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A NOTE ON THE PĀSA TRADITION IN THE UNIVERSAL HISTORY OF THE DIGAMBARAS AND ŚVETÂMBARAS

Guṇabhadra, Mahāpurāṇa, Utt. 73 (Pārśva)

Willem Bollée

in memory of A. N. Upadhye

The 9th century C.E. was one of vivid display of activity on the part of both Śvetâmbara and Digambara authors of whom we possess works of, e.g., Śīlâṅka, Puṣpadanta, Jinasena and his pupil Guṇabhadra. They all wrote a Universal History (*mahāpurāṇa*), a hagiography, that is, of the 24 Jinas, 12 Cakravartins (emperors) and 3 x 9 other heroes. The Digambara monks Jinasena and Guṇabhadra composed their Sanskrit *kāvya* in two parts: the former, called *Ādipurāṇa*, consists of 47 chapters (*parvan*), 42 of which were written by Jinasena and deal with the lives of the first Jina, Ṛṣabha, and of the first emperor (*cakravartin*), Bharata. The other 5 and the 30 chapters of the latter part, the *Uttarapurāṇa*, were authored by Guṇasena, who also wrote the Ātmânuśāsana. As the Epilogue (*Praśasti*) tells us, in the rule of the Rāṣṭrakūṭa King Kṛṣṇa II Akālavarṣa the final *Triṣaṣṭilakṣaṇa-mahāpurāṇa* was dedicated on June 23rd 897 C.E. by Guṇabhadra's pupil Lokasena (Glasenapp 1926: 331). The chapter on the life of Pāsa, or Pārśva, as the 23rd "fordmaker" (Tīrthakara or Tīrthakṛt) is wrongly called in Sanskrit (see note 8 infra), is edited and translated below.

Pārśva is very popular in both Jain denominations,[1] to the extent that he not only had his place in the Universal Histories, but was also given separate hymnic

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* The author expresses his sincere gratitude to several colleagues for various suggestions, and Miss Andrea Polden for checking his English text. – In this treatise Jain texts were abbreviated as in Schubring 2000, Sanskrit texts as in Monier-Williams Dictionary, and Buddhist texts as in the Epilegomena zum C(ritical) P(āli) D(ictionary) (Copenhagen, 1948).

[1] "Until the present day", Ācārya Mahāprajña says, "Pārśva is the most popular Tīrthakara among the Jains. One reason for this could be the greater austerity of Mahāvīra and his insistence on increased ascetism. Another reason for Pārśva's popularity could be that his name is associated with snake worship, which has an immense following all over India" (http://www. herenow4u.de/ Pages/eng 17.02.2007). See also Nagarajaiah 1999: 52f.

compositions, a survey of which is given in Madhusudan Dhaky's contribution to the collection of papers read at a seminar in Delhi in 1987. For a general comparison of the various versions of the Pārśva hagiography see Bruhn 1954: 95.

Alsdorf's remark about Śīlāṅka's *Cauppanna-mahāpurisa-cariya* (9th century C.E.), viz that "parts of it are very condensed and even incomplete; from the point of view of the content it is far inferior to Hemacandra's work," (1974: 132 note 3) may *mutatis mutandis* also be applied to Guṇabhadra's *Uttarapurāṇa* where the meaning of a stanza sometimes cannot be understood without a parallel text such as Hemacandra's *Triṣaṣṭiśalākāpuruṣacaritra* (1159-72 C.E.), as in vs 66 below. Guṇabhadra's *kāvya* text presupposes a thorough familiarity with the subject. For that reason it may be useful to list the various rebirths of the adversaries Kamaṭha and Marubhūti up to Śambara and Pārśva; the names in Bhāvadeva's *Pārśvanāthacaritra*, when different, are given in brackets:

9. Marubhūti	9. Kamaṭha (Kaṭha)
12. elephant	23. cock with head of snake
24. Sahasrâra god inhabitant	29. Dhūmaprabhā (Paṅcamâvani) hell
28. Raśmivega (Kiraṅgavega)	30. boa constrictor (great snake)
30. Acyutakalpa deity	36. 6th hell inhabitant
32. Vajranābhi (Vajranābha)	37. Bhil named Kuraṅga
41. deity (Lalitâṅga)	67. hell (Saptamâvani hell) inhabitant
43. king Ānanda (Suvarṇabāhu)	67. lion
68. deity in Ānata heaven	? (hell inhabitant)
92. Pārśva	117. Śambara (Asura Meghamālin)

Another shortcoming of Śīlâṅka's is also valid for Guṇabhadra, viz volatility in his way of composing. Moreover, a difference between Guṇabhadra and both Bhāvadeva and Hemacandra is the absence of stories and sermons.

A more precise comparison of the various Pārśvanāthacaritras, *inter alia* by Vādirāja[2] (ca 1025 C.E.), Hemavijaya (ca 1575) and Udayavīra (ca 1597), to mention only those published so far,[3] can only be made with critical editions of the texts and exact translations (as against Hindī paraphrases) and evaluations. The present treatise is an attempt to provide the latter; even if the conditions are not yet fulfilled, a start

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[2] Though Vādirāja's *Pārśvanāthacarita* was mentioned in Winternitz 1983: 495, Lienhard 1984: 212 speaks of it as lost, apparently mixing him up with his probable teacher Kanakasena Vādirāja, the Dravidian poet (Winternitz 1983: 533). The Hindi Grantha Kāryālaya will soon reprint the Bombay, 1916 edition by Pt. Manoharlāl Śāstri.

[3] See Velankar 1944: 245f.

must be made. Guṇabhadra's hagiography was paraphrased by Bloomfield in 1919, whereas Campbell, who posthumously edited Zimmer's *Philosophies of India* in 1951, admitted his inability to figure out the text used by Zimmer for his chapter on Pārśva in view of many details that deviate from Bhāvadeva in Bloomfield's version.[4] See also Shah 1987: 170ff.

As to the person of Pārśva, because of his representation in literature and art, supported by an etymology of his name, I think he is a mythical serpent prince behind whom (for unknown reasons) the historical Tīrthakara, who may even be a near or older contemporary of Mahāvīra,[5] is hidden. The reasons for this in my view is his being the son of the *nāga* king Aśvasena, mentioned in *Mahābhārata* I 218,5 and 219,40; accordingly Hemacandra, *Triṣaṣṭiśalākāpuruṣacaritra* IX 3, 90, calls him Aśvasenī, etc.,[6] and his dark complexion as that of a *nāga*.[7] As proper names are often abridged, the name Pāsa or Passa may be derived from (U)pâśva(sena).[8] As a rule, Pāsa is represented with his two *yakṣa*s Dharaṇendra and Padmāvatī, the latter holding an umbrella over the snake protecting the Jina. This is the umbrella of the *dharma* expressing the Indian idea that a person who does not attack himself will not be attacked.

The pattern of the protecting serpent (*nāga*) as in Vinaya Pāli I 3 of the Buddha, sheltered from bad weather by the snake king Mucalinda,[9] was possibly the example for Pārśva.

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[4] Zimmer 1951: 181 note 1.

[5] Dhaky 1997: 4. The traditional round number of 250 years (of their being apart in time) is frequent in Indian literature (Pāli: *aḍḍhatiya-* and *aḍḍhateyya-sata*).

[6] See Bloomfield 1919: 243.

[7] On other dark heroes, Kṛṣṇa, etc., and speculations on the meaning of their complexion see note 113 on vs 95 below.

[8] E.g., Pāla for Gopāla or Pālakāpya (Handiqui 1949: 454); see further Bollée 2005: 273; 2006: 76 and 125; in my forthcoming review of Wiley 2004, I take Skt. Pārśva to be a faulty reconstruction of Pāsa/Passa.

[9] Giteau 1976 plate 12; Zimmer and Campbell 1983 II plate 561. The pattern occurs later also in Śivaism as with the *liṅga* in Lepakshi (Michell 1982: 17).

Guṇabhadra, Uttarapurāṇa 73

1. *sa pātu Pārśvanātho 'smān, yan-mahimnâiva bhū-dharaḥ*
   nyaṣedhi; *kevalaṃ bhakti-bhoginī-chatra-dhāraṇam*

May Pārśvanāth protect us, by whose mere power the mountain (thrown by Kamaṭha) was averted. The female serpent (Padmāvatī) carrying the umbrella acts only from devotion.[10]

2. *dharma-śvetâtapatraṃ te sūte viśva-visarpiṇīm*
   chāyāṃ pāpâtapa-pluṣṭās tathâpi kila ke-cana

Your white umbrella of the Doctrine provides a shadow over everything / an all covering shadow. Some, however, are indeed burnt by the heat of Evil.[11]

3. *sarva-bhāṣāṃ bhavad-bhāṣāṃ satyāṃ sarvôpakāriṇīm*
   santaḥ śṛṇvanti saṃtuṣṭāḥ, khalās tāñ ca na jātu cit

Good people are pleased to hear your true speech, all that you say (?)[12] that helps all, but mischievous men are never pleased.

4. *an-abhivyakta-māhātmyā, deva, tīrthakarāḥ pare*[13]
   tvam eva vyakta-māhātmyo; *vācyā te sādhu tat-kathā*

Of other Tīrthakaras, Lord, the exalted state is not evident, but your exalted state is clear indeed. You should proclaim it well.[14]

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[10] In Pannālāl Jain's (afterwards: PJ) sometimes helpful Hindī paraphrase this pertains to Padmāvatī's holding an umbrella over Pārśva as seen, e.g., in the Jaina cave at Badami (Titze 1998: 35; Nagarajaiah 2005: illustrations 6 and 9). The stanza is cited in Nagarajaiah 1999: xix.

[11] Cf. vs 140.

[12] Read: *-bhāsaṃ* 'a light for all' ?

[13] Read: *paraṃ*?

[14] Thus p.c. from Professor A. Mette and Professor H. Nagarajaiah; I had taken *sādhu* as a vocative.

5. *ku-mārga-vāriṇī yasmād yasmāt san-mārga-dhāriṇī,*
tat te dharmyāṃ kathāṃ vakṣye bhavānāṃ mokṣa-gāminām

Therefore I shall relate your sermon leading to the deliverance of (all) beings[15] for it will keep (people) off the wrong way, in order that it will make (them) stick to the right way.[16]

6. *Jambū-viśeṣaṇe dvīpe Bharate dakṣiṇe mahān*
su-ramyo viṣayas; *tatra vistīrṇaṃ Podanaṃ puram*

In South Bharata (India) on the isle of the Jambul[17] there is a large, quite pleasant region. There lies the big city of Podana.[18]

7. *rakṣitâsyâravindâkhyo vikhyāto Vikramâdibhiḥ*
pipriyus taṃ samāśritya Prajāpatim iva prajāḥ

Its protector was called Aravinda by Vikrama and others.[19] His subjects confided in him and loved him as his creatures (love) Prajāpati.

8. *tatrâiva Viśvabhūty-ākhyo brāhmaṇaḥ śruti-śāstra-vit.*
brāhmaṇy Anundharī[20] *tasya prītyai śrutir ivâparā*

At that very place there lived a brahmin named Viśvabhūti who knew the Vedas and the manuals. His wife was Anundharī, loved [by him] like another Veda.

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[15] "Therefore, I narrate your story to those desirous of delivery" (p.c. Professor H. Nagarajaiah).

[16] "As the (sermon keeps people) off the wrong road (and) supports the right road I shall deliver to you the sermon of the ways of existence leading to deliverance" (p.c. Professor A. Mette).

[17] Or: Black plum (Syzygium cumini Skeels). Thus the new definition of Wujastyk 2004: 297.

[18] Read *Potana* as in Pāli and later Sanskrit (Hemac., *Tri*° IX 2,3 and *Pariśiṣṭaparvan* I 92; ŚC 245, 5 has Poyaṇapura) and cf. Sammeda for Sammeta in vs 14. It is said to be modern Paiṭhān on the north bank of the river Godāvari, 50 kms south of Aurangabad (Dey 1927), but see also Saletore's *Encyclopaedia*, s.v. Pota.

[19] ŚC 245, 5 and Bhd 1,23 call Aravinda king of Potana. Vikrama is not mentioned in my sources.

[20] ŚC 245, 7 has Aṇuṃdharī, Hemac., *Tri*° IX 2, 11, Anuddharā.

9. *a-bhūtām etayoḥ putrau viṣâmṛta-kṛtôpamau*
Kamaṭho Marubhūtiś ca pāpa-dharmāv ivâparau

They got two sons, one as if made of poison and the other of nectar: Kamaṭha and Marubhūti, images of Evil and the Doctrine.

10. *Varuṇā jyāyaso bhāryā dvitīyasya Vasundharī*[21]
mantriṇau tau mahīpasya kanīyān nīti-vit tayoḥ

The wife of the older one was Varuṇā, of the second, Vasundharī. Both men were ministers of the king. The younger of the two was a politician.

11. *Vasundharī-nimittena sad-ācāraṃ satāṃ matam*
Marubhūtiṃ dur-ācāro jaghāna Kamaṭho 'dhamaḥ

Because of Vasundharī the lowly (and) wicked Kamaṭha killed the virtuous Marubhūti[22] who was esteemed by good men.

12. *Malaye Kubjakâkhyāne vipule sallakī-vane*
Marubhūtir abhūn mṛtvā Vajraghoṣo dvipâdhipaḥ

In a large Boswellia Thurifera forest in the Malaya mountain range, Marubhūti after his death was reborn an elephant king named Vajraghoṣa

13. *Varuṇā ca mṛtā tasya Kareṇur abhavat priyā.*
tayos tasmin vane prītyā kāle gacchaty a-tucchake

and Varuṇā after her death became his wife Kareṇu in the course of time, which was full of pleasure for them in that forest.

14. *Aravinda-mahārājas tyaktvā rājyaṃ virajya saḥ*
samprāpya saṃyamaṃ sārthenâmā Sammedam īḍitum[23]

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[21] In ŚC 245, 9 and Hemac., *Tri*° IX 2, 12 : Vasundharā.

[22] This was a case of the reverse relation of the common *niyoga*, (the custom of a brother-in law being allowed sexual relations with his elder brother's widow; see also Bollée 2005: 19) in that the elder brother Kamaṭha approached Vasundharī, the wife of his younger brother, because of her husband Marubhūti's ascetic behavour, details of which are recounted by Hemac., *Tri*° IX 2, 18ff. and Bhd 1,673ff. An early case also of stalking? On Marubhūti, see Jaini 2003.

