

**The Narrative of Meghākumāra
(English Translation of a Jain Canonical
Tale)**

**Translation By
Prof. Dr.K.V.Apte**

**Edited by
Dr. Nalini Joshi**

**Seth Hirachand Nemchand Jain Chair
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August 2012

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(English Translation of the first chapter of the
Ardhamāgadhī Canon Nāyādhammakahāo, edited by Prof.
N.V.Vaidya)**

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Editor's Note

The fact needs no elaboration that the rich story literature is one of the salient features of the ancient Prakrit literature. Jaina Śauraseni literature is based on Epistemology, Metaphysics and Ethico-spiritual rules of conduct while old Ardhamāgadhī literature is of mixed type with additional literary flavour. Each Aṅga canon of Śvetāmbaras possesses its own distinctive features along with doctrines and tenets.

Jñātādharmakathā (Nāyādharmakathā) is the 6th Aṅga canon. It is divided in two parts i.e. Śrutaskandhas. The first one contains 19 chapters (adhyāyanas) and the second one contains 10 chapters (vargas). The first part is full of stories, narratives, fables, folk tales and analogies, of course possessing didactic elements.

When we look into Nāyā⁰, we find that the first narrative is named as 'Utkṣipta' which contains an important episode in the life of a legendary personality 'Meghakumāra', a contemporary of Lord Mahāvīra. It is full of detailed descriptions of cities, gardens, places, seasons as well as the intricacies imbibed in human nature.

Almost half of the story contains the description of the previous birth of Megha in which he was born as an elephant.

Among the Orientalists, Indologists and Sanskritists of the 18th and 19th century, there was a tradition of learning Sanskrit, Prakrits and Pāli for the better understanding of the cultural history of India. In almost all the Universities, courses of Ardhamāgadhī were been offered to the students. In the *vidyānagarī* Pune, professors and lecturers were appointed to teach Ardhamāgadhī in the colleges like Wadia, Fergusson and so on. Text-books were prepared with scholarly introduction and supplementary notes by the eminent persons of this field like Prof.P.L.Vaidya, Prof. N.V. Vaidya and Dr.K.V.Abhyankar.

In Sangli, Satara and Kolhapur, a strong tradition of the studies of Prakrit and Jainology was existant. Our present author, Prof.K.V.Apte is a personality who carries forward the tradition of these pioneers. During his career in the Willingdon College (Sangli), Prof. Apte prepared a lucid English translation of the narrative of Meghakumāra, for the students of Ardhamāgadhī.

As an honorary Chair-Professor of Seth H.N.Jain Chair, University of Pune, I feel very proud and privileged to publish the above-mentioned translation prepared by Prof.K.V.Apte. I express my deep feeling of gratitude towards him for giving me the occasion to publish the English translation of the narrative of Meghakumāra.

The Marathi translation of Nayakarṇikā and a handbook of Jain Philosophy in Marathi had been published previously by the Firodia Publications, a part of Jain Chair, I am very glad to announce that his Marathi book on Ardhamāgadhī Grammar is also in the process of publication.

I am sure that the valuable help extended by Prof. Apte will enhance the honour of the esteemed Chair.

For a common reader, this narrative is a window through which one can peep into the hoary past of our glorious history.

Nalini Joshi
Professor,
Seth H.N.Jain Chair,
University of Pune,
August 2012,

The Narrative of Meghākumāra
(The first chapter of the Ardhamāgadhī Canon Nāyādharmakāhāo)

(१) तेणं कालेणं तेणं समएणं चंपा नामं नयरी होत्था । वण्णओ । तीसे णं चंपाए नयरीए बहिया उत्तरपुरत्थिमे दिसीभाए पुण्णभद्दे नामं चेइए होत्था । वण्णओ । तत्थ णं चंपाए नयरीए कोणिए नामं राया होत्था । वण्णओ ।

At that time, at that period, there was a city named Caṃpā. (Description). Outside that city of Caṃpā, to the north-eastern direction of it, there was a sanctuary named Puṇṇabhadda. (Description). There was, in that city of Caṃpā, a king named Koṇiya. (Description).

(२) तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स अंतेवासी अज्जसुहम्मो नामं थरे जाइसंपन्ने कुलसंपन्ने बलरूवविणयनाणदंसणचरित्तलाघवसंपन्ने ओयंसी तेयंसी वच्चंसी जसंसी जियकोहे जियमाणे जियमाए जियलोहे जिइंदिए जियनिद्दे जियपरीसहे जीवियासामरणभयविप्पमुक्के तवप्पहाणे गुणप्पहाणे एवं चरणकरण-निग्गहनिच्छयअज्जवमद्वलाघवखंतिगुत्तिमुत्तिविज्जामंतंबंभवयनयनियमसच्चसोयनाणदंसणचारित्तप्पहाणे उराले घोरे घोरव्वए घोरतवस्सी घोरबंभचेरवासी उच्छूढसरीरे संखित्तविउलतेउल्लेसे चोद्दसपुव्वी चउनाणोवगए ।

At that time, at that period, there came to the city of Caṃpā and the sanctuary Puṇṇabhadda, the reverend elder named Suhamma, who the disciple of the ascetic Lord Mahāvīra ; he (i.e. Suhamma) was endowed with (noble) birth, with (high) family (-lineage), with strength, (physical) handsomeness, modesty, knowledge, (right) faith (or vision), (right) conduct, and lightness ; he was (mentally) strong, lustrous, brilliant, and glorious (lit.famous) ; he had subdued wrath, pride, deceit, greed, senses, sleep, and sufferings ; he was quite free from the desire to live (a longer life) and free from fear of death ; he was prominent (or best) in (the practice of) penances, in virtues, and so also best in the practice (of seeking pure food, etc.), in the observance (of five great vows, etc.), in (self-) repression, decision, straightforwardness, softness, skill (lit.lightness) (in the performance of actions), forbearance, restraint, freedom (from greed, etc.), chanting of holy texts, lore, the vow of celibacy, rules, regulations, truth, purity, (right) knowledge, (right) faith, and (right) conduct ; he was noble, stern, of severe vows, of severe penances, and of severe continence ; he was heedless to the body, and had compressed (or stored) (within himself) abundant (psychic) fiery forces ; he knew the fourteen *puvvas* and possessed four knowledges.

(३) पंचहिं अणगारसएहिं सद्धिं संपरिवुडे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे सुहंसुहेणं विहरमाणे जेणेव चंपा नयरी जेणेव पुण्णभद्दे चेइए तेणामेव उवागच्छइ २ ता अहापडिरूवं उग्गहं ओगिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ।

Accompanied (lit.surrounded) by five hundred monks, he wandered in due courses and went from villege to villege, journeying in pleasntness ; (and he came to the city of Caṃpā and the sanctuary Puṇṇabhadda). (Then) he took proper residence and stayed there, purifying himself by (self-) restraint and penances.

(४) तए णं चंपाए नयरीए परिसा निग्गया । कोणिओ निग्गओ । धम्मो कहिओ । परिसा जामेव दिंसि पाउब्भूया तामेव दिंसि पडिगया । तेणं कालेणं तेणं समएणं अज्जसुहम्मस्स अणगारस्स जेट्ठे अंतेवासी अज्जजंबू नामं अणगारे कासवगोत्तेणं सत्तुस्सेहे जाव अज्जसुहम्मस्स थेरस्स अदूरसामंते उड्डंजाणू अहोसिरे ज्ञाणकोट्टोवगए संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ।

Then, congregation went out from the city of Campā. Koṇiya (too) went forth. The religion was preached. The congregation returned in that very direction where it had come from (lit.appeared). At that time, at that period, the senior disciple of the reverend monk Suhamma, the reverend monk named Jāmbu, of the Kāsava family, seven hands in height ... upto ... stayed neither near nor far from the reverend elder Suhamma, --- (Jāmbu) with his knees raised and face bent down, engrossed in a store-chamber (in the form) of meditation, and purifying himself by (self-) constraint and austerities.

(५) तए णं से अज्जजंबूनामे जायसङ्के जायसंसए जायकोउहल्ले संजायसङ्के संजायसंसए संजायकोउहल्ले उप्पन्नसङ्के उप्पन्नसंसए उप्पन्नकोउहल्ले समुप्पन्नसंसए समुप्पन्नकोउहल्ले उट्ठाए उट्ठेइ २ ता जेणामेव अज्जसुहम्मे थेरे तेणामेव उवागच्छइ २ ता अज्जसुहम्मे थेरे तिक्खुत्तो आयाहिणं पयाहिणं करेइ वंदइ नमंसइ २ ता अज्जसुहम्मस्स थेरस्स नच्चासन्ने नाइदूरे सुस्सूसमाणे नमंसमाणे अभिमुहे पंजलिउडे विणएणं पज्जुवासमाणे एवं वयासी -

Then faith, uncertainty and curiosity sprang in (the mind) of reverend (monk) named Jāmbu ; there sprang (in him) too much faith, uncertainty and curiosity ; there arose in him too much faith, uncertainty and curiosity ; he stood up by rising (from his seat) and went there where the reverend elder Suhamma was, thrice circumambulated the reverend elder Suhamma, from right to right, saluted and paid obeisance, and with folded hands, modestly waited before (*abhimuha*) the reverend elder Suhamma, neither very near nor very far, desirous of listening (to him), and respecting him (i.e. Suhamma), and thus he spoke :

(६) जइ णं भंते ! समणेणं भगवया महावीरेणं आइगरेणं तित्थगरेणं सयंसंबुद्धेणं पुरिसुत्तमेणं पुरिससीहेणं पुरिसवग्घेणं पुरिसवरगंधहत्थिणा लोगत्तमेणं लोगनाहेणं लोगहिणं लोगपईवेणं लोगपज्जोयगरेणं अभयदएणं सरह्खएणं चक्खुदएणं मगदएणं बोहिदएणं धम्मदएणं धम्मदेसगेणं धम्मनायगेणं धम्मसारहिणा धम्मवरचाउरंतचक्कवट्टिणा अप्पडिहयवरनाणदंसणधरेणं वियट्ठउमेणं जिणेणं जाणएणं तिण्णेणं तारएणं बुद्धेणं बोहएणं मुत्तेणं मोयगेणं सव्वण्णेणं सव्वदरसिणा सिवमयलमरुयमणंतमक्खयमव्वाबा-हमपुणरावत्तियं सासयं ठाणमुवगएणं पंचमस्स अंगस्स अयमट्ठे पन्नत्ते, छट्ठस्स णं भंते ! नायाधम्मकहाणं के अट्ठे पन्नत्ते ?

“If, sir, the ascetic Lord Mahāvīra, the first teacher (of the religion), the maker of the passage (to salvation), the self-enlightened, the best among men, the lion among men, the tiger among men, the excellent scent-elephant among men, the best in the world, the Lord of the world, the benefactor (lit.welfare) of the world, the light (lit.lamp) to the world, the illuminator of the world, the giver of security, of refuge, of vision (lit.eye), of path, of enlightenment, and of religious precepts, the preacher of the religion, the leader of the religion, the charioteer of the religion, the Sovereign king over the empire of fourfold bound (in the form) of the noble religion, the possessor of unimpeded, excellent knowledge and vision, abstaining from deceit, the conqueror (of passions, etc.), the knower, the one who has crossed (the ocean of worldly existence), the saviour, the enlightened, the enlightener,

the redeemed, the redeemer, the omniscient, the one who visualises everything, the one who has reached the peaceful, firm, wholesome (lit.without disease), infinite, imperishable, free from misery, everlasting place whence there is no return, has preached this (subject-) matter of the fifth *āṅga*, what sir, is the (subject-) matter preached of the sixth (*āṅga*), the Nāyādhammakahāo ?”

(७) जंबू त्ति अज्जसुहम्मे थेरे अज्जजंबूनामं अणगारं एवं वयासी-एवं खलु जंबू समणेणं भगवया महावीरेणं जाव संपत्तेणं छट्ठस्स अंगस्स दो सुयक्खंधा पन्नत्ता, तंजहा-नायाणि य धम्मकहाओ य । जइ णं भंते ! समणेणं भगवया महावीरेणं जाव संपत्तेणं छट्ठस्स अंगस्स दो सुयक्खंधा पन्नत्ता, तंजहा-नायाणि य धम्मकहाओ य, पढमस्स णं भंते ! सुयक्खंधस्स समणेणं जाव संपत्तेणं नायाणं कइ अज्झयणा पन्नत्ता ? एवं खलु जंबू ! समणेणं जाव संपत्तेणं नायाणं एगूणवीसं अज्झयणा पन्नत्ता, तंजहा-

उक्खित्तणाए संघाडे अंडे कुम्मे य सेलगे ।

तुंबे य रोहिणी मल्ली मायंदी चंदिमा इ य ॥१॥

दावद्वे उदगणाए मंडुक्के तेयली वि य ।

नंदीफले अवरकंका आइन्ने सुंसुमा इ य ॥२॥

अवरे य पुंडरीए नायए एगूणवीसइमे ।

“Jambu”, said the reverend elder Suhamma to the reverend monk named Jambu, “thus, truly, Jambu, the ascetic Lord Mahāvīra ... upto ... (who has) ... obtained (salvation), has preached two parts of the scripture, the sixth *āṅga*, viz., ‘The Illustrations’ and ‘Religious Narratives’, “If, sir, the ascetic Lord Mahāvīra ... upto ... (who has) obtained (salvation) has preached two parts of the scripture, the sixth *āṅga*, viz., ‘Illustrations’ and ‘Religious Narratives’, how many chapters, sir, of the first part, ‘The Illustrations’, have been preached by the ascetic ... upto ... (who has) obtained (salvation) ?” “Thus, truly, Jambu, nineteen chapters of the ‘Illustrations’ have been preached by the ascetic ... upto ... (who has) obtained (salvation), to wit, --- the illustration Ukkhitta, Saṅghāḍa, Aṇḍa, Kumma, Selaga, Tumba, Rohiṇī, Mallī, Māyandī, Candimā, Dāvaddava, the illustration of Udaga, Maṇḍukka, Teyalī, Nandīphala, Avarakaṅkā, Āinna, Suṃsumā, and another nineteenth illustration of Puṇḍarīya.”

(८) जइ णं भंते ! समणेणं जाव संपत्तेणं नायाणं एगूणवीसं अज्झयणा पन्नत्ता, तंजहा-उक्खित्तणाए जाव पुंडरीए त्ति य, पढमस्स णं भंते ! अज्झयणस्स के अट्ठे पन्नत्ते ? एवं खलु जंबू ! तेणं कालेणं २ इहेव जंबुद्वीवे दीवे भारहे वासे दाहिणद्धभरहे रायगिहे नामं नयरे होत्था । वण्णओ । गुणसिलए चेइए । वण्णओ । तत्थ णं रायगिहे नयरे सेणिए नामं राया होत्था । वण्णओ । तस्स णं सेणियस्स रत्तो नंदा नामं देवी होत्था सुकुमालपाणिपाया । वण्णओ ।

“If, sir, the ascetic ... upto ... (who has) obtained (salvation) has explained the ‘Illustrations’ in nineteen chapters, viz., the illustration Ukkhitta ... upto ... Puṇḍarīya, what (subject-) matter of the first chapter, sir, has been preached ?” “Thus, verily, Jambu ; at that time, at that period, in this very continent Jambuddīva, in the country Bhāraha, in the Southern half of Bharaha (country), there was a city named Rāyagiha. (Description). (There was) the sanctuary Guṇasilaya. (Description). There was in that city of Rāyagiha a king named Seṇiya. (Description). That king Seṇiya had a queen named Nandā, with delicate

hands and feet. (Description).”

(९) तस्स णं सेणियस्स पुत्ते नंदाए देवीए अत्तए अभए नामं कुमारे होत्था अहीण जाव सुरूवे सामदंडभेयउवप्पयाणनीइसुप्पउत्तनयविहिन्नु ईहापोहमग्गणगवेसणअत्थसत्थमइविसारए उप्पत्तियाए वेणइयाए कम्मियाए पारिणामियाए चउव्विहाए बुद्धीए उववेए ।

That king Seṇiya had a son born to him of the queen Nandā, the prince named Abhaya, perfect (in all his limbs) ... upto ... of fine form ; he properly employed the science of policy in (its mode of) conciliation, offensive operations, sowing dissensions (in enemy's camps), and bribery, (and) he knew the rules of (applying) the principles (of polity) ; he was expert in understanding (*mai*) the science of economics (or politics), with the help of study, removal of doubt, penetration and research ; he was endowed with intelligence of four kinds - natural, acquired through education, secured through practice (or experience), and obtained through the maturity of the age ;

(१०) सेणियस्स रत्तो बहुसु कज्जेसु य कुडुंभेसु य मंतेसु य गुज्जेसु य रहस्सेसु य निच्छएसु य आपुच्छणिज्जे पडिपुच्छणिज्जे मेढी पमाणं आहारे आलंबणं चक्खू मेढीभूए पमाणभूए आहारभूए आलंबणभूए चक्खुभूए सव्वकज्जेसु सव्वभूमियासु लद्धपच्चए विइण्णवियारे रज्जधुरचिंतए यावि होत्था । सेणियस्स रत्तो रज्जं च रट्ठं च कोसं च कोट्टगारं च बलं च वाहणं च पुरं च अंतेउरं च सयमेव समुपेक्खमाणे २ विहरइ ।

He was worthy to be asked and worthy to be consulted in the manifold matters of the king Seṇiya, in the (affairs of) families, counsels, secrets, private matters, and (final) decisions ; he was a post, authority, support, prop and guide (lit. the eye) ; he was like the pillar, authority, main-stay, prop and eye ; he had won confidence (of others) in all matters, and at all places ; he was given (free) scope (by the king for acting in different matters) ; he took care (lit. thought) of the yoke of the kingdom ; he himself carefully supervised over the king Seṇiya's kingdom, (the tributary) states, treasury, store-houses (of corn and other provisions), army, vehicles, cities, and ladies' apartments.

(११) तस्स णं सेणियस्स रत्तो धारिणी नामं देवी होत्था जाव सेणियस्स रत्तो इट्ठा जाव विहरइ ।

तए णं सा धारिणी देवी अन्नया कयाइ तंसि तारिसगंसि

छक्कट्टालट्टमट्टसंठियखंभुगयपवरवरसालभंजियउज्जलमणिकणग-

रयणथूभियविडंकजालद्धचंदनिज्जहकंतरकणयालिचंदसालियाविभत्तिकलिए सरसच्छधाऊवलवण्णरइए बाहिरओ दूमियघट्टमट्टे अब्भितरओ पसत्तसुविलिहियचित्तकम्मे नाणाविहपंचवण्णमणिरयणकोट्टिमतले

पउमलयाफुल्लवल्लिवरपुप्फजाइउल्लोयचित्तियतले चंदणवरकणगकलस-

सुणिम्मियपडिपुज्जियसरसपउमसोहंतदारभाए पयरगलंबंतमणिमुत्तदामसुविरइयदारसोहे

सुगंधवरकुसुमउयपमहलसयणोवयारमणहिययनिव्वुइयरे

कप्पूरलवंगमलयचंदणकालागरुपवरकुंदुरुक्कतुरुक्कधूवडज्जंत-सुरभिमघमघंतगंधुद्धयाभिरामे सुगंधवरगंधिए गंधवट्टिभूए मणिकिरणपणासियंधयारे ।

- That king Seṇiya had (another) queen named Dhāriṇī ... upto ... dear to king Seṇiya ... upto ... passed (her time) ...

Then once that queen Dhāriṇī was in an excellent (bed-) chamber (lit. house) of this

(lit. that) sort :- it had the (proper) demarcation of (its various parts like) the doors (or outer varandah), charming, glossy and well-set pillars, elevated and very excellent statuettes (or dolls), domes or vaults (studded) with bright gems, gold and jewels, parapet (*vidāṅka*), latticed windows, staircases of the shape of the halfmoon, wooden blocks near the doors, inner part, the *kaṇayāli* (portion), and the terrace ; it was smeared with fresh, white lime (*chunam*) ; it was white, polished and smooth without ; paintings in continuous succession were well-drawn within ; its pavement was floored with five-coloured gems and jewels of different species ; its ceiling was variously figured with (the patterns of) lotuses, creepers (or lotus-creepers), blossomed creepers, and flowers of excellent species ; its door-region looked charming due to fine golden pictures with sandal (-paste) well-placed, and heaped up fresh lotuses ; its door were well decorated with *payaraga* (golden ornaments) and the hanging festoons of gems and pearls ; its soft and downy (*pamhala*) bed was adorned with excellent fragrant flowers and was delightful of satisfying to the heart ; it was charming with the spreading sweet aroma that arose as (therein) was being burnt the incense of the camphor, the clove, the sandal from the Malaya mountain, black sandal, excellent *kundurukka* and *turukka* ; it was odorous with excellent perfumes ; it was as if fragrance incarnet (lit. tablet of fragrance); it dispelled darkness with (the help of) the rays of the gems ;

(१२) किंबहुणा ? जुइगुणेहिं सुरवरविमाणवेलंबवरघरए तंसि तारिसगंसि सयणिज्जंसि सालिंगणवट्टिए उभओ बिब्बोयणे दुहओ उन्नए मज्जे णयगंभीरे गंगापुलिणवाल्याउदालसालिए उयचियखोमदुगुल्लपट्टपडिच्छायणे अत्थरयमलयनवतयकुसत्तलिंबसीहकेसरपच्चुत्थए सुविइययत्ताणे रत्तसुयसंबुए सुरम्मे आइणगरूय-बूरनवणीयतुल्लफासे पुव्वरत्तावरत्तकालसमयंसि सुत्तजागरा ओहीरमाणी २ एणं महं सत्तुस्सेहं रययकूडसंनिहं नहयलंसि सोमं सोमागारं लीलायंतं जंभायमाणं मुहमइयं गयं पासित्ता णं पडिबुद्धा ।

In short, it (as if) ridiculed an excellent celestial mansion by its refulgence and (other) excellences ; (in the bed chamber of such sort, Dhāriṇī lay) on a bed of this (lit.that) type:- it was of the measure of the body ; it had cushions (or pillows and foot-cushions) on either side-end ; it was high on both sides and pressed down and deep in the middle, like to the sinking in the sand on the shore of the river Gaṅgā (under pressure) ; it had a coverlet of silken and cotton cloth properly placed ; it was overspread with bed-sheet, *malaya*, woolen cloth, *kusatta*, *limba*, and thick blanket (*simhakesara*) ; its dust-protector was well-arranged ; it was wrapped with a red garment ; it was very pleasing ; its touch was (soft) like (the touch of) deer-skin, (fine soft) cotton, the *būra* (plant) or butter. (Now) at the hour of the midnight, as Dhāriṇī lay, neither fast asleep nor wide awake, (and hence) now and then sleeping slightly, she beheld (in her dream) a very big elephant that was lofty in seven parts of the body, similar to the silver mountain-peak, pleasant, pleasant in form, sporting, yawning, and which from the sky passed into (her) mouth, and she awoke.

(१३) तए णं सा धारिणी देवी अयमेयारूवं उरालं कल्लणं सिवं धन्नं मंगल्लं सस्सिरीयं महासुमिणं पासित्ता णं पडिबुद्धा समाणी हइत्तुच्च चित्तमाणंदिया पीइमणा परमसोमणस्सिया हरिसवसविसप्पमाणहियया धाराहयकलंबपुप्फगं पिव समूससियरोमकूवा तं सुमिणं ओगिण्हइ २ ता सयणिज्जाओ उट्टेइ २ ता पायपीढाओ पच्चोरुहइ २ ता अतुरियमचवलमसंभंताए अविलंबियाए रायहंससरिसीए गईए जेणामेव से सेणिए राया तेणामेव उवागच्छइ ।

Then, when that queen Dhāriṇī awoke after seeing this, noble, happy, blissful, lucky,

auspicious, splendid, great dream of this type, she became glad and delighted, joyful of spirit, pleased in mind, exceedingly cheerful (or with great mental peace), with her heart dilating due to joy, and the root-cells of her hair swelled like the *kadamba* flowers beaten by the showers (of rain) ; she took cognisance of that dream, rose up from her bed, stepped down from the foot-stool, and went there where the king *Seṇiya* was, neither speeding nor hastening, with a gait neither hurried nor lagging like that of a royal swan :

(१४) उवागच्छिता सेणियं रायं ताहिं इद्धाहिं कंताहिं पियाहिं मणुन्नाहिं मणामाहिं उरालाहिं कल्लाणाहिं सिवाहिं धन्नाहिं मंगल्लाहिं सस्सिरीयाहिं हिययगमणिज्जाहिं हिययपल्हायणिज्जाहिं मियमहुररिभियगंभीरसस्सिरीयाहिं गिराहिं संलवमाणी २ पडिबोहेइ २ ता सेणिएणं रत्ता अब्भणुन्नाया समाणी नाणामणिकणगरयणभत्तिचित्तंसि भद्दासणंसि निसीयइ २ ता आसत्था वीसत्था सुहासणवरगया करयलपरिग्गहियं सिरसावत्तं मत्थए अंजलिं कट्टु सेणियं रायं एवं वयासी -

(and then) she awakened the king *Seṇiya*, addressing him with these (lit.those) agreeable, lovely, dear, acceptable, pleasant, noble, happy, blissful, lucky, auspicious, fortunate, appealing to the mind, delightful to the heart, measured, sweet, rolling, significant and attracting (*sassirīya*) words ; (then) being permitted by the king *Seṇiya*, she sat down upon a good seat with variegated patterns of diverse gems, gold and jewels ; (then) sitting in a perfectly comfortable posture, restful and composed, and raising the folded hands formed by the palms of hands towards the head, she thus said to the king *Seṇiya* :-

(१५) एवं खलु अहं देवाणुप्पिया ! अज्ज तंसि तारिसगंसि सयणिज्जंसि सालिंगणवट्टिए जाव नियगवयणमइवयंतं गयं सुमिणे पासित्ता णं पडिबुद्धा । तं एयस्स णं देवाणुप्पिया ! उरालस्स जाव सुमिणस्स के मन्ने कल्लाणे फलवित्तिविसेसे भविस्सइ ।

“Thus, indeed, beloved of gods, today, (while I lay) on a bed of this (lit.that) type, of the measure of the body ... upto ... I awoke, after seeing in the dream an elephant passing into my own mouth. So, beloved of gods, what kind of specific fruit, I want to know, will there be of this noble ... upto ... dream ?”

(१६) तए णं से सेणिए राया धारिणीए देवीए अंतिए एयमट्ठं सोच्चा निसम्म हट्टु जाव हियए धाराहयनीवसुरभिकुसुमचंचुमालइयतणुऊसवियरोमकूवे तं सुमिणं उग्गिण्हइ २ ता ईहं पविसइ २ ता अप्पणो साभाविएणं मइपुव्वएणं बुद्धिविन्नाणेणं तस्स सुमिणस्स अत्थोग्गहं करेइ २ ता धारिणिं देविं ताहिं जाव हिययपल्हायणिज्जाहिं मियमहुररिभियगंभीरसस्सिरीयाहिं वग्गूहिं अणुवूहेमाणे २ एवं वयासी -

Then that king *Seṇiya* hearing and listening to this matter from queen *Dhāriṇī* became glad ... upto ... heart, and his body bristled (like) the sweet-scented flowers of the *nīva* beaten by the showers (of rain), and the hair rose up in their root-cells ; he took cognisance of the dream, entered into an inquiry (on it), and by his own native, decisive faculty of intelligence he grasped the purport of that dream, congratulated the queen *Dhāriṇī*, with these (lit.those) ... upto ... delightful to the heart, measured, sweet, rolling, significant, attracting words, and said thus :

(१७) उराले णं तुमे देवाणुप्पिए ! सुमिणे दिट्ठे । कल्लाणे णं तुमे देवाणुप्पिए सुमिणे दिट्ठे । सिवे धन्ने मंगल्ले

सस्सिरीए णं तुमे देवी सुमिणे दिट्ठे । आरोग्गतुट्ठिदीहाउयकल्लाणमंगल्लकारे णं तुमे देवी सुमिणे दिट्ठे । अत्थलाभो देवाणुप्पिए ! पुत्तलाभो देवाणुप्पिए । रज्जलाभो भोगसोक्खलाभो ते देवाणुप्पिए ! एवं खलु तुमं देवाणुप्पिए नवण्हं मासाणं बहुपडिपुण्णाणं अद्दुट्ठमाणं य राइंदियाणं वीइक्कंताणं अम्हं कुलकेउं कुलदीवं कुलपव्वयं कुलवडिंसयं कुलतिलकं कुलकित्तिकरं कुलवित्तिकरं कुलनंदिकरं कुलजसकरं कुलाधारं कुलपायवं कुलविवद्धणकरं कुमालपाणिपायं जाव दारयं पयाहिसि ।

“Noble is the dream, beloved of gods, you have seen : Happy is the dream, beloved of gods, you have seen : Blissful, lucky, auspicious and splendid is the dream, beloved of gods, you have seen : The dream, beloved of gods, which will give health, delight, long life, happiness and good auspices has been seen by you. (There shall be) winning of purpose (or wealth), beloved of gods, securing a son, beloved of gods, winning of kingdom, of enjoyment and happiness, beloved of gods, to you. Thus, indeed, beloved of gods, after the passing of nine full months and seven and a half days and nights, you will deliver a boy that will be a banner to (our) family, a lamp to our family, amountain to (our) family, an ornament (*vaḍimsaya*) to (our) family, a forehead-mark to (our) family, a famewinner to (our) family, a maintainer of (our) family-tradition, a joywinner to (our) family, a renown-winner to (our) family, a main-stay to (our) family, a tree to (our) family, a continuer of (our) family (-line), delicate of hands and feet.

(१८) से वि य णं दारए उम्मुक्कबालभावे विन्नायपरिणयमेत्ते जोव्वणगमणुप्पत्ते सूरे वीरे विक्कंते वित्थिण्णविपुलबलवाहणे रज्जवई राया भविस्सइ । तं उराले णं तुमे देवी सुमिणे दिट्ठे जाव आरोग्गतुट्ठिदीहाउकल्लाणकारे णं तुमे देवी ! सुमिणे दिट्ठे त्ति कट्टु भुज्जो २ अणुवूहेइ ।

And that boy too, after passing the stage of childhood, when he will be capable of understanding and of enjoying pleasures, and will attain youth, will be a brave hero, a warrior, a valiant man, a lord of kingdom, and emperor (lit.king) with ample (lit.extensive) and abundant armies and vehicles. Thus noble is the dream, Oh queen, you have seen ... upto ... (the dream which will give), Oh queen, health, delight, long life and happiness has been seen by you.” Thus saying, he again and again congratulated her.

(१९) तए णं सा धारिणी देवी सेणिणं रत्ना एवं वुत्ता समाणी हट्टुत्तु जाव हियया करयलपरिगहियं जाव अंजलिं कट्टु एवं वयासी एवमेयं देवाणुप्पिया ! तहमेयं अवितहमेयं असंदिद्धमेयं इच्छियमेयं पडिच्छियमेयं इच्छियपडिच्छियमेयं सच्चे णं एसमट्ठे जं तुब्भे वयह त्ति कट्टु तं सुमिणं सम्मं पडिच्छइ २ ता सेणिणं रत्ना अब्भणुत्ताया समाणी नाणामणिकणगरयणभत्तिचित्ताओ भद्दासणाओ अब्भुट्ठेइ २ ता जेणेव सए सयणिज्जे तेणेव उवागच्छइ २ ता सयंसि सयणिज्जंसि निसीयइ २ ता एवं वयासी -

Then that queen Dhāriṇī thus spoken to by the king Seṇiya became glad and delighted ... upto ... heart, and (raising) her folded hands formed by the palms of hands ... said thus : “This is so, beloved of gods ; this is true ; this is not false ; this is not doubtful ; this is agreeable (or desirable) ; this is acceptable ; this is agreeable and acceptable ; this matter is true as you say.” Thus saying, she duly accpeted the dream, and being permitted by the king Seṇiya, she rose up from the fine seat with the variegated patterns of diverse gems and gold and jewels, took her way towards her own bed and sat down upon her own bed and spoke thus :

(२०) मा मे से उत्तमे पहाणे मंगले सुमिणे अणेहिं पावसुमिणेहिं पडिहम्मिहि ति कट्टु देवयगुरुजणसंबद्धाहिं पसत्थाहिं धम्मियाहिं कहाहिं सुमिणजागरियं पडिजागरमाणी विहरइ ।

“Let not that mine best (or sublime), exalted (or eminent), auspicious dream be marred by other ill dreams.” Saying so, with auspicious and religious discourses relating to the deities and eminent persons she kept awake in vigil to her dream.

(२१) तए णं से सेणिए राया पच्चूसकालसमयंसि कोडुंबियपुरिसे सद्दावेइ २ ता एवं वयासी-खिप्पामेव भो देवाणुप्पिया ! बाहिरियं उवट्टाणसालं अज्ज सविसेसं परमरम्मं गंधोदगसित्तसुइयसंमज्जिओवलित्तं पंचवण्णसरससुरभिमुक्कपुप्फपुंजोवयारकलियं कालागरुपवरकुंदुरुक्कतुरुक्कधूवडज्जंतमघमघेंतगंधुद्धुयाभिरामं सुगंधवरगंधियं गंधवट्ठिभूयं करेह कारवेह य २ एयमाणत्तियं पच्चप्पिणह । तए णं ते कोडुंबियपुरिसा सेणिएणं रत्ता एवं वुत्ता समाणा हट्टुत्ता जाव पच्चप्पिणंति ।

Then that king Seniya, in the morning time, summoned the household servants and thus said:-“Immediately, beloved of gods, make and cause (others) to make, today, the outer audience-hall prominent, excessively charming, sprinkled with perfumed water, cleansed, swept and smeared, possessed of offerings of five-coloured, fresh and fragrant flowers cast in heaps, charming with the spreading aroma that arises as is burnt the incense of black sandal, excellent *kundurukka* and *turukka*, odorous with excellent scents, (as if) scent incarnet (lit.a tablet of scent), and bring back the report of this order (when carried out) (lit.bring back this order).” Then those household servants thus bidden by the king Seniya became glad and joyful ... upto ... brought back (the report).

