INTRODUCTION

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1. TEXTUAL AND CRITICAL SOURCES

TEXTUAL SOURCES

The so-called (or entitled) Vaddārādhane, a Kannada classic in prose, was first, as early as 1883, known to scholars as Upasarga-kēvaligala Kathe of Rēvākōtyācārya through K.B. Pathak and J.F. Fleet: While explaining the meaning of the term pañcamahāsabda in the Torgal inscription, Pathak thus refers to the author and quotes a passage from his work: Rēvākōtyācārya thus describes the royal procession: "peṅdavāsada ..... pañcamahāsabdāngalum ..... iṅteṅdaṁ." Similarly while explaining the meaning of the term nisidhi, Fleet thus quotes from the same work, a passage, as obtained from Pathak, which is mentioned to be from Upasarga-kēvaligala Kathe: "ṛsisamudāyamellaṁ ........ nisidigeyaneydidāgal."²

  iii) The present Study is based on the edition of the Vaddārādhane noted just above and all references to this work in the Introduction and the Study to follow it will be to this edition alone. The figures that come after the page-number refer to the lines on the page.

2. i) Nisidhi and gudda, Indian Antiquary, Vol. XII, p. 99
  ii) The passage quoted is from the story of Bhadrabāhu, Vadd., p. 90.18-19.
Both of these scholars, however, do not mention the Ms. of this work from which these two passages were taken.

Then in 1931, Prof. D.L. Narasimhachar, on the basis of a single Ms. of this work found in the Oriental Library Mysore and bearing No. K.415, edited and published three stories entitled Sukumāra Svāmiya kathe, Bhadrabāhu Bhatārara kathe and Vidyucoraneśa rishiya kathe in the Karnataka Sāhitya Parisatpatrike with an introductory note under Revakotyācārya.3

Eight years after, i.e., in 1939, when another Ms. of the said work was available from Moodabidri, he republished the story of Sukumāra Svāmi in the same journal.4 The author of the work was then noted to be Sivakotyācārya.5 Afterwards when four more Mss. of the same work—three from Sīrī Padmarājaya of Seligram and one from the Jaina Siddhānta Bhavana at Arrah (Bihar)—were available, the learned Professor decided upon 'Vaddaradhane' as its title and after noting some corrections in the first story, viz., of Sukumāra Svāmi,6 that had already been published twice, edited all the remaining eighteen stories in the various

5. Ibid., Intro., pp. i-iii.
6. Ibid., Vol. XXV-2, Intro., pp. i-v, Corrections, pp. i-viii.
subsequent annals of the same journal: KSPP Vol. XXV-3, pp. 27-44 (Story 2); Ibid. XXV-4, pp. 45-66 (Stories 3-5); Ibid. XXVI-1, pp. 67-88 (Story 6); Ibid. XXVII-2, pp. 89-108 (Stories 7-10); Ibid. XXVIII-1, pp. 109-128 (Stories 11-13 and a page of 14); Ibid. XXIX-2, pp. 129-152 (Story 14 complete); Ibid. XXX-1, pp. 153-160 (Story 15); and Ibid. XXXI-2, pp. 161-184 (Stories 16-19). Later, in 1947, in the same KSPP Vol. XXXII-3-4, pp. 1-31 (1-26/5), he reedited the first story, the corrections of which were noted in Ibid. XXVI-2, pp. 1-viii.

By the time some of these stories were edited on the basis of six Ms., noted above, Dr. A.N. Upadhye found another Ms. of the work at the Jains Matha of Śrī Lakṣmīśena Bhattarakar, Kolhapur. Prof. Narasimhachar got the first twenty-five leaves of this Ms. through Dr. Upadhye and used them in finally editing only the first story noted above. Then in 1949, all these 19 stories, edited by Prof. Narasimhachar, were published by the Kannada Sahitya Parisattu, Bangalore, in a book-form entitled Vaddaradhane and with the editor's preface. Thus the editor constituted the text of this published work using, in the main, six Ms. which he divides into two groups calling them (1) ka, kha, ga and

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(2) gha, ca, cha. He calls the Kolhapur Ms. ja. The first group represents the older manuscript-tradition and is generally more acceptable. ja falls in the second group, and hence, has not been used from the second story onwards.

About ten years after the publication of the Kannada Sāhitya Parishat edition of the Vaddūrādhanā, in 1959, its reprint appeared in a nicer form, as No. 55 of the Kannada Kavi Kāvyamāle, published by the Sarada Mandira, Mysore.

Besides the text of this classic, some popular editions, based on the same text and containing summaries of the nineteen stories in modern Kannada, have been published. The following two are worth noting: (1) Vaddūrādhaneyya Katēgalu, by B. Shankar Ekatt, pub. H. A. P. Binnani, Mangalore 1958. It contains short summaries of the stories. (2) Vaddūrādhaneyya Katēgalu, by Prof. K. Magendrappa with a foreword by Prof. D. Javaregouda, pub. Sarasa Sāhitya Prakāsana, Mysore 1963. Here the stories are summarised and presented in a better form. Prof. R.S. Mulali notes a similar book named Vaddūrādhaneyya Katēgalu by B. Mahabaleshwara Sharma: Kannada Sāhitya Caritre, Usā Sāhitye māle, Mysore 1953, p. 448 (Index 3, No. 79 A). Moreover under the topic 'Jainara Katēgalu', some eleven stories from this

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   (ii) The editor gives a few more details about the Ms. and their tradition etc. in his Kannada Grātha Saṃpūdana, Kannada Kavi Kāvyamāle No. 152, Mysore 1964, pp. 95, 119, 155-159, 193 etc.
9. There is also found another reprint of 1955, published by the Sarada Mandira Mysore itself, which, however, has not been mentioned in this.
classic have been summarised or retold in modern Kannada by C.P. Rajaratnam in the various numbers of the Sudhā, a Kannada Weekly, Bangalore. All these eleven stories are enumerated in its issue of 17th September, 1967, prior to which date they have been published in a series.

CRITICAL SOURCES

The following are the critical sources regarding the Vaddārādhane. 10 A few of them have been noted above and the rest will be noted at requisite contexts here in the Introduction as well as in the Study of the different aspects of the work to follow the same:


10. Dr. Upadhye has noted several of these, almost all the then available sources, along with the textual ones in his Intro. to Brhat-Kathākosa, p. 64, fn. 3.
2. TITLE, AUTHORSHIP AND DATE.

Jaina poets, like Siddhârâja, generally mention in their Prasastis (the appendix to their poem) not only the names of their teachers but also the genealogy of their teachers. This is, of course, in addition to their giving information about themselves and their works. The Kannada Jainapoets too have, generally, honoured this laudable tradition. The early literary gems like Pampa, Ponna, Ranna and Câmunḍarāya give, in the introductory and closing parts of their works, varied types of information about themselves, their works, time and place of their composition etc. Some poets have left references to others, who are almost otherwise unknown and whose works have been almost extinct. For example, we can know something about Asaga and the nature

12. Ācârya Jina Vijaya Muni classifies the Jaina Prasastis into two: (1) Grantha-prasasti: Those added by the authors themselves. (2) Pustaka-prasasti: Those added by such pious men and women who caused to copy important works through professional scribes, or by independent pious copyists. Both of these two kinds of Jaina Prasastis supply valuable information of varied types and length. Vide Intro. to Jaina Pustaka Prasasti Saṅgraha, Śiṅghî Jaina Series, No. 18, Bombay 1943, p. 3.
13. Among these literary gems, Ponna, however, is silent about the date-factor.
of his Kannada work or works through Ponna, Nayasena, Durgasimha etc. 14 But the author of the so-called (or entitled) Vaddaraṇhane, one of the most valuable Jaina works in Old Kannada, surprisingly disappoints us for not adding any Prasasti to the work, nor mentioning anything about himself or even about the title of the work anywhere in it, nor being mentioned by any contemporary or later author. Hence the title, authorship and date of this work have been hard nuts for scholars to crack.

**TITLE**

In 1883, Fleet put forth the title of this work, knowing from Pathak, as 'Upasarga-kevaligala Kathe'. 15 The Kolhapur Ms., which Dr. Upadhye found, had almost the same designation on its wooden board. Dr. Upadhye observed in this regard, "The designation of the Ms. described in Old Kannada characters on the board, namely, Upasarga-kevali Kathe, appears to be just a convenient and conjectural label written possibly by the library manager perhaps after reading a few opening lines. No such name is found in the Ms. itself." 16 Prof. D.I. Narasimhachar, while editing the stories in this work with the help of the six Ms, decided

14. i) Kavica rites I, p. 22.
    ii) Vide also Ibid., Appendix II, p. 29.
16. Intro. to Brhat-kathākosa, p. 64.
up on 'Viddaradhaney' as its title amongst the following four forms obtained in the colophon of their text: Viddaradhaney, Viddaradhaney, Oddaradhane and Vaddaradhane. 17 And since then the collection of these nineteen stories in Old Kannada is known by this name or title. Dr. Upadhye's observations on this point came to be very illuminating: 'The title Vaddaradhane for these Kannada stories has come to stay; it has been made sufficiently popular by their editor as well as by subsequent writers; and without any hesitation the writers of the Moodabidri and Kolhapur Ms., use this title for their copies.

To be more accurate, there is no evidence to say what name the author of the Kannada work gave to his collection of these nineteen stories: in my opinion, this name has not come down to us. This point will be clear from the colophon of the Kannada text, as distinguished from the colophons of the Ms., which might be presented thus:

\[ \text{pēlā pāṭṭoḥbattu kathēgal} \]
\[ \text{Sivakōṭyācāryar} \]
\[ \text{pēlā Vaddaradhaneya kavadavyu mahālaḥ maḥā śrī} \]

This is the reading of the Moodabidri Ms., with which the Kolhapur Ms. has some differences, the important one being Vaddaradhaneya. The meaning, however, is practically the same. The free rendering would be: 'Here or thus are narrated nineteen tales. Thus ends (auspiciously expressed by the words Mahālaḥ mehā śrī) the (section) Kavaca belonging

to Vaddārādhanā of Śivakotyācārya'. Kavaca, in Indian literature, usually indicates a class of texts containing hymns or Mantras, associated with some deity or the other, whose regular recitations, on account of their miraculous power, are said to protect a devotee from all the dangers, just as a coat of armour can protect a soldier. This type is not quite popular with the Jaina authors; if at all composed, it can be associated legitimately only with Śāśnadevatas such as Jvalāmālinī, Pañmāvati, etc.; and we have one Ms., No. 575 of 1895-98, at the Bhandarkar O.R. Institute, which contains Śrī Pañmāvati-kavaca comprising a few propitiatory verses soliciting protection. The Kavaca - section associated with Arūḍha-nā texts is altogether different. It consists in an exhortation, accompanied by illustrations of tales of religious martyrs, addressed to an Arūḍheka on the eve of his life, so that it might give him sufficient courage to face the different Parisāhasas. Like an armour, it serves the purpose of spiritual protection. The Bhāṣya on the Yāvalalkaṇḍāram contains a Kavaca-dvāra (gāhās 476-90), and there are available independent Mss. of Kavaca-dvāra (No. 579 of 1895-98 in the B.O.R.I., Poona) often included in the Prakṛñaka texts of the Jaina Canon. The Kavaca attributed to Śivakotyācārya, in the above colophon, is definitely a section (gāhās 1509-1682) of that name from his Bhagavatī Arūḍhanā, and it contains religious instruction as a protection or armour against the Parisāhasas etc. The Prakrit gāthās quoted at the opening of the stories are drawn from this section, and they represent a solid bulk
of illustrative gāthās. Śrīcandra adds a sentence: 'kavačāhīyāro'yaṁ' immediately after the story of Vṛṣabhasena: that explains, to a certain extent, why the Kavača-section ends with these nineteen stories. This further shows that Vaddārādhanē, or Vaddārādhanā (in Prakrit), is only another name of the Bhagavati Ārādhanā of Sivakoti. The etymological interpretation of this additional name has been already subjected to a good deal of speculation. The two roots vṛdh and brh look like doublets showing dialectical variations, and undoubtedly they lie at the basis of the Prakrit word vadda, big or great. Its etymological derivation is attended with some difficulty, so Prakritists have included it in the list of Desī words. At any rate Vaddārādhanā means a big Ārādhanā; and as shown above, Bha. Ā. is a pretty big work among the Ārādhanā texts so far known. So it looks quite reasonable that the Bha. Ā., in order to be distinguished from later and smaller Ārādhanā texts, came to be called by the names Mūlārādhanē and Vaddārādhanā. The colophon that concludes Kavaca, therefore, refers to Bha. Ā. and its author Śivakoti; and it has nothing to say either about the title of the Kannada stories or about their author. 18

On the whole, Dr. Upadhye in the above passage rightly adjudges that 'Vaddārādhanē' is not the name or title of the collection of these nineteen stories but it stands for

the Bhagavatī Ārādhana of Sīvakotyācārya, an important and highly esteemed Prakrit text belonging to the Pro-canon of the Digambaras. Moreover there appears to be the other side of this fact, namely, the spurious nature of the colophon of the text itself from which the writers of some of the Mss. and the editor, Prof. D.L. Narasimhachar, have picked up the title Vaddārādhana for the collection of these nineteen stories. This doubt is very well supported by an internal evidence, namely, the author’s way of referring to Sīvakotyācārya’s work several times in the body of the text:

The author of the collection of these nineteen stories refers twice to Ārādhana as a Carana-grantha in two stories, St. Nos. 1 and 14 (Vadd., p. 67 and p. 151.23 respectively).

19. i) There are two editions of this work: (1) Bhagavatī Ārādhana, The Anantakīrti Digambara Jaina Granthamāla No. 8, Bombay 1898; it contains Hindi translation of the text, an Introduction and an index of the gāhās. (2) Mūlārādhana, Śrī Śantisāgara Granthamāla No. 13, Sholapur 1935; it contains the Sanskrit Commentaries of Aparaṭītā and Āsādhara, the metrical paraphrase of Amitagati and Hindi translation.

ii) All my references to the Bhagavatī Ārādhana will be to the Sholapur edition alone.

20. i) Dr. Upadhye notes this in the passage quoted above.

ii) The Kannada-prāntīya Tādapatrīya-granthasūcī, edited by Pt. K. Bhujabali Shastri, Bhāratīya Jñānapitha, Kashi 1948, notes three Kannada Mss, with ‘Vaddārādhana’ as their title: No. 36/309 (p. 161), No. 37/309 (p. 162) and No. 15/65 (p. 236). Only No. 37/309 is complete and it has been used by Prof. Narasimhachar, who calls it 'kha'.
He also refers to Ārādhana alone several times: in St.No. 6 and, in St.No. 14 (Vadd., p. 83, 2, 3 and 7 and p. 142, 12 and 13 respectively). This is obviously the work of Sivakotya- cārya, which is later known as Bhagavatī Ārādhana (Bh. A.) or Mūlārādhana. Sivakotya-cārya himself calls this work of his Ārādhana (Bh. A. gāhā No. 2166). No where, in the whole range of the text of these nineteen Kannada stories, the author refers to this work of Sivakotycārya by the name Vaddārādhana or by any other one but Ārādhana ( Ārādhana ) as noted above. This means that during the author's time, Sivakotycārya's work was known by the name or title Ārādhana only, just as Vattakera's work was known, at the same time, as Ācāra — ( which later came to be called Mūlācāra ) — to which also he refers along with the Ārādhana ( Vadd., p. 6, 7 and p. 151, 23). Cāmundarāya also, in his Cāvūndarāya Purāṇa, refers to Sivakotycārya's work as Ārādhana. Harisena, too, tells that the Kathākosa composed by him is Ārādhanoddhṛta (Praesasti, verse 8), which means that the stories in his

21. More details on this point are found in Dr. Upadhye's Intro. to Brhat-kathākosa, p. 52 and in Part I, Chs. 1 and 2 of the present Study.


ii) This is obviously Sivakotycārya's work as the context clearly indicates. Moreover Cāmundarāya, like the author of the collection of these 19 stories, refers to Vattakera's work as Ācāra: Op. cit. p. 7.
treasure are chosen from the Śrādhana, the work of Sivakotyācārya. Thus just as in the days of Harisena (931-32 A.D.) and Cāmūndarāya (978 A.D.) Sivakotyācārya's work was known by the name Śrādhana, similarly in the days of the author of the collection of these nineteen stories, it was known as Śrādhana only, as his several references to the same in the body of the text clearly show. Under these circumstances, how could he, in the colophon of the text mention Vaddārādhana as the work of Sivakotyācārya? Hence the colophon of the text (as found in Moodabidri (kha) and Kolhapur (ja) Mss. and also 'gha' Ms. does not appear to have come down to us from the author's pen. It seems to be a later addition by some body, at a time when Sivakotyācārya's Śrādhaṇa was called Vaddārādhana (in Kannada) or Vaddārādhana (in Prakrit), just to indicate that here are narrated nineteen stories with allusion to which the Kavaca Adhikāra in the Vaddārādhana of Sivakotyācārya ends.

But the editor, Prof. Narasimhachar, has not accepted the readings of kha and gha Ms. in which the colophon of the text additionally refers to 'Kavaca' and 'Kavaca Adhikāra' respectively, so as to mean the above noted indication. The meaning of the colophon as accepted by the

23. As noted by Dr. Upādhye in the passage quoted above.
24. As noted by the editor, along with 'kha': Vadd. p. 194. fn. 15.
editor (Vadd., p. 194. 11-13) would be: These are the nineteen stories narrated by Śivakōṭyācārya. Thus ends Vaddārādhane. Owing to the absence of reference to Kavaca or Kavaca Adhikāra here, there is no need of bringing into picture Śivakōṭyācārya’s Arādhanā in the interpretation of its meaning. Hence here Vaddārādhane would mean the title of the collection of these nineteen stories. This title could be used here either to signify the name of the work on the gāhās of which these stories are based or to signify the great or big Arādhanā — Arādhanā consists in firm and successful accomplishment of ascetic ideals, namely, Faith, Knowledge, Conduct and Penance in Jainism. Which is resorted to by the heroes of and several other characters in the stories. In the first case, the author would be adopting the title of Śivakōṭyācārya’s work; and, as seen above, it, in the author’s time, was not Vaddārādhane (Kan.) or Vaddārādhana (Pkt.) but Arādhanā. In the second case, Arādhanā, in the above noted sense, has been generally known in Jainism in its unqualified form, i.e., Arādhanā and never as Brhadārādhana (Skt.) or Vaddārādhana (Pkt.). Hence, Vaddārādhane, with this significance too, is an improbable title. Thus the colophon, as accepted by

25. Intro. to Brhat-kathākosa, p. 47.

26. Śivakōṭyācārya, however, in the course of his expounding the fruit of Arādhanā divides it into three kinds: Utkṛṣṭa, Madhyama and Jāghanya; Bh. Ā., Phala Adhikāra, Nos. 1924-1965.
the editor, too, cannot be genuine. Therefore, the colophon of the text of the collection of these nineteen stories, as obtained in the available Mss., has not come down to us from the author's pen. The differences in the nature and readings of the colophon in different Mss. may be explained as follows: Formerly there was no colophon at the end of the text of the collection of these nineteen stories. Later some body added one, like that found in the Mss. kha, gha and also ja. Further, technical terms like 'kavaca' or 'kavamebadhikā- ravu' might have been dropped by scribes, who also caused different readings of some of the words in the colophon noted by the editor at the foot of Vadd., p. 194.

Thus 'Vaddaradhane' is not the title of the collection of these nineteen stories in Old Kannada. It has not, unfortunately, come down to us from the author. There are, so far, no means to explain how and why it did not come down to us. If at all the author, of such eminence as the composer or narrater of these nineteen excellent stories, had any significant title in his mind, it could be: Ārādhana-kavaca-kathākosa: Treasure of Stories based on the Kavaca chapter in the Ārādhana (i.e., Bhagavatī Ārādhana), or Treasure of Stories which act as Kavaca (Religious armour) during Ārādhana.

As seen above, though Vaddaradhane is not the title of the collection of these nineteen stories in Old Kannada, the editor, Prof. D.I. Narasimhachar, made it sufficiently popular by choosing the same in 1940 (KSPP, XXV-2, pp. 1-v);
and the subsequent writers accepted it and have been using the same till to this day. Now it is very difficult to wean all such scholars and readers from this title for this work. It is, perhaps, with this practical point of view that Dr. Upadhye remarked: "The title Vaddarādhane for these Kannada stories has come to stay" (Intro. to Brhad-kathākosa, p. 67). And with this very view, this work will be called by the name or title Vaddarādhane from the next section (i.e. 3) onwards in the Introduction and in the Study to follow the same.

AUTHORSHIP

It was Pathak who first put forth Rēvakūtyācārya as the author of the collection of these nineteen stories.27 R. Narasimhachar accepted the same in his Kavicarite.28 Prof. D.L. Narasimhachar, when he published three stories from this work on only one Ms., gave its author to be Rēvakūtyācārya.29 But when another Ms. of the work was available, he noted the author to be Sivakūtyācārya.30 Dr. Upadhye rightly did not accept Sivakūtyācārya to be the author of this work. His observations regarding the authorship of the same are as follows: "Pathak gave currency to the name Rēvakūtyācārya

27. Indian Antiquary Vol. XII, p. 96.
following the reading of the Ms. I (i.e., Kolhapur Ms.). It is an improbable name so far as Jaina authors are concerned; there is every possibility that the Old Kannada 'śi' from the exemplar has been wrongly copied as 're' in the Ms. L; and now other Mss., which read Sivakōtyaścārya, have come to light. In the light of the explanation given by me above, it is plain that the colophon mentions Śivakoti as the author of Vaddārādhanaḥ whose verses form the basis of the Kannada stories. We may call the Kannada work by the name Vaddārādhanaḥ following the Mss. of Moodabidri and Kolhapur, but we have no evidence to attribute the authorship of the Kannada stories to Śivakoti. To conclude, we can call these stories by the name Vaddārādhane, but we do not know who the author was.31

The problem of authorship of the collection of these nineteen Kannada stories is inseparably entwined with that of its title. The name Śivakōtyaścārya appears only in the colophon of the text of this work and the same is followed by the writers of some of the Mss. and Prof. Narasimhachar, the editor. But as the above discussion, under Title, on the whole discloses, Vaddārādhane stands for the Ārādhanaḥ, the author of which is Śivakōtyaścārya. Moreover the colophon itself has not come down to us from the author's pen. It is a later addition. Hence the question of attributing the

31. Intro. to Brhat-kathākosa, p. 69.
authorship of the collection of these nineteen stories to Sivakotyācārya does not arise. Besides, no reference to Sivakoti or Sivakotyācārya as the author or narrator of the collection of these Kannada stories is found anywhere so far. Therefore Sivakotyācārya is not the author of the so-called (or entitled) Vaddārādhane; and we have no means to say who its author was.