[23] Read: *samīritum.*

King Aravinda became indifferent and gave up kingship, accomplished self-control at home with the intention to go to Mt. Sammeda.[24]

15. *vrajan vane sva-velāyāṃ pratimā-yogam āgamat*
nôllaṅghate niyogaṃ svaṃ manāg api manasvinaḥ

Setting out in the forest at a moment of his own choice he observed vows of self-discipline;[25] he did not himself in the least violate the order of the wise man.[26]

16. *vilokya taṃ mahā-nāgas tri-prasruta*[27]*-madôddhataḥ*
hantum abhyudyatas tasya pratimā-yoga-dhāriṇaḥ

Seeing him the big elephant [Vajraghoṣa] which was intoxicated because in musth, with fluid streaming from three (places in its body) was ready to trample him to death who undertook vows of self-discipline.

17. *vīkṣya vakṣaḥ-sthale sâkṣān maṅkṣu śrīvatsa-lāñchanaṃ*
sva-pūrva-bhava-sambandhaṃ pratyakṣī-kṛtya cetasā

Quickly noting (however) with its own eyes the *śrīvatsa* sign on his (the king's) chest, it (the elephant) realized in its mind the connection with its own previous life.

18. *tasmin prāktana-sauhārdāt pratoṣī joṣam āsta saḥ.*
tiryañco 'pi suhṛd-bhāvaṃ pālayanty eva bandhuṣu

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[24] Pārasnāth hill in Bihar, 65 kms to the east of Hazaribagh (cf. Dey 1927: 176; Titze 1998: 208ff.). Read Sammeta as in Hemac., *Triº*, and Bhd, and see Bloomfield 1919: 181 note.

[25] On these see, e.g., Schubring 2000 § 156.

[26] Probably the Jina.

[27] Thus read for *tri-prastuta-* (variants: *tri-prapluta-* and *tri-prasūta-*), as in Bāṇa, Harshacarita 209, 11 and cf. PWB *tri-prasruta* where also a variant *-praśruta* in the Rāmāyaṇa is mentioned. The confusion is odd for the phenomenon must be well known. Regrettably, Nīlakaṇṭha, *Mātaṅga-līlā* IX 5 (Edgerton 1931: 80), when dealing with musth, speaks only of the nine places on the body where it flows from (see also ibidem, p. 34f.), and does not explain our *tri* which could pertain to the temples and penis (especially in divination: IX 9). No solution is given either in the otherwise informative Google article (http://www.upali.ch/musth_en.html) which has pictures of the thick blackish fluid issuing from the temporal glands. The appearance of ichor is not related to the mating season which does not exist for elephants.

Because of his former affection towards him (Aravinda) it was gratefully pleased. Even animals maintain friendship with (their former/or: attachment to) relatives.[28]

19. *dharma-tattvaṃ muneḥ samyag jñātvā tasmāt sa-hetukam*
sa proṣadhôpavāsâdi śrāvaka-vratam agrahīt

Understanding very well the real essence of the monk's Dharma/Doctrine (and) motivated thereby, he took the vow of a layman, viz., fasting, abstinence from sensual gratification, etc.

20. *tadā prabhṛti nāgendro bhagna-śākhāḥ parair dvipaiḥ*
khādaṃs tṛṇāni śuṣkāṇi patrāṇi ca bhayād aghāt

From that time onward the mighty elephant, out of fear (of violating his vow), ate (only) branches broken off by other elephants and grazed (only) dry grass (and) leaves.[29]

21. *upalâsphālanâkṣepa-dvipa-saṃghāta-ghaṭṭitam*
pibaṃs toyaṃ nirāhāraḥ pāraṇāyāṃ mahā-balaḥ

The very strong one drank (only) water pressed by the bodies of elephants when rubbing and striking against rocks, and abstained from food until the conclusion of a fast.

22. *ciram evaṃ tapaḥ kurvan kṣīṇa-deha-parākramaḥ*;
kadācit pātum āyāto vegavatyā hrade 'patat
23. *paṅke punaḥ samutthātuṃ vihitêho 'py aśaknuvan*
Kamaṭhena ku-vṛttena kukkuṭâhitvam īyuṣā
24. *pūrva-vairânubandhena daṣṭo nirnaṣṭa-jīvitaḥ*
abhūt kalpe Sahasrâre ṣoḍaśâbdhy upamâyuṣā

For a long time it pursued penance in this way and its physical strength diminished. Once when it came to drink, it violently fell in a pool and was unable to rise again from the mud, despite the efforts made. Because of its enmity from a former birth,

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[28] In his pre-birth the elephant was Marubhūti and Aravinda his father.

[29] Cf., e.g., Hemac., *Tri*° IX 2, 100.

bitten by the wicked Kamaṭha, who was reborn as a cock with a snake head,[30] its life was extinguished. It was reborn (a god) with a life-span equal to 16 *sāgara*s[31] in the Sahasrâra heaven.[32]

25. *tatra bhogān yathā-yogyaṃ bhuktvā prānte tataś cyutaḥ*
dvīpe 'smin prāg Videhe 'sti viṣayaḥ Puṣkalāvatī

There he enjoyed his life as befitted him and at its end was reborn from there on this island (of Jambūdvīpa) in East Videha. (There) is the district of Puṣkalāvatī.[32]

26. *tat Khecarâcale rājā Tri-lokôttama[na]-nāmani*
pure Vidyud-gatir[33] *vidyādharêśas tasya vallabhā*
27. *Vidyun-mālā. tayoḥ sūnū Raśmi-vegâkhyayā jani.*
sampūrṇa-yauvano dhīmān. pratyāsanna-bhavâvadhiḥ
28. *samādhi-guptam āsādhya muniṃ samprāpya saṃyamam*
gṛhīta-sarvato-bhadra-prabhṛty-ugrôpavāsakaḥ

On a rock of the Khecaras in a city of the name Trilokôttama[34] there lived at that time (*tat*) the king Vidyudgati. The wife of this lord of the *vidyādhara*s was Vidyunmālā.[35] Of them a son with the name Raśmivega[36] was born. When adult he was a wise man.

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[30] This is also "a legendary serpent with the tail of a serpent and the head of a cock. The vehicle of the *śāsanadevī* of Pārśvanāth is usually portrayed as a kurkuṭāhi" (Johnson III 1949 note 276). Bloomfield 1919: 42 says in note 36 that this fabulous serpent is first found in Bhd 1,858 which, however, occurs in ŚC 250,3. For a reproduction see Pal 1994: 165 (plate 65) and Nagarajaiah 1999, plate 59, who informs us on p. xv that this snake is the *lāñcana* of Padmāvatī, the presiding deity of Hombuja *kṣetra* and the family goddess of the Sāntara and Gaṅga dynasties. On this plate, however, it is a wild cock with a snake's head as mentioned in the introduction to Nemicandra's *Dravyasaṃgraha*, p. xxix. On the colour illustration in a MS in Pal 1994: 88 the the cock has no snake head; possibly there was a scribal error in the MS used for the printed ed. (Shah 1987: 268). More on the *kukkuṭôraga* in Nāgarajaiah 1999: 3 and 49ff.

[31] In Hemac., *Tri* º IX 2,109, his life-span is 17 *sāgara*s.

[32] For this heaven see Kirfel 1920: 292-315.

[33] Text: -*gatiṃ.*

[34] Hemac., *Tri*° IX 2, 118, the city on Mt. Vaitāḍhya is named Tilakā.

[35] In Hemac., *Tri*° IX 2, 120, she is called Kanakatilakā.

[36] In Hemac., *Tri*° IX 2, 123, named Kiraṇavega.

When his life was near its end the king sat down near a muni who had retired into meditation and when he had reached self-control he undertook strict fasting, the beginning of which was in every way auspicious.

29. *paredyur Hima-giry-adri-guhāyāṃ yogam ādadhat*
prāpta-dhūma-prabhā-duḥkha-kukkuṭôraga-pāpinā

The next morning in a mountain cave in the Himâlaya he encountered the wicked cock with a snake head, which had come to suffer in the Dhūmaprabhā[37] hell.

30. *tataś cyutena bhūtvâjagareṇâlokya kopinā*
nigīrṇo 'cyuta-kalpasthe vimāne puṣkare 'bhavat

When seen by an angry boa constrictor, his (the serpent's head cock's) rebirth, the (king) was swallowed and reborn (as a deity) in a *vimāna* (heavenly chariot) in the Puṣkara region[38] in the Acyuta-kalpa heaven[39]

31. *dvāviṃśaty abdhi-mānâyus. tad-ante puṇya-sārathiḥ*
dvīpe 'pare Videhe 'smin viṣaye padma-saṃjñake

with a life-span the length of 22 sāgaras. At the end thereof he became a leader of the virtuous people in West Videha, in the region named Padma,

32. *mahîśo 'śva-purâdhīśo Vajra-vīryasya bhū-pateḥ*
Vijayāyāś ca tad-devyā Vajra-nābhiḥ suto 'bhavat

as a big landowner, ruler of Aśvapura. Vajranābhi was the son of king Vajravīrya and his queen Vijayā.

33. *sa cakra-lakṣitāṃ lakṣmīm a-kṣuṇṇāṃ puṇya-rakṣitaḥ*
bhuktvâpy a-tṛpnuvan bhoktuṃ mokṣa-lakṣmīṃ samudyataḥ

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[37] On this hell see Kirfel 1920: 315-25.

[38] See Kirfel 1920: 237, 239.

[39] See Kirfel 1920: 292.

Though, protected by merit, he enjoyed permanent happiness characterized by a province from sea to sea,[40] he was insatiable and eager to enjoy the bliss of deliverance.

34. *Kṣemaṃ-karâkhya-bhaṭṭārakasya vaktrâbja-nirgatam*
dharmâmṛta-rasaṃ pītvā tyaktâ-śeṣa-rasa-spṛhaḥ

He drank the nectar fluid of the Doctrine, which had left the mouth-lotus of the *bhaṭṭāraka*[41] named Kṣemaṅkara, and longed for the whole essence that was missing still.

35. *sutaṃ sva-rājye su-sthāpya rājabhir bahubhiḥ samam*
saṃyamaṃ samagāt samyak-sarva-sattvânukampanam

He firmly installed his son in his kingship and together with many (other) kings attained self-control (and) full compassion for all living beings.

36. *prāktano 'jagaraḥ ṣaṣṭa-narake tanum āśritaḥ*
dvāviṃśaty-abdhi-saṃkhyāna-jīvitenâti-duḥkhitaḥ

The former boa constrictor stayed very distressed in the sixth hell with a life-span of 22 (*sāgara*s).

37. *cirāt tasmād vinirgatya Kuraṅgâkhyo vane-caraḥ kampayan vana-sambhūtān sambhūtaḥ sarva-dehinaḥ*

After a long time he was reborn from the (sixth hell) as a forest-dweller[42] called Kuraṅga and frightened all beings living in the forest.

38. *vivarjitârta-dhyānasya vidhṛtâtapana-sthiteḥ*
tasya tyakta-śarīrasya śarīra-bala-śālinaḥ

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[40] Was he a *cakra-vartin* ?

[41] In DUtt 325, 43 Kṣemaṅkara is a Jina, in Hemac., *Tri*° IX 2,169, a Jinêśvara. – On *bhaṭṭāraka*s see Dundas 2002: 123ff. and especially Dundas 2007: 185f. (note 79 and 80).

[42] Apparently the *caṇḍāla-vaṇayara* in DUtt 326,2f. and the Bhil spoken of by Hemac., *Tri*° IX 2, 179, and Bhd 3,1095; all three state this hunter on Mt. Jvalana to be a rebirth of the former snake. On the Bhils see Koppers 1948.

39. *tapo-dhanasya cakrêśo ghoraṃ kātara-dussaham*
upasargaṃ sphura-dvairaḥ sa pāpī bahudhā vyadhāt

The wicked one, trembling with hostility (from a former life), often caused horrible trouble, unbearable for the disheartened, to the sovereign (Vajranābhi),[43] (now) a great ascetic, who had stopped painful meditation and the custom of causing affliction. He had given up his body (though still) amply in possession of physical strength.

40. *dharma-dhyānaṃ praviśyâsau samārādhya surôttamaḥ*
samutpannaḥ Subhadrâkhye sudṛṅ-madhyama-madhyame
41. *saptaviṃśati–vār-rāśi*[44]*–meyâyuṃ divya-bhoga-bhāk.*
tataś cyuto 'smin dvīpe 'sau Jambū-bhūruha-bhūṣite

Having entered into pious meditation (the ascetic died and was) reborn, conciliated, as a prominent deity[45] in the womb of a woman with a handsome waist[46] named Subhadrā with a life-span of 27 *sāgara*s, enjoying heavenly happiness. Reborn from there he was born on this island, which is decorated with the Jambul (i.e. Jambūdvīpa)

42. *Kauśale viṣaye 'yodhyā-nagare Kāśyapânvaye*
Ikṣvāku-vaṃśa-jātasya Vajra-bāhu-mahī-bhṛtaḥ

in a region belonging to the Kośalas in the city of Ayodhyā in the Kāśyapa family of king Vajrabāhu, who was born in the Ikṣvāku dynasty.

43. *suto devyāṃ Prabhaṃkaryām Ānandâkhyo 'jani priyaḥ*
sa samprāpta-mahā-māṇḍalika-sthāno mahôdayaḥ

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[44] Thus read for *vārāśi-*.

[45] DUtt 326,7 *uppanno Vajjanābha-muṇī majjhima-gevejjayammi Laliyaṃgao nāma devo*; Hemac., *Tri*° IX 2,195, calls him Lalitâṅga.

[46] On the topic of the attractive feminine waist see, e.g., Singh, Renn and Singh 2007: 3; Bollée 2005: 28; Zimmer and Campbell 1983 I: 70ff. In Rājaśekhara's Karpūramanjarī I 30 and III 19 a woman's waist is even said to be contained in a (child's) fist. Cf. the sixteenth century *Blasons du corps feminin* among which there is none of the waist and that of the belly is anonymous (Schmidt 1959: 333f.). In contrast to India, in mediaeval Europe the belly is stressed (as the place of pregnancy) because the garments were tied up under the bosom and thus the waist was not even visible (Philine Helas, Madensack und Mutterschoss. in: Benthien/Wulf 2001: 180).

He was born as the beloved son of the queen Prabhaṃkarī,[47] named Ānanda (and) very fortunate to have obtained the position of a powerful governor of a province.

