

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

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 Śvetāmbara and Digambara authors of whom we possess works of, e.g., Śīlāṅka, Puṣpa-danta, 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, Rṣabha, 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 *Ātmānuśāsana*. As the Epilogue (*Praśasti*) tells us, in the rule of the Rāṣṭrakūṭa King Kṛṣṇa II Akālavarṣa the final *Triṣaṣṭīlakṣaṇa-mahāpurāṇa* was dedicated on June 23rd 897 C.E. by Guṇabhadra's pupil Lokasena (Glaserapp 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

* 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 asceticism. 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. Sahasrāra god inhabitant	29. Dhūmaprabhā (Pañcamāvani) 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 (Lalitāṅga)	67. hell (Saptamāvani hell) inhabitant
43. king Ānanda (Suvarṇabāhu)	67. lion
68. deity in Ānata heaven	? (hell inhabitant)
92. Pārśva	117. Śambara (Asura Meghamālin)

Another shortcoming of Śīlāṅka'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 Vādirāja² (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

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 *yakṣas* Dharaṇendra and Padmāvātī, 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.

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 *aḍḍhatēyya-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-mahimnāiva 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 (Padmāvati) carrying the umbrella acts only from devotion.¹⁰

2. *dharma-śvetātapatram te sūte viśva-visarpiṇīm
chāyāṃ pāpātapa-pluṣṭās tathāpi 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 sarvōpakāriṇīm
santaḥ śṛṇvanti samtuṣṭāḥ, 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 pare¹³
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

¹⁰ In Pannālāl Jain's (afterwards: PJ) sometimes helpful Hindī paraphrase this pertains to Padmāvati'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) beings¹⁵ 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 viśayas; tatra vistīrṇaṃ Podanaṃ puram*

In South Bharata (India) on the isle of the Jambul¹⁷ there is a large, quite pleasant region. There lies the big city of Podana.¹⁸

7. *rakṣitāsyāravindākhyo vikhyāto Vikramādibhiḥ
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. *tatrāiva Viśvabhūty-ākhyo brāhmaṇaḥ śruti-śāstra-vit.
brāhmaṇy Anundharī²⁰ 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.

¹⁵ “Therefore, I narrate your story to those desirous of delivery“ (p.c. Professor H. Nagarajiah).

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 Paithān on the north bank of the river Godāvāri, 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 viṣāmṛta-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 Vasundharī²¹*
mantriṇau tau mahīpasya kanīyān nīti-vit tayoh

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 'dhamah

Because of Vasundharī the lowly (and) wicked Kamaṭha killed the virtuous Marubhūti²² 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 sārthenāmā Sammedam īditum²³

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 behaviour, 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-prasruta²⁷-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 sākṣān mañkṣu 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.
tiryāñco 'pi suhrd-bhāvaṃ pālayanty eva bandhuṣu*

²⁴ Pārasnāth hill in Bihar, 65 kms to the east of Hazaribagh (cf. Dey 1927: 176; Titze 1998: 208ff.). Read Sammeta as in Hemac., *Tri*^o, 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, *Mātāṅga-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. *dharmatattvaṃ muneh 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-sākhāḥ parair dvipaiḥ
khādaṃs ṛṇāni 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. *upalāsphālanākṣepa-dvipa-saṃghāta-ghaṭṭitam
pibaṃs toyam 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 vegavyā hrade 'patat*

23. *pañke punaḥ samutthātum vihitêho 'py aśaknuvan
Kamaṭhena ku-vṛttena kukkuṭâhitvam t̄yusā*

24. *pūrvavairānubandhena daṣṭo nirnaṣṭa-jīvitah
abhūt kalpe Sahasrâre ṣoḍaśâbdhy upamāyusā*

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,

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

²⁹ Cf., e.g., Hemaç., *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 *sāgaras*³¹ in the Sahasrāra heaven.³²

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

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 Puṣkalāvātī.³²

26. *tat Khecarācale rājā Tri-lokōttama[na]-nāmani
pure Vidyud-gatir³³ vidyādhareśas tasya vallabhā
27. Vidyun-mālā. tayoh sūnū Raśmi-vegākhyayā jani.
sampūrṇa-yauvano dhīmān. pratyāsanna-bhavāvadhiḥ
28. samādhi-guptam āsādhyā munim samprāpya saṃyamam
grhīta-sarvato-bhadra-prabhṛty-ugrōpavāsakaḥ*

On a rock of the Khecaras in a city of the name Trilokōttama³⁴ there lived at that time (*tat*) the king Vidyudgati. The wife of this lord of the *vidyādharas* was Vidyunmālā.³⁵ Of them a son with the name Raśmivega³⁶ was born. When adult he was a wise man.

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 Padmāvātī, 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 *kukkuṭōraga* in Nagarajaiah 1999: 3 and 49ff.