Though we have no knowledge as to who the author of this work was, it is possible to know something about him through some internal points found in the body of the text itself: The author's selecting the nineteen verses (Nos. 1539–1557) from the Kavaca Chapter in the Bhaktapratyākhyāna Section of the Bhagavatī Ārādhana for the narration of these stories, his aim as implied in his pious hope expressed in the closing passage of each story (except story No. 1, where such passage stands as the last but one), the width and depth of Jaina philosophical and dogmatical details presented in the whole length of the text, the instructing and edifying tone of the sermons and some of the sub-tales, anecdotes and episodes intended for the laity and the bewildering range of his acquaintance with the works, in Sanskrit and Prakrit (including Apabhramśa), of his predecessors as reflected in the numerous quotations—all these together go to indicate

32. Details, about these points are presented in Part I, Chs. 1, 2 and 3 of the present Study.

33. A detailed study of Quotations is presented here in Part III, Ch. 2.
that the author is rather a Jaina monk than an erudite householder.

Further, the author's references, in this work, to the four Anuyogas, (expositions), namely, Prathamānyoga, Caranānyoga, Kārānyoga and Dravyānyoga more than once warrant (vadd., p. 6 and p. 103), his specific mentioning of ancient works like Ācāra (vadd., p. 6.6-7 and p. 151.23), Kṛdhanā (vadd., p. 6.7 and p. 151.23) and Triloka-prajñāpti (vadd., p. 28.9) and the clear enumeration of the sixteen Kalpas (vadd., p. 97.25-27) etc. undoubtedly hold up him to be a Digambara.

Moreover, this Digambara Jaina monk also appears to be a versatile genius of liberal outlook like Jinasena and Somadeva.34

DATE

We do not know, as seen above, who the author of the so-called Vaddārādhane was; nor has he mentioned anything regarding its date anywhere in it. Moreover, neither this work nor its author is found mentioned by any contemporary or subsequent author. These circumstances gave rise to

34. This point is discussed at length in Part III, Ch. 2 of the present Study under 'Quotations in Vaddārādhane and its Author'.
a few speculations and deliberations regarding the date of this work on the part of some scholars.

Pathak's statement, "I will now quote a passage from a Jaina scholar who lived in times when the expression pāncama-
hasabda was still in use in a living language. Rēvākōtyācārya thus describes a royal procession . . . ," implied that this work belongs to the time round about the date of the Torgal inscription, which is 1188 A.D. Then R. Narasimhachar followed Pathak put it in 1180 A.D. S. Shrikantha Shastri straightway proposed C. 700 A.D. as its probable date. Then Prof. D.L. Narasimhachar, on the ground of some lexical and grammatical considerations, assigned it to 940 A.D. or even early part of the 10th cent. A.D. M.G. Pai advanced several arguments and came to the conclusion that this work belongs to the period not later than the 6th cent. A.D. Dr. Upadhye considered all these views and not accepting some of Pai's arguments, had a thorough approach to the problem and assigned it to the 11th cent. A.D. Later Prof. Mugali, after considering the views of some scholars noted above, upheld the date of this work proposed by Prof. D.L. Narasimhachar.

35. Indian Antiquary, Vol. XII, pp. 95-96.
38. KSPP XVI-3, p. 178.
40. Intro. to Brhat-kathākōsa, pp. 69-72.
41. i) Kannada Sāhitya Caritre, p. 67.
ii) Prof. Mugali also notes here (p.66) the date of this work proposed by Prof. K.G.Kundanagar, i.e., 850 A.D. He, however, does not refer to his source of this information.
Now some points accruing from the present Study would as well help to suggest tentatively the date of the collection of these nineteen stories:

(a) The author of this work refers several times, as noted above, under 'Title', to Śivakaṭṭyācārya's work as Ārādhana. Harīśena says that the stories in his treasure (i.e., Brhat-kathākosa, 931-32 A.D.) have been chosen from Ārādhana, i.e., Bhagavati Ārādhana of Śivakaṭṭyācārya. Cāvumādaraya, too, refers to Śivakaṭṭyācārya's work as Ārādhana in his Cāvumādaraya Purāṇa (978 A.D.). Aparajīte (who flourished between 8th and 10th cent. A.D.) also calls his commentary on the Bhagavati Ārādhana as Ārādhana-tīkā in addition to Śrīviṣṇujātāya. Thus the collection of these Kannada stories was composed at a time when Śivakaṭṭyācārya's work was known by the name Ārādhana and not Vaḍḍārādhana or Vaḍḍārādhana. From what time onwards Śivakaṭṭyācārya's work was called Vaḍḍārādhana or Vaḍḍārādhana, we have no evidence. But we have evidence, in the Cāvumādaraya Purāṇa, that it was known as Ārādhana at the latest and exactly up to 978 A.D., the date of the Cāvumādaraya Purāṇa. (b) The text of the collection of these nineteen stories is replete with references to the various Jaina technical terms like Dassvīḍha-dharma.

42. Brhat-kathākosa, Prasasti 8.
44. Intro. to Brhat-kathākosa, p. 56.
(the ten-fold dharma), Pañcamahāvrata (the five great vows), Dasaśidha Śrāvaka-dharma (the twelve-fold code of conduct for the pious house-holder), Caturvidha Śrāvaka-dharma (the four-fold code of conduct for the pious house-holder) and several other dogmas and particulars regarding the philosophical, ethical and other aspects of Jainism, but nowhere in the text, the author refers to the Āstamūlaṅgūna of the Śrāvaka (Eight basic virtues of the pious house-holder), though he mentions the sinfulness of consuming mañju (honey), madya (wine), māṃsa (meat) and 'aydu pālarada pangāl' (five milky fruits) along with some vows and some other articles from which abstention is advised (Vadd., p. 126.1-21). He also mentions the meritoriousness of refraining from these eight articles along with some vows and some other such articles (Vadd., p. 150.27 to 151.2). Besides, he refers three times to the three makāras only (viz, mañju, madya and māṃsa) from which abstention is advised: (i) Vadd., p. 10.15-16 (ii) p. 96.21-22 and (iii) p. 156.23. Had the name or designation 'Āstamūlaṅgūna' (Eight basic virtues of the lay disciple), which consist in refraining from eating the above noted eight articles, been current in the days of the author, to who refers almost all vows of the lay disciple and numerous technical terms, he would not have dropped this one. Scholars like Pt. Kailasachandra Shastri45 and also Pt. Hiralal

Jain, have pointed out that Somadevasuri, who composed his Yasastilaka in Karnatak itself, is the first to mention specifically the Astamūlaguna, in the above noted sense, in his Upāsakādhayana (v. 270), which forms a part of the Yasastilaka composed in 959 A.D. Next to Somaieva comes Devasena who similarly specifies the Astamūlaguna in his Bhāvasamgraha (v. 356) composed in the last part of the 10th cent. A.D. Pt. Kailasachandra Shastri explains this phenomenon as follows: In earlier days consuming of these eight articles, namely, honey, wine, meat and the five milky fruits, was, no doubt, prohibited. But later, when the practice of eating the five milky fruits was found to have been on an increased scale among the laity, at least in some particular sections of the lay community, Acaryas like Somadeva brought them under Anuvratas (Minor vows) by clubbing them with the three makaras (madhu, madya and māmsa) and designated the abstention from the group of these eight articles as Astamūlaguna. Hence it appears that by the time when this work in


   ii) The Kannāda names for the same are: atti, arali, āla, basuri and gōli: Maghanandi's Sastrasārasamuccaya. Belgaum 1916, p. 141.
Old Kannada was composed, the consumption of these eight articles by the laity was not so very rampant and, hence, the author mentions only their prohibition along with some vows and some other such articles. Therefore this work appears to belong to the period which is earlier to one when conditions demanded to bring such general prohibition under a definite vow, namely, the Astamulaguna, to be first laid down or mentioned by Somadeva in 959 A.D. Under these circumstances, this work may be put to the first quarter of the 10th cent. A.D., leaving the margin of at least a quarter century for the above noted general prohibitive course to crystallise, owing to changed conditions, into a finished vow, viz., the Astamulaguna (c) Many a time quotations prove to have considerable chronological value by helping us to settle the date of the work in which they were quoted. Additional sources of several quotations, in Prakrit and Sanskrit, in the Vaddaradhane could be noted in the present Study; but, unfortunately, they do not come to any help, as the discussion on the details of their sources would show, in improving the position of deciding its date with the support of the chronology of these quotations. Quotation No. 14, Adatjanma etc., from the Mahapurāna, Adi. 46.196 (Kolhapur edition), composed by Gunabhadra, noted by Dr. Upadhya.

49. Part III, Ch. 2.
50. Ibid., Under 'Some details on the Sources'.
51. Ibid., Index of quoted verses.
52. Intro. to Brhatkathakosa, p. 71.
still strongly holds the lower limit of the date of this Kannāda classic, i.e., 898 A.D., the date of the work of Gunabhadrā. (d) A few linguistic peculiarities of the text of this work do shed some light on its date: 53 (i) 'P' initially and medially appears to have been preserved throughout the text of this work. Up till the end of the 9th century A.D. 'p' is preserved in inscriptions. Forms with h- in place of p- begin to appear in the 10th century. The intervocalic -p- is changed to -h- in the 12th century. 54 (ii) Forms with -ōm, -ol and -or are found here in far greater number than in the Āvumdhāra Purāṇa, Pampa's Ādipurāṇa, Ponna's Sāntipurāṇa and Ranna's Ajitapurāṇa, though such forms are not conspicuously seen in Pampa's Bhārata and Ranna's Gādā-yuddha. But it does not show forms with -om and -ōn, which, in Old Kannada Inscriptions, are not found in the 10th century, and onwards. 55 (iii) Regarding the Case-terminations, forms with the Acc. -ān and -ā, Gen. -ā, or Loc. -ul are hardly seen in this work. In early Inscriptions such forms are seen up to the 9th century A.D; and in the 10th cent. A.D. and onwards, they disappear. 56 (iv) Occurrence of Pronouns like Inclusive first person plural together with Exclusive

53. Details of the following points are found in Part IV, Ch. 1 of the present Study.
55. Historical Grammar of Old Kannada, by Dr. G.S. Gai, Poona 1946, p. 34.
56. Ibid., pp. 42, 54 and 59.
first person plural, and of Passive Voice in its early phase in this work, rank it with Pampa's Bhārata and the early Kannada Inscriptions. (v) It contains rare native words, phrases and idioms in greater number than those found even in the works of Pampa (941 A.D.), leaving apart the works of Camuṇḍarāya, Ponna and Ranna.  

All the above considerations cumulatively go to indicate that the so-called (or entitled) Vaddaradhano belongs to the first quarter of the 10th cent. A.D.

57. The details of this point (i.e., v) are found in Part IV, Ch. 2 of the present Study.
3. SOURCES OF STORIES

It is Dr. Upadhye, who, for the first time, gave a clear picture of the sources of the stories in the Vaddarādhane. Besides his critique, 'The Vaddarādhane in Old-Kannada Prose,' which forms one of the sections in his excellent essay on 'Kathākosas associated with the Bhagavatī Ārādhana,' his presentation of a table showing the gānas in the Bhagavatī Ārādhana that have served as bases for stories in the different Ārādhana Kathākosas, including the Vaddarādhane, has been of great value for those who are interested in the study of the Ārādhana Kathākosas.

The nineteen stories in the Vaddarādhane are based on the nineteen verses, viz., 1539-1557 in the Bhagavatī Ārādhana of Śivakotyācārya or Śivārṣya. These nineteen verses form a constituent and significant part of the 35th Adhikāra (chapter), viz., Kavaca Adhikāra (Nos. 1509-1682) in the Bhāktapratyākhyāna Section (Nos. 64-2029) of the Bhagavatī Ārādhana, a voluminous and important Prakrit text, composed in c. 1st century A.D. and belonging to the Pro-canon of the Digambaras. All these nineteen verses appear in this text, at a stretch and serve as exemplifications of some statements made in a few of the preceding verses dealing with the true Jaina monks forbearing

59. Ibid., pp. 57-62. 60. Ibid., pp. 72-80.
the various hardships and afflictions in the course of his Śrādhanā. Each of these nineteen verses contains an allusion to a religious and legendary hero and forms a skeleton or frame (work) of his life-story, which is stream-lined with religious martyrdom. The author of the Vaddārūdhane has worked out each of such skeleton or frame of the life-story of a particular religious and legendary hero into a separate or exclusive story. He quotes each verse at the beginning, explains literally its meaning in Kannāda and, then, commences narrating the story. He also maintains, in his narration of the stories, the same serial order of the nineteen verses found in the text of the Bhagavatī Śrādhanā.

This does not, however, mean that the author of the Vaddārūdhane is the first or independent in narrating these stories as based on the above noted gāhās of Bhagavatī Śrādhanā. Similar stories based on the gāhās of the Bhagavatī Śrādhanā which contain direct or indirect references to religious and legendary personages, some of whom are historical or semi-historical, have been composed in Sanskrit and Prakrit (including Apabhreṣṭa) and presented in the forms of Kathā-

63. Of the nineteen such heroes, Bhadrabāhu of St.No.6 and Cāṇakya of St.No.18 may be called historical personages, though all the contents of the two stories may not be historical facts.

64. Gāhās like Nos. 1539-1557.

65. Gāhās like No.346, in case of which further information is to be supplied by the Commentator.
-kosas or Ārādhana Kathākosas of varied sizes, i.e., containing different numbers of stories. Of these, the Brhat-kathā-
kosā of Harisena (in Sanskrit verse)\textsuperscript{66} and the Ārādhana
Kathākosa of Nemidatta (in Sanskrit verse)\textsuperscript{67} are well known.
Śrīcandra's Kathākosa (in Apabhraṃśa verse)\textsuperscript{68} and Prabhā-
candra's Kathākosa (in Sanskrit prose)\textsuperscript{69} are to be published
soon. Several others, composed in Sanskrit and Prakrit, are
still manuscript-forms lying in the various Bhaṇḍāras.\textsuperscript{70}

The comparison of the contents, more particularly the proper names and some words, phrases etc., in the stories
in the Vaḍḍārādhane with those in the corresponding stories
in the available Ārādhana Kathākosas, suggests that before
the author of the Vaḍḍārādhane as well as the authors of the
other available Ārādhana Kathākosas, there was mainly some

\textsuperscript{66} Edited by Dr. Upadhye.
\textsuperscript{67} It is published with Hindi Tr., in three volumes by the
Jaina Mitra Kāryālaya, Bombay Viśva Saṃvat 2440-42.
\textsuperscript{68} i) Dr. Upadhye presents some observations on this:
Intro. to Brhat-kathākosa, pp. 59-60.
ii) It is learnt that it is being edited by Dr. Hiralal
Jain, Jabalpur.
\textsuperscript{69} i) Dr. Upadhye presents some observations on this too.
ii) It is learnt that it is being edited by Dr. Upadhye
himself.
\textsuperscript{70} These have been noted by Dr. Upadhye. Op. cit., p. 63.
Prakrit commentary on the Bhagavatī Arādhana, in addition to one or more Sanskrit commentaries, in which the illustrative or exemplificatory gāhās were commented upon or explained in the form of stories. Thus some commentaries on the Bhagavatī Arādhana, the Prakrit one necessarily being one of them, are the main sources of the stories in the Vaddārādhane. Moreover, a few additional sub-tales or motifs, rare information etc, found in some of its stories, also point out to the fact that its author had before him a few extra sources not used by the authors of other available Arādhana Kathākosas.


   ii) Details on this point are presented in Part III, Ch.1 and Part IV, Ch.4 of the present Study.

   iii) Asādhara evidently refers to a Prakrit Commentary on the Bhagavatī Arādhana : Bh.Ā., Commentary, p. 643. Dr. Upadhye notes it, Op. cit, p. 56.

72. The nature and importance of this work (viz., Bh.Ā.) did require commentaries on it. Some details on this point are presented in Part I, Ch.1 of the present Study.

73. These are noted in Part III, Ch.1 of the present Study, under 'Vaddārādhane : preserver of some rare motifs and information'.
4. SUMMARIES OF STORIES

Apart from the various अर्ध्दनाथ Kathsākosa composed in Sanskrit and Prakrit (including Apabhraṃśa), as noted above under 'Sources of Stories', except the Vaddārdhane in Old Kannada prose, in no other Dravidian or Modern Indo-Aryan language is available any other अर्ध्दनाथ Kathsākosa so far. Hence the Vaddārdhane stands as a work of great Oriental value. And with this consideration, the summaries of all the nineteen stories in it are serially presented herein the Introduction itself forming its last section.

A summary of each story, excluding quotations and doomatical and descriptive details, is presented here. Almost all events and names of persons and places in each story are brought down in its summary. Of the various names of ancient Jaina and other texts and numerous Jaina cosmographical and doomatical terms referred to in the text of this work, only the important or requisite ones are accommodated here. Some phonetic peculiarities and scribal deformities found in some of the names in the text are retained here too. The

74. Like those in Miśa (Vadd., p. 13.6), Kamalasārī (p. 30.15), Ujjēni (p. 110.11), Bhāttimitra (p. 166.23) Samañputra (p. 93.20) etc. These are discussed in Part IV, Chs. 1 and 3 of the present Study.

75. Like those in Thēvata (Vadd., p. 51.22), Viśeṣaṇtya (p. 193.13) etc. These are discussed in Part IV, Ch. 4 of the present Study.
long e and o and the archaic 1 (i.e., l) in Kannada that are found in some of the names in the text are not used here. Feminine names ending in ā in Sanskrit and Prakrit are given here in the same form though such names generally end in e in the text; but when such a name is peculiar to Kannada and its counterpart is not found in the corresponding stories of the available Ardhanārā Kāthākossas, it is given as it is. In case of varied spellings of a name in a story in the text, uniformity is maintained here in its summary.

The following are the summaries of the stories in the Vādārādhane:

76. But titles of stories, like that of the work, are excluded from this principle.

77. Like Nāgābhe (Vād., p. 44.7)

78. For example Atibala and Atibala in St. No. 1. In such cases the one which generally shows greater number of sequences is picked up for maintaining uniformity.
In Jambūdvīpa, in Bharataksetra, in the country of Vatsā, in the town called Kausambi there ruled king Atibala with his queen Manohari. He had a minister, Somasarma, who had, by his wife Kāsyapi, two sons, Agnibhūti and Vāyubhūti. Not obeying their parents, the two boys remained illiterate, were given to several vices and soon spent all that their father had earned. After some days, Somasarma died. The king sent for the two boys and consoled them showing all his affection. Later he sent for them again and enquired of them about their accomplishments. They kept quiet with their eyes full of tears. Others in the audience hall reported the king that the two boys were illiterate and vagabonds. Sending them away the king offered ministership to some one else from their distant relation.

On getting this news, Agnibhūti and Vāyubhūti told their mother that they would read even by begging. She sent them with a letter requesting to make the spoiled boys well versed in all arts and sciences, to her brother Sūryamitra who was a minister to king Subala ruling, with his queen Suprabhā, in Rājagrha in Magadha country. Sūryamitra read the letter and thinking that the boys would further spoil themselves if he gave his identification, told them that he was Sūryamitra but not the brother of Kāsyapi and that he would teach them whosoever they might be, if they were to
read day and night subsisting on aims. They, with pleasure, agreed to his proposal and commenced their studies under him on an auspicious day. Within eight years Sūryamitra made them well versed in the various arts and sciences. At the close of their studies, when Agnibhūti and Vāyubbhūti bowed down at the feet of their teacher and bade him good bye, he disclosed to them that they were his sister's sons and that he did not give his identification for their own good. He begged of them to forgive him and sent them back with clothes and provision for the journey. Agnibhūti returned with a sense of gratefulness for his maternal uncle whereas Vāyubbhūti hated him for his being treated in that way for eight years.

After some days Agnibhūti and Vāyubbhūti came to Kausambi and pleased their mother with their accomplishments. Then they saw the king and displayed their learning which scholars, close to the king, appreciated. Being pleased, the king offered their father's ministership which the two brothers accepted and lived happily.

One day as Sūryamitra, who had gone for a walk, offered oblations to the sun in the evening by the side of a lake, a precious ring, presented by the king, slipped off unknowingly from his finger. After some time, as he returned, he noticed his bare finger and not knowing when and where he lost the ring, asked about the same to the teacher Sudharma.
who was endowed with the supernatural knowledge Avadhi and who was crossing him on the way. The teacher told him that the ring had slipped off on a lotus bud in the lake and he would get it the next day morning. The minister bowed down to the sage and returned home. The next day he went to the lake and got the ring. Moved by the amazing forecasting power of the sage, he intended to acquire the same. Telling his wife, Sudevi, of his intention, he left home, approached the sage and requested him to teach him astrology. The sage told him that that kind of astrology could be learnt only by a monk like his own self. Sūryamitra requested him to initiate him into Order. On an auspicious day, he was initiated and step by step he studied Prathamānuyoga, Caramānuyoga, including Ācāra and Āryādhanā, and Karamānuyoga. At each such step he requested the teacher to teach him astrology; but the sage every time promised him to do so after he passed over to the next step. Then, when he was listening to Bhavyānuyoga, his wrong faith disappeared and soon he rightly grasped the tenets of Jainism. He atoned for his insistence on learning astrology all along before the teacher, studied all scriptures under him for twelve years and wandered about alone.