44. *svasya Svāmi-hitâkhyasya mahato mantriṇo 'nyadā*
vācā vasanta-māsasya Nandîśvara-dinâṣṭake
45. *pūjā nirvartayan draṣṭu-kāmas*[48] *tatra samāgataṃ*
vipulâdi-matiṃ dṛṣṭvā gaṇêśaṃ praśrayâśrayaḥ

Once, at the suggestion of his eminent vizier called Svāmihita, performing *pūjā* on the eight days of Nandîśvara[49] in the spring month (and) seeing a very learned, etc.,[50] leader of a troop (of monks) who had arrived there with the wish to witness (his pūjā), he became the seat of/full of veneration.

46. *abhivandhya samākarṇya sad-dharmaṃ sarva-śarma-dam*
"bhagavan, kiṃcid icchāmi śrotuṃ me saṃśayâspadam.

He saluted (him), listened to the good Doctrine (of the Jina) that confers happiness on all (and said:) "Sir, I would like to hear some authoritative (words) against my uncertainty.

47. *a-cetane kathaṃ pūjā nigrahânugraha-cyute*
Jina-bimbe kṛtā bhaktimatāṃ puṇyaṃ phalaty asau ?"

How should an inanimate Jina image, which can neither bestow a favour nor punish one, be meritorious for devotees when worshipped ?"

48. *ity a-pṛcchad asau câha: "sa-hetv" iti; vacas tadā*
śṛṇu, rājan, Jinêndrasya: *caitya caityâlayâdi ca*

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[47] Named Prabhākarī in Bhd 8,88.

[48] Thus read for *-kāmaṃ*?

[49] There are three eight day long *aṣṭâhnika* festivals every year. See PJ's explanation of *Nandîśvarī pūjā* at 63,258 as *āṣṭāhnika pūjā, yaha pūjā Kārtika, Phālguna aura Āṣāḍha-ke antima āṭha dinoṃ meṃ kī jātī hai* on p. 648. See further Varṇī 1944: II 503, s.v. *nandîśvarī* (p. c. M. Modi).

[50] PJ takes Vipulādimati (changed into Vipulamati) to be a proper name which, however, as such is an unusual formation with the metrically necessary *ādi*, and not known from elsewhere.

Thus (the king) asked and (the monk) replied: "(That) has a reason. Then, O king, listen to the word of the Jina: an assembly hall and a temple complex,[51] etc.,"

49. *bhavaty a-cetanaṃ, kiṃ tu bhavyānāṃ puṇya-bandhane*
pariṇāma-samutpatti-hetutvāt kāraṇaṃ bhavet

are inanimate, but it may be effective in the building up of merit because the good things in the future are based on the production and ripening (of merit). [52]

50. *rāgâdi-doṣa-hīnatvād āyudhâbharaṇâdikāt*
vimukhasya prasannêndu-kānti-hāsi-mukha-śriyaḥ
51. *a-vartitâkṣa-sūtrasya lokâlokâvalokinaḥ*
kṛtârthatvāt parityakta-jaṭâdeḥ paramâtmanaḥ
52. *jinêndrasyâlayāṃs tasya pratimāś ca prapaśyatām*
bhavec chubhâbhisaṃdhāna-prakarṣo nânyatas tathā

One must look at temples and contemplate[53] statues of this Jinendra, who dislikes arms as ornaments, etc., because he lacks faults such as passion and the like, and who has the aura of the laughing face of the wife of the bright moon.[54] Without turning a rosary[55] he looks through the worlds,[56] because he is content, has done away with his

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[51] See on these Acharya 1979: 176f. Saletore 1938: 11 et passim often mentions *caityâlaya*, but does not translate it.

[52] Cf. Hemac., *Tri*° IX 4, 40, *devatā | adarśayat Tīrthakara-pratimāṃ tasya pāvanīm*.

[53] Association of √ *PAŚ* with Pāsa/Passa ?

[54] Cf. Hemac., *Tri*° IX 4, 95, *dharma-rato dāra-vimukhaś ca*.

[55] On the rosary see Leumann 1893 = 1998; Kirfel 1945-9, and Crooke 1906: 407ff.. As Leumann 1893: 886f. points out, rosaries are found first in the Jaina canon, viz. in the Aup § 86 where they are called *gaṇettiyā* (cf. Upadhye 1943: 104). For *akkha-sutta*(*-mālā*) see Aṇuog 3, 52 in Ghatage. The Guhyaka Gomukha has an *akṣa-mālā* in one of his right hands (Hemac., *Tri*° I 3, 680). – A befriended Digambara layman in Mumbai writes to me that rosaries are daily used in his family, especially for the *namaskāra-mantra* and the "Gommatesa Thudi" composed by Ācārya Nemicandra Siddhânta Cakravarti. Glasenapp 1999 Plate 18,3 shows a Digambara *svāmī* with a chaplet. In many temples chaplets are freely available to faithful visitors.

[56] Thus MW's translation.

hair locks[57] and has an excellent soul. Therefore is his fitting speech so eminent, not for another reason.

53. *kāraṇa-dvaya-sāṃnidhyāt sarva-kārya-samudbhavaḥ.*
tasmāt tat sādhu vijñeyaṃ puṇya-kāraṇa-kāraṇam

The origin of what is proper is founded on these two causes.[58] It is therefore good to know these causes that produce/the primary cause of merit.[59]

54. *tat-kathâvasare loka-traya-caityâlayâkṛtīḥ*
samyag varṇayituṃ vāñchan prāg āditya-vimāna-je
55. *jinêndra-bhavane bhūtāṃ vibhūtiṃ so 'nvavarṇayat*
tām a-sādhāraṇīṃ śrutvânandaḥ śraddhāṃ parāṃ vahan

Since (the leading monk) at the right moment in his account thereof wanted truly to praise the appearance of the temple complexes in (or: representing the) three worlds, he mentioned the splendour inherent in the palace of Jinendra which originated from the *vimāna* of the sun.[60] Hearing of this extraordinary (splendour) Ānanda felt highest belief.

56. *dinâdau ca dinânte ca karābhyāṃ kṛta-kuḍmalaḥ*
stuvann ānamra-mukuṭo jinêśān maṇḍale raveḥ
57. *śilpibhiḥ kārayitvârka-vimānaṃ maṇi-kāñcanaiḥ*
kroḍī-kṛta-jinâdhīśa-bhavanaṃ vitata-dyuti

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[57] On the practice to pull out one's hair to master the senses (Hemac., *Tri*° I 6,16) as hair is evil as such (JaimBr 2,369; HiraṇyakeśiGS 1,9,18) and the root of the tree of karman (Hemac., *Tri*° X 10,51) see also Hiltebeitel and Miller 1998: 20f.

[58] Temples and statues ?

[59] Maybe *kāraṇa-kāraṇa* has the sense of *kāraṇa-karaṇa* here.

[60] Professor Hampa Nagarajaiah was kind enough to mail me his explanation of the stanzas 54-60: There are 23 *vimāna*s (9 *anudiśa,* 5 *anuttara* and 9 *graiveyaka*). Āditya, the sun, is one of the *anudiśa-vimāna*s. One of the *gaṇadhara*s describes here the glory of the Jaina shrine in the Āditya-vimāna to king Ānanda. – A source for the discrepancy with Kirfel 1920: 294 where the Āditya-vimāna is the ninth central *vimāna* of the Graiveyaka with the Śvetâmbaras (with the Digambaras it is called Prītiṃkara) was not given. Anudiśa-vimānas are not found in Kirfel.

Morning and evening, with hands held into a bud and with bent head, he praised the lords Jinas in the sun's disk and had a *vimāna* of the sun made by artisans: a palace of the lord Jina set in gold and jewels (and) with far-reaching lustre.[61]

58. *śāstrôkta-vidhinā bhaktyā pūjām āṣṭâhnikīṃ vyadhāt.*
catur-mukhaṃ Rathâvartaṃ sarvato bhadram ūrjitam

With devotion[62] in the way expressed in the *śāstra*s, he performed an eight day *pūjā*.[63] Rathāvarta[64] has four points of access (and is) quite good and important,

59. *kalpa-vṛkṣaṃ ca dīnebhyo dadad dānam a-vāritam*
tad-vilokya janāḥ sarve tat-prāmāṇyāt svayaṃ ca tat
60. *stotum ārebhire bhaktyā maṇḍalaṃ caṇḍa-rociṣaḥ*
tadā-prabhṛti loke 'smin babhūvârkô-pasevanam

(and there is) a wishing tree that gives any presents to the distressed. All the people who saw that, of their own accord began piously to praise the sun's disk because of its evidence. From that time on the sun has been worshipped in this world.

61. *athânyadā kilânando*[65] *mahîṭ śirasi buddhavān*
palitaṃ dalayad yauvanârthināṃ hṛdayaṃ dvidhā

Then the wise king Ānanda one day tore a grey hair on his head in two[66] – a critical phenomenon for those who strive after youthfulness.

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[61] Cf. perhaps a stanza like Hemac., *Tri*° IX 3,121 *tigma-tejā ivôttejā rathena vyoma-yāyinā Śrī-Pārśvanāthaḥ prayayau* .... Does the sun's disk stand for a halo here or is this Hindu influence?

[62] See on this, e.g., Cort 2002: 59, 86.

[63] This line repetes the content of vs 44 supra and is therefore superfluous.

[64] Either the *tīrtha* of Mbh 3,82,21 south of the river Sarasvatī or the mountain near Mt. Kuñjarāvatta in Vidisā (north of Sanchi; Jain 1984: 406; Mehta & Chandra 1972 s.v. Rahāvatta); the former, too, has to be climbed and thus is a mountain. – I see no semantical connection of the stanzas 58cd-60 with the context, all the more since the accusative Rathâvartam seems up in the air; the verses look like a note on the Jinas in the sun in vs 56. This is apparently one of the "very condensed and even incomplete" (Alsdorf 1974: 132) passages.

[65] Text: *Ānandaṃ.*

[66] On this topos see Hertel 1908: 223.

62. *tan-nimitta-samudbhūta-nirvego jyeṣṭha-sūnave*
sâbhiṣekaṃ nijaṃ rājyaṃ datvâdattâ-spṛhaṃ tapaḥ
63. *yateḥ Samudraguptasya samīpe bahubhiḥ samaṃ*
rājabhī rājasaṃ bhāvaṃ parityajya su-leśyayā

Feeling calm because of that, he gave his kingdom with a consecration rite to his eldest son and started practising penance without desires with the *yati* Samudragupta, together with many other princes, giving up passion with a good soul colour (*leśyā*).[67]

64. *sârādhanā-catuṣkaḥ san-viśuddhyâikādaśâṅga-dhṛt*
pratyayāṃs tīrtha-kṛn-nāmno bhāvayām āsa ṣoḍaśa
65. *yathôktaṃ bhāvayitvâitān nāma baddhvântimaṃ śubham*
ciraṃ ghoraṃ tapaḥ kṛtvā prānte śāntântar-ātmakaḥ

With fourfold propitiatory declarations (?),[68] by his actual virtue in possession of the eleven Aṅgas, he meditated on the sixteen causes leading to *tīrthakṛt*-ship[69] and, having meditated on them separately as stated,[70] attained final bliss. He practised horrible penance for a long time and at the end reached inner peace.

66. *prāyôpagamanaṃ*[71] *prāpya pratimā-yogam āsthitaḥ*
dhīraḥ Kṣīra-vane dharma-dhyānād hīno nirākulaḥ

Observing vows of self-castigation[72] he fasted unto death as a wise man in the forest on Mt. Kṣīra,[73] without falling from pious meditation,[74] calm.

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[67] On these see, e.g., Bollée 1977: 144f.; Bāṇṭhiyā & Coraḍiyā 1966.

[68] Also vs 68. On these: *darśana, jñāna, caritra* and *tapas*, see, e.g., Upadhye 1943: 47ff.; Johnson, *op. cit*., V 134 (gratitude for being allowed to perform good actions, request for pardon for sins committed, complete submission to *arhat*, *siddha*, *dharma*, *sādhu*, and fast unto death) and VI 19. In Ṭhāṇanga *ārāhaṇā* is either two- or eightfold.

[69] Varṇī 1972 III : 236 under *bhāvanā* § 2. – Professor P.S. Jaini (p.c.) kindly refers me to *Tattvârtha-sūtra* IV 23 and Tatia 1994: 161f. where the 16 causes of body karma leading to the life of a Jina are listed; the Śvetâmbaras know four more of them. A synonym is *kāraṇa.*

[70] Source or parallels unknown to me.

[71] As against the *pādôpagamana* of the Śvetâmbaras, Guṇabhadra apparently knew the correct expression very well; see hereon Alsdorf 2006: 64ff.

[72] See note on vs 15.

67. *Kamaṭhaḥ prāktanaḥ pāpī pracyuto naraka-kṣiteḥ*
kaṇṭhīravatvam āsādya tan-muneḥ kaṇṭham agrahīt

Kamaṭha, wicked in a former state of existence, was reborn from his infernal stay, became a lion and seized that *muni* by his neck.

68. *soḍha-siṃhôpasargo 'sau catur-ārādhanā-dhanaḥ*
vyasur ānata-kalpêśo vimāne prāṇate 'bhavat

Bearing the lion's attack, and with his wealth of the four propitiatory declarations, the (muni) died and was reborn a lord of the Ānata heaven in a central *vimāna*.[75]

69. *tatra viṃśati-vārāśi-vihitôpama-jīvitaḥ*
sârdhâratni-trayônmeya-śarīraḥ śukla-leśyayā

There he lived for twenty *sāgaropama*s[76] with a height[77] of three and a half cubits and a white soul colour.[78]

70. *daśa-māsânta-niśvāsī manasā 'mṛtam āharan*
kha-catuṣka-dvi-varṣânte manasā strī-pracāravān

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[73] This forest also occurs in Hemac., *Tri*° IX 2, 302, but is in no dictionary. This is one of the cases where one needs Hemacandra to understand Guṇabhadra.

[74] Cf. Hemac., *Tri*° VIII 3, 857, *dharma-dhyānād vicyuta.*

[75] Hereon see Kirfel 1920: 294.

[76] Kirfel 1920: 310.

[77] For *unmeya* MW gives only the meaning 'weight.' According to Kirfel 1920: 308 their height is three *hasta*s.

[78] See note on vs 63.

Breathing at the end of ten months[79] he ate *amṛta* in his thoughts; at the end of twenty-thousand (lit.: two with four zeros)[80] years he occupied himself in his thoughts with women (?).

71. *ā-pañcama-kṣiti-vyāpta-tṛtīyâvagamêkṣaṇaḥ*
svâvadhi-kṣetra-mānâbhā-vikriyā-bala-saṃgataḥ

Because of his *avadhi-jñāna*[81] his transcendental perception reached to the extreme limit of the world (and) he was able to change his appearance and physical strength according to the extent of his cognition.

