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THE PRABANDHACINTAMANI

OR

WISHING TONE OF NARRATIVES

COMPOSED BY

MRUTUNGA ACARYA

TRANSLATED FROM THE ORIGINAL SANSKRIT

BY

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THE PRABANDHACINTAMANI

OR

WISHING-STONE OF NARRATIVES

CHAPTER I.

Om! I adore Çrî! I adore the lord Mahâvîra!

May the Jina Rasabha, the divine son of Nâbhi, the Paramesîthin, who makes an end of births,

Protect the four gates of the glorious goddess of speech, which become her,
in that she has four mouths.

I meditate on that spiritual preceptor, the lord Candraprabha, who is made up of accomplishments, as the moon is made up of digits,

Whose hand melts stone-like men, as the ray of the moon melts stones.

1 It will be apparent from the note in the printed text that Bhâratya is a misprint for Bhârata, which is the reading of Bühler MS. No. 296. The four gates are the four classes of the Jaina scriptures, which are sometimes divided into (1) Pratihâramâyana, i.e., legends and history; (2) Kârâgâmâyana, i.e., works describing the origin and order of the universe; (3) Davâopicamâyana, treating of philosophy and doctrine; (4) Carâmâyana, treating of customs and worship. As the classes of the sacred writings are four, they fit into the four months of Sarasvatî, who has four heads in the Jaina mythology. The names of the four classes given above are taken from Hôfrath Bühler’s article on the Digambara Jains (Indian Antiqury, VII, p. 29). But Hôfrath Bühler informs me that these four classes are known to the Cevâmarâ Jains by slightly different names, namely dvâracakârâmâyana, gâmtâmâyana, kâmâyana, and caramâyana. Hôfrath Bühler refers me to Weber, Catalog, Vol. II, pt. 3, p. 361.

I may here mention that as a general rule I do not translate Çrî and çrinâ when prefixed to the names of persons and places. Our author employs these words very freely. (Since I wrote the above, Sanskrit scholarship and many friends in all parts of the world have suffered a terrible loss by the death of Professor and Hôfrath J. G. Bühler, C.I.E.)

2 Candraprabha means “gleaning like the moon”: the word kâla means “accomplishment,” and also “digit” or “sixteenth part of the moon.” The candraprabha or moonstone is said to dissolve under the rays of the moon. Candraprabha is the name of the eighth Tirthânpura.
After turning over many collections, Merutunga makes this book
from the prose narratives therein contained, for the easy comprehension of
the wise.

Moreover, when I was desirous of extracting this Prabandhacintāmaṇī,
from the tradition of sound spiritual teachers, as from a mine of jewels,
The reverend Dharmadeva assisted me in it,
by means of narratives a hundred times repeated.1

The reverend Gaṅin Guṇacandra produced the first copy of the Prabandha-
cintāmaṇī,
A new book, pleasing as the Mahābhārata.2

Ancient stories, because they have been so often heard,
Do not delight so much the minds of the wise,
Therefore I compose this Prabandhacintāmaṇī book
Out of the life-histories of men not far removed from my own time.

Although narratives, which the wise relate
Each according to his own mind,3 must necessarily differ in character,
Still, as this book is put together from a good tradition,
The discreet should not indulge in cavilling with regard to it.

THE HISTORY OF VIKRAMĀRKĀ

Vikramārka, though of lowest rank, became foremost on the face of this
earth by his virtues,—

By courage, generosity and other graces, an incomparable lord of earth.
At the beginning of my book I give a slight sketch of the history of that
king,
Like a nectar-infusion in the ear of the listener, abridging it greatly,
though a vast theme.

Thus runs the tale:—

In the country of Avanti, in the city called Supratiṣṭhāna, there was
a Raijput named Vikrama, full of courage4 and other virtues, an incom-

1 I read catakādhetetācittāsya for prathamanaparīhārtyaṇa. This reading is given
in the Appendix and in Hr. Bühler’s MS. No. 209, which I shall henceforth
call a. MS. No. 613, lent to me by the kindness of the Bombay Government, my
collation of which I call P, has prathamanaparīhārtyaṇa. A full account of these
MSS. will be given in the Introduction. The text perhaps means, “gave me the
assistance of a most encouraging attitude.”

2 More literally “ produced the Prabandhacintāmaṇī in the first copy.” I follow
Hr. Bühler’s translation on page 5 of his pamphlet, “Über das Leben des
Jaina Mönches Hemacandra.” I find in a the various reading tva nirmitavān. P has
’tva darsitavān.

3 I read svadyeya for svadhyeya with a and P. See Hr. Bühler’s “Über das
Leben des Jaina Mönches Hemacandra,” p. 5. This I shall henceforth quote as
Bühler’s H.C.

4 Sanskrit vikrama.
parable treasure-house of unrivalled daring, endowed with god-like marks.  
Now this man, though afflicted with poverty from his birth, was devoted to policy, and when he did not obtain wealth even by more than a thousand devices, he, once on a time, set out for the Rohaṇa mountain in company with a friend named Bhāṭṭamātra. When they approached it, they rested in the house of a potter, in a city called Pravara, near the mountain. When Bhāṭṭamātra, the next morning, asked the potter for a pickaxe, he said, “Any man in low circumstances, who goes into the middle of this mine, and hearing in the morning unwelcome news, touches his forehead with his hand, and exclaims, ‘Alas, Destiny!’ and then strikes a blow, obtains whatever jewels may turn up.” Bhāṭṭamātra, having thoroughly ascertained this fact from the potter, took those tools with him, and when Vikrama was standing in the mine, ready to strike, in order to obtain jewels, being unable to induce him to assume the requisite despondency by any other method, he said to him, “A certain stranger has come from Ujayini, and when he was asked for news of the welfare of those at home, he said that your mother was dead.” When Vikrama heard that intelligence, which was like a red-hot diamond needle, he struck his forehead with the palm of his hand, and exclaiming, “Alas, Destiny!” he flung the pickaxe from his grasp. When the ground was torn up by the point of the pickaxe, a gleaming jewel, worth a lakh and a quarter, sprang to light. Bhāṭṭamātra took the jewel and returned with Vikrama. In order to remove the danger of the dart of his friend’s grief, Bhāṭṭamātra told him at that time the secret of the mine, and also the fact that his mother was in perfect health. Thinking that covetousness was bred in the bone of Bhāṭṭamātra, Vikrama flew into a passion, and tearing the jewel from his hand, he returned to the mouth of the mine. He exclaimed,—

Curse on the Rohaṇa mountain, that heals the wound of the poverty of the wretched!  
Which gives jewels to petitioners, on their exclaiming, “Alas, Destiny!”

After uttering these words, he flung down the jewel in that very mine, in the sight of all the people, and wandering off to another country he reached the environs of Avanti. Having heard the sound of a shrill drum, and having ascertained the whole secret, he kept quiet about it, and entered the palace simultaneously with the drum. The ministers installed him as

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1 See Index to my translation of the Kathā Sarit Sāgara s.v. “marks.”
2 Strictly speaking we are only told in the original that Bhāṭṭamātra rested.
3 I read गुरुमरणावासपनां as the context seems to require it. P has गृहग्रामावासपनां. The reading गृहग्रामावासपनां, mentioned in the Appendix, would give a tolerable sense.
4 He is sometimes called in the text Vikrama, and sometimes Vikramārka, or Vikramāditya. The latter is the best known name.
king, in that very mahlāta, without inquiring whether it was favourable or not, after twenty-four hours' interval. Owing to his sagacity, he said to himself, "Some mighty demon or god is angry with this kingdom, and kills one king every day, and1 as there is no king, wastes the realm. So by fair or foul means I must win him over.2 So he had prepared various kinds of viands and delicacies, and having arranged them all at night-fall in an upper room of the palace, he went there immediately after the evening ceremony of waving lights before the idol, surrounded by his guards, and placed a bolster covered with his own turban and garments on a swinging bed which was suspended from the ceiling by chains,3 while he himself, excelling in valour the three worlds, stood, sword in hand, in a part of the room not lit up by the lamp. While he remained gazing into the air, lo! in the very dead of the night he beheld entering by way of the window first a smoke, then a flame, then a terrible vampire,4 looking like the visible embodiment of the ruler of the dead; and he, with belly pinched with hunger, having enjoyed to his fill those delicacies, and having anointed his body with the sweet-smelling substances, and being pleased by tasting the bowl, sat down on that bed and said to Vikrama, "Mortal, my name is Agnivetāla, and I am well known as the doorkeeper of the king of the gods. I kill one king every day. However, being pleased with this devotion on your part, I grant you your life and give you the kingdom, but you must always provide for me the same amount of viands and delicacies." When both had agreed to this compact, after the lapse of some time, king Vikrama asked the Vetāla the length of his own life. The Vetāla said, "I do not know, but I will ask my master and inform you." Having said this, he departed. He came again on another night and said to Vikrama, "The great Indra says that you will live for one hundred years exactly." The king urged strongly the obligations of friendship and entreated him earnestly, that he would induce Indra to make the hundred years shorter or longer5 by one year. He promised to do so, but returned and said, "The great Indra will not consent to make your life ninety-nine or one hundred and one years." When the king heard this decision, he ordered the customary viands and delicacies not to be cooked for the next day, and remained at night ready to do battle. Thereupon the vampire came there the next night according to previous

1 P and e insert ce after uprādhānē.
2 This story is found in the Jaina recension of the Siṁhāsaṇa-vaṭṭiniṅgaśa. See Weber's Indische Studien, XV. pp. 274–275. Perhaps "by force or flattery" would do equally well as a translation of bhaktiṇā ca ṣaṭiṇā va.
3 See Rās Māḥ (reprint by Colonel Watson), pp. 191, 192.
4 Vetāla.
5 After hānāk I insert with a, adhibhāsis nā. It is clear from what follows that these words are required. This is clear also from the Jaina version of the Siṁhāsaṇa-vaṭṭiniṅgaśa (Indische Studien, XV. p. 274) where we read mūrtyaṁ cāryaṁ samāvāyām samādhiṁ vā karanāyām.
custom, and said the same thing to the king, and not seeing those viands and other luxuries, objured him. Then a single combat took place between them, and lasted for a long time, but at last the king, by the help of his own good actions in a previous state of existence, beat the vampire down to the ground and putting his foot upon his heart, he said to him, “Call to mind your favourite deity.” The vampire answered the king, “I am delighted with this marvellous daring on your part, and you may consider that you have won over me, the vampire named Agnivetâla, as a slave to execute all your commands.”¹ So Vikrama’s kingdom became free from enemies.² In this way he brought into subjection to himself the territories of ninety-six rival monarchs, conquering by his prowess the whole circle of the regions.

O Sâhasâñka,³ the wild elephant of the woods, approaching the palaces of thy enemies,

And beholding afar, in that part of their walls which is made of crystal, his own reflected image,

Thinking it a rival elephant, smites it in wrath, and breaking his task, looks again,

And then slowly, slowly strokes it, thinking it a female of his own race.

In the city of Avanti lived Priyagumañjari, the daughter of King Vikramâditya. She was made over to a pañdit named Vararuci for the purpose of study, and, owing to her cleverness, she learnt the Çâstras from him in a few days. She was in the prime of youth, and remained continually gratifying her father. One day in the season of spring, when she was sitting on a sofa in the window at the time of mid-day, when the sun was scorching men’s foreheads, she saw her teacher coming along in the road; and when he had rested in the shade of the window, she said to him, showing him some mango fruits mellow with ripeness, and knowing that he longed for them, “Would you like to have these fruits warm or cold?” He, not seeing the real cunning of her question, answered, “I should like to have them warm.” Thereupon, she threw them sideways into the corner of his garment, which he held out to receive them. They fell on the ground, and were consequently covered with dust. So the pañdit took them in his two palms, and proceeded to remove the dust by blowing upon them. While he was doing this, the princess said to him tauntingly, “What,
are these fruits too hot, that you cool them with your breath?" 1 That Brahman, being annoyed by her taunting speech, said to her, "Ah! young woman, you fancy that you are very clever, but as you choose to cavil at your teacher, may you have a herdsmen for a husband!" When she heard this curse of his, she uttered the following vow, "Whoever is your supreme preceptor through excelling you in knowledge, 2 though you do know the three Vedas, that man I will marry." Then, as king Vikrama was whelmed in a sea of anxiety with regard to finding a distinguished youth who would be a suitable match for her, once on a time that paññāt, by order of the king, who had become impatient for the pointing out of the desired bridegroom, entered a large forest, and was afflicted with excessive thirst. As no water appeared in any direction, 3 seeing a herdman he asked him for water. The herdman, as he had no water to give, said, "Drink milk," and then told him to make a karanaṇi. 4 When the paññāt heard this term, which of all terms he had never heard before in his life, his mind was devoured by bewilderment. But the herdman put his hand on the paññāt's head, and placed him under a buffalo-cow, and then, having induced the paññāt to put the palms of his hands together, so as to form what is called a karanaṇi, he made him drink milk till his throat was filled. The paññāt considered the herdman as good as his preceptor, because he placed his hand on his head and taught him the specific term karanaṇi, and thought that he would be a fitting bridegroom for the princess. 5 So he made him leave the buffalo-cow, and brought him to his own palace; and for six months made him cultivate his person, and repeat the formula of blessing, "Oṁ namaḥ Śūkṣya!" 6 After six months he found that those syllables were well impressed on the surface of his throat, so in a fortunate mukūrta he conducted him to the court of the king, after he had been suitably adorned. The herdman was so bewildered by the sight of the court, that when he tried to address to the king the formula of blessing he had carefully practised, he brought out the syllables, "Ucañāta." 7 When the king was puzzled with the herdman's stammering utterance, the paññāt, wishing to have him credited with a cleverness he did not possess, said:—

1 This foible joke is found in the Kathā Sarit Sāgara. See Vol. II. of my translation, p. 619.
2 I read with a and P, adhikavāyatyā. This reading is justified by the sequel. It is also found in the MSS. which Dinānātha calls A and B.
3 I read sarvataḥ sarvetamukhyabhūcitāt. I find this reading in a and P. Hofrath Bühler has reminded me that sarvetamukha means "water."
4 A, B and a give karaṇayish. P agrees clearly with the text, wherever the word occurs. I have therefore followed the text.
5 It will be observed that he satisfied both conditions, being a herdman, and the preceptor of the paññāt, superior to him in the knowledge of one word.
6 For a similar story see the reference on p. 161 of Fick's "Sociale Gliederung im Nordöstlichen Indien zu Buddhas Zeit" to the Somadatta Jitaka (II. 165).
"May Rudra together with Umā, bestowing blessings, trident in hand,  
Elated with the might of his shout, protect thee, O lord of the Earth!"

By understanding this couplet to be intended, he interpreted in diffuse 
language the depth of the herdsman's learning. The king, pleased with 
this satisfactory evidence of the herdsman's learning, had him married to 
his daughter. In accordance with the advice of the paññā, the herdsman 
preserved unbroken silence; but the princess, wishing to test his cleverness, 
entreated him to revise a newly-written book. He placed the book in the 
palm of his hand, and with a nail-parer proceeded to remove from the 
letters in it the dots and the oblique lines at the top indicating vowels, and 
thus to isolate them, and then the princess discovered that he was a 
cowherd. After that the son-in-law's revision became a proverb everywhere. 
Once on a time they pointed out to him a herd of buffalo-cows in a picture 
painted on a wall. In his delight he forgot his high rank, and uttered the 
barbarous words made use of for calling buffalo-cows. So it was ascertained 
for certain that he was a keeper of buffalo-cows. The herdsman, 
reflecting on that contempt, which the princess showed towards him, began 
to propitiate the goddess Kāli in order to attain learning. The king, being 
afraid that his daughter would be left a widow, sent a female slave in 
disguise at night, and when she woke him up and said to him, "I am 
pleased with you," the goddess Kāli herself, apprehending that some 
disaster would take place, appeared in visible form and granted his request. 
When the princess heard of that occurrence she was delighted, and came 
there and said, "Is there any special utterance?" He thereupon, having 
become known by the name of Kālidāsa, composed the three Mahākāvyas, 
the Kumāra Sambhava, and so on, and six other works.

Once on a time a merchant named Dānta, who lived in King Vikramāditya's 
city, came to him as he was in his hall of audience, with a present in 
his hand, and, bowing low, said to him, "King, in a lucky mahārta I 
had a palace built by distinguished master-builders, and I went into it with

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1 The word used means also "purify," and perhaps the herdsman interpreted it literally.
2 I have taken this sense of mātrā from Molesworth’s Marāṭhi Dictionary. But in Hindi, according to the Dictionary of Bates, the word in addition to this meaning, indicates the horizontal stroke of a letter.
3 I read with P, viṣṭa for viṣṭi.
4 I find tuṣā inserted in a after viṣṭiḥac. This means that the princess ascertained the fact.
5 She was of course personating the goddess. Propitiating Kāli often involves suicide.
6 This account of Kālidāsa’s origin and his acquisition of literary ability by the favour of the goddess Kāli is also found in Tārānātha’s History of Buddhism. See Mr. Reeley’s paper in the Indian Antiquary, Vol. IV. pp. 101—104. Cp. also the form of the story given in the Indian Antiquary, Vol. VII. pp. 115—117. The editor gives other references in a footnote.
great rejoicings; but, while I was lying there on my bed at night, half asleep and half awake, I suddenly heard a voice say, ‘I am about to fall.’ I was bewildered with fear, and exclaiming, ‘Do not fall,’ I immediately made my escape. I have been to no purpose mulcted by the astrologers, who have had to do with this mansion, and by the architects, in the form of contributions, such as seasonable complimentary presents, and so on. Now it remains for your Majesty to decide what should be done.” When the king had carefully considered the account given by the merchant, he paid him the three lakhs which he fixed as the price of that splendid mansion, and after the general assembly of the evening, king Vikrama slept comfortably in that palace which he had made his own. When he heard that same voice say, “I am falling,” he, being a man of unrivalled daring, said, “Fall quickly!” and so he obtained a man of gold that fell near him. Such is the story of the attainment of the man of gold.

Then, on another occasion, a certain poverty-stricken man was introduced by the warden, with a very thin iron doll, representing poverty, in his hand, and said to the king, “Your Majesty, I heard the report that in Avanti, famous for having you as its lord, all things are quickly sold and easily purchased, and yet I have during a day and night carried round this poverty-doll for sale in the eighty-four cross-roads of the city, but no one has bought it; on the contrary, I have been abused. I have made known to your Majesty this reproach to the city, as it is, and I now return by the way by which I came. I hereby take my leave of your Majesty.” Immediately the king, taking into account that great stain of reproach on the honour of his city, gave him one hundred thousand dināras, and placed that iron doll in his treasury. In the course of that same night, in the first watch, the deity that presided over the elephants appeared to the king as he was comfortably asleep; in the second watch appeared the deity that presided over the horses; in the third watch appeared the goddess of Fortune herself, and they all said, “Since your Majesty has been pleased to buy a doll representing poverty, it is not fitting for us to remain here.” In these words they took leave of him, and saying, “Let not your Majesty’s courage

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1 I read yathāvāsrām arhaṇādīvīhiḥ. This is found in P and a, and is given in the Appendix as the reading of A and B.
2 It is obvious that sarvāvāsrā, as used in this book, corresponds to the Urdu dinā-r-i-ham or sarbār-i-ham.
3 This “man of gold” was also attained by Rapka. See page 276 of the printed text. It seems to be a favourite sūddhi. Another account will be found in Weber’s Indische Studien, XV, p. 278.
4 I read with a, athānyasaśīgovasava. Dārvārtrapādra. But below it is called dārvārtrapādra, which gives a better sense.
5 Literally, “man of reproach.”
6 The text has rājādhiśeṣādaśadwataḥ. But a has gojādhiṣṭātārṇa, which is shown by the sequel to be the right reading. P has gojādhiṣṭātārṇa (etc).
be daunted!" departed, after receiving permission from the king. In the fourth watch a certain noble-looking man, of a celestial radiant form, appeared, and said, "I am named Conrage; I have attended on you since your birth, and now I take leave of you, being about to go." When the apparition had said this, the king took his sword in his grasp and prepared to slay himself, but that moment that very same being seized him by the hand, and restrained him, saying, "I am pleased with you." The three deities that presided over the elephants and other departments, returned, and said to the king, "We have been deceived by this genius of courage, who has broken the compact we made to depart, so it is not fit that we should go away and leave the king." Accordingly, they also remained, without the king's making any effort to detain them.

Then, on another occasion, a certain foreigner, who was well acquainted with the science of palmistry, was introduced by the doorkeeper into the presence of the king, who was in his hall of audience, and after entering, looked at his marks, and began to shake his head. The king asked him the cause of his despondency. He replied, "Now that I have seen that, though you possess in fulness all the inauspicious marks, you are enjoying the fortune of sovereignty over ninety-six realms, I have become sceptical about the science of palmistry. But I do not perceive in you any speckled entrail, which could give you the power to hold sway, as you do." As soon as king Vikramāditya heard this speech, he seized his sword, and proceeded to put it to his stomach, but the professor of palmistry asked him what he was about. The king answered, "I am about to rip open my stomach and show you an entrail of that kind." The professor of palmistry said, "I now perceive that you possess the mark of courage, which is better than all the thirty-two auspicious marks." Thereupon the king dismissed him with a present.

Then, having heard on a certain occasion, that all accomplishments are useless in comparison with the art of entering the bodies of other creatures, king Vikrama repaired to the Yogin Bhairavānanda, and propitiated him for a long time on the mountain of Črī. But a former servant of his, a certain Brahman, said to the king, "You ought not to receive from the teacher the art of entering other bodies, unless it is given to me at the same time." Having been thus entreated, the king made this request to the teacher, when he was desirous of bestowing on him the science, "First

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1 Ṣattva.
2 In a is found the word mukkalāpayaśāmi (for mukkalāpajayāmi?). This word is found in the Kābā Koṣa. See the preface to my translation, page xxi.
3 Here a gives mānasāttham for manacātanam. It probably means, "I did not perceive when I first came in." For the 32 Mahāpuruṣa-tākṣasas, see Kern's Manual of Buddhism, page 62.
4 See Wilson's Hindu Theatre, Vol. II. page 18, note.
bestow the science on this Brahman, then on me." The teacher said, "King, this man is altogether unworthy of the science." Then he gave him this warning, "You will again and again repent of this request." After the teacher had given this warning, at the earnest entreaty of the king, he bestowed the science on the Brahman. Then both returned to Ujjayini. When the king reached it, seeing that his courtiers were depressed on account of the death of the state elephant,1 and also in order to test the science of entering another body, he transferred his soul into the body of his own elephant.

The occurrence is thus described:

The king, while the Brahman kept guard, entered by his science the body of his elephant;
The Brahman entered the body of the king; then the king became a parrot;
The king transferred himself into the body of a lizard; then considering that the queen was likely to die,
The Brahman restored to life the parrot, and the great Vikrama recovered his own body.

In this way Vikramāditya acquired the art of entering another body.2

Then, on another occasion,3 as King Vikrama was going about on his royal circuit, he saw the teacher Siddhasena4 approaching, being followed by the members of the Jaina community residing in that city, and praised by sons of bards as the son of the All-knowing. The king was annoyed by the phrase "son of the All-knowing." In order to test his omniscience, he paid him the tribute of a mental salutation.

When a worthy person has come within range of my eyes, ten hundred, and when I speak to him, ten thousand,
And as for the man whose saying may make me laugh, on him let a hundred thousand be quickly bestowed by you,
I always give in a present ten million nīśkas, such is my supreme command for aye,
O superintendent of the treasury; such a system of liberality did Vikramāditya observe.5

Siddhasena, for his part, by means of the Pūrva-gastra scripture6 having understood the mind of the king, lifted up his right hand and gave the

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1 Pūrva-gastra.
3 I read abhiṣapeṣitaṁ varaṁ with a...
4 For the story of Siddhasena see Weber's Indische Studien, XV. p. 279 and ff.
5 This stanza is found in the Jaina recension of the Śīhāṣāmdvātrihītā. See Indische Studien, XV. p. 309, where āğa is read for ṛpta.
6 I find gruta in P after pūrva-gastra.
king his benediction, expressing a wish that he might obtain the faith. The king asked him the reason which led him to bestow his benediction. Therupon the great hermit told him, that it was being bestowed upon him in return for his mental salutation. When he said this, the king, astonished at his knowledge, gave him ten millions of gold pieces by way of reward. Then, on another occasion, the king asked the superintendent of the treasury the story of the gold which he had ordered to be given to the sage, and he said, “I entered the item of the gift of gold in the charity accounts in the form of the following couplet,—

“When the Jaina sage Siddhasena, lifting up his hand, said to the king from afar,

‘May you obtain the faith,’ the monarch of men gave him ten millions.”

Afterwards, when the king summoned the sage Siddhasena into the hall of audience, and said, “Take that gold,” the sage explaining that it was useless to give food to the sated, bade him free the earth which was laden with debt, by means of that gold. When the king had received this piece of advice, being pleased with the contentment of the sage, he promised to do as he bade.

A beggar, that has come, longing to see you, stands stopped at the door,

With four couplets in his hand; is he to come or go?

Let ten hundred thousand be given, and fourteen grants,

With four couplets in his hand, let him come or go!

Falsely art thou praised by the wise on the ground that always thou givest all things,

Thy enemies have not gained a sight of thy back, nor the wives of others thy heart.

The goddess of eloquence resides in thy mouth, fortune in the lotus of thy hand,

Why is fame so wroth, O king, that she has travelled to foreign lands?

Whence hast thou learnt this so strange science of archery?

The stream of arrows comes towards thee, the bow-string goes to another quarter.

1 The words daśāgopaśāna—dādana form half a cloka.
3 This stanza is found in the Jaina recension of the Sīhhaśa-nadvavrūṇcika.
4 Indische Studien, XV, p. 286.
5 This couplet is found in the Bhojaprabandha, p. 102 of Pavi’s edition, with the variant kīn gurodān. See also Indische Studien, XV, p. 287.
6 Found in a slightly different form in the Bhojaprabandha, ed. Pavi, p. 124. See also Weber’s Indische Studien, XV, p. 288.
7 The king’s fame has spread to foreign countries. For this stanza see Indische Studien, XV, p. 288.
8 The word gava means “bow-string” or “virtue.” The king’s virtue is renowned afar. See Indische Studien, XV, p. 287 for this, and page 288 for the following couplet.
When thy loud-sounding drum is struck, the hearts of thy enemies break like jars,
but the eyes of their wives stream; this, O king, is a great miracle.
The goddess of eloquence \(^1\) dwells ever in the lotus of thy mouth, but thy lower lip is always red,
thy arm is quick to remind men of the might of Rāma, thy right hand is a sea;\(^2\)
Armies,\(^3\) having come to thy side, do not even for a moment leave thee,
whence, O lord of earth, is there repeatedly in this thy transparent inner mind,\(^4\) the desire of drinking water?

In that very night the king roamed about in the city in search of adventures, and heard the following half-couplet being repeated again and again by the mouth of an oilman:—

One might indeed call our ruler Kṛṣṇa the preserver.\(^5\)

The king waited all the remainder of the night until daybreak, in hopes of hearing the second half of the couplet, but not hearing it he became despondent, and going back to his palace he went to sleep. In the morning, after the king had performed the duties incumbent on him at that time, he summoned the oilman, and asked him the second half of the couplet. He repeated it as follows:—

The world is welmed in poverty, and the bonds of taxation\(^7\) are not indeed relaxed.

Reflecting that Siddhasena's advice was now repeated, he began to free the world from debt. Then he asked Siddhasena whether there would ever be any Jain king like himself; and thereupon the sage Siddhasena said:—

"When a thousand years are fulfilled, and a hundred and ninety-nine,
there shall be a king, Kumārapāla by name, like thee, O Vikramāditya."

Then, on another occasion, while the world was being freed from debt, feeling puffed up with conceit on account of his own virtue of generosity,

\(^1\) Sarvaśvāt is represented as extremely white. See Miss Ridding's Kālandarī, p. 104, note.
\(^2\) Perhaps it also means "You have the Southern sea."
\(^3\) Or "rivcola."
\(^4\) In mind (mānas) there is a reference to the Mānas lake. Here I have omitted one Sanskrit couplet, which is repeated further on in the book, and one Prakrit couplet for reasons which will be apparent to the student of the original text.
\(^5\) Here a and I have parābhraman for bhranas. This is, perhaps, an improvement.
\(^6\) The reading of a is nārāyana ha kahāja.
\(^7\) The word translated "bonds of taxation" also means "fettering of Hali." Vīṣṇu is called "Balibandhana," the fetterer of Hali, in allusion to the dwarf incarnation. No doubt the king expected that the second line would be hackneyed.
he said to himself that he would have a pillar of fame erected next morning, and as he was wandering about that very same night in the cross-road in search of adventures, being chased by two fighting bulls, he climbed up a pillar in the ruined cowhouse of a certain Brahman afflicted with poverty, and while he was there, these two bulls struck the pillar again and again with the points of their horns. In the meanwhile that Brahman was suddenly awakened from sleep, and seeing that the disk of the moon was obscured in the sky by Venus and Jupiter, he woke up his wife, and perceiving that danger to the life of the king was indicated by the disk of the moon, he ordered his wife to bring things fit for sacrifice, in order that he might make an oblation in the fire to avert that calamity. The king all this while was listening attentively, and heard his wife answer him, “This king, though he is freeing the world from debt, does not bestow wealth to marry my seven daughters. So how can it be fitting to perform an evil-averting ceremony to deliver such a man from calamity?” By this speech of the Brahman’s wife, the king had his pride completely stripped from him, and after he had escaped from that danger, forgetting all about the pillar of fame, he ruled his realm for a long time.