³¹ In Hemac., *Tri*° IX 2,109, his life-span is 17 *sāgaras*.

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

³³ Text: *-gatim*.

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 Dhūmaprabhā³⁷ 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 region³⁸ in the Acyuta-kalpa heaven³⁹

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. *mahīśo '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-trpnuvan bhoktuṃ mokṣa-lakṣmīm samudyataḥ*

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-karâkhyā-bhaṭṭārakasya vaktrâbja-nirgatam
dharmâmṛta-rasaṃ pītvā tyaktâ-śeṣa-rasa-sprhaḥ*

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. *prâktano 'jagaraḥ ṣaṣṭa-narake tanum âśritaḥ
dvāvimśaty-abdhi-saṃkhyāna-jīvitenaṭi-duḥkhitaḥ*

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

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-dweller⁴² called Kuraṅga and frightened all beings living in the forest.

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

⁴⁰ Was he a *cakra-vartin* ?

⁴¹ In DUtt 325, 43 Kṣemaṅkara is a Jina, in Hemac., *Tri*° IX 2,169, a Jinêśvara. – On *bhaṭṭārakas* 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 cakrêšo ghoram kātara-dussaham
upasargam sphura-dvairah 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-dhyānam praviśyāsau samārādhyā surōttamaḥ
samutpannaḥ Subhadrākhye sudrī-madhyama-madhyame*
41. *saptaviṃśati-vār-rāśī⁴⁴-meyāyumuḥ 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 deity⁴⁵ in the womb of a woman with a handsome waist⁴⁶ named Subhadrā with a life-span of 27 *sāgaras*, enjoying heavenly happiness. Reborn from there he was born on this island, which is decorated with the Jambul (i.e. Jambūdvīpa)

42. *Kauśale viśaye 'yodhyā-nagare Kāśyapānvaye
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 devyām Prabhaṃkaryām Ānandākhyo 'jani priyaḥ
sa samprāpta-mahā-māṇḍalika-sthāno mahōdayaḥ*

⁴⁴ Thus read for *vārāśi-*.

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

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 féminin* 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 Prabhamkarī,⁴⁷ named Ānanda (and) very fortunate to have obtained the position of a powerful governor of a province.

44. *svasya Svāmi-hitākhyasya mahato mantriṇo 'nyadā
vācā vasanta-māsasya Nandīśvara-dinâṣtake*
45. *pūjā nirvartayan draṣṭu-kāmas⁴⁸ tatra samāgataṃ
vipulādi-matiṃ dr̥ṣṭvā gaṇêśaṃ praśrayâśrayaḥ*

Once, at the suggestion of his eminent vizier called Svāmihiṭa, performing *pūjā* on the eight days of Nandīśvara⁴⁹ 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 bhaktimatām 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-ṛcchad asau câha: "sa-hetv" iti; vacas tadā
śṛṇu, rājan, Jinêndrasya: caitya caityâlayâdi ca*

⁴⁷ Named Prabhākarī in Bhd 8,88.

⁴⁸ Thus read for *-kāmaṃ?*

⁴⁹ There are three eight day long *aṣṭāhnikā* festivals every year. See PJ's explanation of *Nandīśvarī pūjā* at 63,258 as *āṣṭāhnikā pūjā, yaha pūjā Kārtika, Phālguna aura Āṣāḍha-ke antima āṣṭha dinonṃ meṃ kī jāti hai* on p. 648. See further Varṇī 1944: II 503, s.v. *nandīśvarī* (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-hetuvāt 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. *rāgādi-doṣa-hīnatvād āyudhābharaṇādikāt
vimukhasya prasannēndu-kānti-hāsi-mukha-śriyaḥ*

51. *a-vartitākṣa-sūtrasya lokālokāvalokinaḥ
kṛtārthatvāt parityakta-jaṭādeḥ paramātmanaḥ*

52. *jinēndrasyālayāṃs tasya pratimās ca prapaśyatām
bhavec chubhābhisamdhāna-prakarṣo nānyatas tathā*

One must look at temples and contemplate⁵³ 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 rosary⁵⁵ he looks through the worlds,⁵⁶ because he is content, has done away with his

⁵¹ See on these Acharya 1979: 176f. Saletore 1938: 11 et passim often mentions *caityālaya*, 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, *dharmarato dāra-vimukhas 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 *gaṇettiṃ* (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 Siddhānta Cakravartī. 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 locks⁵⁷ 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-kathāvasare loka-traya-caityālayākṛtīḥ
samyag varṇayituṃ vāñchan prāg āditya-vimāna-je
55. jinēndra-bhavane bhūtāṃ vibhūtiṃ so 'nvavarṇayat
tām a-sādhāraṇīm śrutvānandaḥ 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. *dinātau ca dinānte ca karābhyāṃ kṛta-kuḍmalaḥ
stuvann ānamra-mukūto jinêśān maṇḍale raveḥ
57. śilpibhiḥ kārayitvārka-vimānaṃ maṇi-kāñcanaiḥ
krodī-kṛta-jinādhīśa-bhavanaṃ vitata-dyuti*