72. *sāmānikâdi-sarvarddhi-sudhâśana-samarcitaḥ*
kānta-kāma-pradân-eka-devī-kṛta-sudhâkaraḥ
73. *viśvān vaiṣayikān bhogān śaśvat samprāpya nirviśan*
tal-loko līlayā kālam alāvīt kalayan kalām

Honoured with an abundance of food and drink fitting his peers, etc., receiving plenty of nectar made by many goddesses who granted the desirable objects he longed for, he had all kinds of sensual pleasures and always enjoyed them. Being in this world and betaking himself to a practical art he killed time with play.

74. *ṣaṇ-māsair antimais tasminn āgamiṣyaty amūṃ mahīṃ*
dvīpe 'smin Bharate Kāśī-viṣaye nagare 'dhipaḥ

When in the next six months he will come to that (well-known) earth on this (Jambu) continent (there will be) a king[82] in Bharat (India) in the city of the district of Kāśī.

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[79] Kirfel 1920: 308, breathing every 300 days.

[80] *Kha-catuṣka* is not in the dictionaries. In mathematics *kha* can mean 'a cypher' (MW, Apte), according to PWB 'zero.' The latter makes sense and PJ's paraphrase also takes *kha-catuṣka-dvi* to mean 'twenty thousand' (*bīs hazār*). On nouns as numerals see Kane 1974: 701ff. with further literature, and Bollée 2008.

[81] If *avagama* is a synonym of *jñāna,* the third kind of cognition is *avadhi-jñāna* (Umāsvāti I 9; Schubring 2002 § 73). *Avadhi-jñāna* is transcendental knowledge of physical substances (Nyayavijaya 1998: 188ff.), cf. Tatia 1951: 61ff. – The expression *pañcama-kṣiti* is derived from Ṛgvedic *páñca carṣaṇáyaḥ* or *páñca kṛṣṭáyaḥ* 'the five peoples living in settlement areas with borders' (Thieme 1971: 250f. with reference to Schlerath 1960: 28ff. explained the expression "five settlements" convincingly as "all bordered lands" one's own people being in the middle with the others grouped around it in the four directions; p. c. of Professor A. Mette).

75. *Vārāṇasyām abhūd Viśvasenaḥ Kāśyapa-gotrajaḥ.*
Brāhmy asya devĭ samprāpta-Vasudhārâdi-pūjanā

In Benares he became Viśvasena,[83] born in the Kāśyapa clan. Brāhmī was his queen by the worship of Vasudhārā[84] and others.

76. *vaiśākha-kṛṣṇa-pakṣasya dvitīyāyāṃ niśâtyaye*
viśākharkṣe śubha-svapnān nirīkṣya tad-an-antaram

At the end of the night[85] of the second day[86] of the dark half of Viśākha, she then saw auspicious dreams near a forked tree.[87]

77. *sva-vaktrâbja-praviṣṭôru-gaja-rūpa-vilokinī*
prabhāta-paṭaha-dhvāna-samunmīlita-locanā

She saw the shape of an elephant whose member (lit.: shank) had entered the lotus of her mouth. She fully opened her eyes at the sound of the morning drum.[88]

78. *maṅgalâbhiṣavâviṣṭa-tuṣṭiḥ puṇya-prasādhanā*
vibhāvarîva saj-jyotsnā rājānaṃ samupetya sā
79. *kṛtôpacārā saṃviśya viṣṭarârdhe mahīpateḥ*
sva-dṛṣṭa-sakala-svapnān yathâkramam abhāṣata

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[82] Grammatically the absolute locative in the first line and *adhipaḥ* in the second cannot be the same person.

[83] Cf. Aśvasena, Pārśva's father, who was king of Benares (Bhd 6, 257). – In Bhd 6,666 Viśvasena, the rebirth of the menial Sundara who fed a monk after his fast of a month, is king in Viśvapura.

[84] A female Śakti peculiar to the Jains (MW). No further information on this is available to me at present.

[85] Dreams at this time are often mentioned and supposed to be very predictive; see Negelein 1912: 16; Bollée 1984: 177 and 182f.

[86] In Bhd 5,30 queen Vāmadevī has her dreams on the 4th day of the dark half of the month Caitra, under the constellation Viśākha.

[87] Perhaps the orange tree (*viśākha-ja*).

[88] In Bāṇa, Harṣacandra (ed. Parab. Bombay, 1946) 125, 1 the *pratyūṣa-nāndī* sounded daybreak. Information from anywhere else that daybreak in ancient India was announced by drum seems scarce.

Content after making an auspicious ablution and performing meritorious acts, she went to the king, waited upon by her attendants, bright like a moonlit night, sat down on the (other) half of the king's throne, and recounted all her dreams as seen in succession.[89]

80. *śrutvā tān sâvadhiḥ so 'pi phalāny evaṃ nyavedayat:*
gajêndra-vīkṣaṇât putro, vṛṣabhâ-lokanāt patiḥ
81. *tri-viṣṭapasya, siṃhena dṛṣṭenânanta-vīryakaḥ,*
Mandarâbhiṣava-prāptiḥ padmâbhiṣava-darśanāt

(The king) listened to them attentively and foretold the following outcome:[90] "From seeing a king among elephants a son (will be born); because of seeing a bull he will be a ruler of heaven; from the lion you saw he will be of a strength without limits; from the sight of (the goddess Śrī) sprinkling lotuses[91] he will perform a libation on Mt. Mandara (Meru);[92]

82. *dāma-dvayâvalokena dharma-dvitaya-tīrthakṛt*
śaśâṅka-maṇḍalâlokāt trailokya-kumuda-priyaḥ

From the pair of wreaths[93] he will be a *tīrthakṛt* of the twofold Doctrine;[94] from your seeing the lunar circle[95] he will be dear as lotus to the three worlds.[96]

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[89] The elephant occurs twice and the lotus-pond is lacking (for a comparison of the Śvetâmbara and Digambara dreams see Glasenapp 1999: 275f.). It is curious that women, who usually keep and pass on the tradition, seem not to know the meaning of these famous dreams though seen only by them.

[90] On dreams as auguries see, e.g., Bloomfield 1919: 189f.

[91] Cf. Kalpasūtra, Jinacariya § 36 *in fine*.

[92] In Indra's heaven, that is.

[93] Cf. Kalpasūtra, Jinacariya 37 and Hemac., *Tri*° X 2,30, for Triśalā's dream of one wreath.

[94] For renouncers and laymen.

[95] Dreaming of the moon is otherwise associated with kingship (Bloomfield, loc. cit.).

[96] I have no parallels for this image at hand: Kirfel 1959: 60f. is not helpful. However, *kumuda* can also mean a very high number: he will be dear to many in the three worlds.

83. *tejasvī bhāsvato matsya-yugalena sukhâvilaḥ*
nidhīnām adhipaḥ kumbha-vīkṣaṇāt sarva-lakṣaṇaḥ

From (your seeing) the sun he will be energetic; through the pair of fish he will be not devoid of happiness[97]; as (you dreamt) of pots[98] he will be a lord (> owner) of treasures and possess all auspicious body marks.

84. *sarasaḥ sāgarāt sarva-jñātā, siṃhâsanêkṣaṇāt*
sarva-lokâika-sammānyaḥ, svargād adyâvatīrṇavān
85. *avatārād vimānasya, bhavanāt pavanâśinaḥ*
tri-bodha-dīdhitī, ratna-rāśinâliṅgito guṇaiḥ

Because you saw an ocean, he will be omniscient; because of the sight of a lion's throne he will be highly honoured by the whole world; from the appearance of a *vimāna* he will now descend from heaven; from the palace of a snake[99] (in your dream) he will shine with three (kinds of) knowledge[100] and by (the sight of) the heap of jewels he will be provided with good qualities.

86. *vidhūma-dhūmaketûpalakṣaṇād dāhako 'mhasām*
vaktrâmbhoje gajendrasya praveśāt te, kṛśodari

From (your vision of) a fire without smoke he will be a destroyer of troubles; through the entering of a royal elephant (*gajêndra*)[101] into your mouth (in the dream), slim-waisted one."[102]

87. *"avasthitiṃ sa samprāpad udare'mara-pūjitaḥ"*
iti śrutvâtuṣad vāṇīṃ patyur eṇī-vilocanā

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[97] PJ: *sukhīvilaḥ.* A pair of fish, *matsya-yugma*, belongs to the eight *maṅgala*s or auspicious signs. Fish means happiness and money in oniricritics (see Negelein 1912: 122).

[98] For the Digambara there is a pair of golden pots, for the Śvetâmbara only one. See also Negelein 1912: 127f.

[99] Glasenapp 1999: 276 mentions a palace of Asuras.

[100] Cf. Ṭhāṇanga (ed. Jambūvijaya. Bombay, 1985) 2,164 *tividhā bodhī pannattā, taṃ jahā: ṇāṇa-bodhī, daṃsaṇa-bodhī, caritta-bodhī.*

[101] Cf. the idea of Gaṇeśa as a remover of troubles.

[102] See note on vs 40.

When she heard that "(a son) has reached his proper position in her womb" and was worshipped by the gods, the deer-eyed (queen) was pleased[103] with her husband's words.

88. *tadâkhilâmarâdhīśā samāgatya vyadhur mudā*
svargâvataraṇe pitroḥ[104] *kalyāṇâbhiṣavôtsavam*

Then all lords of the immortals came together and, delighted at the descent from heaven, celebrated the parents' ablution festival of the auspicious event (of the conception).[105]

89. *svarga-lokaṃ ca tad-geham atiśete sma sampadā.*
kiṃ karoti na kalyāṇaṃ kṛta-puṇya-samāgamaḥ

(The newly born) surpasses heaven and their (i.e., his parents') house in glory, the good thing a collection of merit made can do !

90. *navame māsi sampūrṇe Pauṣe māsy asite sutaḥ*
pakṣe yoge 'nile prādur āsīd ekādaśī tithau

After a full nine months in the dark half of the month Pauṣa (Dec.-Jan.), when there was a proper wind (i.e., weather ?),[106] a son was born on the 11th day.

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[103] In MW *tuṣyati,* when construed with accusative, has the preposition *prati.*

[104] Cf. vs 92.

[105] PJ's rendering of *abhiṣava* is *abhiṣeka.* This is also used in Kalpasūtra § 99 when the gods celebrate Mahāvīra's birth. Tisalā prepared herself for the birth (Kalpasūtra § 95) in the same wording as both parents afterwards for the feast with their relatives (Kalpasūtra § 104): *ṇhāyā kaya-bali-kammā kaya-kouyā*, etc. Cf. also vs 92 *janmâbhiṣeka-*. For the five great events (*kalyāṇa*s) in the life of a Jina: conception, birth, etc., see Glasenapp 1999: 274.

[106] *Yoge 'nile* is unclear to me. Elsewhere (Hemac.; Bhd 5,42) his birth under the constellation Viśākhā is added. Manish Modi (private communication) thinks *anile* is an error for *amale* and points to *amala yoga* which "is defined as the 10th day from the moon or *lagna* should be occupied by a beneficial planet by which a person will achieve lasting fame and reputation. His character will be spotless (*amala*) and he will lead a prosperous life" < Raman 2002: 36. – At Mahāvīra's birth Hemac., *Tri°* X 2, 49, states it was *dikṣu prasannāsu svôccastheṣu graheṣu ca pradakṣiṇe 'nukūle ca bhūmi-sarpiṇi mārute.* A minor emendation would therefore be *yogye* (cf. Hemac., *Triº* II 2, 129, *pradakṣiṇo 'nukūlaś ca bhūmi-sarpī ca mārutaḥ .... vavau*; III 1,135 *vavau vāyuḥ sukhaṃ* at Sambhavajina's birth); perhaps 'wind' represents 'weather', which English words are probably etymologically related. Another would be to read *'yoge an-ite* 'without inauspicious conjunction of planets' (cf. Hemac., *Triº* II 2,124, *graheṣv uccasthiteṣu*, et passim) or 'without exertion', for which cf. DUtt 327, 44 *pasūyā suheṇa dārayaṃ sā*

91. *tadā nijâsanâkampād jñātvā tīrthakarôdayam*
Saudharma-pramukhāḥ sarve Mandarâcala-mastake

Then, because of the trembling of their own seat, all chiefs of the gods in the Saudharma heaven[107] on top of Mt. Mandara (Meru) knew of the birth of a Tīrthakara.

92. *janmâbhiṣeka-kalyāṇa-pūjā-nirvṛtty-anantaram*
Pārśvâbhidhāna kṛtvâsya pitṛbhyāṃ[108] taṃ samarpayan
93. *Nemy-antare kha-pañca-svarâgny-aṣṭa-mita-vatsare*
prānte hantā kṛtântasya tad-abhyantara-jīvitaḥ
94. *Pārśvanāthaḥ samutpannaḥ śata-saṃvatsarâyuṣā*
bāla-śāli-tanu-cchāyaḥ sarva-lakṣaṇa-lakṣitaḥ
95. *navâratni-tanûtsedho Lakṣmīvān ugra-vaṃśa-jaḥ*
ṣoḍaśâbdâvasāne 'yaṃ kadācin nava-yauvanaḥ

Directly after finishing the worship at the great event of the birth and the ablution (of the child), his parents[109] gave him the name Pārśva[110] to make him known, at the end

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devī; Hemac., *Tri*° I 2, 265, *sukhena suṣuve devī putraṃ* 'gave an easy birth to a son' (Johnson), II 2, 125 *prasūti-duḥkhaṃ no devyā na sūnor apy ajāyata*, et passim.

[107] See Kirfel 1920: 291ff.

[108] Cf. vs 88.

[109] In Hemac., *Tri*°, and Bhd the father names the child. For *pitṛbhyām* cf. vs 88. On naming by the father, see also, e.g., Leumann 1998: 591.

