CHAPTER 3

STORIES IN VADDĀRĀDHANE : VEHICLES OF PRINCIPAL TENETS AND PRACTICES IN JAINISM

The author's aim of narrating the stories in the Vaddārādhane, as noted in the preceding chapter, is to help the Ardha, under the vow of Bhaktapratyakhyāna, to maintain equanimity and accomplish the Ratnatraya by exemplifying to him the unthinkable sufferings of ancient religious and legendary heroes who courted death by the rite of Prayopagaman and attained heavenly happiness or eternal bliss. But the contents of these stories, as a whole, evince the fact

1. i) It does not, however, mean that all contents of the stories in the Vaddārādhane are originally presented by the author. As already noted, some commentaries on the Bh.Ā., in the main, are the sources for these stories. Moreover the very nature of the stories, i.e., religious and legendary, does not admit of such expectation. But the author, like many other Jain authors, is original in deciding the structure and length of several of these stories and in selecting, adapting and rearranging the sub-tales, anecdotes, side-episodes, dogmatic bits and descriptive details. This will be noted at proper contexts in the course of this chapter.

ii) Dr. P.L.Vaidya points out that a single story, viz., of Yosodhara, has been narrated by some 25-30 authors - each distinctly showing his own skill and individuality in it: Jaina Dharma āpi Vādmaya, Nagpur University 1948, Lect. IV, p. 88.
that the author had before his mind some other purpose also, viz., of edifying, instructing and exhorting the lay-community in respect of principal tenets and practices in Jainism. The lay community here, technically speaking, may be supposed to be the pious visitors who come to pay homage to the Āradhaka. Hence on the ground of the nature of the contents, these nineteen stories in the Vaddārādhane may broadly be classified under three heads:

(I) Those stories which straight way serve the author's aim. Such ones are generally short.

(II) Those which illustrate and edify some or other tenets in Jainism concerning the laity or monk-hood, and demonstrate or explain or glorify some or other practices in Jainism concerning the laity or monk-hood and serve the author's aim as well. Among such stories, some are long and elaborately cast; several are of medium length; and a few are short, but not as short as those coming under I noticed above.

(III) Those, which are mostly non-Jaina in nature, but appear to have been harnessed by the author to serve his aim at the end. There is only one such story which is pretty long.

2. These three heads need not be taken as water-tight compartments. A story under the first head may contain a religious tenet and it does contain one, viz., the Doctrine of Karman without which one can hardly find a Jaina religious story. Hence the deciding factor in each of the three heads may be noted to be the author's motive in narrating the stories under it.
Under this head may be classed the following stories:

1) No. 3 : Story of Gajakumāra  2) No. 5 : Story of Annikāputra  3) No. 12 : Story of the sage Abhayaghosā  4) No. 19 : Story of the sage Vṛṣabhasena

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Story of Gajakumāra

In this story, prince Gajakumāra, after leading a debaucherous life on the strength of a boon got from his father, once happens to listen to the sermon of the revered Aristanemi who refers to the miseries of beings in the bad states of existence as a result of their causing trouble to good people in previous births. Then having firm faith in the words of the Jinas, he enters Order. Once at night, he stands in Kayotsarga in a park, when a gold-smith, whose wife he had formerly possessed by force and lived with sensuously, nails him to the ground with long hot iron bars. The sage Gajakumāra forbears the unthinkable pains, accomplishes the Ratnatraya, dies and is reborn as a god in the highest heaven.
Story of Annikāputra

In this story, Annikāputra, a merchant's young son, listens to the sermon of the teacher Damasūri endowed with the supernatural knowledge Avadhi, adopts vows of the lay disciple and after knowing from the same teacher that he has a very short span of life ahead, enters Order. One day while crossing the river Gaṅgā in a boat, he is hit by storm and drowned in the stream. Forbearing the hardship caused by wind, he accomplishes the Ratnatraya, dies and attains eternal bliss.

Story of the sage Abhayaghosa

In this story, king Abhayaghosa once sees moon-eclipse and reflecting on the uncertainty of life enters Order under the teacher Nandanā. Studying all scriptures for twelve years, he wanders about alone and once remains in Kayotsarga in a park, when king Candavega, his son, the reincarnated soul of the tortoise which he had formerly killed just for fun, sets his discus in operation just for fun. It cuts off the sage's hands and legs. He forbear the horrible pains, accomplishes the Ratnatraya and is reborn as a god in heaven.
Story of the sage Vrsabhasena

In this story, a minister named Viṣṭamatsya, once, holds debate with the sage Vrsabhasena surrounded by his party of monks and is defeated in it. Taking it as insult, the same night he sets fire to the monastery in which the sage and his party of monks stayed. They all forbear the unthinkable agony, accomplish the Ratnatraya, die and are reborn as gods in the various heavens.

Now a scrutiny of the contents of these four stories shows that the Jaina Doctrine of Karman lies as an undercurrent in each of them. None of these stories contains sub-stories relating accounts of past lives of the hero, or anecdotes or side-episodes making its pattern elaborate. A sermon is merely referred to or its central point is just mentioned. Dogmatical discussion is hardly found; but some dogmatical terms or phrases are used here and there. Descriptions also

3. And it indirectly instructs the laity in the principle of moral retribution.
4. Like 'dharmaṁ kūrdu' in St.No.5, p.72.4. Now onwards 'Vadd' need not be put before such obvious reference to its page number or numbers.
6. Like 'bāhyābhyaṁtara parīgraha' in St.No.12, p.120.27.
are not indulged in. One finds, in each story, the author moving straight way towards his aim of exemplifying the great sufferings of the hero who calmly forbears all hardships and afflictions and accomplishes the highest good.

Coming to the other available Ārādhanā Kathākosa, viz., the Brhat-Kathākosa of Harisena and the Ārādhanā Kathākosa of Nemidatta, we find that both of these authors, whose aim is just to collect and preserve the stories based on the illustrative or exemplifying gāhās in the Bhagavatī Ārādhanā, give these four corresponding stories in short like the other ones in their respective works. Harisena gives these stories, Nos. 128, 130, 137 and 144, in 19, 9, 12 and 11 verses respectively, whereas Nemidatta gives them, Nos. 59, 60, 67 and 74 in 28, 16, 19 and 14 verses respectively. The main events of the four stories in the Vaddārādhane almost compare with those in these corresponding stories of these two works, but their authors have presented them in shorter forms. But unlike the author of the Vaddārādhane, these two authors do not betray an attempt at exemplifying the hard sufferings of the hero for their aim is, as noted above, to collect and preserve such stories.

(II)

Under this head may be classed the following stories:

7. These are noted in the Introduction under ‘Sources of stories’.
1) No. 1 : Story of Sukumāra Svāmi
2) No. 2 : Story of Sukausala Svāmi
3) No. 4 : Story of the Universal Monarch Sanatkumāra
4) No. 6 : Story of the sage Bhadrabāhu
5) No. 7 : Story of Lalitaghata
6) No. 8 : Story of the sage Dharmaghoṣa
7) No. 9 : Story of the sage Siridinna
8) No. 10 : Story of the sage Vṛṣabhasena
9) No. 11 : Story of the sage Kārtika
10) No. 13 : Story of the sage Vidyuccora
11) No. 14 : Story of the sage Gurudatta
12) No. 15 : Story of Cilātaputra
13) No. 16 : Story of the sage Dandaka
14) No. 17 : Story of Five hundred sages : Mahendradatta and others

Story of Sukumāra Svāmi

In this story, which is the longest of all, edification, explanation and glorification of the Srāvakāyārata (the lay disciple's vows), more particularly of the Anu-vratas (the minor vows), are found to be the outstanding features.