(२२) तए णं से सेणिए राया कल्लं पाउप्पभायाए रयणीए फुल्लुप्पलकमलकोमलुम्मिलियंमि अहापंडुरे पभाए रत्तासोगप्पगासकिंसुयसुयमुहगुंजद्धबंधुजीवगपारावयचलणनयणपरहुयसुरत्तल्लोयणजासुमणकुसुमजलियजलण-तवणिज्जकलसहिंगुलयनिगररूवाइरेगरेहन्तसस्सिरीए दिवायरे अहकमेण उदिए तस्स दिणकरकरपरंपरावयारपारद्धंमि अंधयारे बालायवकुंकुमेण खइयव्व जीवलोए लोयणविसयाणुयासविगसंतविसददंसियंमि लोए कमलागरसंडबोहए उट्ठियंमि सूरे सहस्सरस्सिमि दिणयरे तेयसा जलंते सयणिज्जाओ उट्ठेइ २ ता जेणेव अट्टणसाला तेणेव उवागच्छइ अट्टणसालं अणुपविसइ ।

Then, the next day, when the night was turned into dawn (lit.had manifested the dawn) ; when it was morning with a pale white light, marked by gently blooming and opening of blue and red lotuses ; when had duly arisen the sun whose glory looked to advantage, being superior to the hue (*rūva*) of the gleam of the red *asoga* (tree), the *kimsuya* (tree), the beak of a parrot (red), half of the *gunjā* (fruit), the *bandhujīvaga* (flower), the paws (lit.feet) and eyes of the doves, the very red eyes of the cuckoo, the flower of the *jāsumana* (plant), blazing fire, golden pitcher or a heap of vermilion ; when the darkness was begun (to be dispelled) by the falling series of the rays of that sun ; when the world of living beings was as if filled with saffron in the form of the new (fresh) light of the sun ; when the world was coming to be clearly seen as the scope for the vision of the eyes was increasing ; when there arose the sun who awakens the groves (of the lotus-creepers) in the lakes, etc. ; when the sun with his thousand rays was shining (lit.burning) with bright brilliance ; that king Seniya rose from his bed, and went there where the gymnasium was and entered into the gymnasium.

(२३) अणेगवायामजोगवगणवामद्वणमल्लजुद्धकरणेहिं संते परिस्संते सयपागसहस्सपागेहिं सुगंधवतेल्लमाइएहिं पीणणिज्जेहिं दीवणिज्जेहिं दप्पणिज्जेहिं मयणिज्जेहिं विंहणिज्जेहिं सव्विंदियगायपल्हायणिज्जेहिं अब्भंगएहिं अब्भंगिए समाणे तेल्लचम्मंसि पडिपुण्णपाणिपायसुकुमालकोमलतलेहिं पुरिसेहिं छेएहिं दक्खेहिं पट्टेहिं कुसलेहिं मेहावीहिं निउणेहिं निउणसिप्पोवगएहिं जियपरिस्समेहिं अब्भंगणपरिमद्वणुव्वलणकरणगुणनिम्माएहिं अट्टिसुहाए मंससुहाए तयासुहाए रोमसुहाए चउव्विहाए संवाहणाए संवाहिए समाणे अवगयपरिस्समे नरिदे अट्टणसालाओ पडिनिक्खमइ २ ता जेणेव मज्जणघरे तेणेव उवागच्छइ २ ता मज्जणघरं अणुपविसइ २ ता

(There) he wearied and tired himself with manifold exercises of energy, limb-twisting, leaping, turning (of arms, etc.) and wrestling ; (then) he was smeared with the articles of annointment (like) excellent scented oils and the like prepared by boiling a hundred times and thousand times, which were comfortable, inspiring, enivigorating, aggravating, strengthening (and) rejoicing all the organs and the senses ; (then) on the oil-skin he was massaged by men with tender and delicate palms on their perfect hands and feet, (the men who were) skillful, dextrous, accomplished, clever, intelligent, expert, possessed of cunning art, and who had overcome fatigue, who were masteres of the modes of annointing, massaging and turning, with fourfold massage, for the pleasure to the bones, to the flesh, to the skin and to the hair ; when his fatigue was removed, the king stepped out of the gymnasium, and went there where the bath-room was, and entered into the bath-chamber.

(२४) समत्तजालाभिरामे विचित्तमणिरयणकोट्टिमतले रमणिज्जे ण्हाणमंडवंसि नाणामणिरयणभत्तिचित्तंसि ण्हाणपीढंसि सुहनिसण्णे सुहोदगेहिं पुप्फोदएहिं गंधोदएहिं सुद्धोदएहिं य पुणो पुणो कल्लाणगपवरमज्जणविहीए मज्जिए तत्थ कोउयसएहिं बहुविहेहिं कल्लाणगपवरमज्जणावसाणे पम्हलसुकुमालगंधकासायलूहियगे अहयसुमहग्घदूसरयणसुसंवुए सरससुरभिगोसीसचंदणाणुलित्तगत्ते सुइमालावण्णगविलेवणे आविद्धमणिसुवण्णे कप्पियहारद्धहारतिसरयपालंबपलंबमाणकडिसुत्तसुकयसोहे पिणिद्धगेविज्जे अंगुलेज्जगललियंगयललियकयाभरणे नानामणिकडगतुडियथंभियभुए अहियरूवसस्सिरीए कुंडलुज्जोइयाणणे मउडदित्तिसिए हारोत्थयसुकयरइयवच्छे पालंबपलंबमाणसुकयपडउत्तरिज्जे मुट्टियापिंगलंगुलीए नाणामणिकणगरयणविमलमहरिहनिउणोवियमिसिमिसंतविरइयसुसिलिट्टुविसिट्टुलट्टुसंठियपसत्थआविद्धवीरवलए,

(And there) in the delightful bath-room charming due to entire latticed work and floored with vaiegated gems and jewels, he sat down comfortably on a bath-seat figured with the patterns of diverse gems and jewels ; (then) he was bathed with pleasant waters, with waters mixed with (honey of) the flowers, with scented waters, with pure waters, again and again, in accordance with the rules of happy and excellent bathing. When the happy and excellent bath was over, with hundreds of manifold charm-wrapping his body was rubbed with downy, soft, perfumed red garment ; a clean, excellent robe of great price was well-wrapped round him ; his limbs were smeared with fresh, sweet-scented *gosisa* sandal ; a pure chaplet and adorning unguent were put upon him ; he wore gems ; and (ornaments of) gold were placed on his body ; a seemly splendour was given to him by wearing in proper places (*kappiya*) necklaces, half necklaces, triple rows (of jewels), pendants dropping, and the waist-band ; neck-chains were fastened upon him ; rings and charming ornaments were placed on his charming limbs ; his arms became (as if) stiff with bracelets and armllets studded with diverse gems ; he was splendorous with exceeding beauty ; his face was illuminated by ear-rings ; his head was gleaming due to the diadem ; his chest was made

exceedingly charming as it was covered with necklaces ; his upper garments was feately formed of a long, dropping cloth ; his fingers became tawny with (the rays from) the signet-rings ; many bracelets befitting a warrior were fastened upon him - (the bracelets which were) wellfitting, especially excellent, well-shaped and delightful, framed of diverse gems, gold and jewels, and (which were) pure, precious, skillfully wrought and glistening ;

(२५) किंबहुणा ? कप्परुक्खए चेव सुअलंकियविभूसिए नरिदे सकोरंटमल्लदामेणं छत्तेणं धरिज्जमाणेणं चउचामरवालवीइयंगे मंगलजयसद्दकयालोए
अणेगणनायगदंडनायगराईसरतलवरमांडंबियकोडुंबियमंतिमहामंतिगणगदोवारियअमच्चचेडपीढमद्दनगरनिगमसेट्ठिसेणाए
वाहदूयसंधिवालसद्धिं संपरिवुडे धवलमहामेहनिगए विव गहगणदिप्पंतरिक्खतारागणाण मज्जे ससि व्व
पियदंसणे नरवई मज्जणघराओ पडिनिक्खमइ २ ता जेणेव बाहिरिया उवट्ठणसाला तेणेव उवागच्छइ २ ता
सीहासणवरगए पुरत्थाभिमुहे सत्तिसणे ।

In short, the king was well-decked and adorned like the wish-fulfilling tree. (Then) the king, with an umbrella (decked) with the garlands of *korāṇṭa* flowers held (over him), with his body fanned with four yak-tail fans, at whose sight there arose festive cries of victory (from the people), surrounded on all sides by many heads of guild, chiefs of standing army, (feudatory) kings, princes, favourite officers of the king, officers of isolated villages, heads of big families, councillors, chief councillors, treasury officers, guards, ministers, personal attendants, friends, citizens, judges, traders or the leaders of the merchant community, commanders of the army, the leaders of the caravan, messengers and the officers of the frontier of the kingdom ; like the moon coming out of a great white cloud, in the midst of groups of planets, the glittering constellations and the groups of stars, pleasant in appearance, (the king) came out of the bath-room, went there where the outer audience-hall was, and sat down, facing the east, upon a fine throne.

(२६) तए णं से सेणिए राया अप्पणो अदूरसामंते उत्तरपुरत्थिमे दिसीभाए अट्ट भद्दासणाइं सेयवत्थपच्चत्थुयाइं सिद्धत्थमंगलोवयारकयसंतिकम्माइं रयावेइ २ ता नाणामणिरयणमंडियं अहियपेच्छणिज्जरूवं महघवरपट्टणुगयं सण्हबहुभत्तिसयचित्तठाणं ईहामियउसभतुरयनरमगरविहगवालगकिंनररुसरभचमरकुंजरवणलयपउमलयभत्तित्तं सुखचियवरकणगपवरपेरंतदेसभागं अब्भित्तियं जवणियं अंछावेइ २ ता अत्थरगमउअमसूरगउच्छइयं धवलवत्थपच्चत्थुयं विसिट्ठं अंगसुहफासयं सुमउयं धारिणीए देवीए भद्दासणं रयावेइ २ ता

Then, that king *Seniya* caused, to the north-eastern direction, neither near nor far from himself, to be set up eight fine seats covered with white cloths, with pacificatory rites performed with auspicious offerings of white mustard, and caused to be spread (erected) a curtain in the inner part (of the audience-hall) adorned with diverse gems and jewels, exceedingly comely, precious and brought from excellent work-shop, soft and possessing hundreds of paintings in diverse patterns, painted with variegated pictures of wolves, bulls, horses, men, crocodiles, birds serpents, *kinnaras*, *ruru* deer, *sarabhas*, *camaras*, elephants, forest-creepers and lotus-creepers (or forest, creepers, lotus-creepers), with its excellent skirt-portion well embroidered with excellent gold ; (and then he) caused to be set up for the sake of queen *Dhāriṇī*, a fair seat draped with an over-cloth and soft pillow, covered with white robes, specially pleasant of touch to the body, and very soft.

(२७) कोडुंबियपुरिसे सद्दावेइ २ ता एवं वयासी-खिप्पामेव भो देवाणुप्पिया ! अट्टंगमहानिमित्तसुत्तत्थपाढए विविहसत्थकुसले सुमिणपाढए सद्दावेह २ ता एयमाणत्तियं खिप्पामेव पच्चप्पिणह । तए णं ते कोडुंबियपुरिसा सेणिएणं रत्ता एवं वुत्ता समाणा हट्ट जाव हियया करयलपरिग्गहियं दसनहं सिरसावत्तं मत्थए अंजलि कट्टु एवं देवो तह ति आणाए विणएणं वयणं पडिसुणोति सेणियस्स रत्तो अंतियाओ पडिनिकखमंति २ ता रायगिहस्स नगरस्स मज्झमज्झेणं जेणेव सुमिणपाढगगिहाणि तेणेव उवागच्छंति २ ता सुमिणपाढए सद्दावेति ।

Then he summoned the household servants and said thus:- “Make haste, beloved of gods, to summon the masters (lit.reciters) of the text (*sutta*) and purport (*attha*) of the eightfold great lore of divination, well-versed in various sciences, and knowers (lit.reciters) of the purport of the dreams, and bring back the report of this order.” Then those household servants thus bidden by the king Seṇiya became glad ... upto ... heart, raised to their heads their hands with ten fingers (lit.nails) clasped before their foreheads, with joined palms, and saying, “Yes, Lord, as commanded”, modestly promised obedience to the wording of the order, left the presence of king Seṇiya, and went there, right through the midst of the city of Rāyagiha, where the residences of the knowers (of the purport) of the dreams were, and summoned the knowers of the dreams.

(२८) तए णं ते सुमिणपाढगा सेणियस्स रत्तो कोडुंबियपुरिसेहिं सद्दाविया समाणा हट्ट जाव हियया प्हाया कयबलिकम्मा जाव पायच्छिता अप्पमहग्घाभरणालंक्रियसरीरा हरियालियसिद्धत्थयकयमुद्दाणा सएहिं सएहिं गिहेहिंतो पडिनिकखमंति रायगिहस्स नगरस्स मज्झमज्झेणं जेणेव सेणियस्स भवणवडेंसगदुवारे तेणेव उवागच्छंति २ ता एगयओ मिलयंति २ ता सेणियस्स रत्तो भवणवडेंसगदुवारेणं अणुप्पविसंति २ ता जेणेव बाहिरिया उवट्ठणसाला जेणेव सेणिए राया तेणेव उवागच्छंति २ ता

Then, those knowers of the dreams summoned by the house-hold servants of king Seṇiya became glad ... upto ... heart, took their bath, performed (domestic) rites of offering ... upto ... (performed) propitiatory rites, decked their bodies with a few (yet) costly ornaments and marked their heads with the *dūrvā* (grass) and white mustard ; (then) they came out of their own houses, and went their, right through the midst of the city of Rāyagiha, where the door of the excellent palace of king Seṇiya was ; (there) they came together and (then) entered through the door of the excellent palace of king Seṇiya, and took their way towards the outer audience-hall, towards king Seṇiya,

(२९) सेणियं रायं जएणं विजएणं वद्धावेति, सेणिएणं रत्ता अच्चियवंदियपूइयमाणियसक्कारियसम्माणिया समाणा पत्तेयं २ पुव्वन्नत्थेसु भद्दासणेसु निसीयंति । तए णं सेणिए राया जवणियंतरियं धारिणिं देविं ठवेइ २ ता पुप्फफलपडिपुण्हत्थे परेणं विणएणं ते सुमिणपाढए एवं वयासी -

and greeted king Seṇiya with (cries of) ‘Victory, Triumph’. (And then) they (when) honoured, saluted, worshipped, respected, entertained, and highly respected by king Seṇiya, sat down upon each of the fine seats already placed there. Then, the king Seṇiya asked queen Dhāriṇī to sit behind the curtain (lit.placed her behind the curtain) and holding handfuls of flowers and fruits spoke thus, with exceeding courtesy (or modesty), to those knowers of the dreams :-

(३०) एवं खलु देवाणुप्पिया ! धारिणी देवी अज्ज तंसि तारिसगंसि सयणिज्जंसि जाव महासुमिणं पासित्ता णं पडिबुद्धा । तं एयस्स णं देवाणुप्पिया ! उरालस्स जाव सस्सिरीयस्स महासुमिणस्स के मन्ने कल्लणे फलवित्तिविसेसे भविस्सइ । तए णं ते सुमिणपाढगा सेणियस्स रत्तो अंतिए एयमट्ठं सोच्चा निसम्म हट्ट जाव हियया तं सुमिणं सम्मं ओगिण्हंति २ ता ईहं अणुप्पविसंति २ ता अन्नमन्नेण सद्धिं संचालेंति २ ता तस्स सुमिणस्स लद्धद्व गहियद्व पुच्छियद्व विणिच्छियद्व अभिगयद्व सेणियस्स रत्तो पुरओ सुमिणसत्थाइं उच्चारेमाणा एवं वयासी -

“Thus, indeed, beloved of gods, queen Dhāriṇī, today (while she lay) on the bed of that type ... upto ... beheld a great dream and awoke. Now, beloved of gods, what kind of specific fruit, I want to know, will there be of this noble ... upto ... splendid great dream ?” Then those knowers of the dreams, hearing and listening to this matter from king Seniya, became glad ... upto ... heart, took proper cognizance of that dream, entered into an inquiry (thereon), consulted each other, and then having obtained, grasped, inquired, determined and understood the purport of that dream, they declared (the purport of) the sciences of dreams, in the presence of king Seniya, thus saying :-

(३१) एवं खलु अम्हं सामी ! सुमिणसत्थंसि बायालीसं सुमिणा तीसं महासुमिणा बावत्तरिं सव्वसुमिणा दिट्ठि । तत्थ णं सामी ! अरहंतमायरो वा चक्कवट्ठिमायरो वा अरहंतंसि वा चक्कवट्ठिसि वा गब्भं वक्कममाणंसि एएसिं तीसाए महासुमिणाणं इमे चोदस महासुमिणे पासित्ता णं पडिबुज्झंति तं जहा-

गयवसहसीहअभिसेयदामससिदिणयरं झयं कुंभं ।

पउमसरसागरविमाणभवणरयणुच्चय सिहिं च ॥१॥

“Thus, indeed, Lord, there are noted (lit.seen), in our sciences of dream-lore, 42 dreams and 30 great dreams, 72 dreams in all. Out of these, Lord, the mothers of the Makers of the Passage (or Prophets) or the mothers of the sovereign kings, in whose wombs, the Maker of the Passage (or a Prophet) or a sovereign king is coming down, behold these 14 great dreams out of the 30 great dreams and awake, - to wit, ‘an elephant, a bull, a lion, sprinkling, a garland, the moon, the sun, a banner, a jar, a lotus-lake, ocean, a celestial palace, a heap of jewels, and fire’ (I).

(३२) वासुदेवमायरो वा वासुदेवंसि गब्भं वक्कममाणंसि एएसिं चोदसण्हं महासुमिणाणं अन्नयरे सत्त महासुमिणे पासित्ता णं पडिबुज्झंति । बलदेवमायरो वा बलदेवंसि गब्भं वक्कममाणंसि एएसिं चोदसण्हं महासुमिणाणं अन्नयरे चत्तारि महासुमिणे पासित्ता णं पडिबुज्झंति । मंडलियमायरो वा मंडलियंसि गब्भं वक्कममाणंसि एएसिं चोदसण्हं महासुमिणाणं अन्नयरं महासुमिणं पासित्ता णं पडिबुज्झंति ।

And the mothers of the Vāsudevas, in whose wombs a Vāsudeva is coming down, see any seven great dreams out of these 14 great dreams and awake. And the mothers of the Baladevas in whose wombs a Baladeva is coming down, see any four great dreams out of these 14 great dreams and awake. And the mothers of the feudatory kings in whose wombs a feudatory king is coming down see any one great dream out of these 14 great dreams and awake.

(३३) इमे य सामी धारिणीए देवीए एगे महासुमिणे दिट्ठे । तं उराले णं सामी ! धारिणीए देवीए सुमिणे दिट्ठे जाव आरोग्गतुट्ठिदीहाउकल्लणमंगल्लकारे णं सामी ! धारिणीए देवीए सुमिणे दिट्ठे । अत्थलाभो सामी ! सोक्खलाभो सामी ! भोगलाभो सामी ! पुत्तलाभो रज्जलाभो । एवं खलु सामी ! धारिणीदेवी नवण्हं मासाणं बहुपडिपुण्णाणं

जाव दारंगं पयाहिई । से वि य णं दारए उम्मुक्कबालभावे विन्नायपरिणयमित्ते जोव्वणगमणुप्पत्ते सूरे वीरे विक्कंते वित्थिण्णविउलबलवाहणे रज्जवई राया भविस्सइ अणगारे वा भावियप्पा । तं उराले णं सामी ! धारिणीए देवीए सुमिणे दिट्ठे जाव आरोगगतुट्ठि जाव दिट्ठे त्तिकट्टु भुज्जो २ अणुवूहेति ।

This is, Lord, one great dream seen by queen Dhāriṇī. Hence, Lord, noble is the dream that queen Dhāriṇī has seen ... upto ... the queen Dhāriṇī has seen the dream, Lord, that will give health, delight, long life, happiness, and good auspices. (There shall be) winning of purpose (or wealth), Lord ; winning of happiness, Lord ; winning of enjoyment, Lord ; winning of a son, securing of kingdom. Thus indeed, Lord, queen Dhāriṇī after the (passing of) nine full months ... upto ... will deliver a son. And that son too, after passing his childhood, when he will be capable of understanding and capable of enjoying pleasures, and will attain youth, will be a brave hero, a warrior, a valiant person, a lord of kingdom, a king, possessing ample and abundant armies and vehicles, or will be a monk with mind (soul) purified. Therefore, Lord, noble is the dream that queen Dhāriṇī has seen ... upto ... (Dhāriṇī has seen the dream that will give) health, delight ...”. Thus saying, they again and again congratulated.

(३४) तए णं सेणिए राया तेंसि सुमिणपाढगाणं अंतिए एयमट्ठं सोच्चा निसम्म हट्ठ जाव हियए करयल जाव एवं वयासी-एवमेयं देवाणुप्पिया ! जाव जं णं तुब्भे वयह त्तिकट्टु तं सुमिणं सम्मं संपडिच्छइ २ ता ते सुमिणपाढए विपुलेणं असणपाणखाइमसाइमेणं वत्थगंधमल्लालंकारेण य सक्कारेइ सम्माणेइ विपुलं जीवियारिहं पीइदाणं दलयइ पडिविसज्जेइ ।

Then that king Seṇiya, hearing and listening to this matter from those knowers of the dreams, became glad ... upto ... heart ... palms of hands ... (and) thus said:- “This is so, beloved of gods, ... upto ... what you say.” Thus saying, he rightly accepted that dream, and entertained and honoured those knowers of the dreams, with abundant food, drink, sweet-meats, and dainties, and garments, perfumes, garlands, and ornaments, bestowed on them a liberal gift of gladness, of life-long worth and sent them away.

(३५) तए णं से सेणिए राया सीहासणाओ अब्भुट्ठेइ २ ता जेणेव धारिणी देवी तेणेव उवागच्छइ २ ता धारिणिं देविं एवं वयासी-एवं खलु देवाणुप्पिए सुमिणसत्थंसि बायालीसं सुमिणा जाव एणं महासुमिणं जाव भुज्जो २ अणुवूहेइ । तए णं सा धारिणीदेवी सेणियस्स रत्तो अंतिए एयमट्ठं सोच्चा निसम्म हट्ठ जाव हियया तं सुमिणं सम्मं पडिच्छइ २ ता जेणेव सए वासघरे तेणेव उवागच्छइ २ ता ण्हाया कयबलिकम्मा जाव विपुलाइं जाव विहरइ ।

Then that king Seṇiya rose from his throne and went there where queen Dhāriṇī was and thus said to queen Dhāriṇī :- “Thus, indeed beloved of gods, (there are mentioned) in the science of the dream-lore, 42 dreams ... upto ... one great dream ... upto ...”. (and) he again and again congratulated. Then that queen Dhāriṇī, hearing and listening to this matter from king Seṇiya, became glad ... upto ... heart, rightly accepted that dream, and went to her own chamber. She took her bath, offered worship to deities and stayed (enjoying) ... abundant ... (pleasures).

(३६) तए णं तीसे धारिणीए देवीए दोसु मासेसु वीइक्कंतेसु तइए मासे वट्टमाणे तस्स गब्भस्स दोहलकालसमयंसि अयमेयारूवे अकालमेहेसु दोहले पाउब्भवित्था-धन्नाओ णं ताओ अम्मयाओ सपुण्णाओ ताओ अम्मयाओ

कयत्थाओ कयपुण्णाओ कयलक्खणाओ कयविहवाओ सुलद्धे णं तासिं माणुस्सए जम्मजीवियफले

Then when two months had elapsed, and when it was the third month of that unborn babe, during the time and period of longing, there arose in that queen Dhāriṇī, this, of such sort, longing for untimely clouds: Blessed are those mothers ; meritorius or (fortunate) are those mothers ; the end is won, the merit is done, the (bodily) tokens are fructified, the wealth is (properly) used, and the fruit of human birth and life is easily secured by those (mothers) ;

(३७) जाओ णं मेहेसु अब्भुगएसु अब्भुज्जएसु अब्भुन्नएसु अब्भुट्ठिएसु सगज्जिएसु सविज्जुएसु सफुसिएसु सथणिएसु धंतधोयरुप्पपट्टअंकसंखचंदकुंदसालिपिट्ठासिसमप्पभेसु चिकुरहरियालभेयचंपगसणकोरंटसरिसवपउमरयसमप्पभेसु लक्खारससरसत्तकिंसुयजासुमणरत्तबंधुजीवगजाइहिंगुलयसरसकुंकुमउरब्भससरुहिरइंदगोवगसमप्पभेसु बरहिणनीलगुलियासुगचासपिच्छभिंंगपत्तसासगनीलुप्पलनियरनवसिरीसकुसुमनवसदलसमप्पभेसु जच्चंजणभिंंगभेयरिट्ठाभमरावलिंगवलगुलियकज्जलसमप्पभेसु फुरंतविज्जुयसगज्जिएसु वायवसविपुलगगणचवलपरिसक्किरेसु निम्मलवरवारिधारापयलियपयंडमारुयसमाहयसमोत्थरंतउवरिउवरितुरियवासं पवासिएसु

when the clouds are appearing (in small size), (then) getting larger in size, (then) spreading over the entire expanse of the sky and (then) are ready (to shower) ; when the clouds are thundering, have (flashes of) lightning, are showering drops of water and are producing low rumbling sound ; when the clouds are (white and hence) similar in lustre to the silver-band purified by burning, the *aṅka* (gem), conch, the moon, the *kunda* (flower), or the heap of flour (or powder of rice) ; when the clouds are (yellow and hence) similar in lustre to (yellow) pigment, a piece of *hariyāla*, the *caṁpaga* (flower) *saṇa* (flower), *korāṇṭa*, *sarisava* (flowers) and the pollens of lotuses ; when the clouds are (red and hence) similar in lustre to the lac-dye, fresh red *kiṁsuya*, the *jāsumaṇa* (flower), red *bandhujīvaga* (flower), excellent vermilion, fresh saffron, the blood of ram and hare, or the *indagova* (insect) ; when the clouds are (greenish dark and hence) similar in lustre to peacock, the sapphire, the *gulyā* (pigment), the feather of the parrot and the *cāsa* bird, the wing of a bee, the *sāsaga* (plant), a heap of blue lotuses, fresh *sirīsa* flowers or, newly (grown) meadow ; and when the clouds are (extremely dark and hence) similar in lustre to fine collyrium, a bee-species, the *riṭṭhaga* (gem), the row of bees, the horn of a he-buffalo, indigo, and ink ; when the clouds have flashes of lightning and thunder, are moving rapidly, due to wind, in the expansive sky ; when the clouds start to pour continuously of a forceful shower falling (lit.covering) (on the ground), forcibly twisted by stormy wind and dropping in torrents of pure excellent water ;

(३८) धारापहकरनिवायनिव्वावियं मेइणितले हरियगगणकंचुए पल्लविय पायवगणेसु वल्लिवियाणेसु पसरिएसु उन्नएसु सोहग्गमुवागएसु वेभारगिरिप्पवायतडकडगविमुक्केसु उज्जरेसु तुरियपहावियपल्लोट्टेफेणाउलं सकलुसं जलं वहंतीसु गिरिनईसु सज्जज्जुणनीवकुडयकंदलसिलिंधकल्लिएसु उववणेसु ।

when the surface of the earth, being cooled by the fall of mass of torrential rains, wears an apron (in the form) of stretches (lit.group) of green grass ; when the networks

(groups) of creepers are spreading round multitudes of trees bearing leafage ; when high lands (or high portions of the ground) are looking charming, when the streams of water are falling (lit.thrown) from the precipices and slopes of the Vebhāra mountain ; when the mountain-rivers are carrying muddy water which is full of foam arising due to rapid flow (of water) ; when the pleasure-gardens possess the (new) sprouts (*kandala*) of *sajja*, *ajjuṇa*, *nīva*, and *kuḍaya* (trees), and the mushrooms ;

(३९) मेहरसियहद्वुत्तुचिद्वियहरिसवसपमुक्ककंठकेकारवं मुयंतेसु बरहिणेसु
उउवसमयजणियतरुणसहयरिपणच्चिएसु नवसुरभिसिलिंधकुडयकंदलकलंबगंधद्वणिं मुयंतेसु उववणेसु
परहुयरुयरिभियसंकुलेसु उद्दाइंतरत्तइंदगोवयथोवयकारुणविलविएसु उन्नयतणमंडिएसु ददुरपयंपिएसु
संपिंडियदरियभमरमहुरिपहकरपरिलिंतमत्तछप्पयकुसुमासवलोलमहुरगुंजंतदेसभाएसु उववणेसु ।

when the peacocks that are active, being glad and joyful at the thundering of the clouds, are producing freely their *kekā* notes, due to joy, and are dancing through the intoxication produced by the influence of the season, in the company of their young female companions ; when the pleasure-gardens are releasing excessive fresh and sweet fragrance of the *silindha*, *kuḍaya*, *kandala* and *kalamba* (flowers), and are filled with the rolling cooing-notes of the cuckoos ; when the pleasure-gardens have (in them) the red *indagovayas* looking to advantage (*uddainta*), and pathetic cries of *cātaka* (birds); when the pleasure-gardens are adorned with grass grown high, and have ample croaking sounds of the frogs ; when in the pleasure-gardens are coming together the swarms of the intoxicated male and female bees and when, in their (i.e. of the pleasure-gardens) various parts, the intoxicated bees attached to (i.e. every much fond of) the honey in the flowers and humming sweetly are crowding (lit.sticking) ;

(४०) परिसामियचंदमूरगहगणपणद्वनक्खत्तारगपहे इंदाउहबद्धचिंधपद्वंमि अंबरतले
उड्डीणबलागपंतिसोहंतमेहवन्दे कारंडगचक्कवायकलहंसउस्सुयकरे संपत्ते पाउसंमि काले

when the sky is with the moon, the sun and groups of planets covered (lit.darkened) (by the clouds), and is with the lustre of the constellations and stars minimised (lit.lost) ; when the sky bears the banner-cloth formed of the rain-bow ; and when the sky has groups of clouds looking to advantage due to flying rows of *balāga* (birds), and when the rainy season that makes anxious the *kāraṇḍaga*, *cakkavāya* and *kalhaṃsa* (birds) has arrived ;

(४१) ण्हायाओ कयबलिकम्माओ कयकोउयमंगलपायच्छित्ताओ किं ते
वरपायपत्तनेउरमणिमेहलहारइयउवचियकडगखुड्डुयविचित्तवरवलयथंभियभुयाओ कुंडलउज्जोवियाणणाओ
रयणभूसियंगीओ

(blessed ... are the mothers who at such time) take their bath, perform domestic offerings, put on their bodies auspicious marks of collyrium (*kouya*) and perform propitiatory rites, and who, moreover, put on (*patta*) anklets on their charming feet, wear jewelled waist-band and necklace, put on bracelets and rings (*khudḍaya*), and whose arms are (as if) stiff with excellent variegated armllets ; whose faces are illuminated by (the light from) the ear-rings ; whose bodies are adorned with gems ;

(४२) नासानीसासवायवोज्झं चक्खुहरं वण्णफरिससंजुत्तं हयलालापेलवाइरेयं धवलकणयखचियंतकम्मं आगासफलिहसरिसप्पभं अंसुयं पवरपरिहियाओ दुगुल्लसुकुमालउत्तरिज्जाओ सव्वोउयसुरभिकुसुमपवरमल्ल-सोहियसिराओ कालागरुपवरधूवधूवियाओ सिरीसमाणवेसाओ

who wear charmingly a robe that can be wafted (or lifted) by the breath from the nose, attracting the eye, possessing (fine or proper) colour and touch, surpassing the softness of the saliva of the horse, white, and with its skirts embellished with gold, similar in lustre to crystal (which is clear) like the sky ; who take a soft silken robe as their upper garment ; whose heads are adorned with excellent chaplets of fragrant flowers of all seasons ; who are odorous with excellent incense of black sandal ; whose dress is equal to (that of) Lakṣmī ;

(४३) सेयणयगंधहत्थिरयणं दुरूढाओ समाणीओ सकोरंटमल्लदामेणं छत्तेणं धरिज्जमाणेणं चंदप्पभवयरवेरुलियविमलदंडसंखकुंददगरयअमयमहियफेणपुंजसन्निगासचउचामरवालवीजियंगीओ सेणिएणं रत्ता सद्धिं हत्थिखंधवरगएणं पिट्ठओ २ समणुगच्छमाणीओ चाउरंगिणीए सेणाए महया हयाणीएणं गयाणिएणं रहाणिएणं पायत्ताणीएणं सव्विद्धीए सव्वज्जुईए जाव निग्घोसनाइयरवेणं

who have mounted the Seyaṇaga, the best scent-elephant, with an umbrella (decked) with garlands of *korāṇṭa* flowers being held over (them) ; whose body is being fanned with four yak-tail fans resembling in whiteness the conch, the *kunda* (flower), drops of water, nectar or mass of foam (when water is churned), and with staves white like the moonstone, adamant, and beryl ; who are being followed by king Seniya mounted on the back (lit.shoulders) of an excellent elephant and (also) by the fourfold army, large troops of horses, of elephants, of chariots, and of foot soldiers, with all pomp and splendour ... upto ... with great noise, sound and din ;

(४४) रायगिहं नयरं सिंघाडगतिगचउक्कचच्चरचउम्मुहमहापहपहेसु आसित्तसित्तसुइयसंमज्जिओवलित्तं जाव सुगंधवरगंधियं गंधवट्ठिभूयं अवलोएमाणीओ नागरजणेणं अभिनंदिज्जमाणीओ गुच्छलयारुक्खगुम्मवल्लिगुच्छोच्छाइयं सुरम्मं वेभारगिरिकडगपायमूलं सव्वओ समंता आहिंडेमाणीओ २ डोहलं विणयंति । तं जइ णं अहमवि मेहेसु अब्भुग्गाएसु जाव दोहलं विणिज्जामि ।

who are observing at the triangular places, at the junctions where three and four roads meet, at squares, temples (*caummuha*), etc. on royal (or main) roads and streets, the city of Rāyagiha that is slightly sprinkled, cleansed, swept and besmeared ... upto ... odorous with excellent perfumes, perfume incarnate (lit.a tablet of perfume) ; who are being congratulated by the citizens ; and who, wandering everywhere and on all sides near the very charming foot of the slopes of the Vebhāra mountain, covered with clusters, creepers, trees, thickets, networks of creepers, (thus) removed their longing. Thus, perhaps, I also, when the clouds appear ... upto ... (should be able to) remove my longing.

