. When I had won her heart by my good behaviour I spoke to her thus:

‘Madam, my wife is living here with the village chieftain, will you somehow go to her and tell her of my coming.’

The old woman did so and my wife sent me a message: ‘To-day the village chieftain will be going somewhere else at night.

So you come here this very day at twilight.’ That was what she said and I made my way to her house.

The village chieftain was then away from home elsewhere and she appeared to be glad in heart at seeing me.

She made me sit down on the chieftain’s bed and, having washed my feet, she also sat down near me.

Meantime the chieftain had turned up from somewhere at the door of the house so she put me under the bed.

She washed the feet of the chieftain as he was sitting on that very bed and then she began to speak.

‘Lord, if my husband comes what will you do to him?’ He replied: ‘I shall send him back after showing him due hospitality.’

Then she wrinkled her brows and he, divining her mood, said: ‘I was joking;

in fact this would be intention: if I see that he has come here I will flay his hide.’ She was pleased when she heard this and

pointed me out to his view as I lay under the bed. He seized me and tied me to a post with a moist thong.
239. Then that brutal fellow beat me mercilessly with heavy blows of fist and stave. But when they were asleep through my deserts a dog came there,

240. and this loving friend ate through the thongs which bound me and when my body was freed I went up to the village chieftain.

241. I seized his sharp sword and unsheathed it and made that evil-minded woman get up in such a way that the robber chieftain did not get up too.

242. 'If you call out, you wretch, then with this sharp sword I will cut your head off,' I said and, putting her in front,

243. set off at once with all speed towards my own village. When the whole night had passed and I had gone far,

244. then in fear of the robbers I hid in a bamboo thicket. Meanwhile the chieftain came up with his gang of ruffians.

245. He knew our path from the track of feet, and still more, from seeing threads which had been dropped by my wife as she went along.

246. He rent me with blows of his sword which caused intense pain and nailed me to the ground with nails in the five limbs.

247. Then he took her and went back. But a monkey came up to me who had abandoned hope of life and, when he saw me,

248. in that state, fell on the ground with his eyes closed in a swoon. After a little while he regained consciousness and went somewhere else.

249. Then he hurried back bringing at once two healing herbs. With one herb he extracted the nails from me and

250. with the other he healed my wounds. Afterwards he wrote characters on the ground with his hand and recounted his own story.

251. 'I was formerly a physician's son in your village named Siddhakarman. Dying, I became by the power of karma an ape.
252. At sight of you a memory of my former existence suddenly came to me, and with those two herbs known to me from the former existence,

253. you were thus made whole of your wounds. But now listen to my story: I have been driven out of the herd by another powerful monkey,

254. so if you kill him and make me lord of the herd for my good deed you will have done a favour in return.'

255. Having put into execution those words I went to the robber village again by stealth and killed the chieftain. Then I took my wife and went home.

256. Thus, honourable sir, averse from the poison of sensual pleasure through seeing the actions of my wife I received the initiation which is very faultless.

257. So, Abhaya, honourable sir, this great fear experienced aforetime came back to my mind and I uttered the word 'Mahā-bhaya'.

258. Now the muni named Dhanada came in there in the third watch and said: 'Ati-bhaya': so Abhaya asked him:

259. 'Whence is your intense fear?' He said: 'This was experienced of old.' Abhaya asked: 'Tell me, reverent sir, how this was experienced by you.'

260. Then Dhanada said: In a village near Ujjain I was once the son of a kṣatriya family illustrious by its virtues.

261. I, in bloom of youth and pride of race, espoused a girl born of an excellent family living in the city of Ujjain.

262. I took my sword and set out for my father-in-law's house to fetch her. At the hour of twilight I arrived at the cemetery of Ujjain.

263. I saw a woman, her lotus face covered with a strip of cloth, wailing with piteous voice near a man empaled on a stake.

264. Compassion was evoked in me and I said to her: 'Why do you weep, lady?' Then in a faltering voice she started to recite:
265. 'How shall suffering be told to him who has not attained to suffering, who is unable to restrain suffering, who does not suffer with the suffering?'

266. Listening to her words I was seized by intense pity and said: 'Lady, listen to a little verse of mine:

267. I have attained to suffering, I am able to restrain suffering, I suffer with the suffering, so let suffering be told to me.'

268. 'If so, then listen: the man who is on this empaling-stake is my husband brought to this condition by the king's men.

269. He is still alive to-day, this is why I have come bringing food at once but I cannot feed him.

270. So, good sir, lamenting because my efforts were fruitless I began to weep when I was questioned by you who showed compassion.

271. So do me a favour: put me on your shoulders so that I may feed this my husband with my own hand.

272. You must not look up towards me, noble sir, so that I may not be ashamed as I am standing on your shoulder.'

273. Letting go my sword on the ground I placed her on my shoulder and she cut off flesh belonging to the man on the stake.

274. Many drops of red blood fell upon me but I thinking them to be drops of water stood calmly there.

275. At last I grew tired and looked upwards and saw the terrifying action of that horrible woman.

276. My whole body quivering with fear I let her fall to the ground, forgetting my sword which I had previously left on that spot.

277. Whilst I fled with all speed and reached the city gate she picked up that sword and ran along there after me.

278. And straightway with a blow of the sword that evil-acting woman cut off one of my buttocks which was lying outside the city gate.
279. She picked it up and went away and I lay as I fell, lamenting most piteously before the durgā of the gate.

280. Wailing, I was told by the compassionate divinity of the city: ‘These are our boundary limits with the śākinīs.

281. Whatever is in front of the city gate, whether two-footed thing or four-footed thing, that is theirs: whatever is within all that belongs to us.

282. So your buttock being outside the city was not protected by me, but do not weep, I will soon put it right for you.

283. So saying, that inapprehensible divine being, exercising her grace restored my buttock as it was before.

284. After I had made great obeisance to her I went to my father-in-law’s house and, seeing the door shut, looked through an aperture.

285. There I saw my mother-in-law and my wife eating meat and drinking wine with extreme relish.

286. Now meanwhile my mother-in-law said: ‘This meat is very sweet! Then this is what my wife replied:

287. ‘Mother, this is meat off your son-in-law.’ Then she recounted the whole story as previously told up to the point where my buttock was cut off.

288. Aghast with fear I went home and the desire for release being induced in me, I received the initiation at the feet of a guru. Of such nature was my intense fear.

289. Then in the fourth watch the sādhu Yaunaka said: ‘Bhayāti-bhaya’ and told his own story to Prince Abhaya:

290. There was a burgher of Ujjain, Dhanadatta whose wife was Subhadrā. I was their son and my wife was called Srimatī.

291. Because of her love for me she would drink every day the water in which she had washed my feet, whilst I with loving mind would not cross her word.

292. Thus time passed. One day she told me: ‘My dearest one, I have an intense craving to eat the flesh of a fat-tailed sheep.
293. If through your kindness I do not soon get it then my death will occur certainly: now that you know this do what is fitting.'

294. I said to her sadly: 'Tell me darling, where are those fat-tailed sheep, so that I may fetch their meat.'

295. She replied: 'In the city of Rājagṛha in the mansion of king Śrenika is their pasturage: this is the report I once heard.

296. So go there, dear, if I am to live.' After this speech I made my way to the outer park of Ujjain.

297. Resting there I was watching the various amusements of the courtesans who, accompanied by their lovers, had come there to engage in sports.

298. when from among their midst a courtesan named Magadhasenā, possessed of a lovely body, was carried away by a vidyādhara.

299. Then her attendants screamed out in a loud voice: 'Run quickly, run quickly, our lady is being carried off.'

300. Hearing this I at once let fly an arrow discharged from the ear and killed that evil vidyādhara in the sky.

301. Magadhasenā fell from his hand into the water of the lake and, getting out of it, came up to me.

302. She said to me courteously in a gentle voice: 'Sir, do me a pleasure, come to my plantain arbour.'

303. There I went and, having bathed and dined and put on fine clothes which she gave me, I sat down on her bed of pleasure and she asked me:

304. 'Good sir, from whence have you come and what is your business?' Thus interrogated I told my story to her.

305. Then said Magadhasenā: 'You are straightforward and you do not perceive your wife's nature. She is indeed of extremely evil disposition.

306. If she were of a good disposition and you were dear to her how would she send you away from home on this pretext.'
307. So spoke she: then I said to her: ‘Dear lady, do not say this. In quality of virtue there is no conduct to equal hers.’

308. Realising that I was extremely infatuated with her and aware of my intention Magadhasena at once grew silent on that subject.

309. As she talked she fastened on my head a cūḍāmanī saying: ‘Let us go into the city, there is a festival going on there.’

310. Then she set out with me, mounted on a chariot, whilst all the quarters of the heavens, filled with the sounds and echoes of various musical instruments, resounded.

311. from the hubbub of the people coming in. Then a great elephant whose rage was terrible to behold, having uprooted a tree, came scaring the crowd of men and women.

312. Through my skill in elephant lore I overpowered it in a trice and won unstinted acclamation from that crowd.

313. Rejoicing in mind the people praised me with manifold voices and I arrived at her house which was as delightful as an aerial palace of the gods.

314. Almost at once she said to me: ‘Now, my good sir, I must make a special effort in dancing before king Śrenika,

315. so come along, you too, darling.’ Then I replied: ‘You go, I shall stay here as sleep is coming over me.’

316. So saying she went off and began to dance before the king and I too went there in order to get the flesh of the fat-tailed sheep.

317. As the men on guard were busy at the spectacle I attained my aim and got the flesh and hid it there.

318. Whilst I was about to slip away unobserved the guardians somehow learned of the stealing of the flesh and informed the king.

319. The king held the view that there should be no interruption of the spectacle, but as nothing was said I was unafraid.
320. I remained there in one spot looking at the famed courtesan Magadhasenā dancing with various undulating movements.

321. When the great king, delighted with her skill in dancing, conceded her three boons, she pronounced these words for my sake:

322. 'He who has taken the flesh of the fat-tailed sheep is also he who saved my life, great king, where is he, my beloved, adorned with a cūḍāmaṇī?'

323. Hearing this speech emitted from her lotus mouth I said: 'Darling, it is I who am standing here.'

324. Then she addressed the king: 'Your majesty, from among the three boons which were previously accorded to me grant me two.'

325. He replied: 'Tranquilly ask whatever of them you may desire.' She said: 'With the first may there be safety for this man:

326. With the second may he become my husband.' This was approved by the king: and having obtained this favour she came home with me.

327. When some days had passed I said to Magadhasenā: 'I am going to my own city, dear, if you agree.'

328. She replied: 'If you really must go then take me and set out, so be it,' so she agreed to my proposal.

329. With her third boon she got herself released from the king and swiftly all the preparations for departure were completed.

330. Accompanied by her I set out for Ujjain and at length arrived outside the town and left her there.

331. When taking my sword, I arrived at my house by night, I saw my wife asleep with a paramour.

332. Then in the grip of anger I drew my very sharp sword and struck that wretch so that his life left him.

333. Remaining hidden nearby I saw her rouse up at once and put that man who had been cut to pieces into a grave.
334. And even as I looked she filled that grave with soil and put a funeral urn on it and anointed it and tended it.
335. I watched all this and when she was asleep I went out and recounted the story to the courtesan Magadhasena.
336. Accompanied by her I returned to Rajagrha and then having spent some time in pleasure there came back to Ujjain.
337. My father and mother were cheered by seeing me and then I went to my wife’s house without revealing to her my mood.
338. When I turned up in the courtyard of the house she asked me with hypocritically assumed joy: ‘Why were you so long in coming, my lord?’ Then I replied:
339. ‘It is because of you, darling, who asked for the flesh of the fat-tailed sheep so much time has elapsed and yet I could not get hold of it.
340. I have failed in my object and so unwillingly with a sad heart, my dear, I have now come here out of love for you.’
341. ‘Very well,’ she said. Whilst I remained there I saw that offerings were made daily to that urn with the best gruel.
342. Then I pondered this in my mind and thought: ‘She is still making offerings to that lover through her infatuation.’
343. Then next day I said to her: ‘To-day, darling, make me a guest-offering with a ghṛta-pūrna full of lumps of ghee:
344. nor must any of it be given to anyone else until I have eaten of it.’ She agreed saying: ‘So be it.’
345. and added: ‘Why do you say such a thing, my lord? Can any other person be dearer to me than you that I should give to him first?’
346. At the proper time when I had sat down on one side to eat she picked up in her hand a hot ghṛta-pūrna, the first which was ready.
347. and threw it onto the urn saying, the wretch, ‘It is burnt, it is burnt.’ Then, Abhaya, I said: ‘What about this and what about you and your lover?

348. When I said this she fell into a violent rage and, taking that red-hot cooking pot of ghṛta-pūrnā

349. she pursued me fiercely as I fled, shouting: ‘I will kill you’ and, devoid of pity, hurled that pot of ghee at my back.

350. My body burned, I somehow reached my parents’ house and when in time it healed, inspired by the desire for release, I received the initiation.

351. So, noble sir, recalling such an intense fear that I had experienced I said: ‘Bhayāti-bhaya’ when I reached the meditation ground.

352. At that point the sun being risen, Prince Abhaya who had completed the pausadha went outside and saw that necklace.

353. He thought: ‘This is why the sādhus spoke such words as ‘bhaya’ but, being devoid of desires, they here also evinced no desire.

