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THE EPITOME
OF QUEEN LILÁVATI
VOLUME ONE
BY JINA·RATNA



Edited & translated by

R.C.C. FYNES

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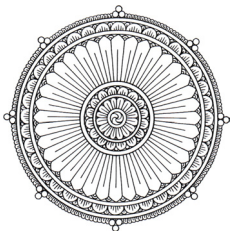
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7

THE FRUITS
OF SENSUALITY

1 A THA DVITĪYE 'HNI punaḥ Sudharmā gaṇa|bhṛd|varaḥ
śrī|Vijayasena|rāja|mukhyān evam upādiśat.

«Krodha|hiṃs'ādī|dvandvānām sva|rūp'ādī|prakīrtitam
tad|agrataś carāṇām tu hr̥ṣīkāṇām ath' ōcyate.»

Tataḥ krodh'ādy upādāna|pañc'āsrava|nibandhanam
bhava|duḥkhaṃ Rāmadev'ādīnām ākarṇya rād jagau.

«Bhagavaṃś catur|bhavikaḥ saṃsāro 'yam udīritāḥ
kaṣāya|mūla eteṣām saṃśayas tad dunoti mām.

Tathā hi:

5 Prāk kim eṣām na saṃsāraḥ kiṃ vā n' āsann amī purā
krodh'ādī|hetuḥ saṃsāraś catur|bhavika eva vā.
Iti saṃśaya|vātyābhir bādhyate me mater latā»
ath' āha bhagavān rājan jin'|āgama|rahaḥ śrṇu.

An|ādī|nidhano jīvaḥ kaṣāy'ādyā an|ādayaḥ
tan|nidānaś ca saṃsāro 'n|ādir eva vibudhyatām.

Catur|bhāvika|saṃsāra|kīrtanaṃ tu dig eva hi
yato 'n|ādī|bhava|śreṇīm vaktuṃ n' ēśo 'pi sarva|vit.

Bhav'āntarāṇām api hi rītir eṣ' āiva budhyatām.»

niḥ|saṃśayo 'tha rāj' ākhyāt «prabho prastutam ādiśa.»

10 Bhagavān bhadra|patho|da|sodara|dhvani|ḍimbaraḥ
svayaṃ|varaḥ saṃyama'|rddher jagāda «śrūyatām iti.

THEN, ON THE FOLLOWING DAY, Sudhárman, the excellent supporter of the congregation, preached to them again, His Majesty King Vájaya-sena at their head: “The inherent characteristics, etcetera, of the couples, anger and violence and the others, have been described, but now the nature of the senses which precede them will be explained.” Then the King, having heard about the painful existences of Rama-deva and the others, whose cause was the five senses’ grasping of anger, etcetera, said: “Reverend sir, is the arising of this cycle of existence with its four states of being the root cause of the passions? For I am consumed with doubt about them.

Like this:

Didn’t the ocean of existence precede them, or didn’t they arise first? Or is the cycle of existence with its four states of being in truth the origin of anger and the others? Thus the creeper of my understanding is being assailed by the winds of doubt.” Then the reverend doctor said, “Your Majesty, listen to the truth of the Jain teachings:

The soul is without beginning or end. The passions, etcetera are without beginning. Let it be understood that their primary cause, the cycle of existence, is indeed without beginning. For even the sky when praising the cycle of existence with its four states of being is not able to state the course of uncreated existences, even though it knows everything. And let it be understood that this is the actual process of repeated rebirth.” Then the King, freed from doubt, said, “Please teach the topic under discussion, my lord.” The reverend doctor, in a voice with an echoing akin

Āsraṅvāḥ syuḥ kaṣāyebhyas te c' êndriya|nibandhanāḥ
 tad indriyāṇi rāj' |êndra sarv' |ân|artha|mahā|karāḥ.
 Dur|dāntair indriya|hayair balād unmārga|gāmibhiḥ
 kṣipyate dur|gati|mah' |âraṅye jantur an|ekaśaḥ.
 Āsatām any' |êndriyāṇi sparśan' |êndriyam ekakam
 nibiḍaṃ karma badhnāti durga|dur|gati|kārmaṇam.

Tathā hi:

Abhyaṅgaṃ śata|pāk' |ādyair udvartaṃ kuṅkum' |ādibhiḥ
 kāl' |ânurūpa|v' |āsnānaṃ kāśāyyā c' âṅga|mārjanam.

- 15 Vilepanam alaṅkāraṃ puṣpa|dāma yatha|rtu
 mṛdv|amśuk' |āsana|śayyā mṛdv|āṅgī|parirambhaṇam.
 Sparśan' |êndriya|vaśyo 'yam ātmā prārthayate 'niśam
 tat|sādhana|nimittaṃ c' ārambhān ārabhate bahūn.

Tathā hi:

Hala|gantrī|khetan' |ādi nṛpa|śev' |āpaṇ' |ādi ca
 uṣṭr' |āśv' |ēbha|vikray' |ādi mitra|bandhu|vadh' |ādi ca.
 Para|yoṣ' |ânurāgeṇa raudr' |ârt' |ādhyavasāyataḥ
 ghoram raṇam ca kurute mriyate c' âjit' |êndriyaḥ.
 Ātmany āropya duḥ|karma|bhāram duḥkh' |âmbhu|vāridhau
 narake vivaśo yāti na pāti sparśan' |êndriyam.