Alas! though thou hast lost thy courage and defiled thyself, Thou hast not obtained freedom from old age and death: alas! Vikrama, thy birth has been thrown away.

Once on a time, at the end of his life, when Vikrama was in an unhealthy state of body, a certain professor of medical science gave this advice, “The disease may be cured by eating the flesh of a crow.” The king ordered that dish to be cooked, but the physician, reflecting that this was in opposition to his natural character, said to him, “At the present juncture the medicine of religion is the really efficacious one. The alternation of the natural character of anything is a portent of evil. Through longing for life you have abandoned your world-surpassing courageous nature, and long for the flesh of a crow; so, in any case, you will not live.” When thus admonished by the physician, the king gave him a present, and praised him as his true friend. He then distributed to petitioners all his property, consisting of elephants, horses, treasure, and so on, and took leave of the courtiers and the citizens, and after performing the charitable

1 A very similar incident will be found in Jātaka 290 (p. 291 of Jātaka, Vol. II. Pisse). To this Pick refers (Socialie Gliederung, p. 150).
2 I find in a, kuryannapā.
3 In modern Bengal a poor Kula Brahman with seven daughters to marry would, indeed, be in a pitiable position.
4 The word chauffāh as it stands in a and P, or chauffāh as it is given by Dīnunātha, is perhaps the Hindi chauffā or the Gujarati chūṭuṇā.
5 i.e. woken or salvation.
donations to the sick, and the worshipping of the gods suited to the occasion, he took up his position on a couch of *darbha*-grass in a certain private part of the palace, and began to think that he would dismiss his soul by the door of Brahma. While engaged in these reflections, he saw suddenly appearing a bevy of heavenly nymphs; so placing his hands in a suppliant attitude, and prostrating himself, he asked, "Who are you?" The nymphs said, "The present occasion is not suitable for a long speech; we are come to take leave of you." When they had given this answer they prepared to depart, but the king said to them again, "Though you have been created by the new Brahmā, and have precisely similar forms, yet one of your forms is without a nose; I wish to know the reason of that." Then they clapped their hands and laughed, and said, "You attribute your own fault to us," and thereupon relapsed into silence. The king said to them, "When you live in the world of heaven, how can my fault be attributed to you?" When the king's speech was ended, the chief of the nymphs, named Sumukhyā, said to him, "King, owing to the development of your meritorious actions in a former life, in this life nine treasures have descended into your palace. We preside over them. Your Majesty, by giving great gifts from your birth like a god, has subtracted so much from one treasure, that you do not see the tip of its nose." When he heard this reply from the nymph, he touched his forehead with the palm of his hand, and said, "If I had known that I had nine treasures, I would have given them to nine men; I have been defrauded by destiny, owing to my ignorance." While he was uttering these words, they informed him that he was the only really generous man in the Kali Yuga, and so he passed to the other world. From that time forth, this Saññatsara era of that Vikramādiśya has prevailed in the world up to the present day. So we have related various stories about the generosity of Vikramādiśya.

**Now follows the History of Čālivāhana.**

Now you must learn the story of Sātavāhana, illustrative of generosity and wisdom, related according to tradition. The story of his former life is as follows:

As king Čātavāhana was going on his royal circuit in the city of

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1 *Brahmadārā* is, of course, equivalent to *Brahmarandāra*, a suture or aperture in the crown of the head, through which the soul is said to escape at death.
2 I read *ekam eva* with A, B, a, and P. The sequel will show that this is absolutely necessary.
3 The reading of the text is supported by P. *Devatārūpa* is omitted in a.
4 This corresponds to the Iron Age of European mythology.
5 Drnātātha points out that this king is called Čālivāhana, Čālavāhana, Sātavāhana, Sālavāhana, Sālavāha, Sālavāha, Sātavāhana, and Hāla. He is also called Čātavāhana in this book.
Pratīṣṭhāna, he saw in the river near the city a certain fish that had been thrown up by the waves on the bank of the river, laughing; and reflecting that the alteration of the natural character of anything is a portent of evil, he was bewildered with fear, and he asked all clever people about this doubtful point, and at last he questioned a Jaina hermit, named Jñāna-
sīgara. He having discerned by the surpassing excellence of his knowledge the king's former life, gave this instructive response, "In a former life you were in this very city a man whose family had become extinct, and you supported yourself only by carrying loads of wood. At meal-time you used to repair to this very river, and on a slab of rock near it, you used continually to stir up barley-meal with water and eat it. Once on a time you saw walking in front of you a Jaina hermit, who had come to take food after a month's fast. So you called him, and gave him the ball of meal that you had made. From the surpassing merit acquired by giving to that fitting object, you have become King Cālavahana. That hermit has become a god. That god entered into the fish, and the fish being thus animated by the god laughed for joy at beholding the soul of the wood-carrier, which is none other than yourself, born in the rank of a king."

And this story is summed up in the following stanza:—

When the face of the fish laughed, the hermit said to king Cālavahana, Who was bewildered with fear, "Because thou on the bank of this river, Didst cause a hermit to break his fast on barley-meal long ago, Happening to behold thee, thereupon the fish laughed."

That Cālavahana, having represented to his mind, by his power of remembering his former births, that incident of old time, practised from that day forth the virtue of charity, and devoted himself to collecting the compositions of all great poets and wise men. He bought four gāthās for forty million gold pieces, and had a book made, which was a treasury of gāthās that he had collected,2 named Cālīvahana, containing seven hundred gāthās, and so being a storehouse of various glorious achievements, he ruled for a long time.

These four3 gāthās are as follows:—

1 I have given what I suppose to be the sense of the passage. The MSS. support the text.
3 The gāthās are given in Diṇābāha's edition, but four of them are not worth translating into English. The first and tenth enunciation the sums paid, mentioning the principal words of the gāthās bought. I have not found any one of the ten gāthās in Weber's book.
Do not learn, O parrot, how a ripe mango, caressed by the beak, falls, 
Here is a field of rice sprung up, presuming on its hardness. 
No disrespect should be shown to those men, who are like banana-stems, 
Who, when bestowing fruits, do not regard their own destruction. 
The Vindhyas supports every day dry trees as well as trees full of sap, 
The great do not abandon one who has been reared in their laps, though he be worthless. 
When a first object of regard has for some reason or other been adopted by 
those men and women, 
The reason that they do not look at another is that it is even like the roof-tree familiar to them from their birth. 
Will the fragrance delighting all men, that belongs to the sandal-wood tree, 
though dry, 
Will this fragrance, I say, be found in it, in the condition of a new tree full of sap? 
The banana-tree, the Vindhyas mountain, the object of regard, and the 
sandal-wood tree, 
These were immediately bought by Çālivāhana for ninety millions.

Now follows the story of the moral vow. The following is a brief abstract of it. In the city of Kanyakubja, the royal residence, which is of the size of thirty-six lakhs of villages, the king Bhūdeva, on account of the fact that he fell in love with the wife of the servant that superintended his beverages, propitiating Kadramahākāla in Mālava, and after giving the realm of Mālava to that god, himself became an ascetic.

In the land of Gujarāt, in the region called Vaḍhiyāra, in the village of Pañcicīvara, the mother of a boy of the Cāpotkaṇa race placed him in a cradle on a tree called Varṣa, and herself went to gather fuel.

It happened that, for some reason or other, the Jaina teacher, named Çilagurasūri, came there and saw that the shade of that tree was not inclined, though it was the afternoon. He thought that this strange fact must be due to the power of the merit of that very boy that was in the cradle, and hoping that he was destined to extend the Jaina faith, he bought him from

1 Kaññacakakama. Is this the Hindustani “urdū mu'allā”?
2 The story is told at length in the Appendix to Dīnānātha's edition, after B apparently. It is also given in a. The god is called simply Mahākāla. By way of atonement for his offence, the king makes over to the god the land of Mālava, which is half of the kingdom of Kanyakubja, and appoints the Paramāra Rajputs to guard it.
3 Sanskrit Jhodī. Hofmann Bühler (H.C. p. 41) translates Jhollikāvīhāra by "Wingon-Tempel." I find that in Hindi there is a word "Jhāli" meaning "a hammock or swinging-cot," while in Gujarātī Jhodī means "a child's cradle." Another, and a still more romantic, account of the origin of this dynasty will be found in the Rās Mālā (Watson's edition), p. 19 and ff.
his mother by giving her the means of subsistence. He was brought up by the abbess Vīramaṭi, and his spiritual preceptor gave him the name of Vanarāja. When he was eight years old he was entrusted with the duty of keeping off the mice that spoiled the offerings made to the god. He killed them with clubs, but was forbidden by the teacher, whereupon he said they must be got rid of by the fourth expedient. The teacher investigated his horoscope, and finding it an arrangement of the heavenly bodies, which showed that he was destined for kingship, he came to the conclusion that he would be a powerful sovereign, and gave him back to his mother. He lived with his mother in a certain district, inhabited by a wild tribe, belonging to his maternal uncle, and as his maternal uncle lived the life of a bandit, he made raiding expeditions in all directions. Once on a time, in the village of Kākara, he had dug a tunnel into the house of a merchant, and was stealing his wealth, when his hand slipped into a vessel of curds. He said to himself, "I have eaten in this house," and so he left all the merchant's possessions there, and went out. The next day the merchant's sister Črīdevī sent for him secretly in the night, out of love for her brother. She treated him kindly, giving him food and wealth; so he made her this promise, "You, lady, shall at the ceremony of my coronation, place, as my sister, the ornament on my forehead." Then, on another occasion, as he was living the life of a freebooter, some of his bandit followers stopped in a certain district of the forest a merchant named Jamba, who, seeing those three thieves, broke two out of the five arrows that he had. They asked him the reason. He said, "Since there are only three of you, the two surplus arrows are useless." When he had given this answer they pointed out to him a moving mark, which he hit with an arrow. They were so delighted that they took him with them to Vanarāja, who admired so much his warlike skill, that he said to him, "At the cere-

1 We learn from Bühler's Hemacandra that the order of Yatis is recruited by the purchase of boys. Sometimes the Yatis beg children or adopt orphans. (H.C. p. 9.)

2 Vīramaṭiśinga. But I find in a, Vīramaṭiṇā, the masculine instead of the feminine. P gives Vīramaṭiṇaṇa.

3 I find in a, wānsa with an arrow. A and B give the plural "with arrows."

4 The four upāyas (or expedients) are sowing dissension, negotiation, bribery, and open attack.

5 Pallāhānāi.

6 I insert kālācit with a. The Globe newspaper for February 4th, 1899, tells a similar story with regard to a bandit named "Yakooq Laia" who flourished about the middle of the ninth century. "The robber's eye was attracted by something small and glittering on the ground, which he took to be a diamond; picking it up he thoughtlessly conveyed it to his lips." The consequence was that the robber had to abandon the property of the governor of the province, as he had eaten his salt.

7 Or according to a, a bath, food and clothes. A and B have the same reading.

8 Tīkka. 9 Āvarātārtā varanāmanya. 10 Here P gives Jamba.

11 I adopt caśāvadhyāsī, the reading of A, B, a and P.
mony of my coronation you shall be my chief minister," and so he dismissed him. Then a paścakula came from Kanyakūpb in order to draw tribute from the land of Gujārāt, which had been given by the king of that country to his daughter named Mahanikā, by way of marriage portion, and he made the man named Vanarājā his arrow-bearer. After the paścakula had collected wealth from the country for six months, he set out to return to his own land, with twenty-four lakhs of silver drāmas, and four thousand well-bred horses; but Vanarājā killed him at a ghāṭ named Saurāṣṭra, and lived in concealment for a year in a certain forest fastness, out of fear of his sovereign. Then he was desirous of building a capital, in order that he might be crowned as monarch of his own territory; so he began to look out for a heroic stretch of land, and as he was thus engaged, he was asked by a man named Anahilla, the son of Bhiruyāda Sākhaṇḍa, who was comfortably seated on the edge of the Pijalutān tank, "What are you looking for?" Those ministers said, "We are looking for a heroic stretch of land to build a city on." He answered, "If you will give me my name to the city that you build, I will show you the piece of land of which you are in search." Then he went near a Jāli-tree, and showed them as much land as a dog was chased over by a hare. There Vanarājā founded a city called Anahillapura, on the second day of the white fortnight of Vaiṣākha, on a Monday, in the 802nd year of the era of Vikramāditya, and had a palace built under that Jāli-tree. Then, a time pointed out by the astrologers as suitable for his coronation having arrived, he sent for that Śrīdevi, whom he had adopted as his sister, who lived in the village of Kākara, and had the ornament on his forehead affixed by her, and had himself crowned king under the title of Vanarājā, being fifty-six years old. That merchant, named Jamba, was made his prime minister. He brought

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1 This word occurs frequently in this book. It seems to denote a government officer, not necessarily, in all cases, a revenue officer, though, as a general rule, that meaning is appropriate. On pages 322 and 323 it is strikingly inappropriate.

2 I read with a and P, taddegarāṇāḥ for tādṛgavājāḥ. This reading is also given in the Appendix. The statement in the text derives some support from a recently discovered copperplate, which seems to belong to the eighth century. We learn from it that king Bhōja of Mahodaya or Kauṣāṇā confirmed a land-grant made originally by his great grandfather Vatarkara and a letter of consent (anuvartti) of his grandfather Nāgabhata. The village, which was the subject of the grant (cāsana) was Āvāraṇa situated in the Dēṇḍvā province of Gujārāt. This information I owe to Hôfrath Bühler.

3 Sellabhyt. The word sella is given by Homacandra as equivalent to vṛṣajaṇāḥ gavaṇa. Forbes (Rās Mālā, p. 28 of Watson's edition) translates it by "spear-bearer." He tells us that "King Bhouwur had assigned the revenues of Gujārāt as the portion of his daughter Milan Devee."

4 Tath pradhānaṁ. But a has simply tāt, which would mean "he said." The reading of the text probably points to some omission.

5 I read with P, gīvāduḥ bhūvaḥ cakkena eva tādṛgavājānaḥ. This agrees with the reading of a, but a has gacchena. The reading I have adopted is also found in the Appendix.

6 Here called Śrīdevi. But see Appendix.
with great respect from the village of Pañcāsara the Jaina doctor, Cīlagūṇa, and placed him on his own throne in his palace, and being the very crest-jewel of gratitude, he wished to make over to him his kingdom with all its seven constituent parts; but the sage, who was free from covetousness, again forbade him.\(^1\) Thinking that he would in this way repay his kindness, the king caused to be built, in accordance with the command of the sage, the Cāitya called Pañcāsara, adorned with an image of Pārśvanātha,\(^2\) and furnished with a statue of himself as a worshipper. In the same way also he had made a temple of Kaṇṭheṣvarī in the immediate neighbourhood\(^3\) of his palace.

But this kingdom of the Garjaras, even from the time of King Vanarāja, was established with Jaina mantras, its foe indeed has no cause to rejoice.

From the commencement of his reign, until its termination, Vanarāja reigned 59 years, 2 months and 21 days;\(^4\) the whole life of Vanarāja was 109 years, 2 months and 21 days. In the 862nd year of the era of king Vikramāditya, on the third day of the white fortnight of Āśādha, on a Thursday, in the naksattra of Āșvini, during the continuance of the ḍeva of Leo, took place the coronation of Yogarāja, the son of Vanarāja. He had three sons. Once on a time the prince named Kṣemarāja made this representation to the king. "The ships of a king of a foreign country having been driven out of their course by a cyclone, have come from other tidal shores to Someyundrapattana. Now there are in them a thousand spirited horses, and elephants a hundred and fifty in number, and of other things to the number of ten millions. All these will go to their own country through our country. If your Majesty will give the order, then I will bring them to you." When this proposal had been made to the king, he forbade the attempt. Immediately those three princes, thinking that the king was decrepit from old age, made ready an army in that very border district of their country, and in the stealthy manner of thieves intercepted that whole caravan and brought it to their father. The king was inly wroth, so

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\(^1\) The seven constituent parts of a kingdom are the king, his ministers, ally, territory, fortress, army and treasury. P gives "again and again forbade him." But a supports the text.

\(^2\) This is mentioned in the Sakṛtasannākirtana of Arisīṁha. See pages 8, 9 of Hofrath Bühler's pamphlet (Sitzungsberichte der Kais. Akademie der Wissenschaften in Wien, Band CXIX. vii.). See also Forbes's Rāś Mālā, p. 29, where we learn that an image of the king in the attitude of a worshipper, covered, however, by his scarlet umbrella, is still preserved in the temple.

\(^3\) Perhaps we should omit the word "kaṭṭhe" with A and a, which give only abhavākṣya. In P, "kaṭṭhe" is inserted by a later hand.

\(^4\) I translate the text of the Bombay edition, the list in which is nearly identical with that of Arisīṁha. The list as given in Bühler, Ms. 286 (a), is nearly identical with that of A and B given in the Appendix to the Bombay edition (see Bühler's Arisīṁha, p. 9, note 1.). For the chronology of this dynasty I would refer to p. 282 of the Chronology of India, by C. Mabel Duff (Mrs. W. R. Rickmers).
he kept silence, and did not extend to them any welcome, or any kind of
civility. Prince Kṣemarāja, having made over all that wealth to the king,
asked him whether their deed was honourable or dishonourable. Then the
king said, “If I were to say that it was honourable, I should be guilty of
the crime of stealing my neighbour’s goods, if I were to say that it was dis-
honourable, I should produce a feeling of irritation in your mind. Therefore
I have come to the conclusion that silence is the preferable course.
Now let me tell you why I forbade you to carry off the property of your
neighbour, when you first asked me. When in foreign countries, kings
praise the government of all sovereigns, they say scornfully that in the land
of Gujarāt there is a government of robbers. When we are informed of
this and similar facts by our representatives in their reports, we are afflicted,
because we do to a certain extent feel despondent on account of our
ancestors. If this reproach attaching to our ancestors could be forgotten in
the hearts of all men, then we also might attain the title of kings in all
gatherings of sovereigns. But now, you princes, being greedy of a trifling
gain, have furbished up anew that reproach of our ancestors.” Then the
king brought out his own bow from the armoury, and said, “Let whichever
among you is a strong man, bend this bow!” When he had given
this order, they all tried in succession with all their might, but not one of
them was able to bend it. Thereupon the king strung it with ease, and
said,—

“Disobeying the order of kings, cutting off the salary of dependents,
And deserting the society of wives, is called killing without weapons."

“It follows that, according to this teaching of the treatises on policy, you,
my sons, are killing me without weapons, so what punishment will meet
your case?” Then the king starved himself, and ascended the funeral pyre
after one hundred and twenty years had been accomplished. This king
built the temple of the goddess Y고가. The reign of Ygarāja lasted
for 17 years, 1 month and 1 day, as it came to an end in the 878th
year of the era of Vikramāditya, on the 4th day of the white fort-

1 I find in a, cetaheu, in your minds.
2 Here a gives athamapurusah. This word occurs frequently in the Cintāmani.
The officers denoted by it seem to have been very like consuls.
3 I read smartya which I find in a and P. This appears to be the reading which
Forbes followed.
4 It is strange that Forbes should omit this incident, which reminds us of Rāma
and Ulysses.
5 This complet is No. 876 in Böhtlingk’s Indische Sprüche, but there the second
strophe is brāhmaṇa-duṇi caṇḍalāraha.
6 P and a insert dīsabhaṅgul, by disobeying my orders.
7 The chronology of the text seems to be defective, but I give it, as I find it in the
edition of Dīnānātha. He is evidently dissatisfied with some of the dates given
in his text.
night of the month Çrāvana. In the S78th year of the same era, on the 5th day of the white fortnight of the month Çrāvana, in the nakṣatra of Uttaraśādha, in the lagna of Sagittarius, Ratnādītya's coronation took place. His reign came to an end in V.S. 1881, on the 9th day of the white fortnight of Kārtika, so this king reigned 3 years, 3 months and 4 days.\(^2\) In V.S. 898, on the 13th day of the white fortnight of Jyeṣṭha, on a Saturday, in the nakṣatra of Hasta, in the lagna of Leo, the coronation of king Kṣemarāja took place. That king's reign came to an end in V.S. 922, on Sunday the 15th day of the white fortnight of Bhādra-pada, after it had lasted for 38 years, 3 months and 10 days. The coronation of king Cāmunḍarāja took place in V.S. 932, on Monday the first day of the white fortnight of Āśvina, in the nakṣatra of Rohiṇī, in the lagna of Aquarius. His reign came to an end in V.S. 938, on a Monday, the 3rd day in the black fortnight of Māgha, and so that king reigned 18 years, 4 months and 16 days. King Ākṣadadeva ascended the throne in V.S. 938, on the 14th day of the black fortnight of Māgha, on a Tuesday, in the nakṣatra of Śvātī, in the lagna of Leo. This monarch was caused to be built in the city of Karkarā the temple of Ākaśeṣvara and Kauṭheṣvarī. His reign came to an end in V.S. 965, on the 9th day of the white fortnight of Pauṣa, being a Wednesday, and so he reigned 26 years, 1 month and 20 days. Bhūyagaḍadeva came to the throne in V.S. 990, on the 10th day of the white fortnight of Pauṣa, on a Thursday, in the nakṣatra of Ārdra, in the lagna of Aquarius. This king made the temple of Bhūyagaḍeṣvara in Pattana and a rampart. His reign came to an end in V.S. 991, on the 15th day of the white fortnight of Āśātha, and so he reigned 27 years, 6 months and 5 days. So there were seven kings of the Cāpotkaṭa dynasty, and their reigns extended over 190 years, 2 months and 7 days.\(^3\)

The elephants are ill to take service with, the mountains have lost their wings,

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\(^1\) V.S. stands for the era of Vikramāditya. In Pe I find only the figure 8. In other cases also that M.S. gives only one figure.

\(^2\) The text does not give the number of days.

\(^3\) I now give for the purpose of comparison a translation of the list as given in the Appendix from M.S. A.B. This agrees almost exactly with that of M.S. No. 296 (a).

\(^4\) This king reigned 35 years. Kṣemarāja's reign began in V.S. 807, and he reigned 25 years. Bhūyaḍa's reign began in V.S. 892, and he reigned 29 years. He caused to be built the temple of Bhūyaḍeṣvara in Pattana. In V.S. 961 Vairīśiṅha began to reign, and he reigned 25 years. In V.S. 978 Ratnādītya began to reign, and he reigned 18 years. In V.S. 991 Sāmantasiṅha began to reign, and he reigned 7 years. So there were seven kings of the Cāpotkaṭa race, and they came to an end in V.S. 998. The passage continues as in the printed text, but the verses are omitted, and the three brothers are made to return from pilgrimage during the reign of Sāmantasiṅha, instead of during the reign of Bhūyaḍadeva. So also in M.S. 296 (a).
The tortoise is a “laggard in love” of his friends, and this lord of the snakes is double-tongued.

The Creator considering all this, produced, for the support of the earth, From the mouthful of water sipped at the evening ceremony, a brave warrior with waving sword-blade.¹

Then three brothers by the same mother, sons of Muñjáladeva, of the family of King Bhūyaḍa, previously mentioned, named Rāja, Bija and Daṇḍaka, went on a pilgrimage to Somanātha, and paid their adorations to him, and on their return were looking at King Bhūyaḍadeva, while engaged in the amusement of the manēge.² When the king gave the horse a stroke with the whip, the Kṣatriya named Rāja, who was dressed as a pilgrim, was annoyed with that cut, which was given inopportune. He shook his head, and said, “Alas! Alas!” When the king asked him the reason of his behaviour, he praised the particular pace performed by the horse, considering it not inappropriate, and said, “When you gave the horse a cut with the whip, you made my heart bleed.” The king was astonished at that speech of his, and made over to him the horse to drive. He, seeing that the horse and groom were equally well-trained,³ praised them at every step. That conduct on his part made the king think that he was of high birth, so he gave him his sister, called Lilādevī. After some time had elapsed from the beginning of her pregnancy, the lady died suddenly, and the ministers reflecting that if they did not take some steps the child would die also, performed the caesarian⁴ operation, and took the child out of her body. Because he was born under the nakṣatra Mūla, he gained the name of Mūlarāja. By his general popularity, due to his being resplendent as the newly-risen sun, and by his valour, he extended the sway of his maternal uncle. Under these circumstances, king Bhūyaḍa,⁵ when intoxicated, used to have him crowned king, and used again to depose him when he became sober.⁶ From that time forth a “Cāpotkata’s gift” has

¹ In those lines Cauṇukya, the name of the dynasty, is derived from cūla. The elephants, the tortoise, and the king of the snakes support the earth. The mountains had their wings clipped by Indra. But the word “wing” also means “party, following.” Mountains, as well as kings, are spoken of as “earth-supporters.” The word nāṭeyya, which means “elephant,” also denotes a Caṇḍāla, or man of the lowest caste. Such people are ordained to serve, not to keep servants.
² Bühler (Antiquary, Vol. VI. p. 181) rejects this story as an invention of the bard. The chronological difficulties are enormous. See also Bühler’s Arisīṁha, p. 10. Generally the king is called in the text Bhūyaḍa, but here Bhūyaḍa.
³ I find in a, saḍgaḍgaḍaṭāṭu.
⁴ Thus this heroic king was causeus fām matev peremptō, like Macduff.
⁵ According to A and a, Śāmaṇaśāṁha. I find in P, madamattena saḥdṛṣya bhīṣṣyate ammadēnotthāṣyate ca. This I have translated. Forbes (R.M. p. 87) describes the transaction in the following words, “When he was arrived at mature age, Śāmaṇi Singh, in a fit of drunkenness, caused the ceremony of his inauguration to be performed, but no sooner had the king recovered his senses, than he revoked his abdication of the throne.” From
become a proverbial jest. Being disappointed 1 every day in this way, he made ready his followers, and having been placed on the throne by his uncle when not master of himself, he killed him, and became king in reality. In the year 993 V.S., on the 15th day of the bright fortnight of the month Asūtha, being a Thursday, in the naksātra of Āçvinī, in the laghu of Leo, at twelve o'clock in the night, in the twenty-first year from his birth, Mūlarāja was crowned 2 king.

On a certain occasion, the king of the country of Sapādalakṣa 3 came to the border 4 of the land of Gujarāt to attack Mūlarāja. At the very same time arrived Bārava, the general of the monarch that ruled over the Tilanga country. 5 King Mūlarāja, in deliberation with his ministers, laid before them the probability that, while he was fighting with one enemy the other would attack him in the rear. They said to him, “If you throw yourself into the fort of Kanthā, 6 and tide over some days, when the Navarātrā 7 festival comes, the king of Sapādalakṣa will go to his capital of Čakambhari to worship his family goddess. In that interval we will conquer the general named Bārava, 8 and after him the king of Sapādalakṣa also.” When he heard this advice of the ministers, the king said, “Will not the disgrace of running away attach to me in the world?” But they said,—

“That the man retires, the reason is that he may butt,
The lion also, in wrath, 9 contracts his body, eager for the spring,
 With enmity hid in their hearts, employing secret counsels,
The wise endure anything, making it of little account.” 10

Persuaded by this speech of theirs, Mūlarāja threw himself into the fort of Kanthā. The king of Sapādalakṣa passed the rainy season in the country of Gujarāt, and when the Navarātrā came on, he planted the city of Čakambhari on the very ground where his camp stood, and having brought his family goddess to the spot, began the Navarātrā festival there. Mūlarāja, hearing of that occurrence, perceived that his ministers were men of no resource, and developing in that crisis great intellectual

that time,” says the Jaina annalist, “the valuelessness of the gift made by a Čāpalachara became proverbial.”