354. Blessed and full of merit are they and fruitful their life. In the whole world of living beings who could be like them?’

355. Thus prince Abhaya meditated outside the munis’ abode and, taking the necklace, handed it to his father, the king.’

356. So, disciple Kuṇcika, thus are good sādhus devoid of desires. Then Kuṇcika retorted: ‘They are different, you are not like that.’

357. Thus in the Manipaticarita there has been narrated the second tale, that of Susthita and the other ascetics, which deals with the intense fear felt when the necklace turned up.

358. ‘But you are like the lion.’ ‘In what way?’ asked the sādhu. Said Kuṇcika: In Benares King Jitāśatru had an excellent doctor.
359. His two sons were ignorant of medicine when their father died, so they were not appointed in his place but another was made physician.

360. In contumely they went away and, having studied the science of medicine in a foreign country they set out on their return. They saw a blind lion in their path and

361. the younger one, remembering the words of his teacher: 'Medical treatment should be given to the afflicted, the unprotected and others in like case,' was at pains to heal the lion.

362. As the elder one could not restrain his brother he at once climbed a high tree.

363. But the other one, having done a kindness, was eaten by that undiscerning lion which had long been hungry. When the lion had gone elsewhere

364. the elder one came down from the tree, reached his own town and, taking his father’s place, lived a comfortable life there.

365. The ill which was done the beneficent physician by that lion has been done by you to me in stealing my money, great muni.

366. Thus in the Maṇipaticarita which resembles a fragment lotus with the munis for bees, this tale of the lion, the third, has been told by Kuṇcika.

367. Then spoke Maṇipati: Do not say such a thing, disciple, but be calm in mind and listen to the parable of Metārya.

368. King Candrāvatamsaka in Sāketa had a queen Sudarśanā and she had two sons, Sāgaracandra and Municandra.

369. Now the second wife of the great king was named Priyadarśanā and she also had two sons, Guṇacandra and Bālacandra.

370. When his father died Sāgaracandra became king whilst Municandra enjoyed Ujjain as the appanage of a prince.

371. Now one day the king said to his cook: ‘Bring me some cake quickly as I am busy riding my horse.’
372. She had picked up a sweetmeat in her hand and gone outside when Priyadarśanā said to her: ‘What have you got with you?’

373. She replied: ‘I am taking a sweetmeat to the king.’ Priyadarśanā took the cake in her hands which were smeared with poison,

374. then handed it to the other and she to the king; but he breaking it in two gave it to Priyadarśanā’s sons thinking: ‘they are young.’

375. They ate it and were drugged by the poison but were cured by the king who gave them an infusion of jewels to drink. Then they came home.

376. Sāgaracandra then said to the cook: ‘How did the sweetmeat become poisoned?’ She replied: ‘I do not know

377. but their mother rubbed it for a long time in her hands.’ Then he upbraided the queen-mother saying: ‘Ah, wretched woman, had I died

378. without embracing the creed of the Jina I should have become a fitting recipient for an evil fate. Why did you not take the kingdom when it was offered to you previously?

379. So now take the kingship and bestow it on your own sons.’ Thus having relinquished the kingship and what went with it Sāgaracandra became a muni.

380. In a company of sādhus at the feet of rightly acting sūris having studied the twofold teaching he soon became proficient in the sacred law.

381. Now one day sādhus from Ujjain came there and were asked by the sūris: ‘Are the sādhus alright there?’

382. ‘Yes’, they replied, ‘but the sons of King Municandra and of his chaplain are causing annoyance to them.’

383. Hearing this report Sāgaracandra asked leave of his sūri and made his way to Ujjain in order to enlighten them.

384. He abode in a dwelling in the midst of good sādhus and when the time for eating arrived he took his platter to gather alms
and set out but the munis held him back praying him to be their guest. He would not stay saying: 'What food I eat I am used to procure myself. Show me those homes which are adverse to almsgiving or reprehended because of disease and also the king's houses.' When the sādhus had done so he went to the royal palace.

Arrived at the kitchen he gave the dharmalābha in a loud voice but the women of the king's household checked him, speaking softly.

He pointed to his ears and said in a loud voice: 'I am deaf. Why, disciples do you talk to me in low tones?'

As he spoke thus he was espied by the king's son and the chaplain's son and making a disturbing din they came up to him.

They said: 'Do you know how to dance?' He replied: 'I do but you must play the instruments.' It was arranged thus but they did not know how to play anything.

He told them: 'Clever you are, do not know anything.' Angered by his words they finished playing and came up to the sādhu to kill him.

By his skill in wrestling he put their limbs out of joint then went out into the garden and stood there in meditation.

At the meal-time the king called the youths and when the people looked for them they were found lying on the ground unconscious.

The people reported this to the king who came along together with the royal chaplain and found them there; then he went up to the sādhu.

The king realised that this was his own full brother, Sāgaracandra who had become, so it was said, a great muni. The monarch fell at his feet

but the other upbraided him saying: 'You do not teach your sons for they are causing annoyance to sādhus. Shame on your kingly duty.'
397. The king said: 'They will not do this again, release them.' The muni replied: 'If they take the vows there will be release for them.'

398. This being agreed on, he made his way to the royal court together with the king. He then inducted them into the monastic life and the king's son took the vow whole-heartedly.

399. Though the chaplain's son took the vow with repugnance after being enlightened by Śāgaracandra, both in the end became gods.

400. Next came the praising of the Jina, the question about enlightenment and the statement that the chaplain's son would be hard to enlighten. So the latter said: 'My friend, you must enlighten me in the duty of an ascetic.'

401. Under the name of Metārya he was born to a meda woman in Rājagṛha. But she previously had been told by the wife of a merchant:

402. 'If by chance we are brought to bed at the same time then give me your child and I will give you mine which will have been destroyed by the fault of my karma.'

403. By divine intervention they gave birth on the same day and she handed over her son to the merchant's wife whilst

404. the latter gave her daughter to the meda's wife who showed it to her husband saying: 'This is my daughter still-born because of an evil karma.'

405. And Metārya reputed amongst all the people to be the merchant's son enjoyed what he desired because of merit accumulated from a former life.

406. When he had quitted the state of boyhood and mastered the arts and reached an attractive adolescence his father chose for him eight fine girls of great beauty.

407. At that juncture came along the god with whom he had previously made a compact and who had earlier been known as Municandra's son.
408. He caused him to remember his former existence and said: ‘Why do you not take the initiation in the creed of the Jina?’ He replied: ‘I have no desire to.’

409. Realising that he would not understand without suffering adversity the god devised a statagem: he assumed the form of the meda and spoke thus, weeping:

410. ‘If my daughter were living to-day then her marriage would be being celebrated in my house.’ The meda woman replied:

411. ‘Do not weep, this is your son.’ Then the meda woman recounted everything and the real meda, being enraged, dragged him away from the celebration saying: ‘You evil boy,

412. ‘how is it that you who are my son are marrying the daughters of the merchants?’ Then he took him to his house and threw him into the cellar but said: ‘Let food and drink be dropped into his mouth.’ Then the god in his divine form said: ‘Take the vow.’ He Metārya replied: ‘Who are you?’ The other answered: ‘I am a god.’

413. From the heaven world I have come here in order to enlighten you.’ The other remembering his previous birth said: ‘I have been humiliated; what shall I do?’

414. The god replied: ‘I will cause the king’s daughter to be given to you so that you may be without stain among the people.’ The other said: ‘Do so.’

415. Then he created a goat which excreted jewels and in the meda’s shape the god took them and gave them to Śrenika saying:

416. ‘Give your daughter to my son.’ Then the king’s bodyguard kept him out and continued to do so, but Abhayaya said: ‘What is the provenance of the jewels?’

417. The meda replied: ‘The goat excretes them.’ So Abhayaya said: ‘If you give it to the king, the king’s daughter will be given you.’
419. So the meda gave the goat to the king but in his house it excreted filth. Then Abhaya told him: 'Bring the jewels here again.'

420. Abhaya asked the meda: 'Is this a divine being?' He replied 'It is.' Then Abhaya continued: 'In Rājagrha cause to be made a great hall and a road giving easy access to the Vaibhāra mountain and cause milk to be brought from the ocean of milk, then your son will bathe in it under the chattrā of Śrenīka and will marry the king's lovely daughter.' When all was accomplished he married the king's lovely daughter, and then afterwards the eight girls chosen previously. Meantime the god said again: 'Take the vows.'

424. He answered: 'Spare me twelve years and for so long let me dwell in the household life.' 'So be it,' said the god and went to the world of the gods.

425. When the time fixed was fulfilled he came back and said: 'Take the initiation'; but after an appeal by the women the god went away and came back a third time.

426. Then Metārya took the vows and studied the sūtras. His mind purified, as a proficient monk, he embarked on the noblest austerity of the solitary life.

427. So whilst wandering over the earth which is adorned with towns and villages and mines he arrived at the house of a goldsmith in the city of king Śrenīka.

428. He went inside the house in order to get alms. Then a curlew pecked up some grains of gold which were being fashioned for the Jina's temple.

429. When the goldsmith came back and could not see them he asked the sādhu, who would not say anything. So he bound a thong round his head in the suspicion he was a thief,

430. and drove in wedges so that his two eyes at once burst out. Then destroying the accumulation of karma he attained to perfect knowledge and final release.
431. Nor did he tell of the curlew, that by it the grains had been eaten. At that juncture there came along a carrier of wood.

432. He dropped some logs and a small piece caught on the neck of the curlew which vomited up the grains. Then the goldsmith was terrified.

433. Learning of all this from the people Śrenika was angry and despatched his guards to apprehend the goldsmith, who shut his door, tore out his hair and donned a monk's robe and when brought along together with his family gave the dharmalābha to the king,

435. who said: 'You must unfailingly keep to the insignia of a sādhu. If ever you and your family abandon this garb then there will be no escape for you from bonds and death.'

436. And full of unlimited devotion he praised the great muni Metārya, versed in the fourteen pūrvas and shining with the jewels of forbearance, compassion and knowledge.

437. I bow down before the sage Metārya who, in the transgression of the curlew, out of compassion for living creatures, did not betray the curlew, esteeming his own life of little worth.

438. I bow down before the sage Metārya who did not deviate from his self control when his two eyes had burst forth from his head through the pressure on it and like the Mandara mountain was unshakeable.

439. Here the story of Metārya has been related in brief only to recall it: it is to be found elsewhere in the scriptures.

440. How will munis who, like Metārya with the curlew, do not name a transgressor even at the cost of their lives, steal the property of others?

441. Thus in the Manipaticarita which charms by its euphonious verses, the tale of Metārya, the fourth, has here been told by Maṇipati.

442. Then said Kuṇcika: 'Maṇipati, you are not like Metārya since your whole action resembles that of Sukumālikā.
443. In Campā Jitaśatru was king and Sukumālikā his wife. Infatuated with her he became neglectful of the affairs of the kingdom.

444. His attendants made his son king and took him and his wife to the forest, then abandoned him still overpowered by the intoxication of wine.

445. After regaining consciousness and going towards the north he gave his own flesh and blood to his queen who was hungry and thirsty.

446. He arrived at Benares with a merchant’s caravan and stayed there but his wife who had become infatuated with a legless man pushed him into the river.

447. By the force of karma he emerged and became king in the city of Supratiśṭhita. One day he heard that his own wife had come there as a mendicant,

448. carrying the cripple on her head, wandering from house to house and being given much alms by the people who were delighted by the cripple’s singing.

449. She vaunted her virtue before the people saying: ‘This legless man is my husband, given me by my parents and so I am keeping him.’

450. Having bidden her to him the king hid her by a curtain asked: ‘Who are you and who is this cripple?’

451. Being asked she replied: ‘This cripple is my husband who was wedded to me by my parents and I am a devoted wife.’ Then said the king:

452. ‘Indeed you were a devoted wife when you pushed into the river him the blood of whose arm you had drunk and the flesh of whose buttock you had eaten.’

453. So saying he drove her out from the territory of his city and as king enjoyed the royal felicity obtained by his deserts.

454. Just as the ungrateful Sukumālikā shoved into the river the man who had saved her life so have you treated me by stealing my money.
In the good story of the muni Manipati which is like a mālatī flower for swarms of bees represented by the minds of men the history of Sukumālikā, the fifth, has been told by Kuñciika.

‘Do not say I resemble Sukumālikā,’ replied Manipati, ‘like the noble steer I will make you believe.’

In the city of Campā a Śaivite for the sake of religion let loose a steer in the cattle paddock as a stud bull.

It was excessively arrogant and overcame the other bulls and being strong and of massive body remained itself undisturbed.

One day by the power of fate it suddenly attained to a spirit of goodness and, leaving the paddock, stayed in the city.

Even though struck with sticks it would not grow angry, and with excellent perception having realised the results of evil-doing, became known among the people as the ‘noble steer.’

Now a good lay disciple named Jinadāsa who knew the doctrine of the Jina dwelt there; and in the black fortnight was engaged in the kāyotsarga in a śūnya-grha.

By night his immoral wife went to the śūnya-grha and slept with another man on a fine bed.

On the four feet of that bed there were iron spikes and one of these transfixed Jinadāsa’s foot.

Even though his body was racked by the torment of it that enduring disciple remained engaged in his austerity.

until through the extinction of life owing to the very great pain he went to another world and was reborn as a god in divine form.

Meantime she, having revelled in her lechery the night long picked up the bed and set off for her own house.

When the bed was lifted up suddenly Jinadāsa’s body fell onto the ground. Seeing it she was terrified

and reflected in her mind: ‘As my husband has come to his end through my fault I shall have an ill name here.’
469. Meanwhile that great bull came along to that spot by some chance. She smeared its horns with blood and raised the alarm.

470. When people arrived she said: 'My husband has been killed by this creature whilst engaged in the kāyotsarga. The bull shook its head.

471. Not knowing the real truth the people began to calumniate it. One day it appeared before the judges and taking on its tongue the red-hot iron bar as given to others, it vindicated itself and regained its repute.

473. So, disciple Kuṇicika, if you do not believe me by my words I shall assuredly make you believe me by ordeal by pots and pitchers and so on.

474. Then Kuṇicika said: 'Who is convinced by these means for the audacity of these thieves is very great?'

475. In the charming story of Maṇipati which is like a divinity spreading the essence of tranquillity this tale of the steer, the sixth, has been told by the ascetic Maṇipati.

476. Quite different is your action, it resembles the action of the tame koil bird: just listen. This bird was of a very evil disposition among the small creatures living on dry land.

477. Owing to its very nature when it was sunk in the power of sleep by night its eyes regularly became clotted with foulness.

478. and always on waking it could not see anything at daybreak and devoid of the faculty of sight it could not move about.

479. Then when flies consumed the foulness in its eyes and its vision became clear that ungrateful wretch would eat them all up.

480. Even so, Manipati, you who were restored to life by my effort have coveted my wealth. How do you not resemble the tame koil bird?
Thus in the Mañipaticarita which is like a receptacle for the water formed by the desire for release from existence the parable of the tame koil bird, the seventh, has been told by Kuñcika.

Then Mañipati said: 'How do you say that I, a great muni, who know the Jina's teaching, am like a tame koil bird?'

Words must be spoken after reflection as spoke those excellent ministers, possessed of discrimination and endowed with fourfold intelligence.'

Kuñcika said: 'How was this?' Then Mañipati replied: 'In Campā there was of old a needy guildsman named Dhanapāla and another newly admitted guildsman, Dhanadatta. They each had daughters, Dhanaśrī and Kanakaśrī. One day these friends went to a tank to wash. Leaving her jewellery there Kanakaśrī started to bathe in the tank.

The other girl, having no ornaments because of her poverty, seized the jewellery and went home; nor would she hand it over when called on.

A case was brought in the royal court and the ministers told Dhanaśrī: 'Put on the jewels.' No sooner done than they knew that these were not hers because they were either not put on in the right places or, when put on in the right places, had no proper lustre.

Then they told Kanakaśrī: 'You put on this jewellery now.' She put it on and everything was in its place, and very lustrous. Seeing this they pronounced: 'This jewellery belongs to her and not to the other girl.'

The case being thus decided Dhanapāla was punished by the king whilst Dhanadatta, dismissed with respect, went home.

Thus in the Mañipaticarita which resembles a sprinkling with the very potable water of tranquillity the tale of the ministers, the eighth, has been told by the muni Mañipati.
494. So, disciple Kuṇcika, sādhus are like the ministers, and being without passion or hate or delusion they say nothing false.

495. Again Kuṇcika replied: 'Maṇipati, an ingrate like you there is none save the brahmin. Just listen to his story.'

496. A certain needy brahmin having taken an image of Durgā made of wood wandered round asking alms and in time became very rich.

497. Then he took the image into the forest and threw it away. So later on did you act by me in stealing my money.

498. In the history of the good sādhu, Maṇipati which is like a lotus pool of compassion, the tale of the brahmin, the ninth, has been told briefly by Kuṇcika.

499. Then said the muni Maṇipati: 'Do not say such a thing disciple, but be impartial and listen to my tale.'

500. King Jitaśatru in Benares had a very dear friend, a merchant named Dhanadeva whose wife was Dhanaśrī.

501. Their son, Nāgadatta, was extremely devoted to the doctrine of the Jina. One day when he went to the Jaina temple he saw a maiden named Nāgavasu.

502. She too saw him and fell in love with him. When she reached home her father whose name was Priyanmitra learned of the incident and

503. gave her to Nāgadatta; however he did not espouse her as his mind was set on asceticism but she, being in love, held to him as if she were a woman tied to a husband.

504. The city constable saw her and asked for her but was refused, being told: 'She has been given to Nāgadatta, how can I give her to you?'

505. Then he began to search for some opportunity to ruin Nāgadatta. Now by some chance the king's ear-jewel was lost.

506. It was sought for but not found. However the layman Nāgadatta as he was going to the Jina's temple in the twilight saw it as it had fallen on the road.
507. Alarmed in mind at the sight of it he turned into a side-track but was seen by the constable who understood the reason when he espied the ear-ornament.

508. He thought: 'I have found a means to catch him,' and laid the ear-ornament on his neck as he was engaged in the kāyotsarga.

509. Nāgadatta was arrested with the jewel and the king informed. At the royal bidding he was taken to the cemetery for execution.

510. Learning that he was being taken away Nāgavasu fell into piteous sorrow and stood in the kāyotsarga addressing Śāsanadevi:

511. 'By the power of the sacred law, gracious lady, save my loved one from this tribulation by your grace.

512. Meantime the stake on which he was placed by the men charged with this duty was broken three times through the power of Śāsanadevi.

513. At the bidding of the constable he was struck with a sword on the shoulder but the sword was changed into the form of a garland of fragrant flowers.

514. The executioners reported this to the king who had Nāgadatta brought into the city with respect and given a full pardon.

515. The unworthy constable was banished by the king when he had learned about the incident and all his household wealth taken away.

516. When Nāgadatta heard the story of the kāyotsarga and so on he married Nāgavasū and enjoyed pleasure with her undisturbed.

517. Later on he received the initiation from a good guru: he kept to the estate of an ascetic and, when he breathed his last came into existence in the world of the gods.

518. So disciple Kuñcika, ponder this well in your heart that if even lay women are thus devoid of desire and firm in the faith
519. then how can munis be covetous of money belonging to others? ‘Others are like that but not you,’ replied Kuñcika.

520. Thus in the Mañipaticarita which resembles an ocean of jewels represented by the virtues of good sādhus, the salutary tale of Nāgadatta, the tenth, has been related by Kuñcika.

521. Again, Kuñcika said: ‘There is no doubt: you are like the forester.’ Mañipati replied: ‘Tell me how.’ Said Kuñcika:

522. A certain carpenter who had gone to the forest to get timber saw a lion and being afraid, climbed to the summit of a tree. Then he noticed a she-ape and

523. was scared but she reassured him saying: ‘Do not be afraid.’ At length at night be began to be drowsy.

524. So the ape put him in her lap and made him sleep nor did she throw him to the lion though the latter demanded this repeatedly.

525. Then he got up and the ape in question slept in his lap; but when the lion asked him he threw her down. However she did not fall

526. but by her agility grasped at a branch of the tree and clung to it. She said: ‘Shame on you, infamous man, for acting thus.’

527. Meantime there came up along that road a great caravan and the lion went away and later the carpenter went home.

528. So, Mañipati, by stealing the money of me, your benefactor, you have become like the carpenter: how then can you be a good sādhu?’

529. Thus in the Mañipaticarita, resembling the sun which dispels darkness the tale of the carpenter, the eleventh, has here been told by Kuñcika.

530. Then said Mañipati: ‘It was by false suspicion that a certain Cārabhatī who destroyed a mongoose fell into great remorse.
531. In a certain village there was a man Cārabhaṭa whose wife was Cārabhaṭī and in the enclosure of her house a mongoose dwelt unafraid.

532. Cārabhaṭī had a young son and to play with him she took the young offspring of the mongoose giving it curds and milk and whey to lap up.

533. Now one day having lulled her child to sleep in the cradle Cārabhaṭī was standing at the door of the house grinding,

534. when the mongoose came up near to her, its mouth dripping with blood, having killed a snake which was minded to bite the child.

535. Cārabhaṭī thought to herself: 'My child has been destroyed by this beast' so she killed it with a pestle but when she looked for her son

536. She found him unharmed and near him the snake killed by the mongoose, then, struck with remorse, she fell into piteous grief.

537. So disciple Kuṇcika reflect in your heart lest speaking without due consideration you may be seized by remorse.

538. Thus in the Maṇipaticarita which is like the elixir of the desire for release the history of Cārabhaṭī, the twelfth, has been told in brief by Maṇipati

539. Said the layman Kuṇcika: 'Maṇipati, you are like the rustic.' 'How?' asked the muni. Then Kuṇcika began to narrate:

540. In a forest there was an elephant, leader of a herd of elephants. Somehow a khādira thorn got into the sole of its foot.

541. Seeing him distressed by the pain of it a clever female elephant picked up in her trunk a man who was asleep in a field and carried him thither.

542. The lord of the herd showed his foot to the man who extracted the thorn with a knife and restored him to health.
543. Then the lord of the herd showed that man many heaps of ivory and pearls, and he, having tied up with withies and so on
544. the ivory, and wrapped the pearls in his own clothes, took them and together with them was escorted to his own abode by noble elephants, male and female.
545. With the ivory and pearls he became a rich man. Then he informed the king about the elephant herd and the latter went there and captured them.
546. Thus in the Maṇipaticarita which prepares the path to mokṣa and is extremely attractive, this story, the thirteenth, has been told by Kusūrīkā in brief.
547. Said the sādhu Maṇipati: 'Disciple, he who fully ascertains the facts and rejects a false accusation is intelligent like the lioness.
548. In a cave of the Vaitāḍhya mountain a lioness had her home. Her friends were a hind and a she-jackal. These three females
549. dwelt happily. One day the lioness leaving her newly born cubs went outside the cave.
550. Whilst the hind was asleep the jackal ate them up, smeared the hind's mouth with blood and cleaned her own mouth.
551. Meanwhile the lioness turned up and not seeing her offspring, questioned the jackal who replied: 'The hind has eaten them.'
552. The hind got up and was interrogated. She replied thus: 'I do not know what happened as I was asleep.'
553. Then the jackal said: 'Who can doubt her very evil deed? Look lioness, at her mouth smeared with gore.'
554. Then the hind replied to her: 'Wretched jackal, you ate those cubs, I think, so that you might impute to me a false accusation.'
555. The lioness watched them arguing and though beset with uncertainty, said unhesitatingly: 'Deer, vomit what you have eaten.'
556. The lioness inspected her vomit but did not perceive there meat or bones; on the contrary she found green grass and similar fodder.

557. Recognising that the hind was guiltless, she then made the jackal vomit and there she perceived the claws and other remains of her offspring.

558. Enraged, she killed the jackal but showed respect to the hind. Observe the discernment of the lioness, Kuñcika, even in her brute nature.'

559. Thus in the Mañipaticarita which is productive of pervasive and very pure enlightenment, the story of the lioness, the fourteenth, has here been told by Mañipati.

560. Despite that speech, the merchant, incapable of comprehension because of great delusion, replied: 'You have become like the lion which was suffering from the cold. Listen to this.

561. In the region of the Himavanta mountain there was an anchorite's hermitage and there in a cave of a near-by mountain lived a forester.

562. Intent on righteousness by continued contact with the practice of asceticism he had become especially compassionate. One day a lion, suffering from the cold, penetrated into his cave.

563. Through his compassionate heart that forester did not prevent its entry, and, once inside, the lion ate him up.

564. Just as that forester despite his extreme kindness was destroyed by that wicked lion so have I been treated by you, unworthy man.'

565. Thus in the Manipaticarita which is attractive and delights the minds of discerning people the story of the lion afflicted by cold, the fifteenth, has been told by Kuñcika.

566. Having listened to Kuñcika's words the muni Mañipati replied: 'Hear the parable of the merchant Kāśṭha, the duty of a Jaina layman.
567. In Rājagṛha there was of old a principal guildsman named Kāṣṭha. His wife was Vajrā and their son was Sāgaradatta.

568. In that household there were a parrot named Tuṇḍika and his wife, a mynah called Madanā and the merchant’s favourite cock who had fine markings.

569. One day the merchant Kāṣṭha set out somewhere on a trading voyage and entrusted to his wife his whole house with its stock of money and valubles.

570. But as soon as the merchant had gone that unworthy wife, abandoning decency, set her mind on lechery, being infatuated with a temple brahmin.

571. Madanā, seeing that brahmin going in and going out every day at an unseemly hour, with jealous mind, screeched in a raucous voice:

572. ‘Who is this who comes to our master’s house at an unseemly hour, who is weary of life that he does not fear our master.’

573. The parrot restrained her, saying: ‘Madanā, keep silence here about this business: whoever is loved by Vajrā is indeed our master.’

574. But Madanā replied: ‘Wretch, you are solicitous of your own life and when an infamous thing is seen in our master’s house you overlook it.’

575. The parrot said: ‘She will murder you,’ but Madanā would not desist and so the wicked woman killed her by wringing her neck.

576. One day two sādhus arrived there at the house for alms and one noble muni turning to the other said this:

577. ‘Whoever eats the head of this cock which is here, and which has lucky markings on every limb, will soon become a king.’

578. The brahmin who happened to be there though out of sight overheard this, so he then said to Vajrā: ‘Give me the flesh of the cock.’
579. She replied: 'I will give you other meats,' but he insisted: 'Do it for me.' So at dawn Vajrā killed the cock and cooked it.

580. Not knowing the real truth she gave the flesh of the cock's head to her son as he came, crying for food, from the study.

581. He ate it and went away and at once the brahmin came along there. He did not find the flesh of the head when he ate it so he questioned Vajrā:

582. 'The flesh of the head is not here, now where has it gone?' She replied: 'I gave it to my son.' Then the brahmin proposed an evil action:

583. 'If you are ready to do something for me then kill your son and give me his flesh.' Out of delusion she agreed to that proposal.

584. By divine intervention their conversation was overheard by the nurse. Picking up Sāgaradatta she went to the city of Campā.

585. As the king of that city had died childless Sāgaradatta was made king and through the accruing of merit enjoyed the kingship and all that went with it.

586. Because he had been brought there in the lap of a nurse the people gave him the name of 'Dhāṛvāhana' as a result of that circumstance.

587. Vajrā, infatuated with another man, ruined the household property and the servants, suffering from this, went away in all directions.

588. Then that merchant who had amassed wealth returned to his home, but, finding the splendour of its affluence gone, he asked:

589. 'Lady, where is my son, where is the nurse, where is the mynah, where is the fine cock, where is the money, where are the servants?'

590. As Vajrā gave no reply though repeatedly questioned by the merchant he asked the parrot who was in his cage.
591. But the latter, being terrified at the thought of the strangling of his loved one, thus addressed the merchant who kept on asking:

592. ‘You, master, ask me insistently but she terrifies me greatly. So what shall I do, being betwixt the devil and the deep sea.’

593. Once liberated from the cage and settled on the roof-tree of the house the parrot recounted the whole aforesaid story, whatever he had seen.

594. Then taking leave of the merchant the parrot went to a place where he wanted to go, and the merchant, having now a distaste for riches reflected thus in his heart:

595. ‘Enough of this household life. I shall take the initiation in the sacred law prescribed by the omniscient Jina, giving away my money and abandoning the delusion of the household life.’

596. So he received the initiation but Vajrā from fear of the king went to Campā with the brahmin and remained there nor did she know that her son was king.

597. By divine intervention the muni Kāśṭha, now adept in enduring hardship, as he wandered about arrived at Campā,

598. and there, whilst making his round in quest of alms, he came to Vajrā’s house and was recognised by her as the muni who had been the merchant Kāśṭha.

599. ‘He will make known my transgression to the people in the city here. Let me act quickly in such wise that he may be banished somewhere.’

600. So she gave him loaves and similar food with jewellery hidden in them and when he had gone she at once shouted: ‘Thief, thief.’

601. As he was apprehended by the constable and brought to the king’s residence he was seen by the nurse and at once recognised.

602. Then, falling at his feet, she began to weep. The king said: ‘Mother, why do you weep without cause?’
603. She replied: 'This is your father, my son, who took the vows. It is long since I saw him and therefore I began to weep.'

604. Then the king ushered him into his house onto the best seat and said: 'Take this kingdom, I am your servant.'

605. Vajrā, learning of the turn of events, aghast with fear, fled together with the brahmin and the king became a devotee of the monk.

606. Then the muni preached the sacred doctrine and the king was converted by it and, with desire for release aroused in him, embarked on the duties of a lay disciple.

607. As a favour to him the sādhu remained there for the rainy season and the fame of the sacred doctrine spread and some people were converted.

608. And in the Jaina temples there were yātras and pūjās and the brahmins became jealous of this thinking:

609. 'Through the coming of this monk the Jaina doctrine has acquired glory so let us ruin him by some means.'

610. Listen to what was done by the brahmins when, the rainy season being past, the noble monk went out accompanied by the king.

611. A certain wicked woman, being pregnant and being desirous of much money was sent along to the muni in the garb of a female ascetic.

612. At the bidding of the brahmins this is what she said in the presence of all the people: 'Reverent sir, where are you going now that you have made me pregnant?'

613. Then in order to wipe away the stain on the Jain doctrine produced by that speech the muni said: 'You very wicked woman, I did not give you this child.'

614. 'If my words be true then let it burst your belly and issue forth at once as soon as this is said.'

615. When the muni had thus spoken the child burst the belly and issued forth and the female ascetic fell on the ground in a swoon.
616. When for a moment only she recovered consciousness she implored him: 'Lord, show mercy to me, it was these brahmins who made me commit such an evil act.'

617. Then the brahmins, aghast with fear, fell at the feet of the noble muni and said: 'May this crime of ours be forgiven.'

618. Then his anger with them all was appeased but the king commanded those brahmins to be banished as evildoers.

619. The people seeing the magnanimity of the muni became steadfast in mind in the sacred law of the Jina, especially the king.

620. The great ascetic Kāśṭha having made a supreme glorification of the sacred law went elsewhere in order to bring the truth to those destined to enlightenment.

621. Thus in the story of the muni Maṇipati which is a good story for all the people the tale of the muni Kāśṭha, the sixteenth, has been narrated by Maṇipati.

622. So, disciple Kuṇcika, just as that female ascetic went to perdition, so he too by whom your money was stolen will be destroyed.

623. Suddenly smoke began to issue from the cavity of the mouth of the muni Maṇipati as he spoke, inflamed by anger.

624. Then Kuṇcika's son, aghast with fear, said to his father: 'Father why do you abuse thus this noble muni who is innocent?

625. It was not he who stole your money for I took it, so ask pardon of the noble muni with insistence.'

626. Hearing this the layman Kuṇcika, his every limb trembling with fear, fell at the feet of the muni and sought pardon of him with insistence.

627. The muni, the ascetic of great virtue absorbed in passionlessness, was appeased in a moment when his forgiveness was sought, and Kuṇcika began to reflect thus:
628. 'Alas! Alas! In the grip of sinful delusion how did I commit this evil act of making a false accusation against a muni who is a treasure-house of virtues?'

629. A man who, ignorant of the real truth, makes a false charge against sādhus becomes a recipient of misfortunes in other existences; and it is said that from calumny of this kind there arises fearful affliction and that the slandering of sādhus also causes loss of material wealth,

630. and that again in the cycle of transmigration the slanderer is subject to all miseries. So was it said by the Blessed Lord in the Vyākhyā-prajñāpya-aṅga.

632. Led astray by delusion I committed this sinful act: elsewhere there will be no atoning for this very great offence.

633. And so with mind indifferent to money, home and family he took the initiation prescribed by the Jīna in his presence.

634. Kuñcika's son abandoned his evil courses and, purified in mind, became an excellent lay disciple, keeping the five minor vows.

635. The muni Maṇipati went away and arrived at the city of Ujjain and wandered from village to village observing austerities.

636. His life long, he pursued without stain the life of an ascetic, and in the end, dying by voluntary starvation, was reborn in the world of the gods.

637. When he descends from there he will pass through human existence as an ascetic following the sacred law and, cleansed from the stain of karma, will then be exempt from old age and death.

638. The tale of the muni Maṇipati has been told in brief; in full it can be taken from many scriptures.

639. He who recites and narrates and dutifully listens to it, becoming endowed with right knowledge and the other qualities, attains prosperity.
640. Whatever of my composition be faulty in metre or meaning or words or scripturally deficient through error of delusion let it have no ill result.

641. The elephant; Sushtubita and the other holy men; the lion; the noble muni Metārya; Sukumālikā; the noble steer; the tame koil;

642. the ministers; the brahmin; Nāgadatta; the carpenter; Cārabhaṭī; the rustic; the lioness; the lion; Kāṣṭhamuni—these stories have been narrated in this order.

643. From an earlier narrative this Maṇipaticarita, attractive and easy to understand, has been compiled in verses in brief by Haribhadra Sūri.

644. In this Maṇipaticarita which is pregnant with meaning and has been composed concisely there are some six hundred sonorous verses.

645. In the course of the Vikrama year numbered nayana-muni-rudra (1172) on the fifth day of Bhādrapada this tale was completed.

646. As long as the sun and the moon and the star-adorned firmament and the sacred law of the Jina endure let the Maṇipaticarita give pleasure.
2. The verse is elliptic and the meaning, despite the Sanskrit vyākhyā, not quite clear.

9. ana-dāna-dullalio: the metre requires ana for anā, though P renders as anna. The whole phrase would perhaps mean 'who considered that exacting the repayment of debts was ill-famed.'

12. rāi: omitted by haplography. In this verse as elsewhere no attempt has been made in the translation to render the śleṣa.

13. The threefold classification of the desirable characteristics of women given here is strikingly reminiscent of similar passages in older Western European literature. It is certainly more original than the attributes listed in the 1Śrāddha-guṇa-vivarana: three broad, three deep, four short, five delicate, five long, six prominent and seven red. That enumeration however confirms the interpretation of satta as sattva. Following the same or a similar text P has rendered pīṇḍhiya by guhya-deśa. The dictionaries however suggest that it should be 'calf of the leg', in which case ājāngha would be as in modern Gujarati, 'thigh' not 'calf'.

15. loaṇa-dasanā (<locaṇa-darsanāni) seems tautological but may be used to avoid confusion with dasanā (<daśanāḥ) uttunγa-nah'-āviyā: P takes naha as nakha but uttunγa could scarcely be an epithet of this.

21. jaī: the sense seems to demand sasī or some similar word.

22. The verse is corrupt but the general sense is not in doubt.

24. lacchīe: Lakṣmī, 'the Good Genius of or Fortune of a king personified' (Monier-Williams)

28. bhāsa: kesa must be a scribal error provoked by the following kesam. P has sobhāi rahita. Puhihi is omitted by haplography.

1 Atnānanda Sabhā ed. (Bhavnagar 1913), p. 14b.
2 Cf. the definition in the Sārtha Jodanikosa (Ahmedabad 1949): 'sathā'.

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30. *na:* the sense and the metre require its insertion.

33. *vāṅkā diṭṭhi:* an oblique (and therefore an amorous) glance.
   *āyaṅkira:* for this should perhaps be read *bhayaṅkara.*

34. *nīcāniyā:* perhaps represents *nītyānīka:* P has *nīcī rahē* which is inapplicable to *harise.*

38. cf. MPCJ *na. . . dūtam āvedayāmy aham, na hi strīnām iyaṃ tapti*

48. cf. in the Av. the story of a queen who, seeing a white hair on her husband’s head says: ‘*dūo āgao*’ adding that it is a ‘*dhamma-dūo*’. The king replies: ‘*ajāe palie amhaṃ puvoajā paavoajanti*’ and becomes an ascetic.

54. *amhārisāṇa:* required by the sense though P has *tumha sariśāo*

60. There is a *śleśa:* *niva-canda* must refer to *canda* in the name Municandra.

61. This seems to be the meaning. The *deva-śeśa* is the remnant of a god’s sacrifice.

64. *ganthima-vedhima-pūrima-saṅghāima:* this enumeration occurs more than once in the canon e.g. *Jñātā-dharma-kathā XIII* (*tattha bahūṇi kinhāni ya jāva sukṣīlāni ya kaṭṭha-kammāni ya pottha-kammāni ya citta-leppa-ganthima-vedhima-pūrima-saṅghāmaṁ udayamsiṣjāmānāṁ*), *Praśna-vyākaraṇa V, Ācārāga II. xii. i.* In translating the *Ācārāga* Jacobi rendered by ‘garlands, ribbons, scarves and sashes.’ In any event if attributive to *pupphaṁ* the terms seem scarcely appropriate here. If the whole compound is to be treated as a *dvandva* the interpretation remains equally difficult.

67. *ekka-param:* this would appear from the context to mean ‘all at once’.

68. *saṃjogā vippaog’-antā:* for this proverb used more than once in this text cf. SK (p. 149, 1, 9) *vīyogāvasāno ya saṃgamo.*

76. *sāmāiy’-āi-ekkārasa-aṅga:* the normal phrase in canonical legends to designate the āgamas.

78. Unclear and probably corrupt.

95. *bherudā:* the exact meaning is uncertain; P takes as *siyālini*
III. puttehi: for this should perhaps be read ḍhuttehi. MPCJ has ḍhūrtakaiḥ sārdham

I14. khetta-ṭhie: P has kṣetra mā rahyā loka.

I17. A deity Tiladeva is mentioned in the Sthānāṅga-sūtra

I23. The third pāda seems to be corrupt.

I27. The translation is taken from L. D. Barnett’s rendering of the Hitopadeśa

I33. Ic̣c̣aṃyakāriyā: so written perhaps in an attempt to etymologise the name.

I34. Lakkhapāgam: Lakṣapāka oil explained as the oil with a lakh of ingredients is mentioned in the Trīṣaṣṭi-śalākā-puruṣa-caritra where it is used (I. i. 760) to cure a muni of leprosy and worms and (I. ii. 307) to anoint the Jina, and in the BKK where it figures in the same context as in the MPC.

I44. Cf. Jacobi’s Errühlungen p. 12 for similar details.

I54. dāśṇa: cf. dā argalam ‘to bolt’.

I55. Rohaṇa: name of a mountain rich in precious stones, traditionally Adam’s Peak in Ceylon.

I58. deva-sesa-samo: P has devatā ni seṣa ni pārēja.

I78. nēcchāi: required by the sense and confirmed by P nathī icchānti

I85. hūṃkāra: hum is both an exclamation of anger and a mystical syllable.

I99. tahā: must be a corruption; the sense requires a negating of rāga-dosa perhaps niggahō should be read. Cf. the phrase of the SK: rāga-dos'-āi-niggahō.

212. kimi-rāgā: Abhayadeva Sūri commenting Sthānāṅga-sūtra 193 says that the blood of human beings is taken and placed in bowls. In this are bred worms which in a desire for air emerge and move about leaving a trail of mucus which is called kṛmi-sūtra. This by natural development takes on a red hue. Other similar explanations are given by the commentators of the Bhagavatī Arādhanā (verse 567). Abhayadeva adds that cloth dyed with kṛmi-rāga does not lose its colour when burned and that even the ashes are red.

214. deveṇam: P has daiva nē yogē karine.

238. kāsa: the silvery white kāsa grass.
242. *ucchū bolinti* . . . See additional note.

248. *sutto* : P has *sūnā nī parēja*.

255. *maṇaṁ paṇihāya* : P has *maṇa mā dhārinē*

265. *camarī* : some beast other than a yak may be intended
   but more probably the enumeration is merely conventional

267. *satt'-aṅga* : the seven limbs are the four legs, trunk, tail
   and sexual organ.

283. *gandha-hatthi* : the perfume-elephant is familiar in Indian
tales.

287. Appears to be corrupt and is probably intended to be
   Āpabhramśa. In any event the general sense is clear.
   Rather similar verses are to be found in the *Vajjālagga*
   (section XXI). Cf. particularly verse 199:
   karini-kara-ppiya-nava-rasa-salla-kavala-bhoyanam
dantī
ejai na marai sumaranto tā kiṃ kisio vi mā hou

304. Cf. the canonical description of Abhaya: e.g. *Jñātā-
dharmo-kathā* I. 1: sāma-dāṇḍa-bheya-uvappayāṇa-
nīti-supputta-naya-vihi-nnu; and for the meaning
   Kullūkā’s commentary on Manusmṛti vii. 107 sāma-
dāna-bhedā-dāṇḍāir upāya ir.

307. Cf. the numerous descriptions of a *samavasarāṇa* in the
   *Triṣaṣṭi-śalākā-puruṣa-caritra* (e.g. I. iii. 423–477).

314. There are corruptions in this verse. *Sa-gharayāniyā*
cannot be, as P interprets, *saghala ratana mayī*.

344. cf. MPCJ
   ikṣu-kṣetram samudraś ca yoni-poṣanam eva ca
   prasādo bhu-bhujaṃ ceti kṣaṇād ghnanti daridratām

363. cf. MPCJ
   ekatram-bhojanāt sparśat eka-sayyāsanād itaḥ
   samkrānti jāyate vyādhair iti śāstre 'pi bhāṣitam

369. P explains both Pulindas and Šabaras by Bhils

372. *khanduyām hanti tanaehim* : the meaning is not quite
clear, perhaps they are ‘to tear their itching sores with
their own nails’. *Tanaaya* seems to represent atmanīya
but *khanduyā* can hardly be a ‘bracelet’: one had
better perhaps read *kanduyām*
398. *pajjatto*: paryāpti is the acquisition by the soul within one antar-mihārta of the capacity to develop fully the characteristics of the body it inhabits.

402. *go-sīsa*: go-śīrṣa is a very fragrant brass-coloured sandalwood.

411. *āhārā-kadamba*: a tree (Nauclea cordifolia)

418. *sa-uvayoge*: P has sādhvīnī sārakarē te upayoga dei.

429. *vibhaṅga-jñāna*: 'wrong clairvoyant knowledge, the bad counterpart of avadhi-jñāna'.

430. The enumeration of the sixteen diseases varies. Here the list would seem to be that of the *Vipāka-śrūta*: sāsa, kāsa, jara, dāha, kucchi-sūla, bhagandara, arisā, ajīraya, diṭṭhi-sūla, muḍḍha-sūla, akāraya, acchi-veyanā, kaṇṇa-veyanā, kaṇḍu, uyama, koḍha.

459. *vajjai*: the meaning is uncertain; it may be a desī (= tras-) 'trembles' or may represent vādyate. If the characteristic amphimacer at the end of the pāda is to be maintained two syllables ('') must be supplied after ṭā-

466. The fourth pāda is probably corrupt.

472. Meaning uncertain.

480. *deham*: for this should perhaps be read soham or some similar word.

494. *to mana-pavanehim pahem*: could one emend to mana-java-jhampehim and translate 'now in mind-swift leaps, now at a rapid gallop?'

498. *mehāya*: must be corrupt despite P's rendering as megha ni pariccha. Nisīhæ is probably required.

513. The nāgas are bhavana-vāsin gods superior to the vyantara gods who include bhūtas, piśācas and mahoragas.

514. The break in the syntax (and the parallel passages in the MPCJ:

   evaṁ vrātāntam āvedya priyāyai vāsa-veśmanah
   śarīra-cintayā bhūpo bahir nirgatavāms tadā
   and MPCH) confirm that a verse is missing here.

518. *pujāe*: P has pūjā nimitta

529. *tuccha*: P explains by daliḍrī
581. suttāvasutta-loge: P has sūtā che athavā keṭaleka anāsūtē loke
    The phrase is perhaps part of an old legal formula.

586. This long quotation from the Brhat-kalpa-sūtra-niriyukti
    differs considerably from the text of the Ātmānanda
    Sabhā edition. It is completely absent from the
    MPCH and in the MPCJ is replaced by two gāthās
    which summarize the aims of the jina-kalpa.
    It is, incidentally, given in full in the Upadesa-prasāda.

589. uvasagga: the upasargas are assaults on the steadfast-
    ness of a sādhu.

603. parīsaha: twenty-two parīsahās or tribulations are
    generally listed

619. posahovavāsa: according to the Guṇabhūṣaṇa Śrāvakācāra
    (169–174) this implies the taking of one meal on the
    day before the parvan day, fasting completely on the
    parvan day and taking one meal on the following day.

644. ghara: cf. MPCJ eka-десе grhasyāham niśīya samavas-
    thitaḥ

649. banda-gahiyāe: P has bāda mā pakaḍā

657. coriyo: meaning uncertain but cf. MPCJ mayā narma-
    kṛtam etat tvad-agrataḥ

667. MPCJ refers to two herbs called śalyōḍāharanā and
    śalya-rohaṇā

685. corrupt

686. cf. MPCJ
    mā kasyacit kule nāri jāyatām śilavaty api
    sarvāvasthesv aviśvasyāḥ kim punah śila-vargitāḥ

697. puchium me vattae: P has pūchavā nū amhārī vāta

715. sāṁcīra: the sākinīs are normally the attendants of
    Durgā, not, as here, her opponents.

735. ganiyāna dāriyāo: ‘ganikas by hereditary occupation’
    rather than ‘daughters of ganikas’.


748. The fourth pāda appears to be corrupt.

757. This verse seems out of place and is perhaps mistakenly
    inserted here.

758. Corrupt. Probably the words ganiyā ha sā are at fault:
    P has pokāra karīne.
766. au-dayāle: should perhaps be read āosa-yāle but P has sūrya no u-daya. Metre excludes u-daya-yāle.

772. The text of these Māgadhī verses is very unsatisfactory: in particular majjha and tvujha seem to be confused. An attempt has been made in the translation to give the probable meaning.

794. Cf. MPCJ
paratābho ’pi māno tam unmārga-ratayā kṣanāt
nīyate chatā kāminyā pīr-svaśura-vaṃśayoḥ

818. poyā: must be taken in this sense though P has vāhana nī parēja.

852. Rāhāyariya: the same name recurs in the SK (p. 468).

858. sa-lābha-bhoi: in the MPCH atā-lābhiya: a monk who eats only such food as he has begged himself.

861. uvari-bhūmī: P has uparalī bhūmī thi

886. meda: a low mixed caste traditionally described as the offspring of a Vaideha man and a Niṣāda woman.

919. gām’-āgara: the metre requires the insertion of āgara which is in any event part of a stereotyped formula, cf. MPCH 427.

931. pāovagao: the reference to death by voluntary starvation seems inappropriate here and the verse is perhaps an interpolation.

937. jai bhajjheha: P has jo bh-jīsa

939. jīvānu-kampā: P has teha pakhī nī anukampayā.

966. goyarāim: P explains as śiromani pramukha.

978. sunna-ghara: śūnya-grha seems to have a more specific sense than the usual translation 'empty house'. Perhaps it was an isolated outbuilding designed for silent meditation. Śūnya-grāma is used in the meaning of 'isolated village'.

997. khāyantī tommam: P has ākhē nā mela nai khāine

998. gharoliyāhi: this might be amended to gharoilāhi which would then represent a contracted form of grha-kokila (cf. rājakula > rāula)). However the occurrence of this form coupled with the reference to sthalayara in MPCH 476 suggests that the original jana-vāda referred to a gharoliyā (< grha-gelikā), a small house lizard, and that a textual corruption older than the MPCH is responsible for the koīl bird, which should be classified as a khecara not a sthalacara.
999. *autpattikē buddhī* : one of the four divisions in the Jaina classification—innate knowledge not derived from study.

1003. *pattā nīyae gehe* : should not one perhaps, following the Āv., read *pahāviyā ya gehe*?

1006. *sammittā* : for this should perhaps be read *samsaiyā*. The faulty syntax and the texts of the other versions suggest that a verse is missing here.

1011. *bharādīyam* : Hertel, *The thirty-two Bharaṭaka Stories* (Leipzig, 1921) renders *bharaṭaka* as ‘a devotee of Siva’ (Guj. *bharaḍo*) and *bharāṭikā* as ‘the wife of a bharaṭaka’. But here the image of a goddess is clearly intended.

1024. Unclear.

1028. *patta-chejja* : listed as one of the seventy-two arts. Similarly *patra-cchedaka* figures as one of the sixty-four arts in the *Kāmasutra*. P following modern usage takes as ‘offerings of gold leaf’ but here actual leaves of jasmine would seem to be intended. The verse as given in the MS. is in any event faulty.

1038. *indu-soci* : P has kānti.

1045. *purisa-ggāhana* : P has *purusa ne grahevā no sukha*

1062. The first pāda seems corrupt but the general sense is clear.

1080. *paha* : required by the metre instead of *paḍaha*. P misunderstanding the sense has *strīo pramukha jāna jyāo*.

1094. *niyamo* : here used as meaning the *prāyopagamana*. (See PSM, p. 481) *cauvvihāhāra* : the four kinds of food are: anna or aśana (main dishes of rice or pulse), pāna (liquids), khādya (sweetmeats) and lehya (relishes).

1109-1124. *Praśnottaras and prahelikās* seem to have enjoyed a great vogue as intellectual diversions and were early adopted by Buddhists and Jainas for purposes of religious instruction. For the direct ‘question and answer’ type see Pavolini: *Una redazione prakrita della Praśnottara-ratna-mālā* (GSAI X (1897–8), pp. 153–164). For the more complicated verbal tricks like those of verses 1119–1121 see Sukumar Sen: *Prākṛta and Vernacular Verses in Dharmadāsa’s Vidagāha-mukhamaṇḍana* (Siddha-Bhārati, Hoshiarpur 1950, pp. 257–264)
These verses are not represented at all in the MPCH whilst the MPCJ offers completely different praśnotiśaras in Sanskrit. The SK (pp. 610, 617–8) provides some specimens in Prakrit.

112. These Skt. verses present a test apparently corrupt in several places and the translation offered is only approximate.

1121. guḍha-caturtha-pādam: the guḍha-caturthas given in the SK (pp. 617–8) are rather different; there only the missing fourth pāda of a verse has to be supplied.

1124. ādi-deva: explained by P as Ṛṣabha.

1125. guṇa-traya: the triad of jñāna, darśana and cārita right knowledge, insight and conduct.

1128. For the content of this verse cf. Daṇḍin: Kāvyādarśa II. 121.

1146. vāggha-duttaṇi-nāya: the reference to this nāya is also found in the MPCJ and MPCH. In a similar context the BKK (Kathā XIX verse 32) has: ito vyāghraḥ samāyati itas tiṣṭhati dotaṭī. The phrase occurs also in the Nalacampū and the Yaśastilaka (itas tātam ito vyāghraḥ): see K. K. Handiqui Yaśastilaka and Indian Culture, p. 76.

1179. sattāho: though P has samartha thājyo rahā thakī the emendation seems to be confirmed by MPCH niyaya-vacce . . . jāya-mette.

1197. For this injunction cf. the verse quoted anonymously in the Subhāṣita-pādaya-ratnākara compiled by Viśālavijaya Muni. (Vol. III, p. 1003): kunkumam kajjalam kāmaḥ kusumam kaṅkaṇam tathā gate bharīrī nārīnām ka-kārāḥ paṅca dur-labhāḥ

1200. phulla-baṇḍu: P has Phulō nāma brāhmaṇa which must be wrong. The Āvaśyaka commentary expressly names Vajrā’s lover as Devasarman. Clearly the reference here is to a temple brahmin who provides flowers for the images, rather like the ambalavāsi of Malabar.

1209. Verse corrupt.

1214. aggimmi: the emendation is confirmed by mummura in the next line and by the MPCJ: agnau vyadhāyī.
1215. The injunction to avoid not only untruth but also unprofitable truth is a familiar one cf. *Vasunandi-Sravakacara* 210:
aliyaṁ na jampaṁyam pāṇi-vaha-karam tu sacca-vayanaṁ pi.