- 20 Tatr' âti|duḥ|sahaṃ duḥkhaṃ soḍhv' |â|saṅkhyam aneḥasam
 tataḥ kathañcid udvṛttaḥ kutiryañ|nṛṣu jāyate.
 Prāgyat tvag|indriy' |ādhiṅas tatr' âpi tad|abhīṣṭa|yuk

7. THE FRUITS OF SENSUALITY

to the thunder of an autumn rain cloud, the self-chosen bridegroom of the prosperity of asceticism, said, "Listen!

Karmic influxes are caused by the passions, and they are caused by the senses. So the senses, Your Majesty, are the main cause of all disasters. Many a time a living being is hurled into the huge wilderness of a bad destiny by the ill-tamed horses of the senses going headlong along the wrong way. Let the other senses be at rest, the sense of touch alone binds dense karma, a magic amulet for a bad destiny, fearful to approach.

Like so:

That soul longs without rest for pomading with highly refined unguent and such, massaging with saffron etcetera, bathing in perfumed water with the appearance of indigo resin, and wiping of the body with fine cotton towels, anointing, ornaments, garlands at appropriate season, 15
couches and seats of soft fabric, embracing a soft woman, and to achieve them undertakes many troubles.

Like so:

He fights a violent battle, farming with plough and cart, and such, trading in the service of kings, and such, and dealing in camels, horses and elephants, and such, murdering friends and kinsmen, and such, and, with his efforts fallen into terrible misfortune through his passion for another's wife, dies, his senses unconquered. Having caused a mass of bad karma to cling to his soul, helpless, he goes to hell, an ocean of the waters of pain, and does not attend to the sense of touch. Having withstood there pain very difficult to withstand for an unreckonable eon, and after having 20
somehow ascended, he is then born among low animals or

prāpnoty a|śarma|laharī dr̥ṣṭ' |ânto atra|bhavān nṛpaḥ.»

- Rājñā vyajñāpi «śuśrūṣe sva|prāg|vṛttam prabhor mukhāt»
 bhagavān āha «rāj' |ēndra śrūyatām avadhānataḥ.
 Asti Jambū|dvīpa|pura|lavaṇ' |āmbhodhi|khātikām
 parito Dhātakī|khaṇḍa|dvīpas tad|bāhyik' |ōpamaḥ.
 Tasminn āsīt pūrva|Meru|pratibaddhe ca Bhārate
 vijitvaram svaḥ|purasya śrī|Kāñcanapuram puram.
 25 Yatr' ārhac|caitya|śṛṅgeṣu patākā bhūriśo babhuḥ
 tat|kāriṇām puṇya|koṭ' |īśānām koṭi|dhvajā iva.
 Tatra rājā rāja|rāja iv' ōdyat|kośa|śeva|dhiḥ
 saubhāgya|sundaratayā na kuberaḥ paraṃ kvacit.
 Cakra|vart' |īva parito 'py udīrṇa|bala|vāhanaḥ
 kin tv a|sañkhyeya|ratn' |ēśaḥ śrīmān Vimalavāhanaḥ.
 Tasya śasya moda|pātraṃ devī Karpūramañjarī
 yasyāḥ śrī|śīla|karpūram paraṃ na parihīyate.

Nibiḍaṃ bandham ātmanam nayed yaḥ sparśa|lolupaḥ
 taṃ sparśan' |ēbham āsṛitya sa rājā sv' |ēcchay' |ācarat.

Tathā hi:

- 30 Navīna|nalinī|patravat tanūni mṛdūni ca
 ścyotad|druti|rasāny eṣa divya|vāsāṃsi paryadhāt.
 Paṭṭāṃśuka|nicoleṣu pūrṇeṣu mṛdu|pakṣmabhiḥ
 Gābdik' |ādy|āsaneṣ' |ccair āsāmāsa sa lilayā.
 Haṃsa|rūta|bhṛtām muṇḍa|hasta|piṇḍām ca tūlikām

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humans. As before ruled by the sense of the skin, filled with the desire for it, he meets with billows of unhappiness. Your Majesty here is an example.”

The King said, “I wish to hear from your lordship’s mouth the events of my former lives.” The reverend doctor said, “Listen attentively, Your Majesty. The land-mass of *Dhātaki*-tree island encircles all around the channel of the salt ocean in front of Rose-apple-tree island, like a suburb for the latter. There, in Bhárata which adjoins the eastern Meru, is a lovely city, Kánchana-pura, victorious over the city of heaven. In which the banners on the pinnacles of the Jain 25 temples had become manifold, like the billion banners of their effectors, billionaires in merit. There, the King, like a king of kings, a treasury of increasing wealth, nowhere at all ugly through the excellence of his loveliness, like a universal monarch, the vehicle of his power increasing in all directions, and the master of innumerable jewels, was His Majesty Vímala-váhana. His queen was Karpúra-mánjari, praiseworthy, a receptacle of fragrance. The lovely camphor of her morality never diminished at all.

One who by ardently longing for touch led himself into close bondage, that King, having resorted to the elephant of touch, acted at his own will.

Like so:

He wore divine garments, soft and fine like the leaves 30 of a young lotus plant, which exuded their essence of fluid nectar. For amusement, he would very frequently sit on seats from Gábdika and other places, their outer coverings of silken cloth, stuffed with soft down. And he would lie

nirvrnta|śata|patry|ādi|srastarām adhyaśeta saḥ.
 Śirīṣa|su|kumār|āṅgīr nava|yauvana|śālīnīḥ
 veśyāḥ pasparśa sarv|āṅgaṃ gajavan mīlit|ēkṣaṇaḥ.

Itthaṃ guṇī|kṛt|ā|śeṣa|śeṣ|ākṣa|vyāpṛtiś ca saḥ
 pañc|ēndriyo 'pi bakulavat tvaglek|ēndriyo 'bhavat.

35 Tