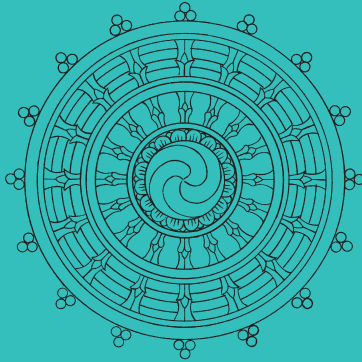


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The Epitome of
Queen Lilāvati

Volume Two

by Jina·ratna



Edited and Translated by
RICHARD FYNES

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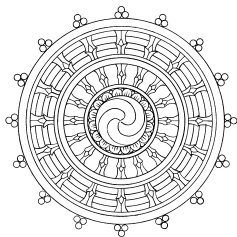


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CANTO 13
THE ENLIGHTENMENT
AND INITIATION OF HIS HIGHNESS
PRINCE VÍMALA·SENA,
THE SOUL OF THE MIGHTY ASCETIC
RAMA·DEVA

13.1 I TAŚ CA ŚRĪ|Nemi|nātha|vihāraḥ pūta|bhū|talaḥ
Surāṣṭr' |ēty asti viṣayo viṣayo na hi vidviṣām.

bhāty atra Girinagaraṃ Girinārya ḍimbhavat,
yat prakhelaty a|skhalitair akhilair dharmā|khelanaiḥ.
rāṭ tatr' āsīd Vatsarājo vatsarā yasya ghasravat
niṣkaṇṭakita|viśvasya līlay" āiv' aticakramuḥ.

Jayaśrī devy abhāt tasya jaya|śrīr iva dehini
bahubhiḥ prārthanīy" āpi y" āśrayan na nar'|āntaram.

13.5 tayoh paraspara|prema|pārā|vāra|samudbhavam
pibatoḥ śarma|pīyūṣam atr' āiva svar|avātarat.

tato Jayaśriyo devyāḥ kuṅsau śukti|put' |ōpame
mukt" |ōpamo Rāmadeva|deva|jīvaḥ samāgamat.

niś' |ānte sā sahasr' |āṃśuṃ tad|dev' |āṃśu|sahasravat
mukhe viśantam adrākṣj, Jain' |āgāraṃ tad eva ca.
prahrṣṭā bhūbhujē sā ca svapnam enam acīkathat,
patir eko guruḥ strīṇām iti khyāpayituṃ kila.

rāj" ācaṣṭa, «pratihat' |āśeṣa|tejasvi|maṇḍalaḥ,
ākhaṇḍalaḥ kṣmā|talasya bhavitā, devī, te ' ṅgajāḥ.»

13.10 vihār' |āhāra|vyāhāraiḥ sthāna|saṃveśan' |āsanaiḥ
hṛdyaiś ca dohadair devī garbhaṃ puṇyam iv' āidhayat.

NOW, ITS GROUND purified by the temple of holy Lord Nemi, there is a region named Suráshtra, by no means a region in the sphere of its enemies. And in it lies resplendent the city of Giri-nágara, like the child of Mount Girinara, which plays with continued and unflinching pastimes of religion. And there reigned a king, Vatsa-*raja*. He was completely free from troubles and his years passed in pleasure just as easily as a day. 13.1

Jaya-shri was his queen, like the embodiment of the goddess of victory, who, despite being prayed for by many, had not resorted among men.

And to that very place they made fall from heaven the nectar of happiness, which was produced as they drank the water of the rivers of their mutual affection. 13.5

Then the soul of the god Rama-deva, like pearl, appeared in Queen Jaya-shri's womb, which was like the hollow of an oyster shell.

As the night came to an end, she dreamed that the thousand-rayed sun, as if with the thousand rays of that god, entered her mouth, and then a Jain temple, the one in that place. Delighted, she related her dream to her husband for his interpretation, for husbands are certainly the only teachers of their wives.

The King said, "My Queen, you will have a son, the sphere of whose majesty will dazzle all, a king of the gods for the surface of the world."