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; HiranyakeśiGS 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 *vimānas* (9 *anudīśa*, 5 *anuttara* and 9 *graiveyaka*). Āditya, the sun, is one of the *anudīśa-vimānas*. One of the *gaṇadharas* 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 Śvetāmbaras (with the Digambaras it is called *Prītiṃkara*) was not given. *Anudīśa-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 āṣṭâhnikīm vyadhāt.*
catur-mukhaṃ Rathâvartaṃ sarvato bhadram ūrjitam

With devotion⁶² in the way expressed in the *śāstras*, he performed an eight day *pūjā*.⁶³ Rathāvarta⁶⁴ 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 babhūvârkhô-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 kilânando⁶⁵ mahîṭ śīrasi buddhavān*
palitaṃ dalayad yauvanârthinām hṛdayaṃ dvidhā

Then the wise king Ānanda one day tore a grey hair on his head in two⁶⁶ – a critical phenomenon for those who strive after youthfulness.

⁶¹ Cf. perhaps a stanza like Hemac., *Tri*^o 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 repeats 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 Rathāvartaṃ 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 nijam rājyaṃ datvâdattâ-sprham tapah
 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. *sârāadhanā-catuṣkaḥ san-viśuddhyâikādaśânga-dhṛt*
pratyayāṃs tīrtha-kṛn-nāmno bhāvayām āsa ṣoḍaśa
 65. *yathôktaṃ bhāvayitvâtān nāma baddhvântimaṃ śubham*
ciraṃ ghoraṃ tapah kṛtvā prānte śāntāntar-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*-ship⁶⁹ 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-yogaṃ āsthitaḥ*
dhīraḥ Kṣīra-vane dharmā-dhyānād hīno nirākulaḥ

Observing vows of self-castigation⁷² he fasted unto death as a wise man in the forest on Mt. Kṣīra,⁷³ without falling from pious meditation,⁷⁴ calm.

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*, *dharmā*, *sādhu*, and fast unto death) and VI 19. In Ṭhāṅga *ārāhaṇā* is either two- or eightfold.

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

⁷⁰ Source or parallels unknown to me.

⁷¹ As against the *pādôpagamana* of the Śvetāmbaras, 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*
kaṅṭhīravatvam āsādyā tan-muneḥ kaṅṭham 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-siṃhōpasargo 'sau catur-ārādhana-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-vihitōpama-jīvitaḥ*
sārdhāratni-trayōnmeya-sarīraḥ śukla-leśyayā

There he lived for twenty *sāgaropamas*⁷⁶ with a height⁷⁷ of three and a half cubits and a white soul colour.⁷⁸

70. *daśa-māsānta-niśvāsī manasā 'mṛtam āharan*
kha-catuṣka-dvi-varṣānte manasā strī-pracāravān

⁷³ This forest also occurs in Hemac., *Tri*^o 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*^o VIII 3, 857, *dharmā-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 *hastas*.

⁷⁸ See note on vs 63.

Breathing at the end of ten months⁷⁹ 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-trītyāvagamêkṣaṇaḥ*
svāvadhi-kṣetra-mānābhā-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. *sāmānikādi-sarvarddhi-sudhâśana-samarcitaḥ*
kānta-kāma-pradân-eka-devī-kṛta-sudhâkaraḥ

73. *viśvān vaiṣayikān bhogān śasvat 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 mahīm*
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 king⁸² in Bharat (India) in the city of the district of Kāśī.

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 R̥gvedic *pāñca carṣaṇāyaḥ* or *pāñca kṛṣṭāyaḥ* ‘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-gotrājaḥ.*
Brāhmy asya devī samprāpta-Vasudhārādi-pūjanā

In Benares he became Viśvasena,⁸³ born in the Kāśyapa clan. Brāhmī was his queen by the worship of Vasudhārā⁸⁴ and others.

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

At the end of the night⁸⁵ of the second day⁸⁶ of the dark half of Viśākha, she then saw auspicious dreams near a forked tree.⁸⁷

77. *sva-vaktrābja-praviṣṭōru-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. *maṅgalābhiṣavāviṣṭa-tuṣṭiḥ puṇya-prasādhanā*
vibhāvarīva saj-jyotsnā rājānaṃ samupetya sā
79. *kṛtōpacārā samviśya viṣṭarārdhe mahīpateḥ*
sva-dṛṣṭa-sakala-svapnān yathākramam abhāṣata

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-lokanât patiḥ

81. *tri-viṣṭapasya, siṃhena dr̥ṣṭenânanta-vīryakaḥ,*

Mandarâbhiṣava-prâptiḥ padmâbhiṣava-darśanât

(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 lotuses⁹¹ he will perform a libation on Mt. Mandara (Meru);⁹²