In the latter half of p.6, the author gives the explanation and description of Samyaktva (Right Faith) with the
complete enumeration of its twenty-five flaws. Further, he refers, with incomplete enumeration, to the nine ceremonies of dāna (gift) to the monk by the lay disciple possessing seven qualities (p. 7.8-9). Then listening to the sermon of the sage Agnibhūti, the low-caste blind girl adopts Anuvratas etc. This sermon is a fine piece of advice on the conduct of the lay disciple in which rules like prohibiting the consumption of honey, wine, flesh etc. are illustrated; and the nature of true god, i.e., the Jina, that of true religion, i.e., non-hurting etc., are explained in brief (pp. 10.10 to 12.1). Nagāsī, on listening to the sermon of the teacher Suryamitra, including the account of her former births full of misery and sufferings, accepts the lay disciple's vows (pp. 12.29 to 13.14). Further, on listening to another sermon of the teacher Suryamitra, some members of the royal family of king Candravāhana adopt the lay disciple's vows. In this sermon it is pointed out that human beings float in the ocean of saṃsāra owing to wrong faith, uncontrolled senses and passions (p. 24.8-9). The importance of the lay disciple's vows

8. i) R. Williams points out that description of Samyaktva forms the first constituent of the Jaina Srāvakācāra (Treatise on the conduct of the lay disciple: Intro. to Jaina Yoga, p. xvii.

   ii) Bh.Â., No. 736, teaches that Samyaktva is the gate through which Knowledge, Conduct, Penance and Spiritual Progress enter the Soul.


   ii) The nine ceremonies of which the first two alone are enumerated in the text here, are found in the gāhā (a quotation) available in some Mss. only. Vide Vidd., p. 7, fn. 4.
is illustrated by the author through a series of sub-tales, with further emboxed sub-sub-tales, which alone occupy more than one-fourth of the volume of the whole story (pp.14.3 to 22.23). 10 The total bulk, which is connected with the edification and explanation of the lay disciple's vows in this story, is nearly half of its entire volume (pp.9.10 to 24.24). The actual account of Sukumāra Svāmī — his birth, growth, disgust for worldly life, entering Order, forbearing hardships, accomplishing the Ratnatraya and being born as a god etc. — covers less than six pages only (pp. 24.25 to 30.17). 11

The early part of this story, i.e., up to p.9.9, illustrates the Doctrine of Karman and transmigration of the Soul of Agnisthūtī, who, puffed up with pride and passions, hates the Jaina faith and insults the sage Sūryamitra, his former teacher and obligator. This part serves almost as a background to the latter one which stands in prominence with the edification and glorification of the lay disciple's vows prescribed by the author in a very interesting and entertain-

10. The motif of returning vows, and thereby showing their importance through illustrative tales, appears to be favourite among the Jaina authors. Harisena too uses this motif in his corresponding story, No. 126.

11) Cāmundaṛāya also has used this motif in his Cāvumdarāya Purāṇa, pp. 95-96.

11. Nemidatta's story, No. 57, deals only with this part of life of Sukumāra Svāmī.
xx-ling manner by narrating a series of sub-tales with further embossed sub-sub-tales. 12

Another important religious feature of this story, which is the first of the treasure of nineteen ones, is that some references and religious events in it throw light on some of the author’s thoughts that were perhaps uppermost in his mind while commencing this work: In the course of his referring to the syllabus for the fresh Jaina monk, the author puts in the mouth of the teacher Sudharma the whole Pro-canon of the Digambaras divided into Anuyogas (expositions) particularly mentioning, among a few individual works belonging to them, the Arādhana (which is undoubtedly the Bhagavatī Arādhana) as a Carana-grāmtha 13 (pp. 6.6 to 6.13). Moreover Nāgasūri, the hero’s soul, accomplishes the Ratnatraya by the rite of the Bhakta-pratyākhyāna 14 (p. 24.20). Then Avantīṣukumāra adopts Saṁnyasana by the rite of Prāyopagamana (pp. 28.28 to 29.1). All these points indicate that the author of the Vaddārādhane had great

12. Harlsena, in the corresponding story, does not narrate the sub-tales of the servant (bāmaṭa) and the old woman (birdī). He gives only one sub-tale corresponding to that of the maiden (kanne) in the Vaddārādhane. It is also very short not containing the further emboxed tale of Sudāma.

13. He also refers to this work in this manner in St.No. 14, p. 151.23.

14. Nowhere else throughout the work Bhaktapratyākhyāna is mentioned; but in such contexts terms like Saṁnyasana, Samādhi-marana etc. are used.
respect for the Ārādhanā (along with Ācāra, i.e., the Mūla- 
cāra of Vattakera) which he must have studied sincerely and 
must have been attracted by the group of the nineteen verses 
in the Kavaca chapter of its Bhaktapratyākhyāna Section, which 
allude to the great sufferings and forbearance of the religious 
and legendary heroes that embraced Prayopagamana, and must 
have decided upon narrating these stories.

Story of Sukausala Swāmi

This story mainly contains the account of three 
souls, viz., of Siddhārtha, Sukausala and Srikanta spread over 
five, six and six births respectively (pp. 32.12 to 43.17). 
Outwardly the major part of the narration appears to be of 
secular nature; but its structure is worked out with the Jaina 
concepts of nidāna, jātismarana, Avadhī knowledge etc., and 
most of the scenes are laid in the wonderland of the Vidya-
dharas of the Jaina cosmography.

The actual story or account of Sukausala commences 
from p. 43.8. Under the entire narration concerning the vari-
ous souls in their manifold births, lies the Law of Karmān 
illustrated in the form that the soul carries forth love for 

15. Except the hero of St. No. 18 who embraces Iñgini death: p. 192.10.
or hatred against a particular being to the next birth. 16

The same law with its retributive effect is illustrated in an anecdote in the same stream of narration: Jayāvati, the chief-queen of Siddhartha, as result of rebuking her husband for his entering Order (p. 45.9-12), and of hating the Jaina faith (p. 48.1), dies with Ārtadhyāna and is reborn as a tigress. The omnipotence of the law of Karman 17 is clearly seen in the utter failure of all precautions taken by queen Jayāvati against Sukausula's seeing his father-monk (pp. 45.8 to 47.13). Thus the illustration of the law of Karman and its omnipotence prominently figures in this story.

Sukausula's facing the hardships and his forbearance are exemplified, as usual, at the end on p. 48.

Harisena's corresponding story No. 127, contains all this in brief. 18 But the author of the Vaddaradhane has some

16. This may be a facet of the Doctrine of Karman, noted by Glasenapp, in its technical garb: 'Jallese marai tallese uvavajjai', Kg. I, 117b: A being at its birth has in the beginning the leṣyā (soul-colour) which it possessed at its death in the preceding existence: The Doctrine of Karman in Jaina Philosophy, English Tr. by G. Barry Gifford, Ed. by H.R. Kapadia, Bombay 1942, p. 49.

17. Bb.Ā., No. 1621 teaches that in the whole universe there is nothing that is stronger than Karman.

18. Nemidatta in his corresponding story, No. 58, narrates only the last part of the story in the Vaddaradhane, i.e., pp.43-49.
more points to add so as to make it a better Aradhane story. He glorifies the merit of adoring the Carana sage. Even an elephant, whose karmas have calmed down, following a Vidyadhara named Suvega, worships the feet of a Carana sage, acquires merit, and after death, is reborn as a king (pp. 37.11-14 and 38.10-14). Moreover with a view to glorifying Samnyasana, he makes the tigress (the soul of queen Jayavati) repent, adopt the vows (obviously the five great vows) at the hands of her former husband whom she had rebuked in the previous existence and embrace Samnyasana. Therefore, in this story, the tigress eats up Sukausala first and remembering her former life does not hurt Siddhartha at all. But in Harisena, the tigress eats up both, first Siddhārtha and then immediately Sukausala, and then repents etc. 20

Story of the Universal Monarch Sunatkumāra

This story too is set in the world of Vidyadhāras, the demi-gods of the Jaina cosmography. It is replete with the Vidyadhara princes' romance, adventures, duels and battles

19. Harisena is silent on this point.

20. It is difficult to decide now whether the author of the Vadārādhane is original in this alteration or adaptation or has followed some other source.
fought with the aid of spells like Prajñapti (p. 61.5), Avalokini (p. 62.1-2) etc. Yaksas, Kinnaras and other divine beings also appear on the scene. The two Garana sages Gunadhar and Sumali tinge the fairy tale atmosphere of the Vidyadhara with piety and reverence. Astrologers' forecasts (pp. 58.7-8, 61.22-25 etc.) control and direct the main stream of narration. The major part of the narration is put in the mouth of Kamalasmati, a Vidyadhara damsel, with the Garana sage Sumali as the sub-narrator (pp. 56.6 to 65.14).