And the Queen bore her embryo like her merit along with heartfelt pregnancy longings to sit and lie in ascetic postures and to converse and eat in temples. 13.10

samaye 'sūta sā deva|kumāram iva dārakam
saubhāgya|su|bhag'ākāraṃ saubhāgyam iva mūrtimat.

Vīmalasena ity ākhyāṃ dvādaśe 'hni parāpa saḥ,
sphāyan śaś" īva sarvābhiḥ kalābhiḥ paryapūri ca.

kalā|pātrībhir urv"īśa|putrībhir yuva|rāt|śriyā
samam eva kumāraṃ taṃ bhū|patiḥ paryaṇāyayat.

tato vibhinne bhavane tābhiḥ samam araṃsta saḥ
sūry'|ōday'|āsta|samayāv abudhat padma|śaṇḍataḥ.

13.15 kumārasya nij'|āsthāne sukh'|āsīnasya c' ānyadā
sāmantau Yaśodhavalā|Jayasiṃhāv upeyatuh.

natvā yāthā|svam āsīnau prārebhe tair mithaḥ kathā.
prasaṅgād vismaya|karī dhātu|vāda|kath" ābhavat.

uvāca Jayasiṃho 'tha, «dhūrtair viracitāny, aho,
dhātu|vād'|ādi|śāstrāṇi. satyaṃ n' ātr' āikam akṣaram.»

kumāro 'tha nyaṣedhat taṃ, «m" ēty āsātaya prān|narān.
na sidhyati tad|uktaṃ ca satya|sāhasa|varjinaḥ.»

anyo 'vādīn, «mama saty'|ādi|bhāvān n' āiva sidhyati.
na sādhayati kiṃ nāma satya|sāhasavān bhavān.»

13.20 ākhyat kumāraḥ, «kiṃ ruṣṭaḥ ko vakti? mama sidhyati.»
ūce 'nyo, «yadi te sidhyet, kūrc'|ārdhaṃ muṇḍayer mama.»

And at the due time she gave birth to a son who was like a prince of the gods, his body lovely in its beauty, like beauty personified. On the twelfth day he was given the name Vímala-sena, and waxing like the moon he was filled with the digits of all the arts.

The King united the Prince with the daughters of kings of the earth, vessels of all the arts, and at the same time with the rank of crown prince.

Then, in a secluded palace, he enjoyed himself with them. He, like a clump of lotuses, was aware of two times: the rising and the setting of the sun.

One day, while the Prince was relaxing at ease in his own place, two barons, Yasho-dhávala and Jaya-simha, came to visit him. The two bowed and sat in their respective places, and they all began to talk together. The conversation happened to turn to tales of the wonderful results of alchemy. 13.15

Then Jaya-simha said, "Bah! The manuals of alchemy and such are made up by swindlers. There's not a true syllable in them."

Thereupon the Prince warned him, "Don't denigrate the men of old like that. The word of one who lacks truth and boldness is not accomplished."

The other said, "Mine is certainly accomplished through my character of truth and boldness. Your Honor has accomplished nothing at all, even possessed of truth and boldness."

The Prince said, "Who is this angry man, what is he saying? Mine is accomplished." The other said, "If yours is accomplished, you can shave off half my beard." 13.20

ūce kumāras, «trāt” âham, na kasy’ âpi viḍambakaḥ.»
anyo ’vak, «kim ahas tat syād yatra trāsyē ’smi kena cit.»

sa|roṣaṃ rāja|sūḥ prāha, «cec chaktaḥ, sevako ’si kim?»
ūce ’nyaś, «cen na sevāmi, kaḥ sevayati mām balāt?
tan, mitra, vyasanaṃ kiṃ te, sevā|kaṣṭaṃ karoṣi yat?»

Yaśodhavalō ’th’ â|buddha jajñe vairasyam etayoḥ.

tataḥ kumāraṃ sa prāha, «tava tāta|prasādataḥ
a|samīkṣy’|âbhidhāne ’pi n’ â|prasāda|padaṃ vayam.

api ca:

13.25 bhṛtyasy’ āgo mṛṣyate yo, guṇān vakti ca ya prabhuḥ,
tasy’ âri|varga|mathane bhṛtyāḥ prāṇān dadaty api.»