1 I find in a, vidyamahāman.
2 I regard abhiseka as practically equivalent to the European ceremony of coronation.
3 Eastern Rājputānā (Bühlér’s H.C. p. 26). The name probably means “one lakh and a quarter of villages or towns.”
4 Sambhavan. But a gives samadhavan.
5 The Čālukya sovereign of Kalyāna. For tadyayogapadeya, a gives tadyogapattena.
6 The modern Kanthikot in the eastern (Vāgaḍ) division of Kach.
7 See Kāśa Mālā, p. 612. The word means, of course, nine nights.
8 Also called Bārpa and Bārava.
9 P gives atilopāt, in great wrath.
10 No. 5779 in Böhtlingk’s Indische Sprüche. It is found in the Pañcatantra.
Böhtlingk renda hritojanikañkābhād.
brightness, he proceeded to compose a state paper, and summoned by a royal rescript all the neighbouring feudal lords, and by the mouth of the Pañcakula, who was secured by spending money on a fictitious account, he appealed to all the Rajputs and foot soldiers by pointing to the noble deeds of their families, and won them over by suitable gifts and other attentions. Then he informed them of the time agreed upon, and placed them all near the camp of the king of the Sapādalakṣa country. On the day fixed, Mūlarāja mounted a splendid female camel, and with its keeper traversed a great tract of country, and in the early morning unexpectedly entered the camp of the Sapādalakṣa king, and dismounting from the camel alone, sword in hand, said to the king's doorkeeper, "Is the king at leisure at present? Inform your master that king Mūlarāja is entering the royal door." And with these words he pushed the servant away from the neighbourhood of the door with a blow of his strong arm, and himself entered the royal pavilion at the very moment that the doorkeeper was saying, "Here is king Mūlarāja entering at the door," and sat down on the king's bed. The king, beside himself with fear, kept silence for a moment, and then shaking off his terror to a certain extent, he said, "Are you really king Mūlarāja?" Mūlarāja said in clear tones, "Yes." The Sapādalakṣa king, hearing this utterance, was proceeding to make some remark suitable to the occasion, when those soldiers with whom it had been previously arranged, four thousand in number, surrounded that pavilion. Then Mūlarāja said to that king, "When I was reflecting whether on this terrestrial globe there was any king heroic enough to stand against me in battle or not, you arrived exactly in accordance with my wishes. But as flies alight in swarms at meal-time, this general of the king of the land of Tilage, who is named Talapa, has come to conquer me, so I have come here to ask you to abstain from attacking me in the rear, and similar operations, while I am engaged in chastising him." When Mūlarāja had said this, the king replied, "Since you, though a sovereign, are so careless of your life as to enter thus alone the dwelling of your enemy, like a common soldier, I will make peace with you until the end of my life." When the Sapādalakṣa monarch said this, Mūlarāja rejected his overtures, saying, "Do not speak thus," and when invited to take food he refused the invitation out of contempt. He rose up, grasping his sword in his hand, and mounting that female camel, surrounded by that very body of troops, he fell upon the camp of the general Bārava. He killed him, and captured his horses, ten thousand in number, and eighteen elephants, and while

1 Perhaps we ought to read rāja with a and B for rājā.
2 Here a has kaṣādekhaka.
3 Cūrādava. The word occurs frequently in this book, and its meaning is self-evident.
he was encamping, the Sapâdalakṣa king, having been informed of this fact by his spies, took to flight. That king caused to be built the vasalikâ 1 of Mûlaraṇa in Pattana, and the temple of Muṇḍaladevasvāmin. Moreover, he went continually every Monday on a pilgrimage to Someçvara-pattana 2 out of devotion to the god Čiva, and Somanātha was so pleased with his devotion that, after informing him of his intention, he came to the town of Ṣandali. The king caused to be built there the Mûleçvara temple, and as he went there every day in the ecstasy of his devotional fervour, the god Someçvara was so much pleased with the zeal of his worshipper, that he said, "I will come to your capital and bring the sea with me," and thereupon he manifested himself in Anuśhannapura. 3 As a proof that the sea had come with him, all the waters in all the reservoirs in that city became brackish. The king caused to be built in that city the Tripuruṣa temple. Then while he was looking out for an ascetic, who would be a fitting superintendent of that temple, he heard of an ascetic named Kanthaṅi, on the bank of the river Sarasvati, who, in taking nourishment after an Ekāntara 4 fast, was living on five mouthfuls of food not specially set apart for him. When the king went there to pay him his respects, the ascetic, who was suffering from a tertian 5 ague, transferred the ague to his patched garment. The king observing that, asked him how it came to pass that the garment trembled. The ascetic replied that he had transferred the ague to it, as otherwise he could not talk to the king. Thereupon the king said, "If you possess such power, why do you not get rid of the fever altogether?" Then the ascetic repeated the following distich from the Čivapurâṇa.—

Let my diseases come upon me, whatever they may be, that were earned in previous lives,
I wish to go clear of debt to that supreme place of Čiva.

He then went on to say, "As I know that action, the consequences of which have not been endured, is not exhausted, 6 how can I dismiss this fever?" When he said this, the king asked him to accept the office of superintendent of the Tripuruṣa religious foundation. But the ascetic

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1 This word denotes an aggregate of buildings, including a temple and monastery, and corresponds to the term basti, i.e. vasati, used by the Digambaras. (Bühler, H.C. p. 57.)
2 I here follow the reading of a and P, Ṣrîsomeçvarapattana. Hofrath Bühler has some remarks on this "absurd story" in his Arisiṅha, p. 10. Of course the author uses Someçvara and Somanātha indifferently.
3 The modern name is Anähltvād.
4 Professor Leumann informs me that I am justified in taking this to mean "fasting every other day."
5 In P the word trtīyā is inserted above the line by a later hand.
6 MS. No. 296 (a) has the full quotation, "Action, the consequences of which have not been endured, is not exhausted even in hundreds of crores of kalpas; we must of necessity suffer the consequences of the deeds that we have done, whether they be good, or whether they be evil."
refused in the following words, "Since I know the maxim of the Smṛti, which runs as follows,—

By holding office for three months, by being abbot of a monastery for three
days, hell is certain;
But if you wish to merit hell quickly, you have only to be a king's domestic
chaplain 1 for one day:

why should I, who have crossed the ocean of mundane existence in the boat
of asceticism, be drowned in a puddle?" 2 After this refusal, the king had a
copper grant prepared and baked up in pastry, and gave it him in the hollow
of a leaf, when he came to beg. He returned from the palace ignorant of
that fact. Though the river Sarasvati had let him pass before, it was now in
flood, and would not let him pass. He therefore began to think over his
sins from the time of his birth, and at last to look carefully in order to find
out if there was anything wrong with the food which he had just begged,
and lo! his eye fell on the copper grant. Afterwards the king, knowing
that the ascetic was angry, came to visit him, and while he was making
derential speeches to propitiate him, the ascetic observing that, as he must
have taken the copper grant with his right hand, it could not be null
and void, made over to the king his pupil, named Vayajjalladeva. That
Vayajjalladeva said, "If you will give me every day for the rubbing and
cleansing of my body eight palas of genuine saffron and four palas of musk,
and one palas of camphor, and if you will also give me thirty-two women,
and a white umbrella with a grant of land, 3 I will then accept the office
of superintendent." The king agreed to all his conditions, and so he was
installed in the office of chief of ascetics in the Tripurṣa religious house.
He became known by the name of Kaṇṭakaraula. Though he enjoyed
luxuries in this style, he lived in unblemished chastity. Once on a time
Mūlarājā's wife proceeded to test his chastity at night. He made her a leper
by striking her with betel, but on being propitiated, he restored her to health
by having her rubbed with the unguents with which he anointed himself,
and washed in the water that he had used for bathing. 4

1 Perhaps there is an allusion to the fact that a king's domestic chaplain must be
acquainted with sorcery. See Maurice Bloomfield's Introduction to the Hymns of
the Atharva Veda, pp. xlv., xlix. and lxi.

2 Literally, "enough water to fill the hole made by a cow's foot." Cowell and
Thomas (Harṣa Carita, p. 169), compare the use of śāh śālē in Hesiod's Works
and Days, 489.

3 MSS. A, B, and P read āgrāsāśhitāḥ, which means "with a grant of land." For
bes (Rās Māhā, p. 186) expressly says so. It appears that the word āgrās was at
this time exclusively appropriated to religious grants, and Forbes refers to this
particular instance. It is absurd to suppose that this luxurious gentleman would
have been satisfied with one village. I therefore follow the MSS.

4 This is a translation of the reading given by a and P, which runs as follows,—
nijaparitatamakṣapaṇāt smaśocchistaṇṇāy-aṣṭa-vadāntva. 
Now follows the story of the birth and death\(^1\) of Lākhāka.

Long ago, in a certain Paramāra family, there was a king called Kirtirāja, who had a daughter named Kāmalatā. Once on a time, in her childhood, as she was playing with her female friends in front of a certain temple, they said to her, “Choose a bridegroom.”\(^2\) That Kāmalatā, having her sight dimmed with terrible darkness, chose a neatherd named Phulaḍa,\(^3\) who was concealed by a pillar of the temple. Having chosen him without knowing exactly what she was doing, though she was subsequently during many years offered to many distinguished bridegrooms, yet she craved the permission of her parents to carry out her vow of fidelity to her first love, and owing to her persistency, succeeded in marrying him. Their son was Lāṣāka; he was the king of Kačcha, and owing to the boon of Yaçorāja, whom he had propitiated, he was altogether invincible. He repulsed eleven times the army of king Mūlarāja. On one occasion, Lāṣāka, while in the fortress of Kapilakoṭi, was besieged by king Mūlarāja in person. Thereupon he\(^4\) kept waiting for the return of a follower named Māheca, a man of great courage, whom he had sent to attack some place or other. Mūlarāja, having ascertained that fact, occupied all the avenues by which Māheca could return, and as he was coming back, having accomplished the errand on which he was sent, he was summoned by the king’s soldiers to surrender his weapon. In order to aid the cause of his master, he did so, and going into the presence of Lāṣāka, he prostrated himself before him. Then, when the time of battle came, Lāṣāka uttered many words of wisdom, such as the following,—

“In the place where he was not warmed with courage the contemptible Lākaṣa says,

‘When you sum up the days, how many are gained? Ten, perhaps, or eight;’”

and having his valour stimulated by beholding the magnanimous behaviour of his follower Māheca,\(^5\) he engaged in a single combat with Mūlarāja. Mūlarāja, after three days’ fight, considering that his foe was invincible, called to mind Someçvara, and a portion of Rudra came from that god and slew Lāṣāka. Then, Lāṣāka having fallen on the field of battle, king

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1 I read viṇapti\(^2\) for viṇaptipattī\(^3\). This king is afterwards called Lākaṣa and Lāṣāka. But ś and kh are frequently interchanged in MSS.

2 In the original “Choose ye bridegrooms.” The plural may be used out of deference, or perhaps the words were addressed to all present, though this does not quite agree with the text.

3 In a and P I find Phulaḍa.

4 In the original “that Lakṣa.”

5 I read with a, Māhecaḥ kṛṣṇadākaṣṭucārttvadavacana. I find the same reading in P, but Māheca for Māheca.

The text perhaps means “by his follower M. by exhibiting magnanimous behaviour.”
Mūlarāja touched with his foot the beard of his foe, which was waving in
the wind, and was cursed by Lākṣa's mother in the following words, "Your
race shall be afflicted with the disease of leprosy." 1

Who made a sacrifice of Lākṣa in the fire of his valour,
And so put an end to the drought, which withheld the tears of his wives,
Who killed the Lākṣa of Kaccha, 2 when he rushed inconsiderately into an
overlong net,
And so showed a fisherman's skill in the midst of the sea of battle.

Here ends the story of the birth and death of Lāsāka.

The creeper of generosity first sprang up in the earth in Bali, 3 who
conquered the mighty;
It fixed its roots firmly in Dādhicī; 4 in Rāma it put forth shoots;
In the child of the sun 5 it spread into great and small branches; owing to
Nāgārjuna 6 it budded a little;
In Vikramādītya it blossomed; but in thy generous self, O Mūlarāja, it
was covered with fruits from its root.
The palaces of your enemies, bathed in the rainy season with the waters
from the clouds,
Having taken, as it were, bundles of kuca in the form of tufts of bent-
grass that grow on them,
Having given the prescribed handfuls of water by means of the gushings
from their spouts, seem in the masses of masonry that fall from their
walls,
To be performing every day the ceremony of offering funeral-cakes to the
ghosts of their 7 dead lords.

So this king enjoyed a reign free from enemies for fifty-five years. Once
on a time, immediately after the evening ceremony of waving lights, the
king gave some betel to the servant, and he, on receiving it in the palms

1 Lātārāga. See Forbes, Rāṣ Mālā, p. 44. Monier-Williams tells us that lātā
means spider and a cutaneous disease produced by its poison.
2 Or "a hundred thousand turtles."
3 He gave heaven and earth to Viṣṇu, who appeared before him as a dwarf.
4 He devoted himself to death, in order that his bones might be forged into the
thunderbolt with which Indra slew Vītraa.
5 Karna. "Indra disarmed himself as a Brahman and cajoled him out of his
divine cuirass." (Dowson, Dictionary of Indian Mythology, p. 150.)
6 He gave away his head a hundred times. Kathā Sarit Śāgara, Vol. I.
pp. 370-378.
7 Literally "to the ghost" (pṛetāyu). Professor Hillebrandt informs us (Ritu-
Litteratur, p. 90) that the soul of the dead man does not enter at once the world of
the Manes, but remains for a certain time as pṛetā separated from them. To this
single dead person the ekodistārādīsha is offered. For this ceremony only purify-
ing grass, a pitcher of Arghya water and a ball of meal are required.
of his hands, perceived worms in it. Hearing of that circumstance the king was seized with a desire for asceticism, and determined to abandon the world, and applied fire to the toe of his right foot, and performing the great gifts, such as the bestowal of elephants and so on, through a period of eight days

- Submissive to discipline only, he endured clinging to his foot
- A fire, with its smoke streaming up like hair;
- Why mention any other brave warrior in comparison with him?
- Since he pierced even the circle of the sun.

Being praised with this and other panegyrics of the kind, he ascended to heaven.

Then in 1080 V.S. on the 11th day of the white fortnight of Çrāvaṇa, being a Friday, in the nakṣatra of Puṣya, in the lagna of Taurua, king Cāmudyā ascended the throne. He caused to be built in Pattana the temple of the god Candrañātha and the god Cācineçvara. His reign came to an end in V.S. 1095, on the 5th day of the white fortnight of Ācēvina, on a Monday. He reigned for thirteen years, one month, and twenty-four days. In 1095 V.S. on the 6th day of the white fortnight of Ācēvina, on a Tuesday, in the nakṣatra of Jyeṣṭhā, in the lagna of Gemini, king Vālabbhārāja assumed the sovereignty. That king, after investing the fortifications of Dhārā, in the country of Mālava, died of smallpox. He acquired two titles, “Subduer of kings, as Çiva subdued the god of Love,” and “Shaker of the world.” In 1095 V.S., on the 5th day of the white fortnight of Caiṭra, his reign came to an end, so he reigned five months and twenty-nine days. In 1095 V.S., on the 6th day of the white fortnight of Caiṭra, being a Thursday, in the nakṣatra of Uttarāśčaṇḍha, in the lagna of Capricorn, his brother, named Durlabhārāja, was crowned king. He caused to be built in Pattana a palace with seven storeys, with a dispensary office, and an elephant-stable, and a clock-tower. Moreover, he had built for the welfare of the soul of his brother Vālabbhārāja the temple of Madanaçākṣara, and he also had the tank of Durlabhā excavated. He reigned twelve years in this fashion, and at the end of that time he established on the throne the son of his brother, who was called Bhīma.

1 For kā yah, a reads kācid. The Bombay text seems to require sah for yah.
2 Cū. Hastā Carita translated by Cowell and Thomas, note 3 on page 5, and note 1 on page 34.
3 I translate the figures given in the printed text. The editor would substitute 1052 for 1090. P gives only 50.
4 Çihrugena. See Forbes, Rās Mālā, p. 52.
5 Ėre I read drāmānāmadanaçākṣara. (See Appendix to the Bombay edition.) But as this king was very chaste (Bühler's Arisūhā, p. 11) and as a temple of Madanaçākṣara was built for his spiritual benefit, perhaps the ēra is superfluous. P supports the printed text.
This took place in 1077 V.S., on the 12th day of the white fortnight of Jyeṣṭha, on a Tuesday, in the nakṣatra of Açvini, in the lagna of Capricorn. Being himself desirous of travelling to Benares, as he longed to perform his devotions in a holy place, he reached the country of Mālava. There he was called upon by king Muṣja to give up the umbrella and chowries and the other insignia of royalty, and to continue his journey in the dress of a pilgrim, or to fight his way through. When this message was delivered to him, he perceived that an obstacle to his religious resolutions had arisen in his path, and after impressing the circumstance in the strongest way on king Bhima, he went to the holy place in the dress of a pilgrim and gained paradise. From that day forth there was rooted enmity between the kings of Gujarāt and Mālava. Now we will relate, as follows, the history of king Muṣja, the ornament of the country of Mālava, which presents itself naturally to our consideration at this point.\(^2\)

**THE HISTORY OF KING MUṢJA.**

Long ago in that very country of Mālava, a king named Śiūnhadantabhaṭa, of the race of Paramāra,\(^3\) as he was roaming about on his royal circuit, saw in the midst of a thicket of reeds a certain male child of exceeding beauty, that had been just born. He took it up as lovingly as if it were his own son, and made it over to his queen. The child's name was called Muṣja\(^4\) with reference to his origin. After that, a son was born to the king, named Śindhala. As Muṣja was attractive by uniting in himself all good qualities, the king wished to crown him king, and visited his palace for

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1 Or according to the reading of α, "to fast."

2 I now proceed to translate the account of these kings given in the Appendix from A and B. It agrees pretty closely with the readings of Bühler's 206, which I call α.

3 Then Mūlārāja ruled for fifty-five years, as his reign began in 998 V.S. So far the history of Mūlārāja. The reign of king Cāmaṇḍha began in 1053 V.S. and continued thirteen years. Then Vallabharāja began to reign in 1066 V.S., and reigned for six months. Then in 1069 V.S. Durlabhārāja came to the throne and reigned eleven years and six months. [Then that king acquired the two titles of Rājamadanaśeykaras and Jagajjhampanas.—B.] That king made the tank of Durlabh in the city of Pattana. Afterwards, he placed on the throne his own son named Bhima." Arasītha tells us (Bühler's Arasītha, p. 11) that Vallabha was called Jagajjhampana. Whatever may be thought of the reason assigned for the enmity between the Paramāras of Mālava and the Cauñukyas of Gujarāt, there can be no doubt that it existed. Bühler thinks that it was due to a race-feud, and the natural tendency to expansion of the two kingdoms. (Navasāhāṣyakarita, p. 47.)

4 See the Navasāhāṣyakarita by Bühler and Zacharias, pp. 28, 29, 36, 37. Paramāra, the Horas eponymous of this race, is said to have sprung from the name of Vaiṣṭira's sacrifice on Mount Abu. Śiūnhadantabhaṭa is probably identical with the Śiyuna of Padmāvat (op. cit. p. 39).

5 Muṣja and Čau are said to be names for the Saucharān Sara. Bühler and Zacharias (op. cit. p. 40) reject the legend that Muṣja was a founding as unhistorical. Muṣja was also called Vājkatarāja II., Utpalarāja, Amoghavarṣa, Pṛthvivallabha, and Črivallabha.
that purpose. Muñja, out of excessive bashfulness, hid his wife behind a
cane sofa, and politely received the king with the customary prostration.
The king, seeing that that place was apparently private, told him of the
circumstances of his origin from the beginning, and said, "I am so pleased
with your devotion to me that I mean to pass over my son, and bestow the
kingdom on you, but you must live on good terms with this brother of yours named Sindhala." Having given him this caution, he performed
the ceremony of his coronation. Muñja, fearing that the story of his
origin would get abroad, went so far as to kill his own wife. Then he
conquered the earth by his valour, and for a long time enjoyed pleasures,
while the great minister named Rudrāditya, a very prince of good men,
looked after the affairs of his kingdom. During this stage of his life, he
was devoted to a certain lady, and he used to mount a camel named Ciri-
kalla, and travel twelve yojanas, and return in a night. When he broke
off his liaison with her, she sent him this dodhaka verse,—

Muñja, the rope has fallen; you do not see it, mean wretch,
The clouds of Asādhā are roaring, the ground will now be slimy.

That brother, named Sindhala, out of high spirit, disobeyed the orders of
Muñja; accordingly he banished him from his kingdom, and so ruled for a
long time. That Sindhala came to Gujarāt, and established his settlement in
the neighbourhood of the city of Kāçahrādā.

Once, on the Diwāli festival, he went out to hunt at night. He saw a
boar roaming near a place where a thief had been put to death, and not
observing that the corpse of the thief had fallen down from the stake on
which he had been impaled, he pressed it down with his knee, and pro-
ceeded to aim an arrow at the boar. Thereupon that corpse called to him.
He prevented it from touching his hand, and having pierced the boar with
an arrow, was drawing it towards him, when the corpse rose up, uttering a
loud laugh. Sindhala said to it, "When you called to me, was it better
that I should hit the boar, or attend to you and not hit the boar?" When
he had finished his speech, that ghost, which was seeking occasion against
him, was so pleased with his boundless daring that it said, "Ask a boon
from me." Sindhala requested that his shaft might never fall useless to

1 I give what seems to be the sense, neglecting grammar. From this point I am
able to use Bühler’s MS., No. 297, which I shall call B.
2 This gāthā is added by a later hand in P. It is not found in a and B. For va,
P gives jsu.
3 Vālki.
4 The modern Kāsandra or Kāsandhā. (See Bühler’s Arisindha, p. 25.)
5 I read avadvālhyā madalattaḥ vrahāra ite. I find in a, avadvālhyā madalattaḥ,
P has avadvālhyā sastrakalattāḥ prahāraḥ, which may be translated “or attend to
you and let the boar strike me.”
6 I find in a and B, utyabhirikte.
the earth. But the ghost then ordered him to ask another boon. When he heard that, he said, "May all fortune be in the power of my two arms!" That ghost, astonished at his daring, said to him, "You must go to the country of Malava. There king Munja's destruction is drawing near, but you must go all the same; there the sceptre shall be in your line." Being thus sent by the ghost, he went there, and received from king Munja a certain district, which brought him in revenue; but again displaying haughtiness, he had his eyes put out by Munja, and was confined in a wooden cage.¹ He begot a son named Bhoja.

Bhoja studied all the treatises on craft-craft, and learnt the use of thirty-six weapons, and attained the further shore of the ocean of seventy-two accomplishments, and grew up distinguished by all the auspicious marks. At his birth, a certain astrologer, skilled in calculating nativities, gave in the following horoscope,—

For fifty-five years, seven months, and three days
King Bhoja is destined to rule Dakṣiṇāpatha with Gauḍa.

When Munja learnt the meaning of these lines, he feared that, if Bhoja lived, his son would not inherit the kingdom, so he made over Bhoja to some men of the lowest caste, to be put to death.² Then, at night, they perceiving that his form was conspicuous for beauty, felt pity for him, and trembled, and said to him, "Call to mind your favourite deity." Then he wrote on a leaf the following stanza:—

Mandhātrī, that lord of earth, the ornament of the Kṛta age, passed away;
Where is that enemy of the ten-headed Rāvana, who made the bridge over the ocean?
And many other sovereigns have there been, Yudhiṣṭhira and others, ending with thee;³ O king;
Not with one of them did the earth pass away: I suppose, it will pass away with thee.

¹ So far from this being true it appears that Sindula or Sindurāja, as he is also called, ruled over Malava for a long time. (Böhler and Zachariah, Navasaḥāṣṭikacarita, p. 45.) Sindhula was called Navasaḥāṣṭikā, because he undertook hundreds of daring deeds. He was succeeded by his son Bhoja. Our author uses throughout the form Sindhala.
² This story of the wicked uncle Munja is now disproved. (Böhler and Zachariah, Navasaḥāṣṭikacarita, p. 60.)
³ I find in a, "paced gold," instead of "gāmak bhavān." The rendering will therefore be, "Many other sovereigns, Yudhiṣṭhira and others, have perished." This is the reading followed by Forbes. (See Ras Māḷā, p. 65.) The stanza, as in the Bombay printed text, is No. 4831 in Böhltingk's Indische Sprüche. He refers it to the Subhaśāhārava.
This stanza he sent to the king by the hand of the executioners. When
the king saw it, his mind was filled with regret, and he shed tears, and
blamed himself as equal in guilt to the slayer of an embryo. Then the
king had Bhoja brought by them with great respect, and honoured him
with the dignity of crown-prince. Then as the king of the Tilinga country,
named Tailapadeva,1 harassed Muñja by sending raiders into his country,
he determined to march against him, though his prime minister Rudrāditya,
who was seized with illness, endeavoured to dissuade him. The minister
conjured him to make the river Godāvari the utmost limit of his expeditiion,
and not to advance beyond it, but he looked upon Tailapa with contempt, as
he had conquered him six times before; so in his overweening confidence
he crossed the river and pitched his camp on the other side. When
Rudrāditya heard what the king had done, he augured that some mis-
fortune would result from his headstrong conduct, and he himself entered
the flames of a funeral pile. Then Tailapa by force and fraud cut Muñja’s
army to pieces, and took king Muñja prisoner, binding him with a rope
of reed.2 He was put in prison and confined in a cage of wood, and waited
upon by Tailapa’s sister Ṣrṇālavati, with whom he formed a marriage
union. His ministers, who had arrived subsequently,3 dug a tunnel to
where he was, and made an appointment with him. Once on a time, as he
was looking at his own reflection in a mirror, Ṣrṇālavati came up behind
him, without his being aware what she was going to do, and seeing in the
mirror the reflection of her own face wrinkled4 with old age near the face
of the youthful Muñja, she was despondent on account of its extreme
want of brightness. Muñja, perceiving this, addressed her in the following
couplet—

Muñja says, O Ṣrṇālavati, do not regret your vanished youth,
Though the sugar has been pounded into a hundred fragments, still its
powder is sweet.

After addressing her in these words, he was eager to start for his own
country, but unable to endure separation from her, and yet afraid to tell
her the facts; and though she spoke to him again and again, he would not
reveal the cause of his perturbation. She gave him food5 without salt to

1 This was Tailapa II. of Kalyāṇa. (See the Navasahasāyakacarita by Bühler and
Zacharias, pp. 43, 44.) Rudrāditya was really the minister of Muñja or Vākyapati-
raja II., as he is mentioned in his Cāsana of 979 A.D. Muñja’s death took place in
one of the three years 994-96.
2 Muñja.
3 I owe this interpretation of pācālāyain to Hofrath Bühler. On page 153 of the
printed text pācālāyain means “that were left behind.”
4 Ṣarjara means literally “broken,” which sense harmonizes with the expressions
used in the couplet that follows.
5 Rasavati. According to the Kathā Kośa, Nala was celebrated for his skill in
preparing this dish.
eat, and food with too much salt, but he did not seem to recognize any difference in the taste, so she questioned him lovingly with a voice persistently charming, and at last he said, "I am about to escape by this tunnel to my own country; if you will come there, I will crown you as my queen consort, and show you the fruit of my favour." When he said this, she answered, "Wait a minute, while I fetch a casket of jewels." But she said to herself, "As I am a middle-aged widow,  when he reaches his own kingdom, he will cast me off"; so she went and told the whole story to her brother the king, and then, in order to expose him to special scorn, had him bound with cords, and taken about to beg from house to house. As he was going round to the various houses, being full of despondency, he uttered the following speeches:

Those men are terribly grieved in their hearts, who confide in a woman, Who, to captivate all minds, speaks courteously with words of love. Burnt and broken why did I not die! why did I not become a heap of ashes! Muñja wanders about, tied with a string like a monkey.

And such as these:

I have lost my elephants and chariots, I have lost my horses; I have lost my footmen, servants have I none;
So, Radrādītā, sitting in heaven, invite me eager to join you.

Then, on another day, he was taken to the house of a certain householder to beg. The householder's wife, seeing him with a little pot in his hand, made him drink buttermilk and water, but, having her neck uplifted with pride, forbade food to be given to him when he begged, so Muñja said to her,—

Foolish fair one, do not show pride, though you see me with a little pot in my hand,
Muñja has lost fourteen hundred and seventy-six elephants.
Do not be distressed, O monkey,  that I was ruined by her:
Who have not been ruined by women, Rāma, Ravana, Muñja, and others?
Do not weep, O my jailor, that I have been made to wander by her,
Only by casting a sidelong glance, much more, when she drew me by the hand.

If I had had at first that discretion, which was produced too late,
Says Muñja, O Mrñālavatī, no one would have cast an obstacle in my path.

