of Padma (Ṛāma) 'as it has been handed down traditionally'. The origin of the world and races, Rāma's departure to the forest, birth of Lavaṇa (Lava) and Ankuṣa (Kuśa), Rāma's Liberation and his various previous existences—are the seven topics in this Purāṇa. (32). He then gives a very brief summary of all the chapters. Chapter I, therefore, serves as a table of contents for the whole book.

Chapter II.

"In the Island of Jambudvīpa, in the southern part of the Bharata country, there is a country named Magadha' (1). 'In the very midst of this country, there was an ancient town named Rājapura.' (8). A king by name अष्टिक ruled there. (15). There was another town by name Kundagrama where 'ruled an excellent king by name Siddhārtha (21). He had a wife called Trishalā (22). Mahāvīra, the twenty-fourth and last Prophet of the Jains was born of them. 'Once upon a time, the Vīra Jina having known the defect of the worldly life became full of detachment and entered the ascetic order (29). After he got omniscience, he wandered enlightening the noble beings by his preaching (36). In the course of his wanderings Mahāvīra once went to the great Vipula mountain (37). Indra with various other gods went to Mahāvīra to pay respects (38-47). Shrenika the king of Magadha, went there to pay homage to Mahāvīra (48). In the assembly of kings and gods, Gautama, the foremost disciple of Mahāvīra, asked him about religion (60). 'Then Jina having a serene voice preached in Ardhamāgadhī language the religion which causes welfare of all the living beings (61). Mahāvīra's sermon:—The world consists of living and non-living substances. The soul which
AUMA-CHARIYAM

पठमचरियं

( Chapters I-IV )

OF

VIMALA-SŪRI

EDITED WITH

Introduction, Translation and Notes.

BY

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PREFAE.

There is only one printed edition of Paumachariyam, that of Dr. Jacobi, who has edited its bare text years before. That edition, besides being scarcely available, is not at all designed for the students. The University of Bombay having prescribed the first four chapters of Paumachariyam for the F. Y. examination of 1937, we thought it our duty to edit that portion or the use of the F. Y. students.

In giving the text, we have followed the text in Dr. Jacobi's edition, correcting obvious mistakes and misprints. We therefore take this opportunity to express our indebtedness to Dr. Jacobi. In the introduction, we have dealt with some important topics regarding the book and its author and have added a useful summary of the four chapters. The translation is literal as far as possible and the notes are exhaustive; we have thus spared no pains in making the edition useful to the students.

We have to thank our friend Mr. A. T. Upadhye, but for whose help it would not have been possible to publish the book in time.

B. A. CHAUGULE.
N. V. VAIDYA.
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INTRODUCTION.

(1). Aspect of Narrative Literature.

No religion is supposed to be complete unless it has provided mythology and folk-lore to the common people. The mere presence of noble principles is not sufficient to attract the common folk. They want miracles. And it is in order to cater to the tastes of these people that all fable and mythology has originated amongst all the religions and then later on it became a ‘sine quo non’ for all the new faiths.

Thus, the Jainism and the Budhism had certainly noble principles on the strength of which they might have normally opposed Brahmanism; and, in fact, for a time they actually did so. But theoretical disputes might satisfy the intelligentsia. They have no appeal for the masses who only judge by the results of such disputes and later on by the number of miracles a saint can perform. Thus the Jainas found that in order to fight Brahmanism with success, they must have all the arms and weapons that their adversaries possess. What they did was however something marvellous. They, in fact, raided the armoury of their opponents and took possession, so to say, of the weapons of the enemy. In plain terms, the Jainas have borrowed practically all their mythology from the Brahmins. And so also have the Budhists. Thus the Jainas have borrowed the Kṛṣṇa’s legend and also the other popular Rāma legend with such changes as would suit their purpose. They have made the heroes embrace Jainism and ultimately their heroes renounce the worldly life and take to Jain faith. It must be admitted
however, to their credit, that they have given a human touch to the mythology which they have thus distorted. According to them, it was not with the help of monkeys that Rāma defeated Rāvaṇa,—which appears absurd on the face of it—but of Vidyādharas having the signs and emblems of monkeys. Then again, Rāvaṇa was not a ten-faced monster, but an ordinary one-faced mortal wearing a jewelled-necklace having nine pendants in which his face was reflected nine times. Sītā was not dug up from the earth but was normally conceived and born of a woman. In this way they have tried to give it an appearance of reality and a touch of humanity to the whole thing, retaining at the same time the divine and supernatural element necessary for impressing the minds of the comon people. They have thus their own accounts of the legends of Rāma and Kṛśṇa,—the two great heroes of the National Epics of the Hindus. For the present we are concerned only with the Jain Version of the Rāmāyaṇa.

(2.) Pauma-chariyam—The Jain Version of Rāmāyaṇa:

The present work Pauma-chariya (Padmacharita) is written by Vimalasūri. The life of Padma—which is another name for Rāma—is told in 118 cantoes, which are, however, only in partial agreement with the Rāmāyaṇa. The names for chapters 1 to 35 are ‘uddeśas’ and later on they are called Parvans. Vimala does not want to agree with the Rāmāyaṇa of Vālmiki, which according to him is merely a big lie, but his desire is to place the Life-history of Rāma before the public as it was communicated by Gautama, the senior—most disciple of Mahāvīra to the king Srenika (Bimbisāra) in accordance with Mahāvīra’s own instructions.
(3). The object of Pauma-chariyam:

Through the mouth of king Shreṇika, the author voices his intention in writing Pauma-chariyam. King Shreṇika cannot believe the narrations in Rāmāyaṇa. He thinks the accounts in Rāmāyaṇa to be perverted and false because of ideas contrary to reasoning (II. 116–117). He points to the following inconsistencies in Rāmāyaṇa:—Rāvaṇa though a demon as valourous as the best of gods, was vanquished by lower creatures like the monkeys (III. 9). ‘Rāma pierced a golden-bodied deer with an arrow and Vāli was killed treacherously’ (III. 10). Kumbhakarṇa used to sleep for six months (III. 12). A bridge was built by the monkeys on the great ocean (III. 12). It is to remove these and such other inconsistencies, anomalies and supernatural elements that Pauma-chariyam is written as is evident from the words of Gautama who says, ‘All that the bad poets have described (in Rāmāyaṇa etc.) is a lie (III. 15).

(4). The author and his date.

Very little is known about the life and parentage of Vimalaśūri, the author of Paumachariya. All that we can gather from the concluding verses of Paumachariya is that he belonged to the Nāgilvamśa and that his teacher and grand teacher were Vijaya and Hāhu respectively.

The date of Vimalaśūri has not yet been finally settled. However, by examining the current theories and the available material, we may arrive at a provisional date. The author himself states that he composed his Paumachariya in 530 A. V., which would be 64 A. D., accepting Dr. Jacobi’s date of the Nirvāṇa of Mahāvīr. The Nāgilvamśa to which
our author belonged has been identified with the Nāgendra gacchhha which, according to Kalpasūtra, was established in 93 A. D. So allowing a period of about 50 years for the teacher and grand teacher of Vimala, we must place him somewhere in the second century A. D.

Dr. Jacobi assigns the 3rd century A. D. for the composition of Paumachariya. He traces certain Greek influences in Paumachariya. For instance, Paumachariya contains a verse which describes the planets by their Greek terms. He assumes that Greek influence cannot be traced in India before the 3rd century A. D. This is Dr. Jacobi’s main argument for assigning such a late date for Paumachariya. A Nepalese manuscript of Yavan-jātaka which has been now discovered shows traces of Greek influence; and its date has been accepted to be 169 A. D. It may be safely concluded from this that the evidence of Greek influence alone is not sufficient for pushing forward Vimala’s date to the 3rd century A. D.

Following Diwan Bahadur K. H. Dhruva, S. C. Upadhyaya has attempted to place our author in the 7th or the 8th century A. D. But his arguments are not convincing. He, too, discovers Greek influence in the work. From this, at the most, it can be concluded that the author could not have lived before the Christian Era. The date given by the author himself, which is the earliest one, comes after the Christian era. Upadhyaya’s argument of the use of the ‘Test word’ is also not convincing. By what stretch of reasoning can it be said that Vimala followed Māgha and others from whom he differed in the use of the ‘Text word’?,
He further argues that Vimala is much influenced by later dramatists and poets such as Kālidās and others in the descriptions of the seasons etc. This argument has been dismissed by Prof. Abhyankar who remarks:—“The descriptions of the seasons, water sports, hells, and amorous gestures have been more or less conventional ones, ever since the time of the earliest Indian epics, and similarity of thought and expression in this matter can never be a criterion for the fixing of the dates of any two writers whose writings show much resemblance in those matters.”

Finally having assigned such a late date for Vimala as the 7th or 8th century A. D., how can Mr. Upadhyaya agree with Dr. Jacob in saying that the language of Paumachariya is “primitive” and “not yet grammatically refined”?

Therefore, relying on the fact that our author belonged to the Nāgilvamsa, that Yavanajātaka—which also shows Greek influence in it—has been placed in the 2nd century A. D. and that Vimala has not borrowed from later dramatists and poets, we will not be much in the wrong if we discard all other current dates and place Vimala in the 2nd century A. D.

(5). The Language and style.

The book is written in Jain Mahārāṣṭrī. It differs from the principal Prākrit in the following points:—(i) यत्र. As a general rule, when क, ग, च, ज, etc. are dropped, the remaining अवर्ग i. e. अ or आ, if preceded by अ or आ, is pronounced like a lightly articulate य. Thus नगर becomes नगर; in Jain Mahārāṣṭrī however, we have this य even
when preceded by vowels other than अ or आ. Thus लेख would be लेख in Jain Mahārāṣṭrī, while it is लोग or लोक in the principal Prākṛt. (ii) Non-initial न is invariably changed to ण, while initial न is changed to न optionally. But in Jain Mahārāṣṭrī, generally the initial न is retained. (iii) In Jain Mahārāṣṭrī, देव्य words are used here and there. Besides these general characteristics we find that the language of पद्मम्बरिय is influenced by the Ardhamāgadhi language, for we come across forms like कठु. Cases are interchanged. For instance Loc. is used for Inst. Similarly, Inf. is used for Abs. and vice versa.

True to the tradition of epic writers, the author has sustained the narrative interest to the end of the book. But the peculiar feature of his book is the introduction of religious sermons in many places. The author loses no opportunity of doing this. We may even venture to say that he is at pains to introduce such sermons and they occupy the major portion of the book. The author is at his best when writing these sermons. He also does his duty equally well in giving descriptions of countries, towns and kings, though such descriptions are free from the high ornamental style of later times. The vocabulary is simple and Deśi words are used freely. The style is, thus, suited to the intellectual level of the average reader for whom it is intended.

SUMMARY.

(6). Chapter I.

The author begins his work by offering salutations to the twentyfour Tirthankaras, their Gaṇadhāras and other great sages. He then gives his intention of narrating the story
is originally pure comes into contact with Karma and enjoys happiness or misery according as its actions are good or bad. It has to wander through the four existences of gods, human beings, lower creatures and hell beings. It is only with difficulty that the human birth is obtained. There are some men who even after getting the human birth do not make good use of it and lose it like the nectar in the hand. While others turn it to good account and obtain infinite bliss. Jain religion is like a boat to cross the ocean of worldly life (62–96). Listening to this sermon, the gods, the kings as also king Shreṇika returned (98). Shreṇika saw Mahāvīra in the dream and asked him his doubts (102). When he woke up, he pondered over the sermon of Mahāvīra and some doubts occurred to him about the life of Rāma. In order to get his doubts removed, he became eager to go to Mahāvīra.

Chapter III.

Accordingly he went to Gautama, the foremost disciple of Mahāvīra. Shreṇika then disclosed his doubts about Rāmāyaṇa and expressed his desire to listen to the history of Rāma from him. Before narrating the story of Rāma, Gautama gave the detailed information and history of the Universe. The human world is situated in the middle of the Universe. In its centre is the continent of Jambu which is surrounded by Lavaṇa ocean. The Jambu Dvīpa has got six mountains which divide it into seven countries such as Bharata, Airavata and others.

In the Bharata country were born the fourteen Kulakaras of whom Nābhi was the last. He had a wife named Marudevi. Yṛṣabha, the first prophet of the Jains, was born of her
womb. When he was born, Indra with various other gods came down to the house of Nābhi. The delighted gods showered jewels on the house of Nābhi. Hariṇegamesin, the general of the army of gods, took the Jina Vṛṣabha in his hands and brought him near the king of gods. The gods then took him to the mountain Meru where they bathed him with the water of the milky ocean. After offering prayers, Indra brought back Vṛṣabha and caused him to be placed on the lap of his mother. Then the gods returned.

When Vṛṣabha was grown up, he assumed the kingship and carried on the government. He had hundred sons besides Bharata and Bāhubali who were prominent and had two daughters named Brāhmi and Sundari. It was in his time that the orders of Kṣatriya, Vaiśya and Shūdra were established.

Once on seeing a blue garment, he became averse to worldly life and thought of practising penance. On learning this thought in his mind, the Lokāntika gods came down and praised him for the same. Then they, along with Vṛṣabha, went to the park Vasantatilaka where the Jina took the initiation of a monk. The gods having celebrated the festivity for renunciation of the Jina, went to their respective places. And the Jina wandered on the earth in the company of four thousand ascetics.

Once Nami and Vinami went to Vṛṣabha and stood near him with swords in their hands. Then Dharaṇendra went there and asked, ‘For what reason are you both standing near the Jina’. Nami replied, ‘Oh lord, we have no royal splendour and it is for this purpose that we have approached the Jina’. As soon as these words were uttered, Dharaṇa bestowed on them diverse lores possessing supernatural powers. The best mountain Vaitādhya was recommended
for their residence. The demi-god Nami, having gone to the southern range of that mountain, founded fifty cities. In the northern range also were founded many cities. And this region became the residence of the Vidyādharas. And these Vidyādharas living in both the ranges enjoyed all prosperity and happiness and followed the pure path of religion preached by the Jina.

Chapter IV.

Then the revered Tīrthankara began to wander over the earth. Once in the course of his wandering he went to Gajapura where ruled king Shreyānsa. When he started on his begging tour, it was only after a long time that he was offered the juice of sugar-cane by king Shreyānsa, the people being ignorant of the mode of offering alms to the ascetics.

By the annihilation of Ghāti Karmas, he got omniscience. Knowing the attainment of omniscience, the gods went to pay homage. Then the Gaṇadharasa said, ‘Revered sir, the living beings being helpless wander in the infinite worldly life; tell them the means to cross it’. Thereupon, the Jina delivered a sermon on the religion to be observed by the monks and householders.

Vṛṣabha’s sermon:—

‘The five great vows, the five ways of carefulness and the three controls constitute the religion of the ascetics’. ‘That which is possessed of the five lesser vows and is spread over the seven disciplinary vows, is the religion of householders’.

‘Listening to the words of religion preached by the Jīna, the crowds of men and gods obtained right faith and
became averse to worldly life.' 'Some of them became ascetics; others accepted the vows of the householders'.

'At that time, full sovereignty was obtained by king Bharata.' 'The hundred sons of the revered Jina Vṛṣabha accepted monkhood'. Bāhubali was always hostile to Bharata. A fight ensued between them in which Bharata was defeated. But at this very moment, Bāhubali was enlightened, determined to be an ascetic and began to practise penance.

Now the king Shreṣṭika asked Gautama about the origin of the class of Brahmins. In reply, Gautama said:—

Origin of the Brahmins:—

Once king Bharata invited the ascetics in the company of Vṛṣabha to take food in his house. But this being not allowed for the ascetics, they declined it. Bharata then invited the householders and honoured them greatly. Mati-sāgara, a minister of king Bharata told him a prophecy that the house-holders honoured by him will be heretics in the time of Mahāvīra, the twenty-fourth Tīrthankara. At this, Bharata ordered them to be banished. Thereupon being teased by the people, they sought resort of Vṛṣabha. Vṛṣabha prohibited Bharata from teasing them in the words, 'Do not strike' ( मा हुण ). On this account, they were called Māhaṇas ( Brahmins ).

'Having shown the path of religion to the people, the revered lord of the three worlds ( Vṛṣabha ) obtained liberation on the mountain Aṣṭāpada'.
पुष्यमचारियः

सिद्धसुरक्षिरकरोगः-दुःखसुचुवगिन्द्रकवित्परिमहियः।
उसहः जिणवरवरसांह अवस्पिणिभक्षत्त्वयः॥१॥
अजियं विजीयकसायं अपुणावरसस्मांम महाविग्रासं।
अभिन्नरुणं च सुमां पदमामः पदमसपुछायः॥२॥
तिज्ञगुच्छं सुपासं सलिप्यं लिणवरं कुसुमवलं।
आह सीयलं मुणिनं सेवंसं चेव बखुरुक्तं॥३॥
विमलं तह्यं अपगतं धर्मं धम्मासवं जितं साति।
कुलन्तु कसायमहं भरं जियारैं महामांगं॥४॥
मांहं मलियम्वाहं मुणिषुवय्यसुखवं तियस्यमांह।
पदमस्त इसं चरियं जस्त व तिच्छे समुप्परं॥५॥
नमस्ते नेमि तह य पारं उरगमहालालिघसु वजळंयं।
वीरं विलिङ्गसम्र-तिद्युताणंग्रंविन्दः॥६॥
अन्ते वि जे महारिसि गणहर अणगार लुहमाहुः।
मणिबच्यकाय्युल्ल सवं सिरसा नमासासि॥७॥
नामावलियोजिञ्ञं आयरिझपरंपनायं सवं।
वोज्ञसि पुष्यमचारियं अहायणुपुर्वं समासे।॥८॥
को वणिकीरण तीरं नीरेत्सं पुष्यमचारियसंबन्धं।
मोचूम केवलिजिंगं तिकालभाणं हवत् जस्तं॥९॥
जिणवरसुहाः अच्छो जो पुरुच सिंगः बहुविश्वयो।
सो गणहरेः धरिणो संकेवसिः य उवहदो॥१०॥
एवं परंपराये परिहारणी पुज्ञगंनथमच्छांनं।
नाक्षण कालभावं न रसिंयनवं वुहज्जोगेनं। ११।
अत्येथ विसमसीला केविन नरा दोषगंहणंतहिच्छा।
तुहा वि सुरूपेनां एकं पि गुणं न गेष्मिन्ति। १२।
सच्चन्तुमासित्यं भवस्ति कहष्मो जहानगुमग्नें।
किं वजस्तुडांभिः न रियंत तन्तूं महास्यके। १३।
पतंध चित्य परिताये नराणं चित्य वहुविविष्यां।
को सको वेतुं जे परणह्यां व पत्तां। १४।
तित्थारे हि वि न क्रं एकमं तिहुयं सुखधेरेहि।
अहारिसेहि किं गुणं कोई इह मन्द्वुद्दोहि। १५।
जहं वि हु दुगहहियो लोगो वहुकूडकवडमेहावी।
तहं वि थ भण्णिम संपंज सुदा्विसिवधवायुतां। १६।
हें रोगांजनं जीं तस्वितिसिं पिव अणिच।
नवरं कत्वागुणसं जावं य सतिसुपगहकं। १७।
तहा नरणं नियं महामहापुरिसकत्युच्छां।
हियं चित्य कायवं अत्रां वेयमाणं। १८।
ते नामं होतिङ कण्णं जे जिज्ञवरंसासं समव सुहुपुणं।
अन्नं विद्वृससङ्गं व दाशमया चेव निम्मविय। १९।
तं चेव उत्तमं जं गुम्मं व चणणणां।
अन्नं पुणं गुणरहियं नातिवरंकवं चेव। २०।
जिज्ञवरिसुज्ञता वि हु जे नयणं ते वचनति सुपसत्ता।
सम्चछत्रमहालं पुणं चित्यतरं च निम्मविय। २१।
जिज्ञवरकङ्गापुरता दन्ता ते होतिङ कन्तिसंजुच्।
सीता सिेसकजे जाया वि हु वणवन्दमिम। २२।
(३)

किं नातिगांव कीर्ति वहुविहसुगन्धवर्धक्षालापः।
सुखुमयत्वन्दनगणये जा न वि जानेह सरोवरम् ॥ २३ ॥
जे वि य समस्मृतां भवन्ति ते उत्तमं इह बोधा ॥
अन्यं सुल्यतज्ञानं पद्धेस्तुवकसमसरिसा ॥ २४ ॥

जा जाणइ समयसं सा नीद्रासुन्दरा हच्चइ लोपः।
दुव्यनतिवधारा सेसा छूरिय नव नवगंधाय ॥ २५ ॥
तं पि य हच्चइ पहाण मुक्कमलं जं गुणेशु ततिलं।
अन्यं बिलं व भवणं भरियं चिय द्वाकीदां। ॥ २६ ॥

जो गढः सुगंध जगिसो लामणा उज्जेशं स्त्रीयं।
सौ उच्चमो हु लोपज अर्खो पुनं सिपियनकं ब्यः ॥ २७ ॥
सच्चायरः एवं पुरितेरः दुहितं नृत्ततं।
होयन्यं न्यमग्ना जिन्यसारणमविजुतं ॥ २८ ॥

अहं पउसंचपितं तेषाय चरमंगायवरेण लिम्बचित्।
मण्यं परिपराय अज वि कालकुराण गमो। ॥ २९ ॥

तह कथरणस्यगणन्यचोलुः महुयो व्य मण्यों।
पथ्यक्षंविन्दुदिः अहमवि तेषा चिय पथ्यो। ॥ ३० ॥

सुच्छारससरसरिसं एतं बाहार्न्य पायडुखतः।
विमेले नुमाचरितं चखिलेण निसामेशं। ॥ ३१ ॥

निष्ठवसंस्मुप्ततं पत्थाणरं लिंकुसुप्तती।
निवायामणीयस्वा सत्य पुराणेत् अस्तिनाया। ॥ ३२ ॥

पवससि चैवेद्यविषं कारणसिमं जिन्यसंसुन्तुतः।
तिस्लासुप्तं भरियं सुतं संखेवभो सुणह। ॥ ३३ ॥

वीरस्तव पवरलाः विहतिभीरमत्तष्ऩ मण्यभिमायें।
तह हन्न्यभूतसम लेणियरणञ्जस्त नीसें ॥ ३४ ॥
कुलगरवंसुप्पती नीयी लोगकारण चेव।
उसभाजिणाजस्मणान्वय अहिसेंय मन्द्रगिरिम क।
उपवसं चिव विविहें लोगस्स थ अतिनास्त्वूं चेव।
सामणकेवलुभव अइसयकुलसङ्कोहसहुविरो।
सतिर्सुराकुशरमियू निवचाण परस्मोक्षमाहुं।
भरहस्स वाहुवलिणो तह संगमं जहावलं।
झाईन थ उपपत्ती कुलित्वाणविविहवेसवारीण।
विज़ाहरवंसस्स थ उपपत्ती विज्ञुदन्तस्स।
उपसम्गं पि थ घोरँ मुनिवरवसहस्स संजयन्तस्स।
केलनाणुप्पत्ती विज़ाहरण च धरणेण।
अलियस्स थ उपची पुण्णघणस्सहस्स समोक्षरणे।
विज़ाहरस्स दिन्न सरण जह रक्षसिन्द्वें।
दिना रक्षसवहश्स्त्र धारण च बरी जहा कुमारस्स।
सगरस्स थ उपची दुक्कं सामणनिवचाण।
अइसतमहारकः जस्स्मणविवहवस्स कित्ताण चेव।
तह रक्षसवंसस्स थ पवण्ण चेव नायवव।
वाणरकेऊण तहा चंसुप्पती कमेण नायस्साः।
तिक्केसिसस्स थ चरिय उद्धिकुमारेण सहीस्सस।
क्रिक्किनिविर्ययाण लिरिमालेखयाण आगमण।
वहः थ विजयसीस्स कोवण्ण अस्सणिवेस्स।
अन्धवहं पवेसो पायालकारपुरवरे तद्भव।
क्रिक्किनिविर्यपिनेवें महुरगिरिवारी मणिरमां।
हज्जामण्णपवेसं सुकेसियुताण बलमाहत्ताण।
निग्धामण्णहेडः मालिस्स थ संपय विजुलं।
(५)

वेयःदृढःसङ्केत्यापि सहीते चक्रवादनवर्गमिः।
इन्द्रस्त्रयुप्तस्तिचिन्हारसेहिष्यसिंतम् ॥ ५७॥
मालिक्षस्त वहं चुल्ले वेस्मणकुमारजम्मणुपति।
कुसुमन्तवलवल्ल्लाने सुमालिकपुत्रस् यथे पवें। ॥ ५८॥
केकासिसहसंजोगानि निद्रिस्तस्तितः परमस्थुमिरसाः।
ज्ञान्यं च द्रह्मुहस्त्य विज्ञास्तमवास्यं चेव। ॥ ५९॥
खोईं जक्कस्तो अणाहित्यस्त तत्थ आगमं सुमालिक्षस।
मन्दोवरीपं कस्मं कवाण्नतिरित्स्तो चेव। ॥ ५०॥
तथा माणकण्ताचरित्यं कोवं वेस्मणउच्छवम्यं चेव।
रक्तसरवक्तकाल्प राजं धणक्षस्त्रस्तितो च नात्व्यो। ॥ ५१॥
द्रह्मुहस्त्य भाषमिं अवलोकयुपुच्छस्य निरेवराः।
हरिलेणस्त्रस्य च लदयं पुष्यमेत् पावमहार्ष च। ॥ ५२॥
गहणम मतमहागाप्य सुवाणांक्षरनामभेद्यस्त।
ढांगः जमस्त्रयं चक्षृरिक्षरविकिर्ज्ञकणिः। ॥ ५३॥
द्रह्मुहस्त्य शुद्धराणं पायालंकारपुरवरवेशस।
चन्द्रोऽभरस्त्रस्तितो अगुरावहुक्कास्यवरी। ॥ ५४॥
तं सौ विराहित्यपुरे सुग्गीतनिर्माणमस्य चेव।
वालिक्षस्य य पवक्षा खोईं अहत्ववनस्त। ॥ ५५॥
सुग्गीवस्तुगारप्रम्य चरताम सरमं च साहसुहस्तव।
संतानं चिद्यः परमं वेयःदृढःस्य द्रह्मुहस्त। ॥ ५६॥
अन्यायान्तरसहस्तकिरष्णाः ताण वेयःदृढःस्य च।
महुपवववक्षस्त्राणं उवरुभायं च अहिलासं। ॥ ५७॥
विज्ञानं चिद्यः परमं महिन्द्रायवस्त्रस्य च।
द्रह्मुहमनद्रगत्यावस्त्रस्य पुण्यवदि च नियत्ताः। ॥ ५८॥
अंगवारमहरिसिस्त्र वि अग्नितविरियस्त्र केवलुपत्ती
रावणनियस्मगमणयं हुणयस्त्र समुच्चवमं चेव। ५९ ||
अद्वधयस्त्र उचारि महिद्रपल्हायदरिसणस्थितिनेहं।
पवणायस्त्र कोवं तत्र अश्रणुज्ञरणं चेव॥ ६० ||
सिडङ्ग च सुणिवेरणं हुणयपरमभवसस्मृहर्षसचनरं।
सीहं हुणरुहपुरे कया य प्रहसुरसामये॥ ६१ ||
भूयादवीन मज़े पचनायकेरस्त्र य निःरोगं।
तह दरिसुपूतसवसुहं विजाहरिसाःसंसं। ६२ ||
पवणायुपुत्रमहावर्लस्त्र तत्र दरावणं रणं परमं।
रजं दसाणस्त्र च जिमाःस्तेन्तरं चेव॥ ६३ ||
वलकेतवपहस्तसङ्कुणं चेहङ्गं चकङ्गहिपुहाण।
द्वरकहरजुपत्ती केवलरसंपं रमं॥ ६४ ||
इदेवं समं जुलसं क्राङ्गनं च चिनिहं द्रह्मुहेणं।
सेवगसमाचर्जो नरवं दिक्षं समुपत्तो॥ ६५ ||
रामस्त्र दक्षारणस्त्र च भरहस्त्र च तद्य च सत्तुनिहरणस्त्र।
उपत्ति सीताय विदेहं तह सोगस्मर्वं॥ ६६ ||
नायासीयादिहणं दृष्ट्र तहहरस्त्र मूहत्तं।
कान्तस्यविरतं उपत्ति चावरणगस्त्र॥ ६७ ||
द्वसरहनिवस्त्र दिक्षं पारे मुणिस्त्वभूषससरणस्त्र।
चन्द्रमाहवाण कहरं समासं चेर दीर्घाय॥ ६८ ||
केवलरस्त्र लम्मं रजं भरहस्त्र परमाहणं॥
तह दक्षाणो त रामो सीया त गया विखेससम। ६९ ||
तह चजाकरणनरव्रद्विखेंद्रियं च चक्षुमारिलेनं।
वसिकारहर्मूहुं चिमोकणं वाळिकिन्हस्त॥ ७० ||
अर्ध्युणगमास्त्रे रामपुरिनिवेशस्य परस्मस्य ।
रणमालासंज्ञों भाषविरियलसमुप्रहि चेव ॥ ७१ ॥
लाभो लिपपद्ममाप कुलदेवसविहृतप्रणाली संभागः ।
वंसमिरिमत्थोऽवधे जिणहरकरणं च रामेन ॥ ७२ ॥
दृष्टं दाणाविभवं जडाउणो नियममहाद्वार्यं ।
नागरहारोदुः चिय संतुक्वविवायं चेव ॥ ७३ ॥
केनायुस्तागमां खरदृत्तागपिगाहेपरमधोरे ।
सीयाहरणनिषिद्य लोगं चिय रामदेववस्त ॥ ७४ ॥
सिगं चिराहियस्त य आगमां दृष्ट्यांस्त य हं च ।
र्यणज्ञिदिविजजनां सुयाीससामागमं चेव ॥ ७५ ॥
साहससमभू स च लं सीयापाठिच्छित्कारणं लम्भं ।
भिखाणं विसीण्यं विज्ञावलक्षकसिंपपती ॥ ७६ ॥
तत्त्वं कुम्भमणेन्द्रदु भुयरचारसेसु बन्धुं परमें ।
वक्ष्यासत्तिपहारं तत्त्वं य बिनडागमं चेव ॥ ७७ ॥
दहसुड्धप्रेणस्य चिय भवनं जिणसतितसामिनाहस्त ।
तत्त्वं पादिपुग्मणं तहतां पवेणस्य चेव ॥ ७८ ॥
चक्कुपतीतां तत्त्वं वक्ष्यानस्त दहसुड्धविवायं चेव ।
चरुजुग्नाय पलाय आगमान्य चेव केवलिणो ॥ ७९ ॥
इन्द्रपुड्धकाणं तत्त्वं दिक्कला सीयासमागमं वातं ।
नार्यलक्षगमं साप्तपुरीवेस सं ॥ ८० ॥
पुज्यभवानं च वरियं भरहाराणं जहा समक्कामां ।
भरहस्तं च पवज्ञाना ठिबसं चिय वक्ष्याणो रज्जे ॥ ८१ ॥
कुद्रा मणोरम्य चि य सिरियलालदेवदैशारिस्त ।
मरणं च समाचारं सुमहलवणस्त संगमे ॥ ८२ ॥
महुरापुरिदेशस्स थ उवसगविणासां जणवयस्स ।
सत्तारसीपु उत्तरी सीयानिवासां चेव ॥ ८३ ॥
अह वजजज्ञयनवासीविहु सीया लवकुसुप्पत्ती ।
जेऊण नरवरिन्दे पियरेण समं कयं जुलूं ॥ ८४ ॥
सवलजरभूसणां नायणपतिः सुराण आगमणं ।
चत्तं च पादहेरं सीयाप्य भीसणभवोहं ॥ ८५ ॥
बोरं तयोबिहाणं कयनतवणं सयंबरे खोहं ।
दिक्खा य दुकुरारणं भामण्डहुमागः चेव ॥ ८६ ॥
हणुद्रस्स थ पञ्चवज्ज लक्षणपरस्यभगमणहेद्दम्म ।
लल्वांक्षणां य तयो रामपलांच च सोंगं च ॥ ८७ ॥
पुष्पभवदेवजणियं दिक्खं चिय राधवस्स निगण्ठं ।
कैवलणागुण्ठी तहेव निव्वाणगमणं च ॥ ८८ ॥
सवं पि एवंभें जुणन्तु इह सज्जणा य मज्जत्था ।
सिद्धिपं संपंत पदमं विमलेण भावेन ॥ ८९ ॥
एवं अद्वमरामदेवचनियं वीरेण सिद्धु पुरा
पञ्चा उत्तरसाहवेहि धारियं लोगस्स उद्भालियं ।
पत्ताहे विमलेण पायडुवं गाहानिवचां कयं
सुमत्तथं निलुणन्तु संपंह महापुण्णं पवित्तकरं ॥ ९० ॥