82. *dāma-dvayâvalokena dharmadvitaya-tīrthakṛt*

śasâṅka-maṇḍalâlokât trailokya-kumuda-priyaḥ

From the pair of wreaths⁹³ he will be a *tīrthakṛt* of the twofold Doctrine;⁹⁴ from your seeing the lunar circle⁹⁵ he will be dear as lotus to the three worlds.⁹⁶

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 sukhāvilah*
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 happiness⁹⁷; as (you dreamt) of pots⁹⁸ 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-râśinâliṅgito 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 snake⁹⁹ (in your dream) he will shine with three (kinds of) knowledge¹⁰⁰ 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 (*gajendra*)¹⁰¹ into your mouth (in the dream), slim-waisted one."¹⁰²

87. *“avasthitim sa samprāpad udare'mara-pūjitaḥ”*
iti śrutvātuṣad vāṇim patyur eṇī-vilocanā

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

⁹⁸ For the Dīgambara there is a pair of golden pots, for the Śvetāmbara only one. See also Negelein 1912: 127f.

⁹⁹ Glasenapp 1999: 276 mentions a palace of Asuras.

¹⁰⁰ Cf. Ṭhāṅga (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 pleased¹⁰³ with her husband’s words.

88. *tadâkhlîlâmarâdhîsâ samâgatya vyadhur mudâ
svargâvatarane pitroḥ¹⁰⁴ 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 sampadâ.
kiṃ karoti na kalyāṇaṃ kṛta-puṇya-samâgamaḥ*

(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 māsî sampūrṇe Pauṣe māsya asite sutaḥ
pakṣe yoge ’nile prâdur âsîd ekâdaśî 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.

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 Kalpasûtra § 99 when the gods celebrate Mahāvîra’s birth. Tisalâ prepared herself for the birth (Kalpasûtra § 95) in the same wording as both parents afterwards for the feast with their relatives (Kalpasûtra § 104): *ñhâyâ kaya-bali-kammâ kaya-kouyâ*, etc. Cf. also vs 92 *janmâbhiṣeka*-. For the five great events (*kalyāṇas*) 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 Viśâkhâ 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 Mahāvîra’s birth Hemac., *Tri*° X 2, 49, states it was *dikṣu prasannâsu svôccastheṣu graheṣu ca pradakṣiṇe ’nukûle ca bhûmi-sarpîṇi mârute*. A minor emendation would therefore be *yogye* (cf. Hemac., *Tri*° II 2, 129, *pradakṣiṇo ’nukûlaś ca bhûmi-sarpî ca mârutaḥ vavau*; III 1,135 *vavau vâyuḥ 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., *Tri*° II 2,124, *grahesv uccasthiteṣu*, et passim) or ‘without exertion’, for which cf. DÛtt 327, 44 *pasûyâ suheṇa dârayaṃ sâ*

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 heaven¹⁰⁷ on top of Mt. Mandara (Meru) knew of the birth of a Tīrthakara.

92. *janmâbhiṣeka-kalyāṇa-pūjā-nirvṛtṭy-anantaram*
Pārśvâbhīdhāna kṛtvâsya pitṛbhyām¹⁰⁸ taṃ samarpayan
93. *Nemy-antare kha-pañca-svarâgny-aṣṭa-mita-vatsare*
prānte hantā kṛtântasya tad-abhyantara-jīvitāḥ
94. *Pārśvanāthaḥ samutpannaḥ śata-saṃvatsarâyuṣā*
bāla-śāli-tanu-cchāyāḥ sarva-lakṣaṇa-lakṣitaḥ
95. *navâratni-tanûtsedho Lakṣmīvān ugra-vaṃśa-jah*
ṣoḍaśâbdâvasāne 'yaṃ kadācin nava-yauvanaḥ

Directly after finishing the worship at the great event of the birth and the ablution (of the child), his parents¹⁰⁹ gave him the name Pārśva¹¹⁰ to make him known, at the end

devī; Hemac., *Tri*° I 2, 265, *sukhena suṣuve devī putram* ‘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)pāśva(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 ethno-psychoanalyst 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 plant¹¹² 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. *pītarāṃ 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-ādaram*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,

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-ratnāmala-tviṣaṃ tanayaṃ janayāmāsa* and Bhd 5, 43 *nīlābhaṃ suṣuve putraṃ ratnaṃ vaidūrya-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 Lakṣmî.

¹¹⁵ Thus read for *-citāḥ*.