(४५) तए णं सा धारिणी देवी तंसि दोहलंसि अविणिज्जमाणंसि असंपत्तदोहला असंपुण्णदोहला असंमाणियदोहला सुक्का भुक्खा निम्मंसा ओलुग्गा ओलुग्गसरीरा पमइलदुब्बला किलंता ओमंथियवयणनयणकमला पंडुइयमुही करयलमलियव्व चंपगमाला नित्तेया दीणविवण्णवयणा जहोचियपुप्फगंधमल्लालंकारहारं अणभिलसमाणी कीडारमणकिरियं परिहावेमाणी दीणा दुम्मणा निराणंदा

भूमिगयदिद्वीया ओहयमणसंकप्पा जाव झियाइ ।

Then that queen Dhāriṇī, that longing not being removed, had her longing neither fulfilled, nor entirely gratified nor duly honoured, and (hence) became emaciated (lit.withered), (as if) overcome by hunger, fleshless, faint (lit.diseased), faint in body, very soiled and powerless, and faded (lit.fatigued) ; her lotus-like face and eyes were cast down ; her face whitened ; she became lustreless like the garland of *campaga* flowers crushed in the palms of hands ; her face became miserable and colourless ; she did not desire the necessary (lit.proper) flowers, perfumes, garlands (or chaplets), ornaments and necklaces ; she avoided (lit.abandoned) activities of playing and sporting ; she became woeful, dejected in mind, devoid of joy, and fixed her gaze on the ground, with depressed thoughts in the mind ... upto ... brooded.

(४६) तए णं तीसे धारिणीए देवीए अंगपडियारियाओ अब्भितरियाओ दासचेडियाओ धारिणीं देवीं ओलुगं जाव झियायमाणिं पासंति २ त्ता एवं वयासी-किन्नं तुमे देवाणुप्पिए ! ओलुग्गा ओलुगसरीरा जाव झियायसि ? तए णं सा धारिणी देवी ताहिं अंगपडियारियाहिं अब्भितरियाहिं दासचेडियाहिं य एवं वुत्ता समाणी ताओ चेडियाओ नो आढाइ नो परियाणाइ अणाढायमाणी अपरियाणमाणी तुसिणीया चिद्ध । तए णं ताओ अंगपडियारियाओ अब्भितरियाओ दासचेडिओ धारिणिं देविं दोच्चं पि तच्चं पि एवं वयासी -

Then the (female) personal attendants of that queen Dhāriṇī and maid-servants of the harem (lit.inner apartment) saw queen Dhāriṇī, faint ... upto ... brooding, and thus spoke “Why, beloved of gods, are you, faint, faint in body ... upto ... brooding ?” Then that queen Dhāriṇī thus addressed by those personal attendants and maid-servants of the harem neither paid any attention to nor acknowledged those maid-servants, and thus not paying any attention and not taking cognizance, she remained silent. Then those personal attendants and maid-servants of the harem twice and thrice thus spoke to the queen Dhāriṇī :

(४७) किन्नं तुमे देवाणुप्पिए ! ओलुग्गा ओलुगसरीरा जाव झियायसि ? तए णं सा धारिणी देवी ताहिं अंगपडियारियाहिं अब्भितरियाहिं य दासचेडीहिं दोच्चं पि तच्चं पि एवं वुत्ता समाणी नो आढाइ नो परियाणाइ अणाढायमाणी अपरियाणमाणी तुसिणीया संचिद्ध । तए णं ताओ अंगपडियारियाओ दासचेडियाओ य धारिणीए देवीए अणाढाइज्जमाणीओ अपरिजाणिज्जमाणीओ तहेव संभंताओ समाणीओ धारिणीए देवीए अंतियाओ पडिनिक्खमंति २ त्ता जेणेव सेणिए राया तेणेव उवागच्छंति २ त्ता करयलपरिग्गहियं जाव कट्टु जएणं विजएणं वद्धावेति २ त्ता एवं वयासी -

“Why are you, beloved of gods, faint, faint in body ... upto ... brooding ?” Then that queen Dhāriṇī (thought) thus addressed twice and thrice by the personal attendants and the maid-servants of the harem neither paid any heed nor took any note, and thus neither paying any attention nor acknowledging, she remained silent. Then, when those personal attendants and maid-servants (or slave gairs) were neither paid any attention to nor taken note of by queen Dhāriṇī, they became worried (lit.confused), left the presence of queen Dhāriṇī, and went there where the king Seṇiya was, and raising ... upto ... foemed by palms of hands, greeted him with (the cries of) ‘Victory, Triumph’, and said thus :

(४८) एवं खलु सामी ! किंपि अज्ज धारिणी देवी ओलुग्गा ओलुग्गसरीरा जाव अट्टज्झाणोवगया झियायइ । तए णं से सेणिए राया तासिं अंगपडियारियाणं अंतिए एयमट्टं सोच्चा निसम्म तहेव संभंते समाणे सिग्घं तुरियं चवलं वेइयं जेणेव धारिणी देवी तेणेव उवागच्छइ २ ता धारिणिं देविं ओलुग्गं ओलुग्गसरीरं जाव अट्टज्झाणोवगयं झियायमाणिं पासइ २ ता एवं वयासी -

“Thus, indeed, Lord, today, queen Dhāriṇī, faint, faint in body ... upto ... engrossed in painful thoughts (lit.engrossed in miserable meditation) is brooding (over something).” Then that king Seniya hearing and listening to this matter from those personal attendants became, in the same way, worried, and he hastily, speedily, swiftly and rapidly went there where queen Dhāriṇī was and seeing queen Dhāriṇī, faint, faint in body ... upto ... engrossed in miserable meditation, (and) brooding, thus said :

(४९) किन्नं तुमं देवाणुप्पिए ! ओलुग्गा ओलुग्गसरीरा जाव अट्टज्झाणोवगया झियायसि ? तए णं सा धारिणी देवी सेणिएणं रत्ता एवं वुत्ता समाणी नो आढाइ जाव तुसिणीया संचिद्धइ । तए णं सेणिए राया धारिणिं देविं दोच्चं पि तच्चं पि एवं वयासी-किन्नं तुमं देवाणुप्पिए ! ओलुग्गा जाव झियायसि ? तए णं सा धारिणी देवी सेणिएणं रत्ता दोच्चं पि तच्चं पि एवं वुत्ता समाणी नो आढाइ नो परियाणाइ तुसिणीया संचिद्धइ । तए णं से सेणिए राया धारिणिं देविं सवहसावियं करेइ २ ता एवं वयासी -

“Why are you, beloved of gods, faint, faint in body ... upto ... engrossed in depressed thoughts, (and) brooding ?” Then that queen Dhāriṇī thus addressed by the king Seniya neither paid attention ... upto ... remained silent. Then that king Seniya twice and thrice asked queen Dhāriṇī thus :- “Why are you, beloved of gods, faint ... upto ... brooding ?” Then that queen Dhāriṇī, (thought) twice and thrice thus addressed by king Seniya, neither paid any heed nor took any note, but remained silent. Then that king Seniya conjured queen Dhāriṇī by an oath and spoke thus :

(५०) किं णं तुमं देवाणुप्पिए ! अहमेयस्स अट्टस्स अणरिहे सवणयाए ता णं तुमं ममं अयमेयारूवं मणोमाणसियं दुक्खं रहस्सीकरेसि । तए णं सा धारिणी देवी सेणिएणं रत्ता सवहसाविया समाणी सेणियं रायं एवं वयासी-एवं खलु सामी ! मम तस्स उरालस्स जाव महासुमिणस्स तिण्हं मासाणं बहुपडिपुण्णाणं अयमेयारूवे अकालमेहेसु दोहले पाउब्भूए धन्नाओ णं ताओ अम्मयाओ कयत्थाओ णं ताओ अम्मयाओ जाव वेभारगिरिपायमूलं आहिंडमाणीओ दोहलं विणेति । तं जइ णं अहमवि जाव दोहलं विणेज्जामि । तए णं हं सामी ! अयमेयारूवंसि अकालदोहलंसि अविणिज्जमाणंसि ओलुग्गा जाव अट्टज्झाणोवगया झियायामि । तए णं हं कारणेणं सामी ! ओलुग्गा जाव झियायामि ।

“Am I not fit, beloved of gods, to listen to this matter of yours that you are concealing from me, this mental grief of such sort ?” Then that queen Dhāriṇī conjured under an oath by king Seniya thus said to king Seniya : “Thus, indeed, Lord, of that noble ... upto ... great dream, when three full months were completed, there arose in me this, of such sort longing for untimely clouds, (viz.)-‘Blessed are those mothers, the end is won by those mothers ..., upto ..., (who) wandering near the foot of the Vebhāra mountain remove the longing. Thus perhaps I too (should be able to) remove my longing’. Now, Lord, as this untimely longing of such sort is not removed, I who am faint ... upto ... engrossed in painful thoughts, am brooding. Thus, Lord, due to (this) reason, I who am faint ... am brooding”.

(५१) तए णं से सेणिए राया धारिणीए देवीए अंतिए एयमट्टं सोच्चा निसम्म धारिणीं देवीं एव वयासी-
मा णं तुमं देवाणुप्पिए ! ओलुग्गा जाव झियाहि । अहं णं तहा करिस्सामि जहा णं तुब्भं अयमेयारूवस्स
अकालदोहलस्स मणोरहसंपत्ती भविस्सइ त्तिकट्टु धारिणीं देवीं इट्ठाहिं कंताहिं पियाहिं मणुत्ताहिं मणामाहिं
वग्गूहिं समासासेइ २ ता जेणेव बाहिरिया उवट्ठाणसाला तेणेव उवागच्छइ २ ता सीहासणवरगए पुरत्थाभिमुहे
सन्निसण्णे धारिणीए देवीए एयं अकालदोहलं बहूहिं आएहि य उवाएहि य उप्पत्तियाहि य वेणइयाहि य
कम्मियाहि य पारिणामियाहि य चउव्विहाहिं बुद्धीहिं अणुचिंतेमाणे २ तस्स दोहलस्स आयं वा उवायं वा ठिइं
वा उप्पत्तिं वा अविंदमाणे ओहयमणसंकप्पे जाव झियायइ ।

Then that king Seniya hearing and listening to this matter from queen Dhāriṇī thus spoke to queen Dhāriṇī :- “You who are faint ... upto ... need not, beloved of gods, brood. I (now) will act in such a way that there would be fulfilment of the desire - this untimely longing of such type - of yours”. Thus saying, he consoled queen Dhāriṇī, with agreeable, lovely, dear, acceptable and pleasant words, took his way towards the outer audience-hall and there, seated, facing the east, on an excellent throne, began to think over this untimely longing of queen Dhāriṇī, with his four-fold intelligence - native, secured through discipline, through practice, and through maturity of age for (finding) some (lit.many) means or methods (to satisfy the longing). (But) as he could not find (lit.get), for (the fulfilment of) that longing, any means or way or methods (lit.location) or source, he with depressed mental thoughts ... upto ... began to brood.

(५२) तयाणंतरं च णं अभए कुमारे ण्हाए कयबलिकम्मे जाव सव्वालंकारविभूसिए पायवंदए पहारेत्थ
गमणाए । तए णं से अभयकुमारे जेणेव सेणिए राया तेणेव उवागच्छइ सेणियं रायं ओहयमणसंकप्पं जाव
झियायमाणं पासइ अयमेयारूवे अज्झत्थिए चिंतिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था-अन्नया ममं सेणिए
राया एज्जमाणं पासित्ता आढाइ परियाणाइ सक्कारेइ सम्माणेइ आलवइ संलवइ अट्ठासणेणं उवनिमंतेइ
मत्थयंसि अग्घाइ । इयाणिं ममं सेणिए राया नो आढाइ नो परियाणाइ नो सक्कारेइ नो सम्माणेइ नो इट्ठाहिं
कंताहिं पियाहिं मणुत्ताहिं ओरालाहिं वग्गूहिं आलवइ संलवइ नो अट्ठासणेणं उवनिमंतेइ नो मत्थयंसि अग्घायइ
किं पि ओहयमणसंकप्पे झियायइ । तं भवियव्वं णं एत्थं कारणेणं । तं सेयं खलु ममं सेणियं रायं एयमट्टं
पुच्छित्तए ।

Now (lit.then), prince Abhaya, taking his bath, performing domestic offerings ... upto ... adorned with all ornaments, decided to go to salute the feet (of king Seniya). Then that prince Abhaya went there where king Seniya was, and seeing king Seniya with depressed mental thoughts ... upto ... brooding, there arose in him this, of such sort, inner thought, reflection, idea, fancy and musing :- “Formerly (usually), when king Seniya saw me coming, he paid attention and took cognizance, entertained and honoured, talked and spoke, invited by offering half of the seat, and smelt (me) on the head. (But) now, king Seniya is neither paying any heed to nor taking note of me, is neither entertaining nor honouring (me), is neither addressing nor talking to (me), with agreeable, lovely, dear, acceptable, pleasant and noble words, is not inviting (me) by offering half of the seat, and is not smelling (me) on the head, (but) he with depressed mental thoughts is brooding over something. There must be, therefore, some reason for this. So it is proper for me to ask king Seniya regarding this matter.”

(५३) एवं संपेहेइ २ ता जेणामेव सेणिए राया तेणामेव उवागच्छइ २ ता करयलपरिग्गहियं सिरसावत्तं मत्थए अंजलिं कट्टु जएणं विजएणं वद्धावेइ २ ता एवं वयासी-तुब्भे णं ताओ ! अन्नया ममं एज्जमाणं पासित्ता आढाइ परियाणह जाव मत्थयंसि अग्घायह आसणेणं उवनिमंतेह । इयाणिं ताओ ! तुब्भे ममं नो आढाइ जाव नो आसणेणं उवनिमंतेह किं पि ओहयमणसंकप्पा जाव झियायह । तं भवियव्वं ताओ एत्थ कारणेणं । तओ तुब्भे ममं ताओ एयं कारणं अगूहेमाणा असंकमाणा अनिण्हवेमाणा अपच्छाएमाणा जहाभूयमवितहमसंदिद्धं एयमट्ठं आइक्खह । तए णं अहं तस्स कारणस्स अंतगमणं गमिस्सामि ।

Thus he thought and went there where king Seniya was, and raising to his forehead his clasped hands formed by the palms, greeted him with (words of) 'Victory, Triumph', and said thus :- "You usually, father, seeing me coming paid attention and acknowledged ... upto ... smelt (me) on the head, and invited with (the offering of) the seat ; (but) now, father, you do not pay any heed to me ... upto ... (you do) not invite me by (offering) the seat, (but) you with depressed mental thoughts ... upto ... are brooding over something. There must be, therefore, father, some reason for this. So, father, (I request you to) tell me this matter rightly (lit.as it happened), truly and unmincingly, neither concealing nor suspecting, nor covering, nor overcovering this (very) reason. Then I will (try to) remove that (very) reason (of worry) (lit.I will go to the end of the matter)."

(५४) तए णं से सेणिए राया अभएणं कुमारेणं एवं वुत्ते समाणे अभयं कुमारं एवं वयासी-एवं खलु पुत्ता ! तव चुल्लमाउयाए धारिणीदेवीए तस्स गब्भस्स दोसु मासेसु अइक्कंतेसु तइयमासे वट्ठमाणे दोहलकालसमयंसि अयमेयारूवे दोहले पाउब्भवित्था-धन्नाओ णं ताओ अम्मयाओ तहेव निरवसेसं भाणियव्वं जाव विणेति । तए णं अहं पुत्ता धारिणीए देवीए तस्स अकालदोहलस्स बहूहिं आएहिं य उवाएहिं जाव उप्पत्तिं अविंदमाणे ओहयमणसंकप्पे जाव झियामि तुमं आगयं पि न याणामि । तं एएणं कारणेणं अहं पुत्ता ! ओहय जाव झियामि ।

Then that king Seniya thus requested (lit.addressed) by prince Abhaya, thus spoke to prince Abhaya : "Thus indeed, son, when two months had elapsed and it was the third month of that unborn babe, at that time and period of longing, there sprang in queen Dhāriṇī, your step-mother (lit.younger mother), this longing of such sort - 'Blessed are those mothers ... (the same (previous matter) is to be completely stated here) ... upto ... remove (the longing). Then, son, I am not finding, for (the fulfilment of) that untimely longing of queen Dhāriṇī, any means or way ... upto ... source, was with depressed mental thoughts ... upto ... (was) brooding, (and hence) I did not know that you had come. Thus by this very reason, son, I with depressed (mental thoughts) ... upto ... am brooding".

(५५) तए णं से अभए कुमारे सेणियस्स रण्णो अंतिए एयमट्ठं सोच्चा निसम्म हट्ठ जाव हियए सेणियं रायं एवं वयासी-मा णं तुब्भे ताओ ओहय जाव झियायह । अहं णं तहा करिस्सामि जहा णं मम चुल्लमाउयाए धारिणीए देवीए अयमेयारूवस्स अकालदोहलस्स मणोरहसंपत्ती भविस्सइ त्तिकट्टु सेणियं रायं ताहिं इद्धहिं कंताहिं जाव समासासेइ । तए णं सेणिए राया अभएणं कुमारेणं एवं वुत्ते समाणे हट्ठुट्ठे जाव अभयं कुमारं सक्कारेइ संमाणेइ २ ता पडिविसज्जेइ ।

Then that prince Abhaya hearing and listening to this matter from king Seniya became glad ... upto ... heart, and thus said to king Seniya :- "You, father, with depressed (mental thoughts) ... upto ... need not brood. I will act in such a way that there will be the fulfilment

of the desire -- this untimely longing of such sort - of queen Dhāriṇī, my step-mother.” Thus saying he consoled king Seṇiya, with those agreeable, lovely ... upto ... (words). Then that king Seṇiya thus assured (lit.addressed) by prince Abhaya became glad and delighted ... upto ... (he) entertained and honoured prince Abhaya, and sent him away.

(५६) तए णं से अभए कुमारे सक्कारिए सम्माणिए पडिविसज्जिए समाणे सेणियस्स रण्णो अंतियाओ पडिनिक्खमइ २ ता जेणामेव सए भवणे तेणामेव उवागच्छइ २ ता सीहासणे निसण्णे । तए णं तस्स अभयकुमारस्स अयमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था-नो खलु सक्का माणुस्सएणं उवाएणं मम चुल्लमाउयाए धारिणीए देवीए अकालदोहलमणोरहसंपत्तिं करित्तए नन्नत्थ दिव्वेणं उवाएणं । अत्थि णं मज्झ सोहम्मकप्पवासी पुव्वसंगइए देवे महिङ्कीए जाव महासोक्खे । तं सेयं खलु मम पोसहसालाए पोसहियस्स बंभयारिस्स उम्मुक्कमणिसुवण्णस्स ववगयमालावण्णगविलेवणस्स निक्खित्तसत्थमुसलस्स एगस्स अबीयस्स दब्भसंथारोवगयस्स अट्टमभत्तं पगिण्हित्ता पुव्वसंगइयं देवं मणसीकरेमाणस्स विहरित्तए । तए णं पुव्वसंगइए देवे मम चुल्लमाउयाए धारिणीए देवीए अयमेयारूवं अकालमेहेसु दोहलं विणेहिइ ।

Then that prince Abhaya entertained, honoured and (then) sent away (by king Seṇiya) left the presence of king Seṇiya, took his way to his own palace (lit.house) and sat down upon a throne. Then, this, of such sort, inner thought ... upto ... arose in (the mind of) prince Abhaya :- ‘It is not possible to fulfil the desire -- this untimely longing - of queen Dhāriṇī, my step-mother, with (the help of) human means except with divine means. (Now) there is a god, the denizen of Sohammakappa, (my) former companion, with great wealth ... upto ... very happy. So it is better for me to keep, in the *posaha* -(i.e. fast)-chamber, a fast until the 8th meal, observing the continence of the fast, having taken off gems and gold, laid aside garlands, pigments and toilet, and put away weapons like pestle (or pestle and other weapons), to be alone with none beside, and sitting on a matting of *dabbha* (grass), and to fix my mind on that god, the former associate. Then, the god, the former companion, will remove this, of such sort, longing for untimely clouds, of queen Dhāriṇī, my step-mother’.

(५७) एवं संपेहेइ २ ता जेणेव पोसहसाला तेणामेव उवागच्छइ २ ता पोसहसालं पमज्जइ उच्चारपासवणभूमिं पडिलेहेइ २ ता दब्भसंथारगं दुरूहइ २ ता अट्टमभत्तं पगिण्हइ २ ता पोसहसालाए पोसहिए बंभयारी जाव पुव्वसंगइयं देवं मणसीकरेमाणे २ चिद्धइ । तए णं तस्स अभयकुमारस्स अट्टमभत्ते परिणममाणे पुव्वसंगइयस्स देवस्स आसणं चलइ । तए णं पुव्वसंगइए सोहम्मकप्पवासी देवे आसणं चलयं पासइ २ ता ओहिं पउंजइ ।

Thus he thought, took his way to the fast-chamber, swept the fast-room, inspected a spot for excretion and urine, sat on a matting of *dabbha* (grass), and kept fast until the 8th meal, observing the continence of the fast ... upto ... (and) fixing his mind upon the god, the former companion. Then, when prince Abhaya’s fast until the 8th meal was coming to an end (or was almost complete), the seat of the god, the former associate, shook. Then the god, the inhabitant of Sohammakappa, the former companion, nothing (lit.seeing) that his seat shook, employed (his) *avadhi* (knowledge). Then there arose in (the mind of) the god, the former mate, this following (lit.of such sort) inward thought ...

(५८) तए णं तस्स पुव्वसंगइयस्स देवस्स अयमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था-एवं खलु मम

पुव्वसंगइए जंबुद्वीवे २ भारहे वासे दाहिणद्धुभरहे रायगिहे नयरे पोसहसालाए पोसहिए अभए नामं कुमारे अट्टमभत्तं पगिण्हित्ता णं मम मणसीकरेमाणे २ चिद्धइ । तं सेयं खलु मम अभयस्स कुमारस्स अंतिए पाउब्भवित्तए । एवं संपेहेइ २ ता उत्तरपुरत्थिमं दिसीभागं अवक्कमइ २ ता वेउव्वियसमुग्घाएणं समोहणइ २ ता संखेज्जाइं जोयणाइं दंडं निसिरइ । तंजहा-रयणाणं वयरणां वेरुलियाणं लोहियक्खाणं मसारगल्लाणं हंसगब्भाणं पुलगाणं सोगंधियाणं जोईरसाणं अंकाणं अंजणाणं रयणाणं जायरूवाणं अंजणपुलगाणं फलिहाणं रिद्धाणं अहाबायरे पोग्गले परिसाडेइ अहासुहुमे पोग्गले परिगिण्हइ ।

“Thus, indeed, in the continent of Jambuddīva, in the Bhāraha country, in the southern half of Bhāraha country, in the city of Rāyagiha, in the fast chamber, the prince named Abhaya, my former companion, is remembering me, observing a fast until the 8th meal. So it is better for me to reveal myself near prince Abhaya.” Thus he thought ; (and then) he went to the north-eastern direction and emanated soul-particles by a transformation (or mutation) of the body, and spread (himself) out over numerous yojanas, like a rod ; of jewels, diamonds, beryls, *lohiyakkha* (rubies), emeralds, *haṃsagabbhas*, garnets, *sogandhiya* (rubies), jaspers, *aṅkas*, *anjanas*, silver, gold, *anjanapulagas*, crystals, and *riṭṭhas*, he cast away the gross atoms and accepted only the fine (subtle) atoms.

(५९) परिगिण्हित्ता अभयकुमारमणुकंपमाणे देवे पुव्वभवजणियनेहपीइबहुमाणजायसोगे तओ विमाणवरपुंडरीयाओ रयणुत्तमाओ धरणियलगमणतुरियसंजणियगमणपयारे वाघुण्णियविमलकणगपयरगवडिंसगमउडउक्कडाडोवदंसणिज्जे अणेगमणिकणगरयणपहकरपरिमंडियभत्तिचित्तविणिउत्तगमणगजणियहरिसे पेंखोलमाणवरललियकुंडलुज्जलियवयणगुणजणियसोमरूवे

The god took pity on prince Abhaya and was (also) distressed due to much love, affection and regard created in the former birth. Then the god adopted (lit.created) a peculiar course to hastily go to the earth ; he was lovely with the exceeding (*ukkaḍa*) movement (*āḍova*) of the bright (*pura*) golden *payaragas* (ornaments) rolling, ear-rings (*vaḍim̐saga*) and crown ; he was decked with multitudes of many gems, gold and jewels ; he appeared variegated with patterns, and was delighted at his gait properly employed ; he looked charming in appearance due to the excellence of his face illumined by excessively fine ear-rings that were rocking ;

(६०) उदिओ विव कोमुदीनिसाए सणिच्छरंगारकुज्जलियमज्झभागत्थे नयणाणंदे सरयचंदे दिव्वोसहिपज्जलुज्जलियदंसणाभिरामे उउलच्छिसमत्तजायसोहे पइट्ठांधुद्धुयाभिरामे मेरुविव नगवरे वेउव्वियविचित्तवेसे दीवसमुद्दाणं असंखपरिमाणनामधेज्जाणं मज्झयारेणं वीइवयमाणे उज्जोयंतो पभाए विमलाए जीवलोयं रायगिहं पुरवरं च अभयस्स पासं ओवयइ २ ता दिव्वरूवधारी ।

he looked delightful to the eyes like the autumnal moon risen, on the Kārtika full-moon-night, bright, (being) in the middle, due to the Saturn (on one side) and Mars (on the other side) ; he wearing (lit.producing) variegated dress looked like the excellent mount Meru, lovely in appearance, refulgent by the glue (lit.burning) of divine medicinal shrubs, glorious with the entire splendour of (all) seasons, and attractive with excellent odour issuing forth ; he passed over (lit.through the midst of) continents and seas with innumerable dimensions and names ; and down descended, by the side of Abhaya, that god in his

divine form, illuminating with bright lustre the world of living beings and the city of Rāyagiha, from his very excellent (lit.lotus) aerial car (studded) with best jewels (or with best build).

(६१) तए णं से देवे अंतलिक्खपडिवन्ने दसद्धवण्णाइं सखिंखिणियाइं पवरवत्थाइं परिहिए । एक्को ताव एसो गमो । अन्नो वि गमो ताए उक्किट्ठए तुरियाए चवलाए चंडाए सीहाए उट्ठयाए जयणाए छेयाए दिव्वाए देवगईए जेणामेव जंबुदीवे २ भारहे वासे जेणामेव दाहिणद्धभरहे रायगिहे नयरे पोसहसाला अभए कुमारे तेणामेव उवागच्छइ २ ता अंतलिक्खपडिवन्ने दसद्धवण्णाइं सखिंखिणीयाइं पवरत्थाइं परिहिए अभयं कुमारं एवं वयासी -

Then that god, (still) remaining in the sky, wore excellent five-coloured robes (studded) with small bells. This is one reading. (There is also) another reading, namely :- With that excellent, rapid, swift, impetuous, steady, proud, triumphant and skillful divine course of gods, the god went towards the continent of Jambuddīva, towards Bhāraha country, towards the half of Bhāraha country, towards the city of Rāyagiha, towards the fast-chamber, and towards prince Abhaya, and (still) remaining in the sky wore excellent five-coloured robes (studded) with small bells, and thus said to prince Abhaya :-

(६२) अहं णं देवाणुप्पिया ! पुव्वसंगइए सोहम्मकप्पवासी देवे महड्डीए जं णं तुमं पोसहसालाए अट्टमभत्तं पगिण्हित्ता णं ममं मणसीकरेमाणे चिट्ठिसि । तं एस णं देवाणुप्पिया ! अहं इहं हव्वमागए । संदिसाहि णं देवाणुप्पिया ! किं करेमि किं दलामि किं पयच्छामि किं वा ते हियइच्छियं । तए णं से अभए कुमारे तं पुव्वसंगइयं देवं अंतलिक्खपडिवन्नं पासइ २ ता हट्ठुट्ठे पोसहं पारेइ २ ता करयल जाव अंजलिं कट्टु एवं वयासी-

“I am, beloved of gods, (that) god, (your) former companion, the resident of Sohammakappa, and prosperous, whom you observing a fast until the 8th meal, in the fast-room, are remembering. Thus here, beloved of gods, I have come hastily. Tell, beloved of gods, what I shall do or give or offer, or what is the desire in your heart ?” Then that prince Abhaya, seeing that god, the former comrade remaining in the sky, became glad and delighted, terminated his fast, and raising the folded hands ... upto ... formed by palms of hands, thus said,

(६३) एवं खलु देवाणुप्पिया ! मम चुल्लमाउयाए धारिणीए देवीए अयमेयारूवे अकालदोहले पाउब्भूए-धन्नाओ णं ताओ अम्मयाओ तहेव पुव्वगमेणं जाव विणेज्जामि । तं णं तुमं देवाणुप्पिया मम चुल्लमाउयाए धारिणीए देवीए अयमेयारूवं अकालदोहलं विणेहि । तए णं से देवे अभएणं कुमारेणं एवं वुत्ते समाणे हट्ठुट्ठे अभयं कुमारं एवं वयासी-तुमं णं देवाणुप्पिया ! सुनिव्वुयवीसत्थे अच्छाहि । अहं णं तव चुल्लमाउयाए धारिणीए देवीए अयमेयारूवं डोहलं विणेमि ।

“Thus, indeed, beloved of gods, there arose this, of such sort, untimely longing in queen Dhāriṇī, my step-mother -- ‘blessed are those mothers’-- the same is to be stated here in accordance with preceding text ... upto ... ‘(I will) remove (the longing)’. Therefore, beloved of gods, remove this, of such sort, untimely longing of queen Dhāriṇī, my step-mother”. Then that god thus requested by prince Abhaya became glad and joyful, and thus said to prince Abhaya :- “Be, beloved of gods, at ease and at rest. I will remove this, of such sort, longing of queen Dhāriṇī, your step-mother”.

(६४) त्तिकट्टु अभयस्स कुमारस्स अंतियाओ पडिनिक्खमइ उत्तरपुरत्थिमे णं वेभारपव्वए वेउव्वियसमुग्घाएणं समोहण्णइ संखेज्जाइं जोयणाइं दंडं निस्सरइ जाव दोच्चंपि वेउव्वियसमुग्घाएणं समोहण्णइ खिप्पामेव सगज्जइयं सविज्जुयं सफुसियं पंचवण्णमेहनिणाओवसोहियं दिव्वं पाउससिरिं विउव्वइ २ ता जेणेव अभयकुमारे तेणेव उवागच्छइ २ ता अभयं कुमारं एवं वयासी -

Thus saying, he left the presence of prince Abhaya, went to the Vebhāra mountain in the north-east, emanated soul-particles by a mutation of his body, spread (himself) out over numerous yojanas, like a rod, ... upto ..., for the second time he emanated the soul-particles by a change of his body, and all of a sudden he produced the divine glory of the rainy season, with thundering, lightning, showers, and charming with the (thundering) sound of five-coloured clouds ; and then he went there where prince Abhaya was, and thus said to prince Abhaya,

(६५) एवं खलु देवाणुप्पिया ! मए तव पियट्टयाए सगज्जिया सफुसिया सविज्जुया दिव्वा पाउससिरी विउव्विया । तं विणेउ णं देवाणुप्पिया तव चुल्लमाउया धारिणीदेवी अयमेयारूवं अकालमेहदोहलं । तए णं से अभए कुमारे तस्स पुव्वसंगइयस्स सोहम्मकप्पवासिस्स देवस्स अंतिए एयमट्ठं सोच्चा निसम्म हट्टुट्टे सयाओ भवणाओ पडिनिक्खमइ २ ता जेणामेव सेणिए राया तेणामेव उवागच्छइ करयल जाव अंजलिं कट्टु एवं वयासी -

“Thus, verily, beloved of gods, for your pleasure (or satisfaction) I have created the divine glory of the rainy season, with thundering, shower, and lightning. Now, beloved of gods, let queen Dhāriṇī, your step-mother, remove this, of such sort, longing for untimely clouds.” Then that prince Abhaya, hearing and listening to this matter from that god, the former companion and the denizen of Sohammakappa, became glad and joyful, went out of his own palace, and took his way towards king Seniya, and raising the folded hands ... upto ... palms of hands, thus said :-

(६६) एवं खलु ताओ ! मम पुव्वसंगइएण सोहम्मकप्पवासिणा देवेणं खिप्पामेव सगज्जियसविज्जुयपंचवण्णमेहनिणाओवसोभिया दिव्वा पाउससिरी विउव्विया । तं विणेउ णं मम चुल्लमाउया धारिणी देवी अकालदोहलं । तए णं से सेणिए राया अभयस्स कुमारस्स अंतिए एयमट्ठं सोच्चा निसम्म हट्टुट्टु कोडुंबियपुरिसे सद्दावेइ २ ता एवं वयासी -

“Thus indeed, father, all of a sudden, by (that) god, my former mate, the inhabitant of Sohammakappa, has been produced the divine glory of the rainy season, with thundering, lightning, and charming with the (thundering) sound of five-coloured clouds. (Now), therefore, let queen Dhāriṇī, my step-mother, remove her untimely longing.” Then that king Seniya, hearing and listening to this matter from prince Abhaya, became glad and delighted, and summoning the household servants thus said (to them)” :-

(६७) खिप्पामेव भो देवाणुप्पिया ! रायगिहं नगरं सिंघाडगतिगउक्कचच्चर आसित्तसित्त जाव सुगंधवरगंधियं गंधवट्ठिभूयं करेह य कारवेह य एयमाणत्तियं पच्चप्पिणह । तए णं ते कोडुंबियपुरिसा जाव पच्चप्पिणंति । तए णं से सेणिए राया दोच्चंपि कोडुंबियपुरिसे सद्दावेइ २ ता एवं वयासी-खिप्पामेव भो देवाणुप्पिया ! ह्यगयरहजोहपवरकलियं चाउरंगिणिं सेणं सन्नाहेह सेयणयं च गंधहत्थिं परिकप्पेह । तेवि तहेव जाव पच्चप्पिणंति । तए णं से सेणिए राया जेणेव धारिणी देवी तेणेव उवागच्छइ २ ता धारिणिं देविं एवं

वयासी-

“Immediately, beloved of gods, make and cause (others) to make the city of Rāyagiha slightly sprinkled, sprinkled, (at) the triangular places junctions where three and four roads meet, squares ... upto ... odorous with sweet fragrance, perfume incarnate, and bring back the report of this order.” Then these household servants ... upto ... brought back (the report). Then that king Seṇiya, for the second time, summoned the household servants, and thus said : “Make haste, beloved of gods, to keep ready the fourfold army consisting of excellent horses, elephants, chariots and soldiers, and keep ready Seyaṇaya, the scent-elephant.” They too similarly ... upto ... brought back (the report). Then that king Seṇiya went there where queen Dhāriṇī was, and thus said to queen Dhāriṇī :-

(६८) एवं खलु देवाणुप्पिए ! सगज्जिया जाव पाउससिरी पाउब्भूया । तं णं तुमं देवाणुप्पिए ! एयं अकालदोहलं विणेहि । तए णं सा धारिणी देवी सेणिएणं रत्ता एवं वुत्ता समाणी हट्ठुत्तु जेणामेव मज्जणघरे तेणेव उवागच्छइ २ ता मज्जणघरं अणुप्पविसइ २ ता अंतो अंतेउरंसि ण्हाया कयबलिकम्मा कयकोउयमंगलपायच्छित्ता किं ते वरपायपत्तनेउर जाव आगासफालियसमप्पभं अंसुयं नियत्था सेयणयं गंधहत्थिं दुरूढा समाणी अमयमहियफेणपुंजसन्निगासाहिं सेयचामरवालवीयणीहिं वीइज्जमाणी २ संपत्थिया ।

“Thus, indeed, beloved of gods, (there) is manifest the glory of the rainy season with thunders ... Therefore, beloved of gods, remove this untimely longing (of yours).” Then that queen Dhāriṇī thus bidden by king Seṇiya became glad and joyful, went towards the bath-room, entered into the bath-chamber, and in the inner apartment (or harem), took her bath, performed domestic offerings, put on (her body) auspicious marks of collyrium and performed propitiatory rites, and moreover, put on anklets on her charming feet ... upto ..., wore a garment similar in lustre to sky-crystal, and mounted the Seyaṇaya scent-elephant ; and being fanned with white yak-tail fans similar in lustre to churned nectar or mass of foam, she started (to go).