॥ इति परमचरिते चुतविहाणो नाम उद्देशो समतो ॥
इह जस्तुर्दीवदीवे दुविश्वंशमहे महात्मगुणकालिवे ।
मगह्या नाम जनवाहे नागपारागमणिवधे रञ्जे ॥ १ ॥
गामपुर्वकन्होककत्वतन्द्रयुविरुद्ध कर्मिणे ।
गोमहिसिचठत्वपुण्ये धणानिवहनिक्तवसंगतिहे ॥ २ ॥
सत्ताचार्यहेतुगहवते-कोहरिविवयमहुःकुडुक्तज्ञानविवहे ।
मणिक्षणवर्ज्ञानोकोऽविग्य बहुवचनमहानवसा ॥ ३ ॥
देसभिम तत्त्वभिम लोगे । विचारणविवक्षयो अस्तित्ववो ।
वलच्छिन्नकसितां अस्तित्वं धम्मुःकुडुक्तस्मये ॥ ४ ॥
नवनागच्छतालक्षण-निविडंचक्तपिन्यसाहिलो ।
नाणाहारपससाहिल-मुखज्ञानमन्तपञ्जायणो ॥ ५ ॥
अहिंयं वीवाहसव-वितावधो गन्धकुसुमस्विचिलो ।
बहुपाणक्षायणमुण अस्तित्वं चहिन्मुक्खायं ॥ ६ ॥
पुक्तवर्तीसु तरेसु यु उजागेशु य समन्तभो रञ्जे ।
पर्चक्षमारितीकर-दुर्याधिविचित्रितो मुहलो ॥ ७ ॥
तस्सत बहुमुख्यादेसे पायाक्षाहविचारलयपीयेभिष ।
नयरं चित्र योराणं रायघुरं नाम नामेसं ॥ ८ ॥
वर्षमध्यविशुद्धोप-इववल्ह्वत्न कल्यक्षर्रिवमुक्तिः ।
फलिहातु संपरतं कविसे सविवद्धयायों ॥ ९ ॥
बहुभण्डसारगर्भं जलकल्याणमसिद्धमयायिङ्गं ।
नाणांदेससमांग-वपिण्यजणुह्वासहाणे ॥ १० ॥
भवणङ्गमुण्यादृष्टो वर्षामणिक्षिणकर्तनवरुः ।
अगुह्वत्तुकक्षतद्रजनवपरिस्मोदयुपुधें ॥ ११ ॥
चेत्तत्यवेद्धी रमं आरामुजाजानकारणस्मिरं ।
सरससर्वविविधिप्रण-सन्धु अक्षमणहपाहों ॥ १२ ॥
चचरचं इलकणमहर-पेठमयमहत्तमहुर्निवलोिं।
पणिदयजणसुससिद् अक्षविलियचरितचाहुसत्यं || १३ ||
कि अपवित्र वहुना तं नयरं गुणसहस्रस्मार्वासं।
अमरपुरस्त य सोिङं चेंूणा व होजन निमवियं || १४ ||
एवविङिे य नयपे वसि निरोिो तथृ सेञिओ नाम।
नरचिङुगुणे हि जुिो वेषमणिो चेंूव पचकबो || १५ ||
भमरनिमनिलकेतिो वियविचरके तुमसरिकमहसचौिो।
घणपोणकहिनिमलयो ठोःपभयर्दीहवाहुजुगो || १६ ||
विन्धिणणगुणहुलचण्ो करयलसमविज्ञुलविहितङ्गमजो।
मयारावसरिककादिि समविचरहतिदिहस्येऽर || १७ ||
कुम्भवर्चरचारुलणों सोवरणियपवजों व दिपनंतो।
चलो व्य सोमवाणो सलिलनिही चेंूव गम्भीरो || १८ ||
तं नाथि जं न-यानि नरिन्द्रविश्राणनामाहं।
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उच्छराः तमो गयो भक्तां विद्विषोऽस्तिः चतुर्विवचरणोऽहं || ७९ ||
सहस्त्राः तनो गयो भक्तां विद्विषोऽस्तिः चतुर्विवचरणोऽहं || ८० ||
राज्यं च नियंत्रयवमणे मणिदत्तवज्ञातं किंविणिः विच्छचित्तुः ||
सवं शुच्चमधुस्यरुः कुस्मगन्यां संस्कृति || ८१ ||
निरं सेवन्तो दह्य सुविंचि वि पुन्तो पुन्तो जिणवरिः ||
प्राच्छिरः पुच्छिः य तथो संस्य परं पत्यचं || ८२ ||
वाणूक्षमि–वर्गिलयः विच्छचित्तुः संस्कृति ||
वह ददीवी महष्पा शुच्चत्रो मभलस्ताथि || ८३ ||
विच्छचित्रतः पवचो भणियिं चविरेन धम्मसंजुः ||
चक्रहर्णरानां भुव्वसिंहं हस्त वरिः || ८४ ||
पद्मचरिंकं एतो मणो महसं कुस्मग परस्परः || ८५ ||
कह वाणेर्हि निहयाः रक्षससरसाः अध्यायः वि || ८६ ||
जिणवरंदम्यमं चित्ति महामहाकुलसंस्कृतिः ||
विज्ञायाय परं गया य चलंगन्वियाः वीरं || ८७ ||
दुव्वन्ति दोषसर्वे रावणसुहव य रक्षससरसाः ||
वस्त्राहि सासाऴृं–भक्तपाणे कदाचिः || ८८ ||
किर रावणस्त भाया महावलो नाम कुस्मगयणो सि ||
झम्माः विगयभो सेजाः सितरं सुयध || ८९ ||
(१८)

जह वि य गएसु अज्ञं पेलिन्धजाह गर्हयपन्वचयसमेछु।
तेल्लघेसु य कण्णा पूरिजज्ञाते सुयन्तसस। १०९।
हपन्दहुःसाधु न सुणाइ सो सम्मुहं गि चञ्जान्तो।
न य उद्रेह महपासेजाय अपुण्यकालगिम। ११०।
अधुरितो वि सन्तो अस्तमहादोपरिघत्यसहीरोऽ
पुरसो हवेज जो सो कुक्तरमहिषायणो गिल्ह। १११।
कालुण उद्रसरण सुरमणससकुकारवहुमधेनुं।
पुणरवि सेजायखो भयरहिंिो सुधव छःसांस। ११२।
अथं पि एव सुचर जह इन्द्रो रावणेण संगा।
जिणेउण नियतवस्ती क्षडपानयि समाणीशोऽ। ११३।
को जिणेउण समतथो इन्द्रो सखारंतुरो वि तेतोऽ
जो सागरपेन्त जम्मुद्रींसंमुः रकहुः। ११४।
एराणो गद्दो जस्त सम बजः अमोजहड्यर्थूः।
तस्स किर चिनित्यण वि अत्रो वि महेज्ञ मसिराशी।

११५।

लीहो मण निहुः साणेण य कुक्तो जह भगो।
ति विवरीयपयांत्य कही रामायण रहिण। ११६।
अश्वंपि सवज्ञेण उपविन्तियुज्जगपुष्पोहिण।
न य सहस्त्रपुरिसा हवनित्य ले पंडियवा ठोः। ११७।
एवं चिन्ततो चित्य संसुप्रारयाकारण राय।
जिणदरिसणससुत्रमो गमुष्क्वराहीतो जाओऽ। ११८।

वर्कमलविद्वा निग्याअालीसमता
महुरसरनिवायचान्तरस्मा पदेसा।
तथपवगतन्ना पुष्परेयु मुन्ताना
विमलकिरणममत्ताष्मा विचुद्वा। ११९।

॥ ॥

इय पदमचरिहे सेणियाचित्नाविहारणो नाम बिद्वश। समुहेसो समतो।
विज्ञाहरत्नोगवरणणाः
अन्धाणिमण्डलचतुष्टीयं सच्चार्थकारभूतियस्यसरीरोऽद्वितीयमुक्तियपाविवीधोऽद्वितीयमुक्तियपाविवीधो
लोको व लोकानां सम्बन्धमिति-किरणसमुदायोलियपावीधो
आरखित वर्गाकारं परिश्रमित धारकारणपरस्थं
अहं नितं गुरू दर्शन गायत्रिजोह्नुस्तूपरिक्रियाः
वचनं नारदवस्वहो जितं नारद सो जसता च चतुष्टीयम गोविः भवतं
पत्रो य तं परं पुराणं सुविश्वगरणसंघमहामल्लभसमिति
परिश्रमिति गणपतिः सर्वरथं चित्रे तेषां
अभिषिद्ध गायत्रिजोह्नुस्तूपरिक्रियाः कारणं प्रेयोगिः सुविश्वरणः रायः
पणमेव पहुँचमि सो असाक्षियः सिद्धे कारणं
दिग्द्रासीति चित्रे सो उरविठ्ठु सुमित्तम वर्गमूूऽदृश्
देशस्यास्त्रायं स्वरं पुनः पुनरं परमेव विवेखः विवेचः
कारणं व विमथ्यं पुरवर्तिः विवेचौवयायारसंहुतोऽसे
संस्कृतितितिराच्छहं अहं पुनः पुनरं गोविः रायः
पुमचरितं महायासं भवं इत्यामि परिपूर्णः सोऽदृश्
उपदेश्या पतिदिः कुस्तथवाधृतः विविधिः विविधिः
जद्र रावणो महायासं निीतियो व्यवहारं व अश्वतिरिः
कहः सो रावणो चित्रे वानरतितिरियः राममहाकृपोऽदृश्
रामेण रावणाः रावणाः सूर्यो भिषो मोऽ भवं राममहामी
सुमीचितस्वार्तसं छिद्रेन विवाहिः चाहिः
गुन्तूः देवधितं सुरवचं लिंगमुण समरं महामहामी
देवधितिनियत्वत्वं पदेशियो चार्गोहमी
संवरथस्तन्त्रताः क्रमांशुम तु सुविश्वगरणाः वि।
कह वाणेच्या वद्धो सेच विषय सायरवारस्मि || १२ ||
भद्रसं कुणह पसांं कहेह तचत्थ हेदूसंजुमं || १३ ||
संदेराहाम्म्ह सर्नुजोल्लेण नासेें|| १४ ||
तो भयंगह गाणहरिरं दुशेषि हरंचंसं दिव्वकरणमणो || १५ ||
जह वेदतीरण सिंडु अहमचि तकं परिक्षेत्रमे || १६ ||
न य सङ्क्षरे ति भण्णह दसाणणो पेय आमिसाहारो || १७ ||
अहिंं ति सन्मेंयं भण्णिति जं कुकडळो मईसूळो || १८ ||
न य पीठकर्तरहिं कहिजमणं पि देवा भारवर्ते धरवः ।
पतिथव हृणि च पुणो ववणमिणं छिन्नसूळ च || १९ ||
पहं वेत्तविभांग काळविभांग च ततत्र चवणें || २० ||
महहमहापुररस्त्रण च चारियं च जहकंसं सुणसु || २१ ||
अहिंं अग्रन्तान्तरं भागासं तस्य महहायारस्त्र ||
लोणो अश्रविनिद्व्रो तिमेयसित्वा हवध निचवो || २२ ||
वेत्तासारसारसीं विचय अहं लोणो चेव हों नायब्वों ||
हलरस्मों च मज्जे उवारे पुण मुरंसंसठाणो || २३ ||
सच्चो च तालसरसो तीर्य च चलवसं होट परिखड़े ।
महहस्मि तिरियडो वो सायरदीवेश्व ग्रहुपसु || २४ ||
तस्य विच य महहव्यसंजम्बुहीवो च दुर्णायायरो ।
पुकळ च सयससरसं जोयणसंख्या पमाणेण || २५ ||
सो उ पुण सच्चो विचय लवणसमुद्रेण संपरिखछेत्रो ।
पांमरवेद्यान्त्वरुषेण समुजालस्यनिरो || २६ ||
महहस्मिं मंदरसम्री चक्रकाणमणम्ओ रणणचित |
छचेव य वासःहः वासा सचेव ह्यःन्ति नायचा ल।
चोह्स महानाह्ः नामिगिरी चेव चत्तारि। २५।।
वीसं वासःहारगिरी चोह्स ह्यःन्ति रायहारी।
वेयज्ज्वच्छव्या चि च चोह्सं चेव नायचा। २६।।
अहं य सन्तीः तह गुहाः सीहासनः मुनि तीसं।
उत्तरदेवकुलृतं मल्हे वर्पायिः दिवः। २७।।
दो काश्यकृद्दसः छचेव दृढः ह्यःन्ति नायचा।
चित्रविलिता च दुसो जमलगिरी ह्यःन्ति। २८।।
छ्योभमूभमिभा वर्पायवमण्डिया मणिभरमा।
परशु य ठाणेशु ह्यःन्ति जिनचेज्ज्वरादी। २९।।
अहं पनो लयनते दीवा चत्तारि ह्यःन्ति नायचा।
जिनचेज्ज्वरादसु रम्मा भोगेन य दिववलोकसा। ३०।।
जस्मुद्विये भरहस्त दुक्क्षिणे रक्षसः दीवो तिथ।
दीवो गन्धवक्षाणं अर्हजेण ठिंठो विदेह्यस। ३१।।
ततो परवयस्तस स्य बिंकरदीवो द होि उत्तरो।
पुलववदेहसं पुणो पुव्भेण ठिंठो बरुणदीवो। ३२।।
भररहःपसु तथा हागी बुझी य होि नायचा।
तैसेसु होि कादो तेसेसु अचहःयो तिथं। ३३।।
जस्मुद्विाहिवाई अणाहियो सुरवरो महिद्रो।
देवसहसरसमण्डो सामिन्ते कुणाः सज्ज्वचस। ३४।।
आसि पुरा भरहस्तां उत्तरकुशसरसोपणसंपुर्ण।
वरक्षपर्क्षपवरुः सुसमासुसमासु अहरस्मन। ३५।।
तिष्णय गहाओ दच्चं तान होि मणियां।
चउंसं संद्रां आउठि तिष्ण पहाए। ३६।।
(२२)

तुढियज्ज भोयणज्जा विह्सणज्जा मय्यफू वत्थिज्जा।
गिह्सोइदीविज्जा भायणमलुज्जा कपपुद्माः ॥ ३७ ॥
पपहि मणिमिराम जाहचिच्चयं दसविहै महामोणेः।
भुजनित निच्चुधिहिया गयं पि कालं न याग्नितं ॥ ३८ ॥
आउद्दम सुङ्कं चित्तुहि जणूङ्कां यर्मलायणं।
कालं काँण तथो झरवरसोकं धुत लम्नितं ॥ ३९ ॥
सीहाद्वो वि सोमा न वि ते कुप्तित एकमेक्रस्स।
सख्चन्नसुद्वहिविहारी ते वि हु मुख्नित सोक्वाइ ॥ ४० ॥

मरहेगलाः तह वाणी बुझी य हवाइ कालस।
न तं हाणी न तं बुझी देसेल्य य होइऽ खेतेलु ॥ ४१ ॥
एवं सुणिं राया पुन्तचं साह्यं धुतो पणिमिरुं।
केण काण मंसो उपजज भोगभूषिः ॥ ४२ ॥

tो भणह गणहरिठ्ठो जे तत्थ उज्जया नया महदा।
ते भोगभूषिमिरण लम्नित साह्यप्रायणेः ॥ ४३ ॥
जे कुचिच्चसु दागं देन्ति सुहमकारणानिमिन्तं।
ते कुशराय जाया भुजनित गयाण जे सोकं ॥ ४४ ॥
जह सुनामिसु सुनिंहुं वीयं बुझइ न तत्स परिहारी।
पवं सुसाहुगणे वीउं धुतं धुतं समजेः ॥ ४५ ॥

एकमेक जह तत्थ ग्युरसपणेः पाणियं पीयं।
सपेप परिष्माम विसं धेणसु बीयं समुभवं ॥ ४६ ॥
तह निस्तीलसुसैले दितं दागं फलं अफलयं च।
होही परिष्म लोप पत्तिरसिणे से धुतं ॥ ४७ ॥
एवं धाराविसिणे नरवद कहिभो मय समासिणे।
कुलगरवसुपणती भणामि पत्रो निसामेहिः ॥ ४८ ॥
जह चन्द्रो परिवर्तहित ओरसरद य अपनो समाचेन्हः।
उससुपिनी चि वद्वद्धे एवं अचसुपिनीदहाणी।
तद्यथसः कालसमय्य पुष्चिमचबुधंगसेषसम।
पद्मो कुलगमवसभो उपपच्छी भविभुविने नाथः।
तत्स तथा सबि पत्रा वससि सुहुं सच्चो वसुहः।
एवं समझकरे काले तो समुसि समुपत्रसी।
सेमकरो च एतो ताभो च सेमकरे जानो।
सेमकरे महत्त्या जानो सेमकरे पवाणन्द्रे।
तत्त्रो च चक्खुनामो उपपत्रो भारे वासे।
दुर्ण-चन्द्र सुरे भीरो आसातिसौ जणो जेन।
सिन्धु च निरवयते स जह्वरं कालसमयसम।
तत्त्रो हरे महत्त्या उपपत्रो विमलवाहणो धीरो।
अभिचन्द्रो चन्द्राभो मर्देवसेनाई नामी।
एवं कुलगरवसभा चोइस भरहसम जे समुपत्र।
पुर्णेषु नीमकसा लोयस्त सि पियससम आसी।
निग्रायनो विन्ध्याब्रह्मविपाणपरिक्षिणो।
भोगशिर्यावासो जत्थ र नामी सर्व वससि।
तत्स तथा बहुगुणकलिया जोवाण्यालवणांहसंपंचा।
महदेवि लिंग पिया सा भजा देवीं व पवकखा।
ताहे चिघ परियम्म हिरिरितिधिकिनंकिचिचिलिच्छ्वी।
आण्व करेन्त निं सेवी लोकववयगण।
आहारावाणचन्द्रदन्त-तयवाणसमाजमावाशिविभिरो।
वृद्धं देवयासो वीणावन्ध्वनन्त्वं।
अह अनयथा क्याहै, स्रष्योले महरिंद्रे सुहासिता।
पेच्छुद्र पसुधत्सुमिणे महलेवी परिचिते जामे॥ ६१॥
वसह गय तीह चरासि द्राम संस रवि द्रव्यर च कलंस च।
सर सायरं विमाणे वर्मवणे र्यामकुडळ्मगी॥ ६२॥
खुसिनावस्सानसमाग जयसहुंगम्यूरसमेण।
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काउण सिरपणामं पायवभासे चुहनिचिद्वः ॥ १४५ ॥
भोगसमुहान तानं धरणिन्द्रो आस्यो तथो चालिबो ।
सज्जपरिवारसहित्रो सो वि ताहिं नेव संपतो ॥ १४५ ॥
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फेंचछ तरणजुवाणो दोषेण जणे पत्त्यदुर्लभचे ॥ १४६ ॥
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असिट्ठिटागियहत्या उभयो वि ठिया जिन्नत्यासे ॥ १४७ ॥
तो भण्ड नसी चण्यन भस्मो नत्येंथ रायवतरच्छी ।
एसिस्मित्यं च पहुं जिन्नस पासं समझेणा ॥ १४८ ॥
एं च भण्यसेचे धरणेण तसं वलसमिहत्रो ।
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उद्विधो प्रणवीत्सा दोषु य सेंडीसु उभयो रम्मो ।
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विज्ञारा उ तत्थ चि विज्ञावलिप्पगनित्वाय सूरा ।
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मुनिपणहेतस्याले गोयरवचिरियाएं भविस्यो नयरं।
घरपर्त्तीणो ममति दिवी होगेण तित्थयरो ॥ ३ ॥
चन्द्रो व्य सोमचणो तेशं दिवायरो व्य दियस्तो।
लभियकरणानुयलो सिरिजचं विहि स्थ्यसर्दरीयो ॥ ४ ॥
चरवर्माउद्धुपर्ण-मणिमोतियपप्प्यामराईण।
ढळेण जणवो ले न तेसु चिन्तं समहीयं ॥ ५ ॥
केस्रथ गयवुरक्ष-रहवररुपणाइमण्डादोवा।
पुरणो धाबेणि तुदः चलणपणां न काउण ॥ ६ ॥
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जं जं उचपेह जणो तं तं नेच्छ जिनो विगायमोहो।
धम्मान्तजामारो नरबहस्वणं समण्डलो ॥ ८ ॥
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चलेणसु तस्त ते दिवो हरिषवसुमिन्नरोषमहो ॥ १० ॥
अह रणभायाणत्थं अर्थ दाऊण सच्चावेणो।
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छताइछत्वचामर तहेव भामण्डलं विमलं ॥ १८ ॥
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सववाइस्तसमंगों जिणनवरः समुपपत्तो ॥ १९ ॥
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भरहनरिन्द्रसं सा न कुणाह आणापणांसं सो॥ ३८॥
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मन्त्रसरवारांसम्य चउरस्सिः च सच्चस्सस्स।।
तात्त्वत्त्व भरसं रक्षणं ध्यान्त्यपचिन्यां॥ ५९॥
श्चारसं कोक्षिणं तुर्पणं पवर्गेदद्वित्त्व॥।
किक्करस्सस्सरिणं को तस्स्स करेजः परिसंखा॥ ६०॥
चोद्वस य महारण्या नव निन्दौपुरेग्रहसपुंडपरिपुण्णा ।
जत्थरत्तरणवासा रक्तिृक्षजन्ते सुरगणेिहि ॥ ६१ ॥
पुत्राणं द पञ्चस्या अमरकुमारोवयोगुद्दलिया ।
भर्हस्त चक्रवर्त्यो जवजिभुमृं समगुपत्तास ॥ ६२ ॥
जस्तथ य जीवाणण सवं वुधिविभागो हवेज विभिधणो ।
तो वि मण्णसो न तरः तस्स कहें सयुङ्ग ॥ ६३ ॥
अहं य परिक्किर पुरवर्ति मगहार्थिचो गणमित्तुं ।
पुरुषो गणहरसस हृण यमहमुर्देहि वयोगहि ॥ ६४ ॥
वेणाणा समुप्तचि तिप्णं पि सुया मेघ अपरिप्रेता ।
पतौ कहें हायवं उपपती सुतकंठाणां ॥ ६५ ॥
हिर्सतंत संवजस्वि करेन्ति कस्म सया मणििरूहं ।
तत्त वि व वदति गञ्जवं ध्रम्मनिमित्तमस्म काणं ॥ ६६ ॥
एवं च भणिमेंचे गणहरसस हो कहें भुवत्थे यं ।
निन्दौनिः हि ता नवश एणमो माहुपच्छि ॥ ६७ ॥
ृष्णपुरवर्तीप पुगते नामिनन्दुं अधवं ।
चिंत्रे सुस्विशेषिः साव क भरही समगुपति ॥ ६८ ॥
पणातसमझमो करुपयं करिय तस्स पासुळे ।
तो भणि चक्रवर्ति वेणाणिस्म में निलामीहि ॥ ६९ ॥
भवं अणवगहतं करन्त समणा इसे समियपः ।
भुजम्त महाम गेहे परिखुर्द फासुयाहारं ॥ ७० ॥
तो भणि जिणवारिश्व भरसं न कप्पड इसो उ शाहारी ।
समणाण संज्ञायण क्रीयगुहि सनिद्धणो ॥ ७१ ॥
एवं सुविन्धु वेणण राया चिन्तेहि तमाथमणेण ॥ ७२ ॥
उमं तत्वोपित्त्व चरित्ति समणा समियमोहा ॥ ७२ ॥
न य मुख्यिनि महारिसी मह गोहे मगिण्या वि पुण्रुचं ।
तो साध्यायण दुः देमि फुड़े अभापानाय || ७३ ||
एक चिय व गिदिखमे पश्चापुः वायुणुयुणेः उज्जवला ।
सुखावेमि य वहुसो होही दास्स सुण्णफलं ॥ ७४ ॥
सहार्थ य तेनं साध्याचर्चितारिणो सब्ने ।
तुरियं च समाहीण सिच्छतासाइ नरा तथ्या ॥ ७५ ॥
न य ते दिप्ति भवनं दुः जच्छवीहिन्दुभे पुरुषो ।
क्राणिर्यणेण तथो चुचनं चिय साध्यायण कच्छं ॥ ७६ ॥
तो अभापानाध्यायासो संचुद्यायण उपर्यं ।
चत्वं चिय अक्लुकं बहनित इत्यं क्यत्यथंस्मेहं ॥ ७७ ॥
महस्यार्थे भाजिभो भर्मानुरिण्दो सहायः मज्दासस्मि ।
जह जिनवरेण भनिबं तं पक्षमो निसामेहं ॥ ७८ ॥
ज्ञानं तुमे तपाहित सम्माणो पद्मसाध्यायण कच्छं ।
ते बीरस्यवस्त्ते होहिन्ति कृत्त्याविभासं ॥ ७९ ॥
कल्याणेऽति सत्यं काज्ञं चेतिनामध्यं ते ।
हिसामायणसेरं ज्ञेशु पसूऽ वैहिन्दसनं ॥ ८० ॥
विचरीतिविचित्रंमा आरस्यारिगापेः अणियता ।
लयमेव सूहभावः सेर्वं पि जगं चिमोहिन्ति ॥ ८१ ॥
सोछन क्यणमें परिकूचिवे नरवृह सणं एवं ।
सिभं चिय नयराधो सब्ने वि करेहं निद्रेसा ॥ ८२ ॥
लोगेण हस्मायण सरं तित्यंकरं समझीणा ।
तेन य निचारिया ते पत्थरपहरेशु हस्मता ॥ ८३ ॥
मा हणसु पुत्र एक ज्ञे उसबाजिणेण वारिषो भरहो ।
तेन इसे सत्यं चिय बुच्छनि य माहं लोभ ॥ ८४ ॥
(४०)
जे वि व ते पहमयरं पव्वजां गोपिहरुण परिचिति़ा।
ते चक्करपरिहारा तावसपासरणिव जाया॥ ८५॥
ताण व सीतपसीसा मोहन्ता जणवयं कुसङ्क्षेप।
भिमगंगिरमािया जाया चीजं चलुमइह॥ ८६॥
एसा ते परिकहिया उप्त्ती माहणावें भूवत्थं।
एतो चुणसु नराहित्र पुर्वदेवकिजंसन नित्वांसं॥ ८७॥
भवनं तिलोकवाहो भमपरं दरिकिष्कुण लोगस्त।
अट्टावल्लम सेिे नित्वारणमुच्चरं पचो॥ ८८॥
भरहो वि चक्कवही तिगासिव चहुंडण पतयचरलछो।
जिणवरपहपदविव्रो अचावाहां सिंधं पतो॥ ८९॥
एतं मया लेणियं तुज्द्व सिद्धा लोगहित एसुव्वजनण्युचिच्छ।
सुणाहि एतो विमलपहावा चतारि नामेहि नारिव्ववसाः॥ ९.०॥
इति पदमवरसे लोगहितवसभावाहिारो नाम चुल्या उत्सवोः समतो॥
chap 1

NOTES.