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1 I read kātyayaniśa with a and ò.
2 I translate the printed text, which omits many Prakrit verses contained in ò.
3 P and a give pañāha-payāni.
4 I take mañjāstra to be a Prākrit form for markastra; but P gives mañjaka.
Mūṇja, that treasury of glory, lord of elephants, king of the land of Avanti,
That creature who was long ago produced as the dwelling-place of Sarasvati,
He has been captured by the lord of Karnaṇṭa, owing to the wisdom of his ministers,
And has been impaled on a stake: alas! perplexing are the results of Karma.
Daśaratha, friend of the king of the gods, father of a portion of the might of the genius that issued from the sacrifice,¹
Perished on his bed, out of sorrow for separation from his son Rāma.
The body of that king was placed in a cask of boiling oil,²
And his funeral took place after a long time: alas! perplexing are the results of Karma.
O man, bewildered with the darkness of wealth, why do you laugh at the man fallen into calamity?¹
What is there strange in the fact that Fortune is not constant?
Do you not see that in the water-wheel for irrigating fields
The empty buckets become full and the full buckets empty?³
His ornament is a terrible human skull;
His retinue Bhṛgvin of shrivelled frame, and his wealth one aged bull;
When this is the condition even of Čiva, the chief of all the gods,
Of what account, pray, are we poor wretches, when once adverse fortune has stood on our heads?¹
The sea for a moat! Laṅkā for a fortress! its commander the ten-headed king!⁴
When his fortunes fell, all that fell: do not despair, O Mūṇja.

After they had led him about in this way to beg for a long time, they took him, by the king’s order, to the place of execution, in order to carry out the sentence of death. They said to him, “Call to mind your favourite deity.” He exclaimed,—

Fortune will go to Govinda; the glory of heroism to the house of the Hero;
But when Mūṇja has passed away, that storehouse of Fame, Sarasvati will be without a support.⁵

¹ See Rāmāyaṇa I. 15 (Gorresio’s edition). Rāma was born from Kaṇḍalyūṇa, who received a portion of the pāyana, brought by a “great being” that issued from the flame of Daśaratha’s sacrifice.
² See Rāmāyaṇa II. 68. Daśaratha’s body was placed in a tālāndvīṇi.
³ No. 963 in Böhtlingk’s Indische Sprüche. He refers it to the Suhāṣṭhānava.
⁴ i.e. Rāvana.
⁵ Fortune or Lakṣmī is the wife of Govinda or Viṣṇu. The Hero is perhaps Mahāvīra or Čiva. Sarasvati is the goddess of literature. Forbes (Rāṣ Mālik,
These and other speeches of Munja are to be looked upon as based on oral tradition. Then the king had Munja put to death, and his head fixed on a stake in the courtyard of the palace, and by keeping it continually covered with thick sour milk he gratified his own anger.

Then the ministers in the country of Mala, hearing of that event, placed on the throne Bhoja, the son of Munja’s brother.

Here ends the first chapter of the Prabandhacintamaani, entitled the Chronicle of the Kings, beginning with Vikramaditya.

CHAPTER II.

HISTORY OF BHOJA AND BHIMA.

Now, when king Bhoja was reigning in Mala, at that very time in this land of Gujerat, Bhima, of the Caulukya race, was ruling the earth.

Once on a time, at the close of night, Bhoja was meditating in his heart on the instability of fortune, and reflecting that his own life was uncertain as a wave; so, after the morning duties, he went into the pavilion of distribution, and began to bestow at will gold coins on petitioners summoned by his attendants. Then his prime minister, named Rohaka, considering that the king’s virtue of generosity was really a vice, because it exhausted the treasury, and seeing no other means of putting a stop to that system of charity, after the general assembly was dissolved, wrote with chalk on the notice-board of the pavilion the following words:

“One should preserve wealth against the day of calamity.”

Next morning the king happened casually to observe these words, and as all his attendants denied that they had done the deed, he wrote up,

“How can calamities befall one who enjoys good fortune?”

When the king had written this, the minister wrote up,

“Sometimes, verily, Destiny is angry.”

p. 66) quotes these lines, but follows the story given in a (Bühler, MS. No. 290), according to which Munja was hanged on a tree. Bühler and Zachariah, while recognizing the legendary character of many of the incidents in this tale, point out that two Caulukya inscriptions boast of this execution. In a footnote they refer to J. F. Plect, the dynasty of the Kanarese Districts, p. 40. (Navamahā-sāṃkacarita, p. 44.)

1 The Bühler MS. (a and b) read viliptaśa for veśitaśa.

2 I think that in this work saṃvāsana is equivalent to the Urdu phrase dārā-path or darā-path. “Notice-board” is a conjectural translation of bhāravyaṭṭa. In the Bhojasprabandha (p. 151 of the Bombay edition published at Kalyāna in 1886) the words are said to have been written up in the bedroom of the king.
Afterwards the king saw it, and wrote up,—

"Even a piled-up heap disappears." ¹

When the king wrote up this before his eyes, the minister craved that his life might be spared, and confessed to what he had written. After that the king said, "People like the prime minister are not able to restrain the elephant of my intention with the elephant-hook of knowledge," and so five hundred learned men obtained the grants they chose to ask for.²

"For indeed," continued the king, "I have inscribed on my bracelet the following four Āryā couplets:—

This is the opportunity for doing good, as long as I possess this prosperity by nature uncertain,

In calamity, which must, of necessity, arise, how will there be a further chance of doing good?

O full moon, whiten the worlds with the full wealth of your abundant rays. Accursed destiny, alas! does not suffer anything to remain long well established here.

This is the time for you, O lake, to aid suppliants continually with fertilizing streams;

Moreover, this water is easy to obtain, since long ago the clouds arose.

But for a few days does the flood remain, though mounting high, with violent current,

Only the mischief, that it does, remains long, laying low the trees on the river-bank.

Moreover,

If I have not given wealth to suppliants before the sun sets,³

I do not know to whom that wealth will belong on the morrow.

Muttering this couplet, which was composed by myself and made the ornament of my neck, like a favourite charm, how am I, O minister, to be entrapped by you, as by a ghost?" ⁴

Then, on a subsequent occasion, the king, while going round on his circuit, reached the bank of the river. He saw a certain Brahman, afflicted with poverty, who had forded the river, coming towards him, carrying a load of wood, and said to him,—

"How deep is the water, O Brahman?" ⁴

¹ The four inscriptions form a couplet.
² This passage is evidently corrupt. The printed text follows P pretty closely.
³ I find in a, b and P, udayasandana. The sense is much the same as that of the printed text. Of course this couplet is in the Anustubh metre.
⁴ This is found in the Bhojayaprabandha (Bombay edition of 1875, p. 143).
The Brahman answered,—

"Knee-deep, O king."

When he said that, the king continued,—

"How have you been reduced to this state?"

The Brahman replied,—

"Not everywhere are there patrons like you."¹

The present, which the king caused to be given to the Brahman, when he ended this speech, was entered in the charity account-book by the minister in the form of the following couplet:—

A lakh, a lakh, again a lakh, and ten furious elephants
Were given by the king, pleased on account of the knee-deep utterance.²

Then, on another occasion, at night, at the midnight hour, the king suddenly woke up, and seeing the moon recently risen in the sphere of heaven, he uttered this half-stanza, like the rising tide of his literary sea:—

This, which within the moon has the appearance of a strip of cloud,
People call a hare, but to me it does not wear that form.

When the king had repeated this half-stanza again and again, a certain thief,³ that had entered the king's treasure-room by digging a tunnel into his palace, being unable to restrain the volume of his poetical inspiration, exclaimed,—

But I think that the moon has its body marked with the brands of a hundred scars,
Entrenched by the meteor-strokes of the sidelong glances of the fair girls
Afflicted by separation from your foes.

When the thief had recited this half-stanza, the king had him put in prison by his guards. Then, at the dawn of day, he had the thief summoned to his hall of audience, and gave him a present, which the officer, who superintended his charity account-book, entered in the following stanza:—

To this thief, who laid aside the fear of death, and composed
The two remaining lines,⁴ the king, being pleased, gave
Ten crores of gold coins, and eight mighty elephants also,
Wounding mountains with the points of their tusks, while bees hum
Rejoicing in their ichor.

¹ These four speeches form a couplet.
² But C, D and P give probhâśita, to the utterer of the knee-deep couplet. This is found in the Bhoja-prabandha (Bombay edition of 1896, p. 146).
³ This story will be found on page 184 of the Bhoja-prabandha (Bombay edition of 1896).
⁴ I read α and ß, padâdivayêkṣte. This reading is also found in the Bhoja-prabandha.
Then, once on a time, while this book was being read, the king, considering himself munificent, exclaimed, as if overpowered with the demon of pride,—

I have done what no man has done, I have given what no man has given, I have accomplished what it is impossible to accomplish, my heart is not thereby grieved.

While he was praising himself 1 again and again in these words, a certain old minister, wishing to cut short his pride, brought to the king the charity account-book of Vikramāditya.

In the introductory section of the book, first of all was found this stanza, being the first in it:—

Eight crores of gold, ninety-three tulās of pearls,
Fifty elephants excited with anger on account of the bees drunk with the smell of their ichor,
Ten thousand horses, a hundred fair ones wheedling with wiles,
All this that was given by the Pāṇḍu king by way of fine, was made over to a bard.²

This stanza is to be known as the “eight crores of gold” stanza, on account of the nature of the remuneratory gift described in it.

When king Bhoja had grasped the purport of this stanza, all his pride was crushed by the liberality of Vikramāditya, and after he had worshipped that account-book, he had it put back in its place.

Then he was addressed by the warder in the following words, “Your Majesty, the family of Sarasvati waits at your gate, eager for an interview with the king.” The king gave this order, “Introduce them quickly.” Then the family entered in order of precedence. The servant said,—

The father is learned, the son of the father also is learned,
The mother is learned, the daughter of the mother also is learned,
The wretched one-eyed maid-servant is also learned,
King, I think that this family is a mass of learning.

The king laughed somewhat at this farcical utterance of the warder, and gave to the eldest male of the party the following quarter of a couplet to complete:—

“From the unsubstantial one should extract substance.”

1 I read cīṛkṣamānaḥ with β.
2 I omit four lines which have already been translated in the history of Vikramāditya. In MS. β they come before these lines. This stanza is found on page 181 of the Bhojaprabandha (Bombay edition of 1895).
The verse ran thus when completed:—

Munificence from wealth, truth from speech, so, too, fame and piety from life,
Doing good to one's neighbour from the body; from the unsubstantial one should extract substance.¹

Then the king gave to the son the following words:—

Himālaya, in truth, the monarch of mountains;
Menā, with her limbs afflicted by bereavement, made.

No sooner had the king spoken than the son replied,—

By the fire of thy valour was melted
Himālaya, in truth, the monarch of mountains;
Menā,² with her limbs afflicted by bereavement, made
A bed of young shoots the refuge of her body.

When the stanza had been thus completed, the king said to the wife of the eldest son:—

"Which am I to feed with milk?"

When the king gave her this quarter of a couplet to fill up, she filled it up as follows:—

And if Rāvana, in truth, was born with ten mouths, but one body,
His mother gaping with astonishment must have thought, "Which am I to feed with milk?"

Then the king gave the following quarter of a couplet to be completed:—

"On whose neck am I to hang?"

The maid-servant³ thus filled it up:—

A certain lady, enraged with neglect, drove away her wretched husband,
My friend, a strange thought did I think, "On whose neck am I to hang?"

The king forgot to test the daughter, but rewarded them all, and then dismissed them. Then the king, as he was walking about on the floor of the upper room of his palace, holding up an umbrella, during an audience at which everybody was allowed to be present,⁴ was reminded by the wader of what had happened to the daughter. The king said to her, "Speak." Then she uttered this stanza:—

¹ This stanza is No. 2750 in Böhtlingk's Indische Sprüche. He finds it in the Sāhityadārpana and the Subhā-sitār̥ava.
² The wife of Himālaya and mother of Pārvati.
³ I read sā with a and B.
⁴ Here again I take sarvākāsara as equivalent to ḍīrūn-i-ʿāmm.
O king Bhoja, light of your race, crest-jewel of all kings,  
It is right that you should walk about in this world with an umbrella, even  
at night,  
Lest, by beholding your face, the moon should become abashed with shame,  
And this reverend saint Arundhati ¹ should be tempted to unchastity.

As soon as she had said this, the king, having his mind captivated by  
her beauty, married her, and made her one of his wives. Then, on another  
ocasion, king Bhoja, though a league of friendship ² subsisted between  
him and Bhima, being desirous of breaking the peace, and also wishing to  
test the cleverness of the inhabitants of the country of Gujarât, put this  
gāthā into the hand of a diplomatic agent, ³ and sent it to Bhima:——

The lion who with ease cleaves the foreheads of mighty elephants, the pro-  
gress of whose valour is published abroad,  
Has no war with the deer, and yet cannot be said to have peace with him.  

Bhima was asked to send a gāthā in answer to this, but considered all  
the compositions, which the great poets submitted, as so many fruitless  
efforts, until at last this gāthā came:——

Bhima was created on the earth by Destiny as the destroyer of the sons of  
Andhaka,

How can he, who made no account of a hundred foes, make account of thee  
who art but one? ⁴

The king sent this mind-astonishing gāthā, which was composed by  
Govindaçārya, to king Bhoja, by the hand of that minister, and thus  
avoided a breach of peaceful relations.

On a certain occasion, ⁵ a certain man, introduced by the warlock, entered  
the hall of audience, and said to Bhoja,—

The mother is not satisfied with me nor with the daughter-in-law, the  
daughter-in-law neither with the mother nor me,

I for my part neither with one woman nor the other; tell me, O king,  
whose is this fault? ⁶

¹ The wife of Vasiṣṭha (or Vasiṣṭha) and one of the Pleiades. This stanza is  
found on pp. 163, 164 of the Bhojarājabandha (Bombay edition of 1803).  
² Yamandajīvīsya.  
³ Sāndhiyivratā. Forbes (Rās Mālā, p. 188) tells us that at the courts of their  
more powerful neighbours, the kings of Anhiltūrā were represented by accredited  
diplomatic agents, called "Sāndhiyivratā" or makers of peace and war, whose  
duty it was to keep them informed of foreign affairs—a task performed also in  
another manner by persons called "Śīrāmpurūra," men of the country or spies,  
who were probably unrecognized by their employers.  
⁴ I read with B, a and B, Bhima prakāvī, omitting ya.  
⁵ Here P gives sannāvavara, which, as I have already pointed out, means an  
audience, open to all people, of whatever rank.  
⁶ The Bombay edition of the Bhojarājabandha (Kalyāṇa, 1895) reads kūpyati for  
tūpyati in this context, which is found on page 252.
As soon as the king heard this, he caused a present to be given to him, which chased away the poverty that had beset him from his birth. Then on a certain night in the winter season, as the king was roaming about in search of adventures, he heard a certain man in front of a certain temple repeating the following stanza:

While I am shrivelled up with cold like the fruit of the bean, and plunged in a sea of anxiety,
The fire of my belly pinched with hunger, which blows and parts my lips, is appeased,
Sleep has abandoned me, and gone somewhere far away, like an insulted wife,
The night does not waste away, like fortune bestowed on a worthy recipient.

After the king had got through the latter part of the night, he summoned that man in the morning, and said to him, “How did you endure the great severity of the cold during the rest of the night?” And then he reminded him of the line:

“The night does not waste away, like fortune bestowed on a worthy recipient.”

The man answered, “Your Majesty, by virtue of the three thick garments I manage to hold out against the cold.” When the king asked him again, “What is that triad of garments that you speak of,” he repeated the following couplet:

At night the knee, by day the sun, the fire at both twilights,
King, I endured the cold by the help of knee, sun and fire.

When he said this, he was made happy by the king by the gift of three lakhs. The man continued—

By thee, thus imprisoning thyself now by the way of munificence, Bali, Karṇa and others have been released from their gaol in the minds of the good.

1 Forbes has some interesting remarks on this subject. See page 191 of the Ras Mālī, Watson’s edition.
2 This translation is conjectural. Perhaps we ought to read udāhyastasya with D. This word is said to mean “shivering.” Monier-Williams tells us that udākyas is a corruption of udākhya. In the Bhojaprabandha (page 181 of the Bombay edition of 1805) this stanza begins with Āśrayo udāhyastasya.
3 Here I read with a, tricelī for trivellī. P has maayādyā for maayā.
4 Here I read vasstratrāy with a, or perhaps it would be better to read tricelī again, taking into consideration the fact that in Jaina MSS, it is difficult to distinguish c from v.
5 I read with a and P, ātmāmarahā for pānāmarahā. I find ātmāmān in the corresponding passage in the Bhojaprabandha (Bombay edition, p. 183), but the rest of the stanza differs so much that it throws no light on this.
While the man was thus pouring forth the full volume of his literary flood, the king, who felt unable to give an adequate present in return for it, induced him by his entreaties to stop. On another occasion, when the king was mounted on an elephant, and was going round the town on his royal circuit, he saw a certain beggar picking up grains that had fallen on the ground. The king uttered the first half of a half-stanza,—

What is the use of those people being born who are not able to fill their own stomachs?

The beggar continued,—

Indeed there is no use at all of those people being born, who do not help others, though well able to do it.

When he had ended, the king continued,—

O mother, do not produce such a son as is intent on begging from his neighbours!

After this speech, the beggar rejoined,—

Do not, O earth, do not give support to those who refuse their neighbours’ requests!

When he had said this, the king said, "Who are you?" He replied, "I here am Rájaçeékhara, who, having been prevented by the chief men of the city from obtaining in any other way an entrance into your coterie of various learned men, have striven by this trick to enjoy an interview with your Highness." When he had been favoured with great gifts, suitable to him, he said,—

In that lake in which the frogs, lying in the holes, were as if dead, the tortoises had gone into the earth,

The sheat-fish had swooned again and again, from rolling on the broad slab of mud,

In that very lake a cloud, rising out of season, has wrought such a mighty work,

That herds of wild elephants drink water in it, immersed up to their foreheads.

This is the utterance of Rájaçeékhara called "The cloud out of season."

In a certain year, owing to a failure of rain, it became impossible to obtain

1 P has 'adgaṇoparastāt'.
2 I read with a, rājaçeékhara.
3 Here the text reads ardhakavītā. But I have substituted ardhakavītā.
4 This stanza is found on page 165 of the Bhogaprabandha (Bombay edition of 1893).
grain and grass, and king Bhīma was informed by his representatives that king Bhoja was for this very reason preparing an invasion. This made him anxious, and he gave orders to a diplomatic agent named Dāmara, to this effect, "Whatever we may have to pay by way of fine, king Bhoja must be prevented from coming into this country during the present year." On receiving this order, he repaired to the court of king Bhoja. Now he was exceedingly ugly, but skilled in penetrating the minds of others. King Bhoja said to him,—

"Tell me how many messengers are there, belonging to your king, holding the office of diplomatic agent?"

The ambassador replied,—

"Many like me, O king of Mālava, they are there of three degrees, They are sent in order, according as the foreign court is considered to be of low, medium, or excellent quality."

When he gave this answer with a suppressed smile, the king of Dhārā was pleased with him.

King Bhoja, astonished at the cleverness of his speech, had the drums beat as a signal for beginning the march towards Gujārāt. At the time of beginning the march, a bard said,—

The Cola king enters the bosom of the sea, the Andhra king repairs to a hole in a mighty mountain;
The king of Kaṇṣa does not wear his turban, the king of Gujārāt frequents the mountain torrents;
Cedi, that warlike monarch, flickers with weapons; the king of Kanyakubja is here bent double;
O Bhoja, all the kings are distracted with the burden of the fear of the advance of thy army only.

On the floor of thy prison, the angry wrangle about a place on which to lay their beds,
Has increased in the night among these mutual rivals, who thus dispute,
"The king of Koṇkaṇa sleeps in the corner, Lāṭa near the door, Kalinga in the courtyard;
You are a new arrival, Koṭala; my father also used to abide on this level spot."

After the king had ordered the drum for the advance to be beaten, a

1 Sthānapurussādhi. Forbes (Rāṣa Mālā, p. 188) gives it as his opinion that these "men of the country" were spies. But we shall soon come to a passage which shows that one of the representatives of the Gujārāt sovereign in Mālava declared himself to be a native of Gujārāt. The passage is found on page 108 of the Sanskrit printed text.
dramatic performance, taking off all the kings, was enacted. In it a certain angry king tried to make Tailapa, who, being in the prison, had established himself in a comfortable place, get up, and was thus addressed by him, “I have an ancestral holding here, why should I leave my own home at the bidding of a new-comer like you?” Thereupon the king turned to Dāmara with a laugh, and praised the display of wit in the play, but received from him this reply, “King, the display of wit is, no doubt, extraordinary, but out on the ignorance that this actor shows with regard to the history of the hero of the tale, for this mighty king Tailapadeva is recognized by having the head of king Muñja fixed on a stake!” When Dāmara said this before all the court, Bhoja was so stung by his sarcasm, that, without making any further preparation, he proceeded to march at once towards the country of Tilanga. Then, hearing that a very strong force was coming under the banner of Tailapadeva, Bhoja was very anxious, and at this juncture Dāmara came to him, and showing him a forged rescript from the king, informed him that Bhima had reached Bhogapura. By that intelligence brought by Dāmara, which was like the sprinkling of salt on a wound, king Bhoja was exceedingly cast down, and he said to Dāmara, “You must, by hook or by crook, prevent your master from coming here during the present year.” When the king said this over and over again in plaintive accents, Dāmara, who knew how to suit himself to every juncture, took a male and female elephant from him by way of present, and sent them to Bhima in Pattana to appease him.

When king Bhoja was listening to the reading of a treatise on law, he heard of the Rādhāvedha of Arjuna. He reflected, “What is difficult to practise?” And so he himself, by dint of constant practice, succeeded in performing the world-famed Rādhāvedha, and then proceeded to illuminate the markets of the city; but an oilman and a tailor out of contempt would have nothing to do with his rejoicings, and then justified their refusal to the king. The oilman stood in the upper room of a house, and from it poured a stream of oil into a narrow-mouthed earthen vessel that was on the ground; and the tailor stood on the ground, and on the point of an uplifted thread caught the eye of a needle, that was thrown down from above, and so threaded the needle. Having shown in this way their skill acquired by practice, they said to the king, “If your Majesty possesses the

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1 I read naṭasya for ḍhatasya. P has dhīg naṭasya, a, dhīk naṭasya, & dhīgāḥnaṭasya.
2 This is said to mean a particular attitude in shooting, but I think it must mean a feat similar to that performed by Odysses. Böttlingk and Roth, in their Wörterbuch in kürzerer Fassung, give for Rādhāvedhiin "etwa nach der Scholle schiessend." The meaning will, to a certain extent, appear in the sequel. Literally translated it means "the clearing of Rādhā."  
3 P gives dhāmāsthitā karṇasamkhātyatāntaramulhe, but also vīṛcē.
requisite skill, then do what we have done." In this way they cut short the king's pride.

King Bhoja, I know why you performed the cleaving of Rādhā,¹
It was because your Majesty could not tolerate an opposite to Dhārā.

In these words he was praised by the learned, and being desirous of laying out a new city, he had the drum beaten. Then a ḥetaera, named Dhārā, who, with her husband, named Agnivetāla, had gone to Lajkā, and seen the way in which that town was laid out, and returned, requested that her name might be given to the new city, and making over to the king an accurate plan of Lajkā, she laid out the town of Dhārā.

On a certain day, the king was wandering about in his town, after the evening general assembly, and he heard a certain Digambara reciting the following gāthā,—

This birth has been a failure;² I have not broken the successful sword of the warrior;
I have not listened to the shrill drums;³ I have not clung to the neck of a fair one.

The next morning the king summoned him, and taking the opportunity of reminding him of the fact that he had uttered these words in the night, he asked him what ability he possessed. The Digambara set forth his valour in the following couplet,—

King, when the Dīpālī festival has taken place, and the ichor of elephants flows,
I will reduce under one umbrella Gauḍa and Dakṣiṇāpatha.

Thereupon he was appointed commander-in-chief. King Bhima having marched ⁴ to conquer the country of Sindh, the Digambara arrived with all the officers and sacked the august city of Anahilla, and having caused cowries to be sown at the gate of the clock-tower of the palace, extorted a record of victory. From that day forth it became a common saying in that land that such and such a thing has been stolen by Kulacandra. He returned to the country of Mālava with that record of victory, and related the whole story to king Bhoja. He said to him, "Why did you not have charcoal sown? The taxes of this country shall go to the land of Gujarāt." This is what king Bhoja, the neck-ornament of Sarasvatī, said to him.

¹ Rādhāveśā. Of course, if the syllables of Rādhā are inverted we obtain Dhārā.
² P gives vajghāsā. I take it to be the Sanskrit nighraham.
³ P gives vikñham turiya na māniḍa, but a and β give ṛiṇkā (etc). The anusvāra in P is not very clear. For gori see Hemacandra (ed. Pischel) IV. 396, 4.
⁴ P, a and β read vaṣāprte, being engaged in conquering.
One night, Bhoja was sitting in the rays of the moon, with Kulacandra near him, and looking at the circle of the full moon, he repeated these two lines,—

Those who find the night pass as quickly as a moment in the society of the beloved,
Find, when separated, the cold-rayed moon as scorching as a meteor.

When the poet-king had in these words uttered the half of a stanza, Kulacandra continued,—

But I have neither a beloved nor separation; therefore to me deprived of both these things
This moon shines like a mirror, neither hot nor yet cold.

After Kulacandra had said this, the king bestowed on him a beautiful damsel.

Then the diplomatic agent, named Dāmara, came from the country of Mālava, and by describing the court of Bhoja, created great astonishment. Then he returned to Mālava, and by describing Bhima as possessing extraordinary beauty, he made2 Bhoja excited with a longing to see him; so Bhoja entreated him, saying, “Bring him here, or take me to his capital;” and Bhima, who wished to see the court of Bhoja, used exactly the same language to him. So, in a certain year, the resourceful Dāmara, conveying a great present, and taking with him king Bhima, disguised as a Brahman, and officiating as a betel-box bearer, went into the court of Bhoja, and made his salutation. When Bhoja began to broach the subject of his bringing king Bhima, Dāmara said, “Kings are independent persons, and who can force them to do what they do not wish to do?3 But, anyhow, some slaves must not be despised by your Majesty.” After he had said this, Bhoja asked what the age, colour, and form of Bhima were like, and looked round at those people who were present in court. Then Dāmara pointed out the betel-box bearer, and said to Bhoja, “King,

He has the same form, the same colour, the same beauty, and the same age; The difference between him and the king is that between glass and a wishing-jewel.”

1 I read ardhá, but a has tenakta which comes to the same. P gives iti ardhakarśna tenakta. See page 74 of the printed text, where ardhakarśna occurs.
2 The grammar in this passage seems to be defective. I have given what I suppose to be the sense.
3 I read with a and β, stāmino nabhisatā. P gives nabhismata, which gives the same sense.
4 Perhaps the reading of β, sarvateyakā kālāvā nāsadhāraṇṣṭyā is correct. The same reading is found in a except that “ōm is given for “gaṇḍ”. This will mean “You must certainly not entertain this chimerical hope.” P has this reading, but kāl for kād”. However, the reading of the printed text gives a tolerable sense.
When he said this, king Bhoja, who was a very emperor among discerning men, looked at the distinguishing marks of the betel-box bearer, and then, with fixed gaze, reflected that such a person must be a king. Then the diplomatic agent sent the betel-box bearer to bring the articles that composed the present. While the things were being brought, a great deal of time was taken up by Dāmara’s protracting matters by describing their advantages, and dilating on other subjects. At last the king said to him, “How much longer is this betel-box bearer going to linger?” Then Dāmara told him plainly that he was Bhīma. Immediately the king set about getting ready troops to pursue him. But Dāmara said to him, “At the end of every twelve yoganas there are horses attached to a horse-litter, and female camels that go a yogana in twenty-four minutes, so, as Bhīma is going over the ground with all these appliances, how are you likely to catch him?” When Dāmara had made this representation, Bhoja remained for a long time rubbing his hands.

Then king Bhoja, having been continually hearing of the literary merit and virtue of the paṇḍit Māgha, out of eagerness to see him, kept continually sending royal invitations, and so brought him from the town of Crīmāla in the cold weather season. He entertained him with the utmost respect, with delicious dishes and other luxuries, and after that showed him entertainments fit for a king, and then, at night, after the ceremony of waving lights before the idol was concluded, he made the paṇḍit Māgha recline on a bed near his own, and exactly like it, and he gave him his own rug, and after conversing pleasantly with him for a long time, he slept comfortably. In the morning the king was aroused by the sound of the auspicious drums, and then the paṇḍit Māgha asked him for leave to return home. The king, with his heart full of astonishment, asked him how he had enjoyed his food and coverlets in the day that had passed, but he said, “Let us not discuss the question as to whether the food was good or bad,” but represented that he was exhausted with the weight of the rug. The king, who was vexed, at last, with difficulty, consented to his departure, and so the paṇḍit Māgha, being accompanied by the king as far as the city park, and honourably dismissed, returned to his own home. Māgha, before he left, entreated the king to honour him with the favour of a visit to him in his own house. Some days after, king Bhoja, eager to see the apparatus of Māgha’s wealth and luxury, went to the town of Crīmāla.