[110] There is no explanation as against Bhd 5,126 who derives the name from *pārśvataḥ* his mother's side near which she saw a cobra the night before, a tradition first found in ĀvNH 1091. This "etymology" is certainly a wrong sanskritisation of Ardha-Māgadhī Passa/Pāsa for which I surmised the etymology (U)pâśva(sena) in Bollée 1998: 366f., see Balcerowicz 2005: 577f., my forthcoming review of Wiley, and Seldeslachts in Tikkanen 2006: 121ff. Balcerowicz 2005: 578f. takes up a connection with *Pārśava, a development from *Parśu* (see N. J. Śāh referred to by Dundas 2002: 283 note 26). This, however, would require the assumption of the elision of the penultimate *-a-* (p.c. from Paul Dundas who suggests "that the tribal designation Parśu and familiarity with miraculous births of supermen from e.g. the "side" of the mother might also have played a role in conditioning the name Pārśva < Pāsa"). – Snakes are ominous animals (Jagaddeva II 78); fear of them is innate in humans but no such reaction from Queen Vāmā is handed down. As to the cobra myth it is a pity we cannot ask anymore the ethnopsychoanalist Georges Devereux about the improbable nocturnal emergence of a snake near a queen in a royal bedroom.

of the year numbered 83,750 after Nemi(nātha),[111] the conqueror of death, Pārśva-nātha, whose life followed this interval, was born with a life-span of a century, with a body complexion of a young rice plant[112] and provided with all auspicious marks,[113] nine cubits tall, prosperous (and) born in a high-born family,[114] after 16 years he was more or less adolescent.

96. *krīḍârthaṃ sva-balenâmā niryāyâyād bahiḥ puram.*
āśramâdi-vane mātur Mahī-pāla-purâdhipam
97. *pitaraṃ taṃ Mahī-pāla-nāmānam amarârcitaḥ*[115]
mahā-devī-viyogena duḥkhāt tāpasa-dīkṣitam
98. *tapaḥ kurvantam ālokya pañca-pāvaka-madhyagam*
tat-samīpe kumāro 'sthād a-natvâinam an-ādaraṃ[116]

For sporting entertainment together with his military he, honoured by the immortals, went outside town. (There,) in a wood with pleasure gardens, etc., he, honoured by the immortals, saw his mother's father named Mahīpāla,[117] the king of Mahīpālapura,

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[111] Hemac., *Tri*° IX 4,318, expresses this normally. On nouns with numerical value in Sanskrit see Bollée 2008.

[112] Usually Pārśva is said to be of a dark complexion, as in Hemac., *Tri*° IX 3,35, where he has the colour of a creeper (? *priyaṅgu*), i.e. very dark (see Johnson V 1962: 379 note 334 pointing to its anti-evil eye quality), or 48, where his body colour is likened to blue lotuses. Also Hemac., *Tri*° IV 4,109, *sâpi nīla-ratnâmala-tviṣaṃ tanayaṃ janayāmāsa* and Bhd 5, 43 *nīlâbhaṃ suṣuve putraṃ ratnaṃ vaiḍūrya-bhūr iva.* The dark colour is apparently not connected with the danger of asphyxia, but is as auspicious as, e.g., moon- or gold-colour (Hemac., *Tri*° IV 4,105, *sita-ruci-prabha* and 6, 20 *suvarṇa-varṇa* respectively), though in fact it is the colour of a snake, for Pārśva was the son of the snake king Aśvasena. See also Schubring 1977: 379f., who did not see the Mbh I 218,6 and Bhāvadeva (Bloomfield 1919: 243) references and thought the serpent king Dharaṇa would be Pārśva's connection with the Nāga. Zimmer 1951: 196 considers Pāsa non-Aryan, which is improbable for a prince of Benares at that time; for his "dark brother" associations see ibidem 186ff. Hemac., *Tri*° IV, 1, 227 describes Tripṛṣṭha as dark. See also Ruben 1944: 45ff.

[113] In Bhd 5,135 these marks number 32 instead of 22 as stated by Bloomfield 1919: 110.

[114] It is also possible to read: *Lakṣmîvân-ugra-* , gentle like Lakṣmī.

[115] Thus read for *–citāḥ*.

[116] PJ changed *-ādaram* into *ādaraḥ,* but then one should read: *a-ñātvā*, cf. *ajñaḥ* (vs 100) which gives a better sense: the prince stood before him and did not pay his respects because he did not know him.

[117] For this name, which in Jinasena's *Harivaṃśapurāṇa* 52,31 designates the son of Jarāsandha, but does not occur in Bhd or Hemac., *Triº*, cf. Bhumibol < Bhūmipāla, which is a proper name, not a title. No source accessible to me mentions Mahīpāla or his wife, but in Hemac., *Triº* and Bhd (6,52) the

who, from unhappiness about the separation from his chief queen[118] ordained as an ascetic, performed penance amidst five fires. The prince stayed with him without bowing to him, who was (thus) not honoured.[119]

99. *a-vicārya tad-āviṣṭaḥ kopena ku-munir "guruḥ*
kulīno 'haṃ tapo-vṛddhaḥ pitā mātur namaskriyām
100. *a-kṛtvā me kumāro 'jñaḥ sthitavān mada-vihvalaḥ"*
iti prakṣobham āgatya praśānte pāvake punaḥ
101. *nikṣeptuṃ svayam evôccair utkṣipya paraśuṃ ghanam*
bhindann indhanam "A-jño 'sau;" "mā bhaitsīr, atra vidyate
102. *prāṇî" ti vāryamāṇo 'pi kumāreṇâvadhi-tviṣā*
anvatiṣṭhad ayaṃ karma tasyâbhyantara-vartinau

At his (the prince's) approach the wicked *muni*, without reflection, spoke angrily agitated: "I am an important person of high descent, rich in penance, his mother's father. Without salutation the prince, because he does not recognize me, stays (here) affected by pride," but when his fire was dying he himself raised high an axe and split a thick log of fire wood[120] in order to put it on (the fire). Despite, through his illuminating clairvoyance that "he does not know," being stopped by the prince with the words: "Don't split it; there is a living being in it," he carried out his act.

103. *nāgī nāgaś ca tac-chedād dvidhā khaṇḍam upāgatau.*
tan-nirīkṣya Subhaumâkhya-kumāraḥ samabhāṣata:
104. *"'ahaṃ gurus tapasvî' ti garvaṃ durvaham udvahan*
pāpâsravo bhavaty asmān na vê(?)*"ty* "*etac ca vetsi na*

By his act of cleaving it (the log), the two male and female snakes sitting in it[121]

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ascetic is called Kaṭha, apparently a reincarnation of the banished brahmin Kamaṭha, as Johnson says (V, p. 456), but this is not stated in our texts. Lakṣmīvallabha has Kamaḍha for Kaṭha and *Śatruñjayamāhātmya* 14,12 has for Kaṭha a variant Kamava which points to the alternative Kamaṭha; evidently the two names are interchangeable (Bloomfield 1919: 19). See also Bruhn 1954: 95.

[118] Or: 'from his queen, the earth,' because he had lost his realm.

[119] I am not sure of the translation of these three stanzas, particulary of vs 96.

[120] Hemac., *Tri*° VII 8,119, tells a similar story where the living being, a snake, is the king's grandfather. Similarly Bhd 6,53ff. Our vs 101b-102a mentions one living being, 102b two snakes.

[121] Hemac., *Tri*° IX 3, 218, and Bhd 6,54 speak of one big snake, see Bloomfield 1919: 19 and Shah 1987: 201 note 293.

were cut (lit.: got) in two. Seeing this a young man, Subhauma by name, said: "With these words: 'I am an important ascetic'[122] he shows unbearable arrogance and for this reason is of an evil influence, or not ?" "But you do not know that.[123]

105. *a-jñāna-tapasânena duḥkhaṃ te 'tra paratra ca"*
iti tad-vacanāt kopī munir itthaṃ tam abravīt:

By this ignorant penance you will have trouble here and in the hereafter." Because of these words (of the young man) the *muni* became angry and spoke to him thus:

106. *"ahaṃ prabhur; mamâyaṃ kiṃ vā karotî ? ty avajñayā*
tapaso mama māhātmyas a-buddhvâivaṃ bravīṣi kim ?"

"I am powerful; what can this (fellow) do to me? Why do you thus indifferently speak, though you do not know the peculiar efficacy of my penance?"

107. *"pañcâgni-madhya-vartitvaṃ pavanâhāra-jīvanam*
ūrdhva-bāhutayā pādenâikenâiva ciraṃ sthitiḥ

"Just sitting amid five fires,[124] living with air for food, with raised arms, standing long on one foot only,

108. *svayam patita-parṇâder upavāsena pāraṇam*
ity-ādi-kāya-saṃtāpi-tāpasānāṃ su-durdharam

breaking one's fast with a diet of fallen leaves – a penance difficult to bear for ascetics who torment their body with penances like these

109. *tapo nâdhikam asty asmād" iti tad-vacana-śruteḥ*
Subhaumaḥ sa-smito 'vādīn: "na bhavantam aha gurum
110. *avamanye, punaḥ kiṃ tu saṃtyajyâptâgamâdikam (?)*
mithyatvâdi-catuṣkeṇa pṛthivy-ādiṣu ṣaṭsv api

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[122] Thus vs 99.

[123] 'That' will pertain to the snakes in the log. – The text, if correct, is unclear to me. *Asmān* can also be accusative plural 'us'.

[124] He did this himself in vs 98.

is not superior to this one (of mine).” When hearing these words Subhauma laughed and spoke: “I do not blame you as a serious ascetic, but giving up the true tradition, etc., by the tetrad of erroneous belief, etc.,[125] regarding the hexad of the earth, etc.,[126]

111. *vācā kāyena manasā kṛtakâdi-trikeṇa ca*
vadhe pravartamānānām an-āpta-mata-saṃśrayāt

by the triad of things done, etc.,[127] in word, in deed and in thought, in consequence of the unsuitable thoughts of those intent on killing;

112. *nirvāṇa-prārthanaṃ teṣāṃ taṇḍulâvāpti-vāñchayā*
tuṣa-kaṇḍana-khedo vā ghṛtêcchā vâmbu-manthanāt

their search for *nirvāṇa* by the wish to obtain rice, or the trouble to separate chaff, or the wish for ghee after churning water;

113. *hemôpalabdhi-buddhir vā dāhād andhâśma-saṃhateḥ*
andhasyêvâgni-sampāto dāva-bhītyā pradhāvataḥ

or the idea of obtaining gold after heating a heap of black stones;[128] the appearance of fire, even for a blind man, when he runs away out of fear of a forest fire –

114. *jñāna-hīna-parikleśo bhāvi-duḥkhasya kāraṇam”*
iti prarūpyate yuṣmat-snehena mahatā mayā”

hardship (of penance) without knowledge is the cause of future trouble.” Thus I explain it out of great affection for you.

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[125] In Ṭhāṇanga 147b *micchatta* is one of the three thorns, besides *māyā* ‘illusion’ and *niyāṇa* ‘desire for reward’ (Schubring 2000 § 168). I cannot find a tetrad. PJ thinks of the series of *koha, moha, māyā* and *lobha* which has nothing to do with heterodoxy.

[126] Samavāya 6 mentions six kinds of living beings, viz earth, water, fire and air beings, as well as such in trees and mobile beings (*tasakāe*), but I do not know if this is meant here. See also Jaini 1979: 109f.

[127] *Kṛtakâdi* may pertain to acts done oneself, caused to be done by someone else or conniving at someone performing them.

[128] See Balbir 1992.

115. *ity etad uktaṃ jñātvâpi pūrva-vairânubandhanāt*
nija-pakṣânurāgitvād duḥsaṃsārād ihâgateḥ
116. *prakṛtyâivâtiduṣṭatvād an-ādāya viruddha-dhīḥ*[129]
"Subhaumako bhavān atra sa-smayo 'yaṃ kumārakaḥ
117. *parābhavati mām evam" iti tasmin prakopavān*
sa-śalyo mṛtim āsādya Śambaro jyotiṣâmaraḥ
118. *nāmnâbhavat. sa-kopānāṃ tapasâpîdṛśī gatiḥ.*

Even after learning these words (of Subhaumaka), bound by prenatal enmity, he stayed in his own group because of his appearance in this world due to the bad *saṃsāra*. Because of his extreme natural malignancy an armed god named Śambara,[130] afflicted, did not accept any contrary opinion and, expressing his anger at him with the words: "this youngster Subhaumaka present here thus overcomes me with a smile" caused (Subhaumaka's) death with a flash of lightning.[131] Such is the state of rebirth of angry people despite penance.

nāgī nāgaś ca samprāpta-śama-bhāvau kumārataḥ
119. *babhūvatur ahîndraś ca tat-patnī ca pṛthu-śriyau.*
tatas triṃśat-samāmāna-kumāra-samaye gate
120. *Sāketa-nagarâdhîśo Jayaseno mahī-patiḥ.*
Bhagalī-deśa-saṃjāta-hayâdi-prābhṛtânvitam
121. *anyadâsau nisṛṣṭârthaṃ prāhinot Pārśva-saṃnidhim*
gṛhītvôpāyanaṃ pūjayitvā dūtôttamaṃ mudā

Due to the prince, the two snakes were reborn with a quiet nature as a snake king and his wife, both highly prosperous. Then, when the life-time, measured thirty years, of the Prince had elapsed he (was reborn as) the ruler of the city of Sāketa,[132] king

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[129] *-dhīḥ* must be accusative plural for *dhiyaḥ*, cf. *strīḥ*.

[130] In the Ṛgveda a demon, in the Āvassaya commentaries as Śambala, a Nāgakumāra deity. For PJ he is a *jyotiṣī deva*, perhaps because of the lightning, his weapon.

[131] The Subhaumaka passage 103b-118a is very much in the air and an obvious interpolation; it apparently does not occur in the parallel texts. Yet when the interpolation is eliminated, 118b does not follow 103b; there remains a lacuna. – The relation between the wicked muni (102) and Śambara is also not clear to me.

[132] Ayodhyā (Dey 1927: 174).

Jayasena.[133] Once he sent an envoy to Pārśva with presents such as horses originating from the *Bhagalī* country.[134] After gladly honouring the excellent messenger with a gift

122. *Sāketasya vibhūtiṃ taṃ kumāraḥ paripṛṣṭavān.*
so 'pi bhaṭṭārakaṃ pūrvaṃ varṇayitvā puruṃ puram

the prince enquired of him about the power of Sāketa. He (the envoy), for his part, first depicted the mighty town as venerable,

123. *paścād vyāvarṇayamāsa, prājñā hi krama-vedinaḥ*
śrutvā tat tatra kiṃ jātas tīrthakṛn nāma bandhanāt

later he explained (?)[135]: will a person of slow understanding, after learning that a proper *tīrthakṛt* has been born there, comprehend it because of the binding (of karma) (?) ?

124. *eṣa eva punar*[136] *muktim āpad ity upayogavān*
sākṣāt kṛta-nijâtīta-sarva-prabhava-saṃtatiḥ

However, when one believes that just he has obtained deliverance, there is obviously a series of causes of all kinds (thereof) made in one's own past.