Wandering about thus, the monk Sūryamitra paid homage to the holy places on mount Udayāvata, observed fast and went to Kausambi for a begging round. When he entered the house of Aganibhūti, he was adored with great respect and
offered food. The monk had his food, blessed Agnibhūti and was about to return, when Agnibhūti requested him to bless his younger pupil Vāyubhūti too and took him to the house of his brother. Agnibhūti went in and asked Vāyubhūti, who was preaching to a group of Brahmins, to pay homage to the monk Sūryamitra, his former teacher, standing at the door. But Vāyubhūti, disregarding the obligations of his former teacher, without getting down from his raised seat, hated the Jaina faith and abused the monk. The monk Sūryamitra forgave Vāyubhūti and moved to mount Udayāvsta. Agnibhūti followed and begged of the monk to forgive him for it was he who took him to be abused like that by Vāyubhūti. As a remedy against the sin so committed, Agnibhūti requested the monk to initiate him into Order. The monk did accordingly. Agnibhūti studied scriptures and wandered about with the teacher Sūryamitra.

Meanwhile Somadattā, wife of Agnibhūti, resented the arrogant behaviour of Vāyubhūti remarking in the presence of the assembly of Brahmins that it was most unbecoming on his part to treat the monk Sūryamitra, his maternal uncle and former teacher, like that. Vāyubhūti got enraged, beat and kicked Somadattā and drove her away. She, in wrath, made a nidāna that she, being born as a female dog or fox in the next birth, would eat, along with her cubs, his legs with which he had kicked her and went away. After some days she and her children died and wandered in the circle of birth
As a result of insulting the monk Sūryamitra and hating the Jaina faith, Vāyūbhūti within seven days, suffered from leprosy, died and was reborn successively as a female donkey, a pig, a bitch and an ugly blind daughter to a low-caste couple Mīla and Kesi in Campanagara. After growing into a young girl, one day being afflicted by diseases and hunger she was picking up and eating rose-apples in a pleasure-park.

Meanwhile Sūryamitra and Agnibhūti came over to Campanagara and while paying homage to the Shrine of the revered Vāsupūjya, Sūryamitra acquired Avadhi knowledge. Then they took up their abode in Sambaranagatham in the park outside the town. Sūryamitra observed fast and Agnibhūti, while going for his begging round, saw the low-caste girl picking up and eating the rose-apples and felt great affection for her. He helped the girl with some fruits felled with the stick of peacock feathers. Dropping his begging round, Agnibhūti returned and reported what he saw and experienced to his teacher, who, endowed with Avadhi knowledge, related the whole fact to him. Agnibhūti, then, asked his teacher whether the soul of the girl was worthy of liberation. The teacher told that it was so and added that the girl would accept vows if he administered them to her. Agnibhūti, then, went to the park, related to the girl the
the history of her former incarnations and preached her the Law, the quintessence of which was non-killing. Listening to the same, she adopted vows of the lay disciple. The sage Agnibhūti blessed her with firmness in her vows and returned to the park. The girl went home.

On the way she was told by other girls of her caste that the king's minister, Somasarma, was going in great pomp to Sambaranāgathāna to worship the Nāgas for progeny. Hearing this she made a nīdāna that she would be born to the minister in her next birth. Being bitten by a snake, she died the same night and was later reborn as a daughter to minister Somasarma and his wife Trivedi in Campānagar in which ruled king Candrasvāhana with his queen Candramati. The babe was significantly named as Nāgasrī. Gradually she grew up into a nice young girl. Meanwhile the teacher Sūryamitra and the sage Agnibhūti left Campānagar, wandered about for eight years, came over to Campānagar again and stayed at Nagathāna having Kambalanāga, Sambaranāga and Pāndukanāga in the park outside the town.

On the day of Paścamā, Nāgasrī, together with her friends, went to Nagathāna and worshipped the Nāgas there when she saw the sages Sūryamitra and Agnibhūti and remembered her former incarnation. She bowed down at the feet of the sages and sat aside. Agnibhūti felt great affection for Nāgasrī. He asked his teacher why it was so. The teacher
related him the history of the past four lives of Nagasri. Nagasri heard it and requested the teacher to preach the Law, listened to it, adopted vows of the lay disciple and started homewards, when the teacher directed her to return the vows in case her father objected. Accepting his words Nagasri returned home. Other girls who had accompanied her, told her father that she had adopted vows of the lay disciple. Somasarma advised his daughter to give up the vows for they being Brahmins, superior to all others in the world, should not accept the faith of the Jains. Nagasri told him that she would give up the vows by returning them to the sage. Both father and daughter left home to return the vows to the sage.

On the way they happened to see a man being led to be executed. Nagasri asked her father the reason of the same. Somasarma, knowing it from the city-guard, related to Nagasri: "He is Varasena, son of the chief merchant Indragatta. One day he lost in gambling a thousand dinaras to one Akṣayadhūrta who demanded of him the money on the spot. In rage, Varasena killed Akṣayadhūrta and hence, is being led to the stake". Nagasri, then, told her father that for avoiding killing living beings and the consequences, she had adopted the vow of non-killing. The father allowed her to keep that vow and proposed to return the remaining ones.

As they walked a little distance, they saw another
A man, named Vainayika, painted three stories— that of a girl, that of a servant and that of an old woman— on canvas and narrating them to the people in the market place, stole paddy from the sellers. Let me tell you the story of a girl first:

In the town Kausambi there was a rich merchant named Sumitra. One day his son Vasumitra had a snake-bite and was taken to the cemetery thinking that he was dead. But a snake charmer, Garudanabhi, assured to save his life the next morning and advised Sumitra to keep there some guards till then. The merchant appointed there four guards. At night amongst the four guards, one stole and brought a sheep, another brought fuel, the third brought fire and the fourth, meanwhile, guarded the body of Vasumitra. All the four and baked the sheep/ate it. In the morning, Garudanabhi administering his spells brought Vasumitra's body to life. The merchant Sumitra rewarded the four guards, in the presence of many people, with four boxes each containing a thousand dinaras. One of them denied to have received such a box. The merchant complained to the king that a box of his containing a thousand dinaras had been stolen. The king ordered the city-guard to find out the thief. The city-guard not being able to find out the thief, came home with the four guards
and remained to himself in great distress. His shrewd daughter, Sumati, saw him in that condition, knew the cause and assured him that she would find out the culprit the very next day. That night she remained by the side of the four guards and narrated them a story:

In the town Pataliputra there was a merchant, Sudatta, who had a daughter, Sudama. Once, as she bathed in the river Ganga, she found herself in the grip of a crocodile and appealed for help to Dhanadatta, her maternal uncle's son who was seen on the bank nearby. He rescued her on the condition of giving him whatever he would ask for. He just wished to have a look at her in her bridal dress and adornment. She promised him to fulfill his desire. Later, on the day of her wedding, remembering her promise, she dressed and adorned herself, moved in midnight towards the shop of her maternal uncle's son. On the way a thief stopped her demanding the ornaments on her body. She promised him to give them a little later after attending to some urgent household business and asked him to wait there alone. As she moved on a little distance, the city-guard blocked her way suspecting her to be a base woman. With the same promise to him, she moved on, but had to face a demon advancing to swallow her. Him also she promised the same way and proceeded. The thief, the city-guard and the demon followed her to know about her mission. She went to the shop where her relative was sleeping.
and appeared before him as per her promise. He appreciated her sincerity and beauty and advised her to return home immediately. The three knew all this from outside and returned quickly to their respective places to wait for her. The bride, while returning, offered herself first to the demon to eat. The demon appreciated her true nature and charming form and allowed her to proceed home without fear. The city guard and the thief also reacted similarly. The bride, thus, reached home safely. "Now, amongst the four, who is the best?" Sumati questioned the four guards. One who had killed the sheep told that the demon was the best; he who guarded the body of Vasumitra marked the city-guard as the best; the fire-bringer expressed Dhanadatta as the best; and the fuel-bringer and stealer of the box of a thousand dināras pointed out the thief to be the best. Then Sumati ascertained herself that the last guard was the culprit and a little later, when all were asleep, she roused him and told him in confidence that she loved him and that if he had gold sufficient to make ornaments for her, she would marry and accompany him. He, being pleased, took her away and gave her the box of a thousand dināras for her ornaments. She took and made it over to her father who handed over the box as well as the culprit to the king.

Narrating such picture tales, O Nagasri, Vainayika stole paddy of the listening sellers. Now I will tell you
another story narrated by him:

In the town Dharmapura, there was a merchant, Nāgadatta, who had a servant named Vaināka. One day as he ploughed a piece of land of sugar-cane, he found hidden wealth and wished to make it his own. In order to test his wife's mind, he pretended to be pregnant and told her about his pregnancy on the condition not to disclose it to anybody. But she did disclose the strange news so that all ladies of the town came to know it soon.

Then Somasarma told Nāgasṛi the third story:

An old woman, Gambhirā, of Haripuri had a daughter named Harini who was married to Vasudatta, a merchant of the town Jayanta. Harini had pregnancy longing for some sweets. Gambhirā prepared a few kinds of sweets and left for her daughter's town. On the way she happened to meet eight robbers. To escape from them, she stopped one of them, pretended that he resembled her own son who had left home twelve years back and then invited, as a mark of her joy, all of them to her daughter's house for dinner and rest for the night. She took them all to her daughter's house, arranged for their bath, had them served with hēt gruel, and raised alarm from the top of the house crying 'Thieves! Thieves!' Alarmed by the treachery of Gambhirā, all of them ran away. But she, with the conviction that her victims would burgle her daughter's house that night,
kept herself alert with a sword. The thieves did come and cut a hole in a wall of the house and one of them attempted to enter through it. But the alert Gambhirā held across the hole her sword which cut his nose. He, pretending inconvenience in getting through, came out and asked another colleague to get in. His nose too was cut. Thus all of them had their noses cut. Then leaving that place, they committed burglary in the house of a sorcerer, stole his box and carried it to the cemetery. They also stole a sheep which one of them killed and started cooking it while others slept thereby. The cooking thief, opened that box, found the sorcerer's robe, mask etc, put them on and stood by the side of the fire there. The sleeping thieves awoke, looked at him and taking him for a demon ran away. He, too, taking the meat followed them in fun. After covering some distance, he threw away the robe and the mask, gave his identification to his partners and distributed the meat which they all ate and went on together. After some days, Gambhirā started for her place early in the morning. After covering some distance, she, with fear, climbed a banyan tree. By this time the same robbers came over there and one of them climbed the same tree to see if there were any travellers at a distance. He saw the old woman and enquired who she was. She told him that she was the deity residing on that tree. He asked her whether she would accept him as his spouse. She agreed to do so on the condition that he should keep a piece of meat with
his tongue in her mouth. As he did so she strongly bit his
tongue and consequently he, raising alarm, fell to the ground.
Then all of them started running away, when Gambhirā announc­
ed that they should keep in the cavity of the tree the
eighth part of each of their booties; otherwise she would
swallow them. Every day the robbers kept the eighth part of
their booty there and Gambhirā secretly came and took it away.
Thus the old woman ruled the group of robbers.

Painting picture tales of this kind on canvas and
narrating them to the people, Vainayika stole paddy in the
market place. Another one, Vaika, measured sixty ballas of
paddy as twenty bought from sellers who listened to the sto­
ries narrated by Vainayika. The third one, Vyomaka, remain­
ing in an underground room, collected paddy through a hole
so that the measured corn should appear little in quantity.
Thus these three together stole paddy of the sellers in the
market place. One day, Jagadgrha, the chieftain of Kausala,
who had gone to sell his paddy to Campanagara, found out the
treachery of the trio and complained to the king on whose
order, O daughter, these three are being led to the stake."
Nāgarī told her father that for the same reasons she had
adopted the vows, not to steal and not to lie. Somasarma
allowed his daughter to retain these two vows too.

As they both moved a little further, they saw a
pair, man and woman, being taken with their hands tied at
In the town Svetapura near Campānagara, the merchant Matsya and his wife Jaisā had two sons, Nanda and Boda. In the same town the merchant Sūradatta and his wife Vasudattā had a daughter named Modāli who, when she was still in the mother's womb, was promised to be married to Nanda, son of her maternal uncle. One day Nanda started for Suvarṇadvīpa to earn money and told Sūradatta that in case he did not return within twelve years, Modāli be married to Boda. Nanda did not return though twelve years passed. Hence one day Modāli was being married to Boda, when Nanda returned but did not accept her; and Boda marking her to be his brother's wife refused her. Under such circumstances Modāli stayed in her parent's house. In the same town, Nāgasūra, son of Nāgadatta and his wife Gaṅgā, had eight wives and yet kept illegal relations with Modāli. One day, when Nāgasūra and Modāli had come to Campānagara, the city-guard arrested and took them to the king who ordered to make them embrace red hot iron statues, for which O daughter, they are being led." Nāgasrī told her father that fearing that kind of calamity, she adopted the vow of avoiding contact with other men. He allowed Nāgasrī to retain that vow too and retain the rest.

As they both passed on they saw another man being led to the stake. On the daughter's wish, Somasarma collected
all the information and related to her:

He is Virapurna, keeper of the king's cows. One day the king, pleased with his services, rewarded him with ten cows and three thousand khanduga paddy. Then gradually Virapurna picked up good cows and buffaloes from the herds of the feudatory princes, merchants and the general public, mixed them in that of the king and enjoyed milk obtained from them. One day he drove away the queen's wish-yielding cow. The queen complained to the king who had already received several complaints from others. Noting Virapurna's greed, the king ordered to put him to death. That is shy, 0 daughter, he is being taken to the stake.

Listening to this, Nagasri said that to avoid punishments of this as well as of former types she had adopted the five minor vows, viz., not to kill, not to lie, not to steal, to be satisfied with one's own life-partner and to have limitations to one's possession. Somasarma, then, blessed Nagasri with his consent to her retaining all the five vows and being firm in them. But he wished to go to the sage and insult and trouble him. He, with Nagasri, went there, asked the sage Suryamitra why he administered the vows to his daughter. The sage replied that he had administered the vows to his own daughter and, then, called Nagasri to his side. Nagasri responded instantly, bowed down at the feet of the two sages and sat aside. Somasarma, with wonder as well as insult, rushed
to king Candravāhana and complained that the two naked monks have made his daughter their own and begged of him to rescue her before they took her away. The king, with his retinue, went to Nāgathāna immediately and many people of the town also followed him. The king requested the sage Sūryamitra to explain how Nāgasrī was his daughter. The sage asked Somaśarma whether he had taught Nāgasrī the various arts and sciences. Somasarma replied that he did not. The sage told the king that he had taught her all the arts and sciences and, hence, she was his daughter. He asked her to recite before the king the Vedas etc. taught by him. Nāgasrī did accordingly to the surprise of all that had assembled there. The king, then, asked the sage how a girl of that age could learn all these sciences etc. The sage related the entire account of the past lives of Nāgasrī, beginning from the life of Vāyubhūti, the former brother of the sage Agnibhūti. He also preached the Law explaining how living beings, owing to wrong faith, passions etc., wander in the circle of birth and death. Listening to all this, king Candravāhana had disgust for worldly pleasures, got his son crowned and entered Order under the same teacher. Somasarma and several princes followed the king. Nāgasrī and her mother Trivedi also followed the train under the nun Brahmīśā. Many others became lay disciples. The sages Sūryamitra and Agnibhūti, after some days, attained liberation on mount Agramandira. Somasarma died by Saṃnyasana and was reborn as a Sāmānika.
god with the life-span of twenty-two ocean-years. Nāgasrī died by the rite of Bhaktapratyākhyāna and was reborn as a god in Acyuta-kalpa. Trivedi died with a nīdāna that Nāgasrī should be born as her son in subsequent births and was reborn in the same heaven. They both had the life-span of twenty-two ocean-years.

The god, the former Somasarma, having enjoyed divine life descended from heaven and was reborn as a son, Surdatta, to the merchant Indradatta and his wife Gunamati in the town Ujjēni in the country of Avanti. The god, the former Trivedi, descended and was reborn as a daughter, Yasobhadrā, to the merchant Subhadra and his wife Sarvayasi in the same town. Yasobhadrā was married to Surdatta and the god, the former Nāgasrī, descended and was reborn as a son, Sukumāra Svāmi, to them. On the day of his birth, Surdatta chose him as his successor and entered Order. Growing up into a young man, and owning wealth worth thirty-two crore golden coins, married thirty-two beautiful girls and lived happily.

One day an astrologer forecast that Sukumāra Svāmi, on seeing someday a sage, would enter Order. Hearing this, his mother Yasobhadrā appointed guards to see that no sage entered the house. One day a merchant from the Ratnadvīpa brought precious blankets valued at a lakh dināras and not getting any customer, even king Yṛṣabhāṅka and queen Jyotir-mālā, approached Yasobhadrā and showed them to her. She
bought them (eight in number) for the quoted price and cutting each into four distributed among her thirty-two daughters-in-law who, but, threw them at their foot-wears. On getting this news, king Vrsabhānka, once visited the residence of Yasobhadra to see the glory of her wealth. He was astonished to see it and pleased to meet Sukumāra Svāmi with an extremely handsome form. Then friends and relatives seated the king and the young merchant-prince and offered ‘sēse’ (mixture of raw rice, mustard-seeds etc.), when the latter moved his waist and tears dropped down from his eyes. The king thought that Sukumāra Svāmi suffered from some diseases. After luxurious bath, both were served with rich food when Sukumāra Svāmi swallowed half part of boiled rice and left out the other half. The king thought this too was owing to some ailment. Later the king, disclosing his observations, asked Yasobhadra why she had not treated Sukumāra Svāmi for the trouble in waist, untimely tears in eyes and dislike for food. She told the king that the phenomena he noted of her son were not owing to any diseases but he could not bear the prick of the mustard-seeds used for offering 'sēse', hence he moved his waist; he could not stand the light of an ordinary lamp, for he was used to that of the rubies only; and he left out half rice for he was used to only that kind of rice which was scented in blue lotuses, with which variety that of other one was mixed and cooked on his (king's) arrival and hence he swallowed the boiled rice of his taste and left out the rest. Hearing this the king was astonished
at the life Sukumāra Svāmi enjoyed and called him as Avanti-
Sukumāra Svāmi for none enjoyed life like him in the whole
kingdom of Avanti.

Yasobhadra sent back the king with worthy presents.
Sukumāra Svāmi lived on happily. One day the sage Dayābhadra,
brother of Yosobhadra, who had acquired Avadhi knowledge came
to know that Sukumāra Svāmi had his life only for four months
and five days ahead and moved to Ujjeni with the intention
of doing good to him. He stayed in Yoga in the Jina temple
in the park outside Sukumāra Svāmi's mansion on the four-
teenth day of Āsādha. Forest-guards informed of this news
to Yasobhadra, who went to the sage and requested him to
remain for four months inside the temple and go away at the
close of his Yoga. The revered one accepted her words and
stayed there.

In the early morning of the full-moon day of the
month of Kārtika, the sage Dayābhadra's Yoga ended and he
commenced reciting the Triloka-prajñāpatti. When he came to
the description of the Padmagulma vimāna in the Acyuta-kalpa,
Sukumāra Svāmi, who was sleeping in the seventh story of his
mansion called Sarvatobhadra, heard it, remembered his past
life therein and had disgust for worldly pleasures. He imme-
diately got down through a window with the help of a string
made by tying the ends of garments, approached the sage Dayā-
bhadra and requested to initiate him into Order. The sage
told Sukumāra Svāmī that he would live only for three days. Sukumāra Svāmī entered Order, moved to the cemetery called Mahākāla, adopted Prāyopagamana and remained on the death-bed persevering in auspicious meditations.

Meanwhile Somadattā, the wife of Agnibhūti, died with Mīdāna and was reborn as a female fox. Later she, with her four cubs, searched for food. As Sukumāra Svāmī moved to the cemetery, his tender feet owing to the rough path, bled all along. The fox smelt the blood and followed it till she found Sukumāra Svāmī in his meditations. She, with her cubs, ate the sage, beginning from his feet, for three days. The young sage accomplished the Ratnatraya, died and was reborn as a god.

Yasobhandrā and others searched Sukumāra Svāmī for two days. In the early morning of the third day, Yasobhandrā heard gods praising her son and guessed his death. She, without disclosing the fact, took her thirty-two daughters-in-law to the cemetery, where they all fell in swoon on seeing their husband dead. After they recovered from the swoon, Yasobhandrā and all of them, except the eight who were pregnant, entered Order under the teacher Dayābhandra and the nun Kamelasrī, practised severe penances, died and were reborn as gods.

May all other śrāvaka bring to their mind the sage Sukumāra Svāmī, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or
eternal bliss.

The place, to the west of Ujjeni, where Avanti-Sukumāra Svāmī breathed his last, is known to be sacred even to this day. As the result of the gods' offering several kinds of worshipping material to the body of the great soul, a river, later called Gandhavati, flew from there. And consequent to the hum of the gods and the lamentations of the sage's former wives, there came up a shrine, later called Kalakaṭāyata.

2. STORY OF SUKASAŚĪŚA SVĀMĪ

In Jambudvīpa, in Bharata-ksetra, in the country of Aṅga, in the town called Campanagara there ruled king Gandhabhājana who possessed Right Faith in the words of the Jinas. He got constructed a Jina temple, Sahasrakūṭa, and was highly devoted to it.

In the same town lived a merchant, Sāgaradatta, with his wife Subhadrā. They had a daughter by name Surūpā who was married to a local merchant, Nāgadatta. A daughter, Suksesīni, was born to them. As Suksesīni grew up into a young beautiful girl, the king once happened to see her in the Sahasrakūṭa temple and was enamoured of her. Then he sent for Surūpā, the mother of Suksesīni, and asked her to whom she intended to marry her daughter. She told that she would marry her to Jitarānga, son of her brother Varāṅga.
The king, then, sent his ministers Madhusena and Madhusūdana to Nagadatta to ask, for himself, the hand of Sukesini and also he personally approached the merchant for the same. Nagadatta gave his consent and celebrating the Astāṅnika festival, married Sukesini to king Gandhabhājana on an auspicious day. The king enjoyed all pleasures with Sukesini.