1235. viḍhatta-vāso: P has vadharinai dravyane
1264. thambittā: P has rodhakarinai nagara nā dvāra

242, These verses correspond to *Ogha-niryukti* 170-172. The commentary on that passage explains that when monks
243, are about to leave their rainy season lodging with a
246, householder, their acārya intimates their intention
(without naming a day) by reciting the first two of these
verses, in order to prepare the layman for the shock
of their departure. He replies: ‘Kīṁ yūyam gamanōtsukāḥ? and the acārya then recites verse 246. Emenda-
tions made here are based on the published text of the
*Ogha-niryukti*. P. has misunderstood the verse explain-
ing as ‘the sugar-cane is ripe and the women have given
birth to children.’

964. A similar recourse to the *pañcadivyādhivāsa* is to be noted
in verses 1230-1. The five royal possessions which may
be consecrated to indicate a successor are the horse,
elephant, cāmara, chattrā and pitcher. See Edgerton,
*Pañcadivyādhivāsa* JAOS xxx. 158 ff.
NOTES ON THE MPCH

1. cautīśāśaya or cauvvihāśaya: the thirty-four supernatural attributes of a tīrthaṅkara have a fourfold classification.

5. duviha-sikkho: the twofold teaching is explained by the comm. of B as grahaṇa-sīkṣā and āsevanā-sīkṣā
chaj-jīva-nikāya: the six categories of beings endowed with life are ṭṛthivī-kāyika, āp-kāyika, teja-kāyika, vāyu-kāyika, vanaspati-kāyika and trasa-kāyika.

10. bhog'-uvabhogesu: bhoga is technically the enjoyment of a consumable thing, upabhoga (or paribhoga) of a non-consumable thing cf. Mānavijaya’s comm. on the Dharma-samgraha (Devchand Lalbhai Series ed., p. 70): saṃkā ṭhuyāta iti bhoga, anna-mālya-tambūla-vīpepanḍīrta-snāna-pānādi; punah punah bhuyāta iti vanīta-vastrālaṃkāra-grha-sayanāsana-vāhanādi.

24. viṭhehi: all the MSS. have this reading but should it not perhaps be emended to vippehi?

65. Barbara coast where the MPC has Pārāsā coast. The Barbaras seem to have had a definite geographical identification with an area to the north-west of India.

113. Savvattha: Sarvārtha is the name of a vimāna in the deva-loka.

122. Ghammā: Gharma is the name of the first īṣṭhī or mansion of hell. These mansions are divided into paṭṭhādas or compartments.

237. khallam: to be explained as a Gujaratism, seems the least improbable of the numerous variants offered here. The idea of ‘leprosy’ must have arisen from an orthographic error.

343. ghaya-unna: ghṛta-pūrṇa both here and in the MPCJ replaces the pūpa of the MPC. Apparently it means some sort of cake fried in ghee cf. Hindi ghebar.
371. A which omits verses 371 to 436 replaces them by a summary of the story of Metārya in five verses:

_Piyadamsanāe niya-suya-rajj'-attham rāino vināsāya
vihio visa-ppaogo Sāgaracando muni jāo
niya-urohiya-puttā Sāgaracando uvasaggam muni-varāṇa
soūnaṃ
Ujjeniṃ sampatto tesim padibohan'-attham so
tāva urohiya-putto Sāgaracandena bohio santo
paavajjam sa-dugañčham kānum sura-bhavam āatto
Rāyagihe Meyajjo jāo sura-bohio dikkham ghittum
egāgi viharanto āatto gehe kalāyassa
coro iti sañkienam suvana-kārena kuñcag'-avarāho
baddho siddho akahiya-kuñca-giddho mahā-satto

400. The meaning of this verse is uncertain, concision seems here to have reached the point of telegraphese.

427. gām'-āgara-nagara: part of a set phrase from the canon, the commentaries on which explain gāma as ‘communities paying taxes’, āgara as ‘mines’, and nagara as ‘communities exempt from taxes’.

430. phaniya: the word has puzzled the copyists, some MSS. reading phaniha ‘comb’. Skt. phaṇa in the sense of ‘a stick shaped like a serpent’s head’ may offer a clue. The phaniya would seem to be some tool that could be used as a wedge.

452. After this verse some MSS. here insert the Sanskrit verse found in MPC and MPCJ: bahvo rudhiram āpițam etc.

457. This verse, not paralleled in the MPC, suggests a later epoch. Skt. śanda is given by the lexicographers as a ‘breeding-bull’ and the go-varga appears to be a sort of stud paddock. MPCJ has gavām madhye śanda-rūpatāyā. For the custom cf. D. S. Kosambi: _Race and Immunity in India_ NIA VI (1943), p. 33: ‘At Benares and other holy places we still have the ancient custom of dedicating an ordinary bull calf to Siva. The calf is branded and released to wander where it will, to eat in any field without punishment.’

483. buddhi-caukkha: the Jaina classification of buddhi is fourfold: buddhiś caturvidhā autpattikī vainayikī kar-
majā parināmikī
499. *maggha-ttho* rather than the improbable *mab-batto* found in some MSS.

620. *bhaviyāravinda*: the phrase is a familiar cliché cf. *Bṛhat-kalpa-sūtra-nir Yukti* verse 1137:

evam bhava-siddhiyā jīna-vara-sūra-ssui-pabhāvenaṁ
bujjhanti bhaviya-kamalā abhaviya-kumudā na
bujjhanti

The comm. on this passage explains that in the lake of the world of *jīvas* the *bhavya-kamalas* expand to right knowledge through the power of the āgamas which are like the sun's rays.

INDEX OF SUBHĀŚITAS AND SIMILAR VERSES IN THE MPC QUOTED OR APPARENTLY QUOTED FROM OTHER SOURCES

aghāṭita-ghaṭitāni 1242
Quoted in Rāmavijaya Gaṅin's commentary on verse 182 of Upadeśa-mālā.
With ānghaṭi for ārjarī, see Subhāṣita-ratna-bhāṇḍāgāra, p. 91, No. 36
āṅgārāh kusumāni 1039
acchāsu noli 95
appodagā ya maggā 243 Ogha-niryukti 171
aliyaṃ na bhāsiyavvam 1215
āvī hojja rāya-purise 724
aha caliya-cavala 419
ahayaṃ dukkhamaṃ patto 700 (=MPCH 267)
āura-bhaṇjiyaṃ 1277
āpadām āpantantinām 127
With stambo for meḍhī see Hitopadeśa I, 30.
āvāya-ppharaṇena 363
uggāyai vva mahuyara 499
ucchū-karaṇaṃ 344
ucchū bolinti 242 Ogha-niryukti 170
ummilei viloyaṇāni 1061
ummukko so bhayavaṃ 932
etto paumehim jalam 238
kāh kālaḥ kāni mitrāni 1206
Quoted in Śrāddha-guṇa-vivarana (p. 37b) and in Dharmabindu I.
kimpāga-phal'-ālio 793
krämi-kula-citam 253
Nīti-sataka of Bhartṛhari, 9 and Śanti-sataka, II, 8
ko eyāsim nāhi 795
ko deso ko u pio 723
gaya-kanna-caṅicala 526

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INDEX OF 'SUBHĀŚITAS'

jassa pabhāva 370
With jass' eva for jassa and uvaharanti for uvahasanti quoted in Daśavaikālika-cūrṇī
jassa ya dalesu 369
jāśim ceva naṇām 368
jo appaṇo hiya-karo 486 (almost identical with MPCH 149)

jo kuṇcagāvarāhe 928 (=MPCH 437)
See Avaśyaka-niryukti 869 and Marana-samādhī 426
jo jām Karei kammad 442
jo ya na dukkham patto 698 (=MPCH 265)
Quoted with the parallel verse ahayam dukkham patto in Vasudeva-hindi

ūhakkā-tambukka 228
tatteva ya samjāya 371
tavena satteṣa sutteṣa 586
This with verses 587 and 589–605 forms a quotation from the Byhat-kalpa-sūtra-niryukti (verses 1328–1330, 1335–1342, 1345–1348, 1354–1357)
taha bāhu-rakkhiyā iva 792
†tinni hayammittaṃ† 685
do ceva a-sikkhiya 112
dhammello sāra-tello 78
na cchāei taṇuṃ niyaṃ 1062
naṭṭhe maye pavvaie 171
naṣṭe mṛte pravrajite klībe ca patite patau
paṇcāsv āpatsu nārīṇāṃ patir anyo vidhiyate

nāṇā-duma-laya 495
nārio ya naio 687
n' ālattā ālavai 97
nipphediyanī dùnni vi 929 (=MPCH 438)
See Avaśyaka-niryukti 870 and Marana-samādhī 425
pavvaya-mettā māṇā 794
pāṇena vaira-parināma 638
pauspāḥ paṭca śarāḥ 1128
prakhyāta-vamśa 1120
pharisa-suham 269
balavantaṃ ripuṃ drṣṭvā 1207
bāhvo rudhiram āpitaṃ 971
Appears in the MPCJ and also in some MSS. of the MPCH

| mahilāṇa esa payai    | 689 |
| manda-nābhi-ja deva  | 1125 |
| mahilā dejja         | 796 |
| mā kassavi nārio     | 686 |
| mutt’-āhāro a-sāro   | 79  |
| vaṇe vasao           | 200 |
| vāṣā-ratto narindo   | 227 |
| vāhiṃ dujaṇa-mittaṃ   | 360 |
| saṇjhāe ya pavara    | 498 |
| samaṇaṇāṁ sauṇaṇaṁ   | 246 |
| sarae jalammi        | 240 |
| sarae sarammi haṃso  | 239 |
| sā sallaī sallai     | 285 |
| sukumāla-pāṇi-pāyaṃ  | 503 |
| suṭṭhu vi hiyāsu     | 958 |
| sōcchvāsāṁ maraṇaṁ   | 157 |
| strī nadavad         | 688 |
| hayaṃ hayaṃ sujjhai  | 475 |

Ogka-niryukti 172
GLOSSARY OF THE MORE UNCOMMON WORDS

(Unless marked MPCH the verse references are to the earlier MPC)

aisaya 1, 202, 222, MPCH 1 atiśaya supernatural power
akhuṭṭa 1212 unterminated (?) (cf. Guj. akhuṭ unexhausted)
ajjā 97 ajā goat (double consonant is confirmed by metre)
aṅāgayam MPCH 362 *anāgatam at once, cf. SK, p. 462 l. 18
anubhāva 140 anubhāva compassion
anumattā 730 anumattā rejoiced
anuvattāyā 18 anuvattā obedient
anuvatāvā 17 *anuvatāpa devoid of sickness
annesi MPCH 505 anvesin searching for
a-tīti-kāra 43 a-trpti-kāra unsatisfying
atta-lāhiya MPCH 385 āṭma-labhika one who begs his own food
appai 1225 arpayati to give
appāvei 434 to cause to give (caus. of preceding)
appođeśi 446 āśphorayati to strike against
abhavva 427 MPCH 120 abhavya one who cannot obtain final emancipation
abhittāa 866 joined together, yoked
ambādiya 874 upbraided, humiliated
ayanḍammi MPCH 602 akānde causelessly
alinda 591 alinda terrace in front of a house
allīṇa 384, 711 ālīṇa joined to, come close to
alla(ya) (79), 658, 927, MPCH 238 ārāḍra moist, raw (of leather)
(cf. Guj. ālū cāṃṛū)
avamguya 785 not closed
avaḍhāliya MPCH 392 see ṃhāliya
avadhārai 513, 1111 avadhārayati to ascertain
avayāriya 631 *apacārīta transported from (?)
avaroha 448 avaroha condescension (?)
avasutta 581 *apasaṃpta not asleep (?)
avahodā 1078 (?) (P: hātha thi pācho bandhana; is it connected with avahasta back of the hand?)
avikappam 1219 *avikalpam without hesitation
avitaṅkkiyam MPCH 537 *avitarikam without reflection
asag-gaha 818, MPCH 148 aśad-graha obstinate misconception
asi-layā 709 aśi-latā blade of a sword
ahiṣyasei 930 adhyāsāyati endure
GLOSSARY