The sub-story of the lay-disciple Jinavarma (pp. 63-65) illustrates the Doctrine of Karman and explains the importance and efficacy of the Śrāvaka-vratas. Jinavarma himself explains the doctrine in simple words: "It is not his (Bharadvaja's) fault (that Bharadvaja caused his back burnt by an evil desire), but it is the fructification of his own deeds of previous births." (p. 64.26-27). There is also a specific reference to the four-fold conduct of the lay disciple: dāna, pūje, sīla and upavāsa (p. 64.2-3).

The latter part of the story (pp. 65.27 to 70.15) consists of two episodes connected with the life of Sanatkumāra. The first (pp. 65.27 to 69.6) illustrates the importance of the vow of Asmālavāydhamanā and explains avici-śānti.

21. It is an elaborate vow for the observance of which are required 5,150 days, i.e., fourteen years, three months and twenty days: Antagada-dasāśa and Aputtaravāyśya-dasāśa, Ed. by M.C.Modi, Gurjara Grantha Kāryālaya, Ahmedabad 1932, Notes p. 121.
marana (death advancing in ripples every moment) with an interesting demonstration (p. 68). The second one (pp. 69.7 to 70.10) illustrates the Jaina dogma that trodding the path shown by the Jinas, i.e., ascetism, alone has the remedy against birth, diseases and death (p. 70.1-3). It also indirectly explains a rule concerning the conduct of the Jaina monk that he should not resort to medicine for any disease.

The story of Sanatkumāra, the fourth universal monarch of the Jaina hagiology, appears to be very popular among the Jaina poets or authors. It is narrated by Devendra in his Sukhābodha commentary (in Prakrit) on the Uttarādhyayana Sūtra. It is also found in the Sanskrit Kathākosa of an unknown author. Harīsena in the corresponding story, No.129, narrates it in short which forms just a part of that in the Vaddārādhane (pp. 65.27 to 70.15). Nemidatta's corresponding story, No.3, also deals with the same part in short. Of all these corresponding stories, the one of Devendra compares best with

22. i) It is the first of the seventeen kinds of death referred to by Bh.Ā., No. 25.
   ii) Vide also Bh.Ā., Vijayodaya Commentary, p. 86.

   ii) It was translated into German by Jacobi in his Ausgewählte Erzählungen in Maharāstī, Leipzig 1886, and which was further translated into English by J.J. Mayer in his Hindu tales, London 1909.

that in the Vaddarādhane. Yet Devendr's story does not contain the explanation of āvīci-marana with the demonstration of doni-kōmāda, etc., which is so beautifully presented in the Vaddarādhane.

Story of the sage Bhadrabāhu

This story has two aspects. One, obviously the main, contains the account of the great migration of the Jaina Saṅgha from Madhyadesa, at the time of the twelve-year famine, to Kalbappu in Mysore under the revered Bhadrabāhu, the fifth Patriarch and last custodian of the fourteen Purvas, with Candragupta Maurya as his royal disciple and a party of eight thousand monks; and it also records as a corollary of this great event the account of the split that occurred in the Jaina church leading to the rise of two divisions in it, viz., Jina-kalpis and Sthavira-kalpis which further gave rise to the Svetāmbaras and the Yāpanīyas also. The other, which forms an inserted part (pp. 75.5 to 85.4), and which can be called the sub-tale of Nandimitra put in the mouth of the teacher Samādhigupta, relates the account of the past lives of Samprati Candragupta, the grand-son of emperor Aśoka.

Harisena's corresponding story, No. 131, does not contain anything about the second aspect. The same is the case with Nemidatta's story, No. 61, which is narrated in just
27 verses. But the author of the Vaddārādhane seems to incorporate the sub-story of Nandimitra or the account of the past lives of Samprati Candragupta, with the specific purpose of explaining or demonstrating the vow of Prāyopagamana and preaching of the Ārādhana through the teacher Śivagupta (pp. 82-83). This has been duly discussed in the preceding chapter. Moreover, through this tale, the author also explains how a sinful soul, the vagabond Nandimitra, coming in contact with a Jaina Sage, Śivagupta, gradually attains high spiritual life through fasts and austerities, submits himself to death by the rite of Prāyopagamana, is reborn as god Kanakadhvaja, who himself glorifies the fruit of his penances by coming back to his former place and worshipping his dead body — another demonstration to encourage the Ārādhakā and exhort the pious laity.

The episode of Kāṣṭakūṭa and his wife Jayaghante, however, has an entertaining value.

Coming to the main story or its first aspect, Hariśena differs from it on some important points: In

25. It may be noted that Hemacandra's Parisistaparvan, Edited by Jacobi, The Asiatic Society of Bengal, Calcutta 1932, Ch. XI, 39-54, refers, in short, to Samprati's past lives in which he is mentioned as a starving vagabond (raṅka).

26. "In the beginning of his career also private inclinations send a god back to the centre world ....": The Doctrine of the Jainas, p. 244.
Harisena emperor Candragupta enters Order, becomes the first knower of the ten Purvas, becomes, bearing the name Visākhācārya, the chief of the Saṅgha and leads it to Punnātadesa in the South. Bhadrabāhu, considering his advanced age, stays there only and later submits himself to Samādhiparana in the region of Bhādrapada near Ujjayini. Regarding the account of the split Harisena almost agrees with the author of the Vaddārādhane, who, but, presents it in detail. Nemidatta, again, differs from Harisena on some points: In Nemidatta's story Bhadrabāhu, owing to his short life-span ahead, stays there only. His chief disciple, Visākhācārya, leads the migration to the South. Then emperor Candragupta enters Order and waits upon the teacher Bhadrabāhu. Later Bhadrabāhu submits himself to Samādhiparana under a banyan tree in Ujjayini. At this context it is worth taking into consideration what Hemacandra in his Parisistaparvan, Canto IX (1–113), tells: Owing to Kunāla's blindness, Samprati, his son, a baby in arms, is anointed as Asoka's successor. After Asoka's death, Samprati ascends the throne and becomes a powerful monarch and devout Jaina. About this time, a terrible famine sets in and forces the Jaina monks to emigrate as far as sea-side. At this time

27. It may be noted that Kalbappu is not at all mentioned here.
28. Nemidatta, too, does not mention Kalbappu, and he does not tell anything about the split in the Jaina Saṅgha.
Bhadrabāhu is in Nepal etc. 29 Thus these three stories in the Ārādhana Kathākosa do not completely agree in respect of the account of the great migration of the Jaina Saṅgha to the South and Hemacandra’s account is altogether different one.

Now this story, as left by the author of the Yaddaradha, with its vigorous narration containing the sub-tale of Nandimitra, with additional episodes of Kāśyapa-bheikṣa and Pitcher-on-tree in its latter part (pp. 89-91), with a wealth of details not found in the corresponding stories in the other available Ārādhana Kathākosa, appears at the face of it, as providing us with some new or additional information that may shed fresh light on the Bhadrabāhu - Candragupta tradition in the Mysore region - the tradition which is also recorded in some literary and quasi-historical works like Ratnapandita’s Bhadrabāhu Carita in Sanskrit (1415 A.D.), Cidananda’s Muni-vaṁsābhyudaya in Kannada (c. 1680 A.D.) and Devendra’s Rājāvali Kathe in Kannada (1800 A.D.) 30 and corroborated by epigraphical evidences and early local monuments and accepted by

29. Thus according to this account, during the terrible famine Bhadrabāhu is in Nepal. Candragupta Maurya is dead long back. It is Samprati who is on the throne.

30. M.D. Desai, in his Short History of Jaina Literature (in Gujarati), notes that there is no record of Bhadrabāhu-Candragupta Migration to South India in any of the Śvetāmbara Prabandhas connected with Bhadrabāhu : Jaina Sāhityano Itihaśa, Shri Jaina Śvetāmbara Conference, Bombay 1933, p. 88, fn. 73.
eminent historians as a historical fact. But a close scrutiny of it indicates that the author of the Vaddārādhane in his zeal of collecting ample material from different, at least two, sources dumps in his story matter representing two different traditions and while presenting it in an entertaining manner is found confused in two respects:

(1) He, in his narration of the story, uses, in the same context, two names of two Maurya emperors, viz., Candragupta Maurya, the founder of the dynasty, and Samprati Candragupta, his great great grandson. (2) He, further, uses, the


ii) Some Scholars differ on some factors of this tradition: (1) This Bhadrabahu is Bhadrabahu II, the author of the Niryuktis and the teacher of Kundakunda after migration: A hidden landmark in the History of Jainism, by Dr. H.L.Jain, B.C.Law Volume II, E.O.R.I., Poona 1946, p. 60. (2) It was Bhadrabahu III and Candragupta II who came to Kalbappu: Sham Shastri, Mysore Archeological Report 1923. This point is noted by Dr. Saletore, Op.cit.
in the same context, both Pataliputra and Ujjayini as the capital cities of Samprati Candragupta.