CHAPTER I

Padmcharityam = Padma + charityam, the story of Padma which is the other name given to Rāma. So P. C. is the Jain version of Rāmāyaṇa. The first chapter gives, in short, the contents of the various chapters of the book. The first 34-35 verses are a sort of introduction to the whole book and to the first chapter. They contain the मंगल or salutary verses.

Verses 1–6 give the names of the 24 Tīrthakaras.

1 सिद्ध= Liberated beings. किचर and ऊर्ज are the two kinds of Vyantara gods. दशुवह=दत्तपति lord of demons. नाभारिक=नाभण+इद्र lord of the universe i.e. kings.

बन्द=बन्द group. परिमहिन्य=परिमहित worshipped. उत्सव=उषभ is the name of the 1st of the 24 Tīrthakaras, teachers of the Jain religious order from time to time.

अवसर्पिणि=अवसर्पिणी=The aeon of decrease, measuring 6 अरास, a measure of time. Time is supposed to be a material thing with two divisions, उत्सर्पिणि and अवसर्पिणि. In the उत्सर्पिणि, there is prosperity and growth like the serpent leaving its coil. In the अवसर्पिणि, there is decrease of everything like the serpent getting into its coil.

तिथ्यायर=तीर्थकर=founder of the four orders i.e. (i) male ascetics, (ii) female ascetics (iii) laymen and (iv) laywomen. An epithet of the founders of Jain religion.
2. अजिय=आजित Name of the 2nd तीर्थकर. विजिलक्ष्यां न one who has conquered (विजिल) the passions (कसाय=क्षाय). क्षायस are four in number:—(i) कोध anger, (ii) मान pride, (iii) माया deceit and (iv) लोभ greed. संभव the 3rd तीर्थकर. अपुण्यमव one who cannot have (अ) an existence (भव) again (पुणः). अभिनंदन the 4th तीर्थकर. दुमाई=दुमति 5th तीर्थकर. पौमाम्ब=6th तीर्थकर. पद्मसच्छयं=पद्मसच्छयं=having lustre (च्छया) like that of lotus.

3. छ्रुपास=छ्रुपार्षे 7th तीर्थकर. सक्षिप्रभ=शक्षिप्रभ or चंद्रप्रभ, 8th तीर्थकर. कुमुदमदन=पुष्पमदन the 9th तीर्थकर. सीयल=शीतल, the 10th. सेव्यस=स्वेयस and वसुपूज्य are the 11th and 12th तीर्थकराः.

4. निमल, अर्थं, धर्मं, धार्मितं, कुंजनाथ & अरनाथ are the तीर्थकराः mentioned in this verse. धम्मासय=धर्म+आश्रय=resort of religion. कसायमहं=कसाय + मधन one who churns or destroys (मध्य to churn) the passions. जिमारि=जित + अरि one who had conquered the enemies. महामाग=of great fortune.

5. महः and मुणिसुत्रत are the तीर्थकराः coming next. महिः=महिः rubbed; massaged; destroyed. भवेघ=भव + कोध= the stream of (कोध) worldly life. लियसनाइ=लियसनाइ Lord of gods (ब्रह्म). तिच्छ=तीर्थी=The period that passes between two तीर्थकराः. From the 2nd line of this verse, we come to know that the time of the story in question was in the epoch of the तीर्थकर, मुणिसुत्रत.

6. नमिनाथ, नमिनाथ, पाॅरेनाथ and महावीर are the तीर्थकराः saluted in this verse. पाष=पाष. उरग=serpent. महाफणी= great hoods. पज्जक्षियं=प्रज्जवलित=shining. उरगमहा...पज्जिः=looking bright by the jewel-like hoods of great
serpents. पार्श्वनाथ has, as his emblem, seven hoods of serpents on his head. And hence this adjective of पार्श्वनाथ. विलीण=destroyed. रथसह=dirty of Karma.

7. रिषि = कृषि = sage. गण्धर = गणधर = The principal disciple of तीर्थकर. अणगार=one who has not got a house (अगार); a houseless monk. कदमाभ्य=कदम्ब+माहात्म्य=one who has obtained (कदम्ब) greatness. मणधवणकाकयुक्ति=मण-वचनकाकयुक्ति=protected (शुष्क) in mind, body & speech. सिरसा=Ins. Sing. of सिरसू head. It is an irregular form formed on the analogy of Sanskrit formation नमस्ते=to bow, to salute.

8. नामावलियनिवद्ध=नाम+आवलि+निवद्ध= containing in or bound in the line of name आचारियपारम्परागत=आचार्य+पारम्परा+आचार =As it has come through the tradition of the teachers. वैच्छिन्दि=वैच्छिन्दि I will tell. अहाणपुर्वित्व=अधानपूर्वसू. In due order; समालित in brief.

9. तीर=तीरक to be able. वर्णण=रण is the termination of the absolutive; but it is used here for the infinitive. So वर्णण=रणविलुप्तम to describe. नीसिसं=निशाष= whole. मोहूर्त=मुक्तवाण leaving; except. तिकालनाण = तिक+काळ+ ज्ञान=knowledge of the three times. हु=भु=to be.

10. मुह=मुख=mouth. अच्छो=अच्छ=pure, clear. बहुविद्य=बहु+विद्यमuch or abundance of thought. वे is ordinarily the termination of the infinitive; but here it is used for the absolutive. धारितं=धृतां having held. संकेतं=संकेतम=In short. उपद्धतं=उपदेश=preached.

11. गद्य=गद्य book. कालमाथ=time and nature of things (भाव). हरितवल्ल=हरितवल्ल should be angry. यथा and
are the terminations of the potential participle.

12. बिसमशील=विषम+शील=one who has uneven (विषम) character. दोष=दोष=fault; defect. गहन=गहन=picking. तत्किच्छा=तत्पर=Intent on; engrossed in. दोष...तत्किच्छा=engrossed in picking the defects of others. तुर्थ=तुर्थ=satisfied; pleased. खुशिखुश्स=खु+खुखित=good saying. नेन्द्र=नेन्द्र to take; to accept.

13. सर्वश्रेष्ठ=सर्व+श्रेष्ठ=one who knows all; omniscient. भाषितत्व=भाषित + अर्थ=a thing which is preached. कवि=कवि=poet. भाषा=to speak, to tell, to narrate. आरम्भ=religious or sacred text. वज्र=वज्र hard. सूज=सूज=needle. रिय=रिय to go. तन्त्र=thread. रामण=रामज=jewel.

14. परिषद्=परिषद=assembly. चहुविविधप=चहुविविधप=of various sorts. सक्ष=शक्त=able. चेतु=गृहीतमू to take. हय=हत=struck.

15. कर्म=कर्म=made. एकर्म=एकर्म=of one opinion. तिर्थयुत=ति + भुवन=the three worlds. अग्निगंग=अग्निगंग=possessing scripture; learned in the scripture’s aggression; अस्थायिः=अस्थायिः=one like us. कौर=passive base of कृ=to be done.

16. जाह=जाह=if. वि=अपि=even. हू=हूः=indeed. दुर्गति-दीयो=दुर्गति-दीयो: one whose mind is possessed of evil things; one of perverse mentality. कृष्ठ=कृष्ठ deceit; the source of pain or misery. कपट=कपट fraud or deceit. मेघावी=मेघावी=wise, clever. संप्रति=संप्रति now. भद्रिविविधवाणु-सेरिण=भद्रिविविधवाणु-सेरिण=according to the ability (विभव) of one’s intellect,
17. रोगाइण = रोग + आकृष्ट = covered with or full of diseases. जीव = जीव life. तवस्विरसिर = तवस्व + विस्वित = the flash of lightning (तवस्व). अविम्ब = अविम्ब = momentary. नवर = बुद. कन्य = कन्य = poetry. सासिद्याग्रङ्गकं = साशि + सूर्य + अर्ध + चंक = the Moon, the Sun and the group (चंक) of constellations (अर्ध).

18. तम्भा = तम्भा = so; therefore. नियं = नियत = always. महंतस्वा = महा + अतितस्वा = great and greater. पुरिस = पुरुष = men. क्षितियुष्म्हाह = क्षितियु + उष्माह = zeal or enthusiasm of praising (क्षिति). काय्य = कार्तिय = should be done. अतां = वेयमाणेन्त = आत्मानें वेदयता by one who knows the self.

19. कण्ण = कण्ण = ear. सासन = शासन = creed, doctrine. चुक्क्ण = चुक्क्ण = full of hearing; engrossed in hearing. विद्यूष्य = विद्यूषक = jester. दाहय = of wood (दाह). निम्मविन = निम्मविन = made, produced.

20. उत्सम्य = उत्तम + अंग = best limb; head. घुम्म = घूर्ण = to wander. साम्य = भामण्ड = asceticism. वच्छण = वर्ण = description or praise. रहिण = रहित = without; devoid of. नालिकर तंत्रय = नालिकर + तंत्र = shell of a coconuot (नालिकर). (Marathi नालच).

21. जिन = जयति = निराकरोति = रांगदेवारांल्पान = अरातिन = इति = जिन: one who completely subdues internal enemies such as passion and hate. दरिस्तुण्य = दर्शन + उदर्शन = ready to see or salute. सुभांभ + प्रभास = good. मिन्चन्दनिक्षिमा = मिन्ध्यात्व + मिन्ध्यात्व = soiled by wrong faith. विच्छय = विच्छय = painter.

22. कहाणुर िट = कथा + अनुसरन attached to the story or talk. कान्तिसंजुक्त = कान्ति + संजुक्त = full of lustre. सिंह = सिंह = phlegm. कङ्क = कार्य = aim; purpose. वचनबंध = वचनबंध = construction of mouth.
23. नासिया= नासिका= nose. किं कौशल= किं कियते= what can be done; what is the use of. सख्याण्य= गंध= smell (गंध) with (स) fragrance (खुन्ध); fragrant smell छुट्ट= लुट्ट= greedy for; attached to. जाण= ज्ञा to know.

24. उच्चाव= उचाहा= talk. ओट= ओष= lips. जलाग= जलाकस्= one that sucks impure blood; A kind of two—sensed creature. सरिस= सरिसू= like. सम= like.

25. समय= doctrine; scripture. तुल्ययानिकि= कथा= तुल्यचन+ तीक्षण= यारा= having a sharp edge (यारा) in the form of bad words. सेस= शेष= the rest. छुरियच्छ= छुरिका इव= like a knife.

26. पहण= प्रधान= Important, prominent. तत्त्वा= (ि) तत्त्वर= engrossed in; attached to. आज= अन्य= other, rest. विलं= hole. भण= passive base of भण्; to be said or called. मिरिय= मूंत= filled. दंतकीड= दंतकीट= worms in the form of teeth.

27. पद= पढ़= to learn, to study. शुण= स्त= to hear, उज्जव= उज्ज्वलयू= to try. सती= शक्ति= strength, power. सिनिय= विलिन= artist. कय= क्रत= made, prepared.

28. सान्यायन= सर्व= आदेश= with all respect, respectfully. उत्तक्क्ष= having abandoned (उज्ज्वलयू to abandon). मूंतम= मूंतम= foolishness. तं is the termination of the abstract nouns. नयम= नयमति= of right mind. भतिजुल= भति+ युक्त= possessed of devotion.

29. उज्ज्वल= high. गय= गज= elephant. सांध= सारस= path. परंरा= tradition. कुंजर= elephant. गम= गम= approach.

30. गगम= गजमद rut of the elephant. महुयार= महुकर= be. पय= प्रचत: started, set out. लोख्य= लोख्य, greedy of.
31. तुल्य—सूत्र=religious, sacred texts. रचय=रचित=composed. गाथा=गाथा=verse; stanza. पाण्डुलिप्ति=प्राकृत+स्फुट+अध्य with the meaning simple (प्राकृत) and clear. विशेष=a reference to the name of the author. नितासन=नि+शाम् to hear.

32. The seven objects or topics (अहिंगार=अधिकार) of the book are mentioned in this stanza. They are:—
(i) The origin of the world; (ढिहुकुप्पति=स्थितिसमुत्पति:) (ii) Origin of the different races (वंश=वंशसमुत्पति:).
(iii) पत्थरप्रस्थान = प्रस्थान (Rāma’s departure in the forest).
(iv) रण=fight; battle with Rāvaṇa. (v) लवंकुशप्पति=लव+अंकुश +उत्तरति=birth of लव and अंकुश (कुश in the Brahmanic version). (vi) अष्टेयवाण=अष्टेकमव=The various existences. (vii) निवाण=निवाण=going to liberation. This book is called a पुराण by the author.

33. चेतित्व=चेतित gesture; act; life. इंस=इदम् this.
तिसला=तिरंगा name of महावीर’s mother. खुब=खुब son.
संकेपत: in short.

34. पवरस्थान=पवर+स्थान excellent place. बिपुलगिरी=बिपुलगिरी a mountain named बिपुल. गिरि=गिरि top, head.
इन्द्रभूत=इन्द्रभूति name of the 1st and foremost disciple of महावीर. कथित=kathit told. The story in the book was narrated by इन्द्रभूति to a king by name ख्रेणिक.

35. From here to the end of this chapter a short summary of the contents of each chapter is given. कुलग=कुल्कर king or governor of the Jugaliyās, अष्टेय coronation; bathing ceremony. On his birth, ब्रह्म was taken to the mountain मन्दार and was bathed by the gods.
36. अतिनासण=अति+नासण capable of destroying the trouble or misery केवल=केवल+उद्धव rise of omniscience. अइसय=अतिशय excellence. कुलमोहुविद्य=कुलम+ओघ+गद्ध shower of the streams of flower.

37. मोक्ष=मोक्ष Liberation. भरह and वाहुवलि were the sons of कुपम. They fought against one another. संगम=संघ्राम battle. जहावतं=सघावृत्त as had happened.

38. जाई=जाति caste. कृतित्वण=कृतित्वण groups of false believers. विजाहुहंवं=विचाहुहंश race of the विचाहुहंश, a kind of semi-divine beings.

39. उच्चतम=उच्चतम trouble, disturbance, annoyance, affliction. विजाहुहं=विचाहुहं loss of the learning.

40. अजियस्त उपपति birth of अजित the second तीर्थकर (ch. 5). समोयरण=समोयरण an assembly of 12 kinds of audience on the arrival of a तीर्थकर, where there is a divine arrangement of seats.

41. ठाण=स्थान place; abode. वर=boon. सामणनिव्वण=सामणनिव्वण asceticism and liberation. The 60000 sons of Sagara brought the river Ganges on the earth. For this, they were killed. Hearing this, Sagara was grieved, renounced the worldly life and was in the end liberated.

42. जम्मण=जम्मण birth. विह्र=विश्र glory. कित्तण=कीत्तण description; praise. पवत्तण=पवत्तण industry; movement. नायण=नायण should be known. The deeds and previous life of महासक्षेत and other details about the demon race are described in the 5th chapter.
43-46. There was a बाणकेत monkey-race at पातालसेन. The king there was one by name Kikkindhi. He had a younger brother named Andhaya. This Kikkindhi was on friendly terms with the ruler of Lankā. There was another Vidyādhara race at Ratha-nepur-Chakravālapura. Astāvega was the king there. He had two sons—Vijayasinha and Vijjuvega—and a daughter श्रीमाला. At the स्वर्यंबर ceremony, Sirimālā chose Kikkindhi. This was not approved by Vijayasinha. A fight ensued in which Andhaya was killed. Kikkindhi was taken to पातालसेन by the ruler of Lankā. Kikkindhi then founded another town, Kikkindhipura by name, on the top of the mountain Mahu. Another king Sukesa, son of Tadikesa of Pāyālankārapura, had three sons—Māli, Sumāli and Mālavanta. They invaded Lankā where Nigghānā was ruling at that time. Nigghānā was killed and Māli took possession of Lankā. This is the topic of the 6th chapter which is summarised in verses 44-46.

43. वाणकेत = वाणकेतु one who has the emblem of monkey on the banner. The monkeys in the पञ्चविरियम् are supposed to be the Vidyādharas having the emblem of monkeyeyes. तमिकृत्स्व य चरियां Life of Taditkesin. उदाहितकृत्स्व सहियस्स along with that of Udahikumāra. Taditkesin was the king of Lankā. Once when he was moving about in the garden along with his wife, she was struck by a monkey which was
immediately killed by Taditkesin. Due to its merit, that monkey was born as the Udadhikumāra god, came down and enlightened the king. This also is narrated in the 6th chapter.

44. खेर=खेवर sky-rover; Vidyādhara. वहण=वध killing; death. कौशण==कौपन anger.

45. अनध्यवह death of Andhaka. पवेस=प्रवेश entrance. तह्या=तदा then; at that time. निवेस==निवेश establishment; founding. उबरि=उपरि on; above.

46. बलमहत्त=बलमहत उ one who is great on account of the strength or army. हेव=हेतु cause. संपत्या=संपद wealth; prosperity. विपल=विपल plenty; abundant.

47–50. Chapter 7 which is summarised in verses 47–50 gives the following details:—Sahasāra was the king of Rathanepur–Chakravālapura. Indra was his son. Māli fought with him and died. Sumāli, Mālavanta and their army had again to take shelter of Pāyālapura.

Dhanada or Vesamanḍa was appointed the Governor of Lankā, by Indra. This Dhanada was the son of a demi-god by name वीरसेन from his wife Kosiyā who was the daughter of Vyomabindu. This Vyomabindu had another daughter by name Kekasī who was given to Rayanāsava, son of Sumāli. Rayanāsava had gone to a garden Kusumāsava for accomplishing some lore. He accomplished it and founded a town, Kusumantaya by—name, near that very garden. Rayanāsava had from his wife Kskasī three sons—Dasamukha, Bhānu-
karna, and Bibhishana—and one daughter Chandanabhā. Once when Rāvana was playing, he saw Vesamana going by the sky with all his glory. He asked his mother about it. She told him all the previous history of his grandfather’s death and the loss of Lankā. At this, Rāvana went to the forest for accomplishing some विधा. There, he was much troubled by Anādhiya the presiding deity of Jambudwipa. But he came out of all this unscathed and got the desired विधा. Sumāli came to him and once more reminded Rāvana of their loss of Lankā and also of a prophecy that Rāvana would get back Lankā, the town of their race.

47. चेष्टन्थ=वैताळ्य Full of this name. दक्षिण=दक्षिण southern. सेतु=प्रेषी row; range of mountain. The mountain Vaitāḍhya is 25 yojanas high, 50 yojanas wide and is situated in the centre of Bharatakshetra. It has nine peaks. To its south and north, there are two rows of Vidyādharas on it and in them there are also their cities. It contains two rows of Abhiyogika gods with their dwelling places. साम्यत्व=साम्यत्व ownership; Lordship; Mastery.

48. युद्ध=युद्ध fight; battle. कुसुमान्तचच्चाण=कुसुमान्त+ वर+उच्चान=An excellent garden by name Kusumānta where Rayanāsava, Sumāli’s son, went for accomplishing विधा.

49. संयोग=संयोग Union; Marriage. निस्विषण=निस्विषण seeing स्वभिषण =स्वभिषण dream. Some dreams were: seen by
Kekasi before the birth of Rāvana. जणण = जनन birth. दशसूख = दशसूब Another name of Rāvana. समुपाधन = समुपाधन worship; service; propitiation.

50-53. Verses 50-53 give the contents of the eighth chapter which can be summarised in brief as follows:

Rāvana married Mandodari. He also happened to see some Vidyādhara girls and got them after fighting with the Vidyādhāras. Bhānukarṇa or Kumbhakarṇa picked up quarrel with Vesamaṇa, the nominee of Indra, and governor of Lankā. In the fight that ensued, Vesamaṇa was defeated and he became a monk. On his way to Lankā, Daśamukha saw the temples on a certain mountain and asked Sumāli about them. Sumāli told him how they were erected by a king named Hariṣeṇa and his full life also. On the way Daśamukha had an encounter with some elephant named Bhuvanaṅkāra which was controlled by him. Daśamukha got news of how Rikkharaya and आदित्य, of the monkey race, failed in their attempt to take away Kikkindhi from the hands of Yama, the nominee of Indra. He was also requested by the messenger of रिक्खरय and आदित्य to help them in their plight. रावण complied with the request, defeated Yama and gave back Kikkindhi to रिक्खरय and some other town to आदित्य. Then he entered and took possession of लंका along with खरद्रुषण, his sons and other near relatives.
50. खोदनि=क्षोभ agitation; perturbation; trouble. 
जक्खनि=यक्ष demi-god. अणाधिय=Name of the presiding deity 
of Jambu-dvīpa. आगमन=arrival. लभनि=gain. मन्देवरी= 
मन्दे देवी name of Rāvana’s wife. कन्या=कन्या a girl; daughter. 
निरिक्षण=निरीक्षण seeing; observation; examination.

51. धनयनि=Another name of वैसमण, who was 
appointed lord of Lankā by Indra, the sovereign 
king of Vidyādharas at रथनपुरचक्कवालपुर. When he 
was defeated by Rāvana, he became a monk and 
practised penance. भाषुक्षण, another name of कुंभमल्करण. 
चरित्र=चरित act. रण=fight. तपसुः penance.

52. पुण्य=पुण्यवत् meritorious. पापमहणि=पापमधुन capable 
of destroying sin.

53. गहिणि=गहिण catching. मस्तमहागाय=सत+महागाज intoxicated 
big elephant. नामधेय=name. दाङ जमस्स लढ़े रिक्षरयाच्छ 
इष्किंगि=This is a faulty construction. The whole 
clause stands for:—रिक्षरयाच्छे हि किंगि लढ़ा. The 
acquisition of Kikkindhi, Yama’s place, by रिक्षरय 
and आंदिल.

54–55. Verses 54 and 55 give the contents of the 
9th chapter of which the following is the summary:—
Daśamukh’s sister चंद्रनखा was carried away by खरांक्षणा. 
Daśamukh wanted to attack the town of पायालेकारपुर; 
but, was prevented by मन्देवरी. Chandoyara, a विवाहार 
left his wife अणाकान्ना and married वालि’s sister श्रीप्रभा. 
Daśamukh had asked her hand in marriage for himself. 
This request was rejected by वालि. वालि gave up the 
kingdom and crowned जुगीव on the throne. वालि became.
the ascetic. When Rāvana was going by the sky on the top of the mountain Aḍḍhapad, the motion of his car was checked as Bālī was practising penance there. Rāvana became angry and tried to mortify Bālī by destroying the mountain itself. But in this also Rāvana was defeated by the power of Bālī's penance.

54. दूसरे = खरदूसरे a विद्याधर who carried away Rāvana's sister चंद्रनरा. चन्द्रदेवर = name of a विद्याधर who married Bālī's sister. अणुराहा = Name of Chandoyar's wife. संघृत = contact; touch.

55. सिद्धासमागम = श्री + समागम Union with glory. पञ्चवजाय = पञ्चवजा entering into ascetic order. अद्द्रावचयन = अद्द्रावचयन + नग A mountain by name Astāpada.

56-57. Sugrīva was married to Tārā who was coveted by another Vidyādha named Sāhasagati who was killed afterwards. When Rāvana was marching against Indra, he came across Sahassakirana, who interrupted him in his worship by sporting in the river Yamunā along with his wives. He was captured by Rāvana and was released at the request of Sahassakirana's father, who was a monk. After his release, Sahassakirana also became a monk and informed this to Anaraṇa, the king of Ayodhyā. (ch. 11.)

56. साहसगाइ = Name of a Vidyādha who loved Tārā. संताव = संताप = Affliction; torment. गम = गमन Going.

57. अणग्रण = Name of the king of Ayodhyā. सहस्सकिरण = Name of the king of Māhesara. वरसग = वैराग्य = aversion to worldly life. जजनास = यजनास = Destruction of
the sacrifice. A sacrifice begun by King Maruya was
destroyed by Rāvana. महुपुर्णमवक्ष्यण=गुड्ड+पूर्वभव+अश्वत्थम
Narrration of the previous life of Mahu, to whom
Daśamukha’s daughter was given in marriage. अभिलाष=अभिलाष desire; attachment.

57–58. (ch. 12) दशसुख gave his daughter in
marriage to मन्दर prince of मन्दर. Once when दशसुख had
been to the mountain अश्वास, he received a rude treat-
ment from नलकुववर, a लोकपाल appointed by king Indra.
By the help of the science obtained through उवरम्या,
Nalakuvvara’s wife, who fell in love with रावण, he
was able to defeat Nalakuvvara. He then defeated
Indra also. दशसुख went to the mountain मन्दर and
returned.

58. लच्छियावत लक्ष्मीनाथ Destruction of the glory or
fortune. मन्दर name of the mountain Meru. विष्णुनाम=
निर्वलन Return. महरिशि=महरिशि great sage. निमयमग्रहण=निमय+ग्रहण Acceptance of vows. अधुः took vows from the
sage अनंतविर्या केवलप्रति=केवल + उत्तप्पा acquisition of
omniscience. इन्दुय=इन्दुमत–मार्गलि. समूहभव=समुद्र origin; birth.
The account of इन्दुमत’s birth as given in the 16th
chapter is very strange. It is as follows:—रावण was
engaged in fight with वर्ण. वर्ण was taken captive
by वर्ण’s sons. रावण, then, asked for help from शलद्रा,
pवनिजय’s father. रवनिजय, instead of his father, goes to
रावण. He had given up his wife for many days. But
when he started for the battle, he repents for it and
one night came back to enjoy his wife. His arrival
from the camp was not known by anybody. आंजना conceived a child and delivered हनुमत.

60. दृश्यणसिद्धिः=दर्शन + सन्धि love at the sight. Mahe-

dendra, the विद्याधर king, saw प्रल्हाद on the mountain अज्ञात and offered his daughter आंजना in marriage to पवनजय, प्रल्हाद's son. उन्मत्स्थ Abandoning. पवनजय was insulted by आंजना's maidservants and so he left her.

61. आंजना was banished from her husband's home for conceiving a child in the absence of her husband. She then went to her father who did not receive her. So she entered a forest where she gave birth to Hanūmat. She met her maternal uncle प्रतिसूति in the forest. He took them to his town named हथरस where Hanūmat was brought up. चित्र=चित्र narration. हथरसपरिवारम् मृहसंवाह=हनुमत+परिवारसमूह+संवाह relation of the group of previous existences of Hanūmat. This was told by an ascetic whom आंजना met in the forest. सह=सौह nourishment; upbringing.

62. When पवनजय returned from the battle, he came to know that his wife was sent out of home. He went out to search her. Being unable to find her, he stayed in the forest Bhūtā, where he was found by his father and maternal uncle. He also met his wife there. (ch. 18). भूताभवि=भूता + अभवि Forest by name भूता. दृश्यणोष्णवचुः=दर्शन+उष्ण+खुश happiness of the festival of sight; happiness and joy at the sight.

63. हनुमत goes to the help of रावण and fights with वशस्य who is defeated. रावण gets the kingdom.
(ch. 19). दासुण=fiéce. र्रज=रज्य kingdom. महाबल=name of वरुण. उस्तेह=उस्तेह the height. अन्तर=the interval between the two Tirthankaras.