Jayasimho ’vadaḥ atha, «Yaśodhavalā, mā vada.
na so ’sti, yo ’parādhe ’p’ īkṣiṣyate mama sammukham.

kiñ ca:

re, cāṭu|kāra! dhig, dhik te Yaśodhavalā, pauraṣam,
yad vā dātā kumāras te deśaṃ, ten’ âsi cāṭu|kṛt!»

Yaśodhavalā āha sma, «maryād” âiva hi jīvitam.
tan|mukto mṛta ev’ âsi. kiṃ śauryaṃ mṛta|māraṇe?
tvaṃ ca me pitṛṣvasrīyas, tat tav’ āgre bhaṇāmi kim?
evaṃ hi bruvato ’nyasya jihvām apaharāmy aham.»

The Prince said, "I'm a protector. I'm not a swindler of anyone." The other said, "That will be the day on which I'm protected by anyone."

The Prince said angrily, "If you are powerful, why are you an attendant?" The other said, "If I weren't an attendant, no one would be forced to attend on me. So, my friend, what's your problem that you make attendance on you unpleasant?" Then Yasho-dhávala, the fool, became disgusted with them both.

So he said to the Prince, "Although the title may be disregarded, through your father's grace our position is not without honor.

What's more:

The King's the one who forgives the mistakes of his attendant or praises his excellence. Attendants even give their lives in the struggle with the ranks of his enemies." 13.25

Jaya-simha said, "Shut up, Yasho-dhávala. The one who could confront me over a mistake doesn't exist.

What's more:

Hey, you flatterer! Shame, shame on your manliness, Yasho-dhávala, that the Prince is the one who gives you the orders for you to be his flatterer!"

Yasho-dhávala said, "There is certainly a contract for our livelihood. If he lets you go, you will certainly die. What heroism is there in death by starvation? And you are my nephew; I can speak this before you, can't I? But if another spoke like this I would cut out his tongue."

13.30 ath' ávadaj Jayasiṃho, «Yaśodhavalā, cāṭubhiḥ
 jīvaṃ rakṣaṇ sūla|viśādibhyas tatr' āsyase katham?»
 kumāro 'vag, «Jayasiṃha, tav' āgre nanu ke vayam?
 tvam eva vīra|tilakas, tvam tilakayasi kṣamām.»
 krodh'|āviṣṭo 'nya ūce 'tha,
 «kas tvam nāma? stanam|dhayaḥ.
 mam' āgre tava tāto 'pi
 cañcāvat pauraṣ'|ōjjhitaḥ.»

tataḥ krodh'|ātirekeṇa kumāro 'jvalad agnivat.
 jāt'|ākūtaiḥ kumārasy' ānga|rakṣaiḥ sa hato 'sibhiḥ.
 mahā|kalakalo 'th' ābhūd rodaḥ|kukṣiṃ|bharis tadā.
 «kumāreṇa Jayasiṃho 'ghāt'!» ity ākhyaj jano 'bhitaḥ.

13.35 aljñāta|tattvāḥ sāmanta mantriṇo 'tha padātayaḥ
 sarve 'py eka|matī|bhūya mimilur dur|grahā iva.
 tato rājā Vatsarājo 'cintayan mati|śeva|dhiḥ:
 «ete sarve 'py a|viśvastāḥ kumāre mayi c' ābhavan.
 vīgrahe vidvaram kuryuḥ, sva|tantrasya kṣayas tataḥ,
 druhyeyur vā kumārāy' āmī mileyur ath' āribhiḥ.
 tataś c' āivam iha vihite na pratiyanty amī.
 n' ānyath'.» ēti viniścītya kumāraṃ tad vibhodhya ca,
 kop'|āṭopād dāru|grhe kumāraṃ nyasya sarvataḥ
 āptān prāharikān kṛtvā sāmanta'|ādīn nṛpo 'bhyadhāt:

Then Jaya-simha said, “Yasho-dhávala, protecting your life with flattery, how can you stay there to receive poisoned darts?” 13.30

The Prince said, “Jaya-simha, who are we compared with you? You are the forehead ornament of heroes. You will ornament the earth.”