(६९) तए णं से सेणिए राया ण्हाए कयबलिकम्मे जाव सस्सिरीए हत्थिखंधवरगए सकोरेंटमल्लदामेणं छत्तेणं धरिज्जमाणेणं चउचामराहिं वीइज्जमाणे धारिणीदेवीं पिट्ठओ अणुगच्छइ । तए णं सा धारिणीदेवी सेणिएणं रत्ता हत्थिखंधवरगएणं पिट्ठओ २ समणुगम्ममाणमगा ह्यगयरहजोहकलियाए चाउरंगिणीए सेणाए सद्धिं संपरिवुडा महया भडचडगरवंदपरिक्खित्ता सव्विड्डीए सव्वज्जुईए जाव दुंदुभिनिग्घोसनाइयरवेणं रायगिहे नयरे सिंघाडगतिगचउक्कचच्चर जाव महापहेसु नागरजणेणं अभिनंदिज्जमाणी २ जेणामेव वेभारगिरिपव्वए तेणामेव उवागच्छइ ।

Then that king Seṇiya took his bath, performed domestic offerings ... upto ..., comely in form, rode on the back of an excellent elephant, with an umbrella garland with *koreṇṭa* flowers being held (over him) and fanned by four chowries, followed queen Dhāriṇī. Then that queen Dhāriṇī, with her way followed by king Seṇiya riding on the back of an excellent elephant, surrounded by fourfold army consisting of horses, elephants, chariots and soldiers, and encircled by many multitudes of warriors, with all pomp and splendour ... upto ... with noise, din, sound of drums, (and) congratulated by the citizens in the city of Rāyagiha, at triangular places, junctions where three and four roads meet, squares ... upto ... main roads, went there where the mount Vebhāra was,

(७०) वेभारगिरिकडगतडपायमूले आरामेसु य उज्जाणेसु य काणणेसु य वणेसु य वणसंडेसु य रुक्खेसु य गुच्छेसु य गुम्मेसु य लयासु य वल्लीसु य कंदरासु य दरीसु य चुण्ढीसु य दहेसु य कच्छेसु य नदीसु य संगमेसु य विवरएसु य अच्छमाणी य पेच्छमाणी य मज्जमाणी य पत्ताणि य पुप्फाणि य फलाणि य पल्लवाणि य गिण्हमाणी य माणेमाणी य अग्घायमाणी य परिभुंजमाणी य परिभाएमाणी य वेभारगिरिपायमूले दोहलं विणेमाणी सव्वओ समंता आहिंडइ । तए णं सा धारिणीदेवी तंसि अकालदोहलंसि विणीयंसि संमाणियदोहला विणीयदोहला संपुण्णदोहला संपन्नदोहला जाया यावि होत्था ।

and near the foot of the Vebhāra mountain she dispelled her longing, by wandering around and at all places near the foot of the slopes and precipices of the mount Vebhāra, in the pleasure-gardens, parks, forests, groves, groves of trees, near trees, clusters, thickets, creepers, network of creepers, caverns, caves, ponds (or pools), lakes, bowers (or groves), rivers, confluences, and hollow parts, -- stopping (staying) (there), observing, bathing, taking leaves, flowers, fruits, and sprouts, appreciating (them), smelling, eating, and sharing (them).

(७१) तए णं सा धारिणीदेवी सेयणयगंधहत्थिं दुरूढा समाणी सेणिएणं हत्थिखंधवरगएणं पिट्ठओ २ समणुगम्ममाणमग्गा हयगय जाव रवेणं जेणेव रायगिहे नयरे तेणेव उवागच्छइ रायगिहं नयरं मज्झंमज्जेणं जेणामेव सए भवणे तेणामेव उवागच्छइ २ ता विउलाइं माणुस्सगाइं भोगभोगाइं जाव विहरइ ।

Then that queen Dhāriṇī, when that untimely longing was removed, became with her longing duly honoured, dispelled, fulfilled and entirely gratified. Then that queen Dhāriṇī mounting the Seyaṇaya scent-elephant, with her way followed by king Seṇiya riding on the back of an excellent elephant, with horses, elephants ... upto ... with noise, came back to the city of Rāyagiha, and right through the midst of the city of Rāyagiha she went to her own palace, and stayed there (enjoying) abundant human pleasures ...

(७२) तए णं से अभए कुमारे जेणामेव पोसहसाला तेणामेव उवागच्छइ २ ता पुव्वसंगइयं देवं सक्कारेइ सम्माणेइ २ ता पडिविसज्जेइ । तए णं से देवे सगज्जियं पंचवण्णमेहोवसोहियं दिव्वं पाउससिरिं पडिसाहरइ २ ता जामेव दिंसि पाउब्भूए तामेव दिंसि पडिगए ।

Then that prince Abhaya went towards the fast-chamber, entertained and honoured the god, the former companion, and sent him away. Then that god withdrew the divine glory of the rainy season with thunders, and charming with five-coloured clouds, and went to the direction whence he had come.

(७३) तए णं सा धारिणी देवी तंसि अकालदोहलंसि विणीयंसि सम्माणियदोहला तस्स गब्भस्स अणुकंपणद्वाए जयं चिट्ठइ जयं आसइ जयं सुवइ आहारं पि य णं आहारेमाणी नाइत्तित्तं नाइकडुयं नाइकसायं नाइअंबिलं नाइमहुरं जं तस्स गब्भस्स हियं मियं पत्थयं देसे य काले य आहारं आहारेमाणी नाइचित्तं नाइसोयं नाइमोहं नाइभयं नाइपरित्तासं ववगयचित्तासोयमोहभयपरित्तासा उउभयमाणसुहेहिं भोयणच्छायणगंधमल्लालंकारेहिं तं गब्भं सुहंसुहेणं परिवहइ ।

Then that queen Dhāriṇī, when that untimely longing was removed, became with her longing properly honoured ; she (then) out of sympathy for that unborn babe stood carefully, sat carefully, and slept carefully ; whenever she ate, she nourished herself (lit.ate), at proper place and time, with articles of food neither too acride nor too pungent, neither too

astriquent, nor too sour, nor too sweet, but such as were nutritious, moderate, and wholesome to the unborn babe, having neither too much worry nor too much sorrow, neither too much apathy nor too much fear, nor too much dread ; thus free from worry, grief, apathy, fear, and dread, and with (proper use of) food, covering, perfumes, garlands and ornaments that were pleasant in different seasons, she comfortably carried the unborn babe.

(७४) तए णं सा धारिणी देवी नवणहं मासाणं बहुपडिपुण्णाणं अद्भुट्टमाण य राइंदियाणं वीइक्कंताणं अद्भरत्तकालसमयंसि सुकुमालपाणिपायं जाव सव्वंगसुंदरं दारगं पयाया । तए णं ताओ अंगपडियारियाओ धारिणिं देविं नवणहं मासाणं जाव दारगं पयायं पासंति २ ता सिग्घं तुरियं चवलं वेइयं जेणेव सेणिए राया तेणेव उवागच्छंति सेणियं रायं जएणं विजएणं वद्धावेति करयलपरिग्गहियं सिरसावत्तं मत्थए अंजलि कट्टु एवं वयासी

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Then that queen Dhāriṇī, after the passing of nine full months and seven and a half days and nights, at the time of midnight, delivered a son, delicate of hands and feet ... upto ... charming in all limbs. Then, those personal attendants (of queen Dhāriṇī) saw that queen Dhāriṇī after (the passing of) nine months ... upto ... has delivered a son, went quickly, swiftly, rapidly, speedily towards king Seṇiya, and greeted king Seṇiya with (the cries of) 'Victory, Triumph', and raising their folded hands formed by palms towards the head, said thus :-

(७५) एवं खलु देवाणुप्पिया ! धारिणीदेवी नवणहं मासाणं जाव दारगं पयाया ! तं णं अम्हे देवाणुप्पियाणं पियं निवेण्णो पियं भे भवउ । तए णं से सेणिए राया तासिं अंगपडियारियाणं अंतिए एयमट्टं सोच्चा निसम्म हट्टुट्टे ताओ अंगपडियारियाओ महुरेहिं वयणेहिं विउलेण य पुप्फगंधमल्लालंकारेणं सक्कारेइ सम्माणेइ २ ता मत्थयधोयाओ करेइ पुत्ताणुपुत्तियं वित्तिं कप्पेइ २ ता पडिविसज्जेइ ।

“Thus, indeed, beloved of gods, queen Dhāriṇī, after (the passing of) nine months ... upto ... has delivered a son. We report that (matter) joyful (or dear) to (you) the beloved of gods ; let there be joy for you (or be it a joy for you).” Then that king Seṇiya hearing and listening to this matter from those personal attendants became glad and joyful, entertained and honoured those personal attendants with sweet words and with abundant flowers, perfumes, garlands and ornaments, removed their state of slavery (lit.washed their heads), bestowed (on them a grant of) maintenance lasting upto sons and grand-sons, and dismissed them.

(७६) तए णं से सेणिए राया पच्चूसकालसमयंसि कोडुंबियपुरिसे सदावेइ २ ता एवं वयासी-खिप्पामेव भो देवाणुप्पिया ! रायगिहं नगरं आसिय जाव परिगीयं करेह २ ता चारगपरिसोहणं करेह २ ता माणुम्माणवद्धणं करेह २ ता एयमाणत्तियं पच्चप्पिणह जाव पच्चप्पिणंति । तए णं से सेणिए राया अद्धारससेणिप्पसेणीओ सदावेइ २ ता एवं वयासी -

Then that king Seṇiya, in the morning time, summoned the household servants and thus said to them :- “Make haste, beloved of gods, to render the city of Rāyagiha, slightly sprinkled ... upto ... full of sounds (of songs, etc.) everywhere, to set free the prisoners, and to increase the measures of volume and weight, and bring back the report of this order” ; ... (they) brought back (the report). Then that king Seṇiya summoned 18 members of the

castes of potter, etc. and their sub-castes, and thus said to them,

(७७) गच्छह णं तुब्भे देवाणुप्पिया ! रायगिहे नगरे अब्भित्तरबाहिरिए उस्सुक्कं उक्करं अभडप्पवेसं अदंडिमकुदंडिम अधरिमं अधारणिज्जं अणुद्धुयमुडंगं अमिलायमल्लदामं गणियावरनाडइज्जकलियं अणेगतालायराणुचरियं पमुइयपक्कीलियाभिरामं जहारिहं ठिइवडियं दसदिवसियं करेह २ ता एयमाणत्तियं पच्चप्पिणह तेवि करेति तहेव पच्चप्पिणंति ।

“Go, beloved of gods, and hold properly, in the city of Rāyagiha, within and without, the birth-day festival for ten days ; in it, there would be no (payment of) toll and tax, no entrance of constables (or royal officers) (in the houses of citizens), no fine, no exaction (of money), no pressing of debt, and no improper debt ; in it, the drums will never be cast aside and the chaplets and garlands (or garlands of flowers) will never be allowed to get faded ; in it, excellent harlots and actors would throng and many clappers (or persons displaying concerts) would haunt ; and it would be charming due to excessive merriment and sports ; and bring back the report of this order.” They did (the same) and brought back (the report) in the same way.

(७८) तए णं से सेणिए राया बाहिरियाए उवट्ठणसालाए सीहासणवरगए पुरत्थाभिमुहे सन्निसणे सयएहि य साहस्सिएहि य सयसाहस्सिएहि य जाएहि य दाएहिं य भाएहि य दलयमाणे २ पडिच्छेमाणे २ एवं च णं विहरइ ।

Then that king Seniya seated, facing the east, on the excellent throne, in the outer audience-hall, offered in hundreds, thousands, and hundreds and thousands, sacrifices (or worships), gifts, and distributions or portions, and received back himself ; thus he stayed.

(७९) तए णं तस्स अम्मापियरो पढमे दिवसे जायकम्मं करेति २ ता बिइयदिवसे जागरियं करेति तइए दिवसे चंदसूरदंसणियं करेति २ ता एवामेव निव्वत्ते असुइजायकम्मकरणे संपत्ते बारसाहदिवसे विपुलं असणपाणखाइमसाइमं उवक्खडावेति २ ता मित्तनाइनियगसयणसंबंधिपरियणं बलं च बहवे गणनायग जाव आमंतेंति तओ णहाया कयबलिकम्मा कयकोउय जाव सव्वालंकारविभूसिया महइमहालयंसि भोयणमंडवंसि तं विपुलं असणं पाणं खाइमं साइमं मित्तनाइगणनायग जाव सद्धिं आसाएमाणा विसाएमाणा परिभाएमाणा परिभुंजेमाणा ।

Then his (i.e.child's) mother and father, on the first day, held a birth-day rite, on the second day, showed (to the child) the sun and the moon, and thus when the performance of rites like birth-day-rite of impurity was over and when the twelfth day came, they (i.e. the parents) caused to be prepared abundant food, drink, sweet-meats and dainties, and invited (their) friends, kinsmen, kinsfolkmen, men of their own family (or stock), relatives, servants, and army (-men), many heads of the guild... Then they took their bath, performed domestic offerings (to the deities) and put (on their bodies the auspicious marks of) collyrium ... upto ... decked (their bodies) with all ornaments, and (at the time of dining), in a very big dining-hall (or pendal), along with friends, kins, heads of the guild ... tested, enjoyed, shared, and feasted upon that abundant food, drink, sweat-meats and dainties ; thus they did.

(८०) एवं च णं विहरंति जिमियभुत्तरागयावि य णं समाणा आयंता चोक्खा परमसुइभूया तं मित्तनाइनियगसयणसंबंधिपरियणं बलं च बहवे गणनायग जाव विपुलेणं पुप्फवत्थगंधमल्लालंकारेणं सक्कारेति सम्माणेति २ ता एवं वयासी-जम्हा णं अम्हं इमस्स दारगस्स गब्भत्थस्स चेव समाणस्स अकालमेहेसु दोहले पाउब्भूए तं होउ णं अम्हं दारए मेहे नामेणं मेहे । तस्स दारगस्स अम्मापियरो अयमेयारूवं गोण्णं गुणनिप्फण्णं नामधेज्जं करेति मेहे इ ।

When they had dined and returned (to the drawing-room) after meals, having washed their mouths, purified themselves and become completely clean, they entertained and honoured those friends, kins, kinsfolkmen of their own family (or stock), relations, attendants, army (-men) and many heads of guild ... upto ..., with abundant flowers, garments, perfumes, garlands and ornaments, and thus said :- “In so far as, while this child of ours was in the womb (of the mother), there arose the longing for untimely clouds, let therefore this child of ours be of the name Meha, by name Meha.” (Thus) the mother and the father of that child bestowed this, of such sort, name -- Meha -- a name derivative and based on (his) qualities.

(८१) तए णं से मेहे कुमारे पंचधाईपरिगहिए तंजहा-खीरधाईए मज्जणधाईए कीलावणधाईए मंडणधाईए अंकधाईए अत्राहि य बहूहिं खुज्जाहिं चिलाइयाहिं वामणिवडभिबब्बरिबउसिजोणियपल्हविइसिणिधोरुणिगिलासियलउसियदमिलिसिंहलिआरबिपुलिंदिपक्कणिबह-लिमुंरंडिसबरिपारसीहिं नानादेसीहिं विदेसपरिमंडियाहिं इंगियचितियपत्थियवियाणियाहिं सदेसनेवत्थगहियवेसाहिं निउणकुसलाहिं विणीयाहिं चेडियाचक्कवालवरिसधरकंचुइज्जमहयरगवंदपरिक्खित्ते ।

Then that child Meha was attended upon by five (types of) nurses, viz., milk-nurse, bath-nurse, play-nurse, nurse for (dress and) adorning, and nurse for fondling on lap, and also by many other hunch-back women, *kirāta* women, dwarfwomen, mishappen women, women from *babbara* (country), *bausis*, *joṇiyas*, *palhavis*, *isinis*, *dhoruṇigīṇis*, *lāsiyas*, *lausiyas*, *damilies* (i.e. women from *draviḍa* country), *siṃhalis*, *ārabis*, *pulindis*, *pakkaṇis*, *bahalis*, *murandis*, *sabaris*, *pārasis*, (women) from diverse lands, adorned with foreign (garb, etc.), understanding gesture, inner thought and desire (of others), wearing raiment taken from their own countries' fashion, skillful and clever, and well trained ; and (the child) was also surrounded by a circle of maids, bands of eunuchs, chamberlains and elderly men-servants.

(८२) हत्थाओ हत्थं साहरिज्जमाणे अंकाओ अंकं परिभुज्जमाणे परिगिज्जमाणे उवलालिज्जमाणे रम्मंसि मणिकोद्धिमतलंसि परिमिज्जमाणे २ निव्वायनिव्वाघायंसि गिरिकंदरमल्लीणेव चंपगपायवे सुहंसुहेणं वड्डइ । तए णं तस्स मेहस्स कुमारस्स अम्मापियरो अणुपुव्वेणं नामकरणं च पजेमणगं च एवं चंक्रमणं च चोलोवणयं च महया २ इड्ढीसक्कारसमुदणं करेसु ।

The child was passed from hand to hand, was placed (lit.enjoyed) on lap after, was sung to, was caressed (or fondled), and was made to walk on charming jewelled floors, and thus he grew comfortably like a *campaga* tree close to a mountain cavern sheltered from wind and harm. Then that child Meha's mother and father, in due order, performed the rites of naming, feeding, and so also walking and tonsure (or tuft of the hair on the crown of the head and initiation), with great pomp, splendour and festivity.

(८३) तए णं तं मेहं कुमारं अम्मापियरो साइरेगट्टवासजायगं चव गब्भट्टमे वासे सोहणंसि तिहिकरणमुहुत्तंसि कलायरियस्स उवणेंति । तए णं से कलायरिए मेहं कुमारं लेहाइयाओ गणियप्पहाणाओ सउणरुयपज्जवसाणाओ बावत्तरिकलाओ सुत्तओ य अत्थओ य करणओ य सेहावेइ सिक्खावेइ

Then, when that young Meha was a little over eight years of age, the mother and father brought him, in his 8th year since conception, during an auspicious Tithi, Karaṇa, and hour, to a teacher of arts. Then that teacher of arts trained and taught young Meha, the 72 arts beginning with writing, with arithmetic as the prominent and ending with cries of birds, in their text, purport and practice ;

(८४) तंजहा-लेहं गणियं रूवं नट्टं गीयं वाइयं सरगयं पोक्खरगयं समतालं जूयं जणवायं पासयं अट्टवयं पोरेकच्चं दगमाट्टियं अन्नविहिं पाणविहिं वत्थविहिं विलेवणविहिं सयणविहिं अज्जं पहेलियं मागहियं गाहं गीइयं सिलोगं हिरण्णजुत्तिं सुवण्णजुत्तिं चुण्णजुत्तिं आभरणविहिं तरुणीपडिकम्मं इत्थिलक्खणं पुरिसलक्खणं हयलक्खणं गयलक्खणं गोणलक्खणं कुक्कुडलक्खणं छत्तलक्खणं दंडलक्खणं असिलक्खणं मणिलक्खणं कागिणिलक्खणं वत्थुविज्जं खंधारमाणं नगरमाणं वूहं पडिवूहं चारं पडिचारं चक्कवूहं गरुलवूहं सगडवूहं जुद्धं निजुद्धं जुद्धाइजुद्धं अट्टिजुद्धं मुट्टिजुद्धं बाहुजुद्धं लयाजुद्धं ईसत्थं छरुप्पवायं धणुव्वेयं हिरण्णपागं सुवण्णपागं सुत्तखेडं वट्टखेडं नालियाखेडं पत्तच्छेज्जं कडच्छेज्जं सज्जीवं निज्जीवं सउणरुयं ति ।

(the 72 arts) viz. -- 1) writing, 2) arithmetic, 3) impersonation, 4) dancing, 5) singing, 6) playing upon musical instruments, 7) vocal music, 8) playing upon drums, 9) music of cymbals, 10) gambling, 11) public oratory (or skillful conversation with people), 12) playing with dice, 13) play of eight square-board (of chess), 14) duties of city police, 15) mixing of water with clay, 16) rules of (preparing) food, 17) of drink, 18) of garments, 19) of besmearing, 20) (and) of (arranging) bed, 21) (composition in) Arya (metre), 22) riddles, 23) Māgahiya, 24) Gāhā (verses), 25) ballads (or lyrics), 26) versification, 27) preparation of unwrought gold and 28) wrought gold, 29) and of powder, 30) rules of ornaments 31) toileting (or attiring) of damsels, 32) (characteristic) features of women, 33) of men, 34) of horses, 35) of elephants, 36) of bulls, 37) of cocks, 38) of umbrellas, 39) of staffs (or staves), 40) of swords, 41) of gems, 42) and of Kāgiṇi (gem), 43) lore or science of building, 44) measurement (or planning) of camps and 45) of cities, 46) column of army 47) counter-column, 48) flying (or moving) column 49) counter flying column, 50) wheel-column, 51) eagle-column, 52) cart-column, 53) fighting, 54) heavy fighting, 55) supreme fighting, 56) bone-fighting, 57) fist-fighting, 58) arm-fighting, 59) branch-(or cane-) fighting, (or club-fighting), 60) arrow-shooting, 61) wielding of the sword, 62) science of archery, 63) casting of unwrought gold and 64) of wrought gold, 65) play with threads, 66) with cells (or pebbles), 67) and with lotus-stalks, 68) engraving leaves, 69) engraving bracelets, 70) giving life, 71) taking away life, and 72) bird's cries.

(८५) तए णं से कलायरिए मेहं कुमारं लेहाइयाओ गणियप्पहाणाओ सउणरुयपज्जवसाणाओ बावत्तरिं कलाओ सुत्तओ य अत्थओ य करणओ य सेहावेइ २ ता अम्मापिऊणं उवणेइ । तए णं मेहस्स कुमारस्स अम्मापियरो तं कलायरियं महुरेहिं वयणेहिं विउलेणं वत्थगंधमल्लालंकारेणं सक्करेंति सम्माणेंति विउलं जीवियारिहं पीइदाणं दलयंति २ ता पडिविसज्जेति ।

Then that teacher of the arts, after training and teaching young Meha the 72 arts

beginning with writing, with arithmetic as the prominent, and ending with the cries of birds, in (their) text, purport, and practice, brought him near (his) mother and father. Then the mother and father of young Meha entertained and honoured the teacher of the arts with sweet words, ample garments, perfumes, garlands and ornaments, and bestowed on him a liberal gift of gladness of life-long worth and sent him away.

(८६) तए णं से मेहे कुमारे बावत्तरिकलापंडिए नवंगसुत्तपडिबोहिए अद्वारसविहिप्पगारदेसीभासाविसारए गीयरइयगंधव्वनट्टकुसले हयजोही गयजोही रहजोही बाहुजोही बाहुप्पमदी अलंभोगसमत्थे साहसिए वियालचारी जाए यावि होत्था ।

Then that young Meha showed himself (to be) (lit.had become) learned in 72 arts, with the slumbering nine organs (now fully) awakened ; he was well-versed in the vernacular languages (current) in eighteenfold modes (or ways), fond of song, and accomplished in music and dance ; he was able to fight (riding) on horse (-back), on elephant (-back), in a chariot, and with his arms, and to box (lit.to crush) with arms ; he became completely ripe for enjoyment ; and he was bold and moved (even) during night (-time).

(८७) तए णं तस्स मेहकुमारस्स अम्मापियरो मेहं कुमारं बावत्तरिकलापंडियं जाव वियालचारीं जायं पासंति २ ता अट्ट पासायवडिंसए कारेंति अब्भुगयमूसियपहसिए विव मणिकणगरयणभत्तिचित्ते वाउद्धयविजयवेजयंतीपडागाळत्ताइच्छत्तकलिए तुंगे गगणतलमभिलंघमाणसिहरे जालंतररयणपंजरुम्मिल्लिएव्व मणिकणगथूभियाए वियसियसयवत्तपुंडरीए तिलयरयणद्धचंदच्चिए नानमणिमयदामालंकिए अंतो बहिं च सण्हे तवणिज्जरुइलवालुयापत्थरे सुहफासे सस्सिरीयरूवे पासाईए जाव पडिरूवे ।

Then the mother and father of that prince Meha noted that Meha is well versed in 72 arts ... upto ... moves (even) during night (-time), and (then) caused to be built eight excellent places ; the places were lofty, towering, and glittering (lit.as if laughing through their mass of white lustre) ; they were figured with the patterns of gems, gold and jewels ; they possessed victorious *vaijayantī* banners fluttering (or wafted) in the wind, and umbrellas upon umbrellas ; they were very high, with their tops (lit.peaks) scraping the sky ; the latticed work (in the windows) was of jewels, and (hence) they appeared as if shining through a cage ; their domes (or vaults) were of gem and gold ; in them there bloomed hundred-petalled and *punḍarīya* lotuses ; they were decked worshipfully with *tilaya* gems (or marks and jewels) and crescent (-shaped jewels), and were adorned with festoons made of diverse gems ; they were smooth within and without, were carpeted with sand of golden lustre, and were pleasant of touch, charming in form, comforting ... upto ... comely.

(८८) एगं च णं महं भवणं कारेंति अणेगखंभसयसन्निविट्टं लीलट्टियसालंभजियागं अब्भुगयसुक्यवइवेइयातोरणवरइयसालंभजियासुसिल्लिविसिद्धल्लुसंठियपसत्थवेरुलियखंभनाणामणिकणगरयणखचियउज्जलं बहुसमसुविभत्तनिचियरमणिज्जभूमिभागं ईहामिय जाव भत्तिचित्तं

The parents also caused to be constructed a big mansion ; it was supported by many hundreds of pillars, with statues (or dolls) placed for pleasure ; it had a lofty and well-built diamond altar and arches, with columns of fine beryl set up in due union, distinction and delightfulness, with excellently made (or exceedingly pleasant) status ; it was studded with diverse gems, gold and gems, and (hence) was resplendent ; its ground-space was very

level, properly demarcated, ample and charming ; it was figured with the patterns of wolves ...;

(८९) खंभुगयवयरवेइयापरिगयाभिरामं विज्जाहरजमलजुयलजंतजुत्तंपिव अच्चीसहस्समालणीयं रूवगसहस्सकलियं भिसमाणं भिब्भिसमाणं चक्खुल्लोयणलेसं सुहफासं सस्सिरीयरूवं कंचणमणिरयणथूभियागं नाणाविहपंचवण्णघंटापडागपरिमंडियग्गसिहरं धवलमिरीचिकवयं विणिम्मयंतं लाउल्लोइयमहियं जाव गंधवट्टिभूयं पासाईयं दरिसणिज्जं अभिरूवं पडिरूवं ।

it was encircled by an adamantine terrace (or altar) resting upon pillars, and was lovely ; it was furnished with a pair of *vidyādhara*s arranged in a line in the form of a machine ; it was encircled with thousands of lustres ; it was furnished with thousands of pictures (or silver coins); it was glittering and glistening ; it was dazzling to the vision of the eye, pleasant of touch, and charming in shape ; its domes (or vaults) were studded with gold, gems and jewels ; its tops were decked with five-coloured banners of various fashions, bells beings prominent in them ; it emitted forth a mass (lit.armour) of white rays ; it was cleaned by besmearing and white-washing ... upto ..., it was as if perfume incarnate, comfortable, shapely (lit.fit to be seen), attractive, and comely.

(९०) तए णं तस्स मेहस्स कुमारस्स अम्मापियरो मेहं कुमारं सोहणंसि तिहिकरणनक्खत्तमुहुत्तंसि सरिसियाणं सरिव्वयाणं सरित्तयाणं सरिसलावण्णरूवजोव्वणगुणोव्वेयाणं सरिसएहिंतो रायकुलेहिंतो आणिल्लियाणं पसाहण्णंअविहववहूओवयणमंगलसुजंपिएहिं अट्टहिं रायवरकन्नाहिं सद्धिं एगदिवसेणं पाणिं गिण्हाविंसु । तए णं तस्स मेहस्स अम्मापियरो इमं एयरूवं पीइदाणं दलयंति -

Then the mother and father of that prince Meha made prince Meha accept, on one and the same day, during an auspicious (lit.fine) *tithi*, *karāṇa*, constellation and hour, the hands of eight excellent princesses sprung from similar royal families, equal (to him), of the same age, of similar beauty, and possessing the same loveliness, complexion, youth and accomplishments (or excellences or virtues), with ornaments on eight limbs, with kissing by ladies whose husbands were alive, with auspicious things (like curds, rice-seeds, etc.) (or auspicious songs), and with good blessings. Then the mother and father of that Meha offered this, of such sort, gift of gladness :-

(९१) अट्ट हिरण्णकोडीओ अट्ट सुवण्णकोडीओ गाहाणुसारेण भाणियव्वं जाव पेसणकारियाओ अन्नं च विपुलं धणकणगरयणमणिमोत्तियसंखसिलप्पवालरत्तरयणसंतसारसावएज्जं अलाहि जाव आसत्तमाओ कुलवंसाओ पकामं दाउं पकामं भोत्तुं पकामं परिभाएउं ।

eight crores of unwrought gold, eight crores of wrought gold (--to be stated in accordance with the contents of the *gāthās* -- ... upto ...) female messengers (or women to make concerts or shows), and in addition, much more present store of real precious property of wealth, gold, jewels, gems, pearls, conches, coral, and rubbies, sufficient ... upto ... (to last) even upto the seventh generation of the family, to be given at free will, to be enjoyed at free will, and to be shared at free will.

(९२) तए णं से मेहे कुमारे एगमेगाए भारियाए एगमेगं हिरण्णकोडिं दलयइ एगमेगं सुवण्णकोडिं दलयइ

जाव एगमेगं पेसणकारिं दलयइ अन्नं च विउलं धणकणग जाव परिभाएउं दलयइ । तए णं से मेहे कुमारे उप्पिं पासायवरगए फुट्टमाणेहिं मुइंगमत्थएहिं वरतरुणिसंपउत्तेहिं बत्तीसइबद्धएहिं नाडएहिं विहरइ ।

Then that prince Meha gave to each of his wives one crore of unwrought gold, one crore of wrought gold ... upto ... one female messenger (or one woman to make shows or concerts), and in addition, ample wealth, gold ... upto ... to be shared (at free will). Then that prince Meha used to sit on the top-floor (or terrace) of his excellent palace and passed his time (having before him) plays of thirty two performers, (enacted) with (the music of) the ringing drums played by excellent damsels.