64. The information about the various Tirthankaras, sovereign kings, बल्देवस, बाल्देवस, their enemies, the height of the Tirthankaras and the interval between them—all this is the topic of 20th chapter. बलकेजव=mythological persons in Jainism such as बल्देवस and केशव s. पदिसुतं=पदिसुतं enemy; adversary. चंकित्तं=चंकित Act. चक्कवट्टिं=चक्कवट्टिं a sovereign king. वर्षांपथा=वर्षांपथा wealth of boons.

65. दससरस्वतिः=दससरस्वतिः origin of the kingdom of दससरस्वतिः. संबेंसमाप्तं=संबेंसमाप्तं one in whose mind the desire of renouncement is born. विक्रम=विक्रम renouncement of the world; taking initiation.

66 सतुनिष्ठण=सतुनिष्ठण one of the four sons of दससरस्वतिः. At this stage, there is some diversion from the epic रामायण, सीता is the natural-born daughter of her mother, along with a twin brother who was named भाकंसल. This brother of सीता, as soon as he was born, was carried away by his enemy in the previous birth and was abandoned in a forest. From there he was picked up by a दिशाचार named चंगकंति who had no issue. He brought up this child. शोगसंबंध=शोकसंबंध the relation of sorrow सीता's mother lamented for the loss of the child.

67. Once नारद was insulted by सीता's servants. In order to take revenge of this नारद drew a picture
of Sītā and placed it in a garden where it was noticed by Bāmanda, Sītā's brother, who was brought up by the vibhūd. He fell in love with the person in that picture. The vibhūd managed to carry away Jānaka who was let loose on his promising to give Sītā, who was already betrothed to Rāma, in marriage to one who would bend the vajrāvatā bow. This was a device of the vibhūd for obtaining Sītā for Bāmanda. But at the time of the śvabhaval ceremony, none but Rāma was able to bend the bow. (ch. 28). Vibhūd=विखण writing; drawing. Muḍa=मुडता infatuation. Śvabhaval=स्वभवराध्य for the sake of the ceremony of the self-choice of the husband. Cavaryā=चापरत्न the jewel-like bow.

68. Niw=निव king. Paśe=पशें by the side of. Suraṁśeṣaṁcībhoṣaṇam=सुनिष्ठस्वसर्य the ascetic by name Śravabhūṣad in whose presence dharma became a monk (ch. 29). Bṛgam-bhavan kahaṁ=व्यपसर्यभवानोऽथन narration of the previous lives. Bāmanda told the account of his previous lives to Čandragati (ch. 30). Cāmāgam meeting (of Bāmanda with Sītā.)

69. Vṛṣaṁ vṛṣam=vṛṣaṁ vṛṣam: fulfilment of the boon. Videsa=vिदेश foreign country. Rāma along with lakṣmaṇa and Sītā left. Aśārya and went to foreign countries. (ch. 31).

70. From here, we are given a description of the various encounters of Rāma in the course of his journey on which he set out after his banishment. Vajrakarna ācāravicitrādhy=वज्रकर्ण+नरपति+विचित्त Act of king Vajrakarna. He was a feudatory king of another who once wanted to harass Vajrakarna for his supposed act of impudence. Rāma
came to know this through somebody. He, along with Laxmana and Sita, went to Vajrakarna who welcomed them very well. For this act of welcome, Rama sent Laxmana against Vajrakarna's enemy. Laxmana defeated him. Laxmana was offered many girls for his act of bravery. (ch. 33). बरबुदारिलंबं=The gain of excellent girls. इलाकारनहुई=सदाभूति+वरीकरण subjugation of Rudrabhuti. Rudrabhuti was a Mleccha who had kept in bondage a king by name Valikhilla. Rama and Laxmana released Valikhilla from his bondage. (ch. 34).

71. In the course of their wanderings, Rama, along with Sita and Laxmana, went to the house of a Brahmin in the town of Arana. They were insulted there. So just near Arana, a magic-town Ramapuri was founded by a deity for the use of these three (ch. 35). अरुधनामासिले रामपुरिनिवेशण=अरण+आम+असिले रामपुरिनिवेशण founding of Ramapuri near the town of Arana. बणमाला-संज्ञाय=बणमाला+संयोग union with Vanamala. Vanamala was a princess who had fallen in love with Laxmana. But she was betrothed to some other prince. So she went to a secluded place and uttered her determination to kill herself. Laxmana happened to hear this at which he accepted her. This was approved afterwards by Vanamala's father (ch. 36). अतिविरियमुक्ति=अतिविरय+समुक्ति=elevation of Ativirya. Ativirya rose into rebellion against Bharata. He went to Rama for begging his help against Bharata. But the former, instead of helping Ativirya, humiliated him. (ch. 37).
72. लाभो जिपुप्पामाए=लाभः जिलप्रायः: getting of Jitapadmā. Jitapadmā was a princess who was to be married to one who would endure the blows of her father. Laxmana did this and got the princess. (ch. 38.) कुलसविहस्त्रयाण उवसर्गः=कुलमय्युष्ट्याणि: उपसर्गः=trouble to Kulbhūṣaṇa and Desabhūṣaṇa. They were two brothers. In their childhood, they were given in charge of a teacher for their education. When they were entering the palace after completing their education, they fell in love with their own sister whom they could not recognise. Both of them wanted to marry the girl. when they came to know their relation with the girl, they went to the forest and became monks. While practising penance, they had to suffer many hardships from a god who was their enemy in the previous life. At that time, Rāma and Laxmana went there and freed them from danger. The two monks got omniscience and were liberated (ch. 39.). The place where this is supposed to have happened is called Vamśagiri, modern Kunthalagiri. It is a place in the Taluka of Vāsi in the Nizama’s territory. It is nearly 20 miles from Bārsi, a station on the B. L. Ry. जिल्हाकरण=जिल्हाकरण building a temple of the Jina. At the place where Kulabhūṣaṇa and Desabhūṣaṇa were liberated, some temples were built by the king of that place by the order of Rāma. (ch. 40.).

73. दाराबिबच glory of charity or gift. जातायुगः नियमलभांतः=जातायुगः नियमलभमाहात्म्य the greatness of Jaṭāyu
obtained by the vows. Once Sītā gave food to some ascetics. Jaṭāyu saw this and fell at the feet of these sages. They enlightened him and he took vows from them. (ch. 41). संबुक्कविवाहग=संबुक्क+व्यापादन slaying of Shambūka. He was the son of Kharadūṣaṇa born from Chandanahā, Rāvaṇa’s sister. He was killed by Laxmaṇa (ch. 43).

74. केगविपुलागमण=केकसी+पुत्र+आगमन arrival of the son of Kekasī i.e. Rāvaṇa. खरदूषणविविन्द्र=खरदूषणविविन्ध quarrel with Kharadūṣaṇa. When Shambūka was killed, Rāvaṇa and Kharadūṣaṇa came with their armies to fight with Rāma and Laxmaṇa. When Laxmaṇa was engaged in fight, Rāvaṇa, by his magic power, caused Rāma to go there and thus carried away Sītā. (ch. 44). The reader will notice here that the incident of the golden deer in the Rāmāyaṇa is cleverly omitted. The author wants to show Rāma as the follower of Jainism and as such Rāma would not kill a deer.

75. विराहित=विराहित Name of a Vidyādhara, son of Chandoyara and Aṇurāhā. He was an enemy of Rāvaṇa. He came to the help of Laxmaṇa who was fighting with Kharadūṣaṇa. He fought with Kharadūṣaṇa’s army and killed it. (ch. 45). रत्नजातिविविजनास=रत्नजाति+विवाहनाश destruction of the power of magic of Ratnajatin. Ratnajatin saw Rāvaṇa carrying Sītā and tried to obstruct him. In his attempt to do so, he was killed by Rāvaṇa.
76. साहसगाह्स व वहोऽसाहसगते च वधः death of Śūkra-sagati. He assumed the form of Sūgrīva and wanted to pollute the chastity of Tārā, wife of Sūgrīva. He was killed by Rāma. पद्धितिकारण संभः=प्रतिपादिकारण संभमृ the gain of news. The news of Sītā's loss was informed to Rāma by Bhāmanḍala who got it from Ratnajatin. (ch. 48). मिलणं विद्वतिसण=वेलनं विमापणं (सह) coming in contact with Bibhiṣāṇa. विजावलकेसिङ्गपति=वलकेशव + विधा+ संपति acquisition of science by Rāma and Laxmana.

77. कुम्भायणाद्वह=कुम्भकर्ण + इत्यन्त Kumbhakarṇa and Indrajit, brother and son respectively of Rāvana. सुमंगपरसु वंचनं=सुमंगपरसु वंचनं binding by the noose of serpents. सत्तिप्वार= सत्तिप्वार blow of the magic. Laxmana was struck by the magic released by Rāvana. विचारागमं=विशल्या + अगमन arrival of Viśalya. Viśalya revived Laxmana from the swoon.

78. पाहिदेश=प्रातिहार्य the miracle.

79. चक्रपति=चक्र+उपाति acquisition of the wheel or the disc. With the help of this, Laxmana killed Rāvana. पलाव=पलाप cry; lament.

80. साएपुरी=साकेत्पुरी name of Ayodhya.

82. सिरिच्छालीखदेहधारी=श्रीवत्स + धारी+देह + धारिन् one who has a body licked by Shrīvatsa—an auspicious sign; one who has the mark of Shrīvatsa on his body.

83. मधुरापुरी=मधुरापुरी The town of Mathurā. वीरावनास=सीता+निवेशन driving out or banishment of Sītā.

84. जीतन=जित्वा having conquered. विजयनं संभ=विजय सह with the father.
85. नामुप्पाती=ज्ञान+उत्पत्ति Acquisition of knowledge. भाषणभेंद्र=विभेषण+भव+अथ the stream of Bibhīṣaṇa's existences of former births.

86. तत्वोबिधान=तमोबिधान practice of penance. भाषणदल-दुष्प्रभ=भाषणदल्प्रभ bad existense of Bhāmanḍala. He suffered a bad death.

88. गुप्तभवदेवजाणिया निर्गमना दिकेश=पूर्वभवदेवजाणिता निर्गमना the initiation of a Nirgrantha ascetic caused by a god who was related in the previous birth. On the death of Laxmāṇa, Rāma was enlightened by a god.

90. पत्तग्राम=पश्चात् afterwards. साधु=साधु good man.

उद्भासिये धरिये=उद्भासिते भृतमू=held lustrous; made clear.

एताहें=इतरानि now. विश्रव name of the author of Paumachariyam. गाधानिष्टखं करं=गाधानिष्टखं कृतमू composed in verses. पायदफुंदं=पायदफुंदं simple and clear; clear in prakrit verses. पवित्रकक्षं=पवित्र+कक्ष anything in which the words are holy; holy and indestructible.

सूतविधान=सूत+विधान laying down (the plan) of the book. उद्भवेय=उद्भव chapter. समत=समां finished; completed.

CHAPTER II.

1. मंदिवग=मंदित adorned.

2. गामचाम village. पुर towu. चेढ़चेढ a town with earthen rampart. कवि=कवि a town encircled by a low rampart. मंदिच a city with has no habitation surround-
ing it upto to a distance of one yojana. दृष्टि=द्रष्टि the view or the view of a town which has both the land and sea routes. गो=गी cow. महिषि=महिषी she-buffalo. बलबा=बलबा mare. सीमापथ=सीमापथ the range or the line of the boundary.

3. सत्याह=सत्याबाह leader of the caravan. सेंधि=सेंधिन merchant. गहवह=गहवति house-holder. कौटुम्बिक=कौटुम्बिक head of the family or village. कण=कनक gold. रण=रतन jewel. मोतिय=मौतिक pearl. कोट्टार=कोष्ठार storehouse.

4. विनाय=विनाय art; science. विचक्षण=विचक्षण clever.

5. नाट=नट actor; dancer. नाट=चुला dancing; acting. music. लंखय=लंखक an acrobat. सदल=सदलत possession, noise. आज is a possessive termination. नामाहार=नाना+हार Many garlands or necklaces. पशाहित=पशाहित adorned; decorated. भुजाभिज्ञत=भूजाभिज्ञान being made to eat. पशियजन=पशियजन travellers.

6. विवाह=विवाह marriage; wedding. उत्सव=उत्सव+व्याप्त engaged in the marriage festival. तत्त्व=तत्त्व intent or engrossed in; attached to.

7. पुकारणी=पुकारिणी a pond having lotuses. सर=तरस lake. परच=परच invasion of the enemy. मारि disease. तकन=तकन thief. दुर्बिशक=दुर्बिशक famine. दुखो=दुखित happy; delighted.

8. पायालम्रिविशालपरिवेंद्र=पायाल+उद्यान+विशाल+परिवेंद्र which was surrounded by a big and extensive rampart.

9. धच्च white; best. अद्याळय=अद्याळक turret. कलक spot; bamboo; house built of bamboo. फलिहा=फलिहा ditch. कविशोय=कविशोय a hole in the wall of a fortification resembling a head of a monkey.
10. मण्डलारित=मांडलारित choice goods or ornaments.
 यत्र बोर='यत्र बोर' of the merchants.

11. मण्डलारित=मांडलारित+अर्चन worship (अर्चन) of
 the court-yard (अंगण) of the house (सचन). सरकार=सरकार emerald.
 मणाकाय ruby. कल्पुरित=कल्पित variegated. अगुरुण=अगुरु a kind of sandal wood; aloe wood.
 तुक्का=तुक्का a kind of incense; benzoin.

12. वेदयाग=वैया+गुह temple. आराम दिल्लुः गार्डन.
 उद्यान=उद्यान a place where common people go for celebrating a festivity.
 काव्य=काव्य a garden. शरीर=शरीर a big lake.
 श्लोक=श्लोक well. वर्णित (n) field. आलेख=आलेख sight; appearance.

13. चतुर=चतुर a place where more than four roads meet.
 चतुर=चतुर a square where four roads meet.
 पेच्छण=पेच्छण any sight worth seeing; drama etc.
 अक्षकित=अक्षकित unaltering; without any error or
 अभाव=अभाव faultless सत्य=सत्य group of people.

14. आवास Абоде. अमरपुर town of gods.
 सोहा=सोहा beauty.

15. वेदामण=वैधदमण the god of wealth.
 प्राक्षेपः=प्राक्षेपः visible; incarnate

16. अमरनिमनित्रित=अमरनिमनित्रित one whose hair
 is glossy or oily like (निंद्र) the bees.
 विकलित=विकलित unaltering.
 मुख्यान्ध=विकलित one whose beauty of the
 face (मुखान्ध) is like an excellent (वर) lotus (पद्म) which is bloomed (विकलित).
 चन्द्रिकाण=चन्द्रिकाण one whose shoulders are fully developed (चन्द्र);
fleshy (पीत) and hard. शेरवत्तीद्रव्याकुलों=येलोरानतदीर्घाकुलुः: one whose pair of arms (कालुः) is big, well shaped and long; or येलोरानतदीर्घाकुल्लुः: one who is possessed of (हृद) a pair of arms which is big, well shaped and long.

17. विलिपणविधवकत्वः=विस्तार्यं+पूथु+वक्षः: one who has extensive and broad chest. कर्तलसमाजिन्ध्वलितित्याकृत्यः=कर्तलसंग्रंहलितित्याकृत्यः: one who has a handsome (कलित) and slender (त्तु) waist which can be grasped by the palms. मण्डरायासरितोक्तिचन्द्र=मृगराजकशकटित्त: one who has the loins like those of a lion (मृगराज). समहिन्नवरह्यत्वोष्धः one who has big (संविक) thighs (जन) like the trunk of an excellent elephant (वरहलिफ्तस्त).

18. कुम्भवर्या चचलणों=one who has beautiful (चाह) feet (चरण) like those of an excellent tortoise (वर्कुर्भ). सोविष्णुवच्च इत्यादिनि=तोविष्णुकवर्तित: a mountain of gold. दिप्तन्त=दीप्य-मान shining. शैवविष्णु=शैवविद्य: one who has a calm face. सख्लविष्णु=सख्लिन्य+निघः: store of water; ocean.

19. नारिल्द्विमाणानामार्थस्य=नारिल्द्विमाणानामार्थस्य the greatness of learning and knowledge of the king; the great learning and knowledge of the king. सम्पर्वलक्ष्यत्वों=सम्पर्वक्ष्यत्वों one who has obtained the inclination to right faith. बुद्धदेवयुग्मसूक्तिः=वुद्धदेवतापूजनसूक्तिः: one who is capable of worshipping the preceptors and the deities.

20. विविष्णुप्रागमकस्तो=विविष्णु+प्रकास्म+आणम+क्रास्त one who is clever in the various arts and sciences (आणम). माणव= माणवे human being. भण=भणे to describe.

21. नरसास=नरतयाः the continent of Bharata; one of the seven continents into which Jambudwīpa—the
human world—is divided. कुंडगाम=कुंडगाम name of a
town. गुणसमिद्र=गुणसमिद्र full of or rich in qualities.

22. कलिय=कलिय possessed of. मल्ला=भार्ष wife. तिसला=
निशा name of the queen of Siddhārtha, king of
Kundagrama. आयार=आयार came. चरिमसमय the time
of the last birth.

23. आसण्क् Shaking or trembling of the seat.
समुचलित=समुचलित started. परिपोलिविष्णूरंभरंचा=परिरोप + चिकिय +
रोमरंचा: those who were horripilated with satisfaction;
those whose ends of hair (रोम+चच) stood up due to
satisfaction.

24. गन्धोदकचारि It is tautology. Both उदक and बारि
mean the same thing. गन्धोदक scented water. वरिष्ण कारं=
वर्षं हला having sprinkled.

25. पंड्वकवलिल it is a slab of stone in the garden
named पंडव on the mountain Meru. The Jinas are
bathed here by the gods after their birth. वीरोद्विवारिकलस
क्षिरोदधि + बारि + कल्वय pitchers of water from the ocean
called क्षिरोदधि.

26. अंगुस्तःएऽ=अंगुस्तकेन by the thumb or toe. तीलाएऽ=
तीलय in sport; easily.

27. तीलाग्र=तीला having praised. प्रवहिणा=प्रदक्षिणा
circumambulation; going round a holy thing or person.
मातृषयसे=मातृपकाइले near the mother.

28. दुरवस्तिचित्राहरो=दुरवतिद्वाहः one who was fed up
by the lord of gods. अंगुस्तःकामवल्लेवल्लेह=अंगुस्तकामुल्लेवल्लेह
licking of the food of nectar on the thumb. उम्मुस्तबालभावः= उम्मुस्तबालभाव: one who has left childhood. तीस्रिः=त्रिषात्
thirty; वरिष्ण=वर्ष year.
29. अजया कङ्गाई=अन्यदा कङ्गापि once; सुणियदेसो=हातदेष्य: one who has known the defects (of worldly life). लोकाणित्वपरिक्रिया=लोकाणित्वपरिक्रिया surrounded by लोकान्तिका class of gods पवजा=प्रद्दज्ञा the order of a religious mendicant.

30. ज्ञानोबोधज्ञत=ध्यान+उपयोग+गुज्ज engaged in the useful practice (उपयोग) of meditation. सत्यज्ञानोबोधज्ञत=सत्यज्ञान+गुज्ज+उपोत्करम् capable of enlightening all the world.

31. कृतिर=कङ्गिर blood. कौरसचवण=कौरसचवण of the same colour of or resembling milk. मलवेय=मल+स्वेद dirt and sweat; सल्यसचवण=स+ल्यसचवण with good marks or characteristics (on the body). गुण=quality; virtue. रविष्भ=रविष्भ of the lustre (भा) of the sun.

32. फूल्दराहिं=स्पन्दसराहिं devoid of throbbing. मारीडः=मारि+आड़ी diseases etc.

33. जतो=यत: from where; where. ततो=तत: from there; there. सहस्पत्त=सहस्पत्त Lotus. फलभरनमिय=फल+भार+नत bent by the burden of fruits. हुम=हुम tree. सास=सस्य corn.

34. आयरिस=आदर्श mirror; धरणी earth; ground. अद्व-माताहि वाणी=अद्व-माताहि वाणी Ardha-māgadhi language; the Tīrthakaras are supposed to preach in this language. सरप=सरस्य in the autumnal season. रस=रससू. dirt. रेण dust.

35. ठायहृ=तिन्दुः stands. चिदा=चिद full of; set or inlaid with.

36. प्राहिवे=प्राहिवे miracle. A Tīrthakara is supposed to be attended with eight miracles. They are (1) अशोक tree, (2) Shower of flowers by the gods,
(3) दिव्य ध्वनि, (4) चामर, (5) सिद्धासन, (6) मांबंध, (7) बुद्धानिद्राद and (8) छत्र. अश्च्यू=अष्ट eight. परिविरिय=परिकरित surrounded by; बोहिन्ति=वोहिन्रन enlightening. अभिव=अभ्य noble; one destined to be liberated. The Tirthakara is compared to the sun enlightening the lotuses in the form of the noble beings.

37. अतिध्वनिविहूसहिरे=अतिध्रय+विभूति + वहित: one who is possessed of exceeding splendour. गणगणिसयक्षणथ-परिवरो=गण+गणधर + सकल + वंच+परिवर: one who has with him the group of monks, its leaders and the whole of the group of religious order. घंच the group of monks, nuns, laymen and laywomen.

38. देवराघा=देवराज the king of gods; Indra. एरावन=एरावत the elephant of Indra. वलन=आक्ष्ठ: mounted. शंकासां=शंकासा like; resembling.

39. सिद्धराजयंकुंभ=सिद्धरतिनिच + कुम: (an elephant) whose temple is decorated (रचित) with red lead (सिद्धर). नक्षत-माला = नक्षतमाला a kind of neck-ornament of elephants. विरयय.......कयसोह—विरलिनक्षतमालाक्षतशोभ: one which is beautified by the ornament of नक्षतमाला put (on its neck). चंदारवनिसिंघोस=चंदारवनिघोष: one who creates a noise by the sound of the bells. गंडवलविनिघोष=गण्डवल+उद्विघ+ गंडवलेक: (an elephant) from whose temples the line of rut (गंडवलेका) bursts forth (उद्विघ).

40. गुंमुगुमगु=गुंमुगुमु to make a humming sound. निलीण covered; embraced. मयुजुरहि=मयु + जुरिन fragrance of the rut. वृसियवृयन्व—वृयंधवासित smelling sweet. गुंमु.... .. गुम्वन्न—(the elephant) which was smelling sweet on
account of the fragrance of the rut which was covered by the humming bees. उद्धुन्वन्त=उद्धुसमान anything that is being shaken. धयमाला=धज्ञमाला the row or line of flags. चन्द्रचल….धयमालं—(the elephant) the flags on whom were being shaken by the wind (वात) of the chowries in the form of his moving ears.

41. सामाणिच्यं=सामानिक A class of gods having the splendour equal to that of Indra. अच्छरुण्यमणाणमाल्यप= अच्छरुण्यमणाणमाल्यप=अच्छरुण्यमणाणमाल्यप एक मात्र एक मात्र one whose greatness is sung by the celestial damsels (अच्छरुण्). करयलयलं करीय शीताभिमं= करतुंगसं शीताभिमं शीर्षें छळवा Taking the pair of palms to the head; saluting. करिय is the regular form of the absolutive of कर to do; But the short ह in रि is lengthened for the sake of metre. श्रुणं=स्तोत्रं to praise; Absolutive is used for Infinitive. समादृत=समारन्य began.

43. भोइन्धरारसितिरिं=भोइ+अन्धकार+सितिरिं. The darkness of delusion Here is tautology. Both बंधकार and तितिर mean the same thing. बुत्त=स्वस slept. स्वमाखोलेधिनं=स्वमाखोलेधिनं एतत् all this human world. केवलकेरणदिवार= केवल+केरण+दिवारक. Sun (दिवाकर) having the rays of omniscience (केवलकेरण). तमेव=तदेव the same. उजोइय=उजोसित Brightened.

44. संत्स्त=संगतित full of. The worldly life is compared to the ocean, the sorrow etc. to the waves and Mahāvīra to the boat and the human beings to the traders on sea. बीह=वीचि wave. पीवो=पोत boat; संतार=protection; crossing.
45. कावित्रय=forest. In this verse, the wordly life is compared to a forest, the separation and sorrow etc. to the trees, the human beings to the travellers who have lost their path and Mahāvīra to the leader of the caravan. कुगहुपणसद्भ=कु+पथ+प्रनष्ट one who has lost the path. सत्याह=सार्थवाह leader of the caravan.

46. परिसंख्या=परिसंख्या counting. वाससद्भसङकोटि=वर्ष-सहस्रसङकोटि thousands of crores of years.

47. सुर=god; विकाय=class.

48. चावर=collection. नीहर=निर + न to start.

49. उत्तिष्णो=उत्तीण: came down; descended. सामंत=feudatory prince; a king.

50. पुजनविचिन्मयभाग=पूज्य+विचित्रित+भाग the portion of which was already prepared. जोयनपरिवेशभाग=योजनपरिवेश+मंडल+भाग the region having a circular part of one yojana. पायारतिलज=पार्कार+तिलज=तिलजपार्कार threefold rampart (made of jewel, gold and silver). गोवर=गोपुर gate.

51. वक्षार=वक्षार, वक्षार्क region; part. ध्यतवायसज्जा=ध्यन+पताका +वंधुता possessed of flags and banners. नात्य=नाट्य drama. नच=नच to act or to be enacted.

52. सोख्स=शोष=sixteen. चापी=चापी well. पुण्य=पूर्ण filled with.

53. क्षत्राध्य=क्षत्र+अनिष्क्र तhe top portion of the umbrella. सजाय=सजाय possessed of; accompanied by. A Tirthakara is supposed to be possessed of chowries, the halo of light etc. and sits under the Asoka tree.
54. तत्तो=ततः so; then. मेलिण=मेली group; मिलित or मेलित gathered by. कित्त=कृत् (कर्ते) to describe; glorify.

55. परिसा=परिसद् assembly. बीए=द्वितीय in the second. कुरवहूः=खुर+वधू wife of the god; goddess. सोहम=सौभ्रम it is one of the heavens.

56. तृतीय=तृतीय third. अजा=अर्थि a nun. गुणमहत्त= गुण+महत् great by virtue. जोइष=ज्योतिष a class of gods such as the sun and the moon.

57. वन्तर=व्यन्तर a class of gods such as spirits etc. भवन्त्रासि a class of gods.

58. वन्तरभवलणद=व्यन्तर+भवण+इंद the lords of व्यन्तर and भवन्त्रासि gods. कप्पवासी=कप्पवासिन् gods residing in heavens.

59. पूर्वात्तर=पूर्व+उत्तर north eastern.

60. हिन्यज्ञण=हिन्यज्ञन creating welfare, beneficeal. जलस्तार्गोपरयो=जलधार+गंभीर+रब one whose voice (रव is deep like that of the cloud (जलधार). Verses 62–94 contain the sermon preached by Mahāvīra.

62. द्रव=द्रव substance. द्विवम=द्विविध two-fold. जीवाजीव=जीव+अजीव living and non-living beings.

63. अणवमिति=अन्+उपसिक incomparable. अक्षय=अ+ क्षय indestructible. अयत=अचल unshakable. अन्त=अन्+ अन्त infinite. बाध=बाध conflict; contradiction.

64. अस=moving; mobile. शावर=स्थावर stationary; immobile. पजात=पर्यात the soul which has developed the food characteristics in the womb. अपजात=अपर्यात a soul which is not fully developed.
65. पृथ्वी = earth. जल = water. जलधिः = flame. वायु = wind. वानस्पति = vegetables. These five are the divisions of immobile class of living beings having one sense-organ i.e. of touch. ब्रह्मन्दियां = द्वि + ईंदिय + आदि Those that have two or more sense-organs. Such are the Trasas or mobile living beings. They again are two-fold i.e. सति = संज्ञित, that which has mind and हतर (i.e. असंज्ञित), that which does not have mind.

66. The substance called अजीव has five subdivisions i.e. (1) पृथ्वी matter, (2) धर्म the principle responsible for motion, (3) अयस्म the principle responsible for rest, (4) आकाश space and (5) काल time.

67. मिथः = मिथ्यात् wrong faith. जोगोऽ = ग्रे̤ग activity of mind, body and speech प्रक्ष=प्रक्षय the cause. The case termination is dropped. The crude form is used for the Inst. कारण = कारण passion. लेखसहि = लेखसहित accompanied by लेखया i.e. taints or colour of the soul.

68. सम्प्रस्त = साम्रे delight; peace. गुणों = गुण protected. अन्जन्य = अर्थे to acquire.

69. अद्वियतेय = अद्वितीय eight-fold division. ध्वनिवरणिय, दर्शनवरणिय, वेदनीय, मोहनीय, आयु, नाम, गोचर and अंतरण are the eight divisions of Karma. बज्जन = बध्य to be bound.

71. निमित्तप्रमाण = निमित + प्रमाण of the measure of one moment.