125. *vijṛmbhita-mati-jñāna-kṣayôpaśama-vaibhavāt*
labdha-bodhiḥ punar laukāntika-deva-prabodhitaḥ

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[133] A king in Magadha (MW), not in Jain dictionaries. The name is frequent in Pāli, but not as a king of Ayodhyā/Ayojjhā.

[134] Unknown, possibly corrupt name of a region in the north-west, in the horse-land Afghanistan (afghan ~ *aśvānām*), or beyond. Cf. the enigmatic name Mudgala (?) of an *an-ārya* people in Çatrunjaya M XIV 166 whom Weber 1858: 41f. associated with Mongolians and thought to be Indo-Scythians or White Huns. *Bh* (भ) and *m* (म) are easily exchanged. Or could it be a corruption of Bharuka- in eastern Turkestan (Lüders 1940: 542f.) ? Horses from there were brought by Kabul merchants (Crooke 1906: 254 and 476).

[135] *Vyāvarṇayati* is not in MW.

[136] Thus the variant; text: *purur* which apparently makes no sense, but I do not know a solution. Reading *urur* 'the excellent one' would at least give a good meaning and *pu* (**pu**) for *u* (**w**) are sometimes exchanged (Bhayani 1988: 117), but the *sandhi* would then hurt the metre.

Laukântikadevas,[137] however, become aware of perfect wisdom obtained by stopping the loss of understanding to a large extent through their greater intelligence.[138]

126. *tat-kṣaṇâgata-devêndra-pramukhâmara-nirmita-*
prasiddha-madhya-kalyāṇa-snapanâdi-mahôtsavaḥ

There is a great festival of the ablution, etc., on the well-known middle one of the festive days[139] (i. e. the Jina's *dīkṣā*) performed by the the gods, headed by their king, arriving on the same moment.

127. *pratyaya*[140]*-yuktimad-vāgbhiḥ kṛta-bandhu-visarjanaḥ*
āruhya śibikāṃ rūḍhāṃ vimalâbhidhayā vibhuḥ

Giving up his friends with words in accordance with his faith the great one with the impeccable name ascended a high palanquin and

128. *vidhāyâṣṭamam āhāra-tyāgam Aśva-vane mahā-*
śilātale mahā-sattvaḥ palyaṅkâsanam āsthitaḥ

after fasting on a large slab of rock in the Aśvavana[141] for eight meals, the great being on the seat of his palanquin

129. *uttarâbhimukhaḥ Pauṣe māse pakṣe sitêtare*
ekādaśyāṃ su-pūrvâhṇe samaṃ triśata-bhūbhujaiḥ

turned to the north with three hundred princes[142] in the dark half of the month Pauṣa (Dec.-Jan.) very early on the eleventh day,

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[137] Not in MW. On these see Kirfel 1920: 306.

[138] The stanzas 124f. do not make sense in this context, for one expects after vs 123 the messenger's explanation. Also a transition to the prince's decision to become a renouncer is missing. The appearance of the Laukāntikadevas is incomprehensible.

[139] Schubring 2000 § 34 end. See also the note on vs 88.

[140] Text: *pratyeya*.

[141] Not in any dictionary.

[142] Cf. Bhd 6,111. Princes as a rule do not start into homelessness alone but are in the company of many others, as e.g. at Hemac., *Tri*° IV 4,64, with one thousand and V 1,131 even with four thousand.

130. *kṛta-siddha-namaskāro dīkṣā-lakṣmīṃ samādade*
dūtikāṃ mukti-kanyāyā mânyāṃ kṛtya-prasādhikām

performed a *namaskāra* to the Siddhas and received the Lakṣmī of his ordination, the procuress of the girl Deliverance,[143] lest (he should receive) another attendant (of / from the goddess Lakṣmī) for the purpose.

131. *keśān vimocitāṃs tasya muṣṭibhiḥ pañcabhiḥ surêṭ*
samabhyarcyâdarān nītvā nyakṣipat kṣīra-vāridhau

The king of the gods tore out his hair in five handfuls,[144] worshipped them, brought them away carefully and threw them into the Milk Ocean.

132. *ātta-sāmāyikaḥ śuddhyā caturtha-jñāna-bhāsvaraḥ*
gulma-kheṭa-puraṃ kāya-sthity-arthaṃ samupeyivān

Having become equanimous by his holiness and provided with the luminousness of the fourth knowledge[145] he understood that the notion of a firm body is (in fact) that of a receptacle of gobbets of phlegm (i.e. something worthless).[146]

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[143] It is curious to call "deliverance" a female because women cannot be delivered according to the Digambaras, but just these regularly envisage deliverance in female terms as in Śubhacandra's *Jñānārṇava* (vs 42 et passim; p.c. from Paul Dundas); cf. Mukti, the wife of the deity Satya (MW) and daughter of Siddhasena in Nāgadeva's *Madanaparājaya* (Balbir-Osier 2004: 77 *et passim* [p.c. Mette], cf. Siddhi ('happiness') there (p. 168) as a superhuman beauty). Thus the woman who cannot be liberated as such returns by a loophole. Maybe it is simply because *mukti* is feminine.

[144] For the Śvetâmbaras Pāsa and his followers (e.g., Kesī in Utt and Rāy) kept their hair and thus Hemac., *Triº*, does not mention Pāsa's removing it (see Johnson's note 343 in vol. V, p. 393 and Mette 1991: 134). Bhd (13th century), however, makes Pāsa pluck out his hair himself (Bloomfield 1919: 115 with note). Monks with long hair are mentioned in Āyāra 2,13,17; in Viy 3, 2 *sūtra* 145 Mahāvīra tells Goyama that Śakra had hurled his *vajra* at the Asura-King Camara who had sought refuge with Mahāvīra. In order to prevent the *vajra* from hitting the Tīrthaṅkara, Śakra ran after it and pounced upon it with such force that Mahāvīra's hair blew in the wind caused by his fist (*muṭṭhi-vāeṇaṃ kes'-agge vīitthā*; p.c. Paul Dundas); and Hemac., *Tri*° X 3,58, lets Mahāvīra's be twisted like a tree (Johnson): *jaṭāvān iva pādapaḥ.* On matted hair see Hiltebeitel and Miller 1998: 23f.

[145] The fourth knowledge is "the awareness of the thought-forms of others" (*manaḥ-paryaya*; Umāsvāti I 9; Jaini 1979: 122; Varṇī 1944: III 272ff.), i.e. mind-reading, which seems curious here.

[146] Cf. vs 151 and Hemac., *Tri*° X 1,253. For a similar view of the Buddhists see Pali-English Dictionary, s.v. *kāya.*

133. *tatra Dhanyâkhya-bhūpālaḥ śyāma-varṇo 'ṣṭa-maṅgalaiḥ*
pratigṛhyâśanaṃ śuddhaṃ datvâpat tat-kriyôcitam

There the dark-coloured[147] king named Dhanya with the eight auspicious signs,[148] obtained a proper (reward) for this act, after giving (him) pleasant, pure food.[149]

134. *nayan sa caturo māsān chādmasthyena viśuddhi-bhāk*
dīkṣā-graha-vane deva-dāru–bhūri–mahī-ruhaḥ
135. *adhastād aṣṭamâhāra-tyāgād ātta-viśuddhikaḥ*
pratyāsanna–bhava-prānto yogaṃ sapta-dinâvadhim
136. *gṛhītvā sattva-sāro 'sthād dharma-dhyānaṃ pravartayan.*
Śambaro 'trâmbare gacchann agacchat svaṃ vimānakam

In the forest where he had taken his ordination spending four months under a mighty deodar (cedar) tree, with ascetic practice after obtaining purity through a fast of eight meals,[150] (he was) endowed with holiness (?[151] and), when the end of his life was near, the best of living beings undertook yoga[152] for seven days and remained meditating on the Doctrine. At this moment (the demon) Śambara[153] (Kamaṭha) went to his celestial vehicle in order to proceed into the air.

137. *lokamāno vibhaṅgena spaṣṭa-prāg-vaira-bandhanaḥ*
roṣāt kṛta-mahā-ghoṣo mahā-vṛṣṭim apātayat

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[147] See note on vs 94. This colour detail indicates the identity of Dhanya with Dharaṇa; the reason for the introduction of this new name remains open (in vs 139 it is Dharaṇa again). In Hemac., *Tri°* and Bhd, a Dhanya is just an ordinary householder.

[148] Svastika, Nandyâvarta, Śrīvatsa, etc., see Glasenapp 1999: 427.

[149] See Jaini 2000: 281ff. and 229ff.; Mahias 1985: 246ff.

[150] Cf. vs 128.

[151] An attempt to distinguish between *viśuddhi-bhāk* and *ātta-viśuddhikaḥ*.

[152] *Śuddhôpayoga*? (Kundakunda, Pravacana-sāra I 11ff.).

[153] In Bhd VI 172 (Bloomfield 1919: 117) and in Hemac., *Tri°* IX 3, 247, he is called Meghamālin.

When he saw (the Lord), his recognition of him touched off the recollection of his former enmity, and angrily making a loud noise he poured a mighty rain (on him).

138. *vyadhāt tadâiva saptâhāny anyāṃś ca vividhān vidhiḥ*
mahôpasargān śailôpanipātântān ivântakaḥ

Then for seven days he also did various other acts: viz created serious natural phenomena, ending with a sudden attack with rocks, just as Yama (creates) serious diseases.[154]

139. *taṃ jñātvâvadhi-bodhena Dharaṇîśo*[155] *vinirgataḥ*
dharaṇyāḥ prasphurad-ratna-phaḥā-maṇḍapa-maṇḍitaḥ

Knowing this by means of his supersensual knowledge, king Dharaṇa arose from the ground with a decorative, sparkling canopy of jewel-crested hoods.[156]

140. *bhadantam*[157] *asthād āvṛtya tat patnī ca phaṇâtateḥ*
upary uccaiḥ samuddhatya sthitā vajrâtapacchidam

There he kept covering the venerable (Pārśva) by the darkness of his hoods, and his wife (Padmāvatī) was towering high over him[158] in a way that destroyed the heat of (Śambara's / Kamaṭha's)[159] lightning strikes.

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[154] *Upasarga* can mean 'misfortune' and 'disease' (MW). On the *upasarga* see in general Dhaky 1997: 46ff.

[155] Probably read: Dharaṇêśo for in Bhd and Hemac., *Triº*, he is called Dharaṇa. See Bloomfield 1919: 19f.

[156] The protective canopy made by the hoods of the heptacephalous Nāga king Dharaṇa, first mentioned, according to Dhaky (1997: 46), in Vimalasūri's *Paümacariya* about 473 C.E., reminds us of the Nāga king Mucalinda, with his seven heads sheltering the Buddha from a heavy monsoon rain in the same way, i.e. a natural cause as against Śambara's aggression, in Vinaya I 3; Mahāvastu III 301, etc. On the story see Zimmer and Campbell 1983 I: 56ff. The motif is depicted in Nāgārjunikoṇḍa in the 3rd century C.E., where the Buddhalike figure under the hoods has no *uṣṇīṣa* and thus is no Buddha; the legend is old as there are reliefs of empty Buddha seats with hoods over them dating from the 2nd century B.C.E., such as the one in Bharhut depicted in Chandra 1971 fig. 21 with *brāhmī* inscription Mucilido Nāgarāja, for which see Lüders 1963: 104, and Sirkar 1959: 59 (p.c. Dr M. Zin). The Jains probably borrowed it from the Buddhists, cf. Zimmer and Campbell 1983 I: 56. In the Angkor period (11-12th century) the Buddha on the serpent throne was different, viz the highest Buddha representing the eternal cosmic quality of the Enlightened (Lobo 2006: 142f. and 149 [plates 57f. and 63]).

[157] Thus, or *bhagvantam*, read for *bhadraṃ tam*. Metrically better would be: *asthād bhadantam āvṛtya.*

141. *amū krūrau prakṛtyâiva nāgau sasmaratuḥ kṛtam;*
nôpakāraṃ pare tasmād vismaranty ārdra-cetasaḥ

Both those Nāgas, ferocious by their very nature, remembered what was done (to them); therefore others (than these) who are not ferocious (lit.: friendly-minded) do not forget the help rendered (to them).

142. *tato bhagavato dhyāna-māhātmyān moha-saṃkṣaye*
vināśam agamad viśvo vikāraḥ Kamaṭha-dviṣaḥ

When his illusion was destroyed by the power of the Lord's meditation, then the whole hostility of Kamaṭha's hatred came to an end.

143. *dvitīya-śukla-dhyānena munir nirjitya karmaṇām*
tritayaṃ Caitra-māsasya kāle pakṣe dinâdime[160]
144. *bhāge viśākha-nakṣatre caturdaśyāṃ mahôdayaḥ*
samprāpat kevala-jñānaṃ lokâlokâva-bhāsanam

After neutralizing (lit. besieging) the triad of the karmas[161] by the second pure trance,[162] at the first part of the day in the black half of the month Caitra (March-

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[158] On plates 64 (Badāmi, cave IV, late 6th century C.E.); 57-9 and 61-3 (Ellorā, caves 32-34, ninth century C.E.) in Dhaky 1997, discussed by Sundari on p. 130, respectively by Tiwari on p. 112, Padmāvatī stands to the right of Pārśvanātha, but her sunshade rises above Dharaṇa's canopy of hoods protecting both against demons attacking from the air. Cf. note 10 above, vs 166 *phaṇi-vadhū-channaṃ* below, and the frontispiece of Shah 1987. The word order is curious as *phaṇâtateḥ* must belong to Dharaṇa and *tat-patnī* to *sthitā*. The emendation of the first word alone probably does not restore the original form of this stanza.

[159] On the perennial enmity of the serpent Dharaṇa and the tortoise Kamaṭha see Bhattacharya 1974: 84; there, on plate 61, there is a perhaps ninth century pictorial representation of Pāsa and Kamaṭha in Ellorā.

[160] Cf. vs 156 and Hemac., *Tri*° IX 3,298, *Caitra-kṛṣṇa-caturthyāṃ ca Viśākhâsthe niśā-kare* and Bhd 6, 217 *Caitra-kṛṣṇa-caturthy-ahni Viśākhâsthe niśā-kare*.

[161] *Nāma, gotra* and *vedanīya* with the fourth, *āyus*, being neutralised by *kevali-samudghāta* at the moment of death (p.c. Paul Dundas), cf. Jaini 1979: 124ff. and 269; Varṇī II 1971: 169 § 19.