(९३) तेणं कालेणं २ समणे भगवं महावीरे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे सुहंसुहेणं विहरमाणे जेणामेव रायगिहे नयरे गुणसिलए चेइए जाव विहरइ । तए णं रायगिहे नयरे सिंघाडगतिगचउक्कचच्चरे महया बहुजणसद्धे इ वा जाव बहवे उग्गा भोगा जाव रायगिहस्स नगरस्स मज्झमज्झेणं एगदिसिं एगाभिमुहा निग्गच्छंति । इमं च णं मेहे कुमारे उप्पिं पासायवरगए फुट्टमाणेहिं मुयंगमत्थएहिं जाव माणुस्सए कामभोगे भुंजमाणे रायमग्गं च आलोएमाणे २ एवं च णं विहरइ । तए णं मेहे कुमारे ते बहवे उग्गा भोगा जाव एगदिसाभिमुहे निग्गच्छमाणे पासइ २ ता कंचुइज्जपुरिसं सद्दावेइ २ ता एवं वयासी-

At that time, at that period, the ascetic Lord Mahāvīra, wandering in due course, passing from village to village, journeying pleasantly, came to the city of Rāyagiha and to the sanctuary Guṇasilaya ... upto ..., and stayed Then, in the city of Rāyagiha, at triangular places, junctions of three and four roads, squares, there arose a very great din of people ... upto ... (and) many *uggas, bhogas* ... upto ... went forth, right through the midst of the city of Rāyagiha, by the same way, and in the same direction. Now, that prince Meha was sitting on the top-floor of his excellent palace (having before him the play) with the music of ringing drums ... upto ..., enjoying human pleasures, and looking down upon this very road, and thus was he staying. Then that prince Meha seeing those many *uggas, bhogas* ... upto ... going forth in the same direction, summoned a chamberlain and thus said :-

(९४) किन्नं भो देवाणुप्पिया ! अज्ज रायगिहे नगरे इंदमेह इ वा खंदमेह इ वा एव रुद्धासववसमणनागजक्खभूयनइतलायरुक्खचइयपव्वउज्जाणगिरिजत्ताइ वा जओ णं बहवे उग्गा भोगा जाव एगदिसिं एगाभिमुहा निग्गच्छंति । तए णं से कंचुइज्जपुरिसे समणस्स भगवओ महावीरस्स गहियागमणपवित्तीए मेहं कुमारं एवं वयासी-नो खलु देवाणुप्पिया ! अज्ज रायगिहे नयरे इंदमेह इ वा जाव गिरिजत्ता इ वा ज णं एए उग्गा जाव एगदिसिं एगाभिमुहा निग्गच्छंति । एवं खलु देवाणुप्पिया ! समणे भगवं महावीरे आइगरे तित्थगरे इहमागए इह संपत्ते समोसढे इह चव रायगिहे नगरे गुणसिलए चेइए अहापडिरूवं जाव विहरइ ।

“Is there, beloved of gods, to day, in the city of Rāyagiha, a festivity (in honour) of *indra* or of *skanda*, and so also (in honour) of *rudra, śiva, vaiśravaṇa, nāga, yakṣa*, ghosts, river, lake, trees, shrines, hills, or a pilgrimage to parks and mountains, (so) that many *uggas, bhogas* ... upto ... are going forth by the same way in the same direction ?” Then that chamberlain having come to learn the news of the arrival of the ascetic Lord Mahāvīra said to prince Meha :“There is not indeed, beloved of gods, today, in the city of Rāyagiha, a festivity (in honour of) *Indra* or upto ... are going forth by the same way, in the same direction. Thus, verily, beloved of gods, the ascetic Lord Mahāvīra, the

maker of the first teaching, the maker of the Passage, has come here in the city of Rāyagiha, in the sanctuary Guṇasilays, after taking a proper residence.”

(१५) तए णं से मेहे कुमारे कंचुइज्जपुरिसस्स अंतिए एयमट्टं सोच्चा निसम्म हट्टुट्टे कोडुंबियपुरिसे सद्दावेइ २ ता एवं वयासी-खिप्पामेव भो देवाणुप्पिया ! चाउघटं आसरहं जुत्तामेव उवट्टवेह जाव उवणेंति । तए णं से मेहे ण्हाए जाव सव्वालंकारविभूसिए चाउघटं आसरहं दुरूढे समाणे सकोरंटमल्लदामेणं छत्तेणं धरिज्जमाणेणं महया भडचडगरवंदपरियालसंपरिवुडे रायगिहस्स नयरस्स मज्झंमज्झेणं निग्गच्छइ २ ता जेणामेव गुणसिलए चेइए तेणामेव उवागच्छइ ।

Then that prince Meha, hearing and listening to this matter from the chamberlain, became glad and delighted, summoned the household servants and thus said :-“make haste, beloved of gods, to bring a four-belled horse-chariot harnessed” ... upto ..., (they) brought. Then that prince Meha took his bath ... upto ..., decked himself with all ornaments, mounted the horse-chariot with four bells, with an umbrella garlanded with *koreṇṭa* flowers held (over him), and surrounded by a numerous attendant throng of warriors, he went forth, right through the midst of the city of Rāyagiha, towards the sanctuary Guṇasillaya,

(१६) उवागच्छित्ता समणस्स भगवओ महावीरस्स छत्ताइछत्तं पडागाइपडागं विज्जाहरचारणे जंभए य देवे ओवयमाणे पासइ २ ता चाउघंटाओ आसरहाओ पच्चोरुहइ २ ता समणं भगवं महावीरं पंचविहेणं अभिगमेणं अभिगच्छइ तंजहा-सचित्ताणं दव्वाणं विउसरणयाए, अचित्ताणं दव्वाणं अविउसरणयाए, एगसाडियं उत्तरासंगकरणेणं, चक्खुफासे अंजलिपग्गहेणं, मणसो एगत्तीकरणेणं ।

and (there) saw umbrellas upon umbrellas and banners upon banners for the ascetic Lord Mahāvīra and observed *vidyādharas*, *cāraṇas*, and the gods *jaṃbhayas* flying down (from the sky); then he alighted from the horse-chariot with four bells and approached the ascetic Lord Mahāvīra, in the fivefold manner of approach, viz. 1) abandoning the use of objects that have life in them, 2) not abandoning (but keeping properly and at a proper place) non-living objects, 3) placing tidily the upper garment on one side (or shoulder), 4) folding the hands as soon as the eyes meet (the holy person), and 5) concentrating the mind.

(१७) जेणामेव समणे भगवं महावीरे तेणामेव उवागच्छइ २ ता समणं भगवं तिक्खुत्तो आयाहिणपयाहिणं करेइ वंदइ नमंसइ २ ता समणस्स भगवओ नच्चासन्ने नाइदूरे सुस्सूसमाणे नमंसमाणे पंजलिउडे अभिमुहे विणएणं पज्जुवासइ । तए णं समणे भगवं महावीरे मेहस्स कुमारस्स तीसे य महइमहालियाए महच्चपरिसाए मज्झगए विचित्तं धम्ममाइक्खइ, जहा-जीवा बज्झंति मुच्चंति जहा य संकिलिस्संति । धम्मकहा भाणियव्वा जाव परिसा पडिगया ।

Then he went there where the ascetic Lord Mahāvīra was, thrice circumambulated the ascetic Lord (Mahāvīra) from right to right, saluted and paid obeisance, and with folded hands, modestly waited before the ascetic Lord (Mahāvīra), neither very near nor very far, desirous of listening (to him) and respecting him. Then the ascetic Lord Mahāvīra, in the presence (lit.amidst) of prince Meha and that very vast, big congregation, preached various religious doctrines as follows -- how the souls are fettered, released and afflicted. (-- Here, the religious sermon is to be stated .. upto ... the congregation went back).

(१८) तए णं से मेहे कुमारे समणस्स भगवओ महावीरस्स अंतिए धम्मं सोच्चा निसम्म हट्ठुट्ठे समणं भगवं महावीरं तिकखुत्तो आयाहिणपयाहिणं करेइ २ ता वंदइ नमंसइ २ ता एवं वयासी-सद्दहामि णं भंते ! निग्गंथं पावयणं एवं पत्तियामि णं रोएमि णं अब्भुट्ठेमि णं भंते ! निग्गंथं पावयणं । एवमेयं भंते ! तहमेयं अवितहमेयं इच्छियमेयं पडिच्छियमेयं भंते ! इच्छियपडिच्छियमेयं भंते ! से जहेव तं तुब्भे वयह जं नवरं देवाणुप्पिया ! अम्मापियरो आपुच्छामि तओ पच्छा मुंडे भवित्ताणं पव्वइस्सामि ।

Then that prince Meha, hearing and listening to the religion from the ascetic Lord Mahāvīra, became glad and joyful, thrice walked round the ascetic Lord Mahāvīra from right to right, saluted and paid obeisance, and thus said :-“I believe, Sir, in the *niggantha* doctrine ; so also I trust, I like and I respect, Sir, (p.25) the *niggantha* doctrine. This is so, Sir ; this is true ; this is quite true (lit.not false) ; this is agreeable (desirable) ; this is acceptable, Sir ; this is agreeable and acceptable, Sir ; that is as you have said. But, now, beloved of gods, I will bid farewell to (my) mother and father, and then shaving my head I will become a monk (or will enter into the monastic order).”

(१९) अहासुहं देवाणुप्पिया मा पडिबंधं । तए णं से मेहे कुमारे समणं भगवं वंदइ नमंसइ २ ता जेणामेव चाउघटं आसरहे तेणामेव उवागच्छइ २ ता चाउघटं आसरहं दुरूहइ महया भडचडगरपहकरेणं रायगिहस्स नगरस्स मज्झंमज्झेणं जेणामेव सए भवणे तेणामेव उवागच्छइ २ ता चाउघटाओ पेच्चोरुहइ २ ता जेणामेव अम्मापियरो तेणामेव उवागच्छइ २ ता अम्मापिऊणं पायवडणं करेइ २ ता एवं वयासी -

“If it please you, beloved of gods, have no obstacle (i.e. make no stay)”, (said Mahāvīra). Then that prince Meha saluted and paid obeisance to the ascetic Lord (Mahāvīra), went there where the horse-chariot with four bells was, mounted the horse-chariot with four bells, and with a numerous throng of warriors, he went, right through the midst of the city of Rāyagiha, towards his own palace ; (there) he alighted from (the horse-chariot with) four bells, and went there where (his) mother and father were, prostrated at the feet of mother and father, and said thus :-

(१००) एवं खलु अम्मयामो ! मए समणस्स भगवओ महावीरस्स अंतिए धम्मे निसंते से वि य मे धम्मे इच्छिए पडिच्छिए अभिरुइए । तए णं तस्स मेहस्स अम्मापियरो एवं वयासी-धन्नेसि तुमं जाया ! संपुण्णे कयत्थे कयलक्खणे सि तुमं जाया ! जन्नं तुमे समणस्स ३ अंतिए धम्मे निसंते । सेवि य ते धम्मे इच्छिए पडिच्छिए अभिरुइए । तए णं से मेहे कुमारे अम्मापियरो दोच्चंपि तच्चंपि एवं वयासी-एवं खलु अम्मयाओ ! मए समणस्स ३ अंतिए धम्मे निसंते । से वि य मे धम्मे इच्छिए पडिच्छिए अभिरुइए । तं इच्छामि णं अम्मयाओ ! तुब्भेहिं अब्भणुत्ताए समाणे समणस्स ३ अंतिए मुंडे भवित्ताणं अगाराओ अणगारियं पव्वइत्तए ।

“Thus indeed, mother and father, I listened to the religion from the ascetic Lord Mahāvīra, and that religion is agreeable, acceptable and pleasing to me.” Then the mother and father of that Meha said thus :-“You are fortunate, son ; you are fulfilled ; you have your end won ; your tokens are accomplished, child ; for, you have heard the religion from the ascetic Lord Mahāvīra. And that religion is agreeable, acceptable and pleasing (to you)”. Then that prince Meha twice and thrice, spoke thus to (his) mother and father :- “Thus indeed, mother and father, I listened to the religion from the ascetic Lord Mahāvīra, and that religion is agreeable, acceptable and pleasing to me. Now, I wish, mother and father, with your permission, to shave my head in the presence of the ascetic Lord Mahāvīra,

and to go from the household life into the order of the houseless monks”.

(१०१) तए णं सा धारिणी देवी तं अणिट्ठं अकंतं अप्पियं अमणुन्नं अमणामं असुयपुव्वं फरुसगिरं सोच्चा निसम्म इमेणं एयारूवेणं मणोमाणसिएणं महया पुत्तदुक्खेणं अभिभूया समाणी सेयागयरोमकूवपगलंतविलीणगाया सोयभरपवेवियंगी नित्तेया दीणविमणवयणा करयलमलियव्व कमलमाला तक्खणओलुग्गदुब्बलसरीरा लावण्णसुन्ननिच्छायगयसिरीया पसिद्धिलभूसणपडंतखुम्मियसंचुण्णियधवलवलयपब्भट्टउत्तरिज्जा

Then that queen Dhāriṇī, hearing and listening to that unpleasant, unlovely, unkind, unacceptable, unwinsome, never heard before, harsh, speech, was overcome by this, of such type, great mental grief for the son ; her limbs became wet with sweat arising in the root-cells of the hair and dripping (from there) ; her body trembled due to the burden of grief ; she became lustreless ; her face became woeful and downcast ; her body became faint and powerless at that very moment, like a lotus-wreath crushed in the palm of the hand ; she became devoid of loveliness and of brilliance and with splendour gone ; her ornaments became loose ; her bright (lit.white) bracelets fell off, scattered (on the ground) and broke into pieces, and her upper garment dropped away (or slipped down) ;

(१०२) सूमालविकिण्णकेसहत्था मुच्छावसनडुच्चेयगरुइ परसुनियत्तव्व चंपगलया निव्वत्तमे व इंदलट्ठी विमुक्कसंधिबंधणा कोट्टिमतलंसि सव्वंगेहिं धसत्ति पडिया । तए णं सा धारिणी देवी ससंभमोवत्तियाए तुरियं कंचणभिंजारमुहविणिग्गयसीयलजलविमलधाराए परिसिंचमाणा निव्वावियगायलट्ठी उक्खेवणतालविंटवीयणगजणियवाएणं सफुसिएणं अंतेउरपरियणेणं आसासिया समाणी मुत्तावलीसन्निगासपवडंतअंसुधाराहिं सिंचमाणी पओहरे कलुणविमणदीणा रोयमाणी कंदमाणी तिप्पमाणी सोयमाणी विलवमाणी मेहं कुमारं एवं वयासी ।-

her delicate tresses of hair were dishevelled ; her consciousness (being) vanished in a swoon, she (i.e. her body) became heavy, and like a *caṃpaga* creeper lopped down by an axe, or like a flag-staff (in honour) of Indra whose joining bonds are set free, when the festival is over, she fell with a crash (lit.with ‘*dhas*’ sound) in aheap, upon the paved floor. Then that queen Dhāriṇī was besprinkled over speedily by the harem-attendants with a pure shower of cool water issuing from the mouth of a golden pitcher which was hastily poured out ; and thus her limbs and body were rendered cool ; she was refreshed with breezes produced from swaying hand-fans of palm-leaf bearing water-drops ; then, besprinkling her breasts with showers of tears falling like strings of pearls, pitiable, downcast and woeful, weeping, wailing, pining, grieving, and lamenting, she thus spoke to prince Meha :-

(१०३) तुमं सि णं जाया ! अम्हं एगे पुत्ते इट्ठे कंते पिए मणुन्ने मणामे थेज्जे वेसासिए सम्मए बहुमए अणुमए भंडकरंडगसमाणे रयणे रयणभूए जीवियउस्सासए हिययाणंदजणणे उंबरपुप्फं पिव दुल्लहे सवणयाए किमंग पुण पासणयाए । नो खलु जाया ! अम्हे इच्छामो खणमवि विप्पओगं सहित्तए । तं भुंजाहि ताव जाया ! विपुले माणुस्सए कामभोगे जाव ताव वयं जीवामो । तओ पच्छा अम्हेहिं कालगएहिं परिणयवए वड्ढियकुलवंसतंतुकज्जंमि निरवएक्खे समणस्स ३ अंतिए मुंडे भवित्ता अगाराओ अणगारियं पव्वइस्ससि ।

“You are, child, our only son, agreeable, beloved, dear, winsome, acceptable, sturdy, trustworthy, esteemed, honoured, approved, like a casket of treasures, gem (or delighting),

as if a gem, inspiring (our) life, creating delight to (our) hearts, and rear like the *udumbara* flower even for hearing, much more for seeing. Truly, son, we do not desire to bear even for a moment separation from you. So, do enjoy, son, ample human pleasures as long as we live ; then afterwards, when we will have passed away, and you will have been ripe of age and concerned no longer for the task of (carrying onwards) the succession of the family-line (already) increased, you may shave your head in the presence of the ascetic Lord Mahāvīra and enter into the order of houseless monks, from that of household life”.

(१०४) तए णं से मेहे कुमारे अम्मापिऊहिं एवं वुत्ते समाणे अम्मापियरो एवं वयासी-तहेव णं तं अम्मो ! जहेव णं तुब्भे ममं एवं वयह-तुमं सि णं जाया ! अम्हं एगे पुत्ते तं चेव जाव निरवएक्खे समणस्स जाव पव्वइस्ससि । एवं खलु अम्मयाओ ! माणुस्सए भवे अधुवे अणियए असासए वसणसउवद्दवाभिभूए विज्जुलयाचंचले अणिच्चे जलबुब्बुयसमाणे कुसग्गजलबिंदुसन्निभे संझब्भरागसरिसे सुविणदंसणोवमे सडणपडणविद्धंसणधम्मे पच्छा पुरं च णं अवस्सविप्पजहणिज्जे ।

Then that prince Meha thus bidden by (his) mother and father thus said to the mother and father :-“It is as you tell me. mother, ... ‘you are our only son ... the same ... upto ... concerned no longer ... of the ascetic ... may enter into the order (of houseless ascetics)’. (But) thus indeed, mother and father, human life is unsteady (or unsure), uncertain (or undetermined), transitory (or inconstant), overcome by the assaults of hundreds of calamities (or difficulties), fickle like the lightning-flash, non-permanent, like a bubble of water, similar to a drop (of water) on the point of (the blade of) *kuśa* (grass), like the colour in the evening-sky, comparable to the vision of a dream, possessing the qualities of rot, fall and dissolution, and sooner or later perforce (lit.necessarily) to be abandoned.

(१०५) से के णं जाणइ अम्मयाओ ! के पुव्विं गमणाए के पच्छा गमणाए ? तं इच्छामि णं अम्मयाओ ! तुब्भेहिं अब्भणुत्ताए समाणे समणस्स ३ जाव पव्वइत्तए । तए णं तं मेहं कुमारं अम्मापियरो एवं वयासी-इमाओ ते जाया । सरिसियाओ सरिसत्तयाओ सरिसव्वयाओ सरिसलावण्णरूवजोव्वणगुणोववेयाओ सरिसेहिंतो रायकुलेहिंतो आणियल्लियाओ भारियाओ । तं भुंजाहि णं जाया ! एयाहिं सद्धिं विउले माणुस्सए कामभोगे । पच्छा भुत्तभोगे समणस्स जाव पव्वइस्ससि ।

(Hence) who is that who knows, mother and father, who will go first and who will go after ? I desire, therefore, mother and father, permitted by you, in the presence of the ascetic Lord Mahāvīra ... upto ... to accept monkhood”. Then the mother and father thus spoke to that prince Meha :- “(Here) are, child, these your wives equal to you, similar in complexion, of the same age, possessing the same loveliness, beauty, youth and virtues, and sprung from equal royal families ; with them, therefore, son, enjoy abundant human pleasures ; afterwards, when you have experienced enjoyments, (you may) ... of the ascetic ... upto ... accept monkhood”.

(१०६) तए णं से मेहे कुमारे अम्मापियरं एवं वयासी-तहेव णं अम्मयाओ ! जं णं तुब्भे ममं एवं वयह-इमाओ ते जाया ! सरिसियाओ जाव पव्वइस्ससि । एवं खलु अम्मयाओ माणुस्सगा कामभोगा असुई असासया वंतासवा पित्तासवा खेलासवा सुक्कासवा सोणियासवा दुरुस्सासनीसासा दुरूवमुत्तपुरीसपूयबहुपडिपुण्णा उच्चारपासवणखेलसिंघाणगवंतपित्तसुक्कसोणियसंभवा अधुवा अणियत्ता

असासया सडणपडणविद्धंसणधम्मा पच्छा पुरं च णं अवस्सविप्पजहणिज्जा । से के णं अम्मयाओ ! जाव पव्वइत्तए ।

Then that prince Meha thus spoke to (his) mother and father :- “It is as you tell me thus, mother and father, that there are these (my wives) equal to me ... upto ... (I may) take to asceticism. (But) thus really, mother and father, human pleasures are impure, inconstant, streaming with vomit, with bile, with phlegm, with semen, and with blood, foul in inward and outward breath, and too much filled with hideous urine, excretion and pus ; they originate from excretion, urine, phlegm, mucus, vomit, bile, semen and blood ; they are unstable, non-satisfactory, inconstant and subject to the qualities of rot, fall and destruction, and sooner or later perforce to be forsaken. Who is that (who knows), mother and father ... upto ... (I desire) to enter into the order (of houseless monks)”.

(१०७) तए णं तं मेहं कुमारं अम्मापियरो एवं वयासी-इमे यं ते जाया ! अज्जयपज्जयपिउपज्जयागए सुबहु हिरण्णे य सुवण्णे य कंसे य दूसे य मणिमोत्तियसंखसिलप्पवालरत्तरयणसंतसारसावएज्जे य अलाहि जाव आसत्तमाओ कुलवंसाओ पगामं दाउं पगामं भोत्तुं पकामं परिभाएउं । तं अणुहोहि ताव जाया ! विपुलं माणुस्सगं इड्डिसक्कारसमुदयं । तओ पच्छा अणुभूयकल्लाणे समणस्स ३ जाव पव्वइस्ससि ।

Then the mother and father thus addressed that prince Meha :- “This is, son, your very much, unwrought gold and wrought gold coming from (your) grandfather, great grandfather, great great-grand-father (lit.great grandfather of your father), and pewter, (fine) garments, and present store of real precious property of gems, pearls, conches, coral and rubies sufficient ... upto ... even upto the seventh generation of family, to be given at free will, to be enjoyed at free will, and to be shared at free will. Do enjoy, therefore, child, the abundant full store of (rich) prosperity and entertainment proper for man. The afterwards, when you have enjoyed (your) fortune ... upto ... (you may) ... of the ascetic ... accept monkhood”.

(१०८) तए णं से मेहे कुमारे अम्मापियरं एवं वयासी-तहेव णं अम्मयाओ ! जं णं तं वयह-इमे ते जाया अज्जगपज्जग जाव तओ पच्छा अणुभूयकल्लाणे पव्वइस्ससि । एवं खलु अम्मयाओ ! हिरण्णे य जाव सावएज्जे अगिसाहिए चोरसाहिए रायसाहिए दाइयसाहिए मच्चुसाहिए अगिसामन्ने जाव मच्चुसामन्ने सडणपडणविद्धंसणधम्मे पच्छा पुरं च णं अवस्सविप्पजहणिज्जे । से के ण जाणइ अम्मयाओ ! के पुव्वि जाव गमणाए । तं इच्छामि णं जाव पव्वइत्तए ।

Then that prince Meha thus spoke to (his) mother and father :- “It is as you tell, mother and father, that this (is) my (gold) ... (come from) grandfather, great grandfather ... upto ...; then afterwards, (I may), when I have enjoyed the fortune, take to asceticism. (But) thus really, mother and father, unwrought gold and ... upto ... present store ... (are) prey of (or subject to) fire, of thieves, of kings, of heirs, and of death, and common to fire ... upto ... death and are subject to the qualities of rot, fall and dissolution, and sooner or later perforce to be deserted. Who is he that knows, mother and father, who (will go) first I wish, therefore ... upto ... to go into the order (of houseless monks)”.

(१०९) तए णं तस्स मेहस्स कुमारस्स अम्मापियरो जाहे नो संचाइंति मेहं कुमारं बहूहिं

विसयाणुलोमाहिं आघवणाहि य पन्नवणाहि य सन्नवणाहि य विन्नवणाहि य आघवित्तए वा पन्नवित्तए वा सन्नवित्तए वा विन्नवित्तए वा ताहे विसयपडिकूलाहिं संजमभउव्वेयकारियाहिं पन्नवणाहिं पन्नवेमाणा एवं वयासी-

Then, when the mother and father of that prince Meha were not able to persuade (lit.to declare, to discourse, to address, to request) or to prevail upon the prince Meha with many declarations, discourses, addresses and entreaties in accord with sensual pleasures, they spoke (to him) thus, with discourses contrary to sensual pleasures, (and yet) arousing fear and horror (lit.disgust) of (ascetic) discipline (lit.control) :-

(११०) एस णं जाया ! निग्गंथे पावयणे सच्चे अणुत्तरे केवलिए पडिपुण्णे नेयाउए संसुद्धे सल्लगत्तणे सिद्धिमग्गे मुत्तिमग्गे निज्जाणमग्गे निव्वाणमग्गे सव्वदुक्खप्पहीणमग्गे अहीव एगंतदिट्ठीए खुरो इव एगंतधाराए लोहमया इव जवा चावेयव्वा वालुयाकवले इव निरस्साए गंगा इव महानई पडिसोयगमणाए महासमुद्धो इव भुयाहिं दुत्तरे तिक्खं चंक्रमियव्वं गरुअं लंबेयव्वं असिधारयव्वं चरियव्वं ।

“This *niggantha* doctrine is child, true, unequalled (or sublime), absolute (or propounded by the omniscient), perfect, logical, and very pure ; it cuts the arrows (or darts) ; it is a path of (highest) accomplishment, a path of release, a path of perfection, a path of salvation (lit.extinction), and a path devoid of all grief ; it is single (or absolute) in its view like a snake ; it is single of edge like a razor ; it is as barleycorns of iron to chew ; it is tasteless like a morsel of sand ; it is like the great river Gaṅgā (for one who wants to go) against its current, it is hard to traverse like crossing the ocean with (the help of) the arms ; it is sharp to tread and heavy to support ; and like the sword-edge (to walk upon) is the observance (thereof).

(१११) नो खलु कप्पइ जाया ! समणाणं निग्गंथाणं आहाकम्मिए वा उद्देसिए वा कीयगडे वा ठवियए वा रइयए वा दुब्भिक्खभत्ते वा कंतारभत्ते वा वट्ठलियाभत्ते वा गिलाणभत्ते वा मूलभोयणे वा कंदभोयणे वा फलभोयणे वा बीयभोयणे वा हरियभोयणे वा भोत्तए वा पायए वा । तुमं च णं जाया ! सुहसमुचिए नो चेव णं दुहसमुचिए नालं सीयं नालं उण्हं नालं खुहं नालं पिवासं नालं वाइयपित्तियसिंभियसन्निवाइयविविहे रोगायंके उच्चावए गामकंटए बावीसं परीसहोवसग्गे उदिण्णे सम्मं अहियासित्तए । भुंजाहि ताव जाया ! माणुस्सए कामभोगे । तओ पच्छा भुत्तभोगी समणस्स जाव पव्वइस्ससि ।

To the *niggantha* monks, son, it is not allowed to eat or drink fare specially prepared (for a begging monk after his arrival at a house), nor fare specially meant (for the monks), nor fare prepared after buying, nor fare specially set aside, nor fare specially cooked, nor faminefood (i.e. food made ready for monks, during the famine), nor forest-food, nor rain-food (i.e. food prepared for monks at the time of the rainy season), nor sickness-food (i.e. food prepared for sick monks), nor fare of roots, of bulbs, of fruits, of seeds, nor of green vegetables. You are, son, accustomed to (lit.proper for) comfort (lit.pleasure) and not to discomfort ; and you will not be able to duly bear (or suffer) cold, nor heat, nor hunger, nor thirst ; (you will not be able to duly bear) diverse distempers and diseases of wind, of bile, of phlegm and of the combine humours, (the troubles from) the high and low wicked people in villages (or various harms of senses), as they arise (or become serious). So do enjoy, son, the human pleasures ; then afterwards, when you have enjoyed pleasures ... upto ... (you may) ... of the ascetic ... take to asceticism”.

(११२) तए णं से मेहे कुमारे अम्मापिऊहिं एवं वुत्ते समाणे अम्मापियरं एवं वयासी-तहेव णं अम्मयाओ ! जं णं तुब्भे ममं एवं वयह-एस णं जाया ! निगंथे पावयणे सच्चे अणुत्तरे पुणरवि तं चेव जाव तओ पच्छा भुत्तभोगी समणस्स जाव पव्वइस्ससि । एवं खलु अम्मयाओ ! निगंथे पावयणे कीबाणं कायराणं कापुरिसाणं इहलोगपडिबद्धाणं परलोगनिप्पिवासाणं दुरणुचरे पाययजणस्स नो चेव णं धीरस्स निच्छियस्स ववसियस्स । एत्थ किं दुक्करं करणयाए ? तं इच्छामि णं अम्मयाओ ! तुब्भेहिं अब्भणुत्ताए समाणे समणस्स जाव पव्वइत्तए ।

Then that prince Meha thus bidden by (his) mother and father thus spoke to (his) mother and father :-“It is as you tell me, mother and father, that this *niggantha* doctrine is true, unequalled ... and again the same ... upto ..., then afterwards, when I have enjoyed, (I may) ... of the ascetic ... upto ... accept monkhood. (But) thus really, mother and father, the *niggantha* doctrine is hard to practice for the feeble, uncourageous (or fearful), wights (or wretched persons) who are attached to this world and who do not desire for the next world, and for ordinary (common) folk, and not for the valiant (or courageous) who have decided and determined. What is here that is difficult to practise ? I desire, therefore, mother and father, permitted by you ... of the ascetic ... to go into the order (of houseless monks)”.

(११३) तए णं तं मेहं कुमारं अम्मापियरो जाहे नो संचाइंति बहूहिं विसयाणुलोमाहि य विसयपडिकूलाहि य आघवणाहि य पन्नवणाहि य सन्नवणाहि य विन्नवणाहि य आघवेत्तए वा पन्नवेत्तए वा सन्नवित्तए वा विन्नवित्तए वा ताहे अकामाइं चेव मेहं कुमारं एवं वयासी-इच्छामो ताव जाया ! एगदिवसमवि ते रायसिरिं पासित्तए । तए णं से मेहे कुमारे अम्मापियरमणुवत्तमाणे तुसिणीए संचिद्धइ । तए णं से सेणिए राया कोडुंबियपुरिसे सद्दावेइ २ ता एवं वयासी -

Then, when the mother and father were unable to persuade (lit.to declare, to discourse, to address or to request) that prince Meha, with many declarations, discourses, addresses and entreaties, in accord with sensual pleasures and also contrary to the sense-enjoyment, they said unwillingly to prince Meha thus, “We wish, child, to see you in royal state (lit.your royal glory) at least for one day”. Then that prince Meha yielding to his mother and father stood silent. Then that king Seniya summoned the household servants and thus spoke to them :

(११४) खिप्पामेव भो देवाणुप्पिया ! मेहस्स कुमारस्स महत्थं महग्घं महरिहं विउलं रायाभिसेयं उवड्डवेह । तए णं ते कोडुंबियपुरिसा जाव ते वि तहेव उवड्ड्वेति । तए णं से सेणिए राया बहूहिं गणनायगदंडनायगेहिं य जाव संपरिवुडे मेहं कुमारं अट्ठसएणं सोवण्णियाणं कलसाणं एवं रूप्पमयाणं कलसाणं सुवण्णरूप्पमयाणं कलसाणं मणिमयाणं कलसाणं सुवण्णमणिमयाणं रूप्पमणिमयाणं सुवण्णरूप्पमणिमयाणं भोमेज्जाणं सव्वोदएहिं सव्वमट्ठियाहिं सव्वपुप्फेहिं सव्वगंधेहिं सव्वमल्लेहिं सव्वोसहीहिं य सिद्धत्थएहिं य सव्विद्धीए सव्वज्जुईए सव्वबलेणं जाव दुंदुभिनिग्घोसणाइयरवेणं महया २ रायाभिसेएणं अभिसिंचइ २ ता करयल जाव कट्टु एवं वयासी-

“make haste, beloved of gods, to prepare for prince Meha a lavish royal coronation-ceremony of great richness, worth and splendour”. Then those household servants ... upto ... prepared in the same way. Then that king Seniya surrounded by many heads of guilds, commanders of army ... performed a very great royal anointment-ceremony over prince Meha, with all kinds of waters from 108 pitchers of gold and so also of silver, of gold

and silver, of gems, of gold and jewels, of silver and gems, of gold and silver and gems, and of clay with all kinds of clay, of flowers, of perfumes, of garlands, of herbs, and with white mustard, in full splendour, brilliance and might, ... upto ..., with noise, sound and din of drums ; and raising ... the palms of hands ... said thus :

(११५) जय २ नंदा ! जय २ भद्रा ! जय नंदा ० ! भद्रं ते अजियं जिणाहि ! जियं पालयाहि जियमज्जे वसाहि अजियं जिणेहि सत्तुपक्खं जियं च पालेहि मित्तपक्खं जाव भरहो इव मणुयाणं रायगिहस्स नगरस्स अन्नेसिं च बहूणं गामागरनगर जाव सन्निवेसाणं आहेवच्चं जाव विहराहि त्तिकट्टु जय २ सद्दं पउंजंति ।

“Victory, Victory (to you), delightful one : Triumph, Triumph (to you), blessed one : Victory (to you), delightful one : Happiness (to you). Conquer the unconquered (things) ; protect the conquered (things) : dwell amidst the conquered ; defeat the undefeated ; protect the defeated of the enemy’s party and friends’ party, ... upto ... be like Bharata to the men ..., (and stay enjoying) authority over the city of Rāyagiha, and over many other villages, mining settlements and towns ... upto ... settlements”. Thus saying, (they) uttered cries of ‘Victory (to you), Triumph (to you).’