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1 P and B give νίκοριγραίαν νυρεῖ. This would mean, I suppose, that Dāmara, remarking that Bhoja was looking intently at Bhīma, sent the latter away. In any case, the grammar is defective.
2 MS. a has करिक्यां (female elephant). B, करविक्यां.
3 I read गितःवर्द्धिण्या with P, a and B, instead of गितःवर्द्धिण्या, which is, perhaps, a misprint.
4 P, a and B give विधायर्गा.
The pandit Māgha won his heart by showing him appropriate respect in going to meet him and paying him other attentions, and the king found that there was room for himself and his army in Māgha's stables. But he himself went to pandit Māgha's palace, and observed that the floor of the passage leading to it was inlaid with gold. After he had bathed, he put on a clean garment, standing on the floor of the god's shrine, which was made of a pavement of crystal and emerald in such a way as to resemble water full of the branching stems of aquatic plants. The commencement of the rite was immediately announced to him by the family priest, and after the worship of the god was over, and the mantra ceremony had come to an end, the king tasted the savoury food, which was brought in at meal-time. His mind was surprised by all kinds of accessory delicacies, such as fruits, which came from foreign countries, or were produced out of their due season. After he had eaten to his fill savoury food remarkable for well-seasoned milk and rice, at the end of the meal he went up into the upper chamber, and was a spectator of poems, tales, histories, and plays, not seen or heard before. Though it was the cold season, there was artificially produced a sudden semblance of terrible heat, so that the king had to put on white transparent garments, and being fanned by servants holding palm-leaves in their hands, and having his clothes anointed with much sandal-wood ointment, he passed that night in delightful sleep, as if it had been but a moment. In the morning he was waked by the sound of conchs, and was informed by the pandit Māgha of the fact that the hot season had suddenly appeared in the middle of the cold weather. He spent some days, as suited the season, full of astonishment, and then asked leave to depart to his own country, and after bestowing on Māgha all the merit of the new Bhōjasvāmin temple, that he was about to build himself, he set out for the country of Mālava.

Now, on the day of his birth, Māgha's father had his horoscope cast by an astrologer, and the astrologer stated that at the beginning of his life his prosperity would be continually increasing, but at the end he would lose all his opulence, and a disease of swelling would to a certain extent manifest itself in his feet, and so he would die. When the astrologer said this, Māgha's father was desirous of counteracting that predicted course of the planets by an accumulation of wealth, and so, having reflected that in the life of a

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1 Or glass, according to a and β, which have kācaladādāhāsī.
2 Probably the circumambulation accompanied by the repetition of a mantra.
(Forbes, Rās Māñ, p. 307.)
3 P gives apratidhiрjapārā. I have followed the printed text.
4 P, a, and β give bhrūmocchātṛadādāhāsī. This I translate.
5 The reading of a, vyatikaraṇa, improves the grammar. I find vyatikara in β.
6 Both a and β read kārita = caused to be built.
7 P and a give iti viśvāvaciddā nivedite. This I have followed, but the sense is not thereby much altered.
human being, which is of the length of a hundred years, there will be thirty-six thousand days, he placed so many strings threaded with coins in new receptacles that he had made for the purpose, and gave his son hundredfold more wealth in addition to that, and bestowed on him the name of Magha, and gave him the education befitting his family, and then thinking that he had done his duty, he died. Immediately Magha, having, like the lord of the northern quarter, a vast empire over luxuries, began to give to learned men as much wealth as they desired, and fulfilled the wishes of the tribe of petitioners with measureless gifts, and by various kinds of enjoyments showed himself in his own country like the incarnation of a god. He excited admiration in learned men by composing the epic poem named Cīcāpalabhadha; but at the end of his life, owing to the fact that the merit acquired in a previous state of existence was exhausted, he lost his wealth, and as calamity had fallen upon him, he was unable to remain in his own country, and so he went with his wife to the country of Mālava, and took up his residence in Dhārā. He made up his mind that he must obtain some money from king Bhoja by offering him a book to purchase. So he sent his wife to him, and remained long hoping for it. In the meanwhile, king Bhoja, seeing his wife in that condition, opened that book, hastily thrusting a pin into it and saw the following stanza:—

The clump of night-lotuses has lost its glory, glorious is the mass of day-lotuses,
The owl abandons his joy, the Brahmany drake is full of happiness,
The warm-rayed sun is rising, the cold-rayed moon is setting,
Various, alas! is the development of the freaks of accursed Fate.

Then, having grasped the meaning of the stanza, he said, "Why need we consider the whole book? The world itself would be a small price for this stanza alone." So the king gave by way of remuneration for the word "Alas!" which was appropriate to the occasion, and not redundant, wealth to the amount of a lakh, and so dismissed Magha's wife. But she

1 i.e. Kuvera, the god of wealth.
2 I insert with a, bhujya between prājya and sānya. The same MS. has prāja before prājya.
3 I read with a, b and P, taistatai.
4 Before evam I insert nājadeśa, which I find in a.
5 This part of the story is found in the Bhojasprabandha, pp. 220 and ff. (edition of 1895, Kalyāna, Bombay).
6 According to Moulsworthy's Marathi Dictionary, it is customary to examine a candidate by piercing the sheets of a book with a calakā or pin, and asking him to explain the stanza on which the pin rests. Books are apparently used in this way to inquire into the future. Op. the Sortes Virgilianae. The word calakā may also mean a slit for writing on palm-leaves. (Bühler Indische Palaeographie, p. 32.)
7 The moon is the friend of the white lotus, which expands its petals during the night, and closes them in the daytime. The Brahmany drake is separated from his mate during the night.
as she was returning from the king's palace, being known to be the wife of
the pandit Māgha, was solicited for alms by certain petitioners, and so she
gave them the whole of the king's present, and returned to the house no
richer than she left it, and informed her husband, in whose feet a swelling
had to a certain extent manifested itself, of what had taken place, with a
full explanation. Then he praised her, saying, "You are my reputation
manifest in bodily form," and then, seeing that a beggar had come to his
house, and that there was nothing in it fit to give him, he fell into a state
of despondency, and said this,—

I have no wealth, and yet vain hope does not leave me,
My perverse hand does not abandon the desire to give.
Begging involves disgrace, and yet in self-slaughter there is sin,
Ye vital spirits, depart ye of yourselves; what availith it to lament?
The scorching of the fire of poverty is allayed with the water of acquiescence,
But, as for this pain produced by frustrating the expectation of the wretched,
by what is this to be allayed?
Leave me, leave me, ye vital spirits, since a petitioner has gone to dis-
appointment,
Sooner or later you will have to go, but where will you find such a caravan
to start with?
In time of famine begging is out of place; how can the poorly-circum-
stanced contract a loan?
And who will give the lords of the earth work to do?
This householder is about to perish without having given a mouthful;
Where are we to go, what are we to do, wife? Mysterious is life's dis-
pensation.
A wayfarer, gaunt with famine, has come from some place asking for my
house;
So, wife, is there anything which this man, afflicted with hunger, may eat?
She says with her voice, "There is," and again, "There is not," without
syllables;
By drops of flowing tears, by broad, broad streams pouring from her rolling
eyes.

1 I find in B, tyāgītva sañcaśati and in P and a, dānāna sayktatī. I think that
a negative is required. I find in the Bhajaprabandha, tyāge ratih sañcati. The
reading of the printed text means, "In truth my perverse hand contracts from
giving."
2 This passage is full of puns. "Disappointment" may also mean "want of
meaning"; the word for "caravan" means also "having meaning," and the word
for "petitioner" is connected with artha which means "petition," "meaning,"
and "wealth."
3 Or, "This sun is setting without allowing Rāhu to swallow him in an eclipse."
Īvāsa also means "grant."
Immediately after uttering this speech, that pândit Māgha died. Next morning king Bhoja heard of that occurrence, and as Māgha’s fellow-tribesmen, the Mālas, were wealthy, and yet allowed such an admirable man to die overpowered with hunger, he gave them the well-known name of Bhūlla-Mālas.

Once on a time, in the city of Vičālā, which was great in prosperity, there was dwelling a Brahman of the name of Sarvadeva, of the Kācyapa gotra, a native of Madhyadeśa. By associating with the followers of the Jaina religion, he had well-nigh suppressed falsehood in himself. With his two sons, Dhanapāla and Čobhana, he entertained in a monastery of his own, out of regard for his merits, the Jaina teacher, Vardhamāna, who came to him one day, and as the teacher was pleased with his unvarying devotion, Sarvadeva, thinking that he was a son of the omniscient one, asked him about a treasure of his ancestors that had disappeared. The teacher, making use of words intentionally ambiguous, asked him to give him half, and after Sarvadeva had found the treasure by the indications which the teacher gave, he was for giving him half of the treasure, but the teacher then asked him for half his couple of sons. Dhanapāla, the eldest, whose mind was blinded by falsehood, and who was addicted to denouncing the Jaina way, refused his consent, and with regard to the younger, named Čobhana, he was restrained by compassion. So, being desirous of washing away in holy bathing-places the crime of breaking his promise, he set out on a pilgrimage to holy bathing-places. Then the younger son, named Čobhana, who was devoted to his father, dissuaded him from his intention, and took a vow to make good his father’s promise, and himself repaired to that Jaina teacher. Dhanapāla studied all the branches of Brahmanical learning, and, by the favour of king Bhoja, obtained the post of superior of all the pândites, and, out of a feeling of hostility to his brother, he prevented the professors of the Jaina faith from entering his court for the space of twelve years. The Jaina laymen of that country called upon the teacher with vehement entreaty, and so that ascetic, named Čobhana, who had reached the further shore of the ocean of Jaina treatises, took leave of the teacher, and went there and entered Dhārā. As he was entering, the pândit Dhanapāla, who was accompanying the king on his royal circuit, not
recognizing that he was his brother, said to him jeeringly, "All hail! attestoothed mendicant!" The hermit, Čobhana, answered, "Good luck befall you, my friend, with a mouth like a kapivaṃṣa." Dhanapāla was inwardly astonished at this speech of Čobhana's, and said to himself, "I said, 'All hail to you,' in pure joke, but this man, by saying 'Good luck to you, my friend,' has conquered me by his dexterity in speech." So he said to Čobhana, "Whose guests are you?" These speeches of Dhanapāla elicited from the hermit Čobhana the reply, "We are your guests, sir." When Dhanapāla heard this speech of the hermit Čobhana, he sent Čobhana, with his attendant novice, to his own palace, and assigned him a place there. Then Dhanapāla himself returned to the palace, and with polite speeches invited Čobhana with his attendant to dinner. But they, who were addicted to taking only pure food, refused. Dhanapāla earnestly inquired what objection could be taken to his food. They answered,—

A hermit should eat food collected as bees collect honey, even if given by a family of Mlechas.

He should not eat a regular meal, even if offered by one equal to Vṛhaspati.

Moreover, the same doctrine is laid down in the Jaina religion, in the Daśavaṃśika,—

Those wise persons, who are like bees, not depending on any one person for food, Delighting in many scraps, self-subdued, are for that reason called saints.

Accordingly, as food expressly prepared for us is forbidden both by our own religion and an alien religion, we avoid it, and eat pure food. Dhanapāla was astonished at their virtuous practice, and silently rising up went into his palace. When he was beginning his bath, those two hermits arrived on a begging round, and the Brahman's wife seeing them, as the cooking of the food was not completed, brought the two hermits sour milk to drink. They asked, "For how many days has this been kept?" But Dhanapāla jeeringly remarked, "Do you suppose that there are maggots in it?" The Brahman’s wife investigated the matter and said, "It has been kept for two days." Thereupon the two hermits said, "Undoubtedly there

1 Perhaps this refers to the fact that the Jaina ascetic ate only vegetables. Professor Leumann kindly informs me that "Gurālakhādanta bhādanta namaste" and "Kapivaṃṣasya vajrasya subhāte te" are two Pāthas composed in the Viśloka meter with rhyming syllables. I do not understand the meaning of kapivaṃṣa.

2 Here the plural is used, but further on the dual.

3 This passage is found on page 613 of Professor Leumann's Daśavaṃśika Śūtra, as he has kindly pointed out to me. The same idea will be found in Homaśandra's Yugaśeṣṭha, III. 140.

4 I read asidāke 'ānapāke with S. I find in a, asidākataśa. P gives asidāhe annapāke. P also gives yṛgchyamāna Dhanapālaḥ.
are maggots in it." So Dhanapâla rose up from the seat on which he had placed himself to take his bath, in order to look into the matter, and when he saw that on a piece of cotton coloured red being placed in the vicinity of the sour milk, which was put on a plate, creatures of the colour of the sour milk climbed upon the red cotton, and made it as white as the clot of milk, he admitted that the Jaina religion was conspicuous for its compassion towards all living creatures, and also conferred skill in detecting their production. For—

One should avoid muđga and māṣa and other leguminous plants, if un-boiled milk is thrown upon them.

They say, moreover, that living animals are produced in sour milk, after it has remained three days.

This is laid down in the law of the Jina. Having ascertained this, Dhanapâla, owing to the excellent instruction of the hermit Câbhâna, accepted the correct belief, and entered into full possession of the truth. Being naturally clever, he became exceedingly learned in the Karmaprayâti and other argumentative treatises of the Jainas, and he repeated as follows, every morning after the ceremony of worshipping the Jina,—

The lord of a few cities, hard to win even by bodily sacrifices, I have, alas! in former days followed, under the delusion that he would bestow measureless gifts;

Now I have gained as my master the lord of the three worlds, who bestows his own rank,

Who is to be worshipped with the reason; but the waste of days, that preceded my conversion, afflicts me.

I thought that true religion was everywhere until, O Jina, I know thy law, As the gold-sick think everything gold, not having recovered their white condition.  

1 P reads pātārapam samthiyatra abhikite. The two other MSS. give, with the text, a superfluous thi.
2 I find in P, cavigamabhir, those creatures. Pamba is, I suppose, the Persian word pambâ, which is sometimes pronounced pambâ.
3 Muggâsâsâi. Hoernle tells us that muǒḍa is Phaeocolus Mungo, and māṣa is Phaeocolus magro radinâs (Vâsagadâsâ, p. 18). My translation is based upon Hemacandra’s Yogacâstra (ed. Windisch), III. 7.
4 Anayograsasmâyakânu vriksalakas yasapitayanaṁ
  Dâdhyâvahâvâmbhâgâtrih kuthâdhamanâ ca varjayoḥ.
5 I find in P, a and B, samyâkâtham abheya. This I translate.
6 I follow P, which gives dâdhyâvahâvâmbhâgâtrih kuthâdhamanaḥ. I assume that amitavatavir means "giver of measureless gifts."
7 The editor explains that this gold-sickness is produced by the Dhakâra poison; "as all looks yellow to the jaundiced eye." He gives another explanation of the concluding words of the second line: "not obtaining a place suitable for confidence." I prefer to read alabhassanaṁ with a and B, and apparently P. For this gold-sickness cp. Pariçësâ Parvan (ed. Jacob), p. 166, Mrtyudham api homaisa ghatayatto hi varjaya.
The lord of a country bestows one village,
The lord of a village bestows one field,
The lord of a field bestows kidney-beans,
The All-knowing one, propitiated, bestows his own bliss.

Such speeches Dhanapāla recited continually.

While in this frame of mind, he was one day taken out to hunt with the king, and was thus addressed by him,—

"Dhanapāla, what, pray, is the cause that these deer
Leap up towards the sky, while the boars furrow the ground?"

Dhanapāla answered,—

"King, terrified by your weapons, they seek to take refuge with their kind,
The deer with the deer in the deer-marked moon, the boars with the primeval boar."

When the king pierced a deer with an arrow, he looked at the face of Dhanapāla, in order that he might celebrate his exploit in verse, but Dhanapāla said,—

May your valour in this matter go to the region under the earth!
This is evil policy, for he who takes refuge is held guiltless:
That the weak is even slain by the mighty,
Oh! alas! woe worth the day! is a sign that the world is kingless.

The king was indignant at this reproach from Dhanapāla, and said,
"What is the meaning of this?" But he received this answer,—

Since even enemies are let off, when near death, if they take grass in their mouths,
How can you slay these harmless beasts, who always feed on grass?

Then a strange pity arose in the mind of the king, and he consented to break his bow and arrows, and he renounced the evil practice of hunting for the term of his natural life. As he was returning to the town, he heard there the plaintive cry of a goat that was fastened to a sacrificial post in the sacrifice-shed, and asked Dhanapāla, "What does this animal say?" There-upon he answered, "It is entreaty that it may not be slain.

I am not desirous of enjoying the fruits of heaven, I never asked you for them;
I am always satisfied with eating grass; this conduct does not become you, holy man;

1 It is well known that the Hindus place a deer in the moon instead of a man; the "primeval boar" is, of course, Viśnu in his third incarnation.
If the living creatures slain by you in sacrifice assuredly go to heaven, Why do you not offer sacrifice with your mother and father, your sons and brothers likewise? 1

When he had said this, the king again attacked him with the question, "What does this mean?" He replied,—

Having made a sacrificial post, having slain beasts, having made gory mire—

If by this one goes to heaven, by what does one go to hell? Truth is my sacrificial post, penance indeed is my fire, deeds are my fuel, One should offer harmlessness as a burnt-offering, thus one’s sacrifice is approved by the good. 2

Reciting these and other speeches uttered in the Čukasanaśāda, in front of the king, and teaching him that those creatures of harmful nature, who preach the gospel of doing harm to living beings, are only Rākṣasas in Brāhmaṇ form, he made king Bhoja well-disposed towards the Jain religion. Then, on a certain occasion, the king was walking in the Śravatikāntabhābhārana temple, and he said to the pandit Dhananālā, who was always praising the law of the All-knowing one, “Admitting that there once was an All-knowing one, is there now any superiority of knowledge in his sect?” Thereupon Dhananālā answered, “In the book called Arhaṇacādamāṇi written by the Arhat, there is even now contained information about the real facts with regard to all objects in the three worlds in past, present and future.” When he said this, the king was in the ante-chamber 3 of the temple, which had three doors. Being eager to cast a slur on the Jain treatises, he said, “By what door are we going out?” Then Dhananālā, proving the truth of the version, “The really auspicious thirteenth 4 is intellect only,” wrote the answer to the king’s question on a leaf

1 See the translation of the Sarva Dharma Sagrāha by Cowell and Gough, p. 10. 2 I find in a and 8, keha yajnāṇ sankānavā. ’t gives sankānavā (etc.).

3 Sanskrit māṇḍapā. Dr. Burgess translates it sometimes by “hall,” sometimes by “porch.” On this point Dr. Burgess writes to me as follows: “The shrine (garbhagṛha) contains the image or bōja. In larger temples there is often in front of it a chamber either partly or entirely open in front, with pillars between it and the hall; this is the antaraṇa-māṇḍapā. In front of this again is a larger apartment with the walls rising to half the height (in smaller temples), the upper part of the height having short pillars to support the roof; usually four, twelve or more pillars according to size. This is the māṇḍapā (if there is not a second in the front of it again), or navānapā; and if the walls go to the roof, I would call it the Hall. If it is a ‘porch’ open for the upper part of the height, and not very large, I think ‘porch’ is the more descriptive appellation. Again, in front of the Mahāmāṇḍapā there is not (as a rule) a smaller porch, often open, supported by pillars on three sides. This then is the māṇḍapā or true porch. There may also be a small pavilion over the Gūḍa or Nandi in front of the temple, which is theūrūga-māṇḍapā or Nandi-māṇḍapā.”

4 This appears, according to the Bombay editor, to be an improved version of the astrologers’ saying, “The thirteenth is all-auspicious.”
of birch-bark, and placed it in an earthen jar, and gave the jar to the betel-box bearer, and then said to the king, "Set on your foot, your Highness." The king thought that he himself had now fallen into a difficulty created for him by the cleverness of Dhanapala, but considering that Dhanapala must have fixed on one of the three doors, he had the lotus slab of the ante-chamber removed by masons, and went out by that aperture. Then he broke the jar, and reading the precise description of this mode of exit in those letters inscribed on the birch leaf, he was excited in mind by surprise at that incident, and praised the law of the Jina.

What Viṣṇu cannot see with his two eyes, Civa with his three, and Brahmā the Creator with his eight,
What Skanda cannot see with his twelve eyes, and the lord of Lāṃkā with his twice ten,
What Indra cannot see with his ten hundred, what the multitude cannot see even with their countless eyes,
That thing the wise man sees clearly with the eye of wisdom alone.

Then Dhanapala, after composing the praise of Rṣabha in fifty verses, showed to the king, once on a time, a eulogistic tablet composed by himself, in the Sarasvatikaṇṭhābhārana temple. On it there was the following stanza:

He has delivered the earth, he has torn open the enemy's breast,
He has, with might, taken into his bosom the fortune of the kingdom of Bali,
This young man has achieved in one birth
What the primeval spirit accomplished in three,

Having read this stanza, the king gave by way of recompense for that tablet a jar of gold. As Dhanapala was leaving that temple, he saw in the passage of the door, a statue of the god of love clapping hands with his wife Rati, and laughed. When the king asked him the cause of his laughter, the pandit said,—

1 Chagikā is, of course, a misprint for sthagikā.
2 I find in a, upastu budhār. This, perhaps, gives a better sense.
3 I find in a a simpler reading, vis. cūla, which I translate "stone." The king therefore had a stone removed. But P gives yadamačīla. Dr. Burgess refers me to Fergusson's Eastern Architecture, p. 197, where he figures two "moonstones." Dr. Burgess informs me that these are often carved with lotus-petals and cakwas.
4 According to Bühler (Introduction to Pāñcavacchā, p. 9) this work is still extant. Bühler quite accepts Merutunga's statement that Dhanapala was converted from Brahmanism to the Jaina religion.
5 This is an allusion to the Varāha, Narasimha and Vāmana incarnations of Viṣṇu. "The kingdom of Bali" may also be translated "The kingdom of the mighty."
6 Sanskrit khattaka.
7 For paraṇι P gives parasparaṇι.
"That very Civa, whose self-restraint is celebrated through the three worlds,
Afflicted with separation, now bears his beloved in his own body,1
So we are conquered by this god, are we?" saying this, and patting with
his hand
The hand of his beloved, triumphs laughingly the god of love.
Another day, beholding, in the temple of Civa, Bhṛṣṇīn at his own door,
The king asked Dhanapāla, "Why does he look so emaciated?" Dhana-
pāla answered,—
"If he is sky-clothed, why has he a bow? If he has a bow, away with
ashes!
If he has ashes, then why a wife? If he has a wife, then why does he
hate Love?"
Beholding thus the inconsistent conduct of his own master, Alas!
Bhṛṣṇīn has his body reduced to a skeleton, and rough, as covered with
a close network of veins.2
Glorious is the body of Civa, at the time of his marriage, horripilant,
adorned with ashes,
In which the god of love has, as it were, sprouted, though reduced to a
cinder.
She eats filth, void of discernment,
She loves her own son, too fondly attached,
With hoof-points and horns she smites creatures,
For what good quality, O king, is the cow worshipped?3
If the cow is to be worshipped, because it is able to give milk, why not
the female buffalo?
There is not seen in the cow even the slightest superiority to the other.4

While Dhanapāla was delighting the king by these and other well-
known perfect literary utterances, a certain merchant, announced by the

1 An allusion to the Ardhanārīśa form of Civa. This god, on one occasion,
reduced Kāma, the god of love, to ashes with the fire of his eye.
2 Professor Leumann informs me that the last four lines are also quoted in the
commentary on the first two stanzas in Haribhadra's Astaka.
3 It will be observed that Dhanapāla runs a tilt at sacrifices, and the principal
Hindu gods, and, at last, attacks the sacred cow.
4 I find in P an interesting stanza which is omitted in the printed text. It runs
as follows:—
Asyatsyāsya kathaṁ mārdhaṁ mālāṁ?
Abhaśāvya bhāle kathaṁ pattaṁpankalāṁ?
Akaṃsaya kṛṣṇa kathaṁ gītavṛtye?
Āpādasya pāde kathaṁ me pratyāmaṁ?
As he has no head, how can there be a garland on it?
As he has no forehead, how can it be crowned with a turban?
As he has no ears, how can song and dance sound in his ears?
As he has no feet, how can I fall prostrate at his foot?
warder, entered the hall of audience, and, after bowing to the king, showed some laudatory stanzas on a tablet of wax. When the king asked where they were obtained, he said as follows, "My ship suddenly stopped in mid-ocean, and when the sailors began to sound the sea, they saw submerged in it a temple of Śiva, and though the waves were surging around it, they saw that, inside, it was free from water, and perceiving that there were letters on a certain wall, they applied a tablet of wax to it, in order to find out what they were, and here is the tablet with the letters that came off on it."  

When the king heard that, he applied a tablet of clay to the wax tablet, and had the letters that then appeared on it, read by pandits. They ran as follows:—

"Though brought indeed by me, through my association with him from boyhood, to the highest pitch of prosperity,
This king's son is now ashamed, when there is even any conversation about me."

Thus vexed, supported by glory, as if by a son, the aged assemblage of virtues
Has gone to the ascetic groves on the bank of the sea, as if to perform penance.
When the king, eager to conquer the world, was roaming about wrathful to every quarter,
Imposing vows of widowhood on the wives of rivals, who took in hand the bow,
Not to speak of other ladies, even Rati, through fear, did not permit her husband
To carry in his hand his flowery bow, which is clothed with the indigo hue of female bees, blind with joy.
King, these wives of your enemies carry, without resting, with the twin pitchers of their breasts,
Sighing as they go, in the shape of a stream of tears discharged from the revolving buckets of their broad eyes,
Drawn by the ever-moving irrigation wheel of much grief from the deep well of thought,
The water of weeping, falling through the difficult path of the bridge of the nose, as if through pipes of bamboo.

While these complete stanzas were being read, they came upon this half stanza:—

1 I read with Β, τακτρήστασιν των 
2 Α and Β insert viṣparīṭaś, reversed, like the inscription on a seal.
Alas! indeed the results of deeds formerly done
Are terrible in the case of living creatures.

Though more than a hundred paññātīs, skilled in completing fragmentary
stanzas, tried to produce a second half to this, their compositions would not,
in the opinion of the king, harmonize with the first part. Then the paññātī
Dhanapāla was asked by the king. He produced the following continuation,—

Alas! Alas! those very heads, which gleamed on the head of Čiva,
Are now rolled about by the feet of kites.¹

When the king said, "This second half really harmonizes with the first,"
the paññātī asserted, "If this is not found both in words and sense on the
wall that contains this panegyric at Rameśvara, I will henceforth renounce
the profession of poet until the end of my life." The moment the king
heard Dhanapāla make this vow, he ordered sailors to embark on a vessel,
and putting out to sea, they reached that temple in six months, and again
applied a tablet of wax to the inscription. When the king saw that they
brought this very second half of the stanza, he gave the paññātī the reward
that he deserved for his cleverness. The numerous stanzas of the frag-
mentary inscription must be considered as related above according to
tradition.

One day the king asked the paññātī the reason of his remissness in attend-
ance. He excused himself on the ground that he was engaged in composing
the Tilakamañjari.² The king was at a loss for some distraction in the last
watch of a night of the cold weather, so he got the paññātī to bring for
him the first original manuscript³ of the story called Tilakamañjari, which
he read, while the paññātī explained it. While he was reading it, being
afraid that the sentiment⁴ of the book might fall, he placed under it a
golden plate with a saucer. When the king had finished it, his mind was
filled with admiration on account of its wonderful poetical merit, and he said
to the paññātī, "Make me the hero of this tale, and put Avānti in the
place of Vinatā, and let the shrine of Mahākāla take the place of the holy

¹ These two lines are found in the Bhojaprabandha (p. 240 of the Bombay edition
of 1885), but the second line begins, Čiva, Čiva, tāsi. This suggests the reading,
Hara, Hara, tāsi. The word which I have translated, "Alas!" means literally,"
"O Viṣṇu." In the Bhojaprabandha the inscription is found by fishermen on a
stone in the Narmadā.
² Professor Anfrecht, in his Catalogus Catalogorum, tells us that this book by
Dhanapāla is quoted by Nami on Kavyālaṅkāra 16, 3.
³ These three MSS. that I have seen, give pratika. I find that in Gujarati and
Marathi pratika means a copy of a book.
⁴ Itsa means "mostshro" and also "sentiment" or "poetical flavour." The
action is, probably, to be conceived of as symbolical.
water of Čakrāvātara, and then I will give you whatever you like to ask."
The pandit thereupon exclaimed, "There is as vast a difference between
the two sets of things as there is between a fire-fly and the sun; between
a grain of mustard-seed and the Golden Mountain; between glass and gold;
between a Dhatūra plant and the wishing-tree of paradise;" and he
continued,—

Double-mouthed, speechless, covetous-minded, javelin-like creature, what
are we to say of you?
Weighing gold with guṇja-seeds you have not gone to the subterranean
world.

While the pandit was reproaching him in these words, King Bhoja burnt
that original draft in the blazing fire. Then the pandit was doubly
dispirited and doubly crestfallen, and he flung himself down on an old
couch in the back part of his palace, and lay there sighing deeply. His
daughter Bālapanditā roused him from his stupor with loving attention
and made him bathe and eat and drink, and then remembering the first
half of the Tilakamaṇjarī from having seen the writing of the first draft of
it, she wrote it out, and the second half she composed anew, and so
completed the book.