72. दमण = दमन punishing; chastising. निमित्तप्रमाण = निमित्तेर्वता Remonstrations. अष्ट्रव = अष्ट्र + मू (भव) to experience.
74. अणीविद्यदेव=अल्प+कुदिक+देव a god possessing less glory (कुदिक). महिदिखा=महादिक one having great glory. चवणकाले=च्यवनकाले at the time of the fall (from heaven).

75. चाजुरसमार=चाजुरसमार having four-fold path; having four existences (i.e. of men, gods, animals and hell-beings). भद्राः=अष्ट fallen.

76. चवग्न=शाब्ड a barbarian tribe. मृत्विभव (one) of little (मन्द) fortune (विभव).

77. वामण=वामन dwarf. वाहिर=वघिर deaf. मृकु=मृक � dumb कुणि one having a withered or crooked arm. कुफ्ज=कुफ्ज hump-backed.

78. चामगम्येण out of greed and delusion; out of delusion about greed.

79. कुम्म्र=कुम्बर evil religions. हम्म=हम्म abode; infernal regions. भामिज passive base of अमू to wander.

80. कर्यल्य=करतन+स्रं standing (स्रं) in the palms. अमय=अमृत nectar.

81. उत्तमट्ट=उत्तम+अर्थ salvation; the path of liberation.

82. बीसे=बिंगात twenty. जिपहारणाइ the duties enjoined by the Jina. भावेज=भाविता having meditated upon. कोभणकर=क्षोभणकर capable of agitating. समज=समृ+अर्थ to obtain.

83. विकित्त=विक्रेष excessive. श्रोवासनससंसार=स्तोंक+अव- श्रेष+संसार one whose worldly life remains only a little bit (स्तोंक).

84. तवसुरां=तप: उदारं great penance. कालगम्य=कालगम being dead. अणुत्तरविमान is a residence of gods. The gods there are called अहिमिद्व=अहिमिद्व.
85. धन्य=द्वार=वर्हे देन. चक्षुर=चक्षुर sovereign kings. सिज्जा=सिज्जा to be liberated.

86. समय=समय ascetic. भज=भज to run away.

87. परद्वाराण्य=परद्वाराण्य the vow of abandoning sins. निबिन्दि=निविन्दि abstaining; aversion. सुविय=सुविय dream.

88. निभ्य=निभ्य without any vow. ग्रहण=ग्रहण household activity. विद्यथ्रस्तिक=विद्यथ्रस्तिक greedy of the sensual pleasure.

89. करिषियाई=करिषियाई ploughing; etc. बावार=बावार act; activity. विविध=विविध+जन्तु+सन्तान that in which there is some injury to various beings. जन्ति=जन्ति (they) go.

90. कूट=कूट false. तुला weighing. मान=मान measuring. उच्च=उच्च+वाम to come to; to get.

91. उफुज्जु=उफुज्जु Straight-forward. तात्त्वकसाय=तात्त्व-क्षाय one who has little passions.

92. बालबत=बालबत ignorant or unwise penance.

93. करण sense=organ. जो=जो activity. निर्विक=निर्विक disinterested; indifferent. धुतकम्म=धुतकम्म one who has shaken off Karma.

95. घोल=घोल to roll about; to wander. उत्तर=उत्तर+तृ to cross. सोङ्ग=सोङ्ग leaving; except. Infinitive is used for the absolutive. बोहित्य (D) boat; ship.

96. निवा=नीवा summer. हुटुक्षायात्तिवेयणाड्डाविय=हुटुक्षायात्तिवेयणाड्डाविय which is heated by severe pain of the heat in the form of misery. उल्लिखित=(D) विधायित extinguished; cooled. जियलेख=जीवलेख human world. The world is said to be heated by the heat.
of misery in the summer of worldly life; and it is cooled by the cool clouds in the form of the words of the Jina.

97. सुणितु-श्रुत्रा, having heard. सम्मततलद्वुद्री=सम्मततल- 
म्यक्तव्यादि: one whose mind is inclined to right faith.

98. कुसमगनय=कुश गणग ए another name of the town of राजग्रहा.

99. दिवसवसाणे=दिवस + अवसाने at the end of the day. 
अत्यं सम्मतीन=अस्तं समालीन set. दिशाय=दिनकर the sun. मृद= 
सुलभ्य to close; to shut. विरिह separation. चक्षाय=चक्षाक् 
a kind of bird which is separated from its mate after the sun-set. मिहुणमिहुण a pair; a couple.

100. उच्छर=उद्ध स्तू to cover; to spread. महूर=महिन्यो 
or महिनीकः=to darken. दिविवद=दिवकथ the surrounding 
region. कंकणवणी=कंकणवणी: the black or dark colour. 
चरिप्वजोय=चरित+उद्गोत the light of conduct.

101. विच्छूरिता=विच्छूरित, covered; filled; overspread. 
कुकुमपकेच्छुरित=कुकुमपक+अवस्तू, covered with a cloth (spread) 
with flowers. पधेम=पधेम sofa.

103. निनाद=निनाद sound. तूर=तूर drums. बन्दिसह= 
बन्दिष्ठान्द the sound of the bard. शुचिन्वत=स्तूयमान being 
praised. शुचि is the passive base of चु to praise.

104. चिन्तेत्तुण=चिन्तेत्तुण to think. Abs. used for 
Inf. परिखाण=परिखाण a garment or dress.

105. महू=मह्दु great. निहय=निहत killed.

106. विजासय=विजासयal hundreds of sciences. रांगाय =
रांगात mastered fully; became proficient in. पत्र=end.
107. श्रुति = स्वरूप to be heard. लोककाश्य = लोकसाध्य scripture current among the people. वसान्धियमंसारिक = भशा + लोहित + मांस + आदि marrow of the flesh (भशा), blood (लोहित); and flesh etc. भक्षणपान = भक्षण + पान, eating and drinking. क्रायाहर = क्रृत + आदि one who eats or maintains by.

108. किर = किर indeed. भाया = भ्राता brother. अम्मांस = अम्मांस six months. सेजा = शर्मा bed. चूय = स्वप्न to sleep.

109. पेंड = पीड़ to trouble. इज is the termination for forming a passive base. So पेंडिज to be troubled. पेंड = किप्त to throw. गदधपनन् = गदधपनन् great mountain. तेल्हपड़ = तेल्हपड �pitchers or pots of oil. In this verse, Loc. is used for Inst. पूँर्णिज = पूर्ण to be filled.

110. पद्मपद्ध = पद्म + पद्ध beautiful (पद्म) drum (पद्ध). संसुंधी = संसुंधी in front. वजरा = नाचमान being sounded. उत्तेज = उत्तेजित gets up.

111. असान = अशान eating; hunger. टूंडर = elephant. महिस = महिस buffalo. गिभ = गिभः to swallow.

112. उदरसरण filling of the belly. चुमाणुय... बहुएष्ट Loc. used for Inst.

113. जिनिजन = जित्वा having conquered. नियतवद = निगड़ + वद bound in chains or fetters (नियत). संकायरण Nom. used for Acc.

114. जिनिजन Abs. for Inf. सागरपर्वत = सागर + पर्वत bound by the ocean. संसुंधि = संसुं + उत्त + पृ to lift up; deliver; save; uphold.

115. वज = वज the thunderbolt; the weapon of Indra. अभोर = अभोर unfailing; unerring. पहरस्त्र = पहर + अधिम for the sake (अधिम) of blowing, striking, or hitting.
116. साण=श्वर dog. कई=कवि poet. मय=मृण deer.
117. अलिय=अलोक false. उबवति=उपवति reasoning; argument. विरूः contrary. पच्च=प्रक्ष conviction; iden; notion. युणेदि because of attributes or qualities. उववति
.......युणेदि because of notions which are contrary to reasoning.
118. जिण्द्रिरस्युस्युस्यस्यो=जिन्दर्शन+उत्सुकमना: one with his mind eager for seeing Jina. गमणुचछाहो=गमन+उत्साह zealous for going.
119. The author compares his words to the light of the sun. The sun causes the lotuses (कमल) to bloom and the bees come out from them. (आलीसमस्त) The words come out of his mouth (कमल) and are arranged in lines (आलीसमस्त). The sun’s light monts or surcharges the wind of the tree (तक्षवण). The words of the poet are mounted on the boat (पवन) which will cross or save (तह) (from the worldly life). The sun’s light causes the flowers to release the smell; the words of the poet shed the dirt in men (पुष्क्रेषु).

CHAPTER III

1. अत्याणिमंदवयो=standing (स्थ) in the assembly-room (आस्थानीलेख). सामन्तमुज्जलमितिकिरिरङसुपुजज्ञलियवाची=सामन्तमुकुटमूलिकीकरणसुपुज्ज्वलितपादरिष्ठ: one whose foot-stool (पादपीठ) is brightened by the rays of the pearls in the crowns (सुकुट) of the feudatory kings.
2. skilful; clever. लक्षणप्रस। = लक्षण + प्रस= good on account of the characteristics.
3. जोध= योध warrior. तुरा= तुरा horse. वच= वच्च to go. अच्छ= आसू to sit.
4. सर्यर= शरदृण the sun in the autumnal season.
5. अभाविरि= अवतारिय having got down. अंजनलिमुकल = अंजनलिमुकुल bud-like (इंकुल) cavity of hands.
6. आसीसा= आशिष्य blessing. पादभु= पादसूक the sole of the foot; देहकुशल= देहकुशल happiness of the body; health.
7. पत्थाव= पर्यास opportunity; proper moment.
8. अहम= अहम I. उपाधि= उपाधिन created; obtained. कुसत्ववादी= कुसत्ववादी teacher of heretic (कु) doctrine (शाख).
9. निसाम= निसाम one moving about by night, fiend; an evil spirit. अहिबिरिख= अतिवीर्य very strong. परिषु= परिसू: defeated; conquered. तिरिज= तिर्घचू bird; beast; an irrational or lower animal.
10. मृत= मृत died. छिदू= छिदू defect; weak point; foible; deceit. विवाद= व्यवादित killed.
11. चारग= चारगुँ prison-house.
12. सबन्ध= सबन्ध at all times; in all places. भेद= भेदु bridge.
13. कु= कु to do. पसाय= प्रसाद favour. तथचत्य= तथ्य + अर्थ fact. नास= नास to destroy.
14. आभिश= आभिश flesh. कुकम= कु + कवि bad poets.
    भैरव= भैरव dull in intellect; foolish.
16. पीढ़वन्ध=पीढ़वन्ध a preface or introduction to a book. सावत्य=सावत्य signficance. पारिव=पारिव king. छिन्नमृत baseless; uprooted.

17. खेतात्विभाग=खेत्र + विभाग division of the region. चणें यी seems to be used for चणेंs; I will describe. महामहापुरिस=महा + अतिमहा + पुरिस great and greater men.

18. आणास=आकाश space. अणास=अनादि beginningless. निधान=निधान construction; creation.

19. वेताभ्य=वेद्र + आभ्य a cane chair. भड़िर=भड़िर a kind of drum. मुरंसद्धान=मुरंसद्धान (anything) of the shape of a tabor, a musical instrument.

20. ताल a musical instrument. ताल=त्रिय by three. वर्त्मान circular encompassment of the earth. परिवर्त्मान surrounded. The Universe is supposed to be encircled by the three layers of water, atmosphere and space. तिरियलिख=तिरियलिख the region of irrational and rational beings; the human world.

21. दर्पणायार=दर्पण+आकार of the shape of a mirror.

22. त्रि-वणसमुद्र=त्रि-वणसमुद्र name of the ocean surrounding the Jambudīpī. संपरिक्रियत=संपरिक्रिया surrounded. पान्नवर्तने=पान्नवर्तने the platform on the posts of which lotuses are engraved.

23. नवनउद्र=नव+नश्वित, ninety-nine. समुचिह्यत high. विशिष्यण=विश्विषण broad. चउकालणमंडित=चउर+चालन+मंडित, adorned by four forests. The four forests on the mountain Meru are ब्रह्माला, नंदन, सोमनस and पंडग.
24. अद्वैगाः—अध्यालत going or reaching down. चाद्ववल्लच्छया—चाद्ववल्लच्छया layer of adamants अस्विणुयातस्म अस्विणुयातस्म touching; entering. चूतिल्ल्यातस्म चूतिल्ल्यातस्म peak. बोहस्वतस्म बोहस्वतस्म name of a heaven. फूस = स्पृश्य to touch.

25. छड़चत्वाराः—वास्तु six only. वास्तुत्सर्वां mountains (in the Jambudvīpa). वास = residence; continent. चाद्वस्वतस्म चाद्वस्वतस्म fourteen. नामिगीराः=mountains in the centre.

26. छड़चत्वाराः—particular mountains called बक्साराः. चाद्वस्वतस्म चाद्वस्वतस्म, thirty-four. राजवतानी=राजधानी capital town.

27. अद्वैत सत्तोः—अद्वैतo sixty-eight. गुहा=cave.

28. कुड़ = कुड़ top of a mountain. दुहर्दुहर्द pond; lake.

29. भोगभूमि=regions where the inhabitants are not required to work for maintenance.

31. अवरेण = अवरेण to the west of. गिठ = स्थित situated. भरत and विदेष are the names of two continents.

32. एकवय name of a continent किन्तु a class of semi-divine beings.

33. अबस्थितिः = अवस्थित unchanging.

35. उत्तरकुल अिः अिः a part of a continent called महाविदेष. वास्तुकुलल = वास्तुकुलल desire-yielding tree. पुर्णाः फलुः full of. कुर्णाः = कुर्णाः a period of time when happiness alone prevails.

36. गाज्य = गाज्य a measure of length nearly equal to two miles or one Krosa. उच्चत = उच्चत height. चतस्रस्वत = चतस्रस्वत square. संस्कार = संस्कार shape or form of the body. आवशि = आवशि: duration of life. पाय = पाय a big measure of time.
37. तुषियंग=तृतियंग a desire-yielding tree supplying musical instruments. अंग cause. मय=मत thought; desire. भायण=भाजन pot. मढ=माल्य flowers.

39. आवास्स्म बोवसेशे=आतुपि स्तोकषेपे when only little (स्तोक) period of life was remaining (क्षेप). भियण=भियुन a pair. भायण=भावण beauty.

43. साहुपयाण=साधुप्रदान gift or charity to monks.

47. पत्त=पात्र deserving (of charity).

48. कुलगर=कुलकर a Law-giver in the beginning of the eras.

51. छै=चृति learning. जाईसर=जाति + इशर.

54. आशाभिन्न=आश्वासित encouraged; consoled. जहरत=यथादृष्ट as happened.

56. पित्रसम=पितृसम fatherlike.

57. भागतिहिसावाह=भागासितव्यो: आवास residence of pleasure and duration of life.

59. परियम्म=परिकर्मन toilet; service. आत्म केण्तित=आत्मं कुर्मन्ति (they) obeyed the order. इन्द्रवयनेण=इन्द्रवचनेन by the words of Indra.

60. बद्दन्ति=वर्धिपण्ति congratulated.

61. महरिव=महाई costly; valuable. पित्रिम=पित्रिम latter. जाम=याम quarter of the night.

62. ध्य=ध्रज flag. र्यणकुडगिरो=र्यन्यकूट + अभि fire (lustre) issuing from a heap of jewels. The dreams seen by Marudevi are enumerated in this stanza.

63. छज=राज shine; look beautiful.

64. कौस=कौतुक the act of making an auspicious
mark on the forehead. हरिसिवच्छी=हरिक्षी (she) whose eyes were delighted.

67. पढ़ causal of पढ़ to cause to fall. पञ्चरस=पञ्चदश fifteenth.

68. हिरण=हिरण silver. जबम्ब=जगति in the world. उपारजित=उपारजित called.

71. पुण्याविलाहय=पुण्य + बनिल+बाहुत struck by meritorious wind चलियासंप=चलित + आसन seats which were shaken.

72. संख=शंख conch. चंबमत=चंबमत confounded. सीहनाथ=सीहनाथ a noise resembling the roaring of a lion.

73. सत्तविनिसयुदय=सत्त्व + क्षेर्द्व + समुदव all pomp and glory; the collection of all pomp.

74. केसरि=केसरि a lion. चचुंध्यार=चचुंध्यार four-fold.

76. सेनाणिः=सेनाणि: leader of the army. मायाबाल artificial or false child. ठविय=स्थापित्वा having placed.

77. पुजय=दृष्ट to see. तिप=तृप्त to become satisfied.

78. समेतंर=समव + स्त्र to cover.

79. नग mountain. फातिहसिला=समीतिक + शिला crystal stone. पञ्चार=पञ्चार collection. बिलोलिणि=बिलोल shaking; agitated. चंचल चंचल=having the long garlands of wood-flowers hanging.

80. निवह group. मधु=मधुर ray. दल=पत्तल. पञ्चकर्म=पञ्चकर्म branch; twig. सिद्ध ...पञ्जलिणि=पञ्जलिणि + निर्गत+ विविध + महामणि + मधुर + प्रजवलित shining on account of the rays of the great and various jewels springing from (निर्गत) the peaks. दल .......कर्गो=दल+कर्गिर+विविध + कोल+
पवण+उद्धूत+पहर+कराय having petals shining, clean and tender and the twigs shaken by the wind.

81. वर.......गीति=वर+तवरण+तस्वर+उद्भत+कुञ्जुमसुगन्ध+आय्य+साहसी+गीत: having the song of bees full of the fragrance of flowers blossomed (उद्भत) on the best and blooming trees. उगळाली=(n) a small stream of water; brooklet. चुकु....जलनिवहू with the brooklets and streams of water flowing with a noise.

82. हरि horse. नकुल=नकुल mongoose. वराह boar. चव dog. चमर a kind of deer. चावाचढाण beast.

83. किदुरिस and गुरु a class of semi-divine beings. चुजु to enjoy. सम्मण=सन्मत whispering. निर्धारितस्य all the directions of which were filled with the sweet songs and whisperings of the divine damsels (निर्धारितस्य).

85. समुज्जवङ्गमि=समुज्जवङ्गमि with the jewels bright.

86. चन्द्रपाह=चंद्रकोट the Moon-stone, supposed to ooze away under the influence of the moon. सन्निभिः (n) wet. उन्मास=उद्ध+मात्स्य to brighten.

87. भेरिका a kettle-drum. आइंग and पणव are kinds of drums भेरिका=भेरिका वसं=भेरिका वसं like the rumbling of clouds.

88. दुम्बुद्र a class of semi-divine beings. दिलंबुद्र=दिलं + अंदुक divine cloth or garment. विहृत्य=विहृत्य with the hands full of.

89. अन्फोडन=आस्फोटन slapping or clapping the arms. चंबल्डिविल्लम=चंबल्डिविल्लम spreading of legs.
90. आयवल्ल=आतपन्न umbrella. व्यन्न=वाद् to sound.
91. सभावहावत्य=सं + भाव + हाव with amorous and
coquettish gesture (हाव and साव); or सभा+वहन+अर्थम् in
order to amuse (वह) the assembly (समा). सलिलितपय-
निक्षेप=सलिलित+पद+निक्षेपम् placing the foot beautifully.
कराकचिल्दिहविशारितिः=कराक+चिल्द+विकारवत् full of excitement
because of the side-glances (कराक).
92. रय=रक्षस dust. धूसर dusty.
94. जायसद्......राव्य=जायसद्+सुख+सुख+रत+रुतिः+मंगल+कलकल+आरावम्=with cry (आराव) and noise (कलकल) of the
auspicious prayers and the noise from the mouths
noisy with (सुखर) the words of victory.
95. पय=प्रयत with effort; carefully.
96. चूण्ण=चूण powder. उण्ठु=उद्ध+उतृत to anoint.
98. चुडामणि=crest-jewel. संताणवस्यत=संताण+शिर the
best (शिर) protection. कदम=कदम bracelet (cf. mar. कड़े).
99. कदयुतथ=कदिसूचु �waistband. पिण्ड fastened.
कदयुतथ=कदिसूचु cloth girt round the loins (कदिसूचु).
101. मियंक=मुगांक moon. भववायवहासण=भववायवहासण
drying (वायवसण) of the ocean of wordly life. जयाहि=जय
be victorious.
102. सूभूय=सद्भूत real. तिक्कुत=तिक्कल thrice.
103. हरिणवंशी=हरिणवंशी head of the foot-soldiers
of Indra. आणेतु=आणीय=having brought. मालक=मालु+मंक
mother's lap.
104. पुलंगं=पुलक्षित enraptured. मा to contain.
105. दिवसचिक=द्विसचिक given besmearing; bes-
meared. क्षणवहल=plenty of safforn. अभिसू=अतिशय excellence.

106. कुन्दसचिवण्ण=कुन्दशचिवण्ण of the colour of jasmine or of the moon; (white like these.) नामिण is the Genetive pl. but here it is used for Inst. sing.

107. अणुदियं=अणुदियसम every day. छुरदारचं=छुरदारक boys from heaven. कीलणय=कीड़न play. कील=कीड़ to play.

108. उक्त्रणू=उक्त्रीण engraved.

109. धुण measure of four hands. पंचाशं=पंचाशत् fifty. संधवण=संहनन structure of the body. नारायणजं=नर-नाराच. It is one of the 6 built of the body. A joint of bones, a bandage round it, and an adamantine peg between these two make up this frame.

110. चालण carriage. उचागियज passive base of उप-नी; to be given.

111. इखरस=इक्षुरस juice of sugar-cane.

112. शिष्प=शिल्प art पयरण=प्रकरण matter. पारण=पारच, a heretic.

113. दीर्घा=दीर्घी long.

114. पथण town. निवेश=निवेशा a halting place. सिश्प=शिल्पकार artisan.

116. बहस=बैश्य trading class. बावार=भावार business; dealing.

117. प्रसं=प्रशण order; command. नियतकाल=नियत-कालं always; for a fixed period. छुट=छुट a low caste man.

118. जुग=युग a pair; couple. कथजुग=कथयुग name of a particular era.
121. भौँढ़ा (न.) the head of a village. दास = दासौँ to show. राजनीति = राजनीति administration; politics.
122. अइच्छा = अतिक्रमण to pass. नील = नील blue. वास = वास सल्गू garment.
123. कट्ट = कट्टम alas ah; विलम्ब to hang down; linger. उम्मतयो = उम्मत: mad.
125. विनाशित = विनाशित: ridiculed; troubled.
126. असाध्य = अ + शास्त्र uneternal; momentary.
उपेय = उपेय effort.
127. उच्छेण = उच्छेण destruction. भिक्षन्त = भास्माण shining.
128. बोधिण्य = व्युङ्गित or व्यवहित cut off; stopped.
129. पुणस्तं = पुणस्तम् again and again.
130. निक्रिया = निक्रिया going out (of household life); becoming an ascetic. कारण cause; occasion.
132. सर्पभाविभिषण = सर्पभाविभिषण which was held on shoulders by the gods. सिविया = शिबिका palanquin.
134. वुज = बुकुल a kind of tree. तिल्य = तिलक, चंपक, अशोक, चूज, एवं and नाम were the trees with which the garden वसन्ततिलक was filled. पवर = पवर excellent.
135. स्यण = स्त्रजन relative. परिवर्ग = परिवर्ग servants. आपुच्छ = आ + अच्छ (चुच्छ) to bid farewell.
136. नमुकार = नमस्कार salutation. वंचितरे स्थः लेय = वंच-सुट्टिकः द्रष्टः plucking of the hair (द्रष्टः) in five handfuls.
137. बाजाउर = बजायवुँ one who has thunder-bolt as his weapon i.e. Indra. पड़स्थित = पड़स्थित box.
138. सहिःम = सहिःमन् glory; festival.
139. सहिःववासस=गृहीत+उपवास = one who has taken ( the vow of ) fast. वससा = वससा the earth. संवचकर = संवत्सर year.
140. अपरिशेष=अपरिशेष without remainder; all.
141. तण्ड्रा=तृणा thirst. तुहा=तुम्हारा hunger. कळऩ्त = कळऩ्त troubled; overcome. गारव = गौरव pride.
142. अंबरकल्ल sky; गुरु=गुरु proclaimed; sounded.
143. बकल=बकल bark. चीवर rag. कुलपत=कुलपत blade of grass. निर्यंसन=निवासन dress.
144. निम्बिविणामि the two grandsons of कुपभ by name नामि and विमानि. पाण्डवसे=पाद+अम्बासे near the feet.
145. समुह=समुख inclined; with the faces turned.
146. जुन्णा=युवन् young. पंकजदरल्पे=पंकज+दलाक्षा the two with the eyes like the petals of a lotus.
147. लिडऩ्त=बछि stick. ( cf. Mar. लाठी ).
151. उत्विभद=उत्ति high. पणवीसा=पंचविंशति twenty-five. उबेह=उबेढऩ depth.
155. सिहरपट्ट=शिखरपृऱ the surface on the top.
156. चारणसमण=चारणश्यम an ascetic who is capable of moving in the sky due to the power obtained by penances. सज्जायाव्याणिणिर=स्त्राध्याय+ध्यान + निर्मत engrossed in ( निर्मत ) religious study ( स्त्राध्याय ) and meditation.
157. मणिरण......पंक्ति=मणिरणकांचलउज्वलज्ज्वलमुहृदनिवह-पंक्ति, with the line of many houses shining brightly by the jewels, jems and gold.
158. गाई=सौं cow. पश=वृत ghee. पञ्चारिद्ध=प्रकरित flowing with.

159. तृण=उपण heat. सौर=शृव cold. उवाचय=उपचार accident.

160. लिङिया......वयाचारे=रविकिरण+क्रमत+आहत+विकसित+वर- क्रमल+सदृश+वदना:, (the ladies) with the faces like the excellent lotuses bloomed (विकसित) being gently hit (क्रमाहत) by the rays of the sun.

162. संपुर्णत=संमुख possessed of.

CHAPTER IV.

1. द्वां=ध्यान meditation. मोधूण=मुक्त्वां having abandoned. द्वांधांमृत्वे=दानधमीय for the sake of charity and religion. विद्वर्जित=ऊण is the termination of the absolute. But here it is used for the Infinitive. So विद्वर्जित पवतो=विद्वर्जित प्रेष्ट: began to wander. नगरागरमंडिय=नगर+आकर+मंडित adorned by groups of towns. वसुह=वसुह इंट earth.

2. पथम=पथ Name of a continent. संचरन्तो=संचरन्त wandering. अन्त is the termination for forming the present participle. संचरतो=संचरित reached. गुणक्ष=गुणक्षत hundreds of virtues. निल=निल्य abode. आयंत=अयांस name of a king.

3. मश्याेंद्रेष्याले=मश्यावेषणकाके. At the time of mid-day. The use of the word देश is superfluous. गोयरचारिशा=गोयरचारिशा=process of begging food. The monk is not to make any distinction between rich and poor houses.
in getting his food like the cow seeking the grass on the pasture-ground. So, the ascetic's begging is called गोचर्या or गोचर्याँ. चरणतीती=गृहांशि line of houses. भ्रमतोत=भ्रम wandering; visiting.

4. वृ=इव like. तेजसा=तेजसा by lustre; in point of lustre. In Prākṛta, there are no words with consonants at the end. Such words in Sanskrit when transformed into Prākṛta, are made to end in vowels, according to some rules. संवियकरणाः=लंबित+कर+अम्य+मुगल one whose fingers of both the hands were hanging down.

5. वर्णांवदकुहलमणिमोदिताकामराशी=वर +तार +सुकटकुहल +मणि+मौष्टिक+पत+च/मराशी excellent necklaces, coronets, earrings, jewels, pearls, garments, chowries and other things. जनश्रो=जनपद country; people in the country.

6. गयुर्गममममारवर्णा=गज + तुरंगम + रथव + रत्न + आदिक + मंडण + आटोप expanse of excellent (वर) elephants, horses, chariots and jewels. खेत=स्थाप to keep; to place. चलगणंत्रम काऊं=चलगणमं काऊं having saluted the feet.

7. सत्तमंसद्रा = सत्तमं=वर्णा (any female) beautiful in all the limbs. पूणवांद्रवणा=पूणवांद्रवणा (any female) who has a face like a full moon, सोममणा सोमदयत: (men) with calm mind. विकासाय=मिला sign of the begging; अयाणत=अ + जानन not knowing.

8. नेष्ठह=न+इष्ठति does not wish. विगमोही=विगमोहिः one whose delusion is gone. संततजाजबारी=संततजाजबारी
one whose tresses of hair are hanging long. नरवन्धवनम् = नरपति + मघह = house of the king; palace.

9. पशायहायकारः —पशान + तः + स्यः: standing on the terrace of the palace. राजा = राजा = king. विणविवर = excellent. एन्त=कार्यान्त = coming. संभारित = संभावित = having remembered. य = or स्य also is the termination of the absolute.

10. काशु = कृत + द्रव्य: having done. तिक्तु = तिर्क्त + द्रव्य: thrice. समम् = समय: all; whole; full of; i.e. along with. चलेकृत = चलेकृत: fell at the feet. हर्षवच्छिन्नभरोपंचो = हर्षवच्छिन्न = दुःख + दुःख + हर्षांच: one whose ends of hair (रेमांच:) were made to rise due to (बह:) joy; one who was horripilated with joy.