Then, full of anger, the other said, “Who are you, then? You're a suckling. Compared with mine, your daddy is a man of straw, devoid of manliness.”

Then the Prince, like a fire, blazed with an excess of anger. The Prince's bodyguards, made aware of his intention, killed Jaya-simha with their swords. Then a great commotion arose, filling the belly of the vault of heaven and earth. Everywhere the people cried, “The Prince has killed Jaya-simha!”

Then the barons, ministers and soldiers, despite not knowing the true facts, all became of one mind and gathered in conjunction like inauspicious planets. 13.35

Then King Vatsa-raja, a treasury of intelligence, thought, “These have all become suspicious of the Prince and me. Set at variance, they will make a rebellion, and then their army will be destroyed, or they will seek to harm the Prince and join with my enemies. But if matters are arranged like so here, they will make no opposition. It won't be otherwise.” Having thus determined, he informed the Prince of his plan. Glowing with anger, the King threw the Prince into a wooden cage and placed trustworthy guards all around it. He addressed the barons and the others:

13.40 «duṣṭaḥ putro 'pi nigrāhyaḥ, śiṣṭo 'nugrāhya ity asau.

rāṇ|nītiḥ kula|dev" ūva samārādhyā sad" āiva naḥ.

iyam kāṣṭh" ātra naḥ prayetavyam yuṣmābhir añjasā.»

rāj" ēty ādhād rājya|sausthyam aho matimatām matiḥ!

taṃ kumāram atha jñānāj jñātvā tādr̥g|vipad|gatam
dadhyau Samaraseno, 'muṣya bodha|kṣaṇo 'dhunā.

so 'th' āsmarac Chūra|devam, āyātam taṃ jagāda ca.

«kumāro 'yam mad|ādeśa|yogyaḥ śīghram vidhīyatām.»

tath" ēty aṅgīkṛtya devas tatr' āgāt pratyuṣaḥ|kṣaṇe,
uddiśya ca kumāram taṃ papāṭh' ēti sphuṭ'|ākṣaram:

13.45 «saṃsāram etaṃ dhig, dhig bho,

yatra mantu vin" āiva hi

priyo 'pi vipriyam kuryāt

pit" āpi pratikūlati,

jāyeta rāj" āpi raṅkaḥ, pad|gaḥ syād gaja|gāmy api,
ājñā|dāyy api c' ādeśyo gupto bhogy api saṃvaset.

tad bho, budhasva! budhasva! na ko 'pi svo 'tra tattvataḥ.

Vimalasena kumāra, mā rajya viṣay'|â|śucau!»

paṭhitv" ēti suraḥ so 'gāt, kumāras tv ity acintayat:

«vairāgya|kṛṇ māṃ prat' īdam peṭhe kena su|bhāṣitam.»

“This criminal, even though my son, is to be arrested, and, when he has learned his lesson, released. I must ever foster kingly policy as I would a family goddess. This is my intention in this matter. You must accede to it forthwith.” Thus the King effected the King's welfare. Oh, the intelligence of the intelligent! 13.40

Sámara-sena, having perceived through the power of his knowledge that the Prince had fallen into such a bad situation, thought that the time for his enlightenment had now come.

Then he remembered the god Shura. When he came, Sámara-sena said to him, “The Prince is fit to receive my teaching. Let it be effected.”

Having promised to do so, the god arrived at that place just before dawn. And he instructed the Prince, reciting this with clear enunciation:

“Alas, alas, sir, for this cycle of existence, in which a man is absolutely alone, and a husband causes estrangement and a father acts contrarily, 13.45

and a king becomes a beggar, one who goes by foot becomes one who travels on an elephant, the giver of orders becomes one who takes orders, and the protected retainer leads a life of wealth. So, good sir, be enlightened, be enlightened! Truly there is no paradise here at all. Prince Ví-mala-sena, delight not in the impurity of sensual pleasures!”