One day, in the assembly-hall of Bhoja, Dhanapāla uttered this stanza,—

O lord of Dhārā, this Creator, wishing to count the kings of the earth,
Made a streak in the sky with a piece of chalk to note down you,
That became this very river of the gods; because there is not a husband of
the earth equal to you,
He let drop the piece of chalk; this on the surface of the earth is that snowy
Himālaya.

When the other pandits laughed at this stanza, Dhanapāla said,—

Vālmiki makes the sea to be bridged with rocks brought by the monkeys,
Vyāsa by the arrows of Arjuna; and yet they are not charged with exaggeration;

1 Mentioned in the Jaina recension of the Sūhāsanaadvatīrṇā, fifteenth story.
Indische Studien, XV. p. 362.
2 i.e. Sûnera.
3 The seeds of the Abrus precatorius (ratī seeds) are used by goldsmiths as their
smallest weights. They are red with a black spot. For tattākiṣṭā, a and b read
kīttipān.
4 I read Āri Bhaja, for Āri Bhoja. The words are omitted in a and b. It is
clear that the king burnt the book.
5 Infant female pandit.
6 The reading of C, D and a, prathamādārveśkeśkānāt means "from having written
the first draft of it."
7 i.e. the Ganges.
We say a certain thing which is to the point; nevertheless loudly
Laughs this people, shooting out the mouth: we bow to thee, O established
reputation.¹

Once, when a paññātī said to the king, "Listen, O king, to the story of
the Mahābhārata," that excellent follower of the Jina said to the
paññātī,—

Of the hermit Vyāsa, born from an unmarried woman, who outraged the
widowhood of his brother's wife,
The five heroes, the Pāndavas, were the sons of the son of an erring widow,
and were themselves born in adultery;
These very five men are said to have had one wife between them:² if the
story, that celebrates them,
Is holy, and brings blessings to men, what other way is the way of evil?
The poem of praise written by the hermit Īśobhana in twenty-four stanzas
is well known.³

When the king said to Dhanapāla, "Have you now any narrative ⁴ or
other work in the course of composition?" Dhanapāla answered,—

Fearing that her threat might be burnt with hot sour gruel,⁵
Sarasvatī has left my mouth,
Therefore I have no poetical faculty remaining,
O thou whose hand is busy in seizing the hair of thy enemies' Fortune!
Who, indeed, is not refreshed by taking to heart, full of charm,⁶
The language of Dhanapāla, and the sandal-wood of the Malaya mountain!-

On another occasion, the king called together into one place, representatives
of all the sects, and asked them the way of salvation. They revealed
in their speeches partiality for their own particular sects, but being united
by a desire to find out the true way, they fixed as a limit a period of six

¹ The meaning seems to be: Vālmīki the author of the Rāmāyaṇa, and Vyāsa
the author of the Mahābhārata, as their reputation is established, escape criticism.
² I conjecture samāyojātayā for samāyupayātayā.³
³ This work of Īśobhana is extant according to Bühler (Introduction to Pāyapa-
lacchi, p. 9).
⁴ Sanskrit prabodhā.
⁵ Hence, in his note on page 108 of his translation of the Bower Manuscript,
tells us that ēvasāla is the same as kāñcaka or īhāyukata. On page 14 he speaks
of it as a kind of sour gruel made with unhulled rice. It is clear that Dhanapāla
was under medical treatment. This stanza is found in the Bhujaprashastiya, p. 228
(Bombay edition of 1895).
⁶ Ilāsī means "juice," and also poetical sentiment. This complet is found in the
Kirtiśaṅkumudī of Somaevra, I. 16. Dhanapāla composed Sanskrit poetry and a
Sanskrit Kosa, and also the Pāyulauchi for his sister Sandart. (Bühler's Introduc-
tion to the Pāyulauchi, pp. 7 and 10.) It is, unfortunately, probable that Meru-
takta's account of Dhanapāla's adventures at Bhuja's court is not founded on fact.
(Bühler o.c. p. 9.) Dhanapāla was really a contemporary of Muñja or Vākpatri-
rāja II. (Bühler and Zacharia, Navavahrāṅsāgkara, p. 42.)
months, and devoted themselves to propitiating the goddess Sarasvati. At the end of a certain night, the goddess roused up the king, saying, "Are you awake?"

You must listen to the religion of the Buddhists, but you must practise that of the Jainas,

You must observe in ordinary life that of the Vedas, you must meditate on the supreme 1 Çiva."

Or, "You must meditate on the undecaying place." 2 Having repeated this verse to the king, and the representatives of the sects, the goddess Sarasvatī disappeared. Then they composed this couplet, which continued the sense of the preceding one: 3—

Religion is characterized by harmlessness, and one must honour the goddess Sarasvatī,

By meditation one obtains salvation; this is the view of all the sectaries.

Thus they gave the king a safe decision.

Then a cook, living in that town, named Çitā, 4 when a pilgrim, a native of a foreign country, had arrived on the solar festival, with food to be cooked, 5 and had come to her house, after tasting, at a tank, oil of Panic seed, and she saw that he had died from that emetic, being tormented with fear that a stigma would attach to her on account of his being possessed of wealth, swallowed that very emetic, in order that she might die. When she persisted in this endeavour, there was produced in her intellectual ability; and so, after she had to a certain extent studied the three Vedas, the Raghuvanaça, the Kāmaçāstra of Vātayayana, and the writings of Cānakya on morals and the principles of government, she went with her daughter, named Vijāyā, who was in her fresh youth and learned, and adorning with her presence and that of her daughter the royal assembly-hall, said to king Bhōja,—

His valour extends even to the extirpation of the race of his enemies, his glory over the vessel of the universe,

His munificence extends to satisfying the wants of petitioners, as this earth extends to the sea,

1 I read ∆hīyātvayaḥ with a, b and P.
2 This is omitted in a and b, but P has ∆hīyātvayaḥ padaṁ akṣhayaḥ. This I translate.
3 I read gyanaçālohaḥ with a and b.
4 For some account of the poetess Čitā or Sītā, see Navarāhasāyikācarita, by Bihler and Zachariac, p. 30, note 2. They refer to Pischel in Postcrass an Böhltingk. The poetess Sītā is mentioned in the Bhajaprabandha (edition of 1895, Kalyāna, Bombay), pp. 88, 89, 147, 204, and some verses by her are given.
5 Here I follow a, which reads kāraṇyārāṇi pākaśāyanaṁ apavive śaivāyanaṁ. P has the same reading, but pākaśāyanaṁ; b also, but evādāya for āpavive. The words seem to have been misplaced in the text by the printers. But b goes on to represent that the cook Čitā ate the food, not the oil. I find in a, śādīya for śāvīvya. All the MSS. give tasmān sātōre, which I do not understand.
His faith extends to the measure of the two feet of the husband\(^1\) of the daughter of the mountain,
But the other virtues of the glorious king Bhoja extend without limit.

Then king Bhoja made Vijayā an inmate of his harem.\(^2\) Once on a time, being touched by the rays of the moon within the lattice, she repeated this:—

Cease, O planet adorned with a spot, this sport of touching people with thy rays,
Thou art not set for touching, being the remains of the adornment of the person of the husband of Cauḍi.\(^3\)

On this point much is to be said, but it must be learnt from tradition. Here ends the story of the learned Čitā.

Then two paṇḍītes, related as sister’s husband and wife’s brother,\(^4\) who were called Mayūra and Bāna, and were engaged in a perpetual rivalry on account of their own respective literary merits, had obtained an honourable position in the king’s court. One day the paṇḍīt Bāna went to his sister’s house at night, to pay her a visit, and as he was lying down at the door, he heard his sister’s husband trying to conciliate her, and paying attention to what was being said, he managed to catch these lines:—

The night is almost gone, and the emaciated moon is, so to speak, wasting away,
This lamp, having come into the power of sleep, seems drowsily to nod,
Haughtiness is generally appeased by submission, but, alas! you do not, even in spite of submission, abandon your anger,—

When Bāna had heard these three lines repeated over and over again by Mayūra, he added a fourth line:—

Cruel one, your heart also is hard from immediate proximity to your breast.

When Mayūra’s wife heard this fourth line from the mouth of her brother, being angry and ashamed, she cursed him, saying, “Become a leper.” Owing to the night of the vow of his sister, who observed strictly her vow of fidelity to her husband, Bāna was seized with the malady of leprosy from that very moment. In the morning he went into the

\(^1\) i.e. Čiva, the husband of Pārvatī.
\(^2\) I have omitted the poetical effusions to which Vijayā gave vent on this particular occasion.
\(^3\) This is probably an allusion to the fact that Čiva wears the moon’s crescent round or above his central eye. Cauḍi = Pārvatī. The word translated by “remains of the adornment” is nīrmaṇākhyāt. The word that means “ray,” also means “hand.”
\(^4\) Bhāvaśiṣṭaśāstra. It is clear that cālaka = syāla. It is probable that these two poets lived in the time of Ṫrhitara, 606 to 648 A.D.
assembly-hall of the king, with his body covered with a rug. When Mayūra, with a soft voice, like a peacock,¹ said to him in the Prākrit language, "Ten million blessings on you!" the king, who was foremost among the discerning, looked at Bāṇa with astonishment, and thought in his own mind that Bāṇa would, on a future occasion, make use of some device for propitiating the deity; but Bāṇa rose up from his seat in the assembly-hall utterly abashed, and setting up a post on the border of the town, he placed under it a fire-pit, full of charcoal made of Khadira wood, himself mounted on a palaquin ² at the end of the post, and began uttering a hymn of praise to the sun-god.³ At the end of every stanza he cut away, with his knife, one support of the palaquin,⁴ and at the end of five stanzas five supports had been cut away by him, and he was left clinging to the end of the palaquin. While the sixth stanza was being recited, the sun-god appeared in visible form, and owing to his favour, Bāṇa at once acquired a body of the colour of pure-gold.⁵ On a subsequent day he came with his body anointed with golden sandal-wood and clothed in a magnificent white garment. When the king saw the healthy condition of his body, Mayūra represented that it was all due to the favour of the sun-god. Then Bāṇa pierced him in a vital spot with an arrow-like speech.⁶ "If the propitiating of a god is an easy matter, then do you also display some wonderful performance in this line." When he said this, that Mayūra aimed⁷ at him the following retort, "What need has a healthy man of one skilled in the science of medicine? Nevertheless, so much I will do. You, after cutting your hands and feet ⁸ with a knife to confirm your words, propitiated the sun with your sixth stanza, but I will propitiate Bhavani with the sixth syllable of my first stanza." Having made this promise, he entered the back part of the temple of Candikā sitting in a comfortable litter, and when he uttered the sixth syllable of the poem beginning, "Do not interrupt your coquetry,"⁹ by the favour of Candikā visibly manifested his tender body seemed to be entirely renewed, and then he looked at the temple of the goddess fronting it,¹⁰ and

¹ Mayūra means peacock. I read prati after tesh with a. B and P.
² Sanskrit sikhaka.
³ Mayūra, not Bāṇa, is the reputed author of the Sāryaṇataka, printed recently in the Kāvyamālā (No. 19, 1880), with the commentary of Tribhavanapāla. The poem will also be found in Hāberlin’s Anthology.
⁴ In the Sanskrit sikhakapadāsī.
⁵ I find in a and B, "kāyakāntikā, the beauty of a body of pure gold.
⁶ Bāṇa means arrow.
⁷ Literally, "put it on the string like an arrow."
⁸ Ca should no doubt follow pāst, as in a and B. The author seems to have followed here a different version of the story.
⁹ This poem is called the Candikāta and is attributed to Bāṇa, not Mayūra. It has been published in the Kāvyamālā, beginning in No. 10 (Bombay, 1887).
¹⁰ The reading of the text is supported here by B and a. It will be observed that the Jains teacher afterwards faces the temple.
the courtiers, headed by the king, came to meet him, and uttered the cry of "Bravo! bravo!" and so with great jubilation he entered the city.

At this juncture, the law of the false believers being triumphant, some principal men, who hated the true religion, said to the king, "If among the adherents of the Jaina system any such display of power takes place, then establish the white-robed Jainas in your territory, but if not, then banish them." No sooner had this been said than the king summoned the teacher, Mānatunga, and said, "Show some miracle of your deities." He said, "As our deities are emancipated from the bonds of existence, what miracle is possible for them here? Nevertheless, I will show you a manifestation of the power of their servants, the lower gods, that will astonish the universe." When he had said this, he caused himself to be bound with forty-four fetters, and placing himself in the back part of the temple of Rṣabha, who was worshipped in that city, he composed a new hymn of praise, full of spells, beginning, "Having duly worshipped the two feet of the Jina illuminating the brightness of the prostrate crest-jewels of devoted gods," and with each stanza of the hymn one fetter broke, until he had completed the hymn with a number of stanzas equal to the number of fetters. Then he faced the temple and preached the law.

Here ends the story of the great teacher Mānatunga.

Then, one day, the king began to praise the learning of the pāṇḍits of his country, and to blame the land of Gujarāt for the stupidity of its people, when a representative of the king of Gujarāt said to him, "Not one of your distinguished pāṇḍits is fit to be weighed in the balance even with a man of our country who has been a cowherd from his childhood." Then king Bhima, having been informed of this occurrence, sent to king Bhoja's capital, once on a time, a pāṇḍit dressed as a cowherd, and a hetaera. When they arrived there, the cowherd was taken before the king in the early morning, and Bhoja ordered him to say something, so he said,—

Bhoja, tell me what kind of fitness has this ornament on your neck,
Why do you place a barrier between Lākṣmī on your breast and Sarasvatī
in your mouth? Then the king

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1 Hero P gives prabhāvāvibhāvāk. I follow the text.
2 This is the beginning of the Bhakāmaraśītra. The feet of the Jina increase the brightness of the crest-jewels of the immortals. I have added a few words taken from the poem, to complete the sense. It contains forty-four stanzas.
3 Sthānapārtha. Forbes (Hās Mālā, p. 188) gives "man of the country" as the equivalent of this word. It is clear that this man was a native of Gujarāt. Perhaps it might be translated "consul."
4 I read gopa" for go" with P and B.
5 According to Hemacandra (iv. 362) Laccothi must be locative singular. In a and B I find uṛi Laccothī uśi Sarasatīthi. P gives niśaddhi kāthā.
6 These words are not in a and B.
was astonished at his speech. When the assembly-hall was adorned with visitors, king Bhoja, seeing in front of him the hetaera fully attired, addressed to her this unexpected speech, “Why here?” Then that fair one, being a storehouse of intellect, chosen by Sarasvatī as a vessel of her favour, as if through partiality for her own kind, resembling incarnate cleverness, understood the real meaning of his remark though it was obscure, and returned this answer to the king, “They are asking.” The face of king Bhoja was expanded at her appropriate reply, and he ordered three lakhs to be given to her. Though he said it to the superintendent of the treasury three times, he, not understanding the real state of affairs, did not give the money. Then the king said out loud to him, “Out of regard for the good of my country, and owing to the utter niggardliness of my character, I order only three lakhs to be given to her, but from the point of view of generosity even a kingdom would be too small a present.” When the king said this, the superintendent of the treasury, at the instigation of all the courtiers, asked the king the connection between the two utterances, and received this answer, “Observing that the two lines of collyrium applied to the outer corners of her two eyes had simultaneously extended themselves to her ears, I said, ‘Why here?’ But she, in accordance with the rule of the Prakrit grammar, that the plural should be used instead of the dual, answered, ‘They are asking.’” She, in fact, gave as her answer that her two eyes had gone disguised as collyrium-streaks to her ears, to inquire whether I was the very king Bhoja that the ears had previously heard about. So she is simply Sarasvatī manifested in visible form. Accordingly, what are three lakhs by way of recompense to her?” Then, as he had uttered the words “three lakhs” three times (in speaking to the superintendent of the treasury), he caused nine lakhs to be given to her.

Now that king, even from his childhood, was unremitting in the practice of virtue, because he recognized the truth embodied in the following lines:—

If these people only saw death, which is impending over their heads,
Even their food would give them no pleasure, much less the doing what they ought not to do.

One day, just after he had woke up from sleep, a learned man came to

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1 I substitute with a and B and P, ārāṃśaṇa for cīraṃśaṇa.
2 I find in a, deśasāmyāti prakṛtikārpaṇāyāti lakoṣṭrayaṇā. I have followed the printed text.
3 Even a rich kingdom according to a.
4 I read with P, prachamsītakīrtīdāhe. This gives a better sense than the printed text.
5 P and B insert sūtra between prākṛta and laksana, “according to the direction of the Prakṛti Sūtra.” I find sūtra similarly inserted in a. The Sūtra will be found on page 157 of Cowell’s Edition of Vararuci’s Prākṛta Prakāṣa.
him and said, "The lord of the dead is approaching you mounted on a swift horse, consequently you must be prompt in the practice of virtue." Accordingly he gave every day an appropriate gift to the learned author of this speech. One day he sat down on the throne in the hall of audience in the afternoon, and he threw a pən-leaf into his mouth and devoured it, before the areca-nut and other ingredients were presented from the store in the betel-box. When those who knew the usual etiquette asked him why he did that, he said, "As men are within the teeth of death, what they give and what they enjoy may be said to be their own, but about the rest there is a doubt, and so—

Every day, when one gets up from one's bed, one must consider what good action is to be done to-day,
The sun will go to its setting, taking away a part of one's life.
People ask what news there is with me, saying, 'Is there health in your body?'
How can health be ours? Life departs day by day.
One should do to-day the duty of to-morrow, and in the forenoon the duty of the afternoon,
For death will not consider whether one has done one's work or not.
Is death dead, is old age decrepit, are disasters destroyed?
Are diseases then arrested, that these people are so merry?"

Here ends the story of the four couplets on impermanence.

Then, once on a time, king Bhoja asked king Bhima by the mouth of an ambassador, for four things. The first thing exists in this world and not in the next; the second thing exists in the next world and not in this; the third thing exists in both; the fourth thing is non-existent in both. The learned were puzzled about the matter. So a drum was beaten round the city, and by the advice of a hetæra, (who solved the problem), the four things were sent, in the shape of a hetæra, an ascetic, an exceedingly liberal man, and a gambler. Here ends the story about the four things.

On another occasion, king Bhoja, as he was roaming about at night in search of adventures, heard the following couplet being recited by a certain poor man's wife:—
Ten conditions are allotted to every man, so runs the popular proverb that we hear,
But my husband has only one condition, the remaining nine have been obtained by others.¹

¹ Yama, the god of death, who generally rides on a buffalo.
² The first three couplets will be found in Böhlélingk's Indische Sprüche with slight variations: 1 is No. 1204, 2 is No. 5867, 3 is No. 6595. Böhlélingk translates him adya sukraṁ hrītam by "welches gute Werk wird heute vollbracht?"
³ I follow the reading of the printed text. But perhaps vṛñhīlāḥ, the reading of a, β, and apparently C, is better. This would mean, "Are diseases deceased?"
⁴ I have endeavoured to translate the reading of the printed text, but I find that
The king, feeling pity for her miserable condition, summoned her husband to the court in the morning, and thinking of something that would be to her advantage in the long run, gave him two citrons, putting in each of them a jewel worth a lakh, in order to benefit him. He, not knowing that fact, sold them for a price in the vegetable market, and the man who bought them gave those two citrons to some one as a present, and he gave them to king Bhoja.

Even if a jewel rolled about by the great waves of the tide has reached a mountain brook,
it again sets out on its journey and returns to the ocean, the home of jewels.

Considering this, king Bhoja came to the conclusion that fortune was right,\(^1\) for—

Even when the rains gratify the whole world, the cūtaka will certainly not receive
One drop of water, for how is to be attained the unattainable?

Here ends the story of the citrons.

Then, on another occasion, the king, having secretly taught a pet parrot, during a certain night, the words, "Alone is not becoming," instructed it that it was next morning to utter these words in the assembly of pāṇḍitas.\(^2\) Accordingly, when the parrot said this, the king asked the pāṇḍitas what the parrot meant, but they, not being able to solve the problem, asked for a term of six months. Then Vararuci, the head of them, wandering about in a foreign land, in order to discover the solution, was thus addressed by a certain herdsman, "I will tell your master the answer to the puzzle, but I cannot on account of my age carry this dog,\(^3\) and on account of my affection for him I cannot leave him." When he said this, Vararuci put the dog upon his own shoulder, and taking the herdsman with him, went to the audience-hall of the king, and informed him that the herdsman would give him an answer to his riddle. Then the king asked the herdsman the meaning of that very utterance of the parrot. He answered, "In this world of living creatures, O king, covetousness alone is not becoming." The king again

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\(^1\) The word "fortune" is omitted in \(a\) and \(B\). The passage will therefore mean, "Reflecting on the case of the poor man, the king considered the statement in the above couplet to be true."

\(^2\) I have adopted pāṇḍita ca bhāgyānī from \(a\).

\(^3\) I find in \(a\) and \(B\), guṇāyaçaññā, this puppy.
asked him, “Why?” He answered, “That a Brahman carries on his shoulder a dog, which he ought not even to touch, is a manifestation of covetousness; therefore covetousness is not becoming.”

Then, on another occasion, the king, roaming about at night accompanied only by a friend, being afflicted with thirst, went to the house of a hetaera, and by the mouth of his friend asked for water. Then the tambhālī with genuine affection, after some delay, brought a coconut-shell full of sugar-cane juice, not without distress. When the king’s friend asked her the cause of her distress, she said, “In old times a stalk of sugar-cane contained enough juice in all to fill a pitcher together with a vāhatikā, but now that the king’s mind is evilly disposed towards his subjects, for a long time the stalk of a sugar-cane has yielded only enough juice to fill a vāhatikā; this is the cause of my distress.” When the king heard that, he reflected that, when a certain merchant exhibited a great play in the temple of Īśvara, he had formed the intention of plundering him, and that so the tambhālī’s speech was true; then he went back from that place, and after reaching his own palace, went to sleep. The next day the king, having become full of compassion for his subjects, went to the house of the hetaera: and then the tambhālī said, “It is evident from the sign, that there is abundance of sugar-cane juice, that the king is now loving to his subjects.” So the king was pleased with her. Here ends the story of the sugar-cane juice.

Then the king was in the habit of going continually to worship his family goddess that was set up in a temple in a suburb of the city of Dhārā, and one day the goddess, who had been won over by his devotion, appearing in visible form, said to the king, “The enemies’ army has come near, so depart quickly.” With these words she dismissed him. Immediately he saw that he was surrounded by the Gujarāṭī soldiers. He galloped off on his horse, which was of surpassing swiftness, and as he was entering the gate of the city of Dhārā, two Gujarāṭī cavalry soldiers, named Ālīya and Akōliya, three their bows over his neck and saying, “So near have you come to being killed,” let him go.

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1 The covetousness of Brahman is a perpetual subject of satire in Sanskrit literature. We learn from page 171 of the translation of the Harsha Carita by Cowell and Thomas, that a “Brahman without greed” is hard to find.

2 I.e. kāṭhī.

3 I presume that vāhatikā is the Gujarāṭī vādī, which has the following meanings: 1, a sacc-form vessel of metal; 2, a half of a coconut-shell; anything hollow like a cup.

4 I find in a, virudhāhe vṛppamānae, and in B, virudhikamamānas urpe. I follow the latter, as P gives virudhikamamānas po. It is clear that ur has fallen out. No doubt the virudhāhe after vṛppamānas should be deleted as in P.

5 I find in P tāttvācathātyaṃ eveti.

6 I read vādatukhyāthin with a. There is a misprint in the text.
King Bhoja, who seemed to think, "It is not strung," but when the strung bow reached his neck, He saw that it was strung, being hurled from his horse.¹

Here ends the story of the cavalry soldiers.

Then, on another occasion, that very king, returning from his royal circuit, entered the gate of the city with his horse let go at pleasure,² and frightened the people. As the spectators were running in all directions, the vibration of the earth produced by their trampling threw down on the ground and broke the vessels of a woman who sold buttermilk; and the king, seeing that her face was as radiant as ever, though the milk was running like the stream of a river, said to her, "What is the reason that you are not despondent?" When the king asked her this question, she said,—

Having slain a king, and having beheld my husband bitten ³ by a serpent, I became by the power of fate a hetaera in a foreign country, Having married my own son, I then entered the funeral fire: Being now the wife of a cowherd, how can I mourn for buttermilk.

They said that from that place a great river ⁴ took its rise.

Here ends the story of the cowherd’s wife.

One day, the king, being happy, was joyously practising the art of archery, by aiming at a small rock. At that moment the teacher Candana, wearing the dress of a Çvetâmbara, came to have an interview with him, and as he was one who pleased by his ready wit, he uttered an appropriate saying,—

Let this rock be pierced again and again, but henceforth, king, be merciful, and abandon Your delight in the vicious custom of piercing stones by way of sport, with the bow,

¹ This couplet is not found in a and β. It is found in a different form in the Kirtikamūḍā of Somaçvara (ed. Kāthavata), ii. 18.

Asau quseti mañcena Bhojaṁ kanyam udayusā
Dhanusā gurīṇā yasya nacchannacnaṁ na pāśītaḥ.

By whose strung bow, though it reached his neck, Bhoja, when flying, was not hurled from his horse, as if supposeing that he was virtuous (or strung). The bow belonged of course to Bhima. ⁵ reads yada paṇḍāṇṇacanmāṇiptaḥ. It is evident that Narasunga quotes from memory.

² The text has suṇukhamuktena, but P, a, and β have sukhamuktena. This I have followed.

³ I read dasāram with P.

⁴ I think that we ought to read maḥāṇadi. I find in a, mahipatir maḥiyasi nadi, and in β, maṭhipati maṭiyasi nadi. P omits the passage. But maḥi, the reading of the printed text, may perhaps be justified by the Cullavagga of the Vinaya Piṭaka (ix. 1, 4) where a river Mahti is mentioned. (Fick, Die Sociale Gliederung, p. 11.)
If this amusement is allowed to extend further, you will make the family of principal mountains the butt of your archery.

Then, O best of kings, the earth, losing its supports, will go to the bottom of Hades.

The king was astonished at the wonderful poetical ability displayed in this stanza, but, after reflecting a little, he said, "The fact that you, being one who has entirely mastered all the sacred books, have uttered a line beginning 'Dhāra is ruined,'—that forebodes some great misfortune."

And thus it came to pass.

The queen of the country of Dāhala, Dematī by name, was a great witch, and once on a time, when she was about to have a child, she kept continually asking the astrologers, "In what auspicious moment must a son be born in order to be lord of the whole earth?" Then they carefully considered the matter, and said, "When the benign planets are in the signs that contain their exaltation, and are at the same time in the first, fourth, seventh, and tenth houses, which are called centres, and the malign planets are in the third, sixth and eleventh houses,—a son, that is born in such a moment, will be king of the whole earth." When she heard that response, she delayed, by employing magic arts, the birth of her child for sixteen watches beyond the natural day for her delivery, and in the moment fixed by the astrologers she gave birth to a son named Karna. But owing to the injury to her health produced by thus delaying the birth, she died in the eighth watch. Because Karna was born in an auspicious moment, he conquered by his valour the circle of the regions, he was obeyed by one hundred and thirty-six kings, he attained great excellence in the four royal sciences, and he was praised by Vidyāpati and other great poets. Thus the stanzas ran:

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1 There are seven principal mountains in India. The mountains are held to support the earth. But dhvastadalhāra, if resolved into two words, means "Dhāra is ruined."

2 I owe this translation to Professor Jacobi of Bonn. He thinks it impossible that the benign planets should stand in the uccas signs and at the same time in the "centres," since the former are so disposed that they could not well come into the position of the "centres." At the same time it appears that the horoscope under consideration is derived from the rules of the Jātaka. For in the Laghujaṭaka, ix. 23, it is said triprabhṛtibhir uccasthaṁ nyapavatṣaṁkhamāṁ bhavanti vajñah. By means of three or more planets in their exaltation, children born in a royal race become kings; and ix. 25—

Eko'pi nyapatiṣṭhantu pradho pravaḥ svaccaḥ sva-rādhyaḥ
Balibhāḥ kandaprapatitāṁ tīrṇprabhṛtibhir eva-vājñalabhāṁ.

Even one planet in exaltation and looked at by a friendly planet will produce the birth of a king; three or more powerful planets in centres will produce an emperor of the earth. Professor Jacobi refers me to his dissertation "De astrologiae Indicae "horā" appellatae originibus:" Bonn, 1872. I have translated his Latin into English.
On the face was the hanging of a necklace, on the two eyes the weight of a bracelet,

On the hips ornamental tattooing, and the two hands were marked with the patch;

In the forest, O king Karna, why has this strange style of adornment

Now, alas! befallen the wives of thy enemies, owing to the might of destiny?

Abandoning the breast of Viṣṇu too much engrossed by the gopis,
The goddess of Fortune dwells in your eyes, mistaking them, I think, for lotuses,

Since, O fortunate king Karna, wherever goes the spray of your eyebrow, wavy like a creeper,

There is broken the seal of poverty, brittle through fear.