One day king Gandhabhājana received as a present a scented elephant in rut from king Kalinda of Kalinga in recognition of his obligation in bringing up a compromise, through his minister Matsiruta, between king Kalinda and king Atibala of Kausala between whom there was enmity for a long time. One day Sukesini saw that elephant and fell in swoon. Being treated with cooling material, she recovered from it. The king, then, got painted huge elephants on the walls of her residence so that she should not be afraid of elephants thereafter. Sukesini, however, painted on the canvas some events of her preceding birth and gazed at them in seclusion.

One day the king brought the scented elephant under control through the thirty-two elephant-sports in the lake, mounted it and came to Sukesini to receive her applause. But ignoring the sheep-like scented elephant, she exhorted the king to possess the blue lordly elephant called Malaya-sundara sporting with the cow-elephant, Padmāvati, on mount Candanasamalaya so that she would applaud his bravery and
manliness. The king asked her how she, born in Campanagara, could know the elephant on mount Candanamalaya. She told that in her former birth she was a Vidyadhara lady Manovega and that once, when she, together with her husband Manicula, was on a pleasure-flight in an aerial car, she saw the lordly elephant in mount Candanamalaya. Hearing this the king, with wrath, bound in the former birth, went with his entire army to mount Candanamalaya and being unable to catch the furious animal, killed it and returned with its long tusks and pearls from its temple. He placed the tusks and pearls before Sukesini telling her that they all were of Malayasundara, Sukesini instantly burst into touching lamentation, embraced the two tusks and breathed her last. The king and all others around were surprised at the incident and sank in deep grief.

After some days, the omniscient Yasodhara came over to Campanagara and stayed in the pleasure-park, King Gandhabhajana and the pious laity, including Nagadatta, Surupa, Varanga and his wife Priyanga, went there and paid homage to the revered one. After attending his sermon, Nagadatta, Surupa, Varanga and Priyanga, out of grief for the death of Sukesini, entered Order. Varanga, owing to his love for Sukesini in his preceding incarnations, practised penance with a nidana. The king asked the omniscient teacher the cause of the strange death of Sukesini. The revered one related:

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In Dravila country, in south Madhura, there ruled king Sundarapandya with his queen Amrtamahadevi. In the same town lived a merchant, Aryanandi, who had a daughter, Sukirti, by his wife Avidhi. There another merchant, Sudaresana, had a son, Priyadarsana by his wife Virasri. To Priyadarsana was married Sukirti who had a dear friend, Priyasena, a garland-maker. One day Priyadarsana, Sukirti and Priyasena went for picnic to the forest where they saw a lordly elephant sporting in the company of a group of cow-elephants, made a nidana for elephant-pleasures and bound the life of lower beings. After some days, Priyasena died of thunder-stroke; Priyadarsana was bitten by a snake and died immediately; and Sukirti stabbed herself to death with her husband's knife.

Later, on mount Candanamalaya Priyadarsana was reborn as an elephant, Malayasundara, with blue body; Sukirti as cow-elephant, Malayavati, with white body and Priyasena as a cow-elephant, Padmavati, with pink body. These elephants were named so by the forest-dwellers and sages there. Once there, Sundara, lord of the flock of elephants, saw a Vidyadhara, Suvega, worshipping the pair of feet of a Carana sage and he, too, did so with lotuses every day.

One day in the lake Prabhaṅkari, Malayasundara saw his dear ones of the former birth and longed to approach them. But Sundara did not allow him to do so. Hence he fought with the old Sundara, killed him, became the lord of
the flock and enjoyed pleasures with Malayāvati and Padmāvati in exclusion to other cow-elephants. Malayasundara expressed his love for his two beloveds in a peculiar way: while walking Malayāvati would be by his right side and Padmāvati by his left side. Moreover he would keep a lotus on the head of Malayāvati while coming out from Prabhaṅkari lake after sports.

One day Malayasundara, while coming out of Prabhaṅkari lake after sports, unknowingly, owing to rut, kept a lotus on the head of Padmāvati. Malayāvati, then, out of jealousy rushed to the peak of Candanamalaya and threw herself down and died. Seeing this, Malayasundara plunged into extreme grief and went away with Padmāvati. Malayāvati was reborn as Sukesini. Padmāvati, at the close of her life, died and was reborn as Varāṅga. Sundara, after death, was reborn, owing to his acquiring merit by worshipping the feet of the Cārāpa sage, as the lord of Campānagāra. This is why Sukesini remembered her former husband, who has been killed by you, and died by embracing his tusks.

Listening to all this Gandhabhājana asked the omniscient sage where Sukesini was reborn. The sage related:

Sukesini, after death, was reborn as a daughter, Manohari, to queen Gauri and king Atiratha, your chief vassal, ruling in the town Girinagara in the country of Surata. Malayasundara died and was reborn as a son, Kubersakānta, to
Vijaya, minister of Atiratha, and his wife Viśrasi. Varāṅga died (with nidāna) and was reborn as a son, Śrīdha, to the merchant prince Dhanada and his wife Dhanasī in the same town. Śrīdha had a wife, Kuberaśī. Śrīdha was a great friend of Kuberakānta. One day Śrīdha slept in Kuberakānta's house and returned home with his body covered with his friend's blanket. Kuberaśī saw that, suspected of his having a co-wife, threw herself from the top of the mansion and killed herself. Seeing this, Śrīdha was overcome with grief and told the whole matter to Kuberakānta who remembered his former life when Malayavati, his beloved, had killed herself similarly. He returned home and painted on a board the main events of his former life when he was the elephant Malayasundara. He, soon went mad and set out lamenting much to find out Malayavati.

On the way, near mount Ujjayanta, he was seen by a Vidyāśāra, Citrāyudha, who out of pity offered him a magical wand and a spell that fulfilled every desire. With the help of the spell and his painting on the board, he found out Manohari, the former Malayavati, who, too, was pleased to see him.

Kuberakānta, recovering from madness, returned home. His father asked him about the reason of the change. Kuberakānta disclosed the whole fact to his father who advised him to give up his making love to Manohari who was a princess and hence not available to him. But Kuberakānta, through the
wish-yielding spell, produced the four-fold army, enormous wealth etc. before his father who was pleased at the son’s strength and kept quiet. Later king Atiratha arranged self-choice (svayamvara) for his daughter Manohari. Princes from the various countries like Raṅga, Veṅgi, Kaliṅga, Kāmbhaja, Kāsi, Kausala, Pallava, Pāncāla, Magadha, Mālava, Vatsa, Mahārāstra, Kūnāla, Kurujāṅgana, Dravila, Iśa, Karnaṇa, Gaula, Suhuma, Surektāna, Sūrasenīya etc., assembled. But Manohari, not liking any prince, passed over to Kuberakānta and garlanded him. There was an uproar over the unexpected choice. All the other princes became one and fought against Kuberakānta who defeated all of them, including Suvarnavarman, married Manohari and became the lord of Sopāra.

Kuberakānta lived enjoying all pleasures with Manohari. Suvarnavarman, losing his kingdom, practised Tāpasa penance, died and was reborn as a Vyantara god, Pratisūrya. Śrīdhara, Kuberakānta and Manohari lived happily with great friendship. As a fruit of their offering gifts all the three made a nīcāna to possess similar spell in their next birth. Śrīdhara died and was reborn as a son, Candēwega, to queen Anāgamālā and king Gaganavallabha ruling in Alakā-pura in the northern range of mount Vijayārāha. Kuberakānta died and was reborn as a son, Vidyuśāli, to Candēwega and his wife Vidyuullatā. Manohari died and was reborn as a daughter Viralavegā, to a Vidyādhara, Meghamāli, lord of Meghakūṭa,
by his wife Ratibindu. Once Candavega and Vidyumali went to pay homage to the shrine of Aristanemi on mount Ujjayanta when Vidyumali saw its peak, remembered his former birth and fell in swoon. He remembered Manohari, observed fast for a month and acquired Prajñāpti, a great spell. With the help of the spell he found Manohari then in the form of Viralavegā, who too was pleased to find the husband of her former birth. On telling the fact, his father Candavega with the consent of Meghamālī got him (Vidyumali) married to Viralavegā.

Once Vidyumālī and Viralavegā were on a pleasure flight in their aerial-car over mount Himavanta. The Vyantara god Pratisūrya, Suvarnavarma of the former birth, saw them and, out of former enmity, killed them. Vidyumālī was reborn as a son, Siddhārtha, to the merchant prince Sāgarasena and his wife Dharani of Ayodhyapura in Sukavali country. Vimalavegā was reborn as a daughter, Śrīkāntā, to the merchant prince Samudravijaya and his wife Sunati, a cousin-sister of Sāgarasetti of Rājgrha in Magadha country. Śrīkāntā was married to Siddhārtha. Once, when both of them were at leisure on the 7th story of their palace, they saw a pair of Vidyādharas flying in an aerial-car and fell in swoon. They remembered their former birth, reflected on the uncertainty of life and desired to enter Order. But relatives and friends requested them to give up their desire until a son was born to them. They put off entering Order accordingly.
Jayāvatī, the chief queen of Siddhārtha, worshipped the Jīna and other deities for a son. Once she requested the teacher Vijayabhādra, endowed with the supernatural knowledge Avadhi, to tell whether she could have a son. The teacher told that she would give birth to a son on seeing whom her husband would enter Order, and when the son would see that monk, he would enter Order. Hearing this Jayāvatī was happy as well as unhappy. After some days, Candavega died and his soul was conceived in the womb of Jayāvatī. Later, on the pretext of being treated for dropsy, she stayed in an underground house, gave birth to a son and lived there only with the babe and a wet-nurse.

One day the wet-nurse Kundabbe, while going for water to the river, met her friend Nāgabbe who asked her why she was not seen all those days. Kundabbe disclosed to her the fact about her queen. Somasarma, a poor Brahmin, heard it and going to king Siddhārtha conveyed him the happy news of the birth of a son. King Siddhārtha sent back the Brahmin with worthy presents and straightway moved to the underground house to see his son, who, then, was playing on the mother’s lap. He blessed the son, chose him as his successor, named him as Sukausala, came out and entered Order under the teacher Vinayandhara. Śrīkānta and some other queens too entered Order under the same teacher and the nun Cunamati, died by Samādhi and were reborn as gods. Siddhārtha studied all the scriptures and wandered about alone.
practising penances.

Queen Jayāvati, noting the forecast of the teacher, appointed guards not to allow any sage into the residence. She hated Siddhartha for having left the child that way and entered Order. She brought up Sukausala under the care of five nurses: Suwrata, Sumati, Nandā, Suprabha and Meghamāla. When he was sixteen, he was married with thirty-two beautiful princesses. Provision for all kinds of sports was made within the area of his residence. He lived happily enjoying all pleasures with his thirty-two wives.

One day, when Sukausala together with his mother, the five nurses and all wives, was at leisure on the seventh story of his palace called Prthvīdhara, he saw the sage Siddhārtha who had come, then, to Ayodhyāpura and who was on his begging round after a month's fast. He asked his mother who that sage was. She told him that he was some beggar without having even a piece of cloth for covering his body and wandering from door to door for food. But Suwrata, the wet-nurse, meddled requesting queen Jayāvati not to utter mean words about the revered one who abandoned wealth worth thirty-two crore golden coins like grass and accepted manhood for destroying karmā. But Jayāvati, raising her eyebrows, restrained Suwrata who, then, changed the topic.

From this, Sukausala noted that the fact was being concealed from him. At this juncture, the cook came and informed that
food was ready and it was getting cold. All assembled there, including his wives - Svayamprabha, Sridatta, Bandhumati, Bhänumati, Mitrasenä, Priyahagu, Sundari, Priyadä, Syämalatä, Vidyullatä, Acalä, Vimalamati, Srikäntä, Sasiprabha, Sürasenä, Anantamati, Sarâyati, Vijaya, Vaijayantä, Aparäjitä, Kanakamälä, Dhanyä, Dhanaśrî, Vasundharä etc. urged on Sukausala to go for food. He flatly told that unless and until he was told of the fact about the begging man he would not have his food. At last Suvratä disclosed the whole fact. Listening to it Sukausala swore that unless and until he assumed his father's form, he would not take food. All relatives and friends requested him to put off his decision until he had a son. But noting the uncertainty of human life, he chose the babe in the womb of the pregnant Svayamprabha as his successor, moved to the sage Siddhärtha in the park outside the town and paid homage to him. By this time he acquired the supernatural knowledge Avadhi, through which he directly came to know all about the previous births of the sage Siddhärtha, Srikäntä and his own and consequently he had disgust for worldly pleasures and, hence, entered Order under Siddhärtha. All his wives, except the pregnant Svayamprabha, entered Order under the same teacher and the nun Gunamati, died by Samādhi and were reborn as gods.

Jayavati hated the Jaina faith for her son entered Order inspite of her restraining him, died with painful medi-
station (ārtadhyāna) and was reborn as a tigress on mount Moggalagiri. Sukausala studied all scriptures and wandered about with his teacher. They both came to mount Moggalagiri and took their abode in a cave in the rainy season observing fast for four months. After the period, when Sukausala came out to break his fast, the tigress fell upon him. He remained in Kāyotsarga, forgave the tigress and persevered in auspicious meditations. The wild beast ripped upon his abdomen and started his shoulder, when the sage Siddhārtha came out, witnessed the incident, addressed the tigress and told her that she was eating her own son (of the former birth). The tigress saw the mark Śrī on the chest of Sukausala, remembered her former life, repented and started pounding its head against stones and trees. The sage Siddhārtha preached the Law and administered vows to the tigress which abandoned food unto death, died and was reborn as a god in the Saudharma-kalpa. The revered Siddhārtha accomplished the Ratnadrtya and attained liberation. Sukausala endured the hardship caused by the beast and was reborn in the Sarvērthasiddhi with the life-span of thirty-three ocean-years.

King Gandhabhājana listened to all this related by the omniscient teacher Yasodhara, had disgust for worldly pleasures, got his eldest son Dhātrivāhana crowned and entered Order. Hundreds of princes and queens followed him under the teacher Yasodhara and the nun Padmāvati, practised penances, died by Samādhi and were reborn as gods. Gandha-
bhājana studied all scriptures, practised severe penances, moved to mount Palikuntala in the Pandyas country, destroyed all the karmas and attained liberation.

May all other Arādhakas bring to their mind the sage Sukausala, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.

3. STORY OF GAJAKUMĀRA

In Jambūdvīpa, in Bharataksetra, in the country of Surata, there was a town called Dvāraveti, where ruled Visnu, an Ardhacakri(semi-universal monarch). His father Vasudeva Svāmi and mother Gandharvadattā, had another son Gajakumāra by name.

Besides, in the country of Suradatta, in Paudanapura town, there ruled king (vassal) Aparājīta, who, proud of his powerful army did not heed Visnu. One day Visnu caused it to be proclaimed by beating of drum that he who would subdue Aparājīta and bring him captive should get the desired object. Gajakumāra held the drum, marched against Aparājīta, defeated him and brought him a captive. Then, on Visnu's suggestion, Gajakumāra asked for the following boon: "Excepting your harem, I wish to pick up any woman in the town and live with them according to my heart's desire." Visnu granted it.
Then Gajakumāra selected beautiful women from different families in the town and lived with them a libertin's life. Once he was infatuated by the beautiful wife of a goldsmith, Pangula by name, took her home and lived a sensuous life with her. The helpless goldsmith at the separation from his wife, kept quiet burring with wrath against Gajakumāra. Once, accompanying Viṣṇu Gajakumāra attended a religious sermon of the revered Aristanemi and heard about the agonies of those sinners who had possessed others' wives etc. Consequently he had disgust for worldly life, entered Order, studied scriptures under the same teacher and wandering about alone, came to Dvārakāti and stood in Kūyotsarga the whole night in the park called Theyvata.

Many devotees came there adored the sage and went back. The goldsmith Pangula, being pleased at the opportunity, took long (hot) iron nails, came to the park, laid down the sage, cut asunder the part from his chest to the knave and nailed his body to the ground. The sage entertained forbearance, persevered in auspicious meditations, accomplished the Ratnātraya, died and was reborn as god Ahomindra in the Sarvārthasiddhi heaven.

May all other Arādhakas bring to their mind the sage Gajakumāra, and forbear the various hardships and afflictions, accomplish the Ratnātraya and attain heavenly happiness or eternal bliss.
4. STORY OF THE UNIVERSAL MONARCH SANATKUMĀR

In Jambūdēvipa, in Bharatāsakra, in the country of Kuruja-āgana, there was a town called Māsinīpura in which ruled king Visvasena with his queen Sakadevi. They had a son, Sanat Kumāra by name, who was exceptionally handsome and accomplished in all arts and sciences. Mahendrasīmha, son of a feudatory king Sīmha-vikrama, was a dear friend of the prince.

Once Bhūrāma, king of Ekaacakrapura, sent to the king Visvasena a badly trained horse, named Pātjavāramaraṣa, as a present. Prince Sanatkumāra had a ride on it up to the park Lakṣmīgrha, but soon it took up speed and disappeared with the prince in a dense forest. The king, with his vassals and retinue, followed the track of the horse for three days and thereafter found it disappeared. Mahendrasīmha, consoled the lamenting king with a promise to bring back the prince even if he had reached the Patīala and proceeded, together with the retinue, in search of his friend. Not finding any trace of the prince, the retinue returned leaving Mahendrasīmha alone there.

Mahendrasīmha moved on from forests to mountains. Being tired, he entered a temple in the midst of a garden called Priyāṅgusuṣaṇa and lay there asleep. At dawn he saw in dream an elephant in rut surrounded by several female partners sporting in a lake and a magām mango-tree full of fruits. Being pleased at the auspicious nature of the dream,
he was overtaken by sleep again, when Bhūtāmbara, a Vyantara god, picked him up and left him by the side of a lake called Ksullakamānasā in the midst of the garden, Bhūtaramāna, by the side of mount Vijāyārādhā. At sun-rise, Mahendraśimha awoke and saw, to his surprise, the beautiful lake surrounded by the excellent garden. As he moved into the garden, he heard a song accompanied by the sound of musical instruments. Then he saw a mansion of Vidyādhara girls, moved closer and found the prince Sanatkumāra enjoying a dancing performance of exquisite quality. Immediately he rushed to the prince, bowed down at his feet and fainted owing to over-joy. Getting him treated with cooling material, prince Sanatkumāra appointed Vipulasrī, a Vidyādhara damsel, to look to his comfort and needs. She served him with bath, food and dress, after which he came and sat by the side of prince Sanatkumāra in the audience hall called Netramanobari and enquired of him how he happened to be in those heavenly surroundings. Prince Sanatkumāra, who had spent the previous night in witnessing a drama called Attraśājanā, called Kamalamati, a Vidyādhara damsel, and asked her to relate his friend the whole account of his arrival there and entered his sleeping chamber, Kamalamati related:

That wicked horse, with the prince on its back, speeded like mind continuously for three days and at last collapsed to death. The prince afflicted with hunger and
thirst, lay down under a banyan tree. A Yaksa, by name Manohara, resident of that tree, knowing that the prince was to be a universal monarch, brought water from the lake Ksullakamūnasa and offered him. The prince, then, requested the Yaksa to take and leave him by the side of that lake so that he could quench his thirst completely by bathing in it and drinking its water once again. The yaksa did accordingly.

At this juncture, Sitayaksa, a Vyantara god, the former enemy of the prince, who was on a pleasure-flight saw the prince and rushed at him. A fierce duel took place between them. Sitayaksa took to his heels ultimately. The Yaksas and Kinnaras, who were witnessing the duel, honoured the prince with words of victory and flowers.

Meanwhile Indraprabha, a Vidyādhara, came there and saluting the prince told him, "I am waiting for you for the last thirty-six days. Now I am fortunate to see you. Kindly get into the car." Fulfilling his longing by swimming in the lake and drinking its water, the prince accompanied the Vidyādhara in the car and was left by the side of Vidyādhara girls engaged in sports in a garden nearby. The girls were enamoured of the prince's handsome form. Meanwhile the Vidyādhara, Indraprabha, reported Bhanuvesa in the town Priyasaṅga that he had brought the required person and left him under the magnificent bower, Jyotirvītāna, in the park Bhūtaramana.
Bhanuvega sent Vipulasrī to look to the comforts of the prince. Vipulasrī, with a train of servants, arrived there and did accordingly. The prince asked Anāgasundāri, the dancing Vidyādhara girl, why they all were obliging him with those entertainments. Anāgasundāri told:

Bhanuvega, a Vidyādhara king of the town Priyaseh-gama on mount Vijayārđha, has eight daughters Lakṣmirasti, Kanakakāntī, Māndaraseśā, Alakā, Alambhūṣ, Hema-vāti, Hemamālinī and Vijayārđhavati by his eight queens Śrīmūla etc. Once an astrologer advised the king to marry his eight daughters to the prajñā person who would subdue the god Śittyaksa in a duel by the side of the lake Kāullakamānasa. Hence you are our master and I, he (Bhanuvega who was advancing to the spot) is your father-in-law." The prince, with respect, greeted Bhanuvega who was immensely pleased to have possessed a son-in-law, the best in the three worlds. The wedding was celebrated and the prince lived happily with his eight wives. One night a forest deity, moved by the miserable plight of a girl, named Sunandā, took away the prince in sleep and placed him in the garden called Jyoti, on mount Harikūta. In the morning the prince awoke and was surprised to find himself under a bower of creepers. He soon heard the lamenting voice of a girl and, out of compassion, moved to the spot and enquired of her the cause of her grief. She told:
I am Sunandā, daughter of king Suratha and queen Candrayasi of Ayodhyāpura and was betrothed to Sanatkumāra when I was still in my mother’s womb. Seven days back Vajravega, a Vidyādhara, brought me here by force. That Sanatkumāra is the son of king Visvasena and queen Sahadevi of Hastināpura." Sanatkumāra asked whether she had ever seen her husband-designate. She told that she knew him through his portrait brought by her father and that form resembled his. Hearing this Sanatkumāra gave her his identity at which she was extremely pleased. Sunandā told further: That Vajravega has gone for sleep asking his sister to guard me. She has gone for bathing sports. Let us go away before she arrives." Sanatkumāra asked her to take courage for he would destroy the enemy in no time. By this time Vajravega arrived there and rushed at the prince who lightly faced and killed him in boxing-duel. Sunandā, at Vajravega's arrival, had already entered the palace. To avoid his being there with her alone, the prince repaired to the bower of creepers.