The mention of the two names of the two Maurya emperors is found in the following sequences and recurrence:

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Then coming to the confusion of names of the capital cities, the author of the Vaddārādhane tells that Candragupta was made king by Cānākya after the Nandas were uprooted, and that Candragupta ruled in the city of Pataliputra (p.75.5). Then after giving the account of Candragupta's successors, he tells that as the emperor Samprati Candragupta reigned, the teacher Samādhigupta, endowed with the supernatural knowledge Avadhi, came over to Pataliputra (p. 76.1) and took up his abode in an outside park. Samprati Candragupta went there paid homage to the sage and requested him to relate the account of his past lives (pp. 75.30 to 76.4). The teacher commences relating the same account which closes on p. 84.32. Then the author continues: Listening to the account of his previous births related by the teacher Samādhigupta, being pleased and having bowed down to the teacher, the emperor Samprati Candragupta went back to his palace, reigned the earth and lived happily in Ujjēnī (p. 85.1-4).

This confusion of names of the two Maurya emperors and the two Maurya capital cities, found in this story, may be possibly owing to the author's inserting the sub-story of Nandimitra, or the accounts of the past lives of Samprati Candragupta, which represents/tradition different from the one which is represented by the main or frame story of Bhadrabāhu. In narrating this sub-story the author of the Vaddārādhane appears much more concerned with the demonstration of the
rite of Prayopagamana together with preaching of Ārādhana, that also in an entertaining and interesting manner, than with recording a tradition with the historian's eye so as not to disturb the tradition obtained in the narration of the main story.

Canto IX of Hemacandra's Parisistaparvan clearly states that a dreadful famine occurred when Samprati Candragupta, the powerful monarch and devout Jaina, was reigning the Magadha country and it drove the monks as far as sea-side. The same work, in Canto XI (39-54), contains in short an account of the past life of Samprati Candragupta which broadly agrees with the corresponding portion of the story in the Vaddaradhane. Moreover the early part of Canto IX of the Parisistaparvan relates the account of Kunāla's blindness which is also found with wilder motif in this story in the Vaddaradhane. Hence some source having similar legend about Kunāla's blindness and traditional account of Samprati Candragupta's past life, appears to have provided the author of the Vaddaradhane material for the building up Nandimitra's tale and disturbed the tradition in the main story which has a different, perhaps, his main source at hand, possibly some Prakrit commentary on the Bhagavatī Ārādhana.

Thus this story in the Vaddaradhane does not give us any additional evidence regarding the Bhadrabahu-Candragupta tradition obtained in Karnatak but appears to venture
to represent, at a time, streams of two different traditions. The main or frame story of Bhadrabāhu represents a tradition recorded in S.B.1, regarding the migration of Bhadrabāhu and Candragupta to Kalhappu etc., and in S.B. 40 and 54, regarding the episodes of Kāntāra-bhaikṣa etc.\(^\text{32}\) The tale of Nandimitra partly represents a tradition, which is similar to, though not identical with, the one found in Hemacandra's Pari-sistaparvan cantoes IX and XI as noted above.\(^\text{33}\) Yet this story in the Vaddārādhane has some important points to its credit.

It is, as things stand today, the earliest literary work in Kannada to record the famous Bhadrabāhu-Candragupta tradition in its main or frame story. S.B.1 (c. 600 A.D.) is older than this story; but S.B.40 (1163 A.D.) and S.B.54 (1129 A.D.) are younger than it.\(^\text{34}\)

**Story of Lalitaghate**

This story contains more edificatory and dogmatical matter than the narrative one. Hariṣeṇa gives the correspond-

\(^{32}\) For details about S.B.40 and 54, vide Mysore and Coorg from Inscriptions.

\(^{33}\) It may be noted that M.G.Pai's conclusions arrived at in his article, Advent of Jainism into Karnatak, Kannada Sāhitya Parishatpatrike, Vol.XXVI, p.142, appear to have been based on his hurried reading of the text of this story in the Vaddārādhane.

\(^{34}\) Vide Introduction, discussion on date under 'Title, Authorship and Date'.
-ing story No. 132, in just 8 verses and Nemidatta, No. 62, in 13 verses. The central idea of the corresponding stories of these different authors is the same. But the author of the Vaddārādhana augments it mainly with a sermon put in the mouth of the sage Abhayaghosa, which forms more than half the part of the whole story (pp. 96.12 to 99.12). It is full of edifying and dogmatical matter intended for instructing the pious laity:

After explaining what is dharma, who are the true sages and who is the true god, the sage Abhayaghosa elaborately describes the four conditions of existence, viz., hellish, subhuman, human and divine, around which the sinful soul wanders. He, then, respectfully refers to three types of the great vow (obviously the Bhaktapratyākhyāna) with three respective fruits: the best, the medium and the ordinary vows liberating the soul, after destroying Karman in three, five and eight births respectively (p. 98.24-28). The sage, then, describes the abode

35. The sage Abhayaghosa, or some other one playing his role, does not appear at all in the corresponding stories of Harisena and Nemidatta.

36. Cf. Bh.Ā., Nos. 1561-1601. This portion forms a part of the Kavaca Chapter. Hence the contents of the above noted sermon are also conducive to the Arūdhama.

and state of the liberated soul (pp. 98.29 to 99.12). Thus this sermon contains, more or less, an epitome of the Jaina philosophy.

Moreover though the sermon of the revered Vardhamāna is merely referred to (p. 100.22), the author makes him, afterwards, advise the thirty-two princes on the relation between austerities and liberation: Just as gold-ore has to go through several hard processes like being pounded, heated etc., similarly the human soul has to undergo severe austerities before liberation (pp. 100.27 to 101.2).

The non-availability of prey to the hunting princes, the breaking down of their bows, the four clues (sābhijñāna, p. 100.6) to the sage's forecast etc. have entertaining value.

This story exemplifies the rite of Prayopagamana on a large or mass scale.

**Story of the sage Dharmaghoṣa**

In this story, the author of the Vaddārādhane appears to illustrate the best (Utkṛṣṭa) Ārādhana as distinguished from the medium (madhyama) one through the narration of accounts of ascetics, lives of two viz., Dharmaghoṣa and Dharmakīrti, who were formerly princes, but entered Order on listening to the teacher Gunottama's brief sermon consisting of just a few quotations (pp. 102.21 to 103.10).
Harisenā's corresponding story, No.133, is narrated just in 17 verses and that of Nemidatta, No.63, in 13 verses. In both of these corresponding stories, Dharmakīrti does not appear at all.

But in this story in the Vaddārādhane, Dharmaghosa is shown to have trod the path of the best Ārādhana and, after destroying all karmas, to have obtained eternal bliss (p.104.13.15), whereas Dharmakīrti is shown to be Āsannabhāvya (worthy of being liberated in the near future), who attains liberation in the third subsequent birth (p.104.23-24). It is certainly an example of madhyama Ārādhana.

In the part of the story concerning Dharmaghosa, a rule regarding the conduct of the Jaina monk is explained: Jaina monks do not accept food or drink from gods or goddesses.

Moreover in this story the author enumerates the four Anuyogas of the Digambara Canon, viz., Prathamanuyoga, Caranānuyoga, Karanānuyoga and Dravyanuyoga, to be studied by the newly initiated monk (p. 103.14.15).

The Tīrthahara Swayamprabha in Purvavidehā and his being consulted by Srīyādevatā add to the Jaina cosmographical atmosphere of the story.