ahoraṇa 759 elephant-rider (?) (P: mahāvata, but PSM ahoraṇa: uttarīya vastra)
āḍova 263 āṭopa multitude
āṇavai MPCH 101 āṇāyati to cause to be brought
āgaḥa 827, 1220 āgraḥa insistence, whim
ābhogai 398 ābhogayati to see, visualise
āma(ya) 1102, MPCH 386 āma, āmaya disease
āmāṃ 1102, MPCH 382 āmām particle of assent
āmoḍai 1238 *āmoṭ- to strangle (Skt. motana strangling)
āla MPCH 547, 554 false accusation (cf. SK where the word is used repeatedly and Guj. āl false accusation)
āvalai 1238 *āval- to turn back, roll up
āvāya 363 āvāpa receptacle; 793 āpāta beginning
āviddha 1189 āviddha whirled
īśāna 321 īśāna north-eastern
ukkūviya 765, 1249 see kuviya
uggaha 307 avagraḥa jurisdiction, enclosed area
uccāvacca 453 high and low, excited (cf. Guj. ḍicī nīcī bāt)
ucchalai 507, 723, 756, MPCH 311 ucchalati to jerk upward
ucchiṭṭha 373 ucchiṣṭa remains of food
underaya 388 underaka ball of flour, loaf
uddālai 449, MPCH 515 to take away
uddhusiya 411 uddhusita having the hairs erect
uppāyai 1264 uḍpādayati to bring into being
uppāsa 288 uṭprāsa mockery, violent laughter
ulla 79 see alla
ullasīra 338 gleaming
ulloca 240 uḷloca canopy
uvakkhaḍai 374, 1220 uḍpaskṛ- to cause to be cooked
uvanā 736 *uṇasṇā- to bathe in
uvayāra 181, 210 uṇacāra civility
uvasagga 589, 597, 603, 930, MPCH 382 uṇasarga hurt, annoyance, assault made in order to pervert a sādhu
uvahi 600 uṇadhi apparel
uvāïya 144 uṇayācita gift to a deity for the fulfilment of a prayer
uvālambhai 850, MPCH 377, 396 uṇālabh- to reproach (cf. Guj. olābho rebuke)
uvvaṭṭai 123, 410 udvrṭ- to pass from one incarnation to another
uvvaraya 591 apavaraka inner apartment
ussāra(ga) 354, 356 (MPCH 98) *uṭsāraka gratuity, perquisite, (Skt. uṭsāraka is given as meaning ‘doorkeeper’)
ussāraṇa 363 uṭsāraṇa vomiting
ussūra MPCH 309 uṭsūra evening
ūsaviya 753 raised aloft
ūsāra MPCH 98 see ussāra
ūsāsa 206, ucchvāsa breath; 596 a period of time
oha 6 MPCH 244, 481, 595 ogha multitude
kakā-bhavai 379 kalkī-bhū to become filthy
kaḍa 1218 kaḍa grass
kaṇakanai 97 kvan- to make a tinkling sound (an onomatopoeic
reduplication: cf. Kan. gaṇagaṇa ‘tinkling of a bell’).
karaṇa 989 tribunal (a back formation from karaṇika)
kalayala 316, 317, 752, 862 MPCH 311, 389 kalakala a confused
noise, uproar
kalayalai MPCH 571 to make a discordant noise (a denominative
formed from the preceding)
kalleva MPCH 371, 373 a cake (the MPCS sanskritizes the word
as kālevaṅa)
kalhāra 737 kahlāra the white esculent water-lily
kavāḍa MPCH 49, 51 kapāṭa door
kavi-sisaya 312, 314 kapī-śīrṣa coping of wall
kahā-seesa 821 kathā-śesa deceased
kālāguru 315 kālāguru agallochum
kāsāya 625 kāsāya a brownish-red cloth
kiṭṭā 1181 young of an animal
kimi-rāga 212, kymi-rāga red-dyed cloth
kilakila 862 kilakila shrieking noise
kisoyari MPCH 48, 323, 339 term of endearment to a girl (a di-
minutive of kiṣorī contaminated by sahodarī)
kīlei MPCH 246 to nail down (a denominative from kīla)
kūṃsi 990, 991, 992 kūśi ploughshare
kuḍaṅga 662, 663 kuṭaṅka bamboo thicket
kudiya 663 robber (PSM gives as meaning kubja: must be
connected with kuṭila)
kunḍatta 272 injury (from Skt. kunḍ- to mutilate)
kunḍa-kunḍehi MPCH 173 (?) (the context demands ‘places
where people meet’: there is a v.l. tiyaga-caukkesu)
kuhāḍa 439 kuthāra axe
kuhiya 435 kuthita putrid
kūvinya (765) 869 (1249) MPCH 469 raised an alert, called for
help (PSM explains as cor hī khoj karne vālā)
koda 641 desire (?) (P: manoratha)
koḍara MPCH 154 koṭara hollow of tree
koliya 865 kauḷika of good family
khaḍakkīyā 162, 1051 khaṭakkikā a side door, wicket gate
khaḍḍā 375, 790, MPCH 333, 334, 412 ditch, pit (cf. Guj. khāḍ
pit)
GLOSSARY

kharanṭiya MPCH 534 smeared
khalia 592 skhalita a stumbling
khaliya MPCH 624 khalī-ky to vex, humiliate
khallā MPCH 237 skin, hide (cf. Guj. khāl skin)
khōṭṭai 664, 927 MPCH 430 to knock, drive in
gaggaya MPCH 264 gadgada faltering
ganṭhiya 65 granthita braided hair (P: gūthelā keśa)
ganthima 64 threaded (Comm. on Nāyadhammakahāo: sūtreṇa
gṛathyante mālā-vat)
gahalliya MPCH 266 a little verse (diminutive of gāthā)
gāma 242, 1172 grāma the sense organs
guḍiyā 828 guṭikā pill
guruyāna 800 MPCH 449 guru-jana parents
gurūyaṭṭāna 307 gurutva dignity
gurū (pl.) 811 parents
gulugulei 754 to trumpet (of elephant)
goṇasa 510, 513 MPCH gonasa blunt-nosed snake
goyara 41, 966 go-cara alms; 5 go-cara range, access
go-vagga MPCH 457 *go-varga a paddock for cattle (?)
govāiya MPCH 317 gopāyita concealed
ghattiya MPCH 525 thrown
ghattha MPCH 104 grasta possessed by
ghalliya MPCH 524 thrown (cf. Guj. ghāloṭṭ to thrust)
ghayaunna MPCH 343, 346, 348 *ghṛta-pūrṇa a cake fried in
ghee (?)
ghuṭṭai 368 to drink
ghummai 33 to be agitated
gholiya MPCH 377 rubbed
caukka 5, 590 catuska rectangular courtyard
ciaumha 5 caturmukha square
cauḥṭṭaya 541 *caturhaṭṭa market, bazaar
caccara 5, 541 catvara intersection of four roads
catṭai 990, 992 to lick
cadai, caḍiya 826, 989, 1062 to climb 626 to happen to be
camū 603 camū army, host
caraḍa 943 robber, marauder
canḍkāraī 147 MPCH 39 to gainsay (?)
cāuranta MPCH 631 caturanta world, cycle of transmigration
cādu 1163 cātu pleasing words, affectionate approaches
cikkha 324 pus (?) (P: paru)
cikkhilla 242 mud
chiailla MPCH 391 clever, slick (cf. Guj. chel fop, Skt. chekila
clever)
chaḍiya 1013 charāṭa abandoned, thrown away
chaḍḍhāviya MPCH 253 caused to quit
chikka 590 chikka a sneeze
chikkā-chikkā 97 (?) (an onomatopoeia)
chintā 310 a carpet, covering (?) (cf. Guj. chīṭ coloured cloth)
chitta 933 touched
chīdda 842, 1085, MPCH 505 chīḍra weak point, falling
chivai 560 to touch
chutta 659 released from bonds
chuṭṭi 172 contact
chuṭṭei 52, 521, 1093, 1096 to be released, escape
chubbhāi 963 kṣubh- to be shaken, tossed
chuhālaya, chuhāraya 843, 1149 kṣudhālu hungry
chūḍha 390, 625, 1249 thrown, placed
choďe 749 choďayati to untie
thāma 242 sthāman strength
chohe 21 kṣobhayati to agitate
jaṅgha 14 jaṅgha thigh (cf. Guj. jāgh)
jaṅha 591 devoid of
jaṅa-vāya 174, 996 jana-vāda gossip, popular tale
java 16 yava lucky mark resembling a barley corn
jahanna 1116 jaghanya last
jāna-sālā 230, 607, 1257, 1258 yāna-sālā vehicle yard
jījai 359 jṛ, jīvyati to be digested
jīya-rosatta 220 *jīta-rosatva state of having overcome anger
joni-posaṇa 344 yoni-posaṇa cultivation of grain
jhijhāi 174, 1038 kṣi, kṣiyate to be diminished, grow thin
tambukka 228 a kind of percussion instrument
thavaṇā MPCH 386 sthāpanā food kept to give as alms
thaviya 1048 sthāpita covered up (?)
dhara 839 child
dālā, dāli 463, 1154, 1202 dāla, dāli branch
dhakkā 228 dhakkā a large drum
dhakkai 862 MPCH 376 to cover
dhaliya 866 MPCH 392 put out of joint
dhukka 385 offered
dhoai 905 dhauk- to bring near to, offer
takkara 589 taskara thief
taḍa-taḍa 521 a crackling or swishing sound (?) (an onomatopoeia)
taḍitti MPCH 184 very quickly (?) (? from taḍit : Aupapātika Sūtra has taḍittaḍiya ‘like lightning ’)
taṇaya 372 one’s own (?) (?) < *ābmanaka : would this also explain the postposition taṇaya ?)
taṇu-sāi 591 half asleep (Kalpasūtra comm : stoka-nīdravān)
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tatti 234, 1208 MPCH 12 tahti affair, concern
tatthoppanna 112, 113, 795 ready wit
tap-paḍhamāyā 1091 tat-prāhamatm for the first time
talāra 1059, 1249 city constable
tavaya 809 *tapaka frying-pan
titti 389 tṛpti that which satisfies, satiety
tiri 3 tīryac beast
tucchā 529 *tucchya poverty (P renders by dālidra)
tūli, tūla 432, 436 tūlī, tūla cotton
teniya 297, 298 stainya theft
toḍei 64 tuḍ- break
tomma 997 tokma wax in the eyes (Skt. tokma ‘ear-wax’ according to lexica)
thambhāi 1264 stambh- to obstruct
therattana 42 sthaviratva old age
thūnā 658 MPCH 238 sthūnā post
davinam 7 *dravinant wealthy
dasiyā 661 MPCH 245 dasā fringe, loose ends of cloth
diya 1274 dviya brahmin
dugulla 79 garment
duggā MPCH 107, 279, 496, 497 durgā a goddess of the city
gate, an image of her
duttaḍi 1146, MPCH 592 dustati precipice (but PSM explains as dust nadā
duppūra 79 duspūra difficult to be filled
dūmi-maya 1027 hurt (?) ; (PSM: dūmiya ‘pained’ given as corresponding to Skt. dūna)
dūsi-dhāhu 792 dūsi-dhātu an element spoilt through decomposition (?) (dūsi-viṣa is ‘a poison spoilt through age or decomposition ’)
dora, doriyā 563, 566 thread
dosa 638 dveṣa hate
dhagaddhagai 154 to crackle (of fire) (an onomatopoeia cf. Skt. dhagaddhag-iti)
dhaṇiya 604, MPCH 46 extremely, thoroughly
dhammalābheī 387, 434 MPCH to give the sādhu’s benediction
(denominative from dharma-lābha)
dhasattei; 984 to sink down, topple over (?) (cf. Hindi dhasaknā to sink)
dhāḍi 644 MPCH 221, 225, 244 dhāṭī gang of robbers
dhāhā 987 shout, cry
dhūlliyā 180 doll
naulaga 625, 630, 635 MPCH 205, 210, 211, 215 *nakulaka a purse (see 1Hertel: Zwei Sanskritwörter who compares for the semantic development German Geldkatze)
natāvaya 1255 naritaka causing to dance
nayañilla 1074 pupil of eye (dim. of nayana)
nārāya 981, 982 nārāca iron spike
nāla 948 nāla vein
nikāiya 122 *nikācita fixed
niginhai 756 nigṛh- to stop short; 512 to punish
nigunija 1170 nikunja thicket
niṭṭhiviya MPCH 10 niṣṭhāvīya (?) wasted (?) (2Belloni-Filippi suggests a metaphorical extension of meaning from ‘spat out’) niddhādiya 672 niṇḍhāṭita driven out
nippanaya 451 *niṣṭanaya loveless, harsh
nippalāsa 479 *niṣṭpalāśa devoid of palāśa trees
nibāḍa MPCH 632 thick, intense
nirāvāha 562 niṟāvāda free from disturbance
nirūviya 526 niṟūpita stated, recounted
nirōva 1107 command
nilukka 644, 788 hid
nillalai 989 *niṟal- to put out (the tongue)
nivesa 347 nivesa encamping
nivvadiya 338 brought about, achieved
nivvattiya 1033 nirvartita made, fashioned
nisatttha 104 niśrṣṭa abandoned, thrown aside
nisāha 21 niśītha night
nissā 471 niśrā shelter, dependence
nīhālai, nīhāliya 248 MPCH 74 niibhaal- to look for
nīharai 1273 MPCH to emerge
nūli 95 nakulī female mongoose
no-āṇa 150, 158 prohibition
paula 1215 cooked (?) (from Skt. ṭac- ?)
paunēi, pagonayai 557, 877 to heal, repair (denominative formation from práguna)
paunī-kaya 134, 181, 261, 826 MPCH 253 práguna-kṛta healed, made whole
paosa 1260 prāveṣa hatred
pakkhaḍiyā MPCH 338 displayed
pakkha-vāya 221 pakṣa-pāta adopting an argument
page 108 prahe early in the morning
pagunayai see pagunēi