Then Sandhyāvali, the sister of Vajravega, came and saw her brother's dead body, got information about the same from Sunandā, assumed a terrific form and rushed at Sanatkumāra. But on seeing him her wrath turned into amour. On her request and offered by Sunandā, Sanatkumāra married Sandhyāvali. Similarly he married Sunandā as offered by Sandhyāvali. Both the weddings were of the Gandharva form.
Meanwhile Asanivega, father of Vajravega, sent Avalokini spell to find out the cause of his son’s long delay. The spell, in the form of a pigeon, returned with facts. On knowing this, Sandhyavali got Sanatkumara equipped with Prajñapti, the great spell, so that he could face her formidable father.

In Rathanůpura Cakravālapura, the Vidyādhara king Candrayasa and his queen Vidyudvega had two sons, Candravega and Bhānuvega. Having disgust with worldly pleasures, Candrayasa got Candravega crowned, entered Order under the Cārāṇa sage Gudhadhara and attained liberation on mount Sammeda. Candravega had a hundred daughters of exquisite beauty. Asanivega had once asked for these princes for his son Vajravega. But Candravega was reluctant to marry them to Vajravega or to any other Vidyādhara prince. Once he was advised by an astrologer to marry his daughters to him who would subdue Sītyakṣa by the side of the lake Kṣullakamānasa, destroy Vajravega in boxing-duel and kill Asanivega in battle. Noting this, Candravega sent his sons Hariscandra and Candrasona, duly armed to help Sanatkumara. He, too, with his brother and the entire army, joined them.

Being informed of his son’s death by the spell, Asanivega heading his army, rushed towards Sanatkumāra. Candravega moved to the front of the field. Sanatkumāra fought from the sky mounting the chariot called Vajrasāra and killed Asanivega by shooting an arrow called Ardha-candra.
praised and honoured him. Then Candravega conducted the hero to his capital with all pomp and married him with his hundred daughters named Candramati, Candrasrī, Candralēkā, Sasikāntā, Manohārīni, Harināmkā, Kamalamukhi, Priyadārsena etc. Sanatkumāra lived with them as well as the former eight wives happily.

One day Candravega went to Siddhakūta, worshipped the Jina, paid homage to the Cārta sage Sumāli endowed with the supernatural knowledge Avadhī and requested him to relate the account of the enmity between Sanatkumāra and Sīdayakṣa. The sage commenced relating the same:

In the town Kāncana in the country of Magadhā, there ruled king Pratimukha who maintained a harem with eight hundred queens. In the same town lived a caravan-leader Nāgacandra with his wife Viṣṇusṛī of exceptional beauty. One day the king happened to see her, was enamoured of her and possessed her by sorcery. She became the centre of his love in the entire royal harem. All in the harem were jealous of this fact. One day the Paṭṭavardhaṇa-elephant Sarvabhūma, in rut, got free and raised panic in the town. The king went out to get it tied. Meanwhile all the queens gathered, killed Viṣṇusṛī by poisoning and threw her in the cemetery. The king returned and enquired where Viṣṇusṛī was. Being told that she was dead and lifted to the cemetery, he went there and saw the dead body which was terrifying to the eyes and developed
aversion to human body. He repented for his immortal act, got his eldest son, Vimalavāhana, crowned and entered Order under the teacher Suvrata. Then dying by Samādhi, he was reborn as god Pratīndra with the life-span of twenty ocean-years. After the period, he descended and was reborn as Jinavarma, a son to the royal merchant Arhaddāsa and his wife Jinadatta in the town Kanaka in Magadha country where ruled king Harivāhana. Later Arhaddāsa had disgust for worldly pleasures and hence, entered Order under the teacher Sivagupta, practised severe penances and attained liberation. Jinavarma lived on as a pious layman.

Nāgacandra, the caravan-leader, owing to separation from his wife, died with vindictive meditation, wandered through the various births of lower and hellish beings and was reborn as a son, Bhāradvāja, to Kapila and Gaṅgā, a Brahmin couple. Bhāradvāja, later, became a pupil of Kanakadandi, a Parivrājaka, and wandering about came over to Kanakapura where he observed fast for a month. King Harivāhana became his devotee. Once Jinavarma had auspiciously accompanied the king who, then, invited the sage Bhāradvāja to break his fast. Bhāradvāja, who was burning with rage towards Jinavarma owing to enmity of the previous birth, accepted the invitation on the condition that he would not boil rice mixed with milk and sugar from the plate placed on the back of Jinavarma. The king, however, was puzzled at the strange condition but Jinavarma exhorted the king to
fulfill the sage's desire. The king did accordingly, but when the plate was taken up from the back of Jinavarma, the skin under it came up along with it. The king, witnessing the horrible sight, was angry with the sage and railed him as a sinful demon. But Jinavarma restrained the king telling him that it was not the sage's fault, but it was the fruit of his own deeds of the preceding birth and entered Order under the teacher Srivarma. Then he remained in Kāyotsarga on mount Mahisagiri, when kites and crows ate up the wound on his back. He firmly endured the pains for a month, then died by Samādhi and was reborn as god Acyutendra with the life-span of twenty-two ocean-years. After the close of the period he dropped down from heaven, and was reborn as Sanatkumāra. The Parivrajjaka became a Vahana god to that Acyutendra, wandered through different incarnations of the four conditions of Life in the universe and was reborn as a son, Baka, to the tāpasa Vasiṣṭha and his wife Ghūka. Later he practised Tāpasa penance, died and was reborn as Sitayaksa. All this our lord, king Candravega, heard from the revered teacher Sumāli and being pleased left for his place.

Thus, on Mah Sanatkumāra's direction, the Vidyādhara damsel Kamalamati narrated to Mahendrasimha. By this time, Sanatkumāra woke up. Mahendrasimha reported him about the condition of his parents owing to his separation, from them. With the permission of his father-in-law, the prince left the place and entered Hastināpura in great pomp and
prostrated before his parents who blessed him profusely. Later Sanatkumāra acquired the discus, became the universal monarch and enjoyed all pleasures.

One day in Saudharma-kalpa, Saudharmendra, surrounded by gods, was witnessing the Saudāmini dance when from Īśānakalpa arrived Suṅgamadeva. Consequently the splendour of all the gods in the hall faded, just as the planets and stars appear dim at the moon-rise. Being surprised at the phenomenon, the gods enquired of Saudharmendra about the reason of Suṅgamadeva's possessing that exceptional form and splendour. Saudharmendra related:

Formerly he was born as a son, Kaśirakumāra, to the monarch Vimalavāhana and his queen Vimalamati ruling in the town Pundarīkīnī in the country of Puskālavatī to the north of the river Śītā in Pūrva-Videha. He soon had disgust for worldly pleasures and wished to enter Order. But his mother forbade him from doing so. Hence he adopted vows of the lay disciple and practised an austerity called Ācālavardhamāna for twelve years and died by Samādhi as a fruit of which he possessed such form and splendour. Then the gods asked Saudharmendra whether there was any body else possessing that kind of form and splendour. He told that there was one of that kind in Hastināpura, viz, the universal monarch Sanatkumāra of the Kuru lineage.

Not believing in the words of Saudharmendra, two gods,
Vijaya and Vaijayanta, disguised as Brahmins and went to ascertain the form and splendour of monarch Sanatkumāra. They looked at him as he was about to go for bath after getting his body anointed and praised before him his exceptional form and splendour. After being told of their mission, the monarch suggested them both to wait and have a look at the form and splendour of his person duly dressed and adorned. Soon he had his bath, came out in his stately form, occupied his throne surrounded by thirty-six thousand vassals, Vidyādharas and Yaksas, and sent for the two gods. They had a look at the monarch, wondered, remarked that the form, youth and splendour of men decreased every moment. The monarch asked them why they first praised his form and splendour and were de­riding the same then. They told him, "We saw your youthful form and splendour etc.; but now we see the same a little decreased." Telling so they proved the same through demonstrative illustration: They got a bucket filled with water, dipped a chowry in it and swang it around. Showing the drops of water appearing on the bodies of persons gathered around, they asked the monarch to show the exact decrease of water in the bucket. The monarch could not show it. Then the two gods remarked, "Similarly you cannot note the gradual decrease of human youth, splendour etc." and returned to their abode.

Moved by the illustration and the remarks of the two gods, Sanatkumāra developed an aversion to worldly pleasures.
He got his eldest son, Vijayakumāra, crowned and entered
Order under the teacher Vinayandhara. He observed the ini-
tiation-fast for three days and went on a begging round. A
poor old woman offered him rice, beans, oil and goat's butter-
milk (together). He ate the defective food with great relish
but, later, suffered from seven hundred diseases which lasted
for a hundred years. He practised severe penances that
acquired for him several Rādhis (supernatural powers) and he
made no remedy for the diseases.

One day, Saudharmendra praised before gods the high
merits of the sage Sanatkumāra who endured seven hundred
diseases for a hundred years and practised severe penances
without making any remedy for the diseases. Listening to
this the same two gods disguised as physicians and approached
the sage Sanatkumāra with a sincere promise to cure his dis-
eases. The sage kept quiet. The next day, they approached
him again in the same manner. At that time the sage rubbed
a few drops of his spit fallen on his fore-arm as he spoke.
The spot on his fore-arm, however, turned golden instantly.
He told the amazing gods that medicines were not compatible
to him; he would, however, accept their medicine if they were
to cure his diseases of birth, old age, death etc. The two
gods expressed their inability to do so remarking that the
sage himself was capable of doing so; and they disclosed
their identity. They, then, threw their medicines in an old
well and returned to their abode. The water of that well
became a panacea later.

The sage Sanatkumāra forbore the seven hundred diseases for a hundred years, practised severe penances, adopted the vow of Saññyāsana, accomplished the Ratnstraya, died and was reborn as Indra in Sanatkumāra-kalpa with the life-span of seven ocean-years.

May all other Ārādhakas bring to their mind the sage Sanatkumāra, forbear the various hardships and afflictions, accomplish the Ratnstraya and attain heavenly happiness or eternal bliss.

5. STORY OF ANNIKĀPUTRA

In Jambūdvīpa, in Bharata-ksetra, in the country of Magadha, there was a town called Uttara-Madhura in which ruled king Prajāpāla with his chief queen, Suprābhī. In the same town lived happily a merchant and caravan-leader, Dhanadatta, with his wife, Dhanasrī and son, Dhanadeva.

One day Dhanadeva, leading a big caravan with essential goods, went to Daksīna-Madhura in which lived Tilakasresthi, a royal merchant, with his wife, Nandā. The couple had eight daughters - Padmāvati, Sumati, Gunamati etc. The youngest of them was Annikā. Tilakasresthi and his wife gave Annikā in marriage to Dhanadeva, noting him to be a proper match for her. Dhanadeva stayed there for a few days, sold his goods, purchased other ones and returned (together
with Annika), to Uttara-Madhura. In the meanwhile Annika was pregnant and in due course of time gave birth to a son, who, named as Annikāputra, gradually grew into a young man.

Once a Jaina teacher, Damasūri, endowed with the supernatural knowledge Avadhi and leading a big party of monks came to Uttara-Madhura and stayed in an outside park. Annikāputra went there, paid homage to the teachers (and other monks), listened to his sermon and accepted the lay disciple's vows. Then, on knowing from the teacher that he had a very short life ahead, he entered Order under the same teacher. Learning all the scriptures and wandering alone, once, Annikāputra got into a ferry-boat with a view to crossing the river Gaṅgā and visiting holy places. But owing to sudden storm, the ferry-boat sank down. The sage, Annikāputra, with undeluded mind, stood in Kayotsarga, persevered in auspicious meditations destroyed all karmas and attained liberation.

May all other Ārādhakas bring to their mind the sage Annikāputra, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.
6. STORY OF THE SAGE BHADRABHU

In Jambudvīpa, in Bharateksetra, in the country of Puravardhana, there was a town called Kaundīnī in which ruled king Padmaratha with his queen Padmasī. He had a learned high priest, Somasarma, to whom a son was born by his wife Somasī; and as the birth of the son brought happiness and wealth to them, he was significantly named Bhadrabahu.

Once Bhadrabahu was playing with other boys placing fourteen balls one upon another, when the revered teacher Govardhana, the fourth after Vardhamāna in mastering the fourteen Pūrvas, came there wandering about with a view to paying homage to mount Ujjayanta, saw the boy in his play and remarked that he would be the knower of the fourteen Pūrvas after his own self. The revered one took the boy to his parents and told them that he would teach and make up the boy learned if they would entrust him to him. The parents consented. The teacher Govardhana taught Bhadrabahu all the arts and sciences, when he acquired Right Faith and wished to embrace monkhood. But the teacher Govardhana disapproving his wish, asked him to go to his parents, please them with the display of his accomplishments and learning and get their permission to enter Order. Bhadrabahu did accordingly, entered Order, mastered the twelve Aṅgas and fourteen Pūrvas and remained in Kayotsarga, when people assembled and adored
him. By the time Bhadrabahu was capable of heading the whole group of monks, the teacher Govardhana accomplished the Ratnatraya through Samādhimārga and attained the world of gods.

Then the teacher Bhadrabahu, the last of the masters of the fourteen Pūrvas and fifth amongst the Srutakevalis, endowed with a few Rddhis and heading a big party of monks, wandered about.

Meanwhile emperor Asoka, reigning in Pātaliputra in Magadha country, who had gone on a military expedition, sent a letter to his minister and others directing them to educate prince Kunāla by employing a teacher feeding him with rice, ghee etc. The clerk, however, read the letter wrongly. Yet they, with awe, carried out the irrevocable order of the emperor by feeding the teacher accordingly and blinding the prince. The emperor returned and seeing the disaster sank into deep grief. At this juncture, a son was born to Candrānanā, wife of Kunāla. Asoka named the babe as Samprati Candragupta, coronated him and suggested Kunāla to ask whatever he desired for. Kunāla asked for the kākini jewel. Asoka told him that it could be available only to a monarch, and having disgust for the worldly pleasures, entered Order of the Jīnas under the teacher Suvrata, accomplished the Ratnatraya and ascended to heaven. As Samprati Candragupta reigned, teacher Samādhigupta, endowed with the supernatural knowledge Avadhi, came
over to Pataliputra and lodged in the park outside the town. The king went there, paid homage to the sage and requested him to relate accounts of his former births. The sage commenced relating:

In the town Vaidisa in Avanti country, there ruled king Jayavarman with his queen Dharini. In Paralakuta, a nearby village, lived a merchant with his wife Prthvisri. In her womb, a soul with bad karmas embodied and consequently the merchant's wealth disappeared, the goods in his carts as well as the oxen yoked were robbed away and he, along with some other fellow merchants, was killed. At this juncture, Prthvisri gave birth to a son who was named Nandimitra. Within three months Prthvisri too died. The relatives brought up Nandimitra. They too later died. The inhabitants of the village thought that the birth of the child itself was the cause of all the loss and deaths in the village and drove him away. The orphan child moved from place to place, lived on begging and, thus, reached the age of sixteen.

On his way to a town, Nandimitra happened to meet a fisherman, by name Kastakuta, who, unloading his bundle of fuel-wood, rested in the park. Nandimitra, too, desirous of lying down, looked for a stone to serve him as a pillow, brought one, which could not be moved even by eight men, and rested there lying laying his head on it. Kastakuta saw his
extraordinary strength, knew all about him by enquiring and took him to his house. Both brought fuel-wood and sold in the town. Nandimitra brought ten men's load at a time. Kāstakūṭa asked his wife, Jayaghanta, not to feed Nandimitra fully nor give him oil at the time of bath. She followed her husband's instructions. But on a festive day, out of compassion for the orphan, she fed him fully. The next day while collecting fuel, Nandimitra requested Kāstakūṭa to buy for him some cheap garments for the one on his body was worn out. Both returned and Kāstakūṭa asked his wife whether she had fed Nandimitra fully. Jayaghanta replied that she had done so for it was a festive day. Kāstakūṭa thrashed and drove her away. Knowing this, Nandimitra left the house and lived independently and helped Jayaghanta from his earning.

One day Nandimitra, while returning from forest, saw the teacher Sivagupta proceeding to the town for his begging round to break his fort-nightly fast. He followed the sage when the king got proclaimed that none should stop the sage for he was to invite him for food. None stopped the sage who, therefore, entered the palace. The king and the queen came forward, adored the sage and washed his feet. Then the queen saw the bare-headed Nandimitra who had followed the sage, took him for his disciple and washed his feet too. Both were seated with honour and devotion and served with rich and variety of food. Then the sage Sivagupta blessed his hosts.
with destruction of their karmas and returned to the monastery. Nandimitra followed him. He thought that he could get that kind of rich food and honour thereafter too if he became a monk and requested the teacher to initiate him into Order. The teacher, noting Nandimitra to be worthy of liberation in the near future, initiated him. Nandimitra observed the fast of initiation.

The king and the queen of the town were happy to hear that the disciple who had accompanied the teacher Śiva-gupta entered Order and wished that he would break his fast at theirs. The next day, the king with his retinue in pomp went to the teacher and begged of him that he wished to acquire merit by inviting his disciple, on his begging round, for breaking his fast. The young monk, hearing the king's words, thought that if he could so early get the fruit of his penances, which could be seen in the king's respectful entreaty, he was likely to get better fruits for harder penances later, and hence, extended his fast to that day. When king Jayavarma approached him with all the devotion, he told him that he observed fast that day too. The king returned with disappointment. The next day, the queen arrived with the same purpose, but returned disappointed as the young monk, with the same view, extended his fast to the next day. It happened so even in the case of the merchant prince Arhaddāsa and the Crown prince on the following two days respectfully. Then on the seventh day, Nandimitra
approached the teacher Sivagupta to give him the vow of abstention from food unto death. The teacher appreciated his courage and spiritual strength and told him that that was the last day of his life-span and administered the vow to him. He instructed Nandimitra to lie, in a corner of the room, on one side without any movement of his limbs until death. The teacher, then, worshipped the Ārādhana and preached it, listening to which Nandimitra persevered himself under the vow of Saṃnyasana. On getting this news, the king, his retinue and other citizens came out, adored the young sage and listened to the preaching of the Ārādhana. Amongst the attendants, the heretics adopted vows of the lay-disciple and the lay-disciples returned with their Right Faith strengthened.

After the sun-set Nandimitra accomplished the Ratna-traya by the rite of Prāyopagamana and was reborn as god Kanakadhvaja in the Saudharmakalpa. This god, then, knowing about his former existence through the supernatural knowledge Avadhā, desired to adore his former body which acquired for him the divine body and came down with numerous gods and goddesses in all pomp. Meanwhile all the inhabitants of the town, including the king, assembled in a procession and carried the body of the Ksapaka in a car. Seeing this, god Kanakadhvaja danced with joy in front of the car. On being asked, he related to the assembled people the whole account,
displayed his divine glory, paid homage to the sage Sivagupta and returned to his abode.

King Jayavarma saw all this, had disgust for worldly pleasures, got his eldest son Srivarma crowned and accompanied by his queen, some princes and citizens entered Order under the teacher Sivagupta. All of them, later, died by Samnyasana and were reborn as gods. God Kanskadhvaja, after enjoying the divine life, descended and was reborn as your good self, viz., Samprati Candragupta." Emperor Samprati Candragupta listened to all this, as told by the teacher Samadhigupta, returned to his palace and lived on happily.

The teacher Bhadrabahu, who had mastered the fourteen Purvas, wandering about with a big party of monks, came to Ujjeni and stayed in the park outside the town. Samprati Candragupta went to the park, paid homage to all the monks, attended the sermon and adopted vows of the lay disciple. Once, when the teacher Bhadrabahu was on his begging round in the town, he entered a house wherein he found in cradle a small child that uttered, "Revered Sir, go away, go away". The teacher considered the child's words as divine and asked it about the period and learned that twelve years. Then the teacher called his disciples and told them that owing to draught there would be a famine in the country for twelve years and, hence, proposed to migrate to the South. The same night, the king saw sixteen strange dreams, approached the
teacher Bhadrabahu, described to him all the dreams he had seen and requested him to interpret them. The teacher commenced interpreting the same:

"As you have seen the setting sun, hereafter there will be no knower of the fourteen Purvas and acquirer of the Avadhī knowledge in Bharataksetra. As you have seen the cracking down of a branch of the wish-yielding tree, hereafter, except today, mighty kings will not enter Order. As you have seen a descending aerial car again moving up, hereafter gods and Vidyādharas will not come to this zone. As you have seen a snake with twelve hoods, there will be a terrific famine for twelve years hereafter. As you have seen a broken moon, grass will grow in the crop of the former good religion. As you have seen two elephants rushing ahead to kill one another and seen getting back, it won't rain to the needs of the subjects. As you have seen a worm used for catching fish, some sciences and the fourteen Purvas will be extinct and mere some essence of their teachings will remain. As you have seen the centre of a waterless lake, the Middle country (Madhyadesa) which had given birth to Tirthakaras and Universal monarchs, will not prosper. As you have seen forest-fire emitting excessive smoke, hypocrites will prosper. As you have seen a monkey on the royal throne, men of low birth will be kings. As you have seen a dog eating rice-pudding in a golden plate, heretics will be honoured by the kings. As you have seen a monkey mounting an elephant, princes
will serve under men of low birth. As you have seen a lotus grown on a heap of rubbish, princes and wealthy people will abandon the path of the true religion and those of low birth and poor families will follow it. As you have seen the ocean trespassing its boundry, princes will go astray from good conduct. As you have seen a white ass yoked to the golden chariot, those who are on the road to liberation, will yield to passions and perish. As you have seen kings mounting white asses, those from good families will marry those of low birth." Teacher Bhadrabahu also described at some length, the peculiarities of the Kali age. Samprati Candragupta listened to all this and noting that emperors would not enter Order from the next day, he got his eldest son Simhasena crowned and entered Order under the same teacher.