The god recited that and left, and the Prince thought, “Someone has recited this verse, which creates disgust with the world, with regard to me.”

dvitīye 'hni punar devo bhṛśaṃ vairāgya|kṛj jagau,
yath"āgatam gataś c' āyaṃ. kumāraḥ pṛṣṭavān janān.

13.50 «bho bhoḥ, ken' ādya paṭhitam?» jagaduḥ pāripārsvikāḥ:

«na vidmaḥ. ko 'py a|dṛśyo 'yaṃ, kevalam śrūyate dhvaniḥ.»

punas ṛtīye 'hni suro 'pāṭhīd vairāgya|kṛd bahu:

«kiṃ bah'|ūkter? na saṃsāre sukham, vahnau saro|jvat.

tat kumāra, muñca, muñca viṣay'|āśā|viḍambanām.

Jina|dharṃe samudyaccha, sāmagrī durlabhā punaḥ.»

tataḥ śrī|Vimalasenas tam ūce, «bhadra, ko 'si, bhoḥ?»

suro 'vocat «prasmṛto 'smi bhavataś cira|saṃstutaḥ.

Kauśāmbyaṃ śrī|Sudharm'|āntike prāvrajāma vyaṃ daśa,

Saudharṃe dyusado 'bhūmo, 'kārṣma bodhāya saṃśravam.

13.55 svargāt tvaṃ Rāmadeva'|ṛṣi|jīvo 'tr' ābhūr narendra|sūḥ.

tasya te bodhaye 'smy āgāṃ, tad budhyasva, mahā|mate!»

iti śrutv" ēh"ādi kurvan jāti|smaraṇam ujjvalam

lebhe śrī|Vimalasenas ṛtīyam iva locanam.

On the second day, the god again recited a verse that aroused strong disgust with the world, and left by the way he had come. The Prince asked his attendants:

“Sirs, good sirs, who recited today?” The attendants replied, “We don’t know. It was someone invisible. Only his voice was heard.” 13.50

Once more, on the third day, the god recited several times a verse arousing disgust with the world: “What need of many words? Like a lotus in a fire, happiness does not exist in the cycle of existence. So, Prince, give up, give up the disgrace of longing for sensual pleasures. Apply yourself to the Jain religion. The means here at your disposal will be difficult to find again.”

Then His Highness Vímalasena said to him, “Good sir, who are you?” The god said, “You’ve forgotten me, your long-time intimate friend. In Kaushámbi we ten took the vows of initiation in the presence of reverend Sudhárman. We became gods in the Good Works heaven and made a mutual promise for our enlightenment. And from heaven, you, the soul of Rama-deva, became the King’s son in this place. I have come to enlighten him and you, so be enlightened; great is your understanding!” 13.55

On hearing this, His Highness Vímalasena made due consideration of what was for and against, and attained luminous perception, like a third eye, producing memory of his former lives.

tataś ca prāpta|saṁvādaḥ kumāras taṁ suraṁ jagau:
«aho te satya|saṁdhatvam! aho saujanyam adbhutam!
nistārito bhav'āmbhodher a|gādhād apy ahaṁ tvayā,
tad ādiś' ādhunā kāryaṁ yad vidhātuṁ mam' ōcitam.»

devo 'vadat «pravraj' āśu śrī|Jayaśāsan'|ātmanaḥ
pārśve Samarasenasya bodhitasya may" āiva hi.

13.60 sa ca prabhuś catur|jñānī sādhu|saṅgha|pariṣkṛtaḥ
tava pravrajana|kṛte svayam eva sameṣyati.»

«kār'|āgār'|ōdara|stho 'ham dīkṣiṣye 'smi kathaṁ, sakhe?»
ūce devo, «mā viṣīda, yat te bhavati, paśya tat!»

tataḥ pur'|ōpari vyomni vicakre 'sau mahā|śīlām
ati|pracaṇḍa|malinaṁ su|ghanaṁ ghana|vārdalam.
vyoma|sthito 'vadat devo,

«bho bhoḥ, sāmanta|mantriṇaḥ
dur|ācārās, tathā rājan,

kañ cic ccharaṇam icchata?

devo vā dānavo vā yaḥ pāti yuṣmān ito bhayāt?

mā brūta yan na bhaṇitam, eṣa vaś cūrṇayāmy aham.