(११६) तए णं से मेहे राया जाए महया जाव विहरइ । तए णं तस्स मेहस्स रत्तो अम्मापियरो एवं वयासी-भण जाया ! किं दलयामो किं पयच्छामो किं वा ते हियइच्छिण्णं सामत्थे ? तए णं से मेहे राया अम्मापियरो एवं वयासी-इच्छामि णं अम्मयाओ ! कुत्तियावणाओ रयहरणं पडिग्गहं च आणियं कासवयं च सद्दावेह । तए णं से सेणिए राया कोडुंबियपुरिसे सद्दावेइ २ त्ता एवं वयासी-

Then that Meha became the king, and stayed ... (with) great Then the mother and father of that king Meha thus said : “Say, son, what shall we give ? What shall we bestow upon you ? or what is the desire in your heart ? What is your need (lit.thought) ?” Then that king Meha thus said to (his) mother and father : “I desire, mother and father, to have a brush and a (begging) bowl brought from the market of three worlds, and a barber ... summoned”. Then that king Seniya summoned the household servants, and said thus :

(११७) गच्छह णं तुब्भे देवाणुप्पिया ! सिरिघराओ तिन्नि सयसहस्साइं गहाय दोहिं सयसहस्सेहिं कुत्तियावणाओ रयहरणं पडिग्गहं च उवणेह सहसहस्सेणं कासवयं सद्दावेह । तए णं ते कोडुंबियपुरिसा सेणिएणं रत्ता एवं वुत्ता समाणा हट्ठुत्तु सिरिघराओ तिन्नि सयसहस्साइं गहाय कुत्तियावणाओ दोहिं सयसहस्सेहिं रयहरणं पडिग्गहं च उवणंति सयसहस्सेणं कासवयं सद्दावेति ।

“Go, beloved of gods, take from the treasury three hundred thousand (coins) ; with two hundred thousand (coins) (buy and) bring a brush and a (begging) bowl from the market of the three worlds, and with one hundred thousand (coins) summon a barber”. Then those household servants thus ordered by king Seniya became glad and delighted, took three hundred thousand (coins) from the treasury, (bought and) brought with two hundred thousand (coins) a brush and a (begging) bowl from the market of the three worlds, and with one hundred thousand (coins) summoned a barber.

(११८) तए णं से कासवए तेहिं कोडुंबियपुरिसेहिं सद्दाविए समाणे हट्ठु जाव हियए ण्हाए कयबलिकम्मो कयकोउयमंगलपायच्छित्ते सुद्धप्पावेसाइं वत्थाइं पवरपरिहिए अप्पमहग्घाभरणालंक्रियसरीरे जेणेव सेणिए राया

तेणेव उवागच्छइ २ ता सेणियं रायं करयलमंजलिं कट्टु एवं वयासी-संदिसह णं देवाणुप्पिया ! जं मए करणिज्जं । तए णं से सेणिए राया कासवयं एवं वयासी-

Then that barber summoned by those household servants became glad ... upto ... heart, took his bath, performed the domestic offerings, put on his body auspicious marks of collyrium and performed propitiatory rites, elegantly dressed (himself) with clothes pure and proper for a visit to respectable persons, decked his body with few (but) precious ornaments, and went there where king Seṇiya was, and folding his hands thus said to king Seṇiya :

(११९) गच्छाहि णं तुमं देवाणुप्पिया ! सुरभिणा गंधोदणं निक्के हत्थपाए पक्खालेहि सेयाए चउप्फालाए पोत्तीए मुहं बंधित्ता मेहस्स कुमारस्स चउरंगुलवज्जे निक्खमणपाउगे अगकेसे कप्पेहि । तए णं से कासवए सेणिएणं रत्ता एवं वुत्ते समाणे हट्ठ जाव हियए जाव पडिसुणेइ सुरभिणा गंधोदणं हत्थपाए पक्खालेइ २ ता सुद्धवत्थेणं मुहं बंधइ २ ता परेणं जत्तेणं मेहस्स कुमारस्स चउरंगुलवज्जे निक्खमणपाउगे अगकेसे कप्पइ ।

“Order (me), beloved of gods, what is to be done by me”. Then that king Seṇiya thus spoke to the barber : “Go, beloved of gods, wash (your) hands and feet to perfect cleanliness with fragrant perfumed water ; wrap your face with a white cloth with four folds, and cut off the ends of prince Meha’s hair proper for monkhood, except for a space of four fingers”. Then that barber thus bidden by the king Seṇiya became glad ... upto ... heart ... upto ... promised obedience ; he washed his hands and feet with fragrant perfumed water, wrapped his face with a clean cloth, and with exceeding care cut off the ends of prince Meha’s hair proper for monkhood, save for a space of four fingers.

(१२०) तए णं तस्स मेहस्स कुमारस्स माया महरिहेणं हंसलक्खणेणं पडसाडएणं अगकेसे पडिच्छइ २ ता सुरभिणा गंधोदणं पक्खालेइ २ ता सरसेणं गोसीसचंदणेणं चच्चाओ दलयइ २ ता सेयाए पोत्तीए बंधइ २ ता रयणसमुगयंसि पक्खिवइ २ ता मंजूसाए पक्खिवइ २ ता हारवारिधारसिंदुवारच्छिन्नमुत्तावल्लिप्पगासाइं अंसूइं विणिम्मयमाणी २ रोयमाणी २ कंदमाणी २ विलवमाणी २ एवं वयासी-

Then the mother of that prince Meha received the ends of the hair in a precious, swan-shaped (or having a figure of swan on it) robe, washed them with fragrant perfumed water, besmeared them with fresh *gosīsa* sandal, wrapped them in a white cloth, and laid them in a jewel-casket, and placed (this) in a box ; and then pouring forth tears resembling necklaces, showers of rain, *sinduvāra* flowers or broken pearl-strings, and weeping and wailing and lamenting, she spoke thus :

(१२१) एस णं अम्हं मेहस्स कुमारस्स अब्भुदएसु य उस्सवेसु य पसवेसु य तिहीसु य छणेसु य जत्तेसु य पव्वणीसु य अपच्छिमे दरिसणे भविस्सइ त्तिकट्टु उस्सीसामूले ठावेइ । तए णं तस्स मेहस्स कुमारस्स अम्मापियरो उत्तरावक्कमणं सीहासणं रयावेति मेहं कुमारं दोच्चं पि तच्चं पि सेयापीएहिं कलसेहिं ण्हावेति २ ता पमहलसूमालाए गंधकासाइयाए गायाइं लूहेति २ ता सरसेणं गोसीसचंदणेणं गायाइं अणुलिंपंति ।

“This will be our last sight of prince Meha in prosperity, in festivals, in birth (-ceremonies), in *tithis*, in festivities, in worships (lit.sacrifice), in the days of the moon’s change.” “Saying so, she placed it (i.e. the box) down beneath a cushion. Then, the mother

and father of that prince Meha asked to place a throne descending to the north, twice and thrice bathed prince Meha with (water from) white and yellow (i.e. silver and golden) pitchers, rubbed his limbs with downy, soft and perfumed red garment, besmeared his limbs with fresh *gosīsa* sandal,

(१२२) अणुलिंपित्ता नासानीसासवायवोज्झं जाव हंसलक्खणं पडुसाडगं नियंसेति २ त्ता हारं पिणद्धेति २ त्ता अद्धहारं पिणद्धेति २ त्ता एवं एगावलिं मुत्तावलिं कणगावलिं रयणावलिं पालंबं पायपलंबं कडगाइं तुडिगाइं केऊराइं अंगयाइं दसमुद्दियाणंतयं कडिसुत्तयं कुंडलाइं चूडामणिं रयणुक्कडं मउडं पिणद्धेति २ त्ता दिव्वं सुमणदामं पिणद्धेति २ त्ता दहरमलयसुगंधिं गंधे पिणद्धेति । तए णं तं मेहं कुमारं गंठिमवेढिमपूरिमसंघाइमेण चउव्विहेणं मल्लेणं कप्परुक्खगं पिव अलंकियविभूसियं करेति । तए णं से सेणिए राया कोडुंबियपुरिसे सद्दावेइ २ त्ता एवं वयासी-

wrapped him in a fine (paḍu) swan-shaped robe that might be lifted by the breath from the nose ..., tied (round him) a necklace (of 18 strings), a necklace (of 9 strings), and so also a necklace (of 1 string), a pearl necklace, a gold necklace, a jewel necklace, a pending ornament, a drooping (or hanging) ornament reaching the feet, ristlets, bracelets, upper armlets, armlets (or arm-jewels), singnet-rings for ten fingers, a waist-strings, ear-rings, crest-jewel, a diadem studded with gems and a divine chaplet of flowers, and laid on him sweet-scented perfume of sandal from Malaya (mountain) strained through *daddara*. Then (they) decked and adorned that prince Meha, like the *kalpa* tree, with a four-fold knotted, wreathed filled and entwined garland.” Then that king Seniya summoned the household servants, and thus said :

(१२३) खिप्पामेव भो देवाणुप्पिया ! अणेगखंभसयसन्निविट्ठं लीलद्वियसालभंजियागं ईहामियउसभतुरयनरमगरविहगवालगकिन्नररुरुसरभचमरकुंजरवणलयपउमलयभत्तिचित्तं घंटावलिमहुरमणहरसरं सुभकंतदरिसणिज्जं निउणोवियमिसिमिसेंतमणिरयणघंटियाजालपरिक्खित्तं अब्भुग्गयवइरवेइयापरिगयाभिरामं विज्जाहरजमलजंतजुत्तं पिव अच्चीसहस्समालणीयं रूवगसहस्सकलियं भिसमाणं भिब्भिसमाणं चक्खुल्लोयणलेस्सं सुहफासं सस्सिरीयरूवं सिग्घं तुरियं चवलं वेइयं पुरिससहस्सवाहिणीयं सीयं उवट्टवेह ।

“Make haste, beloved of gods, to promptly, swiftly, hastily and speedily bring a palanquin (fit) to be carried by a thousand monk ; -(the palanquin)- set with many hundreds of pillars, with statuettes (or dolls) placed in it for sport, variously figured with the patterns of wolves, bulls, horses, men, crocodiles, birds, snakes, *kinnaras*, *rurus*, *sarabhas*, *camaras*, elephants, forest-creepers, lotuses, and creepers (or lotus-creepers), with sweet and attractive (jingling) sounds issuing from rows of bells, auspicious, lovely, and comely, equipped with (lit. surrounded by) a network of small bells with glistening gems, and jewels skillfully studded, encircled by a raised adamantite alter and (hence) charming, furnished with a mechanical device (or contrivance) (in the form of a pair) of Vidyādhara arranged in a line, encompassed by thousands of rays, possessing thousands of pictures, glittering and glistening, dzzling to the vision of the eye, pleasant of touch, and glorious in shape”.

(१२४) तए णं ते कोडुंबियपुरिसा हट्टुट्टु जाव उवट्टवेति । तए णं से मेहे कुमारे सीयं दुरुहइ २ त्ता सीहासणवरगए पुरत्थाभिमुहे सन्निसणे । तए णं तस्स मेहस्स कुमारस्स माया ण्हाया कयबलिकम्मा जाव

अप्पमहग्घाभरणाळंकियसरीरा सीयं दुरुहइ २ ता मेहस्स कुमारस्स अंबधाई रयहरणं च पडिग्गहं च गहाय सीयं दुरुहइ २ ता मेहस्स कुमारस्स वामपासे भद्दासणंसि निसीयइ ।

Then those household servants became glad and joyful ... upto ... brought (it). Then that prince Meha mounted the litter and sat down upon an excellent throne, facing the east. Then that prince Meha's mother took her bath, performed domestic offerings ... upto ... adorned her body with few (yet) precious ornaments, mounted the palanquin, and sat down on a fine seat at the right side of Prince Meha. Then that prince Meha's foster-mother taking the brush and the (begging) bowl mounted the litter and sat down upon a fine seat at the left side of prince Meha.

(१२५) तए णं तस्स मेहस्स कुमारस्स पिड्डओ एगा वरतरुणी सिंगारागारचारुवेसा संगयगयहसियभणियचेट्टियविलाससंलावुल्लावनिउणजुत्तोवयारकुसला आमेलगजमलजुयलवट्टियअब्भुन्नयपीणरइयसंठियपओहरा हिमरययकुंदेंदुपगासं सकोरेंटमल्लदामधवलं आयवत्तं गहाय सलीलं ओहारेमाणी २ चिड्डइ ।

Then an excellent young lady, with charming dress which was as if an abode of erotic emotions, expert in appropriate (*saṅgaya*) gait (*gaya*), laughter, talk, gesture (or standing), amorous graces (or coquetry of glances), (graceful) converse, and address, and skilled in (showing) proper courtesies, with twin breasts, like a pair of chaplets, that were round, protruding, plump, pleasant (or delighting) and closely joined, took an umbrella garlanded with *koreṇṭa* flowers, and white, similar in lustre to snow, silver, *kunda* flower or the moon, and stood gracefully bearing it, behind that prince Meha.

(१२६) तए णं तस्स मेहस्स कुमारस्स दुवे वरतरुणीओ सिंगारागारचारुवेसाओ जाव कुसलाओ सीयं दुरुहंति २ ता मेहस्स कुमारस्स उभओ पासं नानामणिकणगरयणमहरिहतवणिज्जउज्जलविचित्तदंडाओ चिल्लियाओ सुहुमवरदीहवालाओ संखकुंददगरयअमयमहियफेणपुंजसन्निगासाओ चामराओ गहाय सलीलं ओहारेमाणीओ २ चिड्डंति ।

Then two excellent young damsels with charming attire which was as if the abode of amour ... upto ... skilled in ... mounted that litter of prince Meha, and taking chowries that were soft, fine, and long of hair, with variegated staves glittering with diverse gems, gold, jewels and precious refined gold, refulgent, similar in lustre to conch, *kunda* flower, water-drop, churned nectar, mass of foam, and stood gracefully bearing them, on both sides of prince Meha.

(१२७) तए णं तस्स मेहकुमारस्स एगा वरतरुणी सिंगारा जाव कुसला सीयं जाव दुरुहइ २ ता मेहस्स कुमारस्स पुरओ पुरत्थिमेणं चंदप्पभवयरवेरुलियविमलदंडं तालियंटं गहाय चिड्डइ । तए णं तस्स मेहस्स कुमारस्स एगा वरतरुणी जाव सुरूवा सीयं दुरुहइ २ ता मेहस्स कुमारस्स पुव्वदक्खिणेणं सेयं रययामयं विमलसलिलपुण्णं मत्तगयमहामुहाकइसमाणं भिंगारं गहाय चिड्डइ । तए णं तस्स मेहस्स कुमारस्स पिया कोडुंबियपुरिसे सद्दावेइ २ ता एवं वयासी-

Then an excellent young damsel (with charming clothes which were as if) the abode of amour ... upto ... skillful ... mounted the palanquin, and taking a fan of palm-leaves, with its pure handle studded with moon-stones, diamonds and beryals, stood in front of prince

Meha, towards the east. Then an excellent young lady ... upto ... beautiful, mounted the litter of that prince Meha, and taking a lustrous (lit.white) pitcher of silver filled with pure water and shaped like the big mouth of an elephant in rut, stood on the south-eastern side of prince Meha. Then the father of that prince Meha summoned the household servants and thus spoke to them :

(१२८) खिप्पामेव भो देवाणुपिया ! सरिसयाणं सरिसत्तयाणं सरिसव्वयाणं एगाभरणगहियनिज्जोयाणं कोडुंबियवरतरुणाणं सहस्सं सदावेह जाव सदावेति । तए णं ते कोडुंबियवरतरुणपुरिसा सेणियस्स रत्तो कोडुंबियपुरिसेहिं सदाविया समाणा हट्ठ प्हाया जाव एगाभरणगहियणिज्जोया जेणामेव सेणिए राया तेणामेव उवागच्छंति २ ता सेणियं रायं एवं वयासी-संदिसह णं देवाणुपिया । जं णं अम्हेहिं करणिज्जं । तए णं से सेणिए राया तं कोडुंबियवरतरुणसहस्सं एवं वयासी-

“Make haste, beloved of gods, to summon a thousand goodly young domestic men (or waiting-men) who are alike, similar in complexion, equal in age, and decked with ornaments of one kind and carrying uniform implements or equipment (*nijjōya*)” ... upto ... (they) summoned. Then those goodly young domestic men summoned by the household servants of king Seṇiya became glad, batched themselves ... upto ... decked themselves with ornaments of one kind, and carrying uniform equipment, came there where king Seṇiya was, and thus said to king Seṇiya : “Command (us), beloved of gods, what is to be done by us”. Then that king Seṇiya thus spoke to those thousand goodly young waiting-men :

(१२९) गच्छह णं तुब्भे देवाणुपिया ! मेहस्स कुमारस्स पुरिससहस्सवाहिणीं सीयं परिवहह । तए णं तं कोडुंबियवरतरुणसहस्सं सेणिएण रत्ता एवं वुत्तं संतं हट्ठं मेहस्स कुमारस्स पुरिससहस्सवाहिणीं सीयं परिवहइ । तए णं तस्स मेहस्स कुमारस्स पुरिससहस्सवाहिणिं सीयं दुरूढस्स समाणस्स इमे अट्ठमंगलया तप्पढमयाए पुरओ अहाणुपुव्वीए संपट्ठिया, तंजहा-सोत्थिय सिरिवच्छ नंदियावत्त वद्धमाणग भद्दासण कलस मच्छ दप्पण जाव बहवे अत्थत्थिया जाव ताहिं इट्ठहिं जाव अणवरयं अभिनंदंता य अभिथुणंता य एवं वयासी-

“Go, beloved of gods, and carry prince Meha’s palanquin (fit) to be carried by a thousand men”. Then the thousand fine young domestic men thus ordered by the king Seṇiya, became glad and started to carry prince Meha’s palanquin (fit) to be carried by thousand persons. Then in front of that prince Meha, as he was riding upon the litter (fit) to be carried by a thousand men, there went firstly, in due order, these eight (symbols of) auspicious things, viz., *sothiya*, *sirivaccha*, *nandiyāvatta*, *vaddhamāṇaga*, a fine seat, a pitcher, fish, and mirror ... upto ... many desirous of wealth ... upto ... with those agreeable ... upto ... constantly congratulating and praising, ... and thus said :

(१३०) जय २ नंदा ! जय २ भद्दा ! जय २ नंदा ! भद्दं ते अजियं जिणाहि इंदियाइं जियं च पालेहि समणधम्मं जियविग्घो वि य वसाहि तं देव ! सिद्धिमज्झे निहणाहि रागदोसमल्ले तवेणं धिइधणियबद्धकच्छे मद्दाहि य अट्ठकम्मसत्तू ज्ञाणेणं उत्तमेणं सुक्केणं अप्पमततो पावय वितिमिरमणुत्तरं केवलं नाणं गच्छ य मोक्खं परमं पयं सासयं च अयलं हंता परीसहचमूणं अभीओ परीसहोवसग्गाणं धम्मे ते अविग्घं भवउ त्तिकट्टु पुणो २ मंगलजयसदं पउंजंति । तए णं से मेहे कुमारे रायगिहस्स नगरस्स मज्झंमज्झेणं निग्गच्छइ २ ता जेणेव गुणसिलए चेइए तेणेव उवागच्छइ २ ता पुरिससहस्सवाहिणीओ सीयाओ पच्चोरुहइ ।

“Victory, Victory (to you), delightful one : Triumph, Triumph (to you), blessed one :

Victory, Victory (to you), delightful one : Blessedness to you. Conquer the unconquered, the sense-organs ; preserve the won-over, the ascetic religion ; and after conquering the obstacles, stay, O king, amidst perfection ; smite with penances the wrestlers (in the form of) attachment (passion) and hatred ; with your mail (or loin-cloth) stoutly framed of patience (or courage) crush the enemy, the eight Karmas ; by the best white Meditation seize carefully the pure or free from ignorance (lit.devoid of darkness), unequalled, absolute knowledge ; and win (lit. go to) redemption, the highest, permanent and firm place, after killing, without any fear from sufferings and vexations, the host of sufferings. May there be no hindrance in your (practice of) religion” . Thus saying, (they) uttered again and again cries of good auspices and victory. Then that prince Meha went forth right through the midst of the city of Rāyagiha, took his way towards the sanctuary Guṇasilaya, and (then) alighted from the palanquin (fit) to be carried by a thousand men.

(१३१) तए णं तस्स मेहस्स कुमारस्स अम्मापियरो मेहं कुमारं पुरओ कट्टु जेणामेव समणे ३ तेणामेव उवागच्छंति २ ता समणं ३ तिक्खुत्तो आयाहिणपयाहिणं करेति २ ता वंदंति नमंसंति २ ता एवं वयासी-एस णं देवाणुप्पिया ! मेहे कुमारे अम्हं एगे पुत्ते इट्ठे कंते जाव जीवियउसासए हिययनंदिजणए उंबरपुप्फं पिव दुल्लहे सवणयाए किमंग पुण दरिसणयाएणं ? से जहानामए उप्पले इ वा पउमे इ वा कुमुदे इ वा पंके जाए जले संवड्ढिए नोवलिप्पए पंकरएणं नोवलिप्पइ जलरएणं एवामेव मेहे कुमारे कामेसु जाए भोगेसु संवुड्ढे नोवलिप्पइ कामरएणं नोवलिप्पइ भोगरएणं । एस णं देवाणुप्पिया ! संसारभउव्विगे भीए जम्मणमरणणं इच्छइ देवाणुप्पियाणं अंतिए मुंडे भवित्ता अगाराओ अणगारियं पव्वइत्तए । अम्हे णं देवाणुप्पियाणं सिस्सभिकखं दलयामो ।

Then the mother and father of that prince Meha led forward prince Meha there where the ascetic Lord Mahāvīra from right to right, saluted and paid obeisance, and thus said : “This is, beloved of gods, prince Meha, our only son, agreeable, beloved ... upto ... inspiring our life, delighter of our hearts, and rare like the *udumbara* flower even for hearing, much more for seeing. Just as the blue lotus or the day-lotus or the night-lotus, though born in mire and grown in water, (yet) is not stained with the defilement of mud or of water, so also prince Meha, (though) born in love (or desire or passion) and grown amidst enjoyment, is not stained with the defilement of love (or passion) or of enjoyment. He is, beloved of gods, stricken with terror of the life’s wanderings and is fearful of birth and death, and desires to shave his head before you (lit.beloved of gods) and to go from household life into the order of the houseless monks. (Hence) we are bestowing on you (lit.beloved of gods) the gift (lit.alms) of a disciple”.

(१३२) पडिच्छंतु णं देवाणुप्पिया ! सिस्सभिकखं । तए णं से समणे ३ मेहस्स कुमारस्स अम्मापिऊहिं एवं वुत्ते समाणे एयमट्ठं सम्मं पडिसुणेइ । तए णं से मेहे कुमारे समणस्स ३ अंतियाओ उत्तरपुरत्थिमं दिसीभागं अवक्कमइ सयमेव आभरणमल्लालंकारं ओमुयइ । तए णं तस्स मेहकुमारस्स माया हंसलक्खणेणं पडगसाडएणं आभरणमल्लालंकारं पडिच्छइ २ ता हारवारिधारसिंदुवारच्छिन्नमुत्तावलिप्पगासाइं अंसूणि विणिम्मयमाणी रोयमाणी कंदमाणी विलवमाणी २ एवं वयासी-जइयव्वं जाया ! घडियव्वं जाया ! परक्कमियव्वं जाया ! अस्सिं च णं अट्ठे नो पमाएयव्वं । अम्हंपि णं एसेव मग्गे भवउ त्तिकट्टु मेहस्स कुमारस्स अम्मापियरो समणं ३ वंदंति नमंसंति २ ता जामेव दिसं पाउब्भूया तामेव दिसं पडिगया ।

Then the ascetic Lord Mahāvīra thus requested by the mother and father of prince Meha duly consented to this matter. Then that prince Meha departed, from the presence of the ascetic Lord Mahāvīra, to the north-eastern direction, and he himself cast aside (his) ornaments, garlands and finery. Then the mother of that prince Meha received (those) ornaments, garlands and finery in a swan-shaped robe, and pouring forth tears like a necklace, shower of rain, *sinduvāra* flowers or a broken pearl-string, and weeping, wailing, and lamenting, she said thus : “You must strive, son ; you must endeavour, child ; you must exert, son ; you must not be careless, child, in this matter. May this path be ours also”. So saying, the mother and father of prince Meha saluted and paid obeisance to the ascetic Lord Mahāvīra, and went back to that direction whence they had come forth.

(१३३) तए णं से मेहे कुमारे सयमेव पंचमुद्धियं लोयं करेइ २ ता जेणामेव समणे ३ तेणामेव उवागच्छइ २ ता समणं ३ तिक्खुत्तो आयाहिणपयाहिणं करेइ २ ता वंदइ नमंसइ २ ता एवं वयासी-आलित्ते णं भंते ! लोए । पलित्ते णं भंते ! लोए । आलित्तपलित्ते णं भंते ! लोए जराए मरणेण य । से जहानामए केइ गाहावई अगारंसि ज्झियायमाणंसि जे तत्थ भंडे भवइ अप्पभारे मोल्लगरुए तं गहाय आयाए एगंतं अवक्कमइ-एस मे नित्थारिए समाणे पच्छा पुरा लोए हियाए सुहाए खेमाए निस्सेसाए आणुगामियत्ताए भविस्सइ-एवामेव ममवि एगे आयाभंडे इट्ठे कंते पिए मणुत्ते मणामे । एस मे नित्थारिए समाणे संसारवोच्छेयकरे भविस्सइ । तं इच्छामि णं देवाणुप्पिएहिं सयमेव पव्वावियं सयमेव मुंडावियं सेहावियं सिक्खावियं सयमेव आयारगोयरविणयवेणइयचरणकरणजायामायावत्तियं धम्ममाइक्खियं ।

Then that prince Meha himself plucked out his hair in five handfuls, and went there where the ascetic Lord Mahāvīra was, thrice walked round the ascetic Lord Mahāvīra from right to right, saluted and paid obeisance and thus said : “The world is aflame, Sir ; the world is ablaze, Sir ; The world is aflame and ablaze, Sir, with old age and death. Just as a householder, when (his) house is on fire, takes with him thence those treasures which are of small mass, (yet) of great worth, and goes aside (with them, thinking), this (treasure) which when taken out by me will be, in far or near future, in the world, for my happiness, pleasure, welfare, bliss and safe path (or progress), so also my one (or unique), agreeable, beloved, dear, acceptable, and pleasant treasure of self - this when kept away by me - will be cutting away wanderings of (or empirical) life. I wish, therefore, to be taken into the ascetic order by yourself (lit. by beloved of gods), to be given the shaving by yourself, to be trained and to be taught by yourself, to have yourself to teach me the religion treating of right conduct, seeking of food, discipline, fruits of discipline, observance (of vows, etc.), practice (of seeking pure food, etc.), pilgrimage (in the form of control), and measure (= limitation of food)”.

(१३४) तए णं समणे ३ मेहं कुमारं सयमेव पव्वावेइ सयमेव आयार जाव धम्ममाइक्खइ-एवं देवाणुप्पिया ! गंतव्वं चिट्ठियव्वं निसीयव्वं तुयट्ठियव्वं भुंजियव्वं भासियव्वं एवं उट्ठाए उट्ठाय पाणेहिं भूएहिं जीवेहिं सत्तेहिं संजमेणं संजमियव्वं अस्सिं च णं अट्ठे नो पमाएयव्वं । तए णं से मेहे कुमारे समणस्स ३ अंतिए इमं एयारूव्वं धम्मियं उवएसं सम्मं पडिवज्जइ तमाणए तह गच्छइ तह चिट्ठइ जाव उट्ठाए उट्ठाय पाणेहिं भूएहिं जीवेहिं सत्तेहिं संजमइ ।

Then, the ascetic Lord Mahāvīra himself took prince Meha into the monastic order

and himself preached to him the religion treating of right conduct ... upto ..., (directing him thus 'thus, beloved of gods, you have to go, to stand, to sit, to lie, to enjoy (food and drink), to speak, and to protect (or to show forbearance), whenever you rise up, towards breathing things, born things, living things and animals, and never to be careless in this matter.' Then, that prince Meha duly accepted this, of such sort, religious instruction from the ascetic Lord Mahāvīra, and he accordingly walked, stood, ... upto ... showed forbearance, whenever he rose up, towards the breathing things, born things, live things and animals, according to his bidding.)

(१३५) जं दिवसं च णं मेहे कुमारे मुंडे भवित्ता अगाराओ अणगारियं पव्वइए तस्स णं दिवसस्स पच्चावरणहकालसमयंसि समणाणं निगंथाणं अहाराइणियाए सेज्जासंथारएसु विभज्जमाणेसु मेहकुमारस्स दारमूले सेज्जासंथारए जाए यावि होत्था । तए णं समणा निगंथा पुव्वरत्तावरत्तकालसमयंसि वायणाए पुच्छणाए परियट्टणाए धम्माणुजोगचिंताए य उच्चारस्स य पासवणस्स य अइगच्छमाणा य निगच्छमाणा य अप्पेगइया मेहं कुमारं हत्थेहिं संघट्ठेति एवं पाएहिं सीसे पोट्टे कायंसि अप्पेगइया ओलंडेंति अप्पेगइया पोलंडेंति अप्पेगइया पायरयेणुगुंडियं करेति । एवं महालियं च रयणीं मेहे कुमारे नो संचाएइ खणमवि अच्छी निमीलित्तए ।

(Then), in the afternoon time (or evening time) of that very day on which prince Meha, shaving his head, entered into the monastic order from the household one, at (the time of) the allotment of sleeping mats to the *niggantha* monks, according to the seniority (*ahārāṇiyāe*), to the prince Meha was allotted a sleeping-mat in the vicinity of the door. Then, in the first and latter parts of the night, when the *niggantha* monks were coming in and going out for lessons (or reading), inquiries, revision, reflection over religious instruction (or matter) and for passing excretion and urine, some of them stumbled (or dashed) against prince Meha's hands, and so also others against his feet, head, belly or body ; some kicked (lit.crossed) him, and others kicked him twice or thrice, while some made him covered (or besmeared) with the particles of dust on (their) feet (or with the dust arising due to the speedy movement of their feet). Thus, during the long night, the prince Meha was unable to close his eyes even for a moment.

(१३६) तए णं तस्स मेहस्स कुमारस्स अयमेयारूवे अज्झत्थिए ४ जाव समुप्पज्जित्था-एवं खलु अहं सेणियस्स रत्तो पुत्ते धारिणीए देवीए अत्तए मेहे जाव समणयाए । तं जया णं अहं अगारमज्जे वसामि तया णं मम समणा निगंथा आढायंति परियाणंति सक्कारेति सम्माणेति अट्ठइं हेऊइं पसिणाइं कारणाइं वागरणाइं आइक्खंति इट्ठहिं कंताहिं वग्गूहिं आलवेति संलवेति । जप्पभिइं च णं अहं मुंडे भवित्ता अगाराओ अणगारियं पव्वइए तप्पभिइं च णं ममं समणा नो आढायंति जाव नो संलवेति ।

Then, the following inner thought .. upto ... ocured to that prince Meha : "Thus, really, I am Meha, the son of king Seniya by his queen Dhāriṇī ... upto ... (and I) have become a monk. Now, when I was living in the house (i.e. was leading a householder's life), the *niggantha* monks used to pay attention to, to take a note of, to honour and respect me, used to explain eight reasons, questions, fundamental principles and explanations, and used to talk and address with agreeable, lovely words. (But) since the time I, shaving my head, have entered into the ascetic order from the household one, the monks do not pay attention

... upto ... do not address.

(१३७) अदुत्तरं च णं ममं समणा निग्गंथा राओ पुव्वरत्तावरत्तकालसमयंसि वायणाए पुच्छणाए जाव महालियं च णं रत्तिं नो संचाएमि अच्छिं निमिल्लावेत्तए । तं सेयं खलु मज्झं कल्लं जाव जलंते समणं ३ आपुच्छित्ता पुणरवि अगारमज्झे वसित्तए त्तिकट्टु एवं संपेहेइ २ ता अट्टुहुट्टवसट्टमाणसगए निरयपडिरूवियं च णं रयणिं खवेइ २ ता कल्लं पाउप्पभायाए सुविमलाए रयणीए जाव जलंते जेणामेव समणे ३ तेणामेव उवागच्छइ २ ता तिक्खुत्तो आयाहिणपयाहिणं करेइ २ ता वंदइ नमंसइ जाव पज्जुवासइ ।

Besides, the *niggantha* monks, during the night, in the first and latter parts of the night, (come in and go out) for lessons, inquiries ... upto ... ; during the long night I am unable to shut my eyes. It is proper for me, therefore, on the morrow ... upto ... burning, to bid farewell to the ascetic Lord Mahāvīra (or to take permission of the ascetic Lord Mahāvīra) and to stay again in the house”. Thus thinking, he decided (to do so), and he with his mind full of sorrow, pain and agony passed the night which was as if a copy or a replica of the hell ; and the next day, when the night broke into very clear dawn (or morning) ... upto ... burning, he went there where the ascetic Lord Mahāvīra was, thrice walked round from right to right, saluted and paid obeisance ... upto ... waited on him.

(१३८) तए णं मेहा इ समणे भगवं महावीरे मेहं कुमारं एवं वयासी-से नूणं तुमं मेहा ! राओ पुव्वरत्तावरत्तकालसमयंसि समणेहिं निग्गंथेहि वायणाए पुच्छणाए जाव महालियं च णं राइं नो संचाएसि मुहुत्तमवि अच्छिं निमिल्लावेत्तए । तए णं तुब्भे मेहा ! इमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था-जया णं अहं अगारमज्झे वसामि तया णं मम समणा निग्गंथा आढायंति । जप्पभिइं च णं मुंडे भवित्ता अगाराओ अणगारियं पव्वयामि तप्पभिइं च णं मम समणा नो आढायंति जाव नो परियाणंति अदुत्तरं च णं मम समणा निग्गंथा राओ अप्पेगइया वायणाए जाव पायरयेणुगुंडियं करेति । तं सेयं खलु मम कल्लं पाउप्पभायाए समणं ३ आपुच्छित्ता पुणरवि अगारमज्झे आवसित्तए ।

Then, “Meha”, said the ascetic Lord Mahāvīra, and thus spoke to prince Meha : “Surely, Meha, during the night, in the first and latter parts of the night, (you were kicked) by the *niggantha* monks (coming in and going out) for lessons, inquiries, ... upto ... ; you were, during the long night, unable to shut the eyes even for moment (*muhutta*). Then, Meha, this, of such sort, inner thought ... upto ... occurred to you : ‘When I was leading the household life, the *niggantha* monks paid attention to me. (But) Since the time I, shaving my head, entered into the ascetic order from the household one, the monks do not pay attention to ... upto ... do not take a note of me, and in addition to that, the *niggantha* monks, during the night, ... some (monks coming in and going out) for lessons ... cover (me) with the dust-particles from the feet It is better for me, therefore, on the morrow, (when the night is) manifested into dawn, taking the permission of the ascetic Lord Mahāvīra, to stay again in the house.’