Bhadrabahu, then, sent for all the monks in the Madhyadesa, explained them about the ensuing famine and the consequent breach of the monks' vows and proposed to migrate to the southern part. He, together with the sage Samprati Candragupta, led the party of eight thousand monks to the South. The teachers Ramila, Sthula and Sthulabhadra, not accompanying the teacher Bhadrabahu, leading their respective parties of monks, left for the country of Sindhu. As the teacher Bhadrabahu, together with his party of monks, entered the country of Kalbappu, he was aware of the close of his life-span and sending all the monks with the teacher Visakhha as their leader to Dravila country, adopted the vow
of Saṃnyasana on a side of a hill in Kalbappu. The sage Candragupta, not following Visākhācārya at the suggestion of the teacher Bhadrabāhu, stayed there only to serve his teacher.

When the teacher Bhadrabāhu was under the vow of Saṃnyasana, the sage Candragupta observed eight-days fast. On Bhadrabāhu's advice, Candragupta went on his begging tour in the forest. He was served with food by a deity and, thus, he continued his begging round every day. Bhadrabāhu practised the Avamodarya austerity, imitated his body, died by Saṃnyasana and was reborn as god Amitakānta in Brahma-kalpa with the life-span of ten ocean-years.

The sage Candragupta stayed there for twelve years worshipping the shrine of Bhadrabāhu, practising penances and breaking fasts by eating food offered by the forest-deity. Then the monks, who had gone to Timula country under the leadership of Visākhācārya, returned on learning that the famine in the Madhyadeśa had subsided. On the way, they stopped at Kalbappu to pay homage to the shrine of Bhadrabāhu. They found the sage Candragupta observing penances and living on the food offered by a forest-deity. They advised him, administering vows, not to accept food from deities thereafter, left the place and reached Madhyadeśa.

The teachers, Rāmila, Sthūla and Sthūlabhadra, who went to the country of Sindhu with their respective par-
ties of monks, had to face a horrible famine there too. They had to beg food at night, keep it and eat during daytime. One night a pregnant lay woman, by name Veñāsvāmīni, was terrified at the sight of a naked monk on his begging round, and, consequently, miscarried. The laity assembled and requested the monks to assume half-clothing until the famine was over, to collect alms by night and eat by day. The monks did so and when the famine in Madhyaadesa subsided, they all came back there. Then the teacher Visakha and others requested the teachers Rāmila, Sthūla and Sthūlabhadra to give up their 'half-clothing', resume nudity and atone for the breach of rule. Rāmila and Sthūla, together with their parties of monks, did accordingly. But Sthūlabhadra and his group of monks stuck up to 'half-clothing'. Hence, there appeared two divisions in the main sect: Jina-kalpa and Sthavira-kalpa.

The school of 'half-clothing', spread up to Valabhi, the capital of Suratha country ruled by king Vaprapāla who was a heretic. His queen Svāmīni, was a lay disciple devoted to the monks of the school of 'half-clothing'. One day, when the king was at leisure with his queen on the terrace of his palace, he saw a group of monks of this school on their begging round and entering the palace. The king, then, remarked to the queen that the school of 'half-clothing' was not good for the monks of that school were neither dressed nor naked. He, on some other day, sent for those monks and suggested
them to give up their 'half-clothing', assume nudity and practise penance. Noting them to be unwilling to accept his suggestion, the king requested them to give up 'half-clothing' and wear round some (long) garment. The monks agreed to do so. Since then, the northerners in the kingdom of Vaprapāla wore round a (long) garment and covered their (upper part of) body with a piece of cloth (blanket ?). Thereafter flourished the 'Kambala School'. They were known as Sveta-patas (weavers of white garment). In the south, king Šāmaliputra became the leader of the Sveta-bhikṣu Jāpuli-saṅgha which descended from the Sveta-patas.

The sage Samprati Candragupta, on the Kalbappu hill, practised severe penances, died by Sannyasana and was reborn as god Srīdhara in Brahma-kalpa with the life-span of ten ocean-years.

May all other Ārādhas bring to their mind the sage Bhadrabāhu, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.
In Jambudvipa, in Bharataksetra, in the country of Vatsa, there was a town called Kausambi in which ruled king Haridhvaja with queen Varuni and thirty-two sons by names Srīvardhana, Vijayandhara, Virabahu etc. These thirty-two princes and many others of the feudatory rulers, in all five hundred, looked alike and hence the group was called Lalitaghata.

All of these princes were heretics. Once they went for hunting to a side of the mountain called Sṛīkanta, where the sage Abhayaghosa practised penances. For the sanctity of the sage’s penances they got no prey. It happened so for seven days and on the eighth day, they saw from a distance the same sage, who was engrossed in his study of scriptures, and took him for some queer black antelope. Immediately princes Srīvardhana etc. put arrows to their bows which, but instantly, were broken and all the princes dropped down. With surprise they all moved forward and saw that it was a sage and not an antelope. Impressed by the sanctity of the sage’s penances, they had their sins calmed down and consequently they requested him to preach them the Law.

Sage Abhayaghosa, then, vividly explained them how committing great sins, like hunting etc., caused men to be reborn in hells and undergo untold sufferings, and how
committing smaller ones caused them to be reborn as lower beings. He also explained how meritorious deeds led them to the life of gods full of glory or to human life in good families of pious lay disciples etc. and then to monkhood and finally to liberation. He emphasised that non-killing itself was the true religion.

After listening to the sage's sermon all the princes repented for the way of life they had till then led, and put their hands to their swords with the intention of cutting off their respective heads and offering them at the sage's feet so that their sins might be washed off. The sage, reading their minds, prevented them from doing so and exposed their intention to them remarking that that kind of rash act would never serve the purpose. Then they requested him to initiate them into Order. The teacher welcomed their request telling them that they all had a short life of just twenty-one days ahead and that they all would die in water.

Prince Nandimitra, the youngest brother of Śrīvardhana, displayed a smile of wonder at the last words of the teacher. Śrīvardhana requested the teacher to give them clues to the truth of his forecast. The teacher said: "On the way to your city, you will come across two serpents which will disappear as you cry out. Further, you will see a child with a stick coming to beat you and when you laugh, it will turn into a goblin and disappear. Still further,
the river will be in flood. Lastly, your mother will tell you that she had dreamt that you all thirty-two were swallowed by a demon."

All the princes saluted the revered teacher and returned home. All the four incidents occurred as per his words. However, they were perturbed by the teacher's words about their span of life. Meanwhile, the revered Vardhamāne's tīrtha came to Kausambi. All the princes came out, adored the great one and asked him about their span of life. He, too, told that it was just short and they were worthy of liberation which could be achieved through penances, just as gold could be had from the ore through severe treatment. Hearing this they entered Order and received instructions regarding death by Prāyopagamana.

Then they all abstained from four-fold food, saluted the sage and resorted to the vow of Prāyopagamana on the bank of the river Viśālā. On the 15th day of the vow, owing to heavy rain, the river had flood which washed away all the five hundred monks to a deep pit of it. The monks calmly remained in water, persevered in auspicious meditations, accomplished the Ratnatraya, died and were reborn as gods in heavens.

May all other Arādhakas bring to their mind the Lalitaghata, and forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.
8. STORY OF THE SAGE DHARMAGHOSA

In Jambūdvīpa, in Bharataksetra, in the country of Kausambi, in the town called Varānāsi there ruled king Kīrtidhara with his queen Arati and Bati and sons Dharmaghosa and Dharmakīrti. All of them lived happily.

Once the sage Cunottama, wandering about, came to Varānāsi, took up his abode in the outside park and remained in his austerities. The two princes, while returning from sports, saw the sage and requested him to preach the Law. The sage did so in brief explaining them about Right Faith, true piety etc., listening to which both Dharmaghosa and Dharmakīrti developed disgust for worldly pleasures. Being permitted by their parents, they both entered Order, studied all scriptures consisting of Prathāmānuyoga, Carānānuyoga, Karanānuyoga and Dravyānuyoga, for twelve years and wandered about. Coming to Campānagara, they both observed fast for a month by the side of a lojus-lake nearby and, on the day of breaking the fast, moved to a settlement of cowherds on the bank of the river Gaṅgā for a begging round.

Meanwhile the people of that settlement had moved elsewhere. Hence the sage Dharmakīrti moved on to some other settlement. The sage Dharmaghosa, however, being unable to move further, owing to extreme thirst and hunger, remained under a tree on the bank of the same river. Then goddess Gaṅgā, out of compassion, brought pure cold water in a golden pitcher and offered it to the sage promising him to bring food
immediately. But the sage did not accept the water. Hence the goddess repaired to Pūrva Videha, saw the Tīrthāṅkara Sīmandhara and requested him to tell her why the sage did not accept water offered by her. The revered one told the goddess that sages never accepted food and drink from gods and goddesses, who, however, could adore and serve them. Noting this, goddess Gāṅgā returned and caused cool breeze blow and cold water shower on the body of the sage who, consequently, had a soothing sensation. He, then, persevered in pure meditation destroyed the ghati-karmas and became an omniscient. The gods of the four classes descended and adored him. Then destroying the aghāti-karmas, he attained liberation.

The younger sage, Dharmakīrti, who had moved to another settlement of cowherds, did not find anybody there. Thus afflicted with intense thirst and hunger and overcome by fatigue, he was almost nearing his inauspicious state of mind. The same goddess Gāṅgā saw him too, repaired again to the revered Sīmandhara and consulted regarding the condition of the sage. The revered one asked the goddess to convey the sage that he was worthy of liberation in the near future, i.e., in the third birth to come. The goddess did so. Consequently the sage's inauspicious state of mind changed into auspicious one; and he accomplished the Ratnātraya, died and was reborn as god Acyūmendra in the sixteenth kalpa.

May all other Ārādhakas bring to their mind the sage
Dharmaghosa, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.

9. STORY OF THE SAGE SIRIDINNA

In Jambūdvīpa, in Bharataksetra, in the country of Aṅga, there was a city called Campanagara in which ruled king Sīharatha who was a lay disciple. In Magadha country, in the city called Sāketa, there ruled king Sumanta who also was a lay disciple. And in Maṅgalavati country, in the town called Ilāpattana, there ruled king Jitasatru who, too, was a lay disciple. He had a queen, Ilamahādevi and a wet-nurse, Vinayamati.

On the advent of the festival of Phālgunā Nandīsvara, these three kings started observing the great festival of the Jinas in their respective capital cities. One day king Jitasatru was going out for the festival, when Vinayamati, who was extremely ugly and nauseating, was also ready to accompany him. But he advised her to stay at home and proceeded to the Sahasrakūta temple.

The wet-nurse, hating her own self, and not being able to participate in her son's observing the Great Festival, spent the eight days in worshipping the Jina and observing fast. The king came back and saw the nurse extremely
imatiated. On learning the cause, he was much pleased with her and exhorted her to ask for a boon. She requested the king to observe the Great Festival for eight more days. The king did so and Vinayamati repeated the fast for the period. On the 8th day of the fast, Śrīyādevatā, residing in the lake Padma on mount Himavanta, came to know about the nurse's pains and fatigue, came along with her retinue, honoured her with great pomp and went back.

Struck by the glory of Śrīyādevatā, the nurse died with a nidāna and was reborn as Śrīyādevatā in the same lake. Then once she came to Ilāpaṭṭana and told all the citizens, in their dream, to erect a temple for her, set an image of her and be worshipping it so that she would grant them the desired object. The citizens did accordingly. The queen, who had no progeny, devoted herself to the new deity for twelve years. Noting this, the deity repaired to Tīrthaka-ra Svayamprabha in Pūrva Videha and consulted him as to whether the queen could have any issue. He told her that soon a god would descend from heaven and be born as a son to the queen. Śrīyādevatā came back and conveyed the same matter to the queen in dream. The queen was very happy and after some days, she conceived and in due course of time gave birth to a son who was significantly named as Sridinna.

Sridinna gradually grew up into a young prince with all the accomplishments. Once he was invited to the Svayam-
-vara of princess Sumati, daughter of king Sumanta of Saketapura. Sumati garlanded Siridinna, the wedding too was celebrated. After a short stay at the father-in-law's, Siridinna, together with Sumati, started for his place. King Sumanta sent his daughter with numerous presents including a speaking parrot. The pair came to Ilapattana and lived happily.

Once, both of them were playing chess with the parrot as a witness (an umpire) by their side. Siridinna soon found that the parrot was partial to the queen in recording the respective scores in the game, and in rage, twisted its neck to death. The parrot died and was reborn as a Vyantara god in the park outside the city.

Once, king Siridinna and his queen were at leisure on the top story of their palace, when they saw a cloud of the shape of the Sahasrakūta temple, which vanished before the king could sketch it on a board. Consequently the king had disgust for worldly life, entered Order at the hands of sage Varadharma, studied scriptures for twelve years and wandering about alone once came over to Ilapattana and stood ṣṭūḍ in Kāyotsarga at night in the outside park.

Then the Vyantara god, the former parrot killed by Siridinna, saw him and out of wrath caused terrible cold wind blow and heavy rains shower over him. The sage forbore all that calmly, persevered in pure meditation, destroyed the eight karmas and, thus, attained liberation.
May all śrādhakes bring to their mind the sage Siridinna, and forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.

10. STORY OF THE SAGE VRASABHASENA

In Jambūdvīpa, in Bharataksetra, in the country of Avanti, there was a town called Ujjeni in which ruled king Pradyota with his queen Jyotiśrūla.

One day, the king, mounting an elephant, went to the forest to catch a wild elephant when his elephant, shaken by rut, ran astray. The king saved himself by holding a branch of a tree above. Then walking out of the forest, he reached a village called Kheda and rested by the side of a well nearby. Meanwhile Jinadatta, the beautiful daughter of Jinśvādika, the headman of the village, and Jinasmati, his wife, came there to fetch water. The thirsty king requested her to pour water for him. She, enamoured of the king's attractive personality, pulled water from the well and poured it for the king. The king while drinking it (from the cavity of his hands) found the stream of water becoming thinner and thinner from above, looked up at her charming face and smiled. He requested her to pour water without making fun. She did so, returned home and requested
her father to invite the good man home. He did so and fed the stranger sumptuously.

In the meanwhile, the royal retinue, following the king's foot-marks came over there and saluted him. Soon the village-headman came to know that his stranger-guest was but a king and, then, did him great honour. The king, afterwards, asked for the hand of his kind host's daughter, got it, married her, made her his principal queen, gave her a nice palace and lived with her in great attachment to the exclusion of other queens.

Once a wild elephant in rut, accompanying the royal elephants and entering into the lake, caused panic in the town. Informed of this, the king hurriedly went out to get the animal tied without noticing Jinadattā who too had prepared herself to accompany him. She resented her being ignored that way by the king. The other queens watched all this, expressed their joy and had their hope for the king's love for them thereafter. Jinadattā noted all this, left the palace and stayed in another one.

The king, getting the elephant tied, returned and not seeing Jinadattā, enquired where she was. He was told that being hurt by her being ignored that way, she took the vow of celibacy and stayed away in some other mansion. The king, in rage, ordered his men to abandon her in the cemetery. They did so. Then Jinadattā, who was in the ninth month of
her pregnancy, gave birth to a son.

The same night, the king saw in dream a white bull and it was interpreted by the experts that the king had a son born. Then the king ordered his men to inquire which of the queens gave birth. All the queens, from whom the king was away since the arrival of Jinadatta, resented the inquiry. The king's men, at last, went to the cemetery, found the chief queen with her newly born son and reported the matter to their lord. The king, with joy, had Jinadatta and her babe brought back, significantly named the new-born as Vrśabhasena and lived with them happily.

When Vrśabhasena was of eight years old, the king, with the intention of entering Order, expressed before him that he would be crowned. The prince firmly told his father that he would rather welcome the crown of liberation than that of royalty. No words of advice from the king could change the prince's mind. At last, the king crowned prince Vasupāla, born of queen Jyotirmālā, and, then, both father and son entered Order under the teacher Gularā and studied scriptures for twelve years.

One day, Vrśabhasena wandering about came to Kausambi and resorted to Atanasthirayoga (an austerity) for four months, practised it on mount Udayāvata standing on a rock during day-time. People of the town came over there and adored the sage.
Once, when the sage had gone for his begging round, a (Buddhist) lay-disciple named Buddhaja, out of jealousy, heated the rock red-hot with log-fire and went away. The sage returned, saw the red-hot rock, noted the close of his life-period and stood in Kayotsarga on the Yoga-pitha. He forbore the heat of the sun from above, that of the red-hot rock below and that of the log-fire by the sides - all at a time and remained there calmly as if he was in water. He persevered in pure meditation, destroyed all the karmas and attained liberation. King Pradyota, too, accomplished the Ratnatraya and was reborn in heaven.

May all other Arādhakas bring to their mind Vṛṣabhasena, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.

11. STORY OF THE SAGE KĀRTIKA

In Jambūdvīpa, in Bharataksetra, in the country of Lāla, there was a town called Kṛttikāpura in which ruled king Agnirāja with his queen Viśramati and six daughters by names Bandhumati, Śivasena, Śrīmati, Svayamprabhā, Lakṣmīmati and Kṛttikā. Once, while observing the festival of Phālguṇa Nandīsvara, these princesses brought Siddhāsena (the remains of flowers, raw rice and other offerings) from
the temple of the Jina and offered to their parents, when
the king fell in love with Kr̲ttika, the youngest of them.

Then he called his vassals, ministers, preceptors
and queen Vīramati and asked them separately, "whom does the
best thing, produced in the districts under his command,
belong to?" They replied that it belonged to the ruler him­
self. When he asked the same question to the preceptors
(the Jaina monks), they, in turn, requested him to specify
the best thing he meant. The king was enraged by the liberty
taken by the monks and hence he drove them away from his
capital. Then getting the consent of all others to claim
the best thing produced in his kingdom, asked queen Vīramati
for the hand of Kr̲ttika and married her. The same day, the
queen adopted the vow of celibacy.

In due course of time, Kr̲ttika gave birth to a son
who was named as Kārtika and, later, to a daughter who was
named as Vi̊raśrī. On attaining youth, Vi̊raśrī was married
to king Krauṇca of Kogali. One day prince Kārtika, at the
age of sixteen, accompanied by other princes, went for sports
to the park. There all others received from their grand­
fathers (mothers' fathers) clothes, food, eatables etc., but
Kārtika received none. After sports in the park, he returned
home and asked his mother whether she had father living. She,
with a sigh of grief, told him that his father himself happen­
ed to be her father. Hearing that the prince had disgust for
worldly life, entered Order under the teacher Śrīdhara, studied scriptures for twelve years and wandering about alone came to mount Kiskindhā and stood in Kāyotsarga. At night there was a heavy down-pour which washed the dirt of his body and carried into a pool called Pāsāna, the water of which became a panacea. The pool, later, acquired the fame of holy resort in the South.

One day, the sage Kārtika wandering about came to Xogali. In the course of his begging round, he entered the king's palace. Vīrasrī, with the head of her relaxing husband on her thigh, casually saw her brother-monk and supporting the king's head on a pillow, came down to adore and offer food to him. By that time, the monk was returning and could not, as a rule, stop there even at the repeated requests of the queen at his feet. In the meanwhile, the king awoke and learnt that the queen was at the palace-gate endeavouring to stop and serve the monk. The king, in rage, came down and struck the monk with a missile and dragged back the queen by her hair.

The sage, Kārtika, forbore the severe pains, bled heavily and pined for Samādhi. His grand-mother, queen Vīramati, who, after death, was reborn as a Vyantara god, came to know all about this and rushed to the sage with a promise of help to him and punishment to the culprit. The sage just requested the god to take him to a cool place.
The god, assuming the form of a peacock did so. The sage, then, died with auspicious state of mind and was reborn as god Ahamindra in the Sarvārthasiddhi heaven.

Virasrī, the sister of the sage, was overcome by extreme grief leading to utter silence and dullness. The king, worried over the queen's condition, announced a reward for him who would redress her grief and bring her to normalcy. Some men came and acted as babblers wearing masks before the queen and tried to entertain her, but with no success. Once a man, disguised as a monk, came before the queen, whom the king pointed to him telling her that she was her brother. Consequently the queen smiled and, thus, arose from her deep grief. The man was rewarded. Since then, the festival of Bādubbe was observed and it was marked with babblers' plays. The place of Kartika's death, Svāmi-ṭhūṭa, where Virasrī constructed a temple, came to be known as Svāmi-ṭhūṭa. And the town Krttiṇapura, where king Agnirāja wedded his own daughter, came to be known as Bogaśkārohaṇa.

May all other Ārādhikas bring to their mind the sage Kārtika, forbear the various hardships and afflictions, accomplish the Ratnaṭraya and attain heavenly happiness or eternal bliss.
In Jambudvīpa, in Bharatakētra, in the country of Magadha, there was a town called Kakandi in which ruled king Abhayaghosa with his chief queen Abhayamati.

One day, both of them were strolling about observing natural beauty outside the town, when there came a fisherman with a living tortoise with its legs tied and hanging down from his neck. The king saw this and to display his skill, as it were, to the people round about, threw his discus which cut off the four legs of the tortoise. The fisherman, with his life saved, took home the tortoise still alive. It died the same night and, then, was reborn as a son, Candavezga, to the same king and queen.

One day, when the king and the queen were at happy leisure on the terrace of the top story of their palace, there occurred moon-eclipse. Seeing it the king had disgust for the transient nature of life, got prince Candavezga coronated and embraced monk-hood at the hands of the teacher Nandana. Under him he studied scriptures for twelve years and, then, wandering about alone came over to Kakandi and remained in Virāsana in a park.

At this time, king Candavezga, the soul of the former tortoise, from the top-story of his palace, threw his discus just for trial. It straightway cut off the legs and hands of
the sage Abhayaghosa who abstained from four-fold food, endured the pains, accomplished the Ratnatraya, died and was reborn as Indra with the life-span of twenty ocean-years.

May all other Arādhakas bring to their mind the sage Abhayaghosa, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.