In this way was king Karna praised. One day that king sent a message to Bhōja by the mouth of an ambassador, "In your city there are 104 temples built by your orders, and even so many in number are your poetical compositions, and so many are your titles: therefore conquer me in a battle with a force of four arms, or in single combat, or as a disputant in the four sciences, or in the faculty of munificence, and become a possessor of 105 titles; otherwise, by conquering you, I shall become the lord of 137 kings." When king Bhōja received this message, the lotus of his face became fainted, and reflecting that the king of the city of Benares was apt to be victorious in every way, and considering himself as good as conquered, he humbly solicited him, and got him to agree to the following arrangement, "I in Avanti, and Karna in Benares, shall, on the same day, and at the same moment, select the sites of two temples fifty cubits in height, and begin to build them, running them up in rivalry with one another, and on whichever king's temple the finial and the flag shall first be set up, on that day of festival the rival king must abandon his umbrella

1 The expression translated "ornamental tattooing" may also mean "a row of leaves," and the word translated "patch" may also refer to the tilaka tree. The word kajāla, which means "bracelet," may also, according to the smaller Petersburg Dictionary, mean "a row of water," and hāra, which means "necklace," may also mean "deprivation," "removing," "loss."

2 i.e. elephants, chariots, cavalry and infantry. The four sciences are the triple Veda, logic and metaphysics, the science of government, and practical arts.

3 See Hillebrand, Rituā-Litturātur, p. 80. "A trench is dug of the depth of the knob, and the earth taken out is shovelled in again. If the earth stands above the level of the ground, the site is good; if it is even with the surrounding soil, it is tolerable, if not, bad. Another method is to fill the trench with water over night; if the water runs away, the site is bad." The authority will be found in Āgāvāyaṇa's Gṛhya Sūtra, ii. 8. It will be observed that Āgāvāyaṇa uses the words garta and parivārayeta.

4 Dr. Burgess informs me that kālāca is really the finial of the spire, which is shaped like a vase or urn. The setting up of the flagstaff is sometimes a separate function from the setting up of the kālāca, according to Mr. Consume.
and chowries, and mount an elephant, and come in." When this agreement of king Bhoja, which was quite in accordance with Karna's wishes, reached that sovereign, he was eager to defeat king Bhoja in that very way, and so both temples were begun separately on the same day, in the same moment. Karna, who was having his own temple constructed with all diligence, asked his architect, "Tell me, in one day between the rising and the setting of the sun, how much work can be run up?" Then that architect on the fourteenth day, which was a day on which the Vedas are not read, began there eleven temples, seven cubits in height, at dawn, and had them finished by the end of the day, as far as the setting up of the finial, and showed them to the king. The king was delighted in his heart with all that despatch of work, and as the finishing touches were being put to his temple, he diligently imposed the finial on his own temple, and ascertained a lucky moment for setting up the flag, and in accordance with that promise summoned king Bhoja by an ambassador. Then king Bhoja, sovereign of the country of Malava, being afraid of breaking his promise, and not being able to go in the required way, remained silent. Then king Karna, as soon as he had set up the flag on the temple, set out with the above-mentioned number of kings, to make war on king Bhoja, and at the same time he invited Bhima to attack the country of Malava in the rear, promising him the half of Bhoja's kingdom. Then king Bhoja, being attacked by those two kings, lost his pride, as a snake, overcome with a charm, loses its poison. And then a sudden corporal malady took hold of Bhoja, and king Bhima, as all the mountain passes and fords were closed, and his own officers refused to allow any foreigners to approach him, applied by means of one of his servants to his own diplomatic agent Dama, who was in the court of king Karna, in order to ascertain the condition of Bhoja. Dama taught the servant a gūthā, and sent him off, and so he came to the assembly-hall of king Bhima. The gūthā ran as follows:

The fruit of the mango is fully ripe; the stalk is loose; the wind is high; The branch is withering; we do not know the end of the business.

This gūthā induced king Bhima to remain quiet.

Then Bhoja, as his journey to the other world drew nigh, performed the

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1 The distinctive emblems of a monarch.
2 I read nīrṇāyasya with P; B has nīrṇāyava; a, nīrṇāyava. I omit tātra with those MSS.
3 Here P, a and B read karmasthāya. I have attempted to translate the text. I suppose kīrṣṭa karmasthāya would mean, "How much construction can be done?"
4 Manu, iv. 118.
5 Perhaps we should read kapālabandha with a and B. This might mean, "as the construction of the dome of his temple was going on." I do not understand the printed text.
religious duties appropriate to the occasion, and gave the following order, "After my death, my hands are to be placed outside my chariot," and then went to heaven.

Whose hand, O wife and son! Alas! whose hand, O all my house! Alone I come, alone I go, having rubbed my two hands and feet.

This speech of Bhoja's was repeated to the people by a hetaera, and Karna, hearing of that occurrence, broke down the fort and took all the wealth of Bhoja. Then Bhima sent the following order to Dama, "You must either give me the half of the kingdom stipulated for by me, obtaining it from king Karna, or your own head." Accordingly, desirous of carrying out the orders of his sovereign, he entered the royal pavilion with thirty-two foot-soldiers, and took Karna prisoner, when he was asleep in the middle of the day. Then he put in one division a shrine of gods, of which the chief were Civa, the Câlagrâma stone and Ganeça, and in the other he placed all the property of the kingdom, and said to the king, "Take whichever half you please." Having said this, he kept quiet for sixteen watches, but afterwards by order of king Bhima he took the shrine, and made a present of it to king Bhima. Now the whole of the story is summed up in the two following connected stanzas:

Two temples of a god, fifty cubits in height, having in the same auspicious moment
Been previously begun, whichever of the monarchs first imposes the finial, to him
The other king must come without umbrella and chowries, this having been agreed,
King Bhoja, his mind being averse to expenditure, was conquered by king Karna.

King Bhoja having gone to heaven, the very powerful Karna, while engaged
In seeking the town of Dhârâ, by solicitation made Bhima his ally,
And Karna was taken prisoner by Bhima's servant Dama, and from him were extracted
A golden shrine, and the lord Civa associated with Ganeça.

1 I read with a and B, matparikalpitaṁ râjyârâhâṁ râjâro vâ.
2 For the chândyaṁ of the text a has bandhavyâ, B, chándya, P, bándyaṁ. I have given what I suppose to be the meaning.
3 This translation is suggested by Forbes's Ras Mâla, p. 552, "Every Hindoo has in the Devmandaer within his house a small throne upon which seven or eight idols are placed, as the Shâlagrâma stone (a representative of Vishnu), Bal Moroon (the same deity in the form of the infant Krisnâ), Shiva, Guumpteo, Duorga Devoo, Neenâ (the sun), Hunaooman or others." (I have preserved the spelling of Forbes.) I take candemain to refer to the Çalâgrâma stone. I find râjâ in a and B, but I have followed the printed text. P has râjâ.
4 P has râjâyavastumi with the u short. This I follow.
5 Here we have bandâkârâtâṭ.
Then the poet Karpūra recited in the presence of Karna the poem beginning "On the face was the hanging of a necklace." But as he used ungrammatical expressions, the king did not give anything to that poet. Then the poet Nacirāja uttered the following stanza,—

Viṣṇu, the enemy of Kaitabha, holds these three worlds in the hollow of his belly;

The king of the snakes joyfully supports him with this great weight inside him,

And that king of the snakes was the necklace of Čiva; bearing that god in your heart,

You, king Karna, have destroyed in your enemies even the mention of valour.

Thereupon the king recompensed him as follows,—

He gave a crore of gold pieces and ten furious elephants,

This was given by king Karna in his joy to the poet Nacirāja.

Then the poet Karpūra, incited by his wife, uttered this stanza in the road, in front of the poet Nacirāja, as he was coming along,—

Lady, who are you? Do you not know even me, poet Karpūra? Are you Sarasvati?

Tell me truly, why are you sad? I have been robbed, my child. By what evil destiny, mother?

Have your two eyes, Munîja and Bhoja, been taken? How do you subsist?

The long-lived poet Nacirāja acts the part of a stick to the blind.

The poet Nacirāja, being pleased, gave to the poet Karpūra all that the king had given to himself.

Such are some of the various stories recorded about Bhoja, the rest must be considered to be based on oral tradition.

King, when the cloud of your hand had begun its auspicious ascent in the ten quarters of the heavens,

And was raining the nectar-flood of gold, with the splendour of the trembling golden bracelet flickering like lightning,

The river of fame became swollen; all virtues were refreshed like the earth;

The lake of petitioners was filled, and the forest-fire of the poverty of the learned was extinguished.

Like the wishing-tree, having frightened away by his munificent gifts all poverty on the earth,
Like an incarnate Vīhaspati, having swiftly put together various compositions,  
In Rādhāvedha like Arjuna, summoned speedily by the bands of immortals,  
Whose hearts were long ago made to wish for him by his glory, king Bhōja went to heaven.

Here ends the second chapter in the Prabhādintāmaṇī composed by the ācārya Merutūrga, entitled the description of the various achievements of the kings Bhōja and Bhīma.

CHAPTER III.

THE HISTORY OF SIDDHARĀJA.

Then, once on a time, in the land of Gujarāṭ, the rains having been checked by drought, the people of the country were unable to render to the king the share of the produce due to him, and so they were brought to Pattana by officers employed by him, and their presence was notified to him. Then, one day, in the early morning, prince Mūlarāja, as he was wandering in that direction, saw all the people being harassed by the king’s officers, in connection with the king’s share that was to be deducted from the grain, and having heard all the circumstances from his attendants, he had his eyes slightly suffused with tears from compassion. He pleased the king by his unequalled skill in the manēga, and having been commanded by the king to choose some boon, he requested that it might be laid up in store. The king said to him, “Why do you not ask for something?” He answered, “Because I do not feel certain that I shall obtain what I want.” Then, as the king pressed him exceedingly, he asked him, by way of boon, that those heads of families might be relieved from payment of the king’s share. Then the king’s eyes were filled with tears of joy, and he consented, saying, “So be it;” and said to him, “Make another request.” But the prince remembered the stanza,—

1 I read jāvāḍelebhāka with β; a has jāvā; P has jāvat or jāvān.
2 I read svād; β gives śrāg.
3 I follow P which gives sasya-nidāni-khāta-dānī-sambandhe; a gives “dāna”, β, “dānī”. It is evident from line 12 of page 129, and the first line of page 131 that dānī means the king’s share.
5 Or perhaps simply Koombcees. See Rāś Māḷā, p. 541 and ff.
There are mean people by thousands, intent only on the business of nourishing themselves,
That man alone is chief of the good, who makes his neighbour’s concern his own,
The submarine fire drinks up the ocean, to fill its insatiate maw,
But the cloud, to put an end to the affliction of the world produced by the heat.\footnote{This is No. 2082 in Böhtlingk’s Indische Sprüche. He finds it in the Vikrámāditya-śāstra, and Cārgādharapaddhati.}

By the help of the teaching of this stanza, the prince restrained excessive greed, and owing to his soul being elevated by pride, he simply returned to his palace without asking for anything.\footnote{Here I follow P which reads tataḥ kīnagyatānathya mānomatasyā, omitting bhāvyah.} Then, on the third day after, being praised by the heads of families,\footnote{Or Koombee folk (?).} that prince Mūlarāja went to the heavenly world. The king and the courtiers and the people, who were previously begged off by him, were for a long time plunged in a sea of grief on that account, but at length wise men, by dint of various admonitions, extracted their dart of grief. Then, as in the next year, all the corn grew up successfully, thanks to the rain, the cultivators offered to pay the share due to the king for two years, the past as well as the present year,\footnote{For prādīgāyanā, P, a and G give pravādiyanā.} but the king refused to receive it. Thereupon they convoked a court of appeal, and of the members of that court the characteristics were as follows,—

That is not a court in which there are not elders,
Those are not elders who do not utter justice,
And that is not justice in which there is not truth,
That is not truth which is pervaded by fiction.\footnote{This is No. 3483 in Böhtlingk’s Indische Sprüche. He finds it in the Mahābhārata, the Hitopadeśa, and the Cārgādharapaddhati.}

In accordance with these principles the members of the court decided the matter, and made the king take his share for the previous year and that year. Then, with that money, and other money contributed from the treasury, king Bhima caused to be built a new temple, called Tripurāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrāsūrाण.\footnote{For prādīgāyanā, P, a and G give pravādiyanā.} He finds it in the Mahābhārata, the Hitopadeśa, and the Cārgādharapaddhati.}
the black fortnight of Caitra, on a Monday, in the nakṣatra of Hasta, in the lagna of Pisces.

Now it happened that a king of Karṇāṭa, named Čuhhakeśin, was run away with by his horse and carried into a forest, and while he was enjoying in some part of it the shade of a leafy tree, a forest conflagration approached him. Owing to a sense of gratitude, he did not like to leave that tree that had benefited him by giving him rest, and so he made his life a burnt-offering in that fire, together with the tree. Then his son, named Jayakeśin, was placed on his throne by his ministers, and in course of time he had born to him a daughter, named Mayanalladevi. And she, merely on hearing the name of Someśvara mentioned by some votaries of Čiva, remembered her former birth. She said to herself, “In a former life I was a Brāhmaṇī, and I performed twelve fasts of a month’s duration, and on the completion of each fast I gave away twelve things, and then I set out to worship Someśvara, and I reached the town of Bāhuluḍa, but not being able to pay the duty levied there, I was not allowed to proceed further, and in despair thereof I made an earnest aspiration that in my next birth I might bring about the remission of that duty, and then I died and was born in this family.” This was her recollection with regard to her former birth. Then, in order that she might procure the remission of the tax at Bāhuluḍa, she longed for the king of Gujarāt as an eligible bridegroom, and told the whole story to her father. Then king Jayakeśin, hearing of that circumstance, asked Karṇa through his ministers, to accept the gift of his daughter Mayanalladevi’s hand. But king Karṇa, having heard of her plainness, was indifferent to her, so at last, as Mayanalladevi was obstinately determined on marrying him, her father sent her to king Karṇa, as a maiden choosing her own husband. Then king Karṇa, having himself secretly observed the fact of her ugliness, became altogether neglectful of her. Accordingly Mayanalladevi and her eight companions made up their minds to sacrifice their lives in order to compass the death of the king; but Karṇa’s mother Udayamati, hearing of this intention of theirs, and not being able to witness their death, made a vow to live or die with them, for—

The earth, which is immovable in its own shocks, trembles in the woes of others.

1 Now Bāhuluḍ, a ford of the Nerbudda river a little above Shookulteorth. (Forbes’s Kś. Māḷā, p. 84.)
2 Here P reads Ṇīkānaḥ śvapraṅkhānaḥ evasutāyā Mayanalladeṃṇā, &c. There seems to be a misprint in the text.
3 Udayamati in the printed text is clearly a misprint. The MSS. give Udayamati.
Then king Karṇa, discovering that a great calamity was at hand, married Mayaṅalladevi out of regard for his mother, and afterwards did not honour her even with a look. One day the minister Muṇjāla, finding out by means of the chamberlain, that the king was in love with a woman of low rank, dressed up Mayaṅalladevi in her clothes and ornaments, and sent her, after the usual monthly ablation, to secretly take the place of that woman. As the king supposed that she was that very woman, he received her ardently and she became pregnant. Then she, by way of a convincing proof of the interview, took from the king’s hand a ring marked with his name and placed it on her own hand.¹ Then, the next morning, the king was prepared to forfeit his life on account of that sinful deed, and asked the doctors of canonical law the proper expiation for it. They informed him that he must embrace a red-hot copper image, but when he was about to comply with their command in order to expiate his sin, the minister told him the real facts of the case. To that son, who was born in an auspicious moment, the king gave the name of Jayasiṁha. He, when a child of three years old, as he was playing with some young princes of the same age, adorned the throne, by sitting down on it. As the astrologers said that that very moment was one likely to bring about prosperity, the king performed then and there the coronation of that son. In 1150 V.S. on the third day of the dark fortnight of Pauṣa, on a Saturday, in the naksattra of Čravaṇa, in the lagṇa of Taurus, the coronation of Siddharāja took place. But Karṇa himself went to attack a Bhilla named Ācā dwelling in Ācāpalli; and an omen of Bhairavadevi² having taken place, he built there a temple to the goddess named Kocharaba,³ and after conquering the Bhilla, who was king over six lakhs, he established there in a temple the goddess Jaẏantī, and also he made the temple of Karṇeṣvara, adorned with the lake of Karṇasāgara.⁴ He founded the city of Karṇāvati and reigned there himself. In Pattana he caused to be built the temple of Karṇamenu.⁵ This king began to reign in 1120 V.S., on the seventh day of the white fortnight of Caitra, and he reigned till the second day of the black fortnight of Pauṣa in 1150 V.S., a

Jinamāṇḍana, the author of the Kumārapāla-carita, tells us that the object of Mayaṅalladevi and her companions was to throw on the king the guilt of their death. I do not see how this meaning can be obtained from Merutunga’s words.

¹ This story reminds one of Shakespeare’s play, All’s Well that Ends Well.

² Bhairava is omitted in a and b. Probably the reference is to an owl.

³ According to Forbes this name is still preserved in that of a locality on the bank of the river immediately contiguous to Ahmedabad. Aśāpalli is now Aśāwul. (Forbes’s Rāṣ Mālā, p. 79.)

⁴ In the Rāṣ Mālā, p. 80, we learn that this lake was made by damming up the river Roopeyam. The river broke through the embankment in 1814. The remains of the reservoir are known as the “ten mile tank.”

⁵ This would appear to mean “the Meru of Karṇa.” According to the Brhat Saṁhitā LVI, 29, quoted by Bühler in his article, “On the origin of the town of Ajmer and its name,” Vienna Oriental Journal, 1897, p. 56, Meru in this connection means “a large temple with six towers, twelve storeys and wonderful vaults.”
period of twenty-nine years, eight months and twenty-one days. Then, Karna having gone to heaven, Madanapala, the brother of queen Udayamati, behaved in an unbecoming way. One day he enticed into his own palace the royal physician named Lilà, who had gained favour by a boon of a deity, and was continually being honoured with gifts of gold by all the citizens, whose minds were astonished at his skill. The disease being a purely fictitious one, Lilà examined his pulse and said that he did not require treatment. 1 Madanapala said to him, "You have misunderstood the case; the fact is that you were not called in by me to heal a bodily disease, but to cure my covetousness by administering a medicine to that, so hand over thirty-two thousand." Being imprisoned by Madanapala, he consented to do it. But he took a vow to the following effect, that from henceforth he would visit no house, with the single exception of the king's palace, for the purpose of curing disease, and so from that time forth he treated cases pathologically by examining the urine of patients. One day, a practical joker, wishing to test his skill in dealing with a fictitious complaint, showed him some bull's urine. The physician understood the matter thoroughly and shaking his head, he said, "That bull is broken down in health from over-eating, and you must give him a clyster of oil immediately, otherwise he will die." By this sagacity he produced astonishment in the mind of the practical joker. One day the king asked him for a remedy for a pain in his neck. The physician said, "By anointing with ointment made of two palas of musk, pain in the head is allayed." The prescription was followed and the king's neck was cured. Then a man of low caste, who was one of the bearers of the king's litter, asked him for a remedy for headache. He said, "Make an ointment out of the juice of the root of a full-grown kariva, together with the earth attaching to it." Then the king said to him, "What is the meaning of this?" The physician answered, "A man, who knows the science of healing, takes into consideration, in treating a patient, place and time, and strength, and the peculiarities of a man's constitution." On another occasion, some rogues conspired together, and formed themselves into separate couples, and the first couple said to him on the road to the market, "Why are you in such feeble bodily health to-day?" The second couple addressed the same question to him on the steps of the temple of Munjalasvamin, the third couple at the gate of the palace, the fourth couple under the arch of the doorway, and so over and over again the same question was addressed to him; and owing to the shock

1 I find in a and P, pathyasaajatamaco. As priva sajibhah, on the same page of the printed text, means "His neck was cured," we should perhaps have to translate this "told him that he might be cured by treatment." But it is improbable that our author would represent Lila as making a mistake.
2 P omits sydaha.
to his system, brought about by the fear that these repeated questions produced, he immediately contracted a mâyendra fever, and on the thirteenth day that physician died. Here ends the story of the physician Lâlâ.

Then the son of Karna, by a device of the minister Sântû, killed the tyrannical Madanapâla, on pretence of going round on a royal circuit. ¹ Then a certain man residing in the country of Marwar, of the Çrûmâla tribe, ² a merchant, of the name of Udâ, was going out at night in the rainy season, to buy a quantity of clarified butter, and seeing a field being flooded by workmen, with water from another field, he said to them, "Who are you?" They said, "We are the well-wishers of So and So." He then asked, "Have I also any well-wishers anywhere?" They answered, "You have some in Karnaâvati." Thereupon he went there with his family. He was worshipping the gods according to the prescribed custom in the Vâsyâtya temple of the Jina, when a female dyer, ³ a lay sister of the Juina persuasion, named Lâchi, expressed her respect for him, on the ground of his being of the same creed as herself. She said to him, "Whose guest are you, honoured Sir?" He answered, "I am a foreigner and your guest." So she took him with her, and had him fed with food which she caused to be cooked in the house of a certain merchant, and lodged him in a certain house on her own land. ⁴ In course of time he acquired wealth, and being desirous of building an edifice of brick, he proceeded to dig the foundation, but in the process he discovered an enormous treasure. So he sent for that very lady, and wished to make the treasure over to her, but she declined to receive it. In virtue of his having acquired the treasure, he was henceforth known by the name of the minister Udâyana. He caused to be built in the city of Karnâvati the temple of Udâyana, ⁵ adorned with the images of the twenty-four Jinas of the past, present and future. He had four sons by different wives, Câhâdâdeva, ⁶ Ambâda, Bohâda, and Solâka.

Then, on another occasion, the great minister, named Sântû, as he was going in the royal circuit, mounted on the back of an elephant, was desirous on his return, of worshiping the god in the Sântû temple, ⁷ founded by

¹ According to Forbes, the minister conveyed the young prince to his own house, and caused Madanapâla to be put to death by the hands of his soldiers.
² I read with a, b and P, Çrûmâlavâsîya. I have translated Marumañjâla by Marwar. Maru means desert.
³ I find in the Pâyiâlacchî (ed. Bûhler), chîmâo is said to mean a dyer. But the Gujarâtî chîpo is said to mean "a cloth-printer, a stamper," and Sir Charles Lyall has pointed out to me that the Hindustani chîpî means a cloth-printer.
⁴ I find in a and P, nijâtalake. This I have attempted to translate. In a I find nijâtalake nîvâsîya; b has nijâtalpa tata nîvâsīya.
⁵ It appears from P, a and B that "Udâna" in the printed text is a misprint.
⁶ Here we are directed by the Brâhâta to read Câhâdâ. I find this in a, b and P. For Bohâda, B and P give Bâhâda.
⁷ The word vañçhâkâ is here used. It means an aggregate of buildings, including a temple and monastery. (Bûhler's H.C. p. 57.)
himself, and as he was entering it with that object, he saw a certain Čvetāmbarā, who lived in the Jain temple, with his hand placed on the shoulder of a hetaera. Then he descended from the elephant, and covering his face with his outer garment, he saluted him by prostrating himself before him, with five limbs on the ground. Then he waited a moment, and after prostrating himself before him again, he went on his way. Then that Čvetāmbarā, with his face cast down from shame, as if desirous of entering Hades, immediately renounced everything, and received ordination at the hands of the holy teacher, Maladhāri-Hemacandra,1 and filled with a spirit of religious fervour,2 went to Çatrunjaya, and performed asceticism for twelve years. Moreover, other men, similar to himself, were converted by him. That hermit said to himself,—

O my soul, how dost thou, O my brother, run to and fro like a Piśāca? Look on the indivisible Self, and become happy by abandoning passion. O mind, why dost thou fruitlessly run in the mirages of worldly existence? Why dost thou not step down into this ambrosial lake of Brahma?3

Once on a time, that minister went to Çatrunjaya to worship the feet of the god, and prostrated himself before that hermit, as if he had never seen him before,4 and as his mind was delighted with his devout walk, he asked him about his teacher, his family, and so on. The hermit replied, “You, sir, are in reality my teacher.” When the hermit said that, the minister, in his ignorance of the facts, covered his ears with his hands, and said, “Do not say so,” but the hermit replied to him,—

He who, whether he be under vows or a householder, establishes another in the pure religion, becomes the religious teacher of that man, because he imparts to him religious truth.5

In these words he informed the minister of the fundamental facts of the case, and brought about his confirmation in the faith.

Here ends the story of the minister Sāntū’s confirmation in the faith. Then, immediately, Mayānalladevi, having told the circumstances of her

1 A pupil of that Abhayadevasūrī who received the title of Maladhārin from Karun, king of Gujarit (Sahvat 1120-1150). (See Peterson’s Fourth Report, pp. vi. and cxlv.)
2 The smaller Petersburg Dictionary explains saññaya as ein Verlangen nach Erklärung, with a reference to Hemacandra.
3 This stanza is not found in P, e, or B. P omits also the sentence preceding it in the text.
4 P has epayata adyata; a has the amayūraha.
5 This couplet is found in Jacobi’s Ausgewählte Erzählungen, p. 45.
former life to king Siddharāja,1 which were known to her in consequence of her remembering her previous birth, set out on a pilgrimage, taking with her an offering of gold, fit for Somanātha, worth a lakh and a quarter. When she reached the city of Bāhulodā, the paścaṅkula began to torment the pilgrims on account of his not having received the tax due to the king, and the pilgrims were made to return2 weeping. Thereupon, Mayānalladevi, on the mirror of whose heart their sorrow was reflected, herself turned back. Siddharāja met her3 on the way, and said to her, "Lady, away with this agitation! Why do you turn back?" She answered, "When this tax is altogether remitted, I will prostrate myself before the god Someśvara, and4 take food, but on no other condition." When the king heard this, he summoned the paścaṅkula, and finding it stated in the numerical statement of the patent that the tax produced seventy-two lakhs, he tore up the patent, and giving up the tax for the spiritual welfare of his mother, he poured into her hand a handful of water.5 Then she went to Someśvaran and solemnly offered before the god that offering of gold, and gave away her own weight in gold and many other gifts.

Even the sea, being intent on accumulation only, has sunk to the lower parts of the earth,

But, observe, the cloud, which is a giver, roars above the heaven.6 Army and retinue and all other appurtenances perish,
Fame alone remains, in the case of one who has produced joy by giving.
The giver has no friend like a petitioner, who relieves him of a burden,
and, in truth,
Delivers him, without his dying, from an enemy in the form of wealth.

Then Mayānalladevi, having her head inflated with pride on account of her notion that no woman equal to her, in respect of great gifts, ever had existed or would exist, slept soundly. That very god Somanātha appeared to her, wearing the guise of an ascetic, and said to her, "Here, in this very temple of mine, is a female pilgrim, who has come on a devotional visit to my shrine; you must ask her to transfer her merit to you." Having given this command, the god disappeared, and the woman was discovered after a

1 It is clear from what precedes that Mayānalladevi married Karna in order to put an end to the dues levied at Bāhulodā.
2 P has nivartitamānāya. This I adopt. But B has niwartaṁmanāya, "the pilgrims were returning."
3 I find in P, antaraabhātena. This I translate. But the text might mean, I suppose, "stopped her on the way." I find in B, antaraabhātena.
4 P inserts ca after apramād.
5 As an earnest that the engagement was irrevocable. (See Forbes’s Rām Mālī, p. 84.) Cp. Cunningham’s Śāhīpa of Bharhut, Plate LVII., Chalmers’s translation of the Jānakus, Vol. I., p. 197, and my translation of the Kathā Sārit Sūgara, Yol. I., p. 320.
6 This is No. 6776 in Böhtlingk’s Indische Sprüche, but kī is read for ’pi. He finds it in the Subhāśītaraṇya.
search by the king's servants, and brought to the queen. The female pilgrim, when she was asked to transfer her merit, refused to do so on any account, and when the queen asked her what she had spent on the pilgrimage, she answered, "I travelled one hundred yojanas across a foreign country, begging my way, and yesterday I performed the fast usual on reaching a sacred spot, and on the day of breaking the fast, having obtained an oilcake from some charitable man, I offered a piece of it in worship to the god Someśvara, and gave a fragment to a guest, and with the rest I broke my own fast. Your Highness is one who must have accumulated merit in previous existences, as your father and brother on the one hand, and your husband and son on the other, were, or are kings. When you have brought about the remission of the tax levied on pilgrims at Bāhuloḍa, and have offered to Someśvara an offering of gold worth a lākh and a quarter, how comes it to pass that you are desirous of obtaining my merit? But if you will not be angry, I will say something:—my merit is in reality greater than yours on the earth, for—

In prosperity self-restraint, in power meekness, in youth austerity,
In poverty a gift, though very small, conduces to great gain."