¹¹⁶ PJ changed *-ādaram* into *ādaraḥ*, but then one should read: *a-nātvā*, cf. *ajñāḥ* (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., *Tri*°, cf. Bhumibol < Bhūmipāla, which is a proper name, not a title. No source accessible to me mentions Mahīpāla or his wife, but in Hemac., *Tri*° and Bhd (6,52) the

who, from unhappiness about the separation from his chief queen¹¹⁸ 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 ’jñāḥ sthitavān mada-vihvalaḥ”
iti prakṣobham āgatya praśānte pāvake punaḥ*
101. *nikṣeptuṃ svayam evōccair utkṣīpya paraśuṃ ghanam
bhindann indhanam “A-jñō ’sau;” “mā bhaitṣīr, atra vidyate*
102. *prāṇī” ti vāryamāṇo ’pi kumāreṇāvadhi-tviṣā
anvatiṣṭhad ayaṃ karma tasyābhyantara-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 wood¹²⁰ 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-nirikṣya Subhaumākhyā-kumāraḥ samabhāṣata:*
104. *“ahaṃ gurus tapasvī’ ti garvaṃ durvaḥam udvahan
pāpāsravo bhavaty asmān na vē(?)”ty “etac ca vetsi na*

By his act of cleaving it (the log), the two male and female snakes sitting in it¹²¹

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, particularly 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-tapasānena 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; mamāyaṃ kiṃ vā karotī ? ty avajñayā*
tapaso mama māhātmyas a-buddhvāivaṃ 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. *“pañcāgni-madhya-vartitvaṃ pavanāhāra-jīvanam*
ūrdhva-bāhutayā pādenāikenāiva 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-parṇāder upavāsena pārāṇam*
ity-ādi-kāya-saṃtāpi-tāpasānām su-durdharam

breaking one’s fast with a diet of fallen leaves – a penance difficult to bear for as-
cetics who torment their body with penances like these

109. *tapo nādhikam asty asmād” iti tad-vacana-śruteḥ*
Subhaumaḥ sa-smīto ’vādīn: “na bhavantam aha gurum

110. *avamanye, punaḥ kiṃ tu saṃtyajyāptāgamādikam (?)*
mithyatvādi-catūṣkeṇa pṛthivy-ādiṣu ṣaṭsv api

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 Subhauṃa 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 kṛtakādi-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-prārthanam teṣāṃ taṇḍulāvāpti-vāñchayā
tuṣa-kaṇḍana-khedo vā gḥṛtēcchā vāmbu-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. *hemōpalabdhi-buddhir vā dāhād andhāśma-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.

¹²⁵ In *Ṭhāṅga* 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 *Kṛtakādi* 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 jñātvāpi pūrva-vairānubandhanāt
nija-pakṣānurāgitvād duḥsaṃsārād ihāgateḥ*
116. *prakṛtyāivātiduṣṭatvād an-ādāya viruddha-dhīḥ*¹²⁹
“*Subhaumako bhavān atra sa-smayo ’yaṃ kumārakaḥ*”
117. *parābhavati mām evaṃ” iti tasmin prakopavān
sa-śalyo mṛtim āsādya Śambaro jyotiṣāmaraḥ*
118. *nāmnābhavat. sa-kopānāṃ tapasāpīdrśī 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 ahīndraś ca tat-patnī ca pṛthu-śriyau.
tatas triṃśat-samāmāna-kumāra-samaye gate*
120. *Sāketa-nagarādhiśo Jayaseno mahī-patiḥ.
Bhagalī-deśa-saṃjāta-hayādi-prābhṛtānvitam*
121. *anyadāsau nisṛṣṭārthaṃ prāhinot Pārśva-saṃnidhim
grhītvōpāyanam pūjayitvā dūtōttamam 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

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 bhāṭṭāraḥ pūrvam 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 vyāvāṇayamāsa, prājñā hi krama-vedinaḥ*
śrutvā tat tatra kiṃ jātas tīrthakṛt 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 punar¹³⁶ muktim āpad ity upayogavān*
sākṣāt kṛta-nijātīta-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-kṣayōpaśama-vaibhavāt*
labdha-bodhiḥ punar laukāntika-deva-prabodhitaḥ

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 *ÇatrunjayaM XIV 166* whom Weber 1858: 41f. associated with Mongolians and thought to be Indo-Scythians or White Huns. *Bh* (𑀧) and *m* (𑀭) 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 (Cooke 1906: 254 and 476).

¹³⁵ *Vyāvāṇayati* 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 days¹³⁹ (i. e. the Jina's *dīkṣā*) performed by the the gods, headed by their king, arriving on the same moment.

127. *pratyaya¹⁴⁰-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-
śīlātale mahā-sattvaḥ palyañkâsanam āsthitaḥ*

after fasting on a large slab of rock in the Aśvavana¹⁴¹ for eight meals, the great being on the seat of his palanquin

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

turned to the north with three hundred princes¹⁴² in the dark half of the month Pauṣa (Dec.-Jan.) very early on the eleventh day,

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 Laukântikadevas 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*^o IV 4,64, with one thousand and V 1,131 even with four thousand.