1 ZDMG LXVII 1913 p. 125
2 GSAI XXV p. 139
paccha 477, 485, 50 *pathya* what is salutary
pañalī 576 *pañalī* box, casket
pañikari 267 *prati-karin* a hostile elephant (cf. *pratikunjara*)
pañikūla 267 *pratikūla* adverse to
pañicchāga MPCH 19 *pratiksaka* looking forward to
pañicchai 421 *pratiṣ* to accept
pañinīya MPCH 386 *pratyānīka* hostile, adverse
pañipekkhai 621 *pratipreks-* to catch sight of
pañipucchā 599 *pratipraśna* putting questions
pañilāhai 423 *pratilābhayati* to make gifts of food (to sādhus)
pañilehāi 610 *pratilakhayati* to examine, scan
pañihatthā 1 MPCH 1 *pratihasta* full
pañuccai 1055 *prativac-* to answer
patti-chijja 1028, 1029 *pattra-chchedya* ornamental designs with leaves
pamhuṭṭha 621, 709 wiped out, forgotten
payā 1116 *prajā* seed
payai 953 *pac-* to cook
parāga 737 *parāga* pollen
pañimā 1024 *pratimā* image; 104 etc, MPCH 5, etc., the *kāyotsarga*
pariosa 1074 *paritoṣa* delight
parigaliya 213, 946 *parigalīta* melted, reduced
parināvei 638 *parināyayati* to cause to marry
parittāya 295 *paritrāta* sheltered
parīya 107 *parīta* filled with, seized by
parisuha 603, 605 *pariṣaha* tribulation, trial of patience
parunna 570 *prarudita* weeping
paruḍha MPCH 250 *praruḍha* healed
palhāiya 502 *prahlādita* refreshed
pavatha MPCH 569, 587 *pravasta* gone away
pasaṅgavām 232 *prasaṅgavant* attached to
pasaṅgao 295 *prasaṅgatas* incidentally
paharana 1266 *paharana* weapon
pahi 6 *pathin* road
pahenaṇaya 174 offering of food
pāupāya 1270 *pādotpāta* a lifting of the foot, kick (?)
padihera 182 *prātihārya* magical power
pādosini 1161 female neighbour
pāniggāhei 895 to marry (denominative from *pānigrahaṇa*)
pānu 596 *prāṇa* minute division of time
pāya 1012 *pājas* food
pāraddhā 1179 *pāpaddāhi* hunting
pāre 814 *pārayati* to complete
pālī 500 *pāli* margin, edge
pāsandi 825 pāsandin ascetic
pāhāna 679 pāsāna stone
piṭṭana 1134 beating
pindiyā 14 pindaḥ calf of leg
piya-pucchaga 1105 priya-praśnaka making enquiry after the
welfare of
pihya 78 MPCH 265, 284 pihita closed, hidden
piḍha 667 pūtha surface; MPCH 334, 341 shrine
putta-bhānda 242 putra-bhānda son, child (Monier-Williams:
a substitute for a son)
pūya 804, 806 pūpa cake, sort of bread
pūrīma 64 filled in (?) (comm. on Nāyadhammakahāo: pūraṇato
bhavanti kanakādi-pratimā-vat)
pūla 544 pūla sheaf, bunch
pecchaṇaya 1132 praśanaka a spectacle
perai, periya 713, 1145, 1260 prer-, prerita to stimulate, excite
poai 557, 561 prave- to attach to, put together
potta 180 garment (?) from *pravetra
poya 261, 262, (818) pota young of an animal, babe
porasi 587 pauroṣṭi courage; 596 a period of three hours
phamsaṇa 43 sparśana contact
phaniya 927, MPCH 430 a goldsmith’s tool (?) (cf. Skt. phana
a stick shaped like a serpent’s hood; Guj. phanī a weaver’s
instrument)
phālai 1170 phālayati to split, cut open
phāṣu(ya) 224 something devoid of life, of living things
phīṭṭa 381 vanished, destroyed
phuṭṭa 566 burst
phurai MPCH 156 sphur- to glitter
phusai 410 sprś- to rub
phedai 1170 sphetyayati to remove
phękāraya 115 phetkāra howling (of jackal)
phodei 324 sphonyayati to cause to exude
bathā 486, 550 basta goat
bhaṭṭaya 379 bibhītaka name of a tree
bālisa 864 bālīṣa foolish, ignorant
bāhu-rakkhiyā 792 bāhu-rakṣā pieces of armour for the upper arms
bhaṃsi 897 bhaṃṣa fallen, deprived of
bhamadai 567 to wander (Skt. bhram- with -ḍa- suffix)
bhasala 11 bee
bharādiyā 1011, 1013 a Śaiva goddess, Durgā (?) (cf. Guj.
bharaḍo a Saiva devotee)
bhava-paccaiya 327 bhava-pratyayika leading to an incarnation
of a bad kind
bhāviya 620 bhāviya one who can obtain final emancipation
bhāmijjai 1079 to be driven about (pass. formation from bhāmei
< bhrāmayati)
bhāraya 544 bhāraka load
bhāri 904 bhārin heavy
bhāla 50 a form of address 'my lord' (?) (? for bhalla < bhadra
with early lengthening of vowel)
bhikkhayara 854 mendicant (?) from *bhaikṣya-cara rather than
bhiṃśā-cara)
bheya 304 bhedā disuniting
bherunḍī 95 bherunḍā a beast of prey
maṅgula 99, 879 maṅgula defect
mañjarī 1216 mañjarī parallel line
maṭṭiyā 243 mṛttikā clay
maṇḍaya MPCH 600 maṇḍaka a sort of pastry
maya MPCH 120 maya buffalo (?) (Monier-Williams gives as
‘camel’; perhaps therefore interchangeable with uṣṭra)
mayahara 643 village headman
marua 477, 478 brahmin
malla 1028 malla the Arabian jessamine
masi-dhāu 1079 māsi-dhātu lamp black
mahā 1211 māth- to destroy
mahānasī 413 mahānasī a cook
mahā-sattva MPCH 124 mahā-sattva king
māna 794 māna house
māyāviyā 969 mātr-pitr parents
miu, miya 790 MPCH 120 mṛd clay
miya-puccha 731, etc. MPCH 292, etc., a fat-tailed sheep (?)
(Skt. medaḥ-puccha with vocalism contaminated by mṛga:
in a parallel passage the MPCs writes mṛdu-puccha which
suggests a Prakrit *mido-puccha)
mā-li 668 a herb
merā MPCH 280 limit
mellai 272, 273 to leave behind
mokkala MPCH 240 mukta free, released (the -l- suffix is per-
haps an attempt to differentiate from mukka dumb)
moyaga 843, 844, 847 modaka a sweetmeat
rammattana 337 rāmyatva loveliness
randhaṇaya 789 cooking-place, kitchen (Skt. randhana cooking)
rasiyā MPCH 87, 111 rasikā pus (cf. Guj. rasī pus)
rasoiṇī MPCH 118, 371, 376 rasavati cook
rāilla MPCH 436 resplendent (a form from rāj- with -ll- suffix)
riṃcholi 106 a line, a swarm (of bees)
riddhilla MPCH prosperous (Skt. rddhi with -ll- suffix)
lava MPCH 432 lava tiny bit
luṭṭai 63 luṭ- to roll, wallow
lüa 544 lūna reaped (the form must come from *lūta)
lūhiya MPCH 550 wiped (?) (? connected with rūksita or rūśita
both meaning ‘smeared’)
leṭṭhu 1138, rubble
leppa-kamma 869 *lepya-karma plaster
leha-sālā 1194, 1222, 1228, MPCH 580 lekha-sālā a writing-
school, study
lotta 1081 lotra booty, stolen goods
vajja 1212 varjya to be shunned
vajja-leva 1024 vajra-lepa a kind of hard mortar or cement
vajjha 1089 vadhya one sentenced to death
vaddha 65 MPCH 238, 240 vardhra a thong
vaddhāvāṇayya 893 vardhāpana birth ceremony
vandaṇiyā 435 drain
vannaya 670 varṇaka urgent; sandalwood
vasa 724 vṛṣa bull
vārei MPCH 128 varayati to bestow on (perhaps really a de-
nominative from vārya boon)
vāḍī 1158 vāṭi enclosure, garden
vāśa 369 vāśa perfume
vāsā 1235 wealth (?) (connected with vasu ?)
vāhāniyā 489, 843 *vāhanikā a ride
vāhāyāli 1066 vāhyāli a road for horses
vikirai 65, 115, 661 vikr to move to and fro, shake, scatter
vigupta MPCH 414 vigupta humiliated (Skt. vigopa may mean
‘exposure’)
vidimbei 240 vidambayati to deride, humiliate
viyappa 1245 vikalpa indecision, doubt
viyattāna 550 vikalātva infirmity, deficiency
viyāra 340 vicāra investigation, study
virahāni 227 virahāni a woman separated from her lover
visajjana 811 visarjana repudiation
vivajjāsa 433 viparyāsa transposition, perverseness
visayī 513 viśayin engaged in sensual pleasure
visohi 973 *visodhi exculpation, justification
visohiya 995 visodhiya exculpated
vihannai 465 vihanyate to exert oneself in vain
vihādei MPCH 51, 133 vighātayati to smash
vihārei 305 vidhārayati to take care of
vunna 1090 agitated
veḍha 929 veṣṭa binding
GLOSSARY

vedhima 64 interwoven (Nāyadhammadhakāhō comm. veṣṭanato
nispādyante puspā-mālā-lambūsaka-vat)
vedhiya 1025 veṣṭita surrounded
volīna 1014 MPCH 243, 327 passed, gone;
samvayai 296 samvad- to confirm the truth of
sakkārei 636 to perform a (funeral) ceremony for (denominative
from samskāra); 656 to show hospitality to (denominative
from satkāra)
sa-kanna 1031 sa-karna learned
saṅkamai 362 saṅkram- to be contagious
saṅkamana 363 saṃkramanā contagion
saṅkanta 1026 saṃkrānta passed to, transferred to
saṅkanti 8 saṃkvānti reflection
saṅkalā 105 śrīkhalā chain
saṅkelliyai 239 folded up, bunched together (cf. Guj. sākelvū
to fold)
saṅgaiya 601 saṅgatiya familiar, of one's family
saṅghāima 64 clustered, compressed (Nāyadhammadhakāhō comm.
saṅgha- nispādyāni rathādi-vat)
sajjala MPCH 249 giving health, curative (Skt. sajja with -l-
suffix)
saji-kaya 878 sajji-kṛta made whole, cured (cf. Guj. sāju healthy)
saṅjamā 2 MPCH 128 saṃyama self-restraint
saḍiya-paḍiya 1235 ruined, overthrown (the first element is
perhaps from root śaṭ-)
saḍḍha MPCH 292 śṛaddhā desire
saṅṭhāna 311 saṃsthāna form
sattāho 1179 *saptāhan (?) childbirth (?) (cf. semantically German
Wochenbett)
saddāla 754 making a noise (Skt. śabda with -l- suffix)
santulla MPCH 481 resembling
santhāraga 233 samstāra a sādhu's bed or dwelling
sandai 361 syand- to flow
sandānai 1034 sandā- to fasten together
sa-piḍa 739 suffering pain or injury
sappiyāsava 1088 *sarpir-āsrava one whose speech is sweet as
ghee
samaththi 10, 134, 642, 853, 977, 1175, 1193 samas- (regularly
used as copula)
samahiya 153 samadhika exceeding what is usual
samālabhāna 534 samālambhāna unguent
samiddhātaṇa 337 *samṛdāhatva wealth
samiya 234 śamita appeased, tranquil
sampuḍaya 114 sampuḍaka casket
sambala 851 *sambala provisions
sayayam 458 *svayakam oneself
sayāma 46 syāma black
sariyā 563, 565 garland
sallai 287, 1050 *salyayati to torment, harass
sallai 287 *sallakī sāl tree
savvōuya 19, 1022 sarvarūka adapted to all seasons
sānī 715 MPCH sākinī a malignant being opposed to the durgā
sādaga 35 *śātaka cloth, garment
sārā 1252 pursuit (?) (cf. Skt. sārayati ‘to cause to run’)
sārā 1234, keep, maintenance (?) (cf. Skt. sārayati ‘to nourish, foster’)
sārā-karaṇa 128, 652, treating well, hospitality (see above and cf. Guj. sārvār hospitality)
sāvajja 70 sāvadya sinful
sāvaya 495, 593 *svāpada wild beast
sāhammiya 1286 sādharmika co-religionist
sāhiṇa MPCH 138 svādhiṇa depending on oneself
sikkāra 1268 *śikāra a sound signifying assent or approbation
sitṭha 720, 1053 MPCH 209 śiṣṭa said, narrated
siḍāhaḍai 382 to be ailing, diseased (?) (PSM: saḍai ‘to be sick’)
sinna MPCH 151 saṁya a soldier
suṇḍā 1169 suṇḍā an elephant’s trunk
sunna-geha, sunna-ghara 590, 593 MPCH 461, 462śūnya-grha
a building used for meditation (?)
sunnāra 925, 926 suvarṇa-hāra goldsmith
supurisa MPCH 148, 304 su-purūsa a form of address ‘good sir’
su-bhikkha 3 su-bhikṣa well supplied with food
secchā 1013 svēcchā whim, arbitrary will (the original force of sua is lost and the word can be qualified by nīya)
seṇaṇi 207 senā-nī leader
seya MPCH 111 seya filth
soṇḍira MPCH 221 *soṇḍīra proud
haṁsai, hiṁsai 964 1231 ḍheś- to neigh
haḍha 900 haḍha force, violence
hammiya 1084 harmya house
hale 1050, 1208 a form of address
hāva-bhāva 763 movement in dancing
hiyāliyā 1109 *hṛdayāli an enigmatic verse
huyavaha 339, 992 huta-vaha fire
huvāha 23 fire (either a contracted form of the preceding or <hutāsa)
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Author— Williams, R. Ed.

Title— Two Prakrit versions of the Manipati-carita.