38. Vide Bh.Ā., No. 2160. 39. Vide Bh.Ā., No. 2161.
40. This is the chief motif of the corresponding stories in Harisenā and Nemidatta.
Story of the sage Siridinna

This story has two aspects: (1) The glorification of the great festival of the Jinas (Jinamahāmahima) during the Phālguṇa Mahāmahāmahima Nandīsvara as observed by king Jitāsātra and other two feudatory princes who are all lay disciples with Right Faith in the Jaina Scriptures. The importance of this festival of the Jinas is illustrated through the anecdote of the wet-nurse Vinayamati, who observes two fasts of eight days (astopavāsa) each successively, dies and is reborn as Śrīyādevate who does good to each of her adorers. Siridinna is born by the grace of this goddess only. This anecdote also illustrates that austerities are more important than mere celebrations (pp. 106.10 to 108-15). (2) The part of the story concerning Siridinna and the pet parrot illustrates the Doctrine of Karman and exemplifies the hard sufferings and forbearance of the hero (pp. 108.16 to 109.25).

41. i) Maha is a festival of worship of the Jinas by lay disciples and Mahamahā is that observed by lay disciples who are kings, feudatory princes etc.

ii) The Astāhnikā (eight day) worship of the Jinas takes place during the Nandīsvara festival from the 8th to the full moon day of the bright fort-night of the months of Kārtika, Phālguṇa and Āśāgha.

iii) "This act of worship — one of the forms of Pūjā listed by Jinasena — is a surrogate for adoration of the Jaina images by the gods in the temples of the Nandīsvara-dvīpa, which is inaccessible to mortals". Jaina Yoga, p.232.
Harigena's corresponding story, No.134, mostly compares with this story which has greater details. But Nemidatta's story, No.64, is narrated in just 16 verses and does not contain the first aspect at all.

**Story of the sage Vṛṣṇasena**

In this story, an eight-year old prince Vṛṣṇasena enters Order along with his father, Pradyata, who wanted to coronate the prince before he could embrace monk-hood. But prince Vṛṣṇasena, at this young age, prefers 'mokṣapatta' (throne of liberation) to 'raṣṭyapatta' (throne of royalty) (p.113.5-6), for human life is like 'panipulla' (a dew-drop on a blade of grass) (113.10) and worldly pleasures are like 'kīmpakaphala' (a sweet but poisonous fruit) (p.113.20). Here it can be seen that prince Vṛṣṇasena's arguments have didactic value and they form a fine piece of advice to the laity.

Vṛṣṇasena meets death by the rite of Prayopagamana, destroys all the karmas and attains eternal bliss in the same birth. (p.114.18). But Pradyota accomplishes the Ratnatraya, dies and is reborn as a god (p.114.18-19).

From this discussion it is clear that Vṛṣṇasena's ascetic career and death, marked by sincere longing for liberation at an early age and perseverance in accomplishing it, is
an example of the best Ārādhana and the ascetic career and death of Pradyota is an example of the medium type of Ārādhana. 42

In the earlier and the major part of the story (p.110.10 to 112.15), there is little Jaina religious atmosphere except a few names like Jinavadika, Jinamati and Jinadatte (p.110.23.24) and a part of a sentence concerning adoption of the vow of celibacy and adopting nun-head (p.112.1).

Harisena's corresponding story, No.135, compares well with this story. But Nemidatta's story, No.65, is too short to stand comparison.

The author of the Vaddarādhane, in this story, describes the sufferings and forbearance of the sage Vṛṣabhāsenā in a very touching manner (particularly on p. 114.15-19), which would exhort any Ārādhaka to be firm in his great vow.

Story of the sage Kṛttika

In this story, king Agnirāja falls in love with his youngest daughter Kṛttikā and getting the consent of his ministers and subjects by artifice, marries her. 43 Kṛttikā later gives birth to a son, Kṛttika. Prince Kṛttika, at the age of

42. Vide Bh.A., Nos. 2160-2161.
sixteen, on hearing from his mother, for the first time, that 
his father also happens to be her father, develops disgust for 
worldly life and enters Order and wanders about alone (pp.115-12 
to 117.5).

The author, in this part of the story, illustrates 
two vows: one concerning the laity and the other concerning monk-hood. The king's falling in love with his own daughter etc., illustrates the importance of the lay-disciple's fourth 
vow, viz., Svadāra santosavrata, being content with one's own 
wife. The sages' request to the king to specify the gem, before 
they could respond to his question (p. 116.2) illustrates the 
importance of one of the five Samitis of the monk viz., bhasa-
samiti (carefulness in speaking).

The part of the story connected with Krauṅca's strik-
ing the sage with a missile etc. (p.117,6-25) illustrates the 
harmfulness of anger.44

The washing of the dirt (mala) from the sage Kārtika's 
body by rain-water, which later turns into panacea etc. 

43. Stories with such shocking events of brutal love are found 
in other Jaina narrative works also: i) Story of Prajāpati, in 
Guncandra's Mahāvīra-Cariya, Devacand Lalthai Pustakoddhāra 
Series, No.75, Bombay 1929, Prastāva III, Bhava 17. ii) Story 
of Puṣpacūla and Puṣpacūlā, in Hemacandra's Parisiṣṭaparvan, 
Canto VI, 88-104.

44. Bh.A., Nos. 1360-1374, eloquently presents the harmful nature 
of anger.
(p. 117.1-5), glorifies the Malausadhi râdhi, a kind of miraculous power possessed by some Jaina sages.45

Hariśena's corresponding story, No.136, and Nemi-datta's story, No.65, are almost the same in outline. But the author of the Vâdarâdhane narrates it in a very attractive manner with all events lucidly presented.

Story of the sage Vidyuccora

In this story, king Vidyuccora, who is a lay-disciple, plays the role of an adept thief in order to realise an oath, taken by him at his boy-hood while playing the game thief-and-ball, that he would get his friend Yamaḍanda, son of the royal city-guard, hanged when he would succeed his father. Vidyuccora, as a thief, stands thirty-two punishments administered by the city-guard because of his being aware that such human sufferings are trivial -- less than even one hundred thousandth part of those found in hells about which he, as a boy, had heard from a Jaina teacher. In principle he realises the oath. Then he enters Order, forbears hardships created by a deity, dies by the rite of Prâyapagamana and is reborn in heaven. Thus the main story glorifies the lay-disciple's

45. Eight miraculous powers, with their sub-kinds, are attributed to the Jaina sage practising severe penances.
conduct and exemplifies the religious hero's sufferings and forbearance.

The central idea is the same in the corresponding stories of Harisena, No.138, and of Nemidatta, No.68, but narrated in short in 73 and 43 verses respectively.

But the author of the Vaddaradhane has developed it into a pretty long story adding, at proper contexts, didactic bits, dogmatic discussion and illustrative episodes. He has made it edifying and entertaining to the pious laity and conducive to the heart of the Aradhana.

Unlike Harisena and Nemidatta, the author of the Vaddaradhane, makes Vidyuccora repeat, in brief, the sermon delivered by the teacher Sivagupta long back and avails himself of an opportunity to discuss and explain some dogmatical and ethical points having educative value for the pious laity (p.126.9 to 128.2):

\[ sīla \text{ (maintenance of the vratas) } \]

Those who are devoid of vratas (vows) and cāritra-guṇas (qualities of good character) are reborn in hells and undergo untold agonies. The sufferings of beings in hells

46. 1) Under 'vrataśīlācāritra guṇamāl' (p.126.13), the author seems to enumerate hastily and incompletely, the five snu-vratas, three guṇa-vratas, four sīkṣā-vratas and a list of some prohibited articles—all dumped together without being specified or classified.

ii) The Digambaras give the collective designation of sīla to guṇa-vratas and sīkṣā-vratas: R.Williams, Jaina Yoga, p.55.
are described at some length\(^{47}\) (pp. 126.22 to 127.19). Then the author refers to Caurvidha Srāvaka-dharma - four-fold conduct of the lay disciple (p.127.20-21) as well as Dvādasavidha Srāvaka-dharma - twelve-fold conduct of the lay disciple (p.127.22-23). Further he explains who is true God (p. 127.23-24), what is truedharma (p.127.24) and what is true penance (p.127.24-25), enumerates navapadratha - nine fundamentals (p.127.24-25), refers to pañcāstikāya - five entities and saddravya - six substances (p.127.25-27) and then fully describes Samyaktva - faith in the teachings of the Jina with its eight merits and twenty-five refractions (pp. 127.25 to 128.2). This analysis of the contents of the sermon clearly shows that it is almost a miniature Sravakacāra (treatise on the conduct of the lay disciple).\(^{48}\)

\(^{47}\) The traditional description of the life in hells, has been used by the Jaina treatises on the conduct of the lay disciple, to illustrate the retribution for evil acts or refractions of vows : R. Williams, Jaina Yoga, p. 253.