By this appropriate speech she humbled the pride of the queen.

But Siddharāja, being on the shore of the sea, was being praised by a bard with verses, of which the following couplet is a specimen:

Who knows your mind, O sovereign? You have obtained the position of emperor,
Now the son of Karṇa is looking for a practicable way to obtain the fruits of Lāyka.

While the king was thus absent from his capital on this pilgrimage Yaśovarman, the king of Mālava, being on the look-out for an opportunity of carrying out a stratagem, began to overrun Gujarāt, and when the minister Sāntū said to him, "On what condition will you turn back?" he said, "I will do so if you will make over to me the merit which your master has gained by his pilgrimage to the shrine of the god Someśvara." When the minister received this answer, he washed the king's feet, and threw into the hollow of his hand a handful of water, as a sign of the transference of

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1 I follow P which gives yojanapatāṇah deśaṇāyam atikramya; a has yojanapatāṁ deśaṇāyam.
2 P has yodhā before yodā.
3 P has puskā̅̄̃ before puskā̅̄̃, which is, probably, correct.
4 I have followed the explanation given by the editor. All the MSS. read laha for lau. In other respects they differ much.
5 P gives gātāraṇaprattale which may mean "returned from his pilgrimage." But it appears from a reading in P, which will be shortly referred to, that Siddharāja was really absent.
that merit, and so he induced the king to turn back. Then Siddharāja was angry when he heard of that occurrence, but the minister said to him, "Your Majesty, your merit, which I have given away, goes, but, on the other hand, by what I have done I have given you his merit, and the merit of other people, who have accumulated great store of good deeds. When an enemy’s army is entering one’s country, it must be kept out by any artifice." By saying this he propitiated the king. Then the king, enraged on account of that inroad, was desirous of marching against the country of Mālava, so he appointed ministers and craftsmen to superintend the construction of the holy place called Sahasralinga, and while this work was being rapidly hurried forward, the king started on his expedition to that country. There a war of twelve years' duration took place, in which the king was victorious, and he took this vow, "I will not eat to-day until I have captured the fort of Dhārā." The ministers and foot-soldiers killed the Paramāra Rajputs by five hundred at a time, but still were unable to fulfill the king's vow by the end of the day; so he had to fulfill it in an equivocal manner by breaking into a Dhārā made of men. Then the king was desirous of turning back, and he spoke to the minister Muṇijāla. But he stationed his confidential emissaries in places where three roads met, in places where four roads met, in squares and temples, and they began to talk on the subject of the capture of the fort of Dhārā. Therupon a certain native of the city said, "If the hostile force approaches the southern gate-tower, it will be possible to take the fort, but not otherwise." When the emissary heard this man's speech he informed that minister, who secretly communicated that fact to the king. The king, knowing that fact, brought his army to the southern gate-tower of the fort, and reckless of the fact that the fort was hard to enter, a mahout, named Śāṁala, made a mighty elephant, named Yaśalpaṭahā, on which he was mounted, batter the two

1 But D has Čṛt-Pattanaṅgataḥ Čṛt-Siddharājino varṣṭāntāṅgornāmena krudhdhāṃ maṇtrāyaṇavavādāt. "When Siddharāja returned to Pattana, he was angry on hearing of that occurrence, but the minister said to him." I find in an Čṛt-Siddharājino Čṛt-Pattanaṅgopetaya Śaṅkū (sic) Mālavanāyanaṃ taḥ varṣṭāntā allhubākhyā krudhāṃ naṃtāṃ evam evan eva sahāt; the same reading is found in B, but avahāhya.

2 Probably the tank of this name. Forbes thus describes it:-"It was one of the circular, or rather multiflortal tanks, of which many examples, more or less perfect, are to be seen in Gujārāt, and its name (which may be rendered 'the reservoir of the thousand temples of Shiva') was probably derived from numerous shrines of Mahā Dev encircling it." (Forbes's Rāja Māḷā, p. 86.)

3 Some MSS. insert Jūnya after Dhārā. It would appear that the open part of the city was already captured.

4 A somewhat similar story is told of the Queen of Spain with reference to the siege of Gibraltar.

5 I have inserted the word daksina from β; α has daksena.

6 But D has uṣṭhirāṭhā. Anyhow it is clear that the king also was mounted on the elephant.
panels of the *tripolika* with its hind quarters, and break the iron bar. The elephant produced an internal rupture by its great exertion, and so the *mahout* made the son of *Karna* descend from it; but while he was getting down, himself, the elephant fell dead on the earth. Having lost its life by its martial valour, it returned to earth in the form of a Ganeśa, named Yañodhavala, in the village of Bañasara, being white with its own glory.\(^3\)

May the elephant-faced Ganeśa bestow on you prosperity, bearing but one tusk,  
As if his other tusk had been broken on the full breast of Siddhi,\(^3\) as on the side of a mountain.

In these words is he praised. When Siddharāja had thus accomplished the taking of the fort, and had bound Yañovarman, who had embarked on the war, with six cords, and had established there his sovereignty, respected by all men, he returned to Puttana, illustrious by having brought Yañovarman as a visible symbol of glory. Representatives of all the sects were summoned on separate days to utter blessings; and so, when the time came, the Jaina teachers, with Hemacandra at their head, having been invited, presented themselves before Siddharāja, and were conciliated by the king with presents of clothes and other gifts. Though they were all charming by their incomparable readiness of intellect, they put Hemacandra in front of themselves in two senses, and he recited to the king the following blessing:—

O wishing-cow, sprinkle the earth with streams of thy products! O jewel-mines,  
Make a *svastika* of pearls! O moon, become a full pitcher!  
O elephants of the quarters, take leaves of the wishing-tree, and with your erected trunks  
Make temporary arches of foliage! For truly Siddharāja is coming, having conquered the world.\(^4\)

When this plain and sincere stanza was explained, the king’s mind was

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1 *Tripolika* would appear to be the same word as the Urdu *tripaniyā* or *tripaniyā*, which Ptolemy renders “a building with three doors or gates.”

2 Glory is conceived of as white. Yañodhavala means “white with glory.”

3 According to a note in a, Siddhi and Buddhi (Success and Wisdom) are the two wives of Ganeśa. Probably the myth is to be interpreted allegorically on Bacon’s principle.

4 Forbes remarks (Rās Mālā, p. 87, note), “The allusion is to the usual decoration of houses at times of rejoicing, viz. purifying with cow-dung, painting *svastikas* on the walls with vermillion, or forming them with jewels or grains on a table, and hanging garlands at the door.” Full vessels are fortunate. The “jewel-mines” are the oceans. Bühler tells us (H.C. p. 13) that these lines are found at the end of the 24th Pāda of Hemacandra’s grammar.
astonished at the ingenuity of Hemacandra’s speech, and he praised him, but some envious persons said, “These people acquire their literary power by means of reading our treatises.” Then the king questioned Hemacandra, and he said, “We read that Jaina grammar which the great Jina, the blessed Mahāvīra, long ago in his childhood, explained to Indra.” As soon as he had said this, they rejoined, “Never mind this antiquated story! Mention some writer on grammar not far removed from our own time.” After this malignant speech, Hemacandra said, “If king Siddharāja will assist me, I will compile in a few days a new grammar consisting of fully five sections.” Then the king said, “This has been undertaken and it must be carried out;” so he dismissed the sage, and he returned to his own place.

Then the king made a promise that he would put an unsheathed knife in the hand of Yaço varman, and enter the city mounted on an elephant, sitting on the front seat, with Yaço varman on the back seat. When the minister Muñijāla heard of this promise, he wished to resign his appointment as premier, and when the king earnestly inquired for what reason, he quoted the couplet,—

Even if kings do not understand peace, and do not comprehend war,
Yet, if they attend to what is told them, by that alone they are wise.

Thus he instructed the king from a treatise on policy, and showed him that this proceeding, which he had undertaken purely out of his own head, was not at all likely to prove beneficial in the long run. Then the king said, “It is better far that I should lose my life than that I should go back from a promise, which I have once made, and which is generally known.” So the minister placed in the hand of Yaço varman, who was seated on the back seat of the howdah, a knife of wood covered with the white exudation of the Cāl tree, and king Siddharāja sat on the front seat, and entered in great triumph the glorious Anahillapura. After the auspicious ceremony of entering the city was completed, the king reminded Hemacandra of the episode of the grammar, and then that teacher brought from many countries all the grammars, together with learned men versed in them, and compiled in a year the grammar called Siddhahema in as many as five sections, consisting of 125,000 glokas. That book was placed by the king’s orders on the forehead of the state elephant, and a white umbrella was held over it, and it was fanned with two chowries by female chowrie-bearers, and so it was

1 P, a, and β omit नरः.
2 Bühler (H.C. p. 16) tells us that, besides the Sūtras, there are separate sections on the Uḍādi suffixes, the Gaṇas, the roots and the gender of nouns.
3 P inserts कःशां, “the question of making a grammar.”
4 Or, more literally, prose equivalents of a gōka.
brought to the king’s palace, and with great and distinguished honour was deposited in the royal treasury. Then by the king’s order all other grammars were discarded, and that grammar was read everywhere. But a certain envious person pointed out to the king that the grammar contained no description of his Majesty’s lineage, and thereupon the king was angry. The teacher Hemacandra, hearing of this from a courtier, made thirty-two new plokas, and had them copied out, so as to form a connection with the thirty-two Padas that had been already composed, and next morning, when the grammar was being read out, he recited also the plokas in praise of the Caukulya race, and so propitiated the king. These were,—

Like Viśnu fettering Bali, like Čiva, the wielder of the trident, accompanied by Triṇakti, And like Brahmā kamalā-throned, victorious is the king, great Mūlarāja: and so on. Moreover, Hemacandra composed the book called Dvyāḍraya, to describe Siddharāja’s conquest of various countries in all directions. Brother Pāṇini, restrain your babbling, fruitless is the patched Kātantra garment, Čākaṭāyana, do not utter a bitter speech, what profits the mean work of Candragopāna and so on, or with other similar works.

If the phrases of Hemacandra, sweet with meaning, are only heard?

Then Siddharāja showed to king Yaḍgovarman in Patana, all the royal temples, beginning with the Tripurāṣṭapada, and all the pious works beginning with the Sahasralīrga tank, and told him that ten millions of money were spent every year on the grant for religious purposes, and asked him if this was creditable or the reverse. He answered, “I was the king of Mālaya, a territory of the measure of eighteen lakhs, and how could I have experienced defeat at your hands? But the fact is, Mālavaka

1 The Siddhahomacandra contains eight Aṭṭhyāyas, and thirty-two Padas, and at the end of each Pada stands a verse in honour of one of the first seven Caukulya kings, and at the end of the work four verses. (Bühler’s H.C. p. 16.)
2 Here I follow the printed text, which gives apacākara. But a and B have apacākā. This would mean, additional plokas about the Caukulya race.
3 This couplet is loaded with puns. Viśnu fettering Bali, but Mūlarāja fixed the taxes; Čiva is accompanied by the goddess Triṇakti, but Mūlarāja by the three kingly powers arising from his majesty, from his energy, and from charisma. Mūlarāja was a dwelling-place of the goddess of good fortune (Kamala), but Brahmā sits on the lotus (Kamala). (Bühler’s H.C. p. 63.)
4 The Kātantra or Kālaṇga grammar is supposed to have been revealed by the god Kumāra or Kārttikeya to Sarvavarman. Čākaṭāyana and Candragopāna were grammarians.

5 According to Forbes, producing eighteen hundreds of thousands of treasure. I should suppose the word rather to refer to the number of villages.
is the property of the god Mahākāla, having been long ago given to him. We have been the enjoyers of it, and by his power we have risen and set. In the same way, succeeding kings of your line will not be able to keep up the expenditure of so much treasure on the gods, and will retrench all the grant for religious purposes, and will so become the victims of calamity.”

Then, once on a time, Siddharāja, being desirous of building the temple of Rudramahākāla in Siddhapura, established a certain architect in his entourage, and when the auspicious moment for commencing the temple arrived, he redeemed his finial, which a creditor had seized for a debt of a lakh. When the king saw that it was made of strips of bamboo, he said, “What is the meaning of this?” Then the architect said, “This was done by me in order to test your Majesty’s generosity.” Thereupon the king gave him that money, though he was unwilling to receive it. Then, in course of time, the temple, twenty-three cubits in height, was completed, and the king caused to be made figures of distinguished kings, lords of horses, lords of elephants, and lords of men, and so on, and caused to be placed in front of them his own statue, with its hands joined in an attitude of supplication, and so entreated that, even if the country were laid waste, this temple might not be destroyed. On the occasion of setting up the flag on that temple, he had the flags of all the Jaina temples lowered, as in the country of Mālava when the banner of Mahākāla is displayed, no flag is hoisted on any Jaina temple. On another occasion, as Siddharāja was about to go to the land of Mālava, a certain merchant begged that he might be allowed to take a share in defraying the expenses of the Sahasralīga tank, but that was refused point blank by the king.

However, some days after the king had departed, that merchant, hearing that, on account of deficiency of funds, there was some delay in carrying out that work, gave on behalf of his son, whom he represented as having stolen the earring of the daughter-in-law of a rich man, a sum of three lakhs by way of fine. By means of this contribution the work was brought to completion. When the king, who was spending the rainy season in the country of Mālava, heard this news, he was delighted beyond description. Then the cloud of the rainy season made the earth one sea with abundant rain, and a man of the desert-land was sent by the ministers to announce the good news, and he proceeded to detail at length the character of the rains in the presence of the king. But at that very moment a cunning man

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1 The idea seems to be that the kings of Mālava had the usufruct of the country.
2 I have taken kalāśikā as equivalent to kalāpa, which Dr. Burgess tells me is the urn-shaped finial of a spire. These finials are often made of molten.
3 The reading in P is simple. Sahasralīga-karmasthāya-vibhāgya yādī yādī tadadattvam Mālavakām prati praviṣṭam abhāvat. Tadāḥ koṭībhāvat karmasthāyayā vishambhitaṃ svaghyayaṃ, etc.
4 Probably Marwar.
from Gujarāt came in, and said, “Your Majesty is fortunate; the Sahasra-līṅga tank is full.” When he had said this, the king gave that man of Gujarāt the ornaments that he wore on every part of his body, while the old man from the desert-land was looking on like a cat fallen from a palanquin. Then the king returned after the rains, and stayed in Črīnagara, a great city; and when he saw flags flying on the temples of the town, he asked the Brahmins, “What are these temples?” When they told him that the temples were dedicated to the Jina and Brahā and other deities, the king was enraged, and said, “I have forbidden the erection of flags on the Jaina temples in the country of Gujarāt, so why is a temple of the Jina allowed to hoist a flag in this city of yours?” When he said this, he was thus informed by those men who were thoroughly acquainted with the matter. “Listen! When the auspicious Mahādeva, at the beginning of the Krta Yuga, was establishing this great city, he himself built temples to the Lord Rābha and to Brahā, and bestowed on them flags. Then these temples were from time to time restored by pious people, and in this way four yugas passed. Moreover, this town is part of the outskirts of the great mountain Čatruñjaya, for it is said in the Nagarurāṇa,—

They say that this is here the measure of the mountain of the lord of Jinas, in the first place fifty yojanas of land at its roots, ten yojanas of upland is its breadth, but its height is eight yojanas.

Thus in the Krta Yuga there was the primeval deity Rābha; his son was Bharata; this Bharatakhāṇḍa is called after his name.

That Vīṣṇu is the son of Nābhi and Marudevi, who, regarding all things with impartial gaze, walked the hermit’s self-mortifying walk, and the hermits record his rank as worthy and true, he was pure, of restrained senses, impartial and wise.

1 I read varṣadwantaṁ with a, β and P.
2 I insert vijñīn after fair with a and β.
3 I read with P, a and β, sthāpaṇata śri Rābhanāthaśri Brahma-prasādan evayai viśakṣitam pradattā-dhvajam talavāyugam prasādayuk, &c. Apparently, some words have been omitted by the printers.
4 P gives “ārhatadhyena” for the “ārhamadhyena” of the text. Hofrath Bühler has suggested to me that “ārhatadhyena might be the right reading. This would mean, ‘record his rank as that of the founder of the Jaina sect.’” I find in a, tasānvāhātadyaḥ; β agrees with the printed text.
5 The Bombay editor points out that these lines are found with slight variations in the Bhāgavata Purāṇa. I find in Burnout’s edition, II. 7, 10:—

Nābhaṁadāvaṁ adh āda Suderśṭivāṁ,
Yo vai ca eva sūmedy jādasya varṇasyaṁ,
Yat pārāśakṣaṁnāram bhūtavāṁuddhauṁ,
Suṣṭhāḥ praṇāṃtakoravah yavimuktaṁnāyaṁ.
But the eighth was born to Nābhi by Marudevi, a man of wide sway,
showing the path of the self-restrained, which is honoured by every stage
of life.

After they had quoted these and similar sayings of the Purāṇas, the
Brahmans, by way of special confirmation of these assertions, brought a
cymbal out of the treasury in the temple of Vṛṣabhadeva, marked with the
name of king Bharata, requiring five men to carry it, and showing it to the
king established the primeval character of the Jaina religion. Then the king's
mind was full of regret, and at the end of the year he gave orders to have
the flag hoisted on the Jaina temples. Then the king arrived in Pattana.
On a certain occasion, when the accounts of the construction of the tank
were being read out,1 the king, hearing that three lakhs had been deducted
from the cost of the work under the head of the fine of the merchant's
criminal son, sent three lakhs to the merchant's house. Then that merchant
came to the king with a present in his hand, and said humbly, "What is
the meaning of this?" The king answered him, "How could a merchant,
who has hoisted the ten-million banner, be a thief of earrings?" When
you asked for a share in the merit of that religious construction, and did
not obtain it, then being versed in wiles, a tiger with the face of a deer,
outwardly simple, but inwardly perfidious, you took this step. For—

The friend who behind one's back tries to impede one's business, but in
one's presence speaks kindly,
such a friend one should avoid, a bowl of poison with milk on the surface.2
His face is like the petal of a lotus, his speeches are cool as sandal-wood,
His heart is a very knife, this is the mark of a rogue.3
Within whom the corpse-light of the cemetery being reflected,
Shine in the night, having the beauty of the crest-jewels of the snakes of
Hades." 5

With speeches of this kind he soundly trounced him. One day,
Siddhārāja asked Rāmacandra, "How comes it that the days are longer in
the hot weather?" He replied,—

O king, conqueror of mountain fortresses, in the triumph of thy victorious
progress through the world,
The circle of the earth is pulverized with hoofs by means of the prancings of
galloping heroes' horses,

1 P gives सनातनवाकष्यापदो राज्यायने.
2 Foucher's Rās Mālā, p. 189.
3 No. 3079 in Böhtlingk's Indische Sprüche. It seems to be ascribed to Čaṇḍyā.
4 No. 4882 in Böhtlingk's Indische Sprüche. This also is ascribed to Čaṇḍyā.
5 This is found in the Kirtikaamudī of Someśvara (ed. Kāthavatpatti). There it is
descriptive of the tank at Asakilapattana, no doubt the Sahasralīga tank. But
Someśvara probably uses गृहिष्कार in the sense of temples of Ĝiva. (See K. K. I. 74.)
And by means of the dust thereof uplifted by the wind, with which is mingled the river of the gods,
Swamps arise, and the horses of the sun are for ever kissing the bent-grass that grows on them, hence the day is long.
The seekers 1 that hit the mark in thy enemies, miss their mark in thee, Nevertheless, thy fame as a giver, O king Siddha, still uplifts its neck.

Then, one day, the crazy teacher, the Jaina doctor Jayamangala, being asked by the king to describe the city, said,—
Vanquished by the cleverness of the wives of the citizens of this very city, Sarasvatī indeed, I ween, out of dulness remains carrying water, Having dropped from her arm her own tortoise-shaped lute to be the gourd-like lake of great king Siddha,
Splendid with a lofty handle in the form of a triumphal pillar, furnished with strings by means of balā-plants. 2

Moreover,
A great temple, a great pilgrimage, a great city, a great reservoir, Who on the earth could make these which king Siddha has made?

Then the post Čīpāla engraved verses on a laudatory plate of metal which had been prepared for the Sahasralīga tank. A stanza on it ran as follows 3 :

My mind does not delight in the Mānas lake,
Pāmpā does not produce joy in me,
Here pure water, pure as that of the Acchodaka lake,
Shines as its very essence proclaiming the success of the king.

Representatives of all sects were summoned to revise the panegyric, and the teacher Hemacandra sent there his subordinate disciple the pandit Rāmacandra, and said to him, “When a stanza of the panegyric is approved by all the learned men present, you must not exhibit any cleverness.”

1 The word mārya (seeker) means “petitioner” and “arrow.”
2 I read balā-tantrikāśī for balā-tantrikāśī. I owe this emendation to Hofrath Bühler. The Sarasvatī is, of course, “the small but translucent river Suraawatoe,” which, according to Forbes, “runs westward towards the Rann of Kutch from the celebrated shrine of Kotheshwar Mahā Dev, in the marble hills of Arasoor” (Rāś Miaś, p. 47). The “triumphal pillar” is mentioned in the Kirtiakaumudi, I. 75.
3 This stanza is omitted in P. P gives pravastau for pravastī in line 1, omits lines 2-6, and pravastī in line 7. The stanza itself is found in the Kirtikaumudi, I. 78. The third and fourth lines are—

 Açchodam açchodakam öpyasāraśii
 Sarovers rājati Siddhakabhartuḥ.

The Acchodaka lake, though containing pure water, is valueless while the lake of king Siddha gleams. In the first line mālayati is read for mādyati. It appears that our author has again quoted from memory, unless the stanza has been foiled into the text by a copyist.
Then all the learned men began to examine the panegyric, and all the stanzas were considered with a view to please the king, and to show complaisance to the skill of Crippa, and the following stanza was singled out for special laudation:—

To whose sword the goddess of Fortune resorted, deserting the lotus, thinking thus,

Though furnished with a sheath and abundantly supplied with leaves, this lotus is not able to extirpate,

And it does not possess masculine nature, for it is clear that it tolerates thorns in its domain;

But this sword, unaided, makes, being unsheathed, the earth free from thorns.3

While this stanza was being so specially praised, Siddharaja asked Ramaendra what he thought of it, and he said, “It is questionable.” Then, being attacked by them all, he continued, “In this stanza the word dala is used to denote an army, and it is assumed that the word kamala is always neuter; these two blemishes are questionable.” Then the king appealed to all the learned men, and got them to approve the use of the word dala in the sense of royal army, but they said, “As the doctrine that the word kamala is always neuter is not supported by the Ugganagasaana, by what can it be decided!” So they had one syllable changed, writing punista tna ca ihat te va (it possesses or does not possess masculine nature). Then, as pandit Ramaendra was entering his house, one of his eyes burst, because he had brought home an oversight to king Siddharaja.

Then the king of the country of Dahala wrote at the end of a letter of alliance, the following couplet:—

Joined with it it gives life in the world, joined with it it is dear to hermits,

Joined with san, 4 it is altogether undesirable, alone it is cherished by women.

When the time came to explain this couplet, the learned were silent, but when the king asked Hemacandra, he explained it by supplying the word hara. On another occasion the king of the country of a lakh and a quarter, 5 sent the following half dodhaka to be filled up:—

1 P has laakyaalakshyana; B, laakyaalakshyana.
2 In this punning stanza, kopa means “sheath” and “calyx”; dala, “leaf” and “army”; thorns are used to denote the enemies that a king is bound to extirpate.
3 I read with a and B, ugganaagasaana doddhala, as the sense seems to require it.
4 P reads here prad, which gives a good sense.
5 Sujalalaaksita, the country of Jaksamhant-Sambhar, in eastern Rajputana. (Hühler, H.C. p. 31.) These lines bear a slight resemblance to two lines found on page 115 of the Bhojasprabandha (Bombay edition of 1895).
The new moon of the first night does not imitate the lotus of Gauri's face.

When those poets were unable to complete it, the great hermit Hemacandra completed it as follows:

But though unseen, the remaining portion of the moon's disk is always inferred.

On another occasion, Siddharāja, being desirous of executing the king of Abhiras, named Navaghana, his army having been before, eleven times defeated by that chieftain, who had caused to be thrown up ramparts round Varadhamāna and other cities, himself marched in person against him. Navaghana’s sister’s son had made an agreement that Navaghana, when the rampart was overturned, was to be killed with draavya, not with weapons and things of that kind. Accordingly, the attendants made this stipulation with regard to him, but he was dragged out of the large hall and beaten to death with boxes full of draavya. And the attendants were informed that he was actually killed with draavya, this word being used.

These are the words of his queen, when she had fallen into affliction on account of his death:

My friends, that king is no longer, and his family is no longer a family; I myself will sacrifice my life in the fire with Khangāra.

All kings are merchants, Jesala is a great trader;

How is the merchants' profession adorned? Our fort is down.

How didst thou, O venerable Gīnār, come to bear envy in thy mind?

When Khangāra was slain, thou didst not throw down one peak.

O Jesala, do not shed tears again and again. It is considered unbecoming.

As in a river a new flood does not come without a new cloud.

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1 I read niṃsaimaṇga with P, s and b. The reading niṃsaimaṇgaḥ would mean that Navaghana had been defeated by the troops of Siddharāja. Bat Forbes takes the view that Siddharāja’s army laid siege to Varadhamāna, now Wadwān, and other towns, but sustained many repulses." The same writer tells us that in the Pra-bhandhacaṅkāni there is a confusion between the names of Navaghana and Khangāra, who were father and son. This explains one of the Prākrit lines that follow. The reading of b, prākāra-prakāraṁ uṣirāṇa seems to deserve attention.

2 On page 241 the words prākāra-prakāraṁ uṣirāṇa are found. They apparently mean overturned the rampart or wall of the city.

3 According to P the attendants of the sister’s son were so informed. It would appear that the sister’s son wished to have him poisoned. Perhaps the boxes were full of money. The passage runs thus in P: laddhāgnīneyaṇa vraṇaprasapavavārthakule 'yāṃ draavyaṁyāpīkātena karapāṇa Navaghanaṁ, no paravavāśkhoti iti yāṃ draavyaṁyāpīkātena Navaghanaṁ, nav paravāvāśkhoti iti yāṃ draavyaṁyāpīkātena Navaghanaṁ, no bairā ekṛṣṭa draavyaṁyāpīkātena. This is simpler than the printed text.

4 It appears from Forbes's Hit Mālik, p. 136, that Jesala means Jayaśimha or Siddharāja.

5 Navaghana means "new cloud."
Having prospered by him, Vardhamāna will not forget, though urged to forget; Bhogavūrita, I will cause my life, dear as gold, to be enjoyed by thee.

These and many similar utterances must be considered as appropriate to the occasion.

Then Siddharāja appointed the police magistrate Sajjana, of the race of the great minister Jamba, to superintend the affairs of Surāṣṭra, on account of his fitness for the post. He, without informing the king, devoted the proceeds of the taxes for three years, to building on the holy mountain Ujjayanta a new stone temple to Neminātha in place of the wooden one which he took away. In the fourth year the king sent four military officers, and summoned to Pattana the police magistrate Sajjana, and asked him for the money collected in three years. He offered the king money equal in amount to the proceeds of three years' taxes, which he had obtained from the merchants of that country, and said, “Let your Majesty take one of these two, either the merit of restoring the dilapidations of the temples of Ujjayanta or the money collected in taxes.” When he said this, Siddharāja was astonished at the cleverness of his intellect, and chose the merit of restoring the buildings of that holy place.

But Sajjana again obtained the government of that country, and he presented silken banners to the temples in the two holy places Çatruñjaya and Ujjayanta, each of which extended over twelve yojanas.

Here ends the story of the restoration of Raivatakā.

Then king Siddha, having again returned from his pilgrimage to Somayāra, encamped at the foot of Raivata, and being desirous of seeing on that occasion the temple that he had built there, was dissuaded by means of false representations by the Brahmins, who were filled with excessive envy, and said, “This mountain is in shape like a linga with the water-basin surrounding it, and therefore ought not to be touched with the foot.” So he sent an offering there, and himself pitched his camp in the neighbourhood of the famous holy place Çatruñjaya. There these same men, who were treacherous, like all their caste, and merciless, barred his way to the holy place, sword in hand. So king Siddha, at nightfall, assumed the dress of a pilgrim, and put a yoke on his shoulder, at the two ends of which he suspended vessels full of Ganges water, and mingled with them, and so

---

1 The merchant who became prime minister to Vanañjaka.
2 P reads daṇḍākāśāgāra, which seems to be correct.
3 But P, with a nod B, gives avasthastaçapayojanañcaram.
4 Kirventhore here means monument, Denkmal (B and R in their shorter Dictionary).
5 I read with a. tavaśe smain kīrtanān. For this meaning of kīrtanān, Hefnath Büblér refers me to Corpus Inscriptionum Indicarum, III. p. 212, note 6.
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