13.65 bhavadbhir yat kumāro 'sau nirmantuś cārake dhṛtaḥ,
tad asau mānyatām, svāmī kriyatām, yena vaḥ śivam.»

tato rājā ca devī ca pramod'|ā|dvaitam ūhatuḥ,
sāmant'|ādyāś ca bibhiyur, menire ca sur'|ōditam.

Then, having gained that information, the Prince said to the god, "Oh, your conjunction with the truth! Oh, your wonderful benevolence! You have rescued me from the ocean of existence, a receptacle of impurity. Tell me the duty that is right for me to undertake."

The god said, "Take initiation forthwith in the presence of Sámara-sena, the soul of the honorable Jaya-shásana. I'm the one who enlightened him. And the reverend lord, possessed of the fourfold knowledge and surrounded by his congregation of monks, will come himself to initiate you." 13.60

"How will I be initiated, confined within a prison, my friend?" The god said, "Don't despair of this happening to you. Look at this!"

Thereupon he made appear in the sky, hanging over the city, a huge stone, very sharp and black, very solid, like a cloud bringing bad weather.

Standing in the sky, the god said, "Sirs, sirs, barons and ministers, you whose conduct is bad, Your Majesty likewise: what protection do you seek? A god or a demon that will protect you from this impending fear? Don't say what wasn't said—I'm the one who is going to pulverize you. Since you held the Prince in prison although he is innocent, you must treat him with respect and make him King in order for you to attain felicity." 13.65

Then the King and the Queen summoned him with nothing other than joy, and the barons and the others were frightened and paid regard to what the god had said.

atha śrī|Vimalaseno rājñā rājye 'bhiṣicyata
sarvaiś ca mānayāñcakre, cakre vardhāpanaṃ mahat.

kṣaṇe c' ātr' ōdyāna|pālaḥ sva|bhāla|ghaṭit'|āñjaliḥ
harṣa|prakarṣād uttālaḥ śrī|bhū|pālaṃ vyajijñapat:

«dev' ādya nandan'ōdyāne nandan'ōdyāna|tarjane
catur|jñānī śrī|Samarasena|sūrir upāgamat.»

13.70 sarvair ūce, «'bhavat kautūhale prati|kutūhalam.

kumāra|rājy'|ābhiṣeke yaj jajñe su|gur'|ūdayaḥ!»

śrī|Vatsarājo Vimalasen'ādi|tanayair vṛtaḥ
sāmanta|mantri|pauraiś ca sarvaiḥ saha paricchadaiḥ
catur|aṅga|varūthinyā kiñ cin nyañcita|śeṣayā
nantuṃ yayau guru|tīrthaṃ nandan'ōdyāna|mañḍanam.

praṇamya vidhin" āsīnaṃ rājānaṃ sa|paricchadam
śrī|gurur bhojayāmāsa vyākhyā|rasavatīm iti:

«ā|janm'|ōpātta|sarvaṃ|

kaṣa|viṣama|kaṣāy'|āṭavī|vahni|bhīme

dur|dānt'|ā|śrānta|mat' |ēn-

driya|karaṭi|ghaṭ'|ā|bhagna|sādhiṣṭha|ṣaṇḍe
rāga|pradveṣa|moha|

prakaṭa|caraṭakair luṅṭyamān'|ā|khila|sve

saṃsār'|āraṇya|deśe

na khalu nivasatāṃ śarmaṇo 'bhyastir asti.

Then the King consecrated His Highness Víkala·sena to the kingship, and they all paid respect to him and held a great festival.

Now, at that moment the head gardener, his forehead touched by his hands folded in salutation, absolutely thrilled with joy, informed His Majesty the King:

“Your Majesty, the reverend doctor venerable Sámara·sena has just now arrived in the paradise garden, which puts to shame the garden of paradise.”

They all said, “It is a cause for festivity on top of a cause for festivity that the coming of the true teacher has been made known at the consecration of the Prince to the kingship!” 13.70

His Majesty Vatsa·raja accompanied by his sons, Víkala·sena and the others, the barons, ministers and citizens, and all his courtiers, and by his fourfold army, all bowing slightly, went to pay his respects to the worthy teacher who was adorning the paradise garden.