\(^{48}\) "In the presentation of the Sravakacāra the original pattern, Digambara as well as Svetāmbara, seems to have been a description of Samyuktva and the twelve vrata’s followed by a sketch of the ritual and incorporating miscellaneous injunctions that cannot be brought under the head of any particular vow" : R. Williams, Jaina Yoga, Intro. p. XVII.
The author of the Vaddaradhane, then, makes Vicyucceora, a Sravaka, reflect on the transitory nature of human life and the impurity of human body through some quotations and their explanation (pp. 131.29 to 133.13).

The episode of the Sarvarujapahara (Necklace having divine power of curing all diseases) illustrates the merits of sincere devotion to the Jinas (p. 130.6-17).

Lastly, at the end of the story, the author duly enumerates the four grades of Dharma-dhyāna — Auspicious meditation and those of Sukla-dhyāna — pure meditation with reference to Kṣapakaśrenī — spiritual ladder for the monk under the vow, through which the hero destroys the eight karmas and attains eternal bliss.

49. i) These are the two anuprekaśas (meditations), anitya and asaucya, of the twelve which are separately treated in treatises on the topics.

ii) But several Digambara writers on Sravakacāra also have treated these anuprekaśa. Vide Jaina Yoga, p. 244.

iii) There is no wonder if the author of the Vaddaradhane touches two of them in the right context in this story in which he has presented a miniature Sravakacāra as noted above.

50. Vide Bh.Ā., Nos. 1711-14 in which the four grades of this meditation are enumerated and explained in subsequent gahis.

51. Vide Bh.Ā., Nos. 1878-79 in which the four grades of this meditation are enumerated and explained in subsequent gahis.

52. Vide Bh.Ā., No. 2093.
Story of the sage Gurudatta

This story mainly consists of accounts of the souls of King Uparicara and his four queens, the Viṣṇvādhara prince Vajradāda, the wood-cutter Tuṅgabhadrā and Gomati, a hunter's wife in their several continued births. Harishena's corresponding story, No. 139, is given in short which broadly agrees with this in outline, but differs in structure and scope of accounts. Nemidatta's story, No. 69, is too short to stand comparison. But the author of the Vaddūrādhana has made it a fine dharmakathā, to be accurate, a fine Ārādhana-kathā, replete with sermons, religious instructions, moral exhortations and dogmatic details. He has also added the sub-tale, a folk-tale, of the two carpenters.

A scrutiny of the contents of this story from the religious point of view, indicates that besides his proposed aim, the author has before his mind the edification and glorification of the lay disciple's vows on one hand and the illustration and explanation of the main ideals of the Jaina monk, together with the demonstration of the vow of Bhaktapratyākhyana and preaching of the Ārādhana on the other.

53. It is, rather, a group of stories as the author himself suggests at the close of it (p. 161.21).

54. This point has been duly discussed in the preceding chapter.
The four queens of King Uparicara, who are endowed with Right Faith in the words of the Jinas, on advent of a calamity, die religious death with their undeluded minds and are reborn as gods (p. 138.1-6) and live a glorious heavenly life which is just the favour of the Doctrine of the Jinas (p. 141.6-7). But king Uparicara, with wrong faith and consequently with deluded mind, dies with painful meditation (Ārta-dhyāna) and is reborn as a big snake. The snake, later, on instruction and advice by prince Anantavīrya, the four goddesses and the sage Sārasvata, adopts the lay disciple's vows (pp. 139.15 to 142.5). Comati, a hunter's wife, on listening to the sermon of the teacher Samādhigupta, partly adopts the lay disciple's vows (pp. 150.27 to 151.1-2). This leads her to be born as princess Abhayamati. The formidable white elephant (the soul of Tuṅgabhadra), on listening to the sermon of Acyutendra, adopts the lay disciple's vows along with Samyak-ākṛtva (p. 156.21-23) and subsists on dry leaves and pure water.55 With this type of conduct, the elephant once shows compassion to a burnt rabbit and, consequently is reborn, after death, as a god. Even the jealous Buddhist, Buddhadasa, adopts the lay disciple's vows and flourishes (p. 161.12-15).

Side by side, this story also illustrates and explains the Jaina monk's ideals, particularly the foremost one, viz.,

55. The principle of Ahimsā (non-hurting) can hardly be illustrated better than this in this context.
the Samādhi-māraṇa in its various phases: The four queens of king Uparīkara resort to, possibly, Avicāra Bhaktapratyākhyānamāraṇa, die and are reborn as gods (p.138.2-6). Prince Ananta-vīrya, keeps before his mind his mothers' ideals, as against his father's, enters Order, practises severe penances, destroys the eight karmas and attains eternal bliss (p.144.16 to 145.4). The snake, formerly king Uparīkara, adopts Saṃvicāra Bhaktapratyākhyāna, dies with painful meditation and, hence, is reborn as Nāgendra god in the lower world (p.144.11-15). Queen Abhyayamati adopts the great vows, studies scriptures including the Ārūḍhaṇā, practises hard penances and submits herself to Saṁyāsa and is reborn as a god (pp. 151.21 to 152.3). The sages Gurudatta, Halamukha, Gajakumāra and Narasiṃha calmly forbear all hardships and afflictions and die by the rite of Priyapa-gamana and attain eternal bliss or heavenly happiness.

The very core of the Jaina philosophy is put in the reflection of the sage Gurudatta, upon which he dwells while he is being burnt with oil and twisted boy, by the angry Halamukha: "It is not his fault. It is the time for the rise of the karmas of my past life and it is that karmas that burns me, but not he. If at all he burns, he burns only my body which is perishable and he dares not burn my Right Faith, Knowledge and Conduct. He is indeed my benevolent friend" (p.153.14-18).56

At this context, the author of the Vaddarādbane indulge in dogmatic discussion connected with the final stage of Ārādhana leading to eternal bliss (pp. 154.7 to 155.26): The four gārades of Dharma-dhyāna and Sukla-dhyāna each, the destruction of the four harmful karmas, the state of Sayoga-kevali, the traditional description of Samavasarana, the destruction of the four harmless karmas, the state of Ayoga-kevali and that of the Siddha etc., are lucidly presented. 57

Story of Cīlātaputra

This story illustrates, on one hand, the importance of the gift of food (āhāradāna) which forms a part of one of the four elements of the conduct of the lay disciple 58 and explains, on the other, the Doctrine of Karman during the course of working of which, it is also shown, a pious bent of mind

57. Except the description of Samavasarana, this part can be the summary of Bh.Ā., Nos. 2088-2127.
58. i) The four elements of the Conduct of the lay disciple are: dāna (gift), sīla (maintenance of guna-vratas and sīkṣā-vratas, pūjā (worship) and upavāsa (fasting).
   ii) Gift is of four kinds: āhāra (food), ausadha (medicine), abhaya (shelter) and jñāna (knowledge).
   iii) Regarding dāna (gift), R. Williams observes: "This vrata covers the most important single element in the practice of the religion, for without alms-giving by the laity there could be no ascetics and therefore no transmission of the sacred doctrine. " Jaina Yoga, p. 149.
puts man on the path of liberation whatsoever sins he may have committed formerly.

The caravan-leader Nandimitra, a lay disciple, offers a sesamo-sweet-ball to a monk, Tapovara, who does not get food during his begging round in a village. As the result of this pious act, he, after death, is reborn in the Bhaga-bhūmi, then as a Vyantara god and then as prince Cilātaputra (pp.163.22 to 164.19).

Later prince Cilātaputra leads debaucherous, wild and cruel life; even he kills an innocent bride out of helplessness, runs away, happens to meet a Jaina sage, acquires a pious bent of mind, listens to the sage's sermon in brief, enters Order and embraces Prāyopagamana. Then harfassed by a Vyantara god, the former soul of the bride, who assumes the forms of vulture and big ants, he forbears all pains, dies and is reborn as a god (pp. 166.4 to 168.9).