[162] On this kind of *śukla-dhyāna* called *padastha-dhyāna* 'concentration upon holy chants' see Jaini 1979: 255f. with special reference to Śubhacandra, *Jñānârṇava* (ch. 38f.) and Handiqui 1949: 276ff., especially 280.

April), on the 14th in the constellation Viśākha, the *muni*, the very fortunate (Pārśva) reached omniscience, which illuminates the world and the non-world.

145. *tadā kevala-pūjāṃ ca surêndrā niravartayan.*
Śambaro 'py ātta-kālâdi-labdhiḥ śamam upāgamat

Then the kings of the gods worshipped (him who had reached) omniscience.[163] Śambara, for his part, desisted at his first opportunity.

146. *prāpat samyaktva-śuddhiṃ ca dṛṣṭvā tad vana-vāsinaḥ*
tāpasās tyakta-mithyātvāḥ śatānāṃ sapta saṃyamam
147. *gṛhītvā śuddha-samyaktvāḥ Pārśvanāthaṃ kṛtâdarāḥ*
sarve pradakṣiṇī-kṛtya prāṇemuḥ pādayor dvayoḥ

(Pārśva) obtained the certainty (or: truth) of the Jain faith and when seven hundred acsetics living in a forest saw that, they gave up their false views, controlled themselves, came to the true Jain faith, and all worshipped Pārśvanāth by circumambulating (him) and making obeisance to his pair of feet.[164]

148. *kva tad-vairaṃ vṛthā ? śāntir īdṛśī kvâsya pāpinaḥ ?*
sakhyam āstāṃ virodhaś ca vṛddhaye hi mahātmabhiḥ

How could his (Kaṭha's = Meghamālin's) enmity stop (lit.: become idle), how could there be such bliss for this evil one ? Indeed, with great souls both affection and hostility used to serve happiness.[165]

149. *Gaṇêśā daśa tasyâsan vidhāyâdiṃ Svayambhuvam*
sârdhāni tri-śatāny uktā munîndrāḥ pūrva-dhāriṇaḥ

He had ten leaders of a troop, making Svayambhū the first one. There are said to be three hundred fifty principal monks[166] who had memorized the Pūrvas.[167]

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[163] *Kevala-pūjāṃ* stands for *kevala-jñāni-pūjāṃ.*

[164] Those who lie prostrate in front of a person held in respect see only his feet, which therefore represent that whole person, see Bollée 1983: 232 and 236. Representations of feet replace an icon. – These 700 ascetics are mentioned only here, not in any other Pārśvanāthacaritra available to me.

[165] *Hi* is expletive here.

150. *yatayo 'yuta-pūrvāṇi śatāni nava śikṣakāḥ*
catuḥśattôttaraṃ proktāḥ sahasram avadhi-tviṣaḥ

(There were) ten thousand nine hundred recluses,[168] fourteen hundred[169] (of whom) are recorded as teachers with the splendour of supersensual knowledge.

151. *sahasram antima-jñānās, tāvanto vikriyarddhikāḥ.*
śatāni sapta-pañcāśac caturthâvagam āśritāḥ

One thousand possessed omniscience. So many could assume various forms. Five thousand seven hundred practised mind-reading.[170]

152. *vādinaḥ ṣaṭ śatāny eva te sarve 'pi samuccitāḥ*
abhyarṇī-kṛta-nirvāṇāḥ syuḥ sahasrāṇi ṣoḍaśa

Just six-hundred (*yati*s) all in all were disputants, sixteen thousand had the capacity to reach *nirvāṇa*.

153. *Sulocanâdyāḥ ṣaṭ-triṃśat-sahasrāṇy āryikā vibhoḥ*
śrāvakā lakṣam ekaṃ tu tri-guṇāḥ śrāvikās tataḥ

The Lord had thirty-six thousand nuns, among whom Sulocanā, and one *lakh* of lay adherents, but three times as many female lay followers as that.[171]

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[166] Doubt has emerged as to whether Pāsa/Pārśva's in fact founded an order of monks (see Bollée's review of Wiley 2004).

[167] On these see Alsdorf 1974: 252ff. and Dundas 2002: 67ff.

[168] In Kalpasūtra §§ 160ff. followed by Hemac., *Tri*° IX 4,311ff., Pāsa's congregation as a *kevalin* consisted of 16,000 *sādhu*s, 38,000 *sādhvī*s, 350 monks knowing the 14 Pūrvas, 1,400 clairvoyants, 750 monks with mind-reading ability, one thousand omniscients, 1,100 who could transform themselves, 600 disputants, 164,000 laymen and 377,000 lay women (in Kalpasūtra § 164: 327.000). ŚM has 20,900 *vratina*s (monks). – Cf. Neminātha's retinue in Hemac., *Tri*° VIII 12, 100ff.

[169] Apparently four times three hundred fifty, seven times fifty, that is. On the number fifty see Falk 1986: 104ff.

[170] Called *manaḥ-paryaya-jñāna* by the Śvetâmbaras (Schubring 2000 § 80).

[171] Bhd 8,358ff. agrees with Kalpasūtra in the number of laywomen. Gods, animals and *gaṇa*s are not mentioned.

154. *devā devyo 'py a-saṃkhyātāḥ saṃkhyātās tiryag-aṅginaḥ;*
evaṃ dvādaśabhir yukto gaṇair dharmôpadeśanam

Innumerable gods and goddesses (as well as) animals were counted (among his adherents). In this way the Lord taught the Doctrine together with twelve *gaṇa*s[172]

155. *kurvāṇaḥ pañcabhir māsair virahī-kṛta-saptatiḥ*
saṃvatsarāṇāṃ; māsaṃ sa saṃhṛtya vihṛti-kriyām

for seventy years less five months. After maintaining for one month pleasure-act(s)

156. *ṣaṭ-triṃśan munibhiḥ sârdhaṃ pratimā-yogam āśritaḥ*
Śrāvaṇe māsi saptamyāṃ sita-pakṣe dinâdime[173]
157. *bhāge Viśākha-nakṣatre dhyāna-dvaya-samāśrayāt*
guṇa-sthāna-dvaye sthitvā Sammedâcala-mastake

he restored to vows of selfcastigation (fasting) together with thirty-six monks[174] in the month Śrāvaṇa (July-August) on the seventh (day).[175] In the light half in the first part of the day in the constellation Veśākha (April-May), after a pair of meditations in two stages of purification,[176] standing on the top of the mountain Sammeda[177]

158. *tat-kālôcita-kāryāṇi vartayitvā yathā-kramam*
niḥśeṣa-karma-nirṇāśān nirvāṇe niścalaṃ sthitaḥ

he gradually did what was customary at that time, because he wanted to destroy his remaining karman, and he stood motionless in his *nirvāṇa*.[178]

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[172] In Hemac., *Tri*° IX 3,358, Pāsa had ten *gaṇa-dharas*, among whom Āryadatta.

[173] Also vs 43.

[174] In Hemac., *Tri*° IX 4,316, *trayastriṃśan muni-yutaḥ māsaṃ cân-aśanaṃ vyadhāt* and Bhd, 8,368, whose verses are nearly identical here, there are only 33 monks.

[175] In Hemac., *Tri*° IX 4,317, and Bhd 8,370 it is the eighth day.

[176] On the *guṇa-sthāna*s see Jaini 1979: 272f.

[177] Read Sammeta and see vs 14.

[178] Note the alliteration in the second line of this stanza; the fourfold prefix *nis-* means to emphasize the wish for annihilation.

159. *kṛta-nirvāṇa-kalyāṇāḥ surêndrās taṃ vavandire*
"vandāmahe vayaṃ câinaṃ nandituṃ sundarair guṇaiḥ"

The kings of the gods saluted him by hailing the festive day of his *nirvāṇa*: "we salute him and are very pleased with his noble qualities."

160. *ādi-madhyânta-gambhīrāḥ santo 'mbo-nidhi-saṃnibhāḥ*
udāharaṇam eteṣāṃ Pārśvo gaṇyaḥ kṣamāvatām

They resemble the ocean: deep at the beginning, in the middle and at the end. Pārśva should be counted an example for people here to be forbearing.

161. *tvaj-janmâbhiṣavôtsave sura-girau svôcchvāsa-niḥśvāsajaiḥ*
svargêśān bhṛśam ānayas tvam anilair āndola-līlāṃ muhuḥ.
kiṃ kuryāt tava tādṛśo 'yam amaras tvat-kṣānti-labdhôdayaḥ
pāṭhīno jaladher ivêty abhinutaḥ Pārśvo jinaḥ pātu naḥ.

At the festival of the ablution at your birth on the mountain of the gods, by the winds of your breathing, you very much brought the gods constantly to play the swing. "What can such an immortal here, (Śambara ?),[179] whose good fortune was (only) obtained by your forbearance, do to you as brahmins would to the ocean[180] ?" praised with these words the Jina Pārśva should protect us.[181]

162. *"niṣkampaṃ tava śuklatām upagataṃ bodhaṃ payodhir mahā-*
vātôddhūta-tanur vinīla-salilaḥ prāpnoti dūrān na tam
dhyānaṃ te vata[182] *vâcalasya marutāṃ śvāsânilād vâmarāt*
kṣobhaḥ kaḥ katham" ity abhiṣṭuti[183]*-patiḥ Pārśva-prabhuḥ pātu naḥ*

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[179] Vide supra vs 117, 136 and infra 164.

[180] Brahmins are said to be forbearing, e.g., BIS 3800 *kṣamā* is the *maṇḍana* of the brahmins, and 4499 *brāhmaṃ śīla kṣamā nāma,* but their relation to the ocean is unclear to me. Perhaps *kiṃ kuryāt ...* means: 'what is such a one compared to you'; then the "depth" of the brahminic *kṣamatā* is not that of the ocean, for brahmins are usually not held in high esteem in Jain and Buddhist literature.

[181] On the sense of praise and worship of the Jinas see Dundas 2002: 209f.

[182] Should express astonishment here.

[183] Text: *abhīṣṭuti-*.

"With its dark water the ocean, the mass of which is tossed up by high winds, does not nearly reach that motionless knowledge of yours which has arrived at purity.[184] (Is) meditation (? far from > stronger than) the divine breath of the winds on the mountain (of the gods ?)/ if meditation is compared to the divine breath (...), why worry (lit.: what disturbance is there) ?" Thus praised, Lord Pārśva should protect us.[185]

163. *tīrthêśāḥ sadṛśo guṇair an-aṇubhiḥ sarve 'pi dhairyâdibhiḥ*
santy apy evam, adhīśa, viśva-viditās te te guṇāḥ prīṇanāḥ
tat sarvaṃ Kamaṭhāt tathā hi mahatāṃ śatroḥ kṛtâpakriyāt
khyātir yā mahatī na jātu cid asau mitrāt kṛtôpakriyāt

Though all such fordmakers without exception have coarse qualities, such as firmness, etc., yet, Lord, these various qualities of yours, as all know, are pleasing. For so all this (happens) because of Kamaṭha, the enemy of great (men), who has perpetrated an improper action.[186] Great renown never comes from a friend whom one has done a service (?).[187]

164. *dūra-sthâmara-vikriyasya bhavato bādhā na śāntâtmano,*
na krodho na bhayaṃ ca; tena na budhaiḥ "soḍhê"ti saṃstūyase,
māhātmya-praśamau tu vismaya-karau tau tena tīrthêśinaḥ
stotavyaṃ kim ? iti stuto bhavatu naḥ Pārśvo bhavôcchittaye

You for whom harm from a deity (like Śambara) is remote and who are calm-minded have no adversaries (lit.: harassers). You neither know anger nor fear. For that reason you are not praised by wise men as being forbearing, but because of that, the magnanimity and tranquillity of mind of a fordmaker are wonderful. If one asks (*iti*):

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[184] The dark ocean apparently is contrasted with Pārśva's purity.

[185] The sense of this stanza is not clear to me. PJ paraphrases: "Oh Lord, your extremely flawless knowledge is unshakable. It cannot be compared with the ocean, since the ocean gets choppy in a storm. Also its water is blue, hence from far off it cannot attain your knowledge. Similarly, your meditation (*dhyāna*) also cannot be compared to the ocean since it is unshakable and extremely pure. Oh Saviour, you are as imperturbable as Mount Sumeru, hence what possible discomfort can this humble body cause you, which is like the air we breathe. In this way, may Bhagavān Pārśvanātha, object of many hymns and devotional songs, protect us" (English translation by Manish Modi).

[186] Seducing Marubhūti's wife and killing Pārśva in pre-births.

[187] This line seems to be, or like, a proverb such as listed by Bloomfield 1919: 211ff., but I have no parallels of it. Does this mean that great renown comes from confrontation with enemies one has once wronged, like in the case of Kamaṭha ?

"What is praiseworthy ?" (the answer should be:) we should praise Pārśva in order to end our stay in the *saṃsāra*,

165. *paśyâitau kṛta-vedinau hi Dharaṇau "dharmyāv" itîḍāṃ gatau*
tāv evôpakṛtir na te tribhuvana-kśemâika-bhūmes tataḥ
bhūbhṛt-pāta-niṣedhanaṃ nanu kṛtaṃ cet prāktanôpadravāḥ
kair nâsann ? iti sāra-saṃstuti-kṛtaḥ Pārśvo jinaḥ pātu naḥ

for look at Dharaṇendra (and Padmāvatī),[188] even these two grateful (deities), praised as virtuous, are of no help to you, for whom this earth is the only habitable one in the universe. Were mountains prevented from flying, if some had not previously caused trouble ? The Jina Pārśva when thus clearly praised should protect us.[189]

166. *bhedo 'dreḥ phaṇi-maṇḍapaḥ phaṇi-vadhū-channa kṣatir ghātināṃ*
kaivalyâptir a-dhātu-deha-mahimā hānir bhavasyâmarī
bhītis tīrthakṛd-udgamo 'pagamanaṃ vighnasya câsan samaṃ
bhartur yasya sa saṃtatântaka-bhayaṃ hantûgra-vaṃśâgraṇī

The cloudburst, the canopy made by the snake('s hoods), the sunshade of the female snake (Padmāvatī),[190] the removal of those who cause damage, attaining omniscience, greatness of immaterial (?) physical appearance (and) eternal cessation of existence,[191] the danger (of Śambara and) becoming a fordmaker equally meant destroying an obstacle. (You,) the leader of a noble lineage, should remove the permanent fear of death from the person who has it.

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[188] Thus taken by PJ. On this goddess, who is very much worshipped by Digambaras in South India, see Dundas 2002: 213f., Tiwari in Dhaky 1997: 111, Sharma 1989: 95f., Bhattacharya 1974: 104ff. and Bloomfield 1919: 167.