The King paid his respects according to the precept and then sat surrounded by his entourage, and the teacher fed him a meal of instruction, as follows:

“There is no experience of happiness at all for those who dwell in the wilderness country of the cycle of existence, which is fearful with the forest fires of impurity, a rough touchstone of hard knocks received from birth, with its very dense thickets unshattered by the troops of elephants that are the senses, deluded, intoxicated, unwearied and difficult to tame, its wealth plundered by the thieves of manifest desire, hatred and delusion.

- 13.75 abhyetuṃ tad imaṃ sarva|
 darśi|sarva|jñā|darśitam
 dharma|vartma śrayadhvaṃ, bho.
 labhadhvaṃ padam avyayam!»
 śrī|deśanā|rasavatīm etām āsvādya jajñire
 praśānta|tṛṣṇā bahuśo, 'tha vṛṣṭim cātakā iva.
 tataḥ kumāraḥ saṃsāra|kāntār'|ōttāra|hetave
 gurūn vijñāpayāmāsa satat'|āsanna|sevivat.
 gurur ūce, «dhīra, vayam upem' āitat|kṛte svayam,
 yat tvaṃ naś cira|saṃsṛṣṭaḥ.» «prasādo, bhagavan, mahān.»
 tataś ca:
 sambodhya pitarau bhakti|nānā|yukty|udgirā girā
 kārayitvā tīrtha|mah" |ādikaṃ Vijayasenavat
 13.80 nṛpati|mantri|mah" |ēbhya|su|sārthapa|
 prabhṛti|putra|śataiḥ saha pañcabhiḥ
 Vimalasena|kumāra upaid vratam
 Samarasena|guroḥ pada|padmataḥ.
 puri puri Jina|candra|śrī|vilāsaṃ dadhānaḥ
 su|guru|Samaraseno 'nyatra cakre vihāram.
 su|muni|Vimalasen' āpi tat|pāda|padme
 madhu|madhu|kara|lilā nirmame nirmameṇa.

iti śrī|nirvāṇa|Lilāvātī|mahā|kath" |ēti|vṛtt' |ōddhāre Līlāvātī|sāre
 Jin' |āñke Rāmadeva|maha" |rṣi|jīva|śrī|Vimalasena|kumāra|pratibo-
 dha|vyāvarṇano nāma trayodaśa utsāhaḥ.

So to approach the country revealed by the all-seeing and all-knowing ones, sirs, resort to the path of religion. Attain the imperishable country!" 13.75

And, having eaten the meal of the holy teaching, their thirst became satiated; they were like *chátaka* birds that had fed on the rain.

Then the Prince, with great respect, requested the teacher to rescue him from the wilderness of existence.

The teacher said, "Resolute one, I came here myself for this very reason, since you are my longtime friend." "You are very gracious, reverend sir."

And then:

Having enlightened his parents with a voice emitting devotion and various proofs, and like VÍjaya·sena having caused festivals and such to be performed at holy places, Prince VÍmala·sena, accompanied by five hundred, the sons of kings, ministers, great men, wealthy merchants and such-like, took the vow at the lotus-feet of the teacher Sámara·sena. 13.80

Spreading the lovely light of the moon of the Jina from city to city, the teacher Sámara·sena wandered elsewhere, and the good monk VÍmala·sena in his selflessness took on the appearance of a bee for the honey of the lotus of teacher's feet.

Here ends the thirteenth canto, entitled "The Enlightenment and Initiation of His Highness Prince VÍmala·sena, the Soul of the Mighty Ascetic Rama·deva," of the Jain epic *The Epitome of Queen Lilávati*, an abridgment of the events of *The Epic Story of the Auspicious Final Emancipation of Lilávati*.



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Written in 1297 CE by the Jain poet-monk Jina-ratna, THE EPITOME OF QUEEN LILÁVATI is undeservedly almost unknown outside India. In the stories, embodied souls undergo all too human adventures in a succession of lives, as they advance to final release.

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