(१३९) त्तिकट्टु एवं संपेहेसि २ ता अट्टुहुट्टवसट्टमाणसे जाव रयणिं खवेसि २ ता जेणामेव अहं तेणामेव हव्वमागए । से नूणं मेहा व एस अट्टे समट्टे ? हंता अट्टे समट्टे । एवं खलु मेहा ! तुमं इओ तच्चे अईए भवग्गहणे वेयड्डु-गिरिपायमूले वणयरेहिं निव्वत्तियनामधेज्जे सेए संखउज्जलविमलनिम्मलदहिघणगोखीरफेणरयणियरप्पयासे सत्तुस्सेहे नवायए दसपरिणाहे सत्तंगपइट्टिए सोमे

समिए सुरूवे पुरओ उदगे समूसियसिरे सुहासणे पिठुओ वराहे अइयाकुच्छी अच्छिदकुच्छी अलंबकुच्छी पलंबलंबोदराहरकरे धणुपट्टगइविसिदुपुट्टे अल्लीणपमाणजुत्तवट्टियपीवरगत्तावरे अल्लीणपमाणजुत्तपुच्छे पडिपुण्णसुचारुकुम्मचलणे पंडुरसुविसुद्धनिद्धनिरुवहयविंसतिनहे छदंते सुमेरुप्पभे नामं हत्थिराया होत्था ।

Thus thinking, you decided (to go) so ; and with your mind full of sorrow, pain and agony ... upto ... (you) passed the night, and quickly came to me here. Now, Meha, is this matter true ?” “Yes, the matter is true”, (replied Meha). “Truly, thus, Meha, in your past third birth from the present one, you were, near the foot of the Veyadḍha mountain, the Lord of the elephants named Sumeruppabha, with six tusks, so named by the foresters (or with your name avoided by the foresters) ; this lord of the elephants was white in colour, and similar in lustre to the conch, white (lit.- bright) curds, white cloud, pure milk of cow, the foam, or the moon ; he was seven hands in height, nine (hands) in breadth and ten (hands) in length (lit.- expanse), with seven limbs reaching (the ground) ; he was lovely, proportionate (in limbs), and charming in appearance ; he was high (elevated) in the front (-portion), with head (i.e. temples) raised, and comfortable to ride ; he was like a bore in the hind part ; he had sides like a she-goat ; his sides were neither hollow nor loose ; he had long and drooping belly, lips and trunk (or his lips and trunk were) drooping like those of Gaṇapati (*lambodara*) ; his excellent (*visiṭṭha*) back was shaped like the bow-stick (with the bow-string tightened) ; his (other) limbs and parts were well-joined, proportionate, circular and plump ; his tail was well-joined and proportionate ; his tortoise-like feet were perfect and very fine ; and his twenty nails were white, very clear, glossy and without blemishes.

(१४०) तत्थ णं तुमं मेहा ! बहूहिं हत्थीहि य हत्थिणियाहि य लोद्वएहि य लोद्वियाहि य कलभएहि य कलभियाहि य सद्धिं संपरिवुडे हत्थिसहस्सनायए देसए पागट्ठी पट्टवए जूहवई वंदपरियट्टए अत्तेसिं च बहूणं एकल्लाणं हत्थिकलभाणं आहेवच्चं जाव विहरसि ।

There, Meha, you were surrounded by many male and female elephants, male and female young ones (of the elephants), and male and female young elephants ; you were the chief of a thousand elephants, the instructor (or advisor), the leader, the commander (lit.allotter), the lord of the herd and the inspirer (lit.-mover) of the herd (group) ; and you stayed (holding) lordship ... over many other isolated young elephants.

(१४१) तए णं तुमं मेहा ! निच्चप्पमत्ते सइं पलल्लिए कंदप्परई मोहणसीले अवितण्हकामभोगतिसिए बहूहिं हत्थीहि य जाव संपरिवुडे वेयङ्गगिरिपायमूले गिरीसु य दरीसु य कुहरेसु य कंदरासु य उज्झरेसु य निज्झरेसु य वियरेसु य गदासु य पल्लेसु य चिल्लेसु य कडगेसु य कडयपल्लेसु य तडीसु य वियडीसु य टंकेसु य कूडेसु य सिहरेसु य पब्भारेसु य मंचेसु य मालेसु य काणणेसु य वणेसु य वणसंडेसु य वणराईसु य नदीसु य नदीकच्छेसु य जूहेसु य संगमेसु य बावीसु य पोक्खरिणीसु य दीहियासु य गुंजालियासु य सरेसु य सरपंतियासु य सरसरपंतियासु य वणयरेहिं दिन्नवियारे बहूहिं हत्थीहि य जाव सद्धिं संपरिवुडे बहुविहतरुपल्लवपउरपाणियतणे निब्भए निरुव्विग्गे सुहंसुहेणं विहरसि ।

Now, Meha, you were always careful, always much playful, fond of sports, interested (lit.-engaged) in sexual enjoyment, insatiable (in sexual enjoyment), and desirous (lit.-thirsty) of pleasures (only), and accompanied by many elephants ... ; you were allowed scope by the foresters, near the foot of the Veyadḍha mountain, to move (over or near)

hills, caves, intervening parts between hills, caverns, water-falls, streams, brooks, (or rivulets), ditches (or pits), ponds, muddy pools, slopes of mountains, pools on the slopes of the mountains, banks of rivers, banks of bad rivers (or forests), mountains broken in one of their parts, tops, peaks, slopes (or descents), embankments (or causeways), raised places (or table lands), forests, woods, rows of woods (or groves of trees) series of woods, rivers, thickets (on the banks) of the rivers, habitations of (other) herds, confluences of rivers, square-wells, lotus-ponds, oblong wells, wells irregular in size (*gunjāliyā*), lakes, series of lakes, interconnected rows of lakes (or series of lakes and tanks) ; and you surrounded by many elephants ... stayed comfortably without fear and dejection, enjoying sprouts of diverse trees, ample water and fodder (lit.grass).

(१४२) तए णं तुमं मेहा ! अन्नया कयाइ पाउसवरिसारत्तसरयहेमंतवसंतेसु कमेण पंचसु उऊसु समइक्कंतेसु गिम्हकालसमयंसि जेद्धामूलमासे पायवघंससमुट्टिएणं सुक्कतणपत्तकयवरमारुयसंजोगदीविएणं महाभयंकरेणं हुयवहेणं वणदवजालासंपलित्तेसु वणंतेसु धूमाउलासु दिसासु महावायवेगेणं संघट्टिएसु छिन्नजालेसु आवयमाणेसु पोळरुक्खेसु अंतो २ झियायमाणेसु मयकुहियविणट्टकिमियकदमनईवियरगज्झीणपाणीयंतेसु वणंतेसु भिंगारकदीणकंदियरवेसु खरफरुसअणिट्टिरिट्ठवाहित्तविट्टुमगेसु दुमेसु तण्हावसमुक्कपक्खपयडियजिब्भतालुयअसंपुडियतुंडपक्खिसंघेसु ससंतेसु

Then, Meha, once upon a time, when the five seasons namely, rainy season with its two varieties pāusa and varisāratta, autumn, cold and spring, had duly passed ; when during the time of the hot season, in the month of Jyeṣṭha, various (or inner) parts of the forests were fiery with the flames of the forest conflagration arising due to fire which was produced by the friction of trees and intensified by (its) contact with dried grass (or hay), leaves and rubbish and with wind, and (hence) very terrific ; when the quarters were filled with smoke ; when the flames (of the fire) being scattered (lit.-cut) by dashing against the speed of the fierce storm were spreading (lit.falling) everywhere ; when the hollow trees were burning inside ; when inner parts of the forest had the rivers and streams with their water receding from their banks that were with foul odour due to dead (bodies of animals), with (their original form) lost, and full of worms, and mud ; and when the diverse parts of the forest were full of the sound of the pathetic wailing of the *bhingāraka* birds ; when the trees were with very harsh and disagreeable crowing noise (*vāhitta*) of the crows (*ritṭha*), and with their tops red like coral ; when the swarms of birds were breathing hard due to thirst, with (their) wings drooping, and with tongue and palate manifested, and mouth open ;

(१४३)

गिम्हउण्हावायखरफरुसचंडमारुयसुक्कतणपत्तकयवरवाउलिभमंतदिन्नसंभंतसावयाउलमिगतण्हाबद्धचिंधपट्टेसु गिरिवरेसु संवड्ढुएसु तत्थ मियपसयसरीसिवेसु अवदालियवयणविवरनिळ्ळालियगजीहे महंततुंबइयपुण्णकणे संकुचियथोरपीवरकरे ऊसियनंगूले पीणाइयविरसरडियसद्वेणं फोडयंतेव अंबरतलं पायदद्वरणं कंपयंतेव मेइणितलं विणम्मियमाणे य सीयारं सव्वओ समंता वल्लिवियाणाइं छिंदमाणे रुक्खसहस्साइं तत्थ सुबहूणि नोळ्ळयंते विणट्टुट्टेव्व नरवरिदे वायाइद्वेव्व पोए मंडलवाएव्व परिब्भमंते अभिक्खणं २ लिंडनियरं पमुंचमाणे २ बहूहिं हत्थीहिं य जाव सद्धिं दिसोदिसिं विप्पलाइत्था ।

when the excellent mountains had a banner-cloth formed of mirage and were crowded

with wild beasts that were restless due to heat, hot wind, very harsh and forcible storm, and that were confused due to the (whirl-) wind full of dried grass, leaves and rubbish ; when the deer, beasts and reptiles were afraid (*tattha*) of the storm (*samvattaya*) ; (at that time) you (as the elephant) with the tip of the tongue thrust out of the opened cavity of the mouth, with big ears made steady and ready (to listen), with the long and massive trunk contracted, with tail raised, and surrounded by many elephants ... ran in different directions, like an excellent king with his kingdom lost, like a small boat (violently) tossed by wind, moving in circles like a cyclone, as if breaking the sky with proud and harsh rumbling sound, as if shaking the surface of the earth with stamping of the feet, giving out 'si si' sound, breaking everywhere and on all sides the canopies of creepers and thousands of trees, and throwing upwards many of them, and releasing repeatedly mass of dung.

(१४४) तत्थ णं तुमं मेहा ! जुण्णे जराजज्जरियदेहे आउरे झंझिए पिवासिए दुब्बले किलंते नट्टुसुइए मूढदिसिए सयाओ जूहाओ विप्पहूणे वणदवजालापारद्धे उण्हेण य तण्हाए य छुहाए य परब्भाहए समाणे भीए तत्थे तसिए उव्विग्गे संजायभए सव्वओ समंता आधावमाणे परिधावमाणे एगं च णं महं सरं अप्पोययं पंकबहुलं अतित्थिणं पाणियपाए ओइण्णे ।

There, Meha, you were worn out (lit.old) ; your body was distressed (lit.shattered) with old age ; you were afflicted, hungry, thirsty, fagigued, tired, not hearing anything, confused in gauging direction, separated from your herd, tormented by the flames of the forest-fire, exceedingly harassed by heat, and thirst and hunger, frightened, alarmed, scared, dejected and too much frightened ; and feeling and running in circles, everywhere and on all sides, you descended, to drink water, in a great lake with less water (but) more mud and without passage (or ford).

(१४५) तत्थ णं तुमं मेहा ! तीरमइगए पाणियं असंपत्ते अंतरा चेव सेयंसि विसण्णे । तत्थ णं तुमं मेहा ! पाणियं पाइस्सामि त्तिकट्टु हत्थं पसारेसि । से वि य ते हत्थे उदगं न पावइ । तए णं तुमं मेहा ! पुणरवि कायं पच्चुद्धरिस्सामि त्तिकट्टु बलियतरायं पंकंसि खुत्ते । तए णं तुमं मेहा ! अन्नया कयाइ एगे चिरनिज्जूहए गयवरजुवाणए सगाओ जूहाओ करचरणदंतमुसलप्पहारेहिं विप्परद्धे समाणे तं चेव महदहं पाणीयपाए समयरइ ।

There, you, Meha, reached the bank, but before you could reach the water, in the middle, you sank in the mire. There, thinking 'I will drink water', you, Meha, stretched your trunk ; (but) that trunk of yours could not reach the water. Then, thinking 'I will again (try to) lift up my body', (and trying to do so) you, Meha, sank too deep in the mud. Then, Meha, once, an excellent young elephant that was long back expelled out from (your) own herd by you by beating (him) with the strokes of trunk, feet and pestle in the form of (your) tusks approached (lit.descended) that very great lake, in order to drink water.

(१४६) तए णं से कलभए तुमं पासइ २ ता तं पुव्ववेरं समरइ २ ता आसुरुत्ते रुट्टे कुविए चंडिक्किए मिसिमिसेमाणे जेणेव तुमं तेणेव उवागच्छइ २ ता तुमं तिक्खेहिं दंतमुसलेहिं तिक्खुत्तो पिट्टुओ उच्छभइ २ ता पुव्ववेरं निज्जाएइ २ ता हट्टुट्टे पाणीयं पियइ २ ता जामेव दिसं पाउब्भूए तामेव दिसं पडिगए । तए णं तव मेहा ! सरीरगंसि वेयणा पाउब्भवित्था उज्जला विउला कक्खडा दुरहियासा पित्तज्जरपरिगयसरीरे दाहवक्कंतीए यावि विहरित्था ।

Then, that young elephant saw you, remembered the former enmity, and getting quickly irritated, full of wrath, angry and ferocious and burning (with anger) came there where you were, and with sharp pestles (in the form) of tusks pierced you thrice on the back, and (thus) removed the previous enmity, became glad and delighted, drank the water, and went back to the direction whence he had come. Then, there arose, Meha, in your body, too much (*viula*) pain that was fiery, bitter (or troublesome) and unbearable ; and you stayed there with a burning sensation created, and with your body as if possessing the bile-fever.

(१४७) तए णं तुमं मेहा ! तं उज्जलं जाव दुरहियासं सत्तराइंदियं वेयणं वेदेसि सवीसं वाससयं परमाउं पालइत्ता अट्टवसट्टदुहट्टे कालमासे कालं किच्चा इहेव जंबुद्वीवे २ भारहे वासे दाहिणड्ढभरहे गंगाए महानईए दाहिणे कूले विंझगिरिपायमूले एगेणं मत्तवरगंधहत्थिणा एगाए गयवरकरेणूए कुच्छिसि गयकलभए जणिए । तए णं सा गयकलभिया नवण्हं मासाणं वसंतमासंसि तुमं पयाया ।

Then you, Meha, suffered for seven days and nights that burning ... unbearable pain ; and after completing 120 years, the highest period of (your) life, you who were distressed, pained and agonised were dead at the allotted time of death ; (and then) in this continent of Jambuddīva, in the country of Bhāraha, in southern half of Bhāraha (country), on the right bank of the great river Gaṅgā, near the foot of the Vindhya mountain, you were conceived as a young one of the elephant in the womb of an excellent female elephant by an excellent scent-elephant in rut. Then that female young elephant (after the completion of) nine months, in the month of spring season delivered you.

(१४८) तए णं तुमं मेहा ! गब्भवासाओ विप्पमुक्के समाणे गयकलभए यावि होत्था रत्तुप्पलरत्तसूमालए जासुमणारत्तपारिजत्तयलक्खारससरसकुंकुमसंझभरागवण्णे इट्टे नियगस्स जूहवइणो गणियारकणेरुकोत्थहत्थी अणेगहत्थिसयसंपरिवुडे रम्मेसु गिरिकाणणेषु सुहंसुहेणं विहरसि ।

Then, Meha, after your release from the stay in the womb, you became a young one of the elephant ; you were red like the red lotus and delicate, having the colour (like that) of the *japā* (flower), slightly red *pārijāta*, the lac-dye, fresh saffron and the colour of the evening sky ; you were agreeable to the chief of your herd ; your trunk rested over the belly-region of the female elephants (that were common) like harlots ; and you who were surrounded by many hundreds of elephants passed your time comfortably on charming mountains and in forests.

(१४९) तए णं तुमं मेहा उम्मुक्कबालभावे जोव्वणगमणुपत्ते जूहवइणा कालधम्मणा संजुत्तेण तं जूहं सयमेव पडिवज्जसि । तए णं तुमं मेहा ! वणयरेहिं निव्वत्तियनामधेज्जे जाव चउदंते मेरुप्पभे हत्थिरयणे होत्था । तत्थ णं तुमं मेहा ! सत्तंगपइट्टिए तहेव जाव पडिरूवे । तत्थ णं तुमं मेहा ! सत्तसइयस्स जूहस्स आहवेच्चं जाव अभिरमेत्था ।

Then, after passing the childhood, you reached youth ; and when the head of the herd was dead, you yourself became the chief of the herd (lit. accepted that herd). Then, you, Meha, became Meruppabha (by name) (or like Meru mountain), the excellent elephant, with four tusks, and with (your) name avoided by the foresters There, Meha, you were

with seven limbs reaching the ground ... in the same way ... upto ... comely. There, Meha, you enjoyed ..., the lordship of the herd of seven hundred (elephants)

(१५०) तए णं तुमं अन्नया कयाइ गिम्हकालसमयंसि जेट्टामूले वणदवजालापलित्तेसु वणंतेसु धूमाउलासु दिसासु जाव मंडलवाएव्व परिब्भमंते भीए तत्थे जाव संजायभए बहूहिं हत्थीहि य जाव कलभियाहि य सद्धिं संपरिवुडे सव्वओ समंता दिसोदिसिं विप्पलाइत्था । तए णं तव मेहा ! तं वणदवं पासित्ता अयमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था -

Then, once upon a time, during the time of the hot season, in the month of *jyestha*, when diverse parts of the forests were ablaze with the flames of the forest-fire ; when the quarters were filled with smoke ... upto ... (you were) moving in circles like a cyclone, fearful, distressed ... upto ... frightened ; (and then) you surrounded by many elephants and ... upto ... female young elephants ran on all sides, in every direction. Then, after seeing that forest conflagration, an inner thought of this type ... arose in you :

(१५१) कहिं णं मन्ने मए अयमेयारूवे अगिसंभवे अणुभूयपुव्वे ? तए णं तव मेहा ! लेस्साहिं विसुज्झमाणीहिं अज्झवसाणेणं सोहणेणं सुभेणं परिणामेणं तयावरणिज्जाणं कम्माणं खओवसमेणं ईहापोहमग्गणगवेसणं करेमाणस्स सन्निपुवे जाईसरणे समुप्पज्जित्था । तए णं तुमं मेहा ! एयमट्ठं सम्मं अभिसमेसि-एवं खलु मया अईए दोच्चे भवग्गहणे इहेव जंबुद्वीवे २ भारहे वासे वेयङ्गिरिपायमूले जाव तत्थ णं महया अयमेयारूवे अगिसंभवे समणुभूए ।

‘where have I experienced in the past, I want to know, such sort of fire (lit.production of fire) ?’ Then, Meha, taints getting purified, decisions being good, consequence (or motive) being auspicious, and the actions that obstruct it (=memory) being partly destroyed and partly suppressed, you gained, through (diverse processes of acquiring knowledge like) inquiry, decision, penetration and research, the memory, on the part of the sentient beings, of (your past) birth. Then, Meha, you correctly understood this matter - ‘Thus, indeed, in (my) second (past) birth (from the present one), in this very continent of Jambuddīva, in the country of Bhāraha, near the foot of the mountain Veyaddha ... upto ... was seen (lit.-experienced) by me such sort of production of fire’.

(१५२) तए णं तुमं मेहा ! तस्सेव दिवसस्स पच्चावरणहकालसमयंसि नियएणं जूहेणं सद्धिं समन्नागए यावि होत्था । तए णं तुमं मेहा ! सत्तुस्सेहे जाव सन्निजाईसरणे चउट्ठंते मेरुप्पभे नामं हत्थी होत्था । तए णं तुज्झं मेहा अयमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था-सेयं खलु मम इयाणिं गंगाए महानईए दाहिणिंल्लंसि कूलंसि विंझगिरिपायमूले दव्वगिसंजायकारणट्ठा सएणं जूहेणं महइमहालयं मंडलं घाइत्तए त्तिकट्टु एवं संपेहेसि २ सुहंसुहेणं विहरसि ।

Then, Meha, in the afternoon of that very day, you were united with your own herd. Now, Meha, you were the elephant named Meruppabha with four tusks, and seven hands in height ... upto ... with the memory, on the part of sentient beings, of (your past) birth. Then, Meha, such sort of inner thought occurred to you : ‘It is better for me, now, to erect, on the right bank of the great river Gaṅgā, near the foot of the Vindhya mountain, a very big enclosure with (the help of) my own herd, for warding off the cause (of fear) from the forest-conflagration’. Thus thinking, you decided to do so, and stayed comfortably.

(१५३) तए णं तुमं मेहा ! अन्नया कयाइ पढमपाउसंसि महावुट्टिकायंसि सन्नवइयंसि गंगाए महानईए अदूरसामंते बहूहिं हत्थीहिं जाव कलभियाहि य सत्तहि य हत्थिसएहिं संपरिवुडे एणं महं जोयणपरिमंडलं महइमंडलं ।

Then, Meha, once upon a time, at the commencement of the first part of rainy season when big torrents of rain were falling, you, surrounded by many elephants ... upto ... young female elephants and seven hundred elephants, erected, neither far nor near the great river Gaṅgā, a very big, extensive enclosure, one Yojana in circumference ;

(१५४) घाएसि जं तत्थ तणं वा पत्तं वा कट्टं वा कंटए वा लया वा वल्ली वा खाणुं वा रुक्खे वा खुवं वा तं सव्वं तिक्खुत्तो आहुणिय २ पाएणं उद्धरेसि हत्थेणं गेण्हसि एणंते एडेसि । तए णं तुमं मेहा ! तस्सेव मंडलस्स अदूरसामंते गंगाए महानईए दाहिणिल्ले कूले विंझगिरिपायमूले गिरिसु य जाव विहरसि ।

and whatever there was grass, leaves, wood, thorns, plants, creepers, stumps of trees (lit.pillars), trees or bushes you shook all that thrice, lifted (or uprooted) with (your) foot, took by the trunk and threw away, in a far away place. Then, Meha, you stayed neither far nor near that very enclosure, on the right bank of the great river Gaṅgā, near the foot of the Vindhya mountain, (moving near or over other) mountains

(१५५) तए णं तुमं मेहा ! अन्नया कयाइ मज्झिमए वरिसारत्तंसि महावुट्टिकायंसि सन्नवइयंसि जेणेव से मंडले तेणेव उवागच्छसि २ ता दोच्चंपि मंडलं घाएसि २ ता एवं चरिमवासारत्तंसि महावुट्टिकायंसि सन्नवयमाणंसि जेणेव से मंडले तेणेव उवागच्छसि २ ता तच्चंपि मंडलघायं करेसि जं तत्थ तणं वा जाव सुहंसुहेणं विहरसि । अह मेहा ! तुमं गइंदभावम्मि वट्टमाणे कमेणं नलिणिवणविहवणगरे हेमंते कुंदलोद्धउद्धयतुसारपउरम्मि अइक्कंते अहिणवगिम्हसमयंसि पत्ते ।

Then, Meha, once, in the middle of the rainy season, when heavy showers of rain were falling, you went towards that enclosure and formed a second enclosure, and thus, also, at the termination of the rainy season when there were falling heavy torrential rains, you went towards that enclosure and formed a third enclosure ; and whatever there was grass ... upto ..., you stayed comfortably. Then, Meha, in the due order, the cold season that destroys the beds of lotus-creepers, and wherein the *kunda* flowers and *lodhra* (flowers) were proud, and wherein was abundance of snow, had passed ; when the new hot season had come ;

(१५६) वियट्टमाणे वणेसु वणकरेणुविविहदिन्नकयपसवघाओ तुमं उउयकुसुमचामरकण्णपूरपरिमंडियाभिरामो मयवसविगसंतकडतडकिलिन्नगंधमदवारिणा सुरभिजणियगंधो करेणुपरिवारिओ उउसमत्तजणियसोहो काले दिणयरकरपयंडे परिसोसियतरवरसिहरभीमतरदंसणिज्जे भिंगाररवंतभेरवरवे नाणाविहपत्तकट्टणकयवरुद्धुयपइमारुयाइद्धनहयलदुमगणे वाउलिदारुणतरे

(at that time) you as the lord of the elephants wandered in the forests ; you were given strokes, in manifold ways, with lotuses by the wild female elephants ; you were adorned with chowary like *karnapūras* of the flowers of (that) season and (hence) charming ; you were odorous with the fragrance on account of fragrant rut-water that made wet the temples blooming due to intoxication ; you were surrounded by female elephants and you had

perfect splendour owing to the season. (Now), it was the terrific time of the hot season fierce due to (the hot) rays of the sun ; it appeared more ferocious as the excellent trees bearing splendour were dried up ; it had terrific noise of the cries of *bhīṅgāra* (birds) ; in it, diverse leaves, (wood -) sticks, grass and rubbish were thrown (or lifted) up, the sky was pervaded (*āiddha*) by, and the groups of trees were shaken (*āiddha*) by, disagreeable (stormy) wind ; it was very fierce due to the whirl-wind ;

(१५७) तण्हावसदोसदूसियभमंतविविहसावयसमाउले भीमदरिसणिज्जे वडुंते दारुणंमि गिम्हे मारुयवसपसरपसरियवियंभिणं अब्भहियभीमभेरवरवप्पगारेणं महुधारापडियसित्तउद्धायमाणधगधगेतसदुद्धएणं दित्तरसफुल्लिंणेणं धूममालाउलेणं सावयसयंतकरणेणं

it was crowded with manifold wild beasts that wandered as they were afflicted by the pinch of thirst ; it looked ferocious on account of the forest-conflagration ; and the forest-fire was spreading in extent and intensifying due to wind ; it (i.e. forest-fire) had a variety of very loud and very terrific sounds ; it was sprinkled over by showers of falling honey, and hence intensified or blazed brightly, and was noisy with sound ; it contained very bright burning sparks ; it was full of columns of smoke ; it destroyed hundreds of beasts.

(१५८) वणदवेणं जालालोवियनिरुद्धधूमंधकारभीओ आयवालयमहंततुंबइयपुण्णकण्णो आकुंचियथोरपीवरकरो भयवसभयंतदित्तनयणो वेगेणं महामेहोव्व वायणोल्लियमहल्लरूवो जेण कओ तेण पुरा दवग्गिभयभीयहियएणं अवगयतणप्पएसरुक्खो रुक्खोद्देसो दवग्गिसंताणकारणद्व जेणेव मंडले तेणेव पहारेत्थ गमणाए । एक्को ताव एस गमो ।

(Under these circumstances), your path was covered and obstructed by the flames, and you were fearful of darkness due to smoke ; (then) you made your big ears steady and ready at the sight of the heat (of the forest-fire), contracted your long and plump trunks, and turned your bright eyes (in different directions) owing to fear ; (and) you decided to go speedily, like a big cloud whose size is made greater being expanded (or stretched) by the wind, there where you, with fearful heart due to the terror of the forest-fire, had formerly made ready, for the sake of protection from the forest-conflagration, the forest-ground (lit. ground with trees) from which grass, roots (*oppaesa*) and trees were removed, and (to go) towards the enclosure. - This is one reading in the text. -

(१५९) तए णं तुमं मेहा ! अन्नया कयाइ कमेण पंचसु उऊसु समइक्कंतेसु गिम्हकालसमयंसि जेद्वामूले मासे पायवसघंससमुट्ठिणं जाव संवट्ठिणसु मियपसुपंखिसरीसिवेसु दिसोदिसिंविप्पलायमाणेसु तेहिं बहूहिं हत्थीहि य सद्धिं जेणेव से मंडले तेणेव पहारेत्थ गमणाए ।

Then, Meha, once, when the five seasons had passed in due order at the time of the hot season, in the month of *jyestha*, ... by (the fire) produced by the friction of the trees ... upto ... by the storms ; when the deer, beasts, birds and reptiles were running in every direction, you along with those many elephants ... decided to go there where the enclosure was. - (This is the second reading in the text).

(१६०) तत्थ णं अन्ने बहवे सीहा य वग्घा य विगा य दीविया अच्छा तरच्छा पारासरा सियाला विराला सुणहा कोला ससा कोकंतिया चित्ता चिल्लला पुव्वपविट्ठ अग्गिभयभिद्दुया एगयओ बिलधम्मणेणं चिद्धंति । तए णं तुमं मेहा ! जेणेव से मंडले तेणेव उवागच्छसि २ ता तेहिं बहूहिं सीहेहिं जाव चिल्ललेहि य एगयओ बिलधम्मणेणं चिद्धसि ।

- There, indeed, many other lions, tigers, wolves, jaguars, bears, panthers, *pārāsaras*, jackals, (wild) cats, dogs, boars, hares, *kokantiyas*, leopards and *cillalas*, being stricken with terror of the fire, had already entered (into the enclosure) and were staying (there) together (like animals) living in the same hole. Then, Meha, you went towards that enclosure and stayed there along with those many other lions ... upto ... *cillalas*, (like animals) living in the same hole.

(१६१) तए णं तुमं मेहा ! पाएणं गत्तं कंडुइस्सामि त्ति कट्टु पाए उक्खित्ते । तंसि च णं अंतरंसि अन्नेहिं बलवंतेहिं सत्तेहिं पणोलिज्जमाणे २ ससए अणुपविट्ठे । तए णं तुमं मेहा ! गायं कंडुइत्ता पुणरवि पायं पडिनिक्खेविस्सामि त्ति कट्टु तं ससयं अणुपविट्ठं पाससि २ पाणाणुकंपयाए भूयाणुकंपयाए जीवाणुकंपयाए सत्ताणुकंपयाए से पाए अंतरा चेव संधारिए नो चेव णं निखित्ते ।

Then, Meha, you, thinking 'I will scratch my body with (my) foot', raised (or lifted) your foot. (In the meantime) a hare being pushed aside by other stronger beasts entered that very vacant place (left by your foot). Then, Meha, after scratching your body, when you thought to replace your foot (on the ground), you saw that hare occupying the (same) gap ; and through mercy for breathing things, born things, living things and animals, you held that foot of yours in the middle (i.e. kept your foot raised in the sky), and did not place it (on the ground).

(१६२) तए णं तुमं मेहा ! ताए पाणाणुकंपयाए जाव सत्ताणुकंपयाए संसारे परित्तीकए माणुस्साउए निबद्धे । तए णं से वणदवे अड्ढाइज्जाइं राइंदियाइं तं वणं झामेइ २ ता निट्ठिए उवरए उवसंते विज्झाए यावि होत्था । तए णं ते बहवे सीहा य जाव चिल्लला य तं वणदवं निट्ठियं जाव विज्झायं पासंति २ ता अग्गिभयविप्पमुक्का तण्हाए य छुहाए य परब्भाहया समाणा मंडलाओ पडिनिक्खमंति २ ता सव्वओ समंता विप्पसरित्था ।

Then, Meha, due to that mercy for breathing things ... upto ... mercy for creatures, you shortened and wanderings of births (and rebirths) (or empirical existence), and secured (the action useful to be reborn) as a human being. Then, that forest-fire burnt that forest for two and a half days and nights, and then ended, ceased, died out and got extinguished. Then, those many lions, and ... upto ... *cillalās* saw that forest-conflagration had ended ... upto ... got extinguished, became free from the terror of the fire, and being too much overcome by thirst and hunger, came out of the enclosure, and ran (lit.spread) everywhere and on all sides.

(१६३) तए णं ते बहवे हत्थी जाव छुहाए य परब्भाहया समाणा तओ मंडलाओ पडिनिक्खमंति २ ता दिसोदिसिं विप्पसरित्था । तए णं तुमं मेहा ! जुण्णे जराजज्जरियदेहे सिढिलवलितयापिणिद्धगत्ते दुब्बले किलंते जुंजिए पिवासिए अत्थामे अबले अपरक्कम्मे ठाणकुडे वेगेण विप्पसरिस्सामि त्तिकट्टु पाए पसारमाणे विज्जुहए विव रेवयगिरिपब्भारे धरणितलंसि सव्वंगेहिं सन्नियइए ।

Then, those many elephants ... being too much afflicted by hunger went out of that enclosure and ran in every direction. Then, you, Meha, worn out, with your body distressed by old age, and with your body covered with skin loose and with folds, powerless, fatigued, hungry, thirsty, without strength, without vigour, without valour, and stiff (having remained) in the (same) place, thought of running speedily ; and when you tried to move (or extend) the feet, you fell down on the ground, in a heap, like the slope of the Revaya mountain struck by lightning.

(१६४) तए णं तव मेहा ! सरीरगंसि वेयणा पाउब्भूया उज्जला जाव दाहवक्कंतिए यावि विहरसि । तए णं तुमं मेहा ! तं उज्जलं जाव दुरहियासं तिन्नि राइंदियाइं वेयणं वेएमाणे विहरित्ता एगं वाससयं परमाउं पालइत्ता इहेव जंबुदीवे २ भारहे वासे रायगिहे नयरे सेणियस्स रत्तो धारिणीए देवीए कुच्छिसि कुमारत्ताए पच्चायाए ।

Then, Meha, there arose, in your body, a pain burning ... upto ..., and you stayed (there) with burning sensation created (in you). Then, Meha, you stayed there bearing that pain ... burning ... upto ... unbearable, for three days and nights ; and after completing one hundred years, the highest period of (your) life, (and then after death), you returned (to the earth), in this continent of Jambuddīva, in the Bhāraha country. in the city of Rāyagiha, (to be reborn) as a child in the womb of queen Dhāriṇī of king Seṇiya.

(१६५) तए णं तुमं मेहा ! आणुपुव्वेणं गब्भवासाओ निक्खंते समाणे उम्मुक्कबालभावे जोव्वणगमणुप्पत्ते मम अंतिए मुंडे भवित्ता अगाराओ अणगारियं पव्वइए । तं जइ ताव तुमे मेहा ! तिरिक्खजोणियभावमुवगएणं अपडिलद्धसंमत्तरयणलंभेणं से पाए पाणाणुकंपयाए जाव अंतरा चव संधारिए नो चव णं निक्खित्ते ।

Then, you, Meha, in due course, came out of the womb, and passing the stage of childhood attained to youth, and shaving your head in my presence, you entered into the order of monastic life from that of the household. Now, Meha, if you, though you were born among the lower creatures, and had not obtained the gain or benefit of the jewel (in the form) of right faith, could hold the foot raised in the sky and did not place it (on the ground) through the mercy for breathing things ...