[189] As in Latin, a text is imagined as a fabric the end, the border, of which is decorated respectively marked by another metre, here *śārdūlavikrīḍita*. Yet *bhujaṃga-vijṛmbhita* would have fitted Pārśva's connection with snakes better.

[190] See vs 140.

[191] These items are occurrences in the life of Pārśva. For the cloudburst by which Kaṭha tried to kill Pārśva and against which the latter was protected by the serpent king Dharaṇa cf. Hemac., *Tri*° IX 3,262ff. and Bhd 6,190ff. – PJ takes *adri* to mean '*parvat*'; I have not found a parallel for *a-dhātu-deha*-°.

167. *"kiṃ dhyānāt phaṇinaḥ, phaṇîndra-yuvateḥ, kṣānter mahêndrāt svatas,*
tantrān, mantra-vijṛmbhanād, vata ripor bhīter, ayasyôdayāt,
kālād, ghāti-hater[192] *idaṃ śamam abhūd ?"ity arghya-hastaiḥ surair*
āśaṅkhyâmara[193] *-vighna-vicyutir aghaṃ hanyāt sa dhīrâgraṇīḥ*

"Was there happiness here (i.e., for you, Pārśva ?) because of the meditation of the snake (Dharaṇendra), of the snake king's female attendant (Padmāvatī), of Indra's or your own forbearing, of the religious text, the saying of the charm, after the danger created by the enemy (Śabara was overcome), because of the occurrence of good fortune (?), the right time, the absence of blows (or: aggressivity) ?"[194] thus possibly thought about by [the mass of] the gods deserving the respect shown to guests, he, no longer obstructed by a fearful deity and foremost in composedness, should eliminate evil (for us).

168. *śrutvā yasya vaco 'mṛtaṃ śruti-śukhaṃ hṛdyaṃ hitaṃ hetuman*
mithyātvaṃ divijo 'vamīd viṣam iva vyāviddha-vairôddhuraṃ
yaṃ stauti sma ca tādṛśo 'py upanata-śreyaḥ, sa Pārśvo vibhuṃ
vighnâughaṃ hari-saṃdhṛtâsana-śikhām adhyāsya siddho hatāt

After hearing the eternal, pleasing (and) useful feast for the ears, viz his (Pārśva's) words, the deity (Śaṃvara) became reasonable and gave up like poison the firm illusion of revenge [connected with it]. Pārśva is the Lord [195] to whom just such a one

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[192] Cf. vs 169 *hata-ghāti-saṃhati*. For the comparable long series of ablatives serving the grounds for the actions of the main actors in ŚC see Bruhn 1954: 27.

[193] This seems a hard construction. A variant reads: *āśaṅkyo 'mara-*, apparently *a lectio facilior*.

[194] I have made a literal translation but fail to see the meaning of some single items of the series such as the snake's meditation, the *mantra* or the *tantra*. The first two could be references to the dying snake burnt by Kaṭha on whom Pārśva's men pronounce the *namaskāra mantra* and who is then reborn Dharaṇa (Hemac., *Tri*° IX 3,226 and HvP 5,38). The eight "severe inflictions cast by Śambara toward Pārśva" depicted in Ellorā are discussed by Tiwari in Dhaky 1997: 112.

[195] The sense of the second part of vs 168 is not very clear to me. PJ paraphrases: *svayaṃ ākar jin kī stuti kī aur us prakār kā krūr hone par bhī vah kalyāṇ ko prāpta huā tathā jo indra ke dvārā dhāraṇ kiye hue siṃhāsan ke agra bhāg par virājmān ho kar siddha avasthā ko prāpta hue aise bhagavān Pārśvanāth hamāre vighnoṃ ke samūha ko naṣṭa kare.* 'May Lord Pārśvanātha destroy all our difficulties, (Pārśvanātha) whose words, which are pleasing to the ears, soothing to the heart, beneficial and pertinent, (motivated Śambaradeva to get rid of the extreme *mithyatva,* that had arisen in his soul owing to his traditional enmity, as if it were poison and to visit the august presence of Lord Pārśvanātha and worship the Lord, thus alleviating his bad karmas despite his cruel nature,) and who attained liberation while seated on a throne borne by Indra' (Translation by Manish Modi). *Hatāt* in

(as Śaṃvara) pays[196] homage. As you seated yourself on the highest throne, which is firmly supported by lions[197] (or: by Indra), and are liberated, remove (our) many troubles.

169. *jātaḥ prāṅ Marubhūtir, anv ibha-patir, devaḥ Sahasrâra-jo*
vidyêśo 'cyuta-kalpa-jaḥ kṣiti-bhṛtāṃ śrī-Vajranābhiḥ patiḥ
*devo madhyama-madhyame nṛpa-guṇair *Ānanda-nāmânato**[198]
devêndro hata-ghāti-saṃhatir[199]*; avatv asmān sa Pārśvêśvaraḥ*

Lord Pārśva was first born as Marubhūti, then as an elephant-king, a Sahasrâra god, a *vidyā-dhara*,[200] a god in the Acyutakalpa heaven,[201] the happy king of kings Vajranābha,[202] as a god[203] in the very middle (of the ninefold Graiveya region),[204] as a humble (man) with royal qualities named ânanda[205], as a king of the gods without

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ŚpBr 11,5,1,1 is a 2nd ps. imperative and this seems better than taking *hatāt* as a nominal ablative. To call Pārśva for help is a fitting end of the hagiography thus referring to vs 1 the last two stanzas being only a summary. – For illustrations see Pal 1994: 134f.

196 *Sma* may be expletive here.

197 Pārśva on the lion-throne is seen, e.g., on a miniature painting in a manuscript in Mūḍabidarī (Nagarajaiah 1999: 3); on such a throne see Hegewald 2005: 495ff.; Auboyer 1949: 34.

198 Variant for text *-te*. We need a nominative here for Pārśva's eighth pre-birth, elsewhere called Suvarṇabāhu.

199 Cf. vs 167 *ghāti-hati*.

200 In Hemac., *Tri°* IX 2, 123 and Bhd 2,35 Pārśva's fourth pre-birth is as Kiraṇavega, the son of the Vidyādhara king Vidyudgati.

201 On Sahasrâra and Acyutakalpa see Kirfel 1920: 292. Hemac. *Tri°* IX 2, 147, mentions the fifth incarnation as a chief-god in the palace Jambūdrumâvarta in the 12th heaven.

202 Thus read for *-nābhiḥ*, cf. Hemac., *Tri°* IX 2, 155; Bhd 3,11 and Vādirāja 4,140.

203 The parallel texts call the 7th incarnation that as Lalitâṅga.

204 DUtt 326,6f. *majjhima-gevejjayammi*; see Charpentier's note 3 on p.341.

205 In Hemac., *Tri°* IX 3, 22 and Bhd 4,15 named Suvarṇabāhu. According to Bhd 4,128 he took off his royal insignia and going to the *tīrthaṃkara* Jagannātha bowed down to him at a distance (*pancake rāja-cihnānāṃ dūre muktvā nanāma tam*). – PJ: *vahāṃ se ākara rājāoṃ ke guṇoṃ se suśobhita Ānanda nāmakā rājā huā.*

much aggressivity (lit.: without close contact with blows).[206] Lord Pārśva here may protect us.

170. *Kamaṭhaḥ kukkuṭa-sarpaḥ, Pañcama-bhū-jo, 'hir abhavad, atha narake,*
vyādho[207] (?)*'dho-gaḥ, simho, narakī, nara-po 'nu Śambaro divi-jaḥ*[208]

Kamaṭha was reborn a cock with a snake's head, then born in the Pañcamabhū[209] (hell), then as a snake,[210] in a(nother) hell,[211] as a low hunter[212], a lion,[213] an inmate of the (fourth) hell[214] and subsequently as king Śambara in heaven.[215]

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[206] Cf. vs 167 *ghāti-hati*. – In Hemac., *Triº* IX 2, 309, the nameless deity lives in the Mahāprabha-vimāna in the tenth heaven. – PJ: *Ānata svargameṃ* (Kirfel 1919: 292 etc.) *indra huā aura tad-an-antara ghātiyā karmoṃ ke samūhako naṣṭa karanevālā bhagavān Pārśvanātha huā.*

[207] Thus read for text: *dhyādho* ?

[208] The metre seems faulty here even if *abhavad* is deleted in order to restore the number of 19 syl-lables.

[209] Called Pañcamâvani in Bhd 1, 884; neither name occurs in Kirfel.

[210] Cf. Bhd 2,1048 *Hemâdrer gahvare tasya mahâhir udapadyata.*

[211] Dhūmaprabhā in Bhd 3,1059.

[212] Bhd 3,1095 *Bhillo nāmnā Kuraṅgakaḥ*.

[213] Bhd 4,146 *Kuraṅgako 'pi narakād udvṛttya tatra parvate siṃho babhūva*.

[214] Bhd 4,159 *mṛtvā siṃho 'pi pāpâtmā caturthaṃ narakaṃ gataḥ*.

[215] Śambara is unknown to Hemac. *Triº* and Bhd; the latter states the rebirth of the lion's soul as Kaṭha who eventually is reborn as Meghamālin (5,1ff.).

Rare and new words

akṣa-sūtra ‘rosary, chaplet’ 51
agni ‘three’ 93
agraṇin ‘leader; foremost’ 166f.
abhinuta ‘praised’ 161
abhiṣava ‘ablution, libation’ 81 (cp), 88 (cp)
abhyarṇī-kṛta ‘near’ 152
A-cyuta-kalpaja ‘deity in the Ac. heaven’ 169
anile yoge 90
ātta-viśuddhika ‘having obtained purity’ 135
ā-pañcama-kṣiti-vyāpta ‘reaching up to the extreme limit of the world’ 71
ārādhanā (four ~) ‘propitiatory declaration’ 65, 68
ārdra-cetas ‘friendly-minded’ 141
ugra-vaṃśa ‘of noble lineage’ 166
unmeya ‘height ?’ 69
ūru ‘shank (metonym for: member’) 77
kalyāṇa ‘one of the five great events in the life of a Jina’ 88f., 92, 126, 159
kukkuṭâhi ‘cock with a serpent’s head’ apparently, rather than a serpent with a cock’s head 23
kukkuṭôraga ‘cock with a serpent’s head’ 29
kukkuṭa-sarpa ‘cock with a serpent’s head’ 170
kṣiti, see pañcama-°
kha ‘zero’ 93
kha-catuṣka ‘fourfold zero’ 70
khala ‘mischievous person’ 3
gaṇêśa ‘leader of a troop of monks’ 45, 149
gulma-kheṭa-pura ‘receptacle of a mass of phlegm: the body’ 132
caturthâvaga ‘the fourth knowledge: mind-reading’ 151
tīrthakṛt (16 *pratyaya*s of ~) 64
tīrthêśin ‘fordmaker’ 164
tri-prasruta- ‘with the fluid streaming from three (places on its body)’ 16
tri-bodha-dīdhiti ‘brilliant with three(-fold) knowledge’ 85
tri-viṣṭapa ‘heaven’ 81
tṛtīyâvagama ‘avadhi-jñāna’ 71
dāman ‘wreath (in a dream symbol of the Doctrine)’ 82
dinâdima ‘daybreak’ 143, 156
dīkṣā-Lakṣmī ‘Lakṣmī of initiation’ 130
deha-mahimā ‘greatness of physical appearance, smartness’ 166
dhīrâgraṇin ‘foremost in composedness’ 167

nandîśvara ‘*a’ṭâhnika*, eight day *paryu’aṇa*’ 44
nirṇāśa ‘destruction’ 158
nirvāṇa-kalyāṇa ‘festive day of the nirvāṇa of a fordmaker’ 159
paṭaha ‘kettle drum beaten to announce the new day’ 77
padmâbhiṣava ‘sprinkling lotuses’ 81
prakṣobha ‘agitation’ 100
pratimā-yoga ‘observing vows of self-castigation, esp. fasting’ 15f., 66, 156
pratyaya (sixteen ~) ‘cause’ 64
pratyūṣa-nāndī ‘drum announcing daybreak’ note 89
phaṇi-maṇḍapa ‘bower or canopy of snake hoods’ 166
Mandarâbhiṣava ‘libation on Mt. Mandara’ 81
mahîśa ‘big landowner’ 32
mukti-kanyā ‘girl „Deliverance“’ 130
vār-rāśi ‘*sāgara*, ocean as measure of time’ 41
vikriyarddhika ‘with various forms, multiform’ 151
vighnâugha ‘having known much trouble’ 168
vidyêśa ‘*vidyādhara*’ 169
vipulâdi-mati ‘very knowledgeable (?)’ 45
vibhaṅga ‘fact of being distinguished, recognition’ 137
viśākharkṣa ‘forked tree’ 76
viśuddhi-bhāj ‘endowed with holiness or purity’ 135
vihṛti-kriyā ‘wandering (?)’ 155
vyāvarṇayati ‘to explain’ 123
śruti-sukha ‘feast for the ears’ 168
saṃśayâspada ‘authoritative word against uncertainty’ 46
sattva-sāra ‘best of creatures’ (BHSD) 136
samāmāna ‘measure of time’ 119
Sahasrâra-ja ‘a deity’ 169
svara ‘seven’ 93
svargêśa ‘deity’ 161

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Abbreviations

Aṇuog	=	*Aṇuogaddārā*
ARK	=	*Abhidhāna-Rājendra-kośa*
Aup	=	*Aupapātikasūtra*
ĀvNH	=	*Āvassaya Nijjutti* with Haribhadra's commentary
Bhd	=	Bhāvadeva, *Pārśvanāthacaritra*
BIS	=	Boehtlingk, *Indische Sprüche*
DUtt	=	Devendra, *Uttarādhyayana-ṭīkā*, see Charpentier
Hemac.	=	Hemacandra, *Triṣaṣṭiśalākāpuruṣacaritra*
HvP	=	Hemavijaya, *Pārśvanāthacarita*
Mbh	=	*Mahābhārata*
MW	=	Monier-Williams, *A Sanskrit-English Dictionary*
PJ	=	Pannālāl Jain, Hindī Paraphrase of the *Mahāpurāṇa*
PWB	=	Böhtlingk & Roth, *Sanskrit Wörterbuch*
ŚM	=	Dhaneśvara, *Cauppannamahāpurisacariya*
ŚpBr	=	*Śatapatha-Brāhmaṇa*
Triº	=	see Hemac.
Viy	=	*Viyāhapannatti*

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