13. STORY OF THE SAGE VIDYUCCORA

In Jambūdvīpa, in Bharataksetra, in the country of Videha, there was a city called Mithilā in which ruled king Vāmaratha of the lineage of king Padmaratha. Yamadanda was his city-guard. In the same city lived a thief by name Vidyuccora who was well versed in the various branches of the science of thievery. He used to steal money and gold by night, hide them in a cave outside the city, close its passage with a big stone, return to the city by day by turning himself into a leper by magic-ointment and move on begging from door to door. When night set in, he used to assume his natural form, dress well, visit prostitutes and steal money and gold from the houses of wealthy citizens. Once he, by rendering himself invisible by magic-ointment, stole a necklace, Sarvarujjapabāra, from the sleeping chamber of king
Yamaratha who inherited it from king Padmaratha who had received it from Aeyutendra.

Noting the sudden disappearance of the precious necklace, the king sent for the city-guard in the morning and said, "You were inactive all these days when money and gold of the citizens were being stolen. Now the necklace, the very treasure of our race, has been stolen. Hence, find out the thief; otherwise the punishment prescribed for such theft will be given to you only." Accepting the king's words and being granted, on request, seven days time for the task, Yamaradama carried on intensive search for the thief in the city as well as in the surrounding area for six days, but with no success. On the seventh day, however, he saw a leper coming out from a ruined temple and crossing a brook by magic and ascertained him to be the thief. He arrested him and brought him to the king.

The leper appealed to the king that he was just a beggar and not a thief, and that the city-guard being unable to find out the real thief had caught and brought him there. The city-guard, then, smeared an anti-dotal ointment to the eyes of the leper who, instantly, was turned into his natural self. He, then, corroborated the fact by smearing a magic-ointment to the eyes of the queens and courtesans, who were turned into lepers, and then, by administering an anti-dotal ointment to them who immediately regained their natural forms. Witnessing all this, the king ordered the city-guard to punish the culprit.
Yamadanda took the thief to his house and, at the cold night of the month of Māgha, administered him thirty-two punishments. The thief survived enduring them all and cried out that he was not at all a thief and that he was being punished by force. Yamadanda, then, believed that he was not a thief, took him to the king and reported accordingly. The king, noting Yamadanda's inefficiency, ordered to hang him to death. The king's men took him to the stake. The leper followed them and when Yamadanda was about to be hanged, he assumed his natural form (of Vidyuccora) and prevented the king's men from executing their master's order telling them that in principle he was hanged to death. He, then, asked Yamadanda, "Do you remember that I had sworn, when we were pupils, that I would get you hanged for no crime?" Yamadanda replied, "Yes, your majesty, you won, I lost and am dead."

The executioners and the lookers-on heard this strange conversation and were surprised. Vidyuccora requested the guards to take Yamadanda to the king for he had to discuss something there. The guards did accordingly and reported the king all that had previously happened. Vidyuccora disclosed to the king that Yamadanda was innocent and he himself was the thief that stole the citizens' property and the royal necklace and hid them in a cave outside the city. He also told that except the five thousand dīnāras that were spent for his prostitute, the entire wealth was intact in the cave. Then
he restored it to the respective owners including the king. Afterwards the king asked Vidyuccora how he could endure the thirty-two punishments given by Yamadanda.

Vidyuccora told: "Once in my childhood I attended the sermon of the teacher Sivagupta who preached at length that people of bad character, hunters, eaters of honey and flesh etc. would be reborn in hells and would undergo horrible sufferings like one's being hammered, cut through with saws etc., and that those under the layman's and monk's vows would attain liberation. Listening to that, I adopted the twelve-fold lay disciple's vow and, now, considering the pains inflicted by the thirty-two punishments as lighter than even a hundred-millionth part of the agonies found in hells, I endured them all". The king, being pleased, suggested him to ask for his heart's desire. Vidyuccora begged of the king to forgive and release his friend Yamadanda. The king wished to know how Yamadanda was his friend and how, he, being a lay disciple, had taken to stealing.

Vidyuccora related the whole account: "In the country of Abhirā, on the bank of Varṇa, there is a town called Venātasa in which ruled king Jītakatru with his queen Vijayamatī. I am their son, Vidyuccora. In the same place lived a city-guard, Yamapasa with his wife, Nijagunadevata. He is their son, Yamadanda. As children we learned the various arts and sciences under a teacher by name Siddhārtha who was a
pious layman. This Yamadanda, being the son of city-guard studied Surakha, the science of catching thief and I Harapata, the science of thievery.

One day, as we both played the game of thief-and-ball, he, with the knowledge of the magic of invisibility, could not be found. Being tired I said, "When you will be the city-guard, I will steal and get you hanged." He responded, "When you steal under my guard, I will find you out and punish."
Thus we sore upbraiding one another. Later my father got me crowned and entered Order under the teacher Srutasagara. His father, too, chose him as his successor and entered Order. One day he thought that it was not good to be a city-guard under the king who was well versed in the science of thievery, left that country and accepted your service. After a long search I learned this fact through my spies, entrusted my kingdom to my minister Purusottama and chief of the staff, Vajrasona, secretly came over here and committed a series of theft. This is why I took to stealing and this is how Yamadanda is my friend. Moreover, your necklace of divine grace came to my hand for I possess Right Faith."

Then the king narrated how he got that necklace:

King Padmaratha of our lineage, once, was going to pay homage to the revered Vasupujya Tirthakara. On the way Acyutendra, through Visvanulomacara, a Vahanadeva, tried to send him back for he had entered Order the same day and decided
not to take food unless and until he paid homage to the great teacher. All the hardships imposed by the Vahanadeva could not be sent king Padmaratha back. Hence Acyutendra was pleased with his determined devotion and offered him his own Sarvarujapahara.

Meanwhile, Purusottama and Vajrasena sent a letter to Vidyuccora requesting him to return immediately. Vidyuccora read the letter before king Yamadanta, who, then, ascertained the identity of Vidyuccora and told him that he was his sister's son. He also expressed his desire to give in marriage to king Vidyuccora his eight daughters by names Srīmati, Vasumati, Guṇamati, Sulocana, Suprabha, Sukanta, Susila and Manohari. But king Vidyuccora rejected the offer by disclosing that he had been earlier engaged to Muktiset (goddess Liberation). Then accompanied by Yamadanta, he returned to Venāṭā. The next day he summoned his vassals, ministers etc., and expressed his desire to enter Order. All requested him not to follow that path at that young age. But the king explained them, with several quotations from ancient seers, the transient nature of all the phases of human existence and the impurity of human body, and getting his eldest son Vidya-daṅga crowned, entered Order under the teacher Gunadhara. At the same time several members of the royal family followed king Vidyuccora.

Vidyuccora studied scriptures for twelve years,
practised severe penances and wandering about with five hundred pupils, came over to Tamralipti in the country of Khālimandala. In that town there was a deity called Varāṅgāyī whose fair was held at that time. The deity learnt the arrival of the monks from a distance, approached them and told that they should not enter the city till the fair was over. But led by his pupils' words, the sage Vidyuccora entered the town and stood in Kayotsarga at night. The deity, in wrath, created mosquitoes and flies, as big as pigeons, which ate the sage's body for the whole night. He calmly endured the pains, persevered in pure meditation, destroyed all the karmas and attained liberation.

May all other Ārādhakas bring to their mind the sage Vidyuccora, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.

14. STORY OF THE SAGE GURUDATTA

In Jambūdvīpa, in Bharatāksetra, in the country of Kuśāla, there was a town called Sāvasti in which ruled king Uparicara with five hundred queens - Padmāvati, Amitaprabhā, Suprabhā, Prabhāvati and others and five hundred sons, respectively Anantavīrya, Vajrapāni, Vajrabāhu, Vajradhara and others. Once, during spring season, the king together with his queens and princes, sported in his pleasure-park called
Manohara and was enjoying together with his four (favourite) queens bathing sports in the gem-paved well called Sudarsana situated in the same park.

Meanwhile, a Vidyadhara king, Vajradāda of the town Alakāpura in the northern range of mount Vijayārdha and his queen Madanavegā, while taking a pleasure-flight in their aerial car, saw king Uparicara in bathing sports with his queens and surrounded by his retinue in great pomp and glory. Madanavegā remarked, "We, who are like mere crows flying in the sky, never know such a glory. It is king Uparicara alone who lives the real life." Hearing these words, Vajradāda developed in heart anger and jealousy, went home, left his queen there, returned, created by spell a big stone and completely closed the passage of the well. Consequently the four queens, who possessed Right Faith, abstained from fourfold food, recited Pañcanamaskāra, accomplished the Ratnatraya died and were reborn as Śāmānika gods, Kānta, Sukānta, Nanda and Sunanda, in heaven with the life-span of one ocean-years. King Uparicara, being a heretic, died with deluded mind and was reborn as a large snake in a cave in his park, Manohara.

The next day, the eldest prince Anantavīrya was coronated. On the third day, there arrived with five hundred monks, the teacher Sāvasvata, endowed with the supernatural knowledge Avadhī, in the Manohara park. Anantavīrya went there, paid homage to all the monks, listened to the sermon
by the teacher Sārasvata and, then, requested him to tell about the cause of the death of the king and his four queens. The teacher gave an account of what had happened the other day and added that the four Sāmānīka gods, the former queens, would come there soon to instruct the snake, the former king, and the princes. Anantavīrya enquired whether the snake would adopt the Law (dharma). The teacher told that the snake would adopt the Law provided he himself would explain it. Then Anantavīrya, together with other princes, went to the door of the cave and addressing the snake, the former king, preached the Law. The snake, then, remembered his previous birth, came close to the door of the cave and listened. By this time, the four Sāmānīka gods arrived there, instructed the snake and the princes, displayed their divine glory achieved through the grace of the Jaina Faith and went back. The teacher Sārasvata, knowing that the snake was happy for his former queens had become gods, came there with other sages and preached the Law at length by explaining the futile nature of worldly existence etc. He, then, administered to the snake the layman's vow and told it that it had a short span of life ahead. Listening to the same the snake adopted the vow of Śrānyasana. On the teacher's suggestion, Anantavīrya got a pendal erected for the snake under vow and an image of Jina set for worship. Festivals were observed three times a day. The teacher Sārasvata worshipped the Arādhana and preached it for a fortnight. The snake listened to it patiently and in due course of time
died with a thought of anger that he was killed by the wretched Vajradāda for no reason and was reborn as Nāgendra god in the region of the Bhavanavāsi gods with the life-span of a hundred Pālitopama.

Anantavīrya listening to the preaching of the Ārādhana, considering the divine birth of his mother owing to their piety and seeing his father's existence as a snake owing to his deluded mind, developed an aversion to worldly life and coronating his eldest son, Subāhu, entered Order under the teacher Śārasvata, practised severe penances on mount Sammeda, destroyed the karmas and attained eternal bliss.

Once Dharanīndra (Nāgendra god) had gone to mount Mandara to pay homage to the shrines of the Jinas, saw Vajradāda who had come there with his queen to acquire mare spells and knew through his supernatural knowledge that he was his enemy. He, then, destroyed the spells of his enemy, picked him up together with his wife, threw them down to the bottom of the ocean and killed them. Vajradāda was reborn as a denizen in the hell called Khalakhalā. Undergoing untold agonies there, he died and was reborn as a tiger on mount Ellagiri. Dharanīndra, at the close of his life-span, was reborn as Gurudatta to king Vijayadatta and queen Vijayamati of Hastināpura in the country called Kurujāśgana.

Gurudatta was named because he was born on the fore-cast of a sage called Guru. By the age of seven, Gurudatta
accomplished the sixty-four arts and seventy-sciences. The next year, king Vijayadatta got him coronated and embraced monk-hood under the teacher Sudharma. Gurudatta reigned the earth gloriously.

One day king Gurudatta heard a grievance from his subjects that a tiger on mount Nilagiri had caused a panic in round about the country. Moved by former enmity, he led an expedition against the tiger in its cave from which it did not move out. The king got it burnt to death in the cave itself and returned. The tiger died and was reborn as Halamukha, a son, to a Brahmin named Salidabharaanga and his wife Katuki, in the village Pallikheda near mount Dronimanta in Surashtra country.

Later, Gurudatta several times asked for himself (in marriage) the hand of the beautiful princess Abhayamati, daughter of king Dhātrivahana by his queen Srimati, ruling in the city Campānagāra in Aṅga country. Dhātrivahana, however, did not respond.

One day king Dhātrivahana called his carpenters, Visvākarma and Visvamati, and ordered them to complete five hundred chariots each within six months. Visvamati completed his quota of work, but Visvākarma submitted to his master mere a single wheel of chariot. The king, in rage, ordered him to be put to death. Visvākarma left the wheel before the king, escaped and became a servant to king Gurudatta. The wheel,
then, moved round in the sky for fifteen days, seeing which king Dātrivāhana had a search for Visvakarma. On learning his whereabouts, Dātrivāhana sent his men to king Gurudatta with the following words: "Send back my carpenter together with presents." Gurudatta, enraged at the words of an ordinary ruler, reacted through the same messengers: "Tell your master to send Abhayamati together with worthy presents. Otherwise I will have her together with his head. See, I will follow you now only." King Gurudatta marched on Dātrivāhana and besieged his capital. Dātrivāhana's army also moved out. In the course of the fierce battle, a fore-arm of Mahendra-datta, a vassal of Gurudatta, was cut off. A kite picked it up and left it down on the terrace of the mansion of Abhayamati. She asked her wet-nurse whose fore-arm it was and how it was cut off. The nurse told her that it was she (Abhayamati) for whose sake many princes with fore-arms of that kind were being killed. She also related the princess in details the cause of the battle.

Abhayamati, then, sent a message to her father through the same nurse: "I may be married to Gurudatta alone. Otherwise I will enter Order." Hearing these words, Dātrivāhana conveyed his willingness to marry Abhayamati to king Gurudatta. The battle ended. The wedding was celebrated on an auspicious day. Dātrivāhana sent with Gurudatta Abhayamati together with numerous valuable presents.
In due course of time Abhayamati gave birth to a son, Suvarnabhadra (Srīdatta). One day, emperor Gurudatta went to the teacher Amṛtārava who stayed, with five hundred monks, on mount Dharanībhūsana near Hastināpura, paid homage and enquired about his former births. The teacher related accounts of his past four births, namely of king Upāricara, the snake, Dharanīndra and Gurudatta, listening to which he had an aversion to worldly life.

At the same time, Abhayamati desired to know all about her former births. The teacher related: "In the last birth, you were Gomati, wife of a wood-cutter, Garudavega by name, in Campanagara. Once you attended the sermon of the teacher Samādhigupta and adopted vows of the lay disciple. One day, your husband brought some living birds, kept them at home and went out for hunting again. With compassion for the innocent birds, you let all of them out. After returning, your husband noted your act and drove you away. For some days you stayed with a relative. One day you saw the glory of the king and the queen of the town and wished to be born to them. After some days, you died and your soul was conceived in the womb of queen Srīmati, who, later, had a pregnancy longing that she should be compassionate to all the living beings. The king fulfilled it by getting proclaimed that no being should be killed in his kingdom. Hence after birth, you were named as Abhayamati." Listening to this, Abhayamati also had disgust for worldly life. The king and the queen got Srīdatta
crowned and entered, Order under the teacher Amrtasreva and the nun Suvarnā. Abhayamati studied scriptures, works like the Ācāra, Ārādhana etc., practised penances, died by Saṁyasa-sena and was reborn as god Amitakānte. Gurudatta studied scriptures for twelve years and wandering about alone, came to the village Pallikheda, where the Brahmin Hālamukha lived, and stood in Kāyotsarga at night in a field nearby. At night it rained heavily and after sunrise, the sage remained in Kāyotsarga in the sun for he could not move away as the field was wet and, hence, impure on all sides.

Meanwhile Hālamukha came to plough the eastern part of his (the same) field and finding it muddy went to plough the western part requesting the sage there to redirect his wife, who would bring his food, to the western side. The sage in Kāyotsarga said neither yes nor no. Hālamukha's wife came with food and enquired the sage about her husband. The sage maintained his silence. The woman waited and waited and not seeing her husband returned home. Hālamukha finished his ploughing and being hungry, waited for his wife who did not turn up. He came home and thrashed her for her negligence. She told the fact knowing which he was enraged at the monk. The rage took a severe form owing to his enmity of the previous birth and he swore that he would not take food until he would burn the monk (to death) who had made him burn with hunger. He took ‘thickly twisted hay’, oil and fire, went to the monk and burnt him to death. The sage Gurudatta, thinking Hālamukha
to be his benefactor, practised perfect forbearance, persevered in pure meditation, destroyed the four ghāṭi-karmas and became Munda-kevali. The gods, by this time, prepared Samavasarana, when all gathered and attended his sermon. Halamukha also attended it, repented for his rash act and begging to be forgiven entered Order under Gurdatta Kevali, who, then, destroyed the four aghāṭi-karmas and attained liberation.

Then the sage Halamukha, wandering alone, came to Kohkana country and as he was on his way to some town, the sun set down. Hence, he stayed on a heap of wood set for burning. The wood-cutter, in the dark night, came there, set fire to the heap and went away. Soon the sage Halamukha was consumed by fire. He died with auspicious state of mind and was reborn as god Acyutendra with the life-span of twenty-two ocean-years.

The next morning, the wood-cutter Tuṅgabhadrā went to see the piece of ground on which the wood was burnt and found the sage burnt to death. Repenting for his act, he entered Āśrama into the same fire, died and was reborn as a Vyantara god. At the close of the god's life-span, he was reborn as a fierce white elephant on mount Vindhya and harassed and killed the passers-by. Acyutendra, the former sage Halamukha, knew through his supernatural knowledge, about the wicked elephant, came over there, preached it the law and administered to it vows of the lay disciple. The elephant, then, practised Saṃyama and other austerities. One day when there was forest-fire, a burnt rabbit rushed under its legs,
seeing which it died with compassion for the poor being and was reborn as a Sāmānīka god. Later, his soul descended from there and was conceived in the womb of Dhanasri, one of the eight queens of king Śrenika who ruled in Rājarṣi in the country of Magadha. Later the queen had pregnancy longing that she, mounting an elephant accompanied by an army, should go to the forest while it rained and pluck banyan fruits and that she should see a white wild elephant at dawn. The king was worried over fulfilling the queen's longing for it was not rainy season then. He sent for prince Abhayakumāra and expressed before him his worries. The prince consoled his father with a promise to find out some way to solve the problem and went away.

Once Kanakacitrā, a Vidyādhara girl, daughter of a Vidyādhara king Manogati and queen Kanakamālā of Gaganatilaka in the southern range of mount Vījayaṛdha, was trying to acquire spells in a forest. Cintāgati, a Vidyādhara youth, saw her and being attracted by her beauty, started forcing her to marry him. Her father came to know this through Avalokini spell, went there, destroyed the youth's spells and caused him to be a wanderer on the earth for twelve years. Cintāgati came to Rājarṣi and stayed there with a prostitute named Kāmalatā. When the specified period was over, he, with a view to going back to his place, was trying to regain his spells in the cemetery at night, when Abhayakumāra, on his mission, saw him going up in the sky and dropping down. On enquiry, the Vidyā-
-dhara narrated his former account to the prince and added that he could not reacquire his spells and hence he was going up and dropping down like that. Abhayakumāra, who was well versed in the science of incantations of spells, helped Cintāgati recite the incantations in the correct way. Cintāgati did so, reacquired his spells and expressed his desire to do any work for Abhayakumāra, his obligator. The prince requested him to fulfill his mother's pregnancy-longings. The Vidyādhara youth did so by turning, by spells, the summer into rainy season and returned to the region of the Vidyādhara.

In due course of time, Dhenārī gave birth to a son who was named Gajakumāra. One day king Śrenika, together with his family-members and retinue, attended the Saṁyavasārana of the revered Vardhamāna on mount Vipulagiri near Rājagrha and listened to his sermon. Afterwards Gajakumāra requested the teacher to relate accounts of his former births. The teacher related accounts of Gajakumāra's five births, viz., of Tuṅga-bhadra, the Vyantara god, the white elephant, the Saṁnīka god and Gajakumāra. Listening to same, Gajakumāra had disgust for worldly pleasures, entered Order, wandered about alone and practised an austerity called Ekasthirayoga on a bank rock on the hill to the west of Dantapura in the country of Kaliṅga. One day, when king Narasīhha of that town was at leisure with his queen Vasumati, son Narapālā and minister Buddhadasa on the terrace of the top story of his palace, he saw the sage Gajakumāra and asked his minister why the monk was heating
himself on the hill in summer. The minister, who was a crook, told that the sage suffered from paralysis. The king asked what remedy could be done. The minister proposed that the rock under the feet of the sage could be heated. The king ordered him to do so. When the sage went away for his begging round, Buddhadasa heated the rock red hot. A deity told the sage that his going on the begging round was in vain for his span of life had come to close. The sage returned, saw the red hot rock, assumed himself of the close of his life, climbed it, practised forbearance, persevered in pure meditation, destroyed the karmas and attained liberation.

Meanwhile, gods of the four classes descended, worshipped the body of the sage, reproved Buddhadasa for his vile act and returned. Buddhadasa saw that, repented and adopted vows of the lay disciple. King Narasimha also repented, got prince Narapala crowned, entered Order under the teacher Sudharma, accomplished the Ratnatraya through Samadhi-marana and was reborn as god Ahamindra with the life-span of thirty-three ocean-years.

These stories are complementary to the main story of the sage Gurudatta.

May all other Aradhakas bring to their mind the sages Gurudatta, Halamukha and Gajakumara, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.
In Jambudvipa, in Bharataksetra, in the country of Magadha, there was a city called Rajagrha in which ruled king Upasrenika. He had three thousand queens, Jayavati and others. Once the king went for hunting. Mounting a wicked horse, he chased a boar. Soon the horse ran astray. After a long time owing to fatigue, it stopped on the bank of a river near Suramya, a settlement of forest people. The king got down and rested under a tree.