(१६६) किमंग पुण तुमं मेहा ! इयाणिं विपुलकुलसमुब्भवेणं निरुवहयसरीरपत्तलद्धपंचिंदिएणं एवं उद्वणबलवीरियपुरिसगारपरक्कमसंजुत्तेणं मम अंतिए मुंडे भवित्ता अगाराओ अणगारियं पव्वइए समाणे समणाणं निगंथाणं राओ पुव्वरत्तावरत्तकालसमयंसि वायणाए जाव धम्माणुओगचिंताए य उच्चारस्स वा पासवणस्स वा अइगच्छमाणाण य निगच्छमाणाण य हत्थसंघट्टणाणि य जाव रयरेणुगुंडणाणि य नो सम्मं सहसि खमसि तित्तिक्खसि अहियासेसि ?

Then, child Meha, now, how is it that you born in a noble family, equipped with faultless body and endowed with five senses, so also possessing energy (*utthāna*), strength, power, manly endeavour and valour, and shaving your head in my presence and entering into monastic order from the household one, cannot duly bear, forgive, tolerate, or suffer the collisions with hands and ... upto ... covering with dust-particles of the (feet of) the *niggantha* monks coming in and going out, during the night, in the first and the latter parts of the night, for lessons ... upto ... for thinking over religious instructions and for passing

excretion and urine ?”

(१६७) तए णं तस्स मेहस्स अणगारस्स समणस्स ३ अंतिए एयमट्ठं सोच्चा निसम्म सुभेहिं परिणामेहिं पसत्थेहिं अज्झवसाणेहिं लेसाहिं विसुज्झमाणीहिं तयावरणिज्जाणं कम्माणं खओवसमेणं ईहापोहमग्गणगेवसणं करेमाणस्स सन्निपुव्वे जाईसरणे समुप्पन्ने एयमट्ठं सम्मं अभिसमेइ ।

Then, hearing and listening to this matter from the ascetic Lord Mahāvīra, the motives (or consequences) being good, resolutions being praiseworthy, the taints getting purified and the actions that cover that being partly destroyed and partly suppressed, that monk Meha, inquiring, deciding, penetrating and researching, gained the memory of (former) birth, on the part of a sentient beng, and he correctly understood this matter.

(१६८) तए णं से मेहे कुमारे समणेणं ३ संभारियपुव्वजाईसरणे दुगुणाणीयसंवेगे आणंदयंसुपुण्णमुहे हरिसवसधाराहयकयंबकं पिव समूससियरोमकूवे समणं ३ वंदइ नमंसइ २ ता एवं वयासी-

Then, that prince Meha being reminded of his former births by the ascetic Lord Mahāvīra, with his disgust doubled, with his face flooded (lit.full) with tears of joy, (with his heart dialating) due to joy, with hair rising in their root-cells like the *kadamba* flower beaten by showers (or rain), saluted and paid obeisance to the ascetic Lord Mahāvīra, and thus said :

(१६९) अज्जप्पभिई णं भंते ! मम दो अच्छीणि मोत्तूणं अवसेसे काए समणाणं निग्गंथाणं निसट्ठे त्तिकट्टु पुणरवि समणं ३ वंदइ नमंसइ २ ता एवं वयासी-इच्छामि णं भंते ! इयाणिं दोच्चंपि सयमेव पव्वावियं सयमेव मुंडावियं जाव सयमेव आयारगोयरं जायामायावत्तियं धम्ममाइक्खंतु ।

“From today onwards, Sir, the rest of my body except two eyes is offered (dedicated) to the *niggantha* monks”. Thus saying, he again saluted and paid obeisance to the ascetic Lord Mahāvīra, and spoke thus : “Now, I wish, Sir, for the second time, to be taken into the ascetic order by yourself, to be given the shaving by yourself ... upto ... to have yourself to teach me the right conduct and seeking of food, and the religion treating of pilgrimage (of control) and measure”.

(१७०) तए णं समणे ३ मेहं कुमारं सयमेव पव्वावेइ जाव जायामायावत्तियं धम्ममाइक्खइ-एवं देवाणुप्पिया ! गंतव्वं एवं चिट्ठियव्वं एवं भुंजियव्वं एवं भासियव्वं उट्ठय २ पाणाणं भूयाणं जीवाणं सत्ताणं संजमेणं संजमियव्वं । तए णं से मेहे समणस्स ३ अयमेयारूव्वं धम्मियं उवएसं समकम्मं पडिवज्जइ २ ता तह गच्छइ जाव संजमइ ।

Then, the ascetic Lord Mahāvīra himself took prince Meha into the ascetic order ... upto ... himself preached to him the religion treating of ... pilgrimage (of control) and measure, (directing him -) ‘Thus, beloved of gods, you have to go, to stand, to enjoy (food and drink), to speak and to show forbearance, (whenever) you rise up, towards breathing things, born things, living things and creatures’. Then, that Meha duly accepted this, of such sort, religious instruction of the ascetic Lord Mahāvīra, and he similarly walked ... upto ... showed forbearance.

(१७१) तए णं से मेहे अणगारे जाए इरियासमिए अणगरवण्णओ भाणियव्वो । तए णं से मेहे अणगारे समणस्स ३ अंतिए तहारूवाणं थेराणं सामाइयमाइयाणि एक्कारस अंगाइं अहिज्जइ २ ता बहूहिं छट्ठमदसमदुवालसेहिं मासद्धमासखमणेहिं अप्पाणं भावेमाणे विहरइ । तए णं से समणे ३ रायगिहाओ नयराओ गुणसिलयाओ चेइयाओ पडिनिक्खमइ २ ता बहिया जणवयविहारं विहरइ ।

Then, that Meha became the monk careful in walking ... - The description of the monk is to be stated (here) - Then, that monk Meha, in the presence (or under the guidance) of the ascetic Lord Mahāvīra and elderly monks of that sort, studied the eleven *aṅgas* beginning with *sāmāyīya*, and stayed purifying himself by many fasts lasting until the 6th, 8th, 10th and 12th meal and allowing one meal in a month of half a month. Then, (once), the ascetic Lord Mahāvīra set out from the sanctuary Guṇasilaya, from the city of Rāyagiha, to travel about in outer countries.

(१७२) तए णं से मेहे अणगारे अन्नया कयाइ समणं ३ वंदइ नमंसइ २ ता एवं वयासी-इच्छामि णं भंते ! तुब्भेहिं अब्भणुन्नाए समाणे मासियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरित्तए । अहासुहं देवाणुप्पिया ! मा पडिबंधं । तए णं से मेहे अणगारे समणेणं ३ अब्भणुन्नाए समाणे मासियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ । मासियं भिक्खुपडिमं अहासुत्तं अहाकप्पं अहामग्गं सम्मं काएणं फासेइ पालेइ सोभेइ तीरेइ किट्ठेइ सम्मं काएणं फासेत्ता पालित्ता सोभित्ता तीरेत्ता किट्ठेत्ता पुणरवि समणं ३ वंदइ नमंसइ २ ता एवं वयासी-

Then, once, that monk Meha saluted and paid obeisance to the ascetic Lord Mahāvīra, and spoke thus : “I wish, Sir, permitted by you, to abide observing a month’s Monastic Standard”. “If it please you, beloved of gods, have no obstacle”, (said Mahāvīra). Then, that monk Meha permitted by the ascetic Lord Mahāvīra stayed observing a month’s Monastic Standard. He duly with the body (i.e. with actual practice and not mentally) practised (lit.touched), maintained, fulfilled, accomplished and proclaimed a month’s Monastic Standard, in accordance with the scripture, the rule and the way ; and after having duly, with body, undergone, maintained, fulfilled, accomplished and announced, he again saluted and paid obeisance to the ascetic Lord Mahāvīra, and thus said :

(१७३) इच्छामि णं भंते ! तुब्भेहिं अब्भणुन्नाए समाणे दोमासियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरित्तए । अहासुहं देवाणुप्पिया ! मा पडिबंधं । जहा पढमाए अभिलावो तहा दोच्चाए तच्चाए चउत्थाए पंचमाए छम्मासियाए सत्तमासियाए पढमसत्तरायंदियाए दोच्चं सत्तरायंदियाए तइयं सत्तरायंदियाए अहोरायंदियाए वि एगराइंदियाए वि ।

“I wish, Sir, permitted by you, to abide observing the two month’s Monastic Standard”. “At your pleasure, beloved of gods ; have no obstacle”, (said Mahāvīra) (Now) in the same manner, as in the first, are to be described the Monastic Standards of two, three, four, five, six and seven months, then firstly one of seven days and nights, secondly one of seven days and nights, and thirdly one of seven days and nights, then of one day and night and of one (day and) night.

(१७४) तए णं से मेहे अणगारे बारस भिक्खुपडिमाओ सम्मं काएणं फासेत्ता पालेत्ता सोभेत्ता तीरेत्ता किट्ठेत्ता पुणरवि वंदइ नमंसइ २ ता एवं वयासी-इच्छामि णं भंते ! तुब्भेहिं अब्भणुन्नाए समाणे गुणरयणसंवच्छरं तवोकम्मं उवसंपज्जित्ताणं विहरित्तए । अहासुहं देवाणुप्पिया ! मा पडिबंधं ।

Then, that monk Meha, after having duly with the body practised, maintained, fulfilled, accomplished and proclaimed the twelve Monastic Standards, again saluted and paid obeisance to the ascetic Lord Mahāvīra and thus spoke : “I wish, Sir, permitted by you, to abide observing the penances (or mortifications) of *guṇarayaṇa-saṁvacchara*”. “If it please you, beloved of gods, have no obstacle”, (said Mahāvīra).

(१७५) तए णं से मेहे अणगारे पढमं मासं चउत्थंचउत्थेणं अणिक्खित्तेणं तवोकम्मेणं दिया ठाणुककुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्तिं वीरासणेणं अवाउडेणं ।

(Then, that monk Meha stayed observing the mortifications of *guṇarayaṇa saṁvacchara*, to wit-) In the first month, the monk Meha constantly mortified himself by fasts until the fourth meal, while during the day he sat adopting the *ukkuḍuya* posture, facing the sun, and scorching himself on the scorching ground, and during night he sat naked (*avāuḍa*) in the *vīrāsana* pose ;

(१७६) दोच्चं मासं छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं दिया ठाणुककुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्तिं वीरासणेणं अवाउडेणं । तच्चं मासं अट्ठमंअट्ठमेणं अणिक्खित्तेणं तवोकम्मेणं दिया ठाणुककुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्तिं वीरासणेणं अवाउडेणं ।

in the second month, he constantly mortified himself by fasts until the sixth meal, while by day he sat in *ukkuḍuya* posture, facing the sun and scorching himself on the scorching ground, and by night he sat naked in the *vīrāsana* pose ; in the third month, he constantly mortified himself by fasts until the 8th meal, while during the day he sat in the *ukkuḍuya* posture, facing the sun, and scorching himself on the scorching ground and during the night he sat naked in the *vīrāsana* position ;

(१७७) चउत्थं मासं दसमंदसमेणं अणिक्खित्तेणं तवोकम्मेणं दिया ठाणुककुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्तिं वीरासणेणं अवाउडेणं । पंचमं मासं दुवालसमंदुवालसमेणं अणिक्खित्तेणं तवोकम्मेणं दिया ठाणुककुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्तिं वीरासणेणं अवाउडेणं ।

in the fourth month, he constantly mortified himself by fasts until the tenth meal, while by day he sat adopting the *ukkuḍuya* posture, facing the sun, and scorching himself on the scorching ground, and during night he sat naked in the *vīrāsana* pose ; in the fifth month, he constantly mortified himself by fasts until the twelfth meal, while during the day he sat in the *ukkuḍuya* posture, facing the sun, and scorching himself on the scorching ground, and during night sat naked in the *vīrāsana* pose ;

(१७८) एवं खलु एएणं अभिलावेणं छट्ठे चोदसमं २ सत्तमे सोलसमं २ अट्ठमे अट्ठारसमं २ नवमे वीसइमं २ दसमे बावीसइमं २ एक्कारसमे चउव्वीसइमं २ बारसमे छव्वीसइमं २ तेरसमे अट्ठवीसइमं २ चोदसमे तीसइमं २ पन्नरसमे बत्तीसइमं २ सोलसमे चउत्तीसइमं २ अणिक्खित्तेणं तवोकम्मेणं दिया ठाणुककुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्तिं वीरासणेणं य अवाउडेणं य ।

- in the same manner is to be described how he constantly mortified himself in the sixth (month) ... (fast until) the 14th (meal), in the seventh (month) ... (until) the 16th (meal), in the eighth (month) ... (until) the 18th (meal), in the ninth (month) ... (until) the 20th

(meal), in the tenth (month) ... (until) the 22nd (meal), in the eleventh (month) ... (until) the 24th (meal), in the twelfth (month) ... (until) 26th (meal), in the thirteenth (month) ... (until) the 28th (meal), in the fourteenth (month) ... (until) 30th (meal), in the 15th (month) ... (until) 32nd (meal), in the sixteenth (month) ... (until) the 34th (meal), - while by day he sat in the *ukkuduya* posture facing the sun, and scorching himself on the scorching ground, and by night he sat naked in the *vīrāsana* pose.

(१७९) तए णं से मेहे अणगारे गुणरयणसंवच्छरं तवोकम्मं अहासुत्तं जाव सम्मं काएणं फासेइ पालेइ सोभेइ तीरेइ किडेइ अहासुत्तं अहाकप्पं जाव किडेत्ता समणं ३ वंदइ नमंसइ २ ता बहूहिं छड्डमदसमदुवालसेहिं मासद्धमासखमणेहिं विचित्तेहिं तवोकम्मेहिं अप्पाणं भावेमाणे विहरइ ।

Thus (lit.then) that monk Meha duly, with body, practised, maintained, fulfilled, accomplished and announced the mortification of *guṇarayaṇa-saṁvacchara*, in accordance with the scripture ..., and after announcing ..., in accordance with the scripture, rule, ... he saluted and paid obeisance to the ascetic Lord Mahāvīra, and he stayed purifying himself by observing fasts until the sixth, the eighth, the tenth and the twelfth meal, or taking one meal in one month or half a month, and by different types of mortifications.

(१८०) तए णं से मेहे अणगारे तेणं उरालेणं विपुलेणं सस्सिरीएणं पयत्तेणं पग्गहिएणं कल्लाणेणं सिवेणं धन्नेणं मंगल्लेणं उदग्गेणं उदारएणं उत्तमेणं महानुभावेणं तवोकम्मेणं सुक्के लुक्खे निम्मंसे किडिकिडियाभूए अट्टिचम्मावणद्धे किसे धमणिसंतए जाए यावि होत्था जीवंजीवेणं गच्छइ जीवंजीवेणं चिद्धइ भासं भासित्ता गिलाइ भासं भासमाणे गिलाइ भासं भासिस्सामि त्ति गिलाइ ।

Then, that monk Meha, by that noble, abundant, splendid, persevering (or careful), intense, happy, blissful, lucky, auspicious, lofty or severe, magnificent, exalted, and excellent mortification, became withered, wizened, and fleshless ; he grew so that his bones began to rattle ; his bones were merely covered by skin (i.e. he was reduced to a mere frame of bones and skin) ; he was emaciated and overspread with veins. By force of spirit alone he could walk and stand ; he became tired after speaking, while speaking, and before speaking (lit.-when he thought-‘I will speak’).

(१८१) से जहानामए इंगालसगडिया इ वा कट्टसगडिया इ वा पत्तसगडिया इ वा तिलसगडिया इ वा एरंडकट्टसगडिया इ वा उण्हे दिन्ना सुक्का समाणी ससदं गच्छइ ससदं चिद्धइ एवामेव मेहे अणगारे ससदं गच्छइ ससदं चिद्धइ उवचिए तवेणं अवचिए मंससोणिएणं हुयासणे इव भासरासिपरिच्छन्ने तवेणं तेएणं तवतेयसिरीए अईव २ उवसोभेमाणे २ चिद्धइ ।

Just as a cart full of coals, or a cart full of wood, or of leafage, or of oil-seeds, or of sticks of castor-oil-plant that has been put out in (or exposed to) the heat and (when) dried up goes with a creaking, and halts with a creaking, so also the monk Meha, went with a creaking and halted with a creaking, being piled high with penances and piled low with flesh and blood ; and like fire covered by a heap of ashes he stayed looking to advantage immensely with glow (*tava*), with lustre, and with splendour of glowing lustre.

(१८२) तेणं कालेणं २ समणे ३ महावीरे आइगरे तित्थगरे जाव पुव्वाणुपुव्विं चरमाणे गामाणुगामं

दूइज्जमाणे सुहंसुहेणं विहरमाणे जेणामेव रायगिहे नयरे जेणामेव गुणसिलए चेइए तेणामेव उवागच्छइ २ ता अहापडिरूवं उगहं ओगिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ।

At that time, at that period, the ascetic Lord Mahāvīra, the maker of the first teaching, the maker of the ford ... upto ..., wandered in due course, went from village to village, journeying in pleasantness, and came to the city of Rāyagiha and the sanctuary Guṇasilaya, and accepting proper residence stayed there, purifying himself by (self-) restraint and penances.

(१८३) तए णं तस्स मेहस्स अणगारस्स राओ पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स अयमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था-एवं खलु अहं इमेणं उरालेणं तहेव जाव भासं भासिस्सामि त्ति गिलामि । तं अत्थि ता मे उट्ठणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे सद्धा धिइ संवेगे

Then, when the monk Meha was holding a religious vigil, during the night, at the time of midnight, there arose in him this, of such sort, inward thought “Thus, indeed, I have by this noble, so also ... upto ... become tired before speaking. But I have yet within me energy, (strength for) work, power, vigour, manly force, prowes, faith, courage and disgust (or desire of *mokṣa*) ;

(१८४) तं जाव ता मे अत्थि उट्ठणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे सद्धा धिइ संवेगे जाव य मे धम्मारिए धम्मोवएसए समणे ३ जिणे सुहत्थी विहरइ ताव मे सेयं कल्लं पाउप्पभायाए रयणीए जाव जलंते समणं ३ वंदित्ता नमंसित्ता समणेणं ३ अब्भणुत्तायस्स समाणस्स सयमेव पंच महव्वयाइं आराहिता गोयमाइए समणे निगंथे निगंथीओ य खामेत्ता तहारूवेहिं कडाईहिं थेरेहिं सिद्धं विउलं पव्वयं सणियं २ दुरूहिता सयमेव मेहघणसन्निगासं पुढविसिलापट्टयं पडिलेहिता संलेहणाइसुणाइसुसियस्स भत्तपाणपडियाइखियस्स पाओवगयस्स कालं अणवकंखमाणस्स विहरित्तए ।

therefore, so long as I have yet within me energy, (strength for) work, power, vigour, manly force, prowes, faith, courage and disgust, and so long as my teacher of religion, the instructor in (or preacher of) religion, the ascetic Lord Mahāvīra, the conquerer, the seeker of weal is staying (here), it will be best for me now, on the morrow, when the night will have lightened into dawn ... upto ... burning, to salute and pay obeisance to the ascetic Lord Mahāvīra to take upon myself the five great vows, to ask the forgiveness of the *niggantha* monks like Goyama and others and the nuns, and with goodly (*kaḍāhīrī*) elders of that sort, to climb very slowly on the *viula* mountain, and there myself inspecting a dias of earthen blocks which is like a mass of clouds, and wasting myself away in starvation, and renouncing food and drink, and sitting in the *paovagaya* position, to wait, without eagerness (or patiently), for death”.

(१८५) एवं संपेहेइ २ ता कल्लं जाव जलंते जेणेव समणे ३ तेणेव उवागच्छइ २ ता समणं ३ तिक्खुत्तो आयाहिणपयाहिणं करेइ वंदइ नमंसइ २ ता नच्चासन्ने नाइदूरे सुस्सुसमाणे नमंसमाणे अभिमुहे विणएणं पंजलिउडे पज्जुवासइ । मेहा इ समणे ३ मेहं अणगारं एवं वयासी-

Thus he pondered, and then on the morrow ... upto ... burning, he went there where the ascetic Lord Mahāvīra was, thrice walked round the ascetic Lord Mahāvīra from right to right, and saluted and paid obeisance, and with folded hands modestly waited before

(Mahāvīra), neither very near nor very far, desirous of listening to him and respecting (him). “Meha”, said the ascetic Lord Mahāvīra, and thus spoke to the monk Meha

(१८६) से नूनं तव मेहा ! राओ पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स अयमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था-एवं खलु अहं इमेणं उरालेणं जाव जेणेव इहं तेणेव हव्वमागए । से नूनं मेहा ! अट्ठे समट्ठे ? हंता अत्थि । अहासुहं देवाणुप्पिया ! मा पडिबंधं ।

“Verily, Meha, when you, during the night, at the time of midnight, were holding a religious vigil, there arose in you such an inward thought ... ‘Thus, indeed, I have by this noble’ ... upto ..., and you have come speedily here (to me). Now, Meha, is this matter true ? “Yes, it is,” (replied Meha). “If it please you, beloved of gods, have no obstacle”, (said Mahāvīra).

(१८७) तए णं से मेहे अणगारे समणेणं ३ अब्भणुत्ताए समाणे हट्ठ जाव हियए उट्ठाए उट्ठेइ २ ता समणं ३ तिकखुत्तो आयाहिणपयाहिणं करेइ वंदइ नमंसइ २ ता सयमेव पंच महव्वयाइं आरोहेइ २ ता गोयमाइ समणे निगंथे निगंथीओ य खामेइ २ ता तहारूवेहिं कडाईहिं थेरेहिं सद्धिं विपुलं पव्वयं सणियं २ दुरूहइ ।

Then, that monk Meha permitted by the ascetic Lord Mahāvīra became glad ... upto ... heart, rose up quickly, thrice circumambulated the ascetic Lord Mahāvīra from right to right, saluted and paid obeisance, took upon himself the five great vows, asked forgiveness of the *niggantha* monks like Goyama and others and the nuns, and with goodly elders of that type, he ascended slowly and slowly the Viula mountain ;

(१८८) सयमेव मेहघणसन्निगासं पुढविसिलापट्टयं पडिलेहेइ २ ता उच्चारपासवणभूमिं पडिलेहेइ २ ता दब्भसंथारगं संथरइ २ ता दब्भसथारगं दुरूहइ २ ता पुरत्थाभिमुहे संपलियंकनिसण्णे करयलपरिग्गहियं सिरसावत्तं मत्थए अंजलिं कट्टु एवं वयासी-नमोत्थु णं अरहंताणं जाव संपत्ताणं । नमोत्थु णं समणस्स जाव संपाविउकामस्स मम धम्मायरियस्स । वंदामि णं भगवंतं तत्थगयं इहगए पासउ मे भगवं तत्थगए इहगयं तिकट्टु वंदइ नमंसइ २ ता एवं वयासी-

there, he himself looked to get for him a dias of earthen blocks which looked like a mass of clouds, inspected a spot for passing excretion and urine, spread a matting of *dabbha* grass and sat on (lit.mounted) that matting of *dabbha* grass, with his face to the east, in a cross-legged-posture ; and raising the folded hands formed by palms to his forehead he spoke thus ; “Homage to the saints ... upto ... (who have) obtained. Homage to the ascetic ... upto ... desirous of securing (salvation), my teacher of religion. I who am here salute the Lord who is there ; let the Lord who is there see me who am here”. Saying so, he saluted and paid obeisance, and spoke thus :

(१८९) पुव्विं पि णं मए समणस्स ३ अंतिए सव्वे पाणाइवाए पच्चक्खाए मुसावाए अदिन्नादाणे मेहुणे परिग्गहे कोहे माणे माया लोहे पेज्जे दोसे कलहे अब्भक्खाणे पेसुत्ते परपरिवाए अरइइ मायामोसे मिच्छादंसणसल्ले पच्चक्खाए । इयाणिं पि णं अहं तस्सेव अंतिए सव्वं पाणाइवायं पच्चक्खामि सव्वं असणपाणखाइमसाइमं चउव्विहंपि आहारं पच्चक्खामि जावज्जीवाए ।

“Already, in the presence of the ascetic Lord Mahāvīra, I have renounced all injury to breathing beings, and also renounced false speech, acceptance of things not given,

sexual intercourse, possession (of articles), wrath, pride, deceit, lust, passion (or attachment), hatred, strife, slander, back-biting, censure, displeasure and pleasure, guile and wile (or deceiving others by disguising oneself), and the sting or dart of false faith ; and again now, in his very presence, (once more), for all my life, I renounce all injury to breathing beings, and all four kinds of food-eatables, drinks, sweets and dainties.

(१९०) जंपि य इमं सरीरं इदं कंतं पियं जाव विविहा रोगायंका परीसहोवसग्गा फुसंतीतिकट्टु एयं पि य णं चरमेहिं ऊसासनीसासेहिं वोसिरामि त्तिकट्टु संलेहणाझूसणाझूसिए भत्तपाणपडियाइक्खिए पाओवगए कालं अणवकंखमाणे विहरइ । तए णं थेरा भगवंतो मेहस्स अणगारस्स अगिलाए वेयावडियं करेति ।

And this very body which (though) agreeable, beloved, dear, ... upto ..., and which is affected (lit.touched) by different distempers and diseases, sufferings and vexations, I will renounce by my last breathings in and out". Thus saying, he stayed in the *paovagaya* posture, wasting himself away in starvation, and renouncing food and drink, and waited patiently for death. Then, the reverend elderly monks rendered service to the monk Meha, without fatigue.

(१९१) तए णं से मेहे अणगारे समणस्स ३ तहारूवाणं थेराणं अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जित्ता बहुपडिपुण्णाइं दुवालसवरिसाइं सामणपरियागं पाउणित्ता मासियाए संलेहणाए अप्पाणं झोसेत्ता सट्ठिं भत्ताइं अणसणाए छेएत्ता आलोइयपडिक्कंते उद्वियसल्ले समाहिपत्ते आणुपुव्वेणं कालगए ।

Then, that monk Meha, having, in the presence (or under the guidance of) the ascetic Lord Mahāvīra and elderly monks of that type, studied the eleven *āṅgas* beginning with *sāmāyīya*, and having completed the period of monkhood for twelve full years, and having mortified himself through a course of emaciation (continued) for one month, deprived himself of sixty meals (remaining) entirely without food, made confession and retraction, uprooted the dart, fell into a trance (or secured peace of mind), and came to his death in due course.

(१९२) तए णं थेरा भगवंतो मेहं अणगारं आणुपुव्वेणं कालगयं पासंति २ त्ता परिनिव्वाणवत्तियं काउस्सगं करेति २ त्ता मेहस्स आयारभंडगं गेण्हंति विउलाओ पव्वयाओ सणियं २ पच्चोरुहंति २ त्ता जेणामेव गुणसिलए चेइए जेणामेव समणे २ तेणामेव उवागच्छंति २ त्ता समणं ३ वंदंति नमंसंति २ त्ता एवं वयासी-

Then, the reverend elderly monks saw that the monk Meha came, in due course, to his death, disposed off the body as was proper on extinction, took the religious equipment of Meha, very slowly descended the mountain Viula, and took their way towards the sanctuary Guṇasilaya and towards the ascetic Lord Mahāvīra ; and they saluated and paid obeisance to the ascetic Lord Mahāvīra, and spoke thus :

(१९३) एवं खलु देवाणुप्पियाणं अंतेवासी मेहे नामं अणगारे पगइभद्दए जाव विणीए । से णं देवाणुप्पिएहिं अब्भणुत्ताए समाणे गोयमाइए समणे निगंथे २ खामेत्ता अम्हेहिं सट्ठिं विपुलं पव्वयं सणियं २ दुरूहइ २ त्ता सयमेव मेघघणसन्निगासं पुढविसिलं पडिलेहेइ २ त्ता भत्तपाणपडियाइक्खिए अणुपुव्वेणं कालगए । एस णं देवाणुप्पिया ! मेहस्स अणगारस्स आयारभंडए ।

“Thus, indeed, your disciple (lit.disciple of the beloved of gods), the monk named Meha was by nature good ... upto ... disciplined. He who was permitted by you (lit.beloved of gods) asked forgiveness of the *niggantha* monks like Goyama and others (and the nuns), ascended with us slowly and slowly the Viula mountain, himself looked to get for him a dias of earthen blocks which was like a mass of clouds, renounced food and drink, and in due course came to his death. Here, is this, beloved of gods, the religious equipment of that monk Meha”.”

(१९४) भंते ! त्ति भगवं गोयमे समणं ३ वंदइ नमंसइ २ ता एवं वयासी-एवं खलु देवानुप्पियाणं अंतेवासी मेहे नामं अणगारे । से णं भंते ! मेहे अणगारे कालमासे कालं किच्चा कहिं गए ? कहिं उववन्ने ?

“Sir”, said the reverend Goyama, saluted and paid obeisance to the ascetic Lord Mahāvīra, and thus spoke : “Thus, indeed, was the monk named Meha, the disciple of yours (lit.of the beloved of gods). Now, Sir, after his death, at the destined time of death, where has that monk Meha gone and where has he been born ?”

(१९५) गोयमाइ समणे ३ भगवं गोयमं एवं वयासी-एवं खलु गोयमा ! मम अंतेवासी मेहे नामं अणगारे पगइभद्दए जाव विणीए । से णं तहारूवाणं थेराणं अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ बारस भिक्खुपडिमाओ गुणरयणसंवच्छरं तवोकम्मं काएणं फासेत्ता जाव किट्ठेत्ता ।

“Goyama”, said the ascetic Lord Mahāvīra, and thus addressed the reverend Goyama : “Truly, thus, Goyama, my disciple, the monk named Meha was by nature good ... upto ... disciplined. He studied under the guidance of elderly monks of that sort the eleven *aṅgas* beginning with *sāmāyā*, practised with his body ... upto ..., and announced the twelve Monastic Standards and the mortifications of the *gūṇarayaṇa-saṁvacchara* ;

(१९६) मए अब्भणुत्ताए समाणे गोयमाइ थेरे खामेइ तहारूवेहिं जाव विपुलं पव्वयं दुरूहइ दब्भसंथारणं संथरइ २ दब्भसंथारोवगए सयमेव पंचमहव्वए उच्चारेइ ।

(then) he when permitted by me asked the forgiveness of the elders like Goyama and others, ascended with (elderly monks of) that sort the mount Viula ; (there) he spread the matting of *dabbha* grass, and seated on that matting of *dabbha* grass he himself uttered the five great vows ;

(१९७) बारस वासाइं सामणपरियागं पाउणित्ता मासियाए संलेहणाए अप्पाणं झूसित्ता सट्ठिं भत्ताइं अणसणाए छेदेत्ता आलोइयपडिक्कंते उद्वियसल्ले समाहिपत्ते कालमासे कालं किच्चा उद्धं चंदिमसूरगहगणनक्खत्ततारारूवाणं बहूइं जोयणाइं बहूइं जोयणसयाइं बहूइं जोयणसहस्साइं बहूइं जोयणसयसहस्साइं बहूइं जोयणकोडीओ बहूइं जोयणकोडाकोडीओ उद्धं दूरं उप्पइत्ता सोहम्मीसाणसणंकुमारमहिंदंभलंतगमहासुक्कसहस्साराणयपाणयारणच्चुए तिण्णि य अट्ठारसुत्तरे गेवेज्जविमाणवाससए वीइवइत्ता विजए महाविमाणे देवत्ताए उववन्ने ।

and after completing the period of monkhood for twelve years, he mortified himself by a course of emaceration for one month, cut off sixty meals remaining completely without food, made confession and retraction, uprooted the dart, entered into trance, and after being dead at the destined time of death he has been (re-) born as a god in the *vijaya*

mahāvīmāṇa, many *yojanas* above the moon, the sun, the groups of planets, the constellations and stars, soring very high away many hundreds and thousands and lacs (lit.hundred-thousands) and crores and crores ino crorer yojanas, and passing beyond (the heavens viz.-) *sohamma*, *īsāṇa*, *saṇāṅkumāra*, *māhinda*, *barāmbha*, *lantaga*, *mahāsukka*, *sahassāra*, *āṇaya*, *pāṇaya*, *araṇa* and *accuya*, and three hundred and eighteen habitations or palaces of the *gevejja* (heavens).

(१९८) तत्थं णं अत्थेगइयाणं देवाणं तेत्तीसं सागरोवमाइं ठिई पन्नत्ता । तत्थं णं मेहस्स वि देवस्स तेत्तीसं सागरोवमाइं ठिई पन्नत्ता ।

There, it is declared that some gods dwell for 33 *sāgarovamas*, and there it is declared that the god Meha will reside for 33 *sāgarovamas*'.

(१९९) एस णं भंते ! मेहे देवे ताओ देवलोयाओ आउक्खएणं ठिइक्खएणं भवक्खएणं अणंतरं चयं चइत्ता कहिं गच्छिहिइ कहिं उववज्जिहिइ ? गोयमा ! महाविदेहे वासे सिज्झिहिइ बुज्झिहिइ मुच्चिहिइ परिनिव्वाहिइ सव्वदुक्खाणमंतं काहिइ ।

“Now, Sir, at the end of his life, of his birth (as the god) and of his stay (in the heaven), where will this god Meha go from that heavenly region and where will he be reborn?”, (asked Goyama). “Goyama, he (i.e. god Meha) will become beatified, enlightened, released, extinguished, and will reach an end of all his miseries, in the *mahāvīdeha* country”, (replied Mahāvīra).

(२००) एवं खलु जंबू ! समणेणं जाव संपत्तेणं अप्पोपालंभनिमित्तं पढमस्स नायज्झयणस्स अयमट्ठे पन्नत्ते त्तिबेमि ।

“Verily, thus, is, Jambu, the (subject -) matter of the first chapter preached by the ascetic ... upto ... (who has) obtained (salvation) for reproaching on the part of the teacher”, (concluded Suhamma).

॥ पढमं अज्झयणं समत्तं ॥