130. *kṛta-siddha-namaskāro dīkṣā-lakṣmīṃ samādade*
dūtikāṃ mukti-kanyāyā mānyāṃ kṛtya-prasādhikāṃ

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-sāmāyikāḥ 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 knowledge¹⁴⁵ 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

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 Śvetāmbaras Pāsa and his followers (e.g., Kesī in Utt and Rāy) kept their hair and thus Hemac., *Tri*^o, 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 vūṭṭhā*; p.c. Paul Dundas); and Hemac., *Tri*^o X 3,58, lets Mahāvīra’s be twisted like a tree (Johnson): *jaṭāvān iva pādapaḥ*. On matted hair see Hildebeitel 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*^o X 1,253. For a similar view of the Buddhists see Pali-English Dictionary, s.v. *kāya*.

133. *tatra Dhanyâkhyā-bhūpālah śyāma-varṇo 'ṣṭa-maṅgalaiḥ
pratigrhyāśanaṃ śuddhaṃ datvâpat tat-kriyôcitam*

There the dark-coloured¹⁴⁷ 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. *grhītvā sattva-sāro 'sthād dharmā-dhyānaṃ pravartayan.
Śambaro 'trâmbare gacchann agacchat svam 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 yoga¹⁵² for seven days and remained meditating on the Doctrine. At this moment (the demon) Śambara¹⁵³ (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*

¹⁴⁷ See note on vs 94. This colour detail indicates the identity of Dhanya with Dharāṇa; the reason for the introduction of this new name remains open (in vs 139 it is Dharāṇa again). In Hemac., *Tri*^o 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 *Śuddhōpayoga?* (Kundakunda, Pravacana-sāra I 11ff.).

¹⁵³ In Bhd VI 172 (Bloomfield 1919: 117) and in Hemac., *Tri*^o 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 tadāiva saptāhāny anyāṃś ca vividhān vidhiḥ*
mahōpasargān śailōpanipātāntān ivāntakaḥ

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 jñātvāvadhi-bodhena Dharaṇīśo¹⁵⁵ 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. *bhadantam¹⁵⁷ asthād āvr̥tya tat patnī ca phaṇātateḥ*
upary uccaiḥ samuddhatya sthitā vajrātapacchidam

There he kept covering the venerable (Pārśva) by the darkness of his hoods, and his wife (Padmāvati) was towering high over him¹⁵⁸ in a way that destroyed the heat of (Śambara's / Kamaṭha's)¹⁵⁹ lightning strikes.

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

¹⁵⁵ Probably read: Dharaṇēśo for in Bhd and Hemac., *Tri*^o, 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 *Paṭimacariya* 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 āvr̥tya*.

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

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 vikārah Kamaṭha-dviṣah*

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
tritayam Caitra-māsasya kāle pakṣe dinādime¹⁶⁰*
144. *bhāge viśākha-nakṣatre caturdaśyām mahōdayah
samprāpat kevala-jñānam lokālokāva-bhāsanam*

After neutralizing (lit. besieging) the triad of the karmas¹⁶¹ by the second pure trance,¹⁶² at the first part of the day in the black half of the month Caitra (March-

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, Padmāvati 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 *phaṇātateḥ* 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*^o IX 3,298, *Caitra-kṛṣṇa-caturthyām 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, *Jñānārṇava* (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-kālādi-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 dṛṣtvā tad vana-vāsinaḥ*
tāpasās tyakta-mithyātvāḥ śatānāṃ sapta saṃyamam
147. *grhītvā śuddha-samyaktvāḥ Pārśvanātham kṛtādarāḥ*
sarve pradakṣiṇī-kṛtya prāṇemuḥ pādayor dvayoḥ

(Pārśva) obtained the certainty (or: truth) of the Jain faith and when seven hundred acetics 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-vairam vṛthā ? śāntir īdṛśī kvāsya pāpinaḥ ?*
sakhyam āstāṃ virodhas 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 monks¹⁶⁶ who had memorized the Pūrvas.¹⁶⁷

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*
catuḥśattōttaraṃ proktāḥ sahasram avadhi-tviṣaḥ

(There were) ten thousand nine hundred recluses,¹⁶⁸ fourteen hundred¹⁶⁹ (of whom) are recorded as teachers with the splendour of supersensual knowledge.

151. *sahasram antima-jñānās, tāvanto vikriyaddhikāḥ.*
śatāni sapta-pañcāśac caturthāvagam 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 (*yatis*) all in all were disputants, sixteen thousand had the capacity to reach *nirvāṇa*.

153. *Sulocanādyāḥ 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

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 *sādhus*, 38,000 *sādhvīs*, 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 *vratinas* (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 Śvetāmbaras (Schubring 2000 § 80).