11. रस्यभोज्यांत्य अर्थ: द्राक्ष = रस्यभोज्यांत्य अर्थ: द्राक्ष = having given the offerings (अर्थ) contained in (स्य) the pot of jewel. रस्यभोज्यांत्य = रस्यभोज्यांत्य = with all devotion. जुंगघच = युगल = लहरें भवें with pure devotion.

12. समारोहित = समारोहित = समारोहित = swept or cleaned and besmeared. उदेश्श = उदेश्श = region; place. परमार्थ = परम + अर्थ = great devotion or faith. नरविन्द्र = नरव + अर्थ = best king. इक्कुरस = इक्कुरस = इक्कुरस = the juice of sugar-cane.

13. बात = पश्चात = पश्चात = पश्चात = पश्चात: began to blow. है is the termination of the Infinitive and in the case of certain roots, ह is prefixed to this. बात = बात = wind. बुधसूच = बुधसूच = happy and cool. बुधसूचिन्द्र = बुधसूचिन्द्र = पन्थ = fragrant smell. रस्वषुि = रस्वषुि = shower of jewels. सम्म = सम्म = with; along with. नक्षत्रावास = नक्षत्रावास = from the sky.

14. चुरुष्व = चुरुष्व = proclaimed aloud. चुरुष्विगिर्युरक् = चुरुष्विगिर्युरक् = चुरुष्विगिर्युरक् = possessing deep, great and
serene sound of the drums. परमभुद्य = परम + भुद्य great prosperity. वर्क्ल्यण = वर + क्ल्यण excellent or extreme welfare.

15. अधर god. भण = भण् to speak; say. साहु ति = साहु इति well; good. दुम् = त्वं, you. धम्मरह = धम्मरय the chariot of religion. महामस = महायस: one of great fame. पाय = द्वितीय second. चक = चक wheel. समुद्रिय = समुद्रृत raised up.

16. पवत्तण = प्रवर्तन beginning. दाणवन्तचरिया the conduct of the charitable. सवासमुह name of the garden. पसत्यवक्षण = प्रशस्त + प्या auspicious meditation.

17. ल्यायन्त्रस्त = ल्यायवत: of one who meditates. चाक्कवत = चाति + क्वय destruction of the Ghāti Kar ras. Ghāti Kar ras are those that destroy the qualities of the soul i.e. those which obscure knowledge, faith and those which delude and obstruct. केबलन्यान = केबलज्ञान perfect knowledge; omniscience; knowledge which reveals everything. समुष्य+समुसच्च arose; was obtained. लोकालेगपगास = लोक + अलोक + प्रकाश that which can brighten the Loka and Aloka. Loka is the world or universe. According to Jain Cosmography, “its shape is like a man akimbo, with the legs apart. It is trisected into three parts namely Adho Loka (Lower), Madhya Loka (middle), and Ūrdhva Loka (Upper). The region lying between waist and the feet manifests Adho Loka which contains seven hells. The navel represents Madhya Loka. It contains islands and seas and is inhabited by men and animals. The space
above the navel symbolizes Īrduha Loka. In it, the portion below the neck stands for twelve Deva Lokas. The neck indicates nine Graiye yakas. The facial part shows the five Anuttara Vīmānas and the head suggests Siddha Shīlā.” Alokā is the space beyond the Universe.

18. उपपछल=उत्थंत is created. आसन=आसन seat. तथाव=तथा एव similarly; also. भामंडल the halo round the central part of the head of a Tīrthakara.

19. कपप्पुदुम=कल्पुदुम a holy tree of that name. दिव्य=दिव्य divine. घोषर=घोष noise; sound. पुष्पवर्ण=पुष्पवर्ण shower of flowers. सज्जाइसय=सज्ज=अतिशय all excellences. जिज्ञसिद्धिं=जिज्ञस=कृतिं=the prosperity of the best Jīna. सम्पूर्वत्त=सम्पूर्वत obtained.

20. नाभ=नाभ having known. उपनिषत=उपनिषत sat. सभियेस place.

21. गणहर=गणघर principal disciple of the Tīrthakara. अणान्त संसार endless transmigration of wordly life. परिश्रण्ड to wander. अणाज=अनाज helpless, masterless. उत्तार= a place where water may be crossed on foot; ford. परिश्रण्ड (you) tell. हि is the termination of the Imp. 2nd pers. singular.

22. साह=कथू to tell. मज्जायार=मध्याये-मध्ये in the midst of.

23. पंच महात्मायां=पंच महाज्ञाताणि the five great vows. They are:—(1) Avoidance of all injury to living beings, (2) avoidance of false speech; (3) avoidance of
stealing; (4) avoidance of non-celibacy, and (5) avoidance of all property or possessions. The monk is to observe these vows completely. So in his case, the vows are called महावैत्त or great vows. These same vows when observed by a house-holder are called अष्टुक्त. समघिरव पंचमित्र: पंच the five Samities; ways of carefulness. They are:—carefulness in (1) walking or movement, (2) in speech, (3) in eating; (4) in handling the things and (5) in answering the calls of nature. तिष्ण शुल्कीयुः = तय: शुल्क: the three ways of control. They are the control over (1) mind, (2) body and (3) speech. समणधम्म: अमणधम्म: the religion of an ascetic. The ascetic is required to observe the 5 great vows, the 5 Samities and the 3 Guptis. बहुभे कुत: बहुभेद of many division or varieties; manifold.

24. पंचाष्टुक्त। पंच+अष्टुक्त possessed of the five अष्टुक्त. सत्ति शिखावतएंचि परिकिरणोऽसत्ति: शिखात्ति: परिकिरण: spread over the seven शिखात्ति or disciplinary vows. They are:—“ (1) दिक्कत: It is the determination of not travelling in a certain direction. (2) अनर्थदुंप्कता: It is the refraining from any activity likely to cause unnecessary injury to others. (3) भोजर्णपरिमाणता: It is the vow of putting restrictions on the choice of the objects of enjoyment such as food, drink, houses and clothes etc. (4) देशाचा काष्ठानता: It is the restriction of one’s activities with reference to distances in particular directions. (5) सामार्थ्य: It is the refraining from
the commission of sin by engaging oneself in meditation for certain fixed periods every day. (6) प्रेक्षाधीनार्थन. It is the observing of fasts on all the holy days of the month such as the 8th, 14th; full-moon day and new-moon day. (7) अतितिथ्सबिंग्म or वैयाज्ञय. It is the service of the monk, nun, layman or laywoman by offering them food and such other things. Sometimes, the first 3 of these seven, are called चुनावत्त. Thus, the ideal householder who has to observe the 5 अग्नित (Lesser vows) and the 7 विक्रमत or the disciplinary vows reaches the 10th of the 11 stages. साधन=भावक layman; householder. उद्वेदिन=उद्वेदिन विद्वान one who abstains from food and water specially meant for him. There are 11 stages of the householder. In the 10th stage, the householder is not to take any food or water meant for him.

25. बह=भू to get. दुःसहस्रसावस=दुःसहस्र+सावस residence or abode of thousands of miseries. पान=पान+आपू to obtain. नर=नरक hell अहंप=अघर्म irreligion.

26. बह=भूम cloud. वेगवज्ञय=वेगवज्ञत, devoid or without the seed चस्ट=चस्ट corn. विराहित=विराहित without.

27. जह वि=यदि अपि even if. अभ्यान्य=अभ्यान्य one without knowledge; ignorant. प्रयत्न=प्रयत्न with effort. तह वि=तथा अपि=still. किंकर्देव=किंकर servant of the god. In Prākrit, very often, the position of the members of the compound is transposed. हन=भू to be. चुडाय=चुडा=fallen. तिर्थ=तिर्थक् a sub-human being; animal.
28. भवसहस्त्तपूर्णां=भवसहस्त्तपूर्णां abounding in thousands of births. अणुत्वं=अणुभु to enjoy. अण्तकालं infinite time. परिधेयं=परि+भृत्व to wander.

29. नित्यं=नित्य free; happy. कपपालाभाहितत्वं=कल्य+आलय+आधिपत्य mastery or lordship of the residences of heaven. अर्थं=अर्थ others. ददत्वम्=ददत्म one of firm. faith or religion.

30. निकालम्=नियं वेद ascetics. उद्श्रद्धि praise. पञ्जं=पञ्जु to make use of. फलपुणेण by virtue of fruit; on account of. कुणापह=कुणापि+पञ्चा path of the bad existence. पञ्चं=पञ्चबोध्य to go.

31. धोजयं=धुता having heard. धम्मवणण=धर्मवचन the religious words; the preaching of religion. कथितं=कथित told; preached नामारसूहं=नर+अमर+समृह groups of men and gods. सम्भवलदुद्रिदं=सम्भव+लत्थ+दुद्रि one whose mind has obtained right faith. संवेगपरायण one full of or engaged in aversion to worldly life. दुद्रिः=दुद्रिः pleased.

32. सम्मतसहिः=सम्मतसहिः lion among the ascetics; best ascetic. words like सिंह, ब्रह्म and वर when placed at the end of a compound mean best or excellant among the class. वर्तपरिषमाः=वर्तपत्तिः+परिषमाः+आरंभ one whose possession and activity are gone; one who is without these.

33. कथावसाणं=कथा+अवसाने at the end of the story or preaching. वादित्य=वादित with; along with.

34. समवित्तिः=स्वर्ग+सबिभ like the heaven. समन्त्या=समन्तात all around. जेवणसर्वं=जेवनसत hundred yojanas. विविन्धयं=विविन्धत free from; devoid of. रम्य=रम्य charming.
35. उपदेशणपुर्वःवृषभपुर्वः पुर्वः those among whom वृषभपुर्वः was prominent. चउरासीये=चउरासीि eightiye-four.
तावव=तावव that much.

36. चक्रवर्तः=चकघरलः the position of a soveriegn king. संपत=संपास was obtained. भरलुङ्गः=बरलुङ्गः by the
king भरलः सङ्गः सङ्गः अगः whole; हयायज्ञजः सङ्गः हयायज्ञजः सङ्गः सङ्गः full of or possessing horses, elephants and wo-
men. चवर्णशरणाद्वित्ते=चवर्णशरणत्वति रतन + भविष्य Lord of the four-
teen gems. A sovereign king is supposed to possess
the fourteen gems by the help of which he conquers
the whole of the Bharata country. They are:—
(1) सेनपति commander, (2) गाथपति householder, (3) वानिक,
(4) पुरोहित priest, (5) छो woman, (6) अव horse, (7) गुज
elephant, (8) चक wheel or disc, (9) छ्र चक umbrella, (10)
चांग, (11) दंड staff, (12) असल sword, (13) मणि jewel and
(14) कालणि.

37. पुलबङ्क=पुलबङ्क=बुलबङ्कबङ्कबङ्क son who were like the moon and the sun. संमणत= समणत the life or order of an ascetic.
पार्बत=प्रतिपक
accepted. सए देहे=छये देहे about one’s own body. निर्याणक= निर्याण disinterested.

38. तवघिला=तवघिला the name of a town. चाबुङ्कली the name of श्रम’s son. लिंगचिहलकुल=लिंगचिहलकुल always
inimical; hostile. शयां=सदा always. आळापणाः=आळापणाः salutation or obedience of the order.

39. गठऽ=कश angry. उबरे=उबरे against. राखऽ=राखऽ army. तुरितचऽ=तुरितचऽ soon and quick. विगिनत= विगिनत went; started. बल army.

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40. जयसद्वृत्तकल्यालावते=जयश्रद्ध+उदारत्व +रक्षकाल +आराध = with the noise of the words of victory that were proclaimed. जुञ्जक्षा करणात्मक=जुञ्जक्षा कारणार्थम् for the sake of battle. सजद्ध अर्मित. तक्षण=तत्त्वण immediately.

41. तेसदे=ं तेस is the termination of the Infinitive. But here it is used for the absolutive. i.e. having heard. महादेव=महादेवकर group of servants. चन्द्रय= a Desi word. विशेषज्ञता=विशेषज्ञत went out.

42. वल्लकपय=वल्लकपयपित puffed up with the pride of strength or army. रक्षत्ताय=रक्षन्तरु पुर स with the drums sounding. आभिन्न (1) began. परम्परा great fight. नागान्तत्र=नागान्तरु fit to be seen on account of the headless trunks that were dancing.

43. किं वर्गेण=किं वर्गेण what is the use of killing? द्वार=द्वारो of both. दम्म=दम्मुपित eyes and fist. समवभाव began.

44. भेग=भेग broken. चक्षुपासा=चक्षुपार the range of sight. निज=निजित defeated; conquered.

45. भेग=भेग attached; stuck. चलचलण=चलचलण moving. धीर=धीरण thick impelling or urging.

46. सवहुत=(D) अभिलुकम in front; facing one another. अर्द्धतत्त=अर्द्धत half stretched. अर्द्वतित्र a rope. बन्धण bond; tie. अवहार=अपहरत the hand placed on the
neck to drive out a person. उद्वत्तकरण=उद्वत्तकरण raising. अभमण=अभमण unbroken; unvanquished.

47. निघ=निघ defeated. सुत्रिकम=सुत्रिकम. valour of the arms; बाहुबलि name of his brother.: (This seems to be more probable from the use of the pronoun तत्त्व in the second line). सुध=सुध to leave; to release. चक्ररत्न=चक्ररत्न one of the 14 gems of a sovereign king. बहसेचं=बहसेचं for killing. परसस्तृ=परस+स्तृ very much angry.

48. विविषय=विनिषय killing; destroying; striking. असम्भव = असम्भव unable. गंगु=गंगा having gone. सुधरित=सुधरित the wheel. विविषय=विविषय returned. जप=जप to speak, say. लोभ=लोभ one possessing greed; greedy. इह is a possessive termination corresponding to Sanskrit वत or मत. कशायचक्त=कशायचक्त one who is under the control or influence of passion (कशाय). एकेकमविरोध=एकेक विरोध: hostility to one another. अ is added between the two words without any meaning.

50. छारस्त कए=छारस्त क्रो for the lake of ashes. नास=नास to destroy. चन्द्रण sandal wood. मोतिय=मोतिक pearl. त्रृष्ण=त्रृष्ण for the sake of the string or thread. मूड infatuated. देवतिरित्र=देव+तिरित the splendour of the gods.

51. कोन्वु=कोन्वु having left. एष्ट=इष्टim now. परिसहम=परिसहम warriors in the form of hardships. ढिल रित steady; established. उत्तमट=उत्तम+व्यथ best thing i.e. liberation.
52. कोंवें=केंच plucking of the hair by hands. क्रोधित=ज्वलित abandoned. सभितपाश=समितपाś one who has destroyed the sin.

53. महुर्वयन=मधुरवचन sweet words. मा गृह्य=मा गृह्य do not take. छ is the termination of the Imperative 2nd person sing. मी used with the Imperative has the sense of the prohibitive. प्रत्यज्ञा=प्रत्यज्ञा order of the ascetic; renunciation. शुसु=शुज्ज to enjoy.

54. संकर्षपकरितमले=संक्ततरसितमले one who practises penance in a standing position for one year.

55. उपपाठिय=उपाधिय having created. केशव omni-science; complete knowledge. भव्यखर्वयज्ञकर्मम्=भगवानित- अहकम् one who has destroyed the 8 Karmas. They are:—
(1) ज्ञानावरणिय i.e. that which comes in the way of knowledge,
(2) दर्शनावरणिय,
(3) वेदावरणिय,
(4) मोहावरणिय,
(5) अधिका,
(6) नाय; (7) गोपा, and (8) अंतराय.

56. एकछवं=एकछाम् having one umbrella; under the sovereignty of one king. भोगासमित्र=भोगसमृद्र rich in enjoyment.

57. सम equal or like. गहवर=गृहपति layman; householder. वरिण्य=वरिण्य the Lord of wealth; the treasurer of the gods.

58. चावसंदिर=चतुःशष्ठि sixty-four. शुब्धि=शुभति woman.
राजा=राजा of kings. बंदमेंजह=बंदसुकट one who has fastened coroquet (on his head.)

59. मंतवरारंग intoxicated (मंत) and excellent (वर) elephant (वाराण). ताबह्या=ताबती that much. परिसंख्या=परिसंख्या
number. Nom. for Acc. ध्वजपञ्चविलय=ध्वजांक्रविन्ध one which has the sign of banner and umbrellas.

60. अष्टादश एighteen. कोदी=कोदी crore. तुर्य=तुर्य horse. वर्तवेदुधि=वर्तवेग+द्व of great speed and skilful. किंकरनारी male and female servants.

61. नवनित्त्रयो=नवनिष्ठय; nine stores. अणंगसण्डपरिपुरण=अणेक+साण्ड+परिपूर्ण filled in many pots. जलस्वलयाणवास=जलस्वलय+आवास places of jewels in water and on earth.

62. रज्जविभूत = राज्य + भूति splendour of the kingdom.

63. जीवा=जीवा tongue. विशिष्यण=विश्लेषीज extensive.

64. मण्डलीक्ष्य=मण्डल+अभिप king of the Magadha country; the king Shrenika to whom the story was told. गणत्रयसह=गणचन्द्रसम best Ganaadhara.

65. चण्ड=चण्ड caste. तिथं=त्रयाण of the three. चुत=चुत is heard. अपरिषिता=अपरिषिंश without any remnant; in full. एतो=अत: now; hence चुत्रक्ष=चुत्रक्ष one who has the thread on the neck. It is used here for Brâhmin.

66. मुणि ascetic. गायन वह=गायन वह to be proud. धुम=धुमलाियम kála=धुमलाविद्येय under the pretext of religion.

67. भागीन्द्रेश=भागीन्द्रेश as soon as it was said. मूलत्त=मूलत्त fact. माहेश्वरसि=माहेश्वर+उपसि the origin of the Brâhmins.
68 नामिनंदश्र क्रष्ण, नामित was the name of his father. एणात्त=एकान्त a lonely place. सुंडर a good group of monks etc.

69. पणउतमांगम=प्रशन्त+उत्तमांग+मांग with the path of the best part of the body bent down; with the head bent down. पामूले=पादमूले कुला taking (the hands) to the root of the feet. In the word पामूले one syllable is dropped. राज्वा and देवता are other words like that. वयण्यमिः=वचनं इदम् this speech; these words. निरामेद्ध=निषामयत listen. ह is the Imp. 2nd pers. pl. termination.

70. अणुराहरथं=अणुहः+अर्थम् thing or act of favour. परिषुद्ध=परिषुद्ध pure. फाल्याहार=प्राण्यु+आहार faultless food.

71. कप=कल्पे to be worthy or proper. संजय=संयत (p. p. p. of समु+यत to control) self-controlled. कीयग्=कैसनिपक्षण कीतक+उद्वा+निश्चय (any food) that is obtained by buying (कीत) or that is specially prepared for the monk. The Jain monks are not allowed to take food which is bought for them or which is specially meant for them. They are to take food cooked by the householder for his own sake, provided it is acceptable in other respects.

72. तुम्बुतु=तुम्बा having heard. हु or हुः is a termination of the absolutive. तत्त्वारमणं=तद्द्रवमणेन on account of the mind going there (to a particular thing); with the mind concentrated on a certain thing. उमग=उम austerity; severe. तोरबविल्हाण=तोरबविल्हान practice of penance. चर=चर् to do; to perform.
73. नहृतिस्व = महृति = great sage. माधिवय = विपुलक्ष = माधिवय; अपि पुनहस्त तथा asked again and again; पुर = पुरुष clearly.

74. उज्ज्वल = उपयुक्त = attentive; careful; cautious. चुंचावेमि = causal 1st pers sing. of चुंचावेमि causal 1st pers sing. of चुंचावे to dine. आबे = बहुत the termination to be applied to the root for forming the causal बहुते. बहुसो = बहुत = often.

75. सहाविग = सहाविग = सहावरिगिरिणो = सहावरिगिरिणिन those that followed (possessed) the conduct of house-holders; householders. मिच्छताई = मिच्छताई = आदि = wrong faith and other things. तह्यान = तदे then; at that time.

76. रिय = ख = to go. देस्व = देस्व = हवाहिंदिण्मुकर = यथविभिन्निः = अंकुर the sprouts of barley and rice (मौलिक). पुरातन = पुरातन = in front कागणि रच्छ = कागणि रच्छ one of the fourteen jewels of a sovereign having six facets, eight angles and twelve sides. By this, he draws circles to produce light in the dark caves. The sovereign king Bharata by the help of this कागणि jewel, marked the men come to his house with threads on their necks in order to distinguish them.

77. अधिपाण्डणः giving (दान) of food, drink and seats. सपुष्प्यै = सपुष्प्यै = worshipped. अतिज्ञ = अतिज्ञ very high; excessive; कथक्यस्तनेऽ = कथक्यस्तानेऽ = very we.

78. महासायर = महासायर = it was the name of the minister of the sovereign king Bharata. सहाय समाभाय = समाभाय = मध्ये in the midst of the assembly.
79. आण्य=यसाय of whom. सम्माण=सन्मान honour. पदभावावेय=प्रथमभावज the first householder. कथ=कृत was done. बीर is the name of the 24th and last prophet of the Jains. अवसाण end. बीरस्व अवसाण=बीरस्व अवसाने after the time of बीर. कुतिलपशण=कुतीरिक + पाणण (tautology.) Both the words कुतीरिक and पाणण mean a person following a false, heretical creed; heretic; atheist.

80. अत्थिय=अलीक false. सत्य=शास्त्र scripture. वेयनामघेय=वेदनामघेय by name वेद; with the name of वेद. हिंसामाणभित्त=हिंसामाणमाण which only preaches injury. जत=यज्ञ sacrifice. पसू=पशु beast. वहिस्वाणित future 3rd pers. pl. of वह to kill. Future terminations are obtained by prefixing स्त्र to the terminations of the present.

81. विवरीयविलिकम्म = विपरीत + दृष्टि + परम: one whose conduct and religion are perverse. आर्थस्वरिगहेय अणियत=आर्थस्वरिगहेय अणियत one who has not abstained from injurious activity and possessions. विमोह=वि + भू तो delude.

82. परिक्रियन=परिक्रिया angry. सिरघं=शिरघं soon. कोह निघेषा=क्रृत निर्माणन make them to go out of the country; banish them.

83. हम्ममाण=हन्ममाण being struck. हम्म is the passive base of हन्म. माण and अन्त are the terminations for forming the present participles. सरण=सरण shelter. विवारीय=विवारित obstructed; kept off; warded off. फत्थ(पहर=पत्थर+पहर) stroke of the stone. Loc. is used in stead of lust.
84. ज=यत् as; because. वारिष्ठ+वारिष्ठ prevented. वृचि is the passive base of वृचि to speak; to be spoken.

85. पङ्खमयर=प्रथमतर first; prior; earlier. परिवर्धय=परिपतेत fallen; degenerated. वकङ्गपरिवर्धाण=वकङ्गपरिवर्धाण one who has the dress (परिवर्धाण) of barks.

86. सोब=शिष्य a disciple. पसीस=प्रशिष्य disciple of a disciple. मोहिन deluding. कसत्य=कसाल false scripture. भिमाणिरमादीय=भृगु+आंगिर+आदिक Bhrigu, Angira and others. चतुमाइ=चत्तमी earth.

88. तिलेयनाह तिलेकनाथ the lord of the three worlds. घर्मपह=घर्मपथ the path of religion. दृशिलावण=दृश्यित्वा having shown. अश्वायाम्ब सेले=अश्वायाम्बे शैले on the mountain अश्वायाम्ब. अनुतं best; highest.

89. तिमावेत=तुम मृ इत like the grass. चईरण=स्थानतः having abandoned. राजवरक्षी=राजवरक्षी the excellent splendour of the kingdom. The Nom. is used instead of the Acc. जिग्नवरपहरिवार=जिग्नवरपथप्रलिप्य one who has accepted the path of the excellent Jinas. अव्याझाह=अव्याख्याय unobstructed. सिव=शिय salvation.

90. सिद्ध=सिद्ध told; preached. जेग्गित्सर=जेगित्सिति state of things in the world. पुर्त्यनाणविण=पुर्त्यजन+नन्योष्टि that with which the former people had come into contact. रिमलस्थवर=रिमल अभ्याय that which has bright greatness.
TRANSLATION.

CHAPTER I.

1. (I bow down with my head) to Viśabha, the best of the Jinas, the first Tīrthankara in the Avasarpini period and who is adored by the liberated, Gods, Kinnaras, Uragas, the lord of demons and the group of Bhuvanvāsi Gods.

2. (I bow down) to Ajita, who had conquered passions; to Sambhava who will not be born again and who is the destroyer of worldly life; to Abhinandana, Sumati and to Padma who has the lustre of his body like that of a lotus.

3. (I bow down) to Supārśva, the best in the three worlds, to the excellent Jinas Rasīprabha and Puṣpaprabha; then to Sītāla, the best sage, and to Vāsupūjya and to Śreyānsa.

4. (I bow down) to Vimala, Ananta and to Dharma who is the abode of religion, to the Jina Shanti, to Kunthu, the destroyer of passions and to the noble Ara, who had conquered enemies.

5. (I bow down) to Malli, who had destroyed the stream of existence; to Munisūvrata, the lord of Gods, in whose era this story of Padma happened and who had good vows.

6. (I bow down) to Nami, Nemi and to Pārśva who is resplendent by the jewels in the great hoods of the serpents; to revered Vīra whose dirt of Karma has vanished and who is saluted by the three worlds.

7. (I bow down) to the other great sages, Gaṇadharas, and monks who have obtained greatness and are protected (in the activities of mind, body and speech).

8. In due order, I will narrate in brief the whole story of Padma, containing the line of names, as it has come down through the tradition of the teachers.
9. Who, except the omniscient Jina who has got the knowledge of the three times, is able to describe the relation of the story of Padma in whole?

10. The clear and abundant thought that came out formerly from the mouth of the best Jina, was held by the Gandharas; and that is preached in brief.

11. Thus continuously there is the loss of the pure former scriptures; knowing the time and intention the wise people should not be angry.

12. In this world there are some people, of uneven character, who are intent in receiving the faults; even though pleased by good words, they do not receive even a single virtue.

13. By means of the scriptures, the poets say what has been spoken by the omniscient; does not the needle pass through a great jewel pierced by the adamant-like needle?

14. In this very assembly, men's minds are of various kinds; who is able to hold them which are like the leaves struck by the wind?

15. Even by the Tirthankaras who possessed scriptural knowledge, the three worlds were not made of one opinion; then what can be done by men like us who are of dull intellect?

16. Even though the minds of men are taken up by perverse mentality and they are wise in the abundance of deceit and fraud, still, now, I will say (something) according to the extent of my own intellect.

17. Body is filled with diseases and the life also is transient like the flash of lightning; but the sentiment of the poetic quality lasts as long as (there are) the sun, the moon and the group of constellations.
18. Therefore, a man who knows his own self, should be always energetic in his mind about the praise of great and noble persons.

19. Those are the ears which are engrossed in listening to the doctrine of the best Jinas; others are like those of a jester made out of wood.

20. That is the head where wander the descriptions of asceticism; any other is devoid of merit like the shell of a cocoanut.

21. The eyes that are ready to see the Jina are good; those that are soiled by wrong faith are like those created by a painter.

22. The teeth that are addicted to the stories of the best Jinas are possessed of brilliance; the rest are grown in the construction of the mouth for the sake of phlegm.

23. What is the use, in this world, of a nose which is greedy of fragrant smell of various kinds; but which does not know the fragrance of the meaning of the scriptures?

24. Excellent are the lips, here, which talk equanimous talk; others are the leeches of good words at the back.

25. The tongue that knows the taste of doctrine is the good one in this world; any other is like a knife newly made, having a sharp edge (in the form of bad words).

26. The lotus-like mouth which is engrossed in virtues becomes prominent; any other can be said to be a hole filled with insects in the form of teeth.

27. The man who studies and listens to (scriptures) and exerts with strength about the practice of asceticism is excellent in this world; any other man is like one made by architect.

28. Thus, with all respect, a man, having abandoned foolishness should become possessed of right mind and of devotion to the doctrine of Jinas.
29. On this high road of the story of Padma created by the great elephant-like Vīra, even today is going on the traffic of ordinary elephant-like poets.

30. So like a bee greedy of the scent of the rut of the elephants in the form of the best poets, with its eyes on the footsteps and the drops of rut, I have also started by the same path.

31. The story of Padma has been composed by Vimala, according to scriptures and in verses with the meaning simple and clear; listen to it in brief.

32. The origin of the world and races, (Rāma's) departure in the forest, fight with Rāvana), birth of Lava and Kuśa, (Rāma's) Liberation and the various existences are the seven topics in this Purāṇa.

33. Rāma's activity and its reason have been narrated by the son of Trīsalā (Mahāvīra) authoritatively; hear the good words in brief.

34. (Hear about) Mahāvīra's place of liberation on the top of the attractive mountain Vipula as narrated fully by Indrabhūti to King Shrenika.

35. (Hear about) the origin of the race of the governors, the cause of morality in the world, the birth of Vṛṣabha Jina and his bathing on the mountain Mandāra.