The introductory part of the story, the wedding of king Upasrenika with the princess of a hunters' village (pp. 162.12 to 163.21) and the episode of the selection of an heir-apparent to throne by two tests (pp.164.20 to 165.6) very well serve the side of entertainment.

Harisena's corresponding story, No.140, does not contain both of these two sections. Moreover his story betrays confusion regarding names Cilātamitra and Cilātaputra and, consequently, regarding the narration of the last part of the story where it is Bhattimitra who kills the bride.
Nemidatta's story, No. 70, has some more details than that of Harisena, but all events in it do not exactly agree with those in the story in the Vaddaradhane. The king's boon and the debauchery of prince Cilataputra are absent in Nemidatta's story. 59

Story of the sage Dandaka

This story illustrates the doctrine of karman, glorifies dāna-vrata (the vow of gift) in its different phases and, thereby, exhorts the lay disciples to indulge in this pious act.

Sudāmaka, the chief vassal of king Asoka, being greedy, cruel and even murderer, binds hellish life (p. 170. 14-15). 60 Later he suffers from head and mouth diseases.

One day as he is about to take his medicated food, a monk with

59. Cilataputra appears to have been a religious hero of great fame for his life-story is found narrated in several ancient and later works which are noted by Dr. J. C. Jain in his Prākṛta Sāhityakū Itihāsa, The Chowkamba Vidya Bhavan, Varanasi 1961. The figures in the brackets refer to the page-numbers of this book: Avasyaka Nirnyakti (p. 206); Vyavahāra Bhāṣya (p. 219); Āgama Vyākhyā (p. 358); Ākhyānāmanikosa (p. 445); and Uvaesamālā (p. 491).

60. This is an example of binding nāma-karma, the karma that determines the condition of existence.
similar diseases happen to come on his begging round. Sadasamaka offers him that food by which the monk is cured of his diseases from which he suffered for twelve years. As a reward of this pious act, Sadasamaka acquires some merit (p. 170.22). As per former binding of karma, he is reborn as a hellish being, undergoes horrible agonies and, after due period of time, is reborn as Dandaka and later becomes Commander-in-chief to the semi-universal monarch Visnu.

This Dandaka, on listening to the account of his past lives as related by the revered Aristanemi, enters Order and suffers from several bad diseases including leprosy. Visnu on knowing this, invites the monk Dandaka to come and stay, during the rainy season, in the royal temple and serves him medicated food prepared on the advice of his physician Jaya and offered from the residences of the Royal harem. As a reward of this pious act, Visnu binds Tirthakara Life (p. 172.1).62

The author also inserts in this part of the story some dogmatical points: The physician Jaya dies with Ārta-dhyāna (painful meditation) for nourishing anger against the sage Dandaka and, consequently, is reborn as a monkey (p. 172.61). This illustrates the importance of the gift of food and medicine.

61. This illustrates the importance of the gift of food and medicine.

62. This part of the story is an illustration of the importance of the gift of abhaya (shelter), āhāra (food) and ausadha (medicine).
4-8). Besides, the sage Danáka, after knowing from the king's words of appreciation of physician Jaya's performance, that he was offered medicated food, repents for the vaiyārtya (service) and undergoes the vow of Simhaniskrīdita as a measure of self-punishment (p. 172.9-13). Here nimānā nimānā and garubana (p. 172.11), the 6th and 7th qualities (gunas) of Samyukta, through which the sage repents for his unknowingly committing an error by eating medicine (mixed in food) about the purity of which he has had no knowledge. 64

Harisena gives this story, No. 141, with less elaboration and details. Nemiḍatta's story, No. 71 is very short. But the author of the Vaddarādhane adds the episode of the monkey (the former soul of Jaya, Viṣṇu's physician) and its adopting Srāvaka vrata and Saṃnyasana to illustrate the importance of the attitude of equanimity of the Jaina monk (p. 172.17-18). 65 This part also glorifies the Jaina faith, which puts a sub-human being, like the monkey, on the path of salvation.

Moreover in Harisena's story, king Yamunāsvāka suffers from leprosy and is doomed to hell. In Nemiḍatta's story, he is left to himself. But in the story in the Vaddarādhane, he, 63. The detailed technical explanation of these two qualities is presented by R. Williams in his Jaina Yoga, pp. 41-42.
64. The Jaina monk, under exceptional circumstance, can take medicine, but it must be prāsūka, free from living beings.
65. Vide Bh.Ā., No. 2057.
witnessing the god's praising and adoring the dead body of
the liberated Dandaka, repents, enters Order and, later, being
surrounded by forest-fire meets death by the rite of Prayopagama
and attains eternal bliss (pp. 173.19 to 174.9). 66

Lastly, the monkey's death is an example of Bhaktapratyākhyānamarana and that of, Yamunāvākṣa is one of Prayopagamanas. The sub-human perseverance and extraordinary forbearance in these two cases respectively serve the author's proposed aim by way of additional exemplifications.

Story of five hundred sages:
Mahendradatta and others

This story illustrates the Law of Karmic retribution
and Virādhanā (losing the Ratnatraya) of a sage who develops
tojorādhi (miraculous power of omni-consuming fire).

Five hundred sages, Mahendradatta, Skandakumāra etc.
are treacherously caused to be involved in a plot by Vyāla,
king Dandaka's minister, who formerly as a high priest of king
Janārādana, was defeated by one of the sages, Skandakumāra, in

66. This shows how the author of the Vaddāradhane appears to
be keen in making his story replete with Ārādhana atmosphere
by utilising every available thread to this effect.
a debate and had developed enmity against them. On the order of the enraged king, Vyāla gets all the five hundred sages crushed in oil-mills. They all embrace Prayopagaman and are reborn, except one, as gods in heavens (pp. 175.13 to 178.8). But the sage Skandakumāra entertains anger which gives rise to Tejorādhi that consumes all beings in the kingdom and himself too. Then he is reborn in the 7th hell (p. 178.9-14). King Daṇḍaka, being the cause of the mammoth sin, is doomed to the 7th hell and, then, he moves through all other six ones in various incarnations with span of life of varied length. At the end of the hellish life, he is reborn as a Jaṭāyu bird and accepts Jina-dharma through its association with Rama, dies with Paścanamaskāra and is reborn in heaven (pp. 178.15 to 179.5).

Both Harisena, in St.No.142, and Nemidatta, in St. No.72, give this story in short — in 8 and 12 verses respectively. The first two plots laid against the sages by Vyāla, found in the story in the Vaddārādhane (pp. 176.14 to 177.2 and 177.3-14), are not mentioned by these two authors, nor do they make any reference to the Tejorādhi of the sage Skandakumāra, or to Daṇḍaka's rebirth as a hellish being and to Jaṭāyu bird etc. The inclusion, by the author of the Vaddārādhane, of two additional plots laid by Vyāla against the sages appear to glorify two of the five great vows of the Jaina monk, viz., ahimsā and asteya. Moreover, the author of the Vaddārādhane exemplifies the death of 499 sages by the rite of
Prayopagamana and that of one, viz., Skandakumāra as an instance of Viruddhanā for he develops, during his Prayopagamana, anger which gives rise to Tejorādhī and causes delusion. This author also illustrates the law of Karmic retribution by graphically narrating king Dandaka's various incarnations in hells (pp. 178.15 to 179.3) and glorifies the Jaina faith relating the account of Dandaka's next incarnation of the Jātāyu bird, which, by its association with Rāma, adopts Jaina faith and through Pancaśramaśaka-rāṇa attains heavenly life (p. 179.3-5).

67. i) Entertaining anger means getting into inauspicious meditation which leads the sage astray from his pure self. Vide Bh.Ā., No. 1946.

ii) Bh.Ā., Nos. 1360-1374, eloquently expounds, with instances, the harmful nature of anger.

68. Schubring observes: "The curse (sāpa) does not figure prominently in the Jaina texts and its role is taken rather by the magic flash of fire which may be hurled by some infuriated monk or god". The Doctrine of the Jainas, p. 317.