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

154. *devā devyo 'py a-saṃkhyātāḥ saṃkhyātās tiryag-aṅginah;*
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 *gaṇas*¹⁷²

155. *kurvāṇaḥ pañcabhir māsair virahī-kṛta-saptatiḥ*
saṃvatsarāṇām; 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 māsī saptamyām sita-pakṣe dinādime*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 monks¹⁷⁴ 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 Sammeda¹⁷⁷

158. *tat-kâlôcita-kāryāṇi vartayitvā yathā-kramam*
niḥśeṣa-karma-nirṇāsān 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

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, *trayastrīṃśan muni-yutaḥ māsaṃ cān-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-sthānas* 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 vyaṃ cāinaṃ nanditum 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-madhyānta-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-janmābhiṣavōtsave sura-girau svōcchvāsa-niḥśvāsajaiḥ*
svargêśān bhṛśam ānyas tvam anilair āndola-līlāṃ muhuḥ.
kiṃ kuryāt tava tādṛśo ’yam amaras tvat-kṣānti-labdhodayaḥ
pāṭhīno jaladher ivēty 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 ocean¹⁸⁰ ?” praised with these words the Jina Pārśva should protect us.¹⁸¹

162. “*niṣkampaṃ tava śuklatām upagataṃ bodhaṃ payodhir mahā-*
vātōddhūta-tanur vinīla-salilaḥ prāpnoti dūrān na tam
dhyānaṃ te vata¹⁸² vācalasya marutāṃ śvāsānilād vāmarāt
kṣobhaḥ kaḥ katham” ity abhiṣṭuti¹⁸³-patiḥ Pārśva-prabhuḥ pātu naḥ

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: *abhiṣṭuti-*.

“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 prīnanāḥ
tat sarvaṃ Kamaṭhāt tathā hi mahatām śatroḥ kṛtâpakriyāt
khyâtir yā mahatī na jātu cid asau mitrāt kṛtâpakriyāt*

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 śântâtmano,
na krodho na bhayaṃ ca; tena na budhaiḥ “soḍhê”ti samstūyase,
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*):

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” itîdāṃ gatau
tāv evôpakṛtir na te tribhuvana-kśemâika-bhūmes tataḥ
bhūbhṛt-pāta-niṣedhanam nanu kṛtaṃ cet prāktanôpadravāḥ
kair nāsann ? iti sāra-saṃstuti-kṛtaḥ Pārśvo jinaḥ pātu naḥ*

for look at Dharaṇendra (and Padmāvātī),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 ghātinām
kaivalyâptir a-dhātu-deha-mahimā hānir bhavasyâmarī
bhītis tīrthakṛd-udgamo ’pagamanam 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 (Padmāvātī),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.

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 *bhujamga-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*^o IX 3,262ff. and Bhd 6,190ff. – PJ takes *adri* to mean ‘*parvat*’; I have not found a parallel for *a-dhātu-deha*^o.

167. “*kiṃ dhyānāt phaṇinaḥ, phaṇīndra-yuvateḥ, kṣānter mahēndrāt svatas, tantrān, mantra-vijṛmbhanād, vata ripor bhūter, ayasyōdayāt, kālād, ghāti-hater*¹⁹² *idaṃ śamam abhūd ?*” *ity arghya-hastaiḥ surair āśaṅkhyāmara*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 (Padmāvātī), 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 hr̥dyaṃ hitaṃ hetuman mīthyātvaṃ divijo ’vamīd viṣam iva vyāviddha-vairōddhuraṃ yaṃ stauti sma ca tādṛśo ’py upanata-śreyaḥ, sa Pārśvo vibhūṃ vighnāuḥ 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 Lord¹⁹⁵ to whom just such a one

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 facillior*.

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 Kāṭha on whom Pārśva’s men pronounce the *namaskāra mantra* and who is then reborn Dharaṇa (Hemac., *Tri*^o 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 śiṃhāsan ke agra bhāg par virājmān ho kar siddha avasthā ko prāpta hue aise bhagavān Pārśvanāth hamāre vighnoḥ 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 *mīthyatva*, 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) pays¹⁹⁶ homage. As you seated yourself on the highest throne, which is firmly supported by lions¹⁹⁷ (or: by Indra), and are liberated, remove (our) many troubles.

169. *jātaḥ prāṇ Marubhūtir, anv ibha-patir, devaḥ Sahasrâra-jo
vidyêšo 'cyuta-kalpa-jaḥ kṣiti-bhrtām śrī-Vajranābhiḥ patih
devo madhyama-madhyame nṛpa-guṇair *Ānanda-nāmânato*¹⁹⁸
devêndro hata-ghāti-saṃhatir¹⁹⁹; 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 god²⁰³ in the very middle (of the ninefold Graiveya region),²⁰⁴ as a humble (man) with royal qualities named ānanda²⁰⁵, as a king of the gods without

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*^o IX 2, 123 and Bhd 2,35 Pārśva's fourth pre-birth is as Kiraṇavega, the son of the Vidyādharma king Vidyudgati.