36. (Hear) the various preaching capable of destroying the misery of the world, the acquisition of asceticism and omniscience (by Vṛṣabha) and the consequent showers of the collection of the flowers.

37. (Hear about) the salvation having the greatness of the highest liberation which is praised by all the gods and demons. (Hear, then, about the battle between Bharata and Bāhubali as it had happened.
38. (Hear) the origin of the caste, of the groups of false believers having various appearance and of the race of the Vidyādharas of Vijjudanta.

39. (Hear about) the fierce disturbance to Sanjayanta, the best of the ascetics; (hear) the acquisition of omni-science and the carrying away of the lore by Dharaṇa.

40. (Listen to) the birth of Ajita and the shelter given in the assembly hall to a Vidyādharā Puṇṇyaghana by the Lord of Rakṣasa.

41. (Listen to) the shelter and the boon given by the Lord of Rakṣasa to the young prince; (listen to) Sagara’s birth, his misery, asceticism and the salvation.

42. Then should be known the description of the splendour of birth of the great Rakṣasa Atikrānta and the movements of the race of Rakṣasas.

43. Then (should be known) in order, the origin of the race of those who had monkeys on their banners and the life of Taditakesin along with that of Udayakumāra.

44. The coming of Kikkindhi and Andhaya to the skyrovers of Sirimāla side, the death of Vijayasimha and the anger of Andhaya (should then be known).

45. The death of Andhaya, the entrance into the town of Pāyālankāra at that time and the founding of a charming town by name Kikkindhipura on the top of the mountain Mahu (should then be known).

46. Then, going to and entrance into Lankā, of the sons of Sukesi, who were great in strength, the cause of the death of Nigghāya and the plentiful fortune of Māli (should be known).

47. Birth of Indra in the town of Chakkavāla in the south of the mountain Vaitāḍhya and his attaining the Lordship of the range of Vidyādharas (should be known).
48. The death of Mūli in the battle, the origin of the birth of the prince Vesamaṇa and the entrance of Sumuli's son into the excellent garden of Kusumanta (should then be known).

49. The marriage of Sumuli's son with Kekasi, her seeing the excellent dreams, birth of Rāvana and his propitiation of the arts (should then be known).

50. The perturbation of the deity by name Anūdhiya, the arrival of Sumuli, the gaining of Mandodari and observation of (other) girls (should then be known).

51. (Then should be known) the conduct of Bhūnakaṇṭha, (the consequent) anger created in Vesamaṇa, the fight between the Rākṣasas and the Yakṣas and the austerity of Dhanada (Vesamaṇa).

52. Going of Daśamukha to Laukū, seeing of and questioning about the (idols of) Jina and the story of Hariṣeṇa, meritorious and capable of destroying the sin (should then be known)

53. Taking of the intoxicated great elephant by name Bhūvaṇālankāra, getting of the place of Yama and Kikkindhi by Rikkharaya and Aditya (should then be known).

54, 55. The entrance of Rāvana and Dūṣaṇa into the excellent town of Pāyālankārapura, Anurādhā's contact with misery on the separation of Chandoyara in the town of Virāhiyapura, union of Siri and Śuṅgīvā, Vāli's renunciation and the perturbation of the Aṣṭāpada (should then be known).

56. The getting of Tārā by Śuṅgīvā, the death of Śāhasagati Daśamukha's great anger and his going to (the mountain) Vaitāḍhya (should then be known).

57. The destruction of the sacrifice and the renunciation of Sahasrakiraṇa and Anaraṇa, the narration of the previous existences of Mahu (son-in-law of Rāvana) and the attachment of Īvarambhā to Rāvana (should then be known).
58. Getting of the Magical arts, the destruction of the glory of the King Mahendra, Daśamukha's going to the mountain Mandāra and the return (should then be known).

59. Acquisition of omniscience by Anantavīrya, the great houseless ascetic, taking of the vows by Rāvana and the origin of Hanūmat (should then be known).

60. The meeting and friendship of Mahendra and Pralhāda on (the mountain) Aṣṭāpada, the anger of Pavananjaya and (his) abandoning Anjanā (should then be known).

61. The narration by the great sage, of the relation of the group of Hanūmat's previous births, and his up-bringing in the town of Hanuruha (made) by one named Paḍisūra (should then be known).

62. The activity of the sky-rover Pavananjaya in the forest of Bhûtā and the festival and rejoicing at the sight of Anjanā, the female sky-rover (should then be known).

63. Then, the great and fierce battle between the son of Pavananjaya and Mahābala, the (acquisition of) kingdom by Daśāuana, the height of the Tīrthankara and the interval between the two Tīrthankaras (should be known).

64. The acts of Baladevas, Keśavas, their enemies and the prominent sovereign kings, the origin of Daśaratha's kingdom and the (acquisition of) the great wealth of boons by Kaikeyi (should be known).

65. Seizing of Indra by Daśamukha after a fight with him and initiation of the king who had a feeling of disgust (should be known).

66. The birth of Rāma, Laxmana, Bharata, Shatrughna and Sītā and the relation of the sorrow of Videhā (should be known).
67. Attachment of the brother of Sītā on seeing her picture [drawn] by Nārada and the production of the jewel-like bow for the self-choice of the girl [should then be known].

68. Daśaratha's initiation in the presence of the sage Sarvabhūtaśarāṇya, the narration of [Daśaratha's] previous births and the reunion [of her brother] with Sītā [should be known].

69. Fulfilment of Kaikeyi's boons, the acquisition of the great kingdom by Bharata and then the departure, in foreign countries, of Rāma, Laxmaṇa and Sītā [should be known].

70. Then the act of King Vajrakarṇa, the getting of good princesses, the subjugation of Rudrabhūti and Vālikhilya's release (should be known)

71. The founding of an exceedingly charming place named Rāmapuri near the village Araṇługgaṇa, the union with Vana-mālā and the exaltation of Ativīrya (should be known).

72. The gain of Jitapadumā, disturbance of Kulbhūṣaṇa and Deśabhūṣaṇa and the building by Rama of temples of Jinas on the top of the mountain Vamśagiri (should be known).

73. The greatness obtained by Jatāyu's accepting the vows on seeing the grandeur of the gift, mounting the Nāgaratha and killing of Shambūka (should be known).

74. The arrival of the son of Kekasi, the very fierce battle with Kharadūṣaṇa, and Rāma's lament for Sītā's abduction (should be known).

75. Arrival of Virādhita shortly, (in a short time) the death of Dūṣaṇa, the loss of the lore of Ratnajaṭin and the arrival of Sugrīva [should then be known].

76. The death of Sāhasagati, getting the trace of the news of Sītā, meeting with Bibhūṣaṇa and the acquisition of lore by Rāma and Laxmaṇa (should then be known).
77. Then, binding of Kumbhakarṇa and Indrajit by the noose of the serpents, Laxmaṇa’s being struck by magic and the arrival of Viśalyā (should then be known).

78. The entrance of Rāvaṇa in the temple of Jina Shāntināth, the appearance of the miracles by the gods and entrance into Lankā (should then be known).

79. The production of the wheel [disc] by Laxmaṇa, the slaying of Daśamukha, the lament of beautiful women and the arrival of the omniscient [sage] (should then be known).

80. The initiation of Indrajit and others, the re-union of Sitā, Nārada’s coming to Lankā and the entrance into Sāketapuri (should then be known).

81. The story of the previous births of Bharata and the elephant as narrated, Bharata’s initiation and the coming of Laxmaṇa on the throne (should then be known).

82. The gain of Manoramā by him whose body (chest) was licked by (possessed of) the sign of Śrīvatsa and the death, in the battle, of Sumahu and Lavaṇa (should then be known).

83. The destruction of the disturbance of the people of the province of Mathurā, the birth of Saptarṣi and the banishment of Sitā (should then be known).

84. Sitā’s being seen by king Vajrajangha, the birth of Lava and Ankuṣa, and the fight with the father after defeating the (other) best kings (should then be known).

85. The getting of omniscience by them who were the ornament of all people. the arrival of gods, the appearance of miracles for Sitā and the stream of Bibhīṣaṇa’s existences (should then be known).

86. The practice of austere penance, the agitation in the self-choice ceremony, the initiation of the princes and the bad existences of Bhāmaṇḍala (should then be known).
87. The initiation of Hanumāt, the cause of Laxmaṇa's death, the penance of Lava and Ankuṣa and Rāma's lament and sorrow (should then be known).

88. Rāma's taking the initiation of a Jain monk caused by the god (who was related) in the previous existence, acquisition of omniscience and going to liberation (should then be known).

89. Let the good people being impartial listen to all this (story of) Rāma who obtained liberation with pure thought.

90. This story of Rāma, the eighth god (Baladeva), was formerly narrated by Vīra; afterwards, it was held brightly to (the gaze of) the people by the great good ones. Now it has been composed by Vimala, in verse with the meaning simple and clear; let all listen to the meaning of the scripture, which is greatly meritorious, holy and indestructible.

CHAPTER II.

1. In the Island of Jambudwipa, in the southern part of the Bharata country, there is a country by name Magadhā, which is charming, possessed of great qualities and which is adorned by groups of towns.

2. It was spread over villages, towns with earthen ramparts, towns with low ramparts, cities without any habitation surrounding them and over towns which had both the land and sea-routes. It was full of cows, she-buffaloes and mares; its boundary-line was blocked up by heaps of corn.

3. It had crowds of good men such as leaders of the caravan, merchants, householders and heads of families; it was a big storehouse of jems, gold, jewels and plenty of corn.

4. The people in that country were clever in sciences, very handsome and possessed of the strength, glory and lustre. Besides, their minds were inclined to religion.
5. The people were noisy because of the incessant song and dance of the actors and acrobats; the travellers were fed and adorned with various garlands (by the people there).

6. They were more engrossed in the marriage celebrations and intent on scents and flowers. Constantly their energy was increasing due to the plenty of food and drink.

7. The country was charming due to the ponds, lakes and gardens on all sides. The people were happy being free from the invasion of the enemy, disease and thieves.

8. In the very midst of this country, there was an ancient town named Rājapura, which was encircled by a big and extensive parapet.

9. (The town had) excellent houses, high arches and best turrets and was without any buildings (built) of bamboo; it had ditches and there were holes in the walls of the fortifications.

10. (The town was) great on account of the plenty of precious articles, had plenty of water and bowers, had the houses filled with jewels and was noisy because of the talk of the merchants come from the various countries.

11. At the worship of the court-yards of the houses, it (the town) was variegated with the rays of emeralds and rubies, and the parts (of the town) were made fragrant by aloe wood, benzoin and sandal.

12. It was attractive by (means of) the temples and was abounding in gardens and rest-houses; its appearance was very charming by means of the hundreds of lakes, small and big, wells and fields.

13. It was attractive by means of squares and had the dinning sound (coming) from the dramas; it was full of wise people and the conduct of many people (there) was faultless.
14. Why speak more! That town was the abode of thousands of virtues and was created as if by taking the beauty of the town of the gods.

15. In the city of this description, lived the king by name Shreṇika, who was possessed of the qualities of a king and who was as if the god of wealth incarnate.

16. (He) had glossy hair like the bees and the beauty of his face was like an excellent full-blown lotus; his shoulders were fully developed, fleshy and hard; and his pair of arms was big, well-shaped and long.

17. His chest was extensive and broad; the waist was handsome, slender and could be grasped by the palms; his loins were like those of a lion; and his thighs were big like the trunk of an elephant.

18. His feet were beautiful like those of a tortoise; he was shining like a mountain of gold; his face was calm like moon and he was serene like the ocean.

19. There was nothing that the great knowledge and learning of the king did not know; his mind was inclined to right faith and was capable of worshipping (used to worship) the preceptor and the deities.

20. A man, (howsoever) clever in various arts and sciences, would not come to the end of the qualities of that king, though he may describe them for a long time.

21. In this country of Bharata, there was a town Kuṇḍagrāma which was rich in qualities. There was (ruled) an excellent king by name Siddhārtha.

22. He had a wife (by name) Trisalā who was possessed of many qualities and was beautiful; the Jīna came (entered) in her womb for the last time.
23. Having known by the shaking of the seats that the Jina was born, all the gods were delighted the ends of their hair rising with satisfaction.

24. Having come to the town, having sprinkled the scented water and having taken the best of the Jina, they reached went to) the top of (the mountain, Mandāra.

25. Having placed (the Jina) on a throne studded with jewels, and which was on a slab of stone called Paṇḍukambalā, the gods sprinkled (him) with pitchers of water from the ocean called Kṣīra.

26. As the (mountain) Meru was shaken easily by the toe, he was named Mahāvīra by the best of gods

27. Having bowed down, praised and circumambulated, the gods again placed the teacher of the three worlds near his mother.

28. The Jina who was fed by the lord of gods by means of the licking of the layer of nectar on the thumb, left the childhood and became thirty years old.

29. Once upon a time, the Vīra Jina, having known the defect (of the worldly life), became full of detachment and entered the ascetic order, being surrounded by the Lokāntika gods.

30. Then, omniscience, which brightens the whole world, appeared to him who was free from the eight Karmas and was engaged in meditation.

31. (His) blood was of the colour of milk; his body was devoid of dirt and sweat; it had a fragrant smell; it was possessed of good marks and qualities; it had the splendour of the sun and was exceedingly pure.

32. The eyes were free from throbbing; the nails and hair were big and soft; the province round about hundred yojanas was free from plague etc.
33. Lotusæs grew where he placed his feet; the trees-bent with the burden of the fruit; and the earth abounded in corn.

34. The earth became like mirror; there would arise the Ardha-māgadhī language; and the directions would be without any dirt and dust as in the autumnal season.

35. At the place where the best of the Jina stays, there would be (created) a throne studded with jewels; within one yojana, it would be attracting by means of the sounding of the drum and there would be the shower of the flowers by the gods.

36. Thus the best sage and the sunlike Jina, possessed of the eight great miracles, wandered enlightening the lotuslike noble beings.

37. Thus, Mahāvīra, in the course of his wandering, reached the great Vipula mountain—he who was surrounded by the splendour of the excellences and had the retinue of the whole of the order and of the leaders of the group (of monks).

38. Having known that the best of the Jina was on the great Vipula mountain, the king of gods mounted the Airāvata (elephant) which resembled the peak of the mountain Hima.

39. The temples (of the Airāvata elephant) were decorated with red lead and it was bautified by putting (on its neck) the neck-ornament called Nakṣatramālā; it created a big noise by means of the sound of the bells and the line of rut burst forth from its cheeks.

40. (The elephant) was made fragrant by the fragrance of the rut which was covered by the humming bees; the line of flags (on the elephant) was waved by the wind of the chowries in the form of its ears which were moving and agile.

41. Indra who was surrounded by Sāmānika gods and whose greatness was sung by the celestial nymphs, came to the Vipula mountain along with all the gods and demons.
42. Seeing the best of Jina and placing the pair of palms on the head, the lord of gods who was delighted in his mind began to praise the Jina.

43. Oh you sun, having the rays of omniscience all this human world is asleep in this darkness of delusion; that has been clearly awakened.

44. Oh you illustrious one, in this ocean of worldly life, which is full of great waves of the water of sorrow, you are the crossing boat for the traderlike noble beings.

45. Oh lord, in this forest of worldly life which is dense with the trees, in the form of union, separation, and sorrow, you have been born a leader of the caravan for those who are lost on the wrong path.

46. Oh Lord, what man is able to count your real merits, though they are praised for a long time for thousands of crores of years?

47. The lord of gods and the other gods of the four kinds having praised (thus) and having saluted with devotion, took their places.

48. Having seen the coming of the gods to the Jina, the king of Magadha also started out of Rājapura, with a big crowd of warriors.

49. When the king of Magadha came to that region, he got down from the big, excellent and intoxicated elephant and having praised the best Jina, sat down.

50. (That region) was prepared already and had a circular region for one yojana; it was beautified by the threefold rampart and the extensive gate which was made of jewels.

51. Both the parts had eight great flags and banners; and at every door were acted eight dramas.
52. There were sixteen excellent wells, full of clean water possessing lotuses—four in each of the directions.

53. The revered teacher of the three worlds sat happily on the variegated throne—possessed of umbrella, chowry, Aśoka tree and the halo of the light.

54. Out of such group of people and the excellent gods, I will describe each part (region).

55. In the first part, there was the assembly of the boundless great sages; then, in the second was that of the wives of the gods such as Saudharma and others.

56. In the third part, was the assembly of nuns great by virtues; after that, as a rule, there would be the assembly of the daughters of the Jyotisaka gods.

57. After that, there was the assembly of the wives of Vyantara gods and Bhavanvāsi gods; after that, as a rule, there would be (the assembly) of the Jyotisaka gods.

58. Then in the (other) parts, there would be the assemblies of the lords of Vyantara and Bhavanvāsi; then there would be those of the heavenly gods such as Saudharma and others.

59. In the other parts, there would be the assembly of men and kings; the assembly of the animals is in the north-eastern direction.

60. Thus in the group of kings and gods with their minds pleased, Gautama saluting the Tīrthankara, asked about religion and irreligion.

61. Then the best of the Jina having a serene voice like that of the cloud, preached in Ardha-māgadhī language the religion which causes welfare of all the living beings.

62. Substance should be known to be two-fold—living and non-living; living beings are of two kinds—liberated beings and those in the worldly life.
63. The liberated beings have happiness which is infinite and incomparable; it is indestructible, unshakable, infinite and is always free from any injury.

64. Now the living beings in the worldly life should be known to be two-fold—mobile and immobile; both again are of two kinds—developed and undeveloped.

65. Earth, Water, Fire, Wind and Vegetable are said to be the immobile; beings with two senses and more are the mobile which is two-fold—conscious and unconscious.

66. That substance which is non-living is divided into divisions such as Dharma, Adharma and others. Liberation is possible for the noble; the opposite is the case with the ignoble.

67. The soul always binds the Karma by means of wrong faith and activities, as also by means of passions accompanied by the taints of the soul.

68. The man protected in the activities of mind, body and speech acquires infinite merit with the help of tranquility and by means of knowledge, faith, conduct and penance.

69. Karma is said to be, in short, divided in eight divisions; the living beings are bound and released by means of dispositions.

70. The momentary happiness of beings, in the worldly life, which are infatuated with the attachment of the sensual pleasure is really manifold misery.

71. Beings of sinful deeds will not get happiness in hell even for that much time which is taken for the closing of the eye.

72. The animal creatures pass their time enjoying the misery of torture, beating and other bad things such as bondage and remonstration etc.

73. Men get grief, bodily and mental, by means of union and separation, gain and loss and by love and hatred.
74. Even the gods having less glory get grief by seeing the groups of gods with greater glory; (their) grief is much more at the time of the fall.

75. In such deadly worldly life of four existences, the fallen soul gets human birth only with difficulty.

76. Even though human birth is obtained, one is born in the families of Shabara etc. who have little splendour; the birth in an excellent family is difficult.

77. Though born in a good family, one will be dwarf, deaf, blind, dumb, having a crooked hand and hump-backed; the soul will get, with difficulty, a body with all the five sense-organs healthy.

78. Though the collection of all good things is obtained, a man wanting in merit will not have a religious mind and the ignorant will not have it due to infatuation and greed.

79. Even though inclination to religion is obtained, one will be made to wander in evil religions; and he would not get religion preached by the Jina.

80. In the case of a man whose mind is not turned to religion after having obtained human birth, (it can be said that) the nectar in his hand is as if lost.

81. There are some courageous men who having taken the vows with devotion keep them unbroken and obtain excellent place.

82. There are others who having meditated on the twenty duties enjoined by the Jina obtain infinite happiness capable of agitating the three worlds.

83. There are others who practise severe penance and shorten the worldly life; such persons, having lived two or three existences, obtain incomparable liberation.
84. (There are some) who practise great penance, propitiate with the strength of the intellect and die; they become Ahamindras in the residences of the excellent Vararūnas.

85. Having fallen from there, for a long time they enjoy the enjoyments and glories of Haladhāras and sovereign kings, practise religion and are liberated.

86. There are others who having taken the duties of the ascetic are conquered by the fierce hardships and fall from self-control; they again accept the lesser vows.

87. Others are satisfied only by the sight of the Jinas; even in dreams they do not abandon and abstain (from sin).

88. Some whose minds are deluded by wrong faith, who are without any character, are vowless and are greedy of the sensual pleasures enter the fierce battle.

89. Others having done acts such as ploughing etc. which injure various creatures, go to hell having severe, great and fierce pain.

90. Those who have deceitful and fraudulent nature and who deal with false weights and false measures do not believe in religion and acquire animal existences.

91. Those that practise straightforward religion, have little passions, are good by nature and are possessed of medium human qualities, get human birth.

92. Those who are possessed of lesser vows, great vows and ignorant penance, become gods due to their disposition.

93. Those that are pure in their faith, knowledge and conduct and in the activities of the various sense-organs and are indifferent even to their body, get liberation having shaken off Karma.

94. The lions among the ascetics who are free from the eight Karmas obtain that liberation which is indestructible, infinite, free from harm, blissful and exceedingly happy.
The souls bound with Karma wander in the great ocean of the four existences; none will cross it without the boat of Jain religion.

In the great summer of worldly life, the whole of the world which is heated by the heat of the misery and severe pains becomes cooled by the cold of the clouds in the form of the words of the Jina.

Then those gods having listened to the sermon (religion) come out from the lotus-like mouth of the best Jina, went to their places having obtained right faith.

The king of Magadha also, having bowed down to Vira Jina with devotion, reached Kusagganayar accompanied by all his retinue.

By this time, the sun set at the end of the day; the lotuses faded and there was the separation of the pair of chakravāka birds.

Darkness spread in the sky—the dark colour staining the light of good men's conduct in all the quarters; that is known to be the nature of the wicked.

The king also in his place which was brightened by the burning rays of the jewelled lamps, slept happily in the bed of a sofa covered by a flowered cloth.

While he was enjoying sleep, he saw the best Jina in the dream and then with great effort asked his doubt.

And then the high-souled woke up being praised by hundreds of auspicious songs by the voice of the bards and the sound of the many drums which was deep, great and serene.

(He) began to think, "It has been said by Vira that this world full of religion will become the abode of men such as sovereign kings and others".
105. "Now, my mind greatly doubts about Padma-charitra (life of Rāma); how the great Rākṣasas, though very strong, were killed by the Vānaras (monkeys)."

106. "By the religion of the Jina alone, brave persons proud of their strength, were born in great and greater families and the other became well-versed in hundreds of learnings."

107. "It is heard in the common-place scripture that all the Rākṣasas headed by Rāvaṇa maintained themselves by eating and drinking marrow, blood and flesh."

108. "Indeed there was a brother of Rāvaṇa named Kumbhakarṇa who was very strong; he slept in his bed for six months without any break or fear."

109, 110. "Even though his body would be crushed by big elephants resembling mountains and his ears would be filled by pitchers of oil while he was sleeping, still, he would not hear the sound of drums sounded in his front nor would the high-souled get up from his bed if the period (of six months) was incomplete."

111. "When he would get up, he would be overcome with great and fierce hunger and would devour whatever would be in his front such as elephants and buffaloes."

112. "Having filled his belly with many gods, human beings, and elephants, he would again get on his bed and free from fear would sleep for six months."

113. "Besides, it is also heard that Indra being defeated in the battle by Rāvaṇa was bound in chains and was brought to the town of Lankā."

114. "What man in the three worlds even though accompanied by the gods and demons, would be able to conquer Indra who upholds the Jambu dwipa up to the ocean."
115. "One will be (reduced to) the heap of ink even by the thought of him who has the best elephant called Airāvata and has the thunderbolt for his unfailing striking."

116. "The poets have composed, Rāmāyaṇa with the perverse contents, like the killing of a lion by the deer or like the destruction of an elephant by a dog."

117. "All this is false because of ideas contrary to reasoning; persons, in this world, who are wise do not believe in this."

118. The king who was thinking thus then became eager to go for the salutation of (to pay homage to) the Jīna which would be the cause of the removal of the doubt.

119. The clear light of the sun possessed of bright rays blooms excellent lotuses from which the bees come out and the region is (made) exceedingly charming by the sound of the sweet syllables; it penetrates the wind of the trees and releases the pollen.

Or

The sunlike words which are possessed of the rays of Vimalasūri are very pure; they have come out of (his) excellent mouth and are arranged in lines; the regions are made exceedingly charming by the sound of the sweet syllables; they are mounted on the saving boat and cause men to shed their dirt.

CHAPTER III.

1. Seated in the Assembly Hall, his body decked with all ornaments and with the footstool illumined with the rays of the pearls in the crowns of his vassals.—

2. That king of the Magadhas, whose alacrity and enthusiasm was solely with the intention of seeing the sage.
mounted the excellent elephant full of all the auspicious characteristics.

3. He then marched out of the city surrounded by excellent elephants, horses (i.e. cavaliers), chariots (i.e. charioteers) and warriors. That best of kings reached (the place) where the divine (sage) Gautama was.

4. Having reached that spot, he saw the best amongst the Gāndharas in the midst of a group of excellent ascetics, the autumnal sun as it were, in point of lustre.

5. Descending from the elephant, and going round the ascetic, the king, delighted at heart, bowed down to him, placing the bud-like folded hands on the head.

6. Being blessed by him he sat down at the feet of the sage, and asked him with the great decorum everything including the bodily welfare etc. of the sage.

7. Knowing the relevant (things), full of modesty and courtesy, the king once again questioned Gautama, the dispeller of all darkness in the form of doubts.

8. I wish to hear, O glorious one, the history of Padma (Rāma) clearly; for the heretics (Lit. the Expounders of false faiths) have proclaimed perverted (accounts).

9. If, O glorious one, Rāvaṇa were (as they say) a demon as valorous as the best of gods, how then was he vanquished by lower creatures like the monkeys on the battle-field?

10. (They further add)—'Rāma pierced a golden-bodied deer with an arrow in the forest and that Vāli was killed treacherously for the sake of Sugrīva and Tārā.

11. Furthermore, having gone to the abode of gods and conquering the lord of gods in the battle, he was put in prison tied with strong and hard fetters.
12. And Kumbhakarna, though well-versed in all the sciences and arts used to sleep (according to them) for six months! How again was a bridge built by monkeys on the great ocean?

13. Favour me, therefore, O divine one and tell the truth accompanied with the (real) causes (or arguments). Destroy this darkness of doubt by the light of knowledge.

14. Then the Pontiff (or Gaṇadhara) said, listen, O best among men, giving me your mind and ear! I shall tell unto you (all that) just as the omniscient one has told (me).

15. Daśāna (the ten-mouthed one) is not said to be a demon eating flesh. All that what those bad poets have described is a lie.

16. Anything, without foundation or grounds, does not give you facts—though it might be told (by men). O king, these words are thus without (any foundation of) facts and hence are like a (tree) with its roots cut off.

17. First of all I shall describe the time and the place there (in that story). And then listen, in due order the lives of (all) the great men (involved in the story).

18. Akāśa or Space is infinitely infinite and in the centre of that is (situated) the world which is without a beginning but having end and is divided into three divisions.

19. The world is, at the bottom, like a cane seat. The middle portion resembles a Jhallari while the top has the shape of a muraja.

20. The whole resembles a Tāla (a musical instrument) and is encircled by three circles. In the midst is the lower world (situated) in many islands of the ocean.

21. In the centre of that is the continent of Jambu, having the shape of a mirror. Its dimensions are a hundred thousand yojanas.
22. It is surrounded on all sides by Lāvaṇa Samudra (Saline Ocean). It is (situated) on a platform on the posts of which lotuses are engraved and on the entrances it has burning lustre.

23. In the centre is the mount Mandāra, adorned with four forests and having various gems. It is ninety-nine thousand (yojanas) high and ten yojanas in breadth.

24. It penetrates below (in the earth) one thousand yojanas and touches the layer of adamants. And above, it touches the Saudharma heaven by its peak.

25. There are six Vāsadharas (mountains) and seven continents. There are fourteen great rivers and four Nābhi mountains.

26. The Vakkhāra mountains are twenty, the capitals are thirty-four and the Vaitāḍhya mountains also should be known to be as many.

27. There are sixty-eight caves and thirty thrones; in the Uttaradevakurus there are excellent heavenly trees.

28. There are two hundred Kāchhanakūta (mounts) and six lakes. There are two Yamalagiri mountains Chitra and Vichitra.

29. There are six Bhogabhūmis, which are adorned by excellent trees and are attractive; in these places are the temples of the Jinas.

30. And here in this Saline waters there are four islands charming in (by) the sanctuaries of Jinas and in point of pleasures just like the heavenly regions.

31. In the Jambudvīpa, to the south of Bharata, lies the island of the demons. The island inhabited by Gaudharvas is to the west of Videha.

32. Then to the north of Airavata is the island of Kinnaras and to the east of Pūrva-Videha lies the island of Varuṇa.
33. In Bharata and Airāvata there is the increase and decrease (in time etc.). In the remaining (islands) the time (or Kāla) is always constant.