69. It may be noted that the Jaina authors have adopted the Vālmīki Rāmāyana with several alterations and innovations, with the result that in the Jaina Rāmāyana almost all characters, including Rāvana, are devout Jainas. Vimala's Paumacariya is the earliest available work of this type. Dr. Bhayani has presented an interesting study of this subject in his paper, The narrative of Rāma in the Jaina tradition, Bhūratīya Vidya, Vol. XXV-1-2 1965, pp. 18-25.

70. Bh.Ā., No. 755, states: The Jaina scriptures teach that a single salutation (by the bhavya) to the Arahantas at the time of death is capable of putting an end to the cycle of birth and death.
Under this head comes a single story, i.e., No. 18, of Čanakya.

Story of the sage Čanakya

The major part, more than nine-tenth, of this story has non-Jaina setting, episodes and events. The Jaina religious aspect of it is found only in the last three paragraphs (pp. 191.10 to 192.18) besides the opening Gāhāvān of the Bhagavatī Ārādhana and a casual mention of a few phrases and lines displaying the Jaina colour on p. 183:

Vasantaka is a Srāvaka (p. 183.9). Čanakya adopts vows of the lay disciple under a sage (p. 183.18-19); and minister Sakatālā gives his daughter to Čanakya considering him to possess, among other qualities, Samyaktva-dṛṣṭi (faith in the words of the Jinas) (p. 183.21). After these two references, Čanakya is not seen anywhere betraying any Jaina features until at the fag end of the story, when he, being disgusted of worldly pleasures, enters Order at the hands of the teacher Mānavṛata (p. 191.15), forbears the hardship caused by Subandhu and dies by the rite of Ingni (p. 192.10), accomplishes the Ratratraya and is reborn as a god in heaven (p. 192.11-12). It is worth noting that his attempt at getting the foremost seat set for the Brāhmaṇas at the court of the Nandas (p. 185) indicates, his being
shown, by the author, as a Śrāvaka by faith only.

The remaining part of the story, concerning Kāpi and his being put in an underground dungeon, Subandhu's plans, Cānākya's wisdom, rage, tact and tricks, the old woman's lesson to Cānākya, the pregnancy longings of queen Candramati etc., has all secular atmosphere full of interest and entertainment — perhaps a nice change in place of sermons for the laity.

Harisena tells this story, No.143, in just 85 verses with less elaboration and details. Though the central idea is the same, Harisena differs from the author of the Vaddārādhane in respect of some names and the number and nature of events etc. Nemidatta, St.No.73, narrates it in just 42 verses that cover in brief the basic events. But the author of the Vaddārādhane has made this story highly interesting with several additional events and episodes, as noted above. Some of the details given by the author of the Vaddārādhane, but not presented by Harisena, are found, with minor differences and adaptations, in Hemacandra's Parisistapurven (Canto VIII, 194–469).

Moreover, though the opening gāhā of this story in the Vaddārādhane (p.180.3–4) on which (i.e., Bh.Ā., No.1556) this story is based, clearly states that Cānākya died by the rite of Prāyopagamana, the author relates that he died by the rite of Ingiṇī (p.192.10). It is interesting to note that the
Santhāraga Painna (gāhā Nos. 73-75) refers to Cāṇākya who died by the rite of Ḫaṃḍā. Hence it is possible that the author of the Vaddāradhane, though he is narrating the story of Cāṇākya as based on the gāhā of the Bhagavatī Ārādhanā, may have used some additional sources connected with the Santhāraga Painna and may have forgotten the opening gāhā of the story at least at the latter part of its narration. It is also worth noting that Harisena and Nemidatta, who have also based their corresponding stories on the same gāhā of the Bhagavatī Ārādhanā, clearly state that the sage Cāṇākya died by the rite of Prayopagamana.

The problem of the Jaina tradition regarding the life or legend of Cāṇākya has been elaborately discussed by C.D. Chatterjee in his paper, 'Early life of Candragupta Maurya', in which he observes: Two streams of tradition regarding Cāṇākya are found in the early Jaina Canonical works: One being special to the commentaries on the Āvassaya and the Uttarajjhāyāna, and the other to the Painnas; and there are

72. Other than the Commentaries on the Bhagavatī Ārādhanā.
73. St.No. 143, v. 83.
74. St.No. 73, v. 37.
75. B.C.Law Volume I, Indian Research Institute, Calcutta 1945, pp. 590-610.
many discrepancies between the two. According to this scholar, gāhā No. 1556 in the Bhagavatī Arādhana is not the primary source of the Jaina tradition regarding the life of Cāṇakya but represents one in the Painnas. The differences regarding the religious mode of death of Cāṇakya in the Painnas themselves, the later discrepancies in the two streams of traditions, noted above, and various other differences in the nature of events in stories in the various Jaina works go to indicate that the presentation of Cāṇakya as a Jaina sage may be an attempt at a religious legend.

Accounts, excluding Cāṇakya's being a Jaina sage, are given in similar tone in Buddhist works like Dīpavāmaśa, Mahāvaṃśa and Mahāvaṃśa Tīkā etc. Arya Mañjuśrī Mūlakalpa, the Imperial History of India from the Buddhist point of view, contains the following passage about Cāṇakya: "This bad Brahmin lived a long time and covered three reigns (that is of Sukapāla Nanda, Candra and Bindusāra). When he finally left his body, he was consigned to hell to undergo all kinds of tortures there for a Kalpa." 77

This is how legends get their shape and spirit at various hands and under various circumstances. And regarding 76. Scholars generally assign the Painnas to c. 100 B.C. and the Bhagavatī Arādhana to c. 100 A.D. 77. Cāṇakya and Candragupta, by A.S.P.Ayyar, Madras 1951, p. 26.
the Jaina outlook, which is undoubtedly a healthy one in this respect, one should just listen to what Hermann Jacobi, the Jaina-Siddhânta-Bhâskara, says: "The Jainas claim more honour than is their due in connecting every Indian celebrity with the history of their creed." 78

Some observations

Thus it can be seen that though the author of the Vaddarâdhane proposes to narrate these stories as exemplifications of hard sufferings and forbearance of ancient religious and legendary heroes for encouraging the Ārâdhaka in reaching his goal at the critical hour of death, he keeps before his mind the need of instruction to the laity, technically speaking, the pious visitors who come to pay homage to the Ārâdhaka or Kṣapaka. In doing so, he teaches the principle tenets and practices in Jainism: The sermon in a story is almost a Śrâvaññakâcāra (treatise on the conduct of the lay disciple) in miniature. 79 Some other story contains nearly the quintessence of Jaina philosophy in general. 80 The monastic life or ascetic career of the hero-monk or an associate monk, in each story is more or less a chapter in Yatyaścāra (treatise on the conduct

79. Like that in St.No. 13.
80. Like that in St.No. 7.
of the monk). The various sub-tales, anecdotes and episodes etc., illustrate in an entertaining manner and at proper contexts, either an ethical principle or a religious dogma or practice concerning the laity or monkhood. The last part of each story invariably contains the exemplification of hard sufferings and forbearance of the hero-monk.

Moreover, by profusely quoting from ancient teachers like Sivārya, Kundakunda, Vattakera, Samantabhadra, Joindu, Yativrsabha and several others,\(^1\) the author has added to his religious exposition a kind of authority, sanctity and dignity. What better religious, philosophical or ethical principles, on earth, can be taught in brief than the contents of the following two gāhās which are oft-quoted by him in the course of the narration of these stories:

\[
\text{So dhammo jattha dayā .... etc.}^{82}
\]

\[
\text{And}
\]

\[
\text{Khammāni savva-jiwānam .... etc.}^{83}
\]

\(^{81}\) Details on these quotations are given in Part III, Ch.2.

\(^{82}\) Quoted on pp. 11.19-20, 96.12-13 and 141.15-16.

\(^{83}\) Quoted on pp. 48.13-14, 109.20-21, 133.12-13, 154.3-4 and 192.7-8.
These two gāhās can be freely rendered as follows:

That alone is true Religion,
Which has non-injury as its heart!
That alone is true Penance,
Which acquires control over senses!
He alone, brother, is true God!
Who is free from eighteen flaws!

And

Forgive do I all beings ever!
Forgive may they so me too!
Let me endear one and all sure!
Let me be an enemy of none whosoever!

—ooOoo—