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

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

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

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

²⁰⁵ In Hemac., *Tri*^o 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 rājacihnānāṃ 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 Pañcamabhū²⁰⁹ (hell), then as a snake,²¹⁰ in a(nother) hell,²¹¹ as a low hunter²¹², a lion,²¹³ an inmate of the (fourth) hell²¹⁴ and subsequently as king Śambara in heaven.²¹⁵

²⁰⁶ Cf. vs 167 *ghāti-hati*. – In Hemac., *Tri*^o IX 2, 309, the nameless deity lives in the Mahāprabhavimāna in the tenth heaven. – PJ: *Ānata svargameṇ* (Kirfel 1919: 292 etc.) *indra huā aura tad-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 syllables.

²⁰⁹ Called Pañcamāvani in Bhd 1, 884; neither name occurs in Kirfel.

²¹⁰ Cf. Bhd 2,1048 *Hemādrer gahvare tasya mahāhir udapadyata*.

²¹¹ Dhūmaprabhā in Bhd 3,1059.

²¹² Bhd 3,1095 *Bhillo nāmnā Kuraṅgakaḥ*.

²¹³ Bhd 4,146 *Kuraṅgako 'pi narakād udvṛtṭya tatra parvate siṃho babhūva*.

²¹⁴ Bhd 4,159 *mṛtvā siṃho 'pi pāpātmā caturthaṃ narakam gataḥ*.

²¹⁵ Śambara is unknown to Hemac. *Tri*^o 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-kr̥ta ‘near’ 152
A-cyuta-kalpaja ‘deity in the Ac. heaven’ 169
anile yogē 90
ātta-vīśuddhika ‘having obtained purity’ 135
ā-pañcama-kṣiti-vyāpta ‘reaching up to the extreme limit of the world’ 71
ārādhana (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
kukkuṭāhi ‘cock with a serpent’s head’ apparently, rather than a serpent with a
cock’s head 23
kukkuṭōraga ‘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
gaṇēśa ‘leader of a troop of monks’ 45, 149
gulma-kheṭa-pura ‘receptacle of a mass of phlegm: the body’ 132
caturthāvaga ‘the fourth knowledge: mind-reading’ 151
tīrthakṛt (16 *pratyayas* of ~) 64
tīrthēśin ‘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
ṛtīyāvagama ‘avadhi-jñāna’ 71
dāman ‘wreath (in a dream symbol of the Doctrine)’ 82
dinādima ‘daybreak’ 143, 156
dīkṣā-Lakṣmī ‘Lakṣmī of initiation’ 130
deha-mahimā ‘greatness of physical appearance, smartness’ 166
dhīrāgraṇin ‘foremost in composedness’ 167

nandîśvara ‘a’*ṭâhnika*, eight day *paryu’ana*’ 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
 vikriyārdhika ‘with various forms, multiform’ 151
 viḡhnâugha ‘having known much trouble’ 168
 vidyêśa ‘*vidyâdhara*’ 169
 vipulâdi-mati ‘very knowledgeable (?)’ 45
 vibhaṅga ‘fact of being distinguished, recognition’ 137
 viśâkharkṣa ‘forked tree’ 76
 viśuddhi-bhâj ‘endowed with holiness or purity’ 135
 vihr̥ti-kriyâ ‘wandering (?)’ 155
 vyâvarṇayati ‘to explain’ 123
 śruti-sukha ‘feast for the ears’ 168
 saṃśayâspada ‘authoritative word against uncertainty’ 46
 sattva-sâra ‘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	=	<i>Aṇuogaddārā</i>
ARK	=	<i>Abhidhāna-Rājendra-kośa</i>
Aup	=	<i>Aupapātikasūtra</i>
ĀvNH	=	<i>Āvassaya Nijjutti</i> with Haribhadra's commentary
Bhd	=	<i>Bhāvadeva, Pārśvanāthacaritra</i>
BIS	=	Boehlingk, <i>Indische Sprüche</i>
DUtt	=	Devendra, <i>Uttarādhyayana-ṭīkā</i> , see Charpentier
Hemac.	=	Hemacandra, <i>Triṣaṣṭiśalākāpuruṣacaritra</i>
HvP	=	Hemavijaya, <i>Pārśvanāthacarita</i>
Mbh	=	<i>Mahābhārata</i>
MW	=	Monier-Williams, <i>A Sanskrit-English Dictionary</i>
PJ	=	Pannālāl Jain, Hindi Paraphrase of the <i>Mahāpurāṇa</i>
PWB	=	Böhtlingk & Roth, <i>Sanskrit Wörterbuch</i>
ŚM	=	Dhaneśvara, <i>Cauppanamahāpurisacariya</i>
ŚpBr	=	<i>Śatapatha-Brāhmaṇa</i>
Tri°	=	see Hemac.
Viy	=	<i>Viyāhapannatti</i>

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