34. The lord of Jambudwipa, the great prosperous Anādiya (Anāḍrata) accompanied by thousand gods ruled all.

35. In ancient times during the Suṣamā period (i.e. the golden millenium) this Bharatakṣetra was like the Uttarakuru-kṣetra, complete with all pleasures and abounded in the excellent desire-yielding trees.

36. The men then possessed a height of three Gavyutis, were square built, and had a life of three Pallyas.

37. There were desire-yielding trees supplying musical instruments, food, ornaments, desires, dress, houses, lamp, lights, pots and flowers.

38. With the help of these they always enjoyed charming pleasures to their hearts’ content very happy and not conscious even of the time spent.

39. And when there was little life remaining, they created a beautiful pair (i.e. a boy add a girl) and then breathing their last would obtain the happiness of gods.

40. Then the lions etc., were gentle and never got wild with one another. They also enjoyed happiness roaming at will.

41. In Bharata as also the Airāvata kṣetras there is the increase and the decrease of time. In the remaining ones there is neither the increase nor the decrease of time.

42. Having heard this, the king, having bowed down to the sage again, asked, ‘by doing what is a man born in this Land of action’.

43. Then the Gaṇadharā replid:— those good persons who are straightforward, attain this Land of activity by conferring gifts to the monks.
44. Those who give gifts to bad persons in order to enjoy happiness and pleasures (in the next birth), are born as elephants etc. and enjoy the pleasures of elephants.

45. Just as seed (sown) in a well tilled ground increases and never diminishes even so, (by) munificence to good ascetics one acquires much merit.

46. Just as in one and the same lake, water is drunk by a cow and a snake but, in the case of the snake it turns into venom while in the case of a cow it is transformed into milk,

47. similarly, gifts given to one who possesses good character and the other who is devoid of it is respectively fruitful and futile in the other world. Its merit (depends on) the special nature of the receptacle (or receiver).

48. In this way, oh king, I have told you in brief the nature of charity. I shall now explain to you (the causes of) the birth in a noble family. Listen.

49. Just as the moon increases and decreases (in digits) by its own nature, even so the ascending aeon increases and the descending one diminishes (because it is in their nature).

50. During the third period, when the eighth part of the Pallyopama was remaining, the first scion of the noble family by name Pratiṣruti was born.

51. The high-souled one, knowing his previous incarnations in all the three births was favoured by the muse of learning herself and (during his life-time) the world was happy in every respect.

52. And thus, after some time had passed was born samnui; after him came Khemamkara and then followed Khemandhara.

53. Then the great Simankara and then Simandhara who gave delight to the subjects; and after him was born Chakkhu in the Bharata-varga.
54. It was this Chakkhu who encouraged the people when they were frightened at the sight of the sun and the moon and told to them whatever took place.

55. Then was born the wise and great Vimalavuhana; ( after him ) Abhichandra of the lustre of the moon and then Marudeva, Prasenajit and Nabhī.

56. These fourteen law—givers born in the Bharata—kṣetra, were proficient in polity in the world and were like fathers to their subjects.

57. In the place where Nabhī himself lived, there was a wonderful ( desire-yielding ) tree which was surrounded by various gardens and wells and was the abode of pleasure and duration of life.

58. He had a beloved wife, Marudevi, ( by name ) who was possessed of many virtues, youth, beauty and of good form and was like a goddess incarnate.

59. And the goddesses Hri, Shrī, Dhṛti, kīrtī, Buddhī and Laxmī were so to say in her service and obeyed her commands at the instance of Indra.

60. The goddesses performed the duties like ( the preparation of ) food, drink, sandal, bed, seat, and bathing etc. and they congratulated her by means of dance, music and lute.

61. Then once upon a time, the queen Marudevi who was sleeping comfortably on a rich bed, saw the auspicious fourteen dreams, during the last watch ( of the night )

62. ( They were:--- ) A bull, an elephant, a lion, excellent glory, a garland of flowers, the moon, the sun, a flag, a pitcher, a lake, an ocean, a celestial car, an excellent house and a fire—like lustre of the heap of jewels.

63. At the close of the dreams, being just awakened by the sound of the drums giving out the notes of hailing, she shone like a lotus plant ( or lily ) at the advent of the sun.
64. Having performed her toilet and other auspicious duties, she went to Nābhi, her eyes full of the expression of joy. Seated on jewelled seat, she told her husband the auspicious dreams (she dreamt).

65. Grasping the significance of the dream, Nābhi said, "O Beautiful one, a prophet will be born of your womb."

66. Having listened to these words, Marudevī, with all her body full of raptures, and with her lotus-like eyes blooming, was full of the bristling of hair due to joy.

67. Six months from the time of the fall (from the heaven) would the best of Jinas enter the womb; the God of wealth would shower jewels for fifteen months.

68. Vṛṣabha is acclaimed in the world as Hiraṇyagarbha, because while he was in the womb there fell a shower of jewels along with that of gold.

69. Having lived in the womb, he came out endowed with the three (types of) knowledge stirring all the three worlds.

70. At the sight of the birth of a son, Nābhi, being delighted, proclaimed (lit. made) a festivity with all the auspicious pomp and resounding with the notes of loud drums and other musical instruments.

71. The best of the gods, seeing their seats shaken by holy breezes (bracing breezes), saw then by their supernatural knowledge that the Jina was born.

72. The Bhuvanavāsi gods stood up blowing conches, the Vyantarās making the sound of drums and the Jyotiśka gods making a roaring sound like that of a lion—all of them in great confusion.

73. Even the gods in heaven were shaken (in their places) and being awakened by the sound of bells, came down to this world of mortals with all their pomp.
74. All the four-fold gods, mounted on excellent elephants, horses, bulls, lions, and aerial cars came down to the house of Nābhī.

75. And the delighted gods showered jewels in the house of Nābhī—the shower containing Lapis—lazuli, diamonds, emeralds, Karketana and Sūryakānta jems.

76. The general of the army ( of gods ) took the Lord of the Jinas in his hands and brought him near the king of gods, placing by the side ( of the mother ) the artificial child.

77. Then having bowed down, Indra took the Jina in haste and was not satisfied though he was looking ( at the Jina ) with the thousand eyes.

78. And then the gods proceeded towards the ( mount ) Mandāra, in large crowds; covering the ( whole expanse of the ) sky and with their bodies shining with ornaments.

79—83. Then was seen an excellent mountain—which was full of crystal stones and various jewels, -which was agitated by tender creepers, -on which long garlands of wood flowers were hanging, -which was shining by the rays of the various big jewels springing from the peaks,-which had shining, clean and tender petals and had twigs which were shaken by the wind, -on which sang the bees rich with the fragrance of flowers blossoming from excellent trees, -where flowed thebrooklets and streams of water with a murmuring noise, -which was full of beasts and animals such as horse, mongoose, bull, lion, boar, dog and deer, -where large crowds of people sported fearlessly as they pleased, -which was enjoyed by the crowds of the best of Garūdas, Kinnaras, Uragas and Kimpuruṣas and the regions of which were filled with the sweet music and whisperings of the divine damsels.
84. It was mountain Meru with such qualities. On it excellent and great peak, all those noble gods got down.

85. There was seen the Pāndukambala slab of stone, with the jewels bright and shining, wet with the moon-stone and making the ten directions bright.

86. The best of Jinas was placed on the throne by Indra who was delighted and pleased; and the (gods) began the very rich coronation ceremony.

87. On the occasion of the bathing at the time of the birth excellent drums such as Bheri, Zallari, Ainga, Mṛdanga, Shankh and Paṇava were sounded creating a rumbling noise like that of the clouds.

88. There were various Gandharvas, Yakṣas, Kinnaras, Tumburuyas and Mahoragas with excellent flowers, sandal, incense and divine garments in their hands.

89. Being pleased; some of them danced; others sang in sweet voice; while some others clapped their hands and spread their legs.

90. Some held the umbrella over him and some sounded the drums so as to produce a deep and loud noise.

91. The wives of the gods danced artistically with amorous and coquettish gestures, placing the foot beautifully and full of excitement due to the side-glances.

92. And the gods showered from above, flowers rich in various smells; so that the sky that was quite clear became within a moment dusty with the pollen.

93. Then the groups of gods brought speedily the pitchers filled with the water of the milky ocean for the coronation of the best amongst the Jinas.

94. Then Indra began the coronation ceremony (lit. poured the water on him) taking a jewelled pitcher, to the accompani-
ment of the sound of the bustle of the hymns in praise (of the Jina) and the noisy notes of greetings.

95. Yama, Varuṇa, Soma and other great gods of great glory bathed the prince carefully and with pleased minds.

96. The goddesses like Indrāṇī and others gladly besmeared (his body) with fragrant perfumes and powders with their fingers resembling the fresh blossoms (or sprouts).

97. And thus having done the sprinkling (or bathing) ceremony the delighted Indra then arranged the ornaments and decorations in their proper places, according to proper rules, on the body of the Jina.

98. And over his head was placed the crest-jewel, the best protection; the ear-rings (were put) on the ears and the sapphire bracelets on the arm.

99. The waist-band was fastened on the cloth girt round the loins of the Jina; it, being brightened by the jewels, shone over the divine garment.

100. With great respect, having decorated his body with ornaments, Indra, delighted in mind, began to praise the Jina.

101. Hail to you! O sun to all darkness in the form of ignorance. You who are like the full-orbed moon unto the lotuses in the form of Bhavya (pious) souls. Hail to you, again, who drain the ocean of worldly existence and you who are adorned with the mark of embellished Shrīvatva.

102. And the other gods also having praised the best of the Jinas by (singing) his good qualities and having gone round him thrice, dispersed as they had come.

103. And then Hariṇāgavesī, having brought the lord of Jinas to his house and placing him on the lap of his mother returned to the abode of gods.
104. Then that Marudevi, seeing her son adorned with celestial ornaments, could not contain within herself, with her hair bristling (due to joy).

105. Seeing the son besmeared with plenty of divine saffron and adorned with excellent jewels, Nābhi carried (with him the pride of) the excellence of the three worlds.

106. And the delighted Nābhi named (the child) as Vṛṣabha in that a bull as white as the moon and the Kunda flowers had entered (in dream) the belly of (its) mother.

107. He who was surrounded by the boys in heaven and would play with hundreds of sports, grew up day by day by the strength of the food of nectar on the thumb.

108. In a short time, he attained physical growth and became exceedingly beautiful; with his chest marked by the sign of Śrīvatsa, he was the abode of good marks and characteristics.

109. (He had) the height of fifty Dhanus and possessed a body which had the Vajra-nārācha shape, was endowed with thousands of good marks and was shining with lustre like the sun.

110. At that time, excellent and various food, drink, carriage, bed, seat and ornaments etc. were given to him by the gods.

111. At the time when the various desire-yielding trees perished in course of time. the juice of sugar-cane was the food of men.

112. The earth was devoid of arts, sciences, religion and irreligion; nor there was any origin of things of welfare and of the heretics.

113. At that time, the god of wealth created a town having lofty ramparts of excellent gold, nine yojanas in extent, twelve yojanas in length and full of jewels.
114. The revered Jina, Vṛṣabha himself advised the establishment of the groups of villages, towns, cities and the arts of welfare.

115. Those excessively strong men who were appointed by him for the protection became famous and renowned in the world as the Kṣatriyas.

116. The courageous men who were engaged in trade, ploughing, keeping of the cows and business were named as Vaiśyas.

117. Those who were engaged in the mean things and who always did the commands of others became the Shūdras; they are of various types in this world.

118. As a pair giving happiness to all the beings entered on earth, that era was proclaimed in the world by the name of Kṛtayuga.

119. The excellent Jina had a wife by name Sumangalā and a second by name Nandā; he got hundred sons (such as) prince Bharata and others.

120. Both the excellent daughters, Brāhmī and Sundarī were possessed of youth, beauty and lustre and were renowned in the people.

121. (He) showed (taught) politics to the feudatory kings; warriors, priests, commanders, merchants and to the heads of villages and taught the relation of the earth to the people.

122. Thus he passed the time enjoying the royal glory; (once) seeing the blue garment, he became averse to worldly life.

123. (He thought) Alas! the people being attached to the service of others, delay; they dance like mad men and do many hundreds of acts.

124. Humanity is worthless and life is as fickle as the flashes of lightning. The body is merely the receptacle of multifarious diseases, sorrows, and flocks of germs (or bacteria):
125. The soul (i.e. the man) addicted to the baits of pleasures takes misery for happiness. And though mocked again and again does not mark the diminishing life (i.e. is not conscious of it).

126. And thus, discarding these pleasures of senses which are so ephemeral, I should exert for penance, self-control and for the bliss of salvation, having (first) given up all attachment (to pleasures).

127. And while he was thus meditating on the cause of the destruction of the cycle of worldly existence, the Lokāntika gods, resplendent in their crowns, approached.

128. Having bowed down with their heads, they said “It is very good, O lord, that you are enlightened (lit. awakened). Much time has passed since the path of salvation is cut off here (in this world)”.

129. “These souls wander repeatedly in this dreadful ocean of existence (lit. birth). Let them cross it, resorting (lit. sticking) to the ship in the form of the gospel of Jina; please do not prolong (their tortures longer)”.

130. Thus, the fourfold gods, with Indra as the chief, came there speedily for the sake of his renunciation ceremony when he had thus firmly made up his mind (to renounce the world).

131. Having bowed down to the best of Jinas, they were delighted with joy, and were repeating the words of (greeting) ‘hail’ (or victory), with beautiful banners and chowries with their blossom-like hands moving.

132. He then mounted the palanquin, made of gold and studded with pearls, sandal, emeralds. Indrā-nilā and diamonds.

133. And then the magnanimous one went out of the city, surrounded by gods and kings, with (or to the accompaniment of) thousands of drums that were beaten and with the words of greetings from the crowds of bards.
134. And he came to the excellent park named Vasanta-
tilaka abounding in the excellent trees of Bakul, Tilak, Champak, 
Aśoka, Punnāga and Nāga.

135. Bidding adieu to his parents, sons, relatives and all 
the others around him, he then took away the ornaments like the 
waist-thread, bracelets etc. and (all his) clothes.

136. Having bowed down to the Siddhas and performed 
the ceremony of extracting the hair in five handfuls and along 
with other four thousand men (the Jina) attained the highest 
initiation of monks.

137. And then Indra, receiving or (taking) the hair in a 
jewelled vessel and bowing down (with his head) threw them in 
the milky ocean.

138. The gods, having celebrated the great festivity of 
renunciation (of the Jina) in the company of men went to their 
respective places having saluted the best of Jinas.

139. And the wise, great and excellent Jina wandered on 
the earth for a year, fasting and in the company of four thousand 
monks.

140. Some (of the monks) in the (very) first month while 
others within a period of two, three, upto six months and thus, 
al the monks were routed up by the warriors in the form of 
 bodily sufferings.

141. Out of fear from Bharata, as also due to the sense of 
shame and vanity they did not return home though tormented 
with hunger and thirst, but stayed on in the forest.

142. Being troubled with hunger they took fruits from the 
clusters of trees. ‘It was proclaimed in the sky ‘ Do not take 
the fruits (at least) in the guise of monks ’.

143. And then the ascetics were divided into many types-
clad in bark garments, Kusa-grass, eating fruit and behaving at. 
(acting according to) their own sweet will,
144. Just at this time, Nami and Vinami, desirous of excellent pleasures, came to the best of Jinas and having bent their heads in salutation, took their seats contentedly at the feet of the Jina.

145. (Seeing them) thus keen on pleasures, Dharanendra left his seat and with all his paraphernalia, he also came down there.

146. Bowing down the lotus-like feet (of the Jina) he sat near the best of Jinas and there he saw both the young men with eyes like lotus petals.

147. Then the king of serpents said unto them, “For what purpose are you both standing near the Jina, with swords in your hands?”

148. Then Nami replied in these words “O lord, we have no royal splendour and it is for this purpose that we have come near the Jina.

149. No sooner were these words uttered than Dharanā immediately bestowed on him diverse lores possessing (supernatural) powers.

150. The best mountain Vaitādhya was recommended for their (happy) excellent abode—which was all silver and extending up to fifty yojanas.

151. Divided (in two) at the twenty-fifth yojanas and charming in both the ranges, it was two miles high and six yojanas (below) the earth.

152. The demi-god Nami, having gone to the southern range (of the mountain) founded fifty cities chief amongst them being Ratha-Nūpur and Chakrapāla.

153. And in the northern range (of the mountain) was a city named Gagana Vallabhapura which was decorated with many a temple of Jina and beautiful mansions with lofty arches.
154. And having gone ten yojanas above that, there were ten cities of Gandharvas, Kinnaras, and Kimpuruṣas adorned with excellent mansions.

155. And going above that for another five yojanas was the beautiful surface of the top of the mountains charming by the temples of the Jinas and illumining (all) the ten quarters.

156. And in those temples there lived always the Chārāṇa monks, meritorious, engrossed in their study and meditation and dazzling with the splendour and lustre of penance.

157. (The country) was rich with many groups of villages, cities, harbours, parks, gardens and forests and there were rows of groups of houses dazzlingly bright, being studded with pearls, diamonds and gold.

158, 159. Abounding in excellent cows and buffaloes and presenting a charming sight by (the growth of) various corns, rich in all herbs and flowing with ghee, honey and milk, free from excessive heat as also cold and (all) dangers, it was by its very nature temperate (or gentle). (Thus) that country of demi-gods appeared as if it were a world of gods.

160. And there were the beautiful Vidyādhara damsels, imbued with diverse charm (and beauty) and with their faces resembling beautiful lotuses blooming because of the contact of the tender (i. e. morning) rays of the sun.

161. And the demi-gods there, valient and proud of their learning (or lores) and strength, enjoyed pleasures as they chose (even) like gods in the world of gods.

162. And thus the great Vidyādhāras (living in) both the ranges, very careful in taking) food, drink, beds and seats, enjoyed all prosperity and happiness and followed the pure path of religion as preached by the Jinas.
CHAPTER IV.

1. Then the revered Tirthakara, having abandoned his meditation, began to wander over the earth adorned by groups of towns, for the sake of gifts (of alms) and religion.

2. Wandering in the country of Padma, in due course he reached the town of Gajapura, where lived king Shreyansa, the abode of many hundreds of qualities.

3. At the time of mid-day he went to the town on the begging tour; while wandering in the line of houses, the Tirthakara was seen by the people.

4. He was of calm face like the moon and shining with lustre like the sun; his pair of hands was hanging long and his body was decorated with (the sign of) Shrivatsa.

5. The people offered him excellent necklaces, coronets, ear-rings, jewels, pearls, garments, chowries and other things; but his mind was not attached there.

6. Some, having saluted the feet, and being satisfied, placed before him expasses of excellent elephants, horses, chariots and jewels.

7. People of calm mind not knowing the sign (process) of begging, offered girls beautiful in all the limbs and with faces like the full moon.

8. The Jina, whose delusion was gone, did not wish whatever the people offered; (he) with his tresses of hair hanging down, came to the residence of the king.

9. Seeing the best Jina coming, the king, though standing on the terrace of the palace, entered in the vicinity of the feet (of the Jina) having recollected the former birth.

10. Having gone round him thrice, he who was horripillated with joy, fell at his feet along with all his servants.
11. Giving with all devotion the offerings in the jewelled pot he saluted the pair of feet with pure disposition.

12. The best king Shreyānsa, with great faith, offered him the juice of sugarcane in a place which was washed and cleaned.

13. Then began to blow the wind which was pleasant, cold and fragrant; and a shower of jewels along with flowers fell from the sky.

14. 'What a gift!' Thus was proclaimed in a loud and deep voice which was like that of a drum; and the best king obtained great prosperity and highest welfare.

15. Then the groups of gods and Chārana ascetics said. 'It is good; you are a great person; and oh you illustrious one, the second wheel of the chariot of religion has been upheld.'

16. Thus having done the introduction of the conduct of the charitable, the Jina engaged himself in auspicious meditation in the garden of Sayadāmuha.

17. By the annihilation of the Ghāti Karmas, omniscience brightening the Loka and Aloka was born to the revered ascetic when he was thus meditating.

18—19. When omniscience is obtained, the Jina gets a seat, the umbrella, the Atichhatra and chowry as also the divine tree called Kalpadruma, the sounding of the drums, and the shower of flowers; endowed with all the excellences, he obtained the glory of Jina.

20. Knowing the attainment of omniscience, the gods came and sat in the (proper) places after bowing down to the Jina.

21. The Gauḍadhara said, "Revered sir, the living beings being helpless wander in the infinite worldly life; tell them the means to cross (it)."
22. Then the best Jina whose voice was deep and sweet like that of the cloud, began to preach the two-fold religion in the midst of gods and men.

23. The five great vows, the five ways of carefulness and the three controls constitute the religion of the ascetics; because of particular activities, it becomes manifold.

24. That which is possessed of the five lesser vows and is spread over the seven disciplinary vows, is the religion of laymen who have abstained from things specially meant for them.

25. Due to religion, the soul gets greatness and the great happiness of gods and men; due to irreligion, it gets hell which is the abode of thousands of miseries.

26. There is no shower without the clouds nor there is any corn without seed; similarly, without religion there will not be any happiness for living beings.

27. Even if the ignorant will practise severe penance, they will become servant-gods; fallen from there, they would be (born as) lower creatures.

28. Experiencing miseries in the worldly life of four existences which abounds in thousands of births, they wander for infinite time.

29. Having practised the religion of the Jina, some are liberated; some become Ahamindrás; and others, firm in religion, obtain the lordship of the heavenly regions.

30. Those who praise the bondless ascetics with all devotion, do not go to the path of evil existences by virtue of its fruit.

31. Listening to the words of religion preached by the Jina, the crowds of men and gods obtained right faith, became averse to worldly life and were delighted.
32. Some of them became excellent ascetics free from paraphernalia and injurious activity; others became householders possessed of the five lesser vows.

33. Thus, at the end of the sermon, having bowed down to Jina, all the best and excellent gods went to their respective places along with their servants.

34. The province where the Jina moved about, became like the heaven; and for a hundred yojanas round about it, it was charming and free from diseases etc.

35. He had eighty-four Ganaadharas among whom Vṛṣabhasena was prominent; and there were as many (eighty-four) thousands of ascetics.

36. At that time, full sovereignty was obtained by king Bharata; that courageous one was endowed with horses, elephants and women and was the master of the fourteen jems (jewel-like things).

37. The hundred sons of the revered Jina Vṛṣabhā who were like the sun and the moon accepted monkhood, being indifferent to their own body.

38. The high-souled Bāhubali who was in Taxasilā was always hostile to him and would never bend down his head to the order of king Bharata.

39. Then the angry sovereign along with his army started out of the town against him (Bāhubali) very quickly.

40. Bharata reached the town Taxasilā in the midst of the noise of the words of victory which were proclaimed; and immediately he became armoured for the battle.

41. Having heard that king Bharata had come, high-souled Bāhubali also started out of Taxasilā with crowds of warriors.

42. Then began a great fight which was worthy of sight on account of the dancing headless (trunks) between the two
armies which were puffed up with the pride of their strength, and which had the drums sounding.

43. The sovereign (Bharata) was said by Bāhubali, "what is the use of killing the people? On the battlefield, let there be a fight between us two by eyes and fists."

44. When it was said thus, a fight by eyes began; the range of sight was destroyed and in the beginning itself, Bharata was defeated.

45. Again they who had excessive pride stuck to each other by the arms; and their palms were full of perturbation due to their movements and thick impelling.

46. They tied each other with the ropes half stretched, placed their hands on the necks, and raised their hands; thus those great men fought facing each other and being unvanquished.

47. Thus king Bharata was defeated in the fight by Bāhubali; then being very much angry he (Bharata) released the Chakra-ratna for killing him (Bāhubali).

48. The Sudarṣāna (wheel) returned being unable to kill; at that very moment, he also, who was brave by the strength of his arm (Bāhubali), got aversion.

49. He said, "Alas! it is a bad thing indeed that men knowingly act with hostility being under the influence of passion and greedy for pleasure.

50. (Foolish) people destroy sandal-wood for the sake of ashes and the pearl for the sake of the string; similarly men infatuated with human pleasures destroy the divine glory.

51. Leaving (this) fight of passion let us engage ourselves in the fight of self-control with the warriors in the form of hardships, until we get the highest thing."

52. Having saluted the Jina and plucking out the hair, Bāhubali who left off all attachment became an ascetic, having destroyed the sin.
53. Bowing down with the head, the sovereign king (Bharata) said in sweet words, "Do not take initiation; enjoy the kingdom with excessive pleasures."

54. Having bowed down to Bāhubali who stood up for meditation of one year, the sovereign reached Sāketapuri along with the whole of his army.

55. That high-souled Bāhubali also, having secured omniscience by the strength of penance and destroying the eight Karmas, got liberation which is the release from misery.

56. The sovereign king Bharata enjoyed the suzerainty over this continent of Bharata which abounded in pleasures, like Indra in the heavenly regions.

57. The villages were like the cities of Vidyādhāras; the towns like the heavens, the householders like the kings and the kings like the god of wealth.

58. (He had) sixty-four thousands of women possessed of excellent beauty and (had) thirty-two thousands of kings with their crowns fastened (feudatory kings).

59. (He had) eighty-four lacs of best and intoxicated elephants and the same number of chariots having the emblems of banners and umbrella.

60. (He had) eighteen crores of skilled and swift horses; who could count the servants and maidservants?

61. (He had) fourteen jewel-like things and the nine stores full of precious things; and (had) the residences in water and on earth which were guarded by the groups of gods.

62. (He had) five hundred sons who had enviable pleasures like those of the divine princes; all these formed the royal glory of the sovereign king Bharata.

63. Even the man who may have hundred tongues and an extensive faculty of intellect, will not be able to describe his whole kingdom.
64. When it was told thus, the lord of Magadha saluting asked again the best Gaṇadhara in charming and sweet words.

65. The origin of the three classes was heard by me in full; now, revered sir, tell me the origin of those who have the thread on their necks (Brāhmins).

66. (Some people) injure all living beings and always do acts contrary to the ascetics; and still under the pretext of religion they carry pride.

67. When it was said like this the best Gaṇadhara began to narrate the truth and (said.-) Oh king, listen with attentive mind the origin of the Brāhmins.

68. When the revered son of Nābhi lived in a lonely place in the excellent town of Sāketapura along with his group of monks etc. Bharata came (there).

69. Having bent his head and placed his palms at the base of (Vṛṣabha's) feet, that sovereign king said, 'Listen to these my words'.

70. 'Revered sir, let these ascetics who have destroyed their sins, do this favour; let them take pure and clean food in my house'.

71. Then the best Jina said, "Oh Bharata, this kind of food which is prepared of bought and special materials, is not allowed for self-controlled monks".

72. Hearing these words, the king thought with concentrated mind:- The ascetics who have destroyed their delusion practise severe penance.

73. The ascetics though requested again and again will not take food in my house; so clearly, I (must) give the gift of food and drink etc. to the householders.

74. These also are possessed of the virtues of five Anuvratas of the householder's religion; I will feed them often (so that) there will be the fruit of merit from the gift.
75. All who possessed the conduct of a householder were
called by him; men of wrong faith came very quickly.

76. Others (of Jain faith) would not enter the house, see-
ing in front the sprouts of barley and rice; then a line was made
on (the body of) the householders with the Kūgaṇi jewel.

77. When they were honoured with food, drink, gift and
seats etc. pride was born to them and (they thought:-) we are
happy in this world.

78. King Bharata was said by Matisāgara in the midst of
the assembly:- Listen with concentrated mind to what the best
Jina has said.

79. Oh king, those first householders whom you honoured
will become heretics after Lord Mahāvīra.

80. Creating out of false statements a scripture called the
Vedas which preach only injury, they will kill beasts in the
sacrifices.

81. Of perverse conduct and religion, not desisting from
injurious activities and property, themselves of foolish dis-
positions, they will delude the remaining people also.

82. The king who became angry at hearing these words
said, ‘Banish all these out of the town very soon’.

83. Being beaten by the people, they sought resort of the
Tīrthankara (Vṛṣabha); the people striking them with stones
were kept off by him.

84. As Bharata was prohibited by the Jina Vṛṣabha in the
words ‘son, do not strike them’, all of them were called in this
world as Māhuṇas (Brahmanas).

85. Those who had fallen (from their vows) after first hav-
ing taken the initiation, became heretic ascetics wearing the
bark-garments.
86. Bhargu and Angira etc. the disciples of the disciple’s disciples, deluding the people about the heretic doctrines, became the seed in this world.

87. This is the real origin of the Brahmanas which is told to you; oh king, now listen to the liberation of the Jina Vṛṣabha.

88. Having shown the path of religion to the people, the revered lord of the three worlds obtained incomparable liberation on the mountain Aṣṭāpada.

89. Having abandoned the royal glory like grass, the sovereign king Bharata also accepted the path of the best Jina and attained unhindered bliss.

90. Thus, oh Shrenika, I have told to you the state of the world experienced by former people; now, listen to the four races of the kings which are of bright efficacy.

Thus ends the fourth chapter of Paumachariyam which has the topic of the state of the world and the Jina Vṛṣabha.