Meanwhile Gunasundari, the daughter of king Mahakala and queen Saundari of that place, while returning home with her friends after sports in the park, saw king Upasrenika under the tree and fell in love with him. Her guards noticed this and urged the princess to return home immediately, when she wrote and dropped, by the side of the king in sleep, a letter which read: "None but you alone are a refuge to me." The king awoke, read the letter and felt happy. Soon his retinue, following his foot-marks, arrived there. King Mahakala noticed this and came over there with worthy presents. Upasrenika thereafter learned that his host too belonged to the royal family. Being glad, he asked for the hand of Gunasundari, had favourable response, wedded her, returned with her to his capital, renamed her as Cilatamahadavi and lived happily.

In the same country lived a caravan leader by name Nandimitra who, once, had encamped near a village. At that
time a monk, Tapovara, came out of that village from his begging round during which none stopped and offered him food. Nandimitra saw the monk and offered him a sesame-sweet-ball. The monk ate it, blessed the caravan-leader and went away.

The caravan-leader, at the close of his life-span, died, was reborn in Bhogabhumi, then as a Vyantara god and later as a son to Cilatamahadevi. Queen Jayavati also had a son, Srenika by name. Other queens, too, had their sons. Thus Upasrenika had, in all, five hundred sons.

One day, king Upasrenika asked an astrologer which of the princes was worthy of the crown. The astrologer told that he would be worthy of the crown, who would fearlessly take his food when all the five hundred princes were set in line, served with rice-pudding and five hundred dogs were let towards them; and he who would possess the royal emblems like the throne and umbrella when the palace was gutted. The king put the princes to tests prescribed by the astrologer and found that prince Srenika proved to be worthy of the crown. But to save the prince from a possible calamity owing to jealousy, he drove him away on some pretext. Prince Srenika went to Daksina-Madhura, married Abhayamati, daughter of merchant Indradatta by his wife Srikantha. A son, Abhayakumara, was born to them.

Meanwhile, king Upasrenika ordered Uddayana, his chief vassal of the town Maruga, to take prisoner king
Pradyota of Ujjeni who did not heed his command. Accordingly Uddāyana marched on Pradyota but was defeated and put in prison. Then prince Vijaya marched on Pradyota and released Uddāyana. But Pradyota, in rage, marched on Upasrenika plundering his kingdom. Hence Upasrenika got announced by beating of drum that the subduer of Pradyota would be rewarded with the desired object. Prince Cilātaputra held the drum, led an expedition against Pradyota, took him prisoner and handed him over to the king. The king, being much pleased, suggested Cilātaputra to ask for a boon. The prince said, "Excepting your harem, let me, for twelve years, pick up any beautiful women in the city and live with them freely." The king granted it. The prince lived a libertine's life. At the close of the specified period, the king warned him to stop his way of life. He did not do so. Hence the king drove him away.

Cilātaputra went to king Mahākāla, with whose help built a settlement surrounded by fort and lived on plunder and robbery carried on in the surrounding villages.

Meanwhile Upasrenika, on attending the sermon of the teacher Yamadhara, accepted vows of the lay disciple, sent for Srenika, got him crowned and, then, entered Order. Practising penances for some days, he died the death of Samādhi and was reborn as a god in heaven.

As Srenika reigned, a servant Bhattimitra by name
Cilātaputra told his master that Rudramitra, his maternal uncle of Rajagaha, was marrying his daughter Subhadra to some one else disregarding his earlier promise to give her in marriage to himself. Hearing this, Cilātaputra, with five hundred warriors, rushed to the place of marriage, demanded the bride for Bhattimitra and, when denied, carried her away by force.

On complaint, Srenika ordered his men to punish Cilātaputra and get back the bride. The king’s men followed Cilātaputra who, having no further possibility of escaping away with the bride, killed her who was reborn as Vyantara god in the same city. Cilātaputra, somehow, escaped and speeded up to mount Vaibhara, met the sage Sarvagupta and requested him to preach the Law. The sage did so and told him that he had a very short span of life ahead. Hearing that, Cilātaputra entered Order, abstained from four-fold food and stood in Kayotsarga.

Soon the chasing army men of Srenika arrived there and saw Cilātaputra in Kayotsarga. They reported the matter to the king, who, well-coming the report, ordered them to return. They adored the sage Cilātaputra and returned. But the Vyantara god, the former Subhadra, came there, assumed the form of a kite, pecked the sage’s eyes and ate them; and then, taking the form of big ants, he punched and ate all the parts of his body for two days and nights. The sage calmly forbore all the pains, died with auspicious state of mind and was reborn as god Ahamindra.
May all other Ārādhakas bring to their mind the sage Cilātaputra, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.

16. STORY OF THE SAGE DANDAKA

In Jambūdvīpa, in Bharataśetra, there was a town called Amalakantha in which ruled king Avistasena with his queen Nandini, a son Dandaka and a daughter Nandavati. Nandavati was married to the semi-universal monarch Visnu and Dandaka became the chief of his army.

Once Visnu, together with his family members and servants, went to pay homage to the revered Aristanemi at his Samavasarana, attended the sermon and stated: "Revered Sir, this Dandaka has committed horrible sins. When will his karmas be calmed down? What will be the condition of his future existence?" The teacher told:

In Jambūdvīpa, in Pūrva Videha, there was a town called Vītasoka in which ruled king Asoka. Sudāmaka was his chief vassal who was very stingy and cruel to people and other beings around him. Consequently he bound hell-life and suffered from head and mouth diseases. While being treated by physicians, once, he offered medicated food to a monk, Samādhi-gupta, who too suffered from the same diseases. As a result,
the monk was cured of the diseases. Sudāmaka, thus, acquired some merit; yet, as per previous binding, he, after death, was reborn as a hellish being, underwent untold sufferings and, then, his soul was conceived in the womb of queen Nandini. through the mother's longings There too, he showed the tendency of punishing others and, hence, was significantly named as Dandaka."

Listening to all this, Dandaka entered Order, studied all the scriptures and wandered about with other monks. But none offered him food during the begging round taken singly or with other monks. Soon he suffered from a number of diseases which made his identity difficult. Then he, with other monks, returned to Dvārāvati.

One day Visnu went to pay homage to the monks and saw Dandaka suffering from severe diseases and requested them that Dandaka might stay, during that rainy season, in an exclusive apartment and have his begging round in the area of the royal harem. The request was honoured. Then the king entrusted his physician, Jāya, with the task of curing the diseases of the monk. Jāya prepared excellent medicines and administered them to his patient for four months through food offered from the residences of a thousand queens. The monk was cured of the diseases and consequently the king bound Tirthakara-life. One day king Visnu praised the physician Jāya in the presence of the monk, who but kept quiet. Jāya noted this and marked the monk Dandaka to be ungrateful, died with
inauspicious meditation and was reborn as a monkey on the bank of Narmadā in the midst of the Vindhya mountain.

The sage Dandaka, knowing that he underwent medical treatment, repented and observed the Śimhanāskṛttita vow. One day, as he was engrossed in the study of scriptures under a tree on the bank of Narmadā, the monkey, the former physician Jaya, pushed down a big branch of the tree. The sage's thigh was severely wounded; yet he maintained equanimity, seeing which the monkey repented, removed the branch with the help of other monkeys, applied some herbs to the wound and bowed down at his feet. Knowing that the monkey was a Bhavya (worthy of liberation), the sage administered some vows and later the vow of Saṁnyasana observing which it died and was reborn as a Sāmānika god with the life-span of two ocean-years. This god, knowing it through the supernatural knowledge Avadh, came down with all pomp, adored the sage Dandaka and worshipped his own former body. That spot, later, came to be known as the holy place of Amareśvara.

The sage Dandaka, once, came to Utterā-Madhurā and stood in Kayotsarga in the sun. This news reached Yamunāvānaka, the king of the city, who was once punished by Dandaka. He, in rage, went there and shot several hot arrows at the sage, who endured the pains, persevered in auspicious meditation, destroyed all karmas and attained liberation.

At this moment gods of all the four classes came down in their air-ships praising the sage. Yamunāvānaka saw
all this, had his karmas calmed down and entered Order. He, then, suffered from a number of diseases owing to his killing the sage Dandaka. He observed, by way of expiation, severe austerities, came to mount Sajjāta, stood in Kayotsarga at night when forest-fire surrounded him. He forbore all pains, persevered in pure meditation, destroyed all the karmas and attained liberation.

May all other Ārādhakas bring to their mind the sage Dandaka, and also Yamunāvānka, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.

17. STORY OF FIVE HUNDRED SAGES: MAHENDRADATTA AND OTHERS

In Jambūdvīpa, in Bharatākṣetra, in the country of Videha, there was a town called Sāvasti in which ruled king Jitāśatru with his queen Dharini. They had a son, Skandakumāra and a daughter, Pundrayasa who was married to king Dandaka, the ruler of the town Kumbhakaraghata in the South.

Once Skandakumāra, Mahendradatta and many other princes - in all five hundred, accepted monkhood at the hands of Tīrthakara Munisuvrata, studied all scriptures and wandering about with the ganadhara Abhinandana, arrived at Dantapura in the country of Kalinga. As they stayed there for a few days, Vyāla, the high priest of king Janārdana, held a debate
with sage Skandakumāra and was defeated. Then dismissed by
the king, he left the place and served as a minister to king
Dandaka.

Then these five hundred monks wandering about once
came to Kumbhakaraghata. King Dandaka approached them, salut-
ed them, listened to the law preached by the sage Abhinandana
and accepted vows of the lay disciple. He served the monks
by offering them food etc. everyday. But minister Vyāla was
thinking of ways and means of avenging them. Once he hid some
weapons under a tree near the place where they studied scri-
ptures and reported the king: "These monks are really princes
in disguise and have an evil purpose of harming your life. They
are also equipped with weapons which are hidden in nearby place.
May this fact be kindly ascertained." The king's men, after
search, brought those weapons and showed them to him. The
king, thinking that the monks who did not harm even an ant
could not do any harm to him, ignored the whole affair. He
felt that it was an act of some ill-wishers of the monks.

After some days, minister Vyāla caused burglary
in the royal treasure-house and got some precious ornaments
removed from there and concealed in the monastery where the
monks stayed and tried to put the guilt on their shoulders.
The king, inspite of the city-guard's recovering the stolen
property in the monastery, thought the same way and ignored it.

Later, the minister made a plot in which Suvarṇā,
the chief queen, was involved by artifice: He bribed a shameless man, got him guised as a Jaina monk and instructed him: “You just go and sit on the queen’s couch and be smiling and chit-chatting with her.” After the monks were fed as a matter of daily routine and as the king came along, Vyāla called and showed him the disguised man acting as per his instructions and said, “Your majesty, see this now with your own eyes.” The king saw that and believed that the monks themselves had committed the former two crimes too. Being enraged, he ordered the minister to punish the monks properly. The minister got them crushed to death in oil-mills. All the monks died with pure meditation and were reborn as gods.

But Skandakumāra, amongst them, was extremely angry for that kind of punishment to innocent monks. He had Tejorāddhi (a supernatural power—an omni-consuming fire) which destroyed the king, the minister, the subjects and all the living beings in the kingdom. It also consumed the sage himself who died and was reborn in the seventh hell.

King Dandaka was reborn first as a denizen in the seventh hell with the lifespan of thirty-three ocean-years, then as different beings, in other six hells, one after another with varied spans of life, then as trasa (mobile) and sthāvara (immobile) beings, and finally as a Jatāyu bird which, coming in contact with Rāma, accepted the Jaina faith and, through the Pañcanamasakāra, was reborn in heaven.
May all other Arādhakas bring to their mind the five hundred monks including Mahendradatta, forbear the various hardships and afflictions, accomplish the Ratnaratya and attain heavenly happiness or eternal bliss.

18. STORY OF THE SAGE CANĀKYA

In Jambudvīpa, in Bharatkaśtra, in the country of Magaṇa, in the city called Pātaliputra, there ruled king Padma of the lineage of Nanda. Sundari was his chief queen, Mahāpadma, a prince by her and Kāpi, minister, who was also called Visvasena.

The minister Kāpi, being infatuated by the beauty of the queen, secretly planned to kill the king and live with her. He caused the neighbouring princes rise against the king and one day before dawn taking him to the outside park on the pretext of showing him a secret place for hiding his wealth, murdered and threw him in an old well filled with mud. Vasantaka, a garland-maker, who was cutting flowers on a nearby tree, saw this and ran away out of fear. From the movement of the branches of the tree, Kāpi suspected that some body, man or monkey, disappeared. Greatly worried in heart, he went home and after the sun-rise came to the king’s audience-hall as usual. He had a search for the king everywhere and not finding him, pretended to have been extremely miserable. After
some days, he got Mahāpadma crowned with Suvrata as his queen and lived in secret illicit relation with queen Sundari.

Once in mid-night, Mahāpadma, desirous of knowing the cause of his father's death, went out and heard the confidential talks of his subjects in their houses, when Vasan-taka, a garland-maker, gave utterance to some significant words. The next day Mahāpadma sent for him and ordered him to tell the name of the king's murderer for he knew it. In case of lying, he was threatened with death sentence. Vasan-taka exposed to the king all he had witnessed and was rewarded. Disclosing the grave fact to his vassals etc., king Mahāpadma put Kāpi and his family members in an underground dungeon with a small passage left for a dish of food and a pot of water to be let inside every day.

One day Kāpi addressed others in the dungeon: "By eating a single plate of food distributing it among ourselves every day, we are neither alive nor dead. Let him alone, who can kill our enemy and destroy the Nanda family, eat it." Subandhu, his son, swore to do so. Then he alone ate that quota of food every day and survived. All others died. Three years passed thus. Once, when the neighbouring kings rebelled, Mahāpadma remembered the former minister's shrewdness and opening the dungeon let the surviving Subandhu out and made him his minister who soon set the things right. The king was pleased with Subandhu, got him married with Nandavati, daughter
of another minister Sakatāla and, later, promoted him as his chief minister.

Meanwhile in Magadha country, in the Agrahāra called Sālmali, a son, with four molars, was born to a Brahmin, Somasamma and his wife, Kapilā and was named as Cānākya. An astrologer, Vasantaka, who was a pious layman, forecast that Cānākya with four molars would be the destroyer of the Nanda family and would be king or king's minister. Listening to that, the father rubbed off those molars of Cānākya, who, as he grew, learned the four Vedas and the six Aṅgas etc. One day Cānākya, after attending a religious sermon by a sage, adopted vows of the lay disciple and had the Right Faith. Later, when he had been to Pātaliputra, minister Sakatāla gave him in marriage his youngest daughter, Yasomati.

Once Subandhu saw Cānākya digging up the root of the Darbha grass and burning it, for its blade had pricked his foot which bled. When asked, Cānākya told that he was destroying his enemy. Subandhu, who had heard of the astrologer's forecast about Cānākya, was pleased to get a worthy friend in him. One day Subandhu secretly wrote a political maxim on the wall of a hall. Cānākya read it and effected a correction in it by rubbing off the former one. Subandhu noted the correction and Cānākya's talents too. One day, on the occasion of his daughter's first pregnancy ceremony, Subandhu invited all his relatives and friends and fed them sumptuously; but
he sent, through his wife Nandavati, rice-gruel to Cāṇākya and his wife Yasomati. Cāṇākya felt insulted and reflected on the importance of wealth in life. Knowing Cāṇākya’s mind, Subandhu advised him to request the king for the Agrāsana (foremost seat) that enjoyed the gift of sixty villages. Cāṇākya did accordingly, got the Agrāsana with sixty villages and lived happily.

But Subandhu with a view to destroying Nanda, induced the Brahmins, the former enjoyers of that Agrāsana, to go to the king and make their loss good. They approached the king when Subandhu advised him in favour of them. The king ordered to remove Cāṇākya from the Agrāsana. Subandhu executed the king’s order but causing, purposely, much insult to Cāṇākya who, on the spot, swore that he would not remove his strips of cloth used for girding the loins unless he destroyed Mahāpadma and Subandhu within twelve years. Then wearing red bark garments, he moved to the town called Mahodaka.

Meanwhile queen Mandā, wife of king Kumuda of the Mayūra lineage of the town Mahodaka, had pregnancy longing that she should drink the moon. The king was much worried over this matter, which Cāṇākya came to know and assured the king to fulfill the queen’s longing on a condition that the babe to be born would be given to him. The king accepted the condition. Cāṇākya secretly got made a hole at the centre of the palace-tower and when the moon was in the midst of the sky, he kept a glass cup filled with water as to receive the ref-
lection of the moon through the hole above. Then he took the queen, who was previously fed with thirst-increasing food and whose eyes were covered, to the tower. After uncovering the eyes; he asked her to drink the moon brought before her by spell. The queen did so and her pregnancy longing was fulfilled.

In due course of time the queen gave birth to a son who, with a wet-nurse, was given to Čañākya who significantly named him as Candrabhukta. Čañākya fed Candrabhukta with small and graduated doses of poison mixed with butter and later with his daily food. When Candrabhukta attained the age of sixteen, Čañākya told the ministers, the feudal princes etc. that Candrabhukta had the signs of being the universal monarch and hence, for the benefit of all of them, he would work towards that end. Thus exhorting all of them, he built a big army, kept them all on mount Śrī and went out with a desire to make gold. While collecting some herbs, he saw a well of 'rasa' (quick-silver) and in it a living man who told him that some Buddhist monk by name Rasavādaka (Alchemist) made him get into the well promising half the share of gold prepared from it, got sufficient material for himself and went away without taking him up. Čañākya got with the help of that man as much 'rasa' as he wanted, took him up and sent him away curing the effects of the 'rasa' on his body.

With that 'rasa' he made a heap of gold and got
proclaimed in the country that he would give one cart-load of gold for one cart-load of earth to be delivered on mount Sīrī and accordingly he gave that much gold for an equal amount of earth to one man. Seeing that, all the farmers in the district brought and poured earth on and round about the mountain. When they all asked for gold, he told them that one cart-load of earth was sufficient for him and that he had not asked others to bring earth there and hence they could take that back. All farmers returned disappointed. With that huge quantity of earth Cāṇākya built a fortified town and with that gold he built a big army. Then together with Candraḥukta, he marched on Mahāpādma, lost the battle and returned. It happened so every year for several years. Once foreseeing his defeat, he asked Candraḥukta to run away and in the course of his escaping away he, with hunger, entered the house of an old weaver-woman and asked for food. She served him hot sour-gruel in a plate. Cāṇākya, out of acute hunger, took that gruel and put into his mouth immediately. Both his fingers and mouth were burnt, seeing which the old woman laughed and remarked:

"I saw, in this world, three fools." Cāṇākya asked who they were. She said, "Yourself, Nanda and Cāṇākya. If you were wise, you would have fed yourself with gruel gradually taking it little by little from the edge of the plate. Nanda is a fool because he did not kill the enraged Brahmin after taking back the gift once given to him; and Cāṇākya is also a
fool because he minds his wrath alone and not his job in which he would have succeeded if he had played tactics like inducing the vassals and neighbouring rulers against the king." Cāṇākya, taking a lesson from the old woman's words, left her house and did accordingly. In the battle Mahāpadma fled, and Subandhu was imprisoned. Cāṇākya, then, entered Pātaliputra and got Candrabhukta crowned with Candramati, wife of Mahāpadma Nanda, as his queen. Moreover knowing that there was no money in the royal treasury, he invited wealthy citizens, fed them with intoxicating food, knew from them where they had kept their wealth, collected it and filled the royal treasury. After all this, he got proclaimed that what he had sworn was realised completely. Then he sent for his wife staying in the town on mount Śrī and lived with her happily.

After some days passed, Candramati was pregnant. One day, she got into her chariot when the ten spokes of its wheel got down into the earth. Cāṇākya announced that ten Wayūra monarchs, beginning from Candrabhukta, would reign the earth. Later, in the ninth month of her pregnancy, queen Candramati had a longing that she should take food together with king Candrabhukta who would, as usual, have poison-mixed food. In the course of their taking food together, the king, unknowingly and out of love, passed a morsel of his food into the mouth of the queen. Cāṇākya, who was by the side, saw this, rushed forward instantly and cut the queen's belly, with sword and took out the babe. Witnessing the horrible sight, Candrabhukta died.
A single drop of poison, however, had reached the babe's head. Hence he was named as Bindusāgara. Cāṇākya got him crowned and ruled the kingdom.

When Bindusāgara grew up into young prince, Cāṇākya had disgust for worldly pleasures. He released Subandhu from prison, made him minister and entered Order under the teacher Mativara. He studied scriptures for twelve years, wandered about with a few pupils and, once, came over to a cow-pen on the bank of Sonā near Pātaliputra. Getting this news, Subandhu, on the pretext of paying homage to the monks, went there in the evening. He paid homage to all the monks and had a free talk with the sage Cāṇākya. But while returning he asked his men to heap dry pieces of cow-dung round about the monks so as to protect them from cold and put fire to the same. Cāṇākya and all other monks forbore the calamity and died by the rite of Ingini and were reborn as gods in heavens - Cāṇākya in Sarvarthasiddhi and others in Saudharma-kalpa.

May all Arādhakas bring to their mind the sage Cāṇākya, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.
19. STORY OF THE SAGE VRSABHASENA

In Jambūdvīpa, in the southern part of Bharataksetra, in the country of Karahāta, there was a town called Kunāla where ruled king Dhanḍa with his chief queen, Padmāśri. He had a learned minister, Vīstamatsya by name.

Once, Vṛsabhasena, a Jaina teacher, wandering about with a big party of monks, arrived there and stayed in a monastery. Learning about the same, the king and the people of the town came over there with great devotion and adored the monks. Minister Vīstamatsya was jealous of all this and he, proud of his erudition, held a debate with the teacher Vṛsabhasena, but was defeated in the presence of the whole gathering. Taking it as insult, he left the place, came there again at midnight, set fire to the monastery and went away.

Vṛsabhasena and all other monks entertained forgiveness, abstained from the four kinds of food, accomplished the Ratnatraya, died and were reborn as gods, each with status and life-span commensurate with the degree of the merit of his penances.

May all other Ārādhakas bring to their mind the sages Vṛsabhasena and others, forbear the various hardships and afflictions, accomplish the Ratnatraya and attain heavenly happiness or eternal bliss.

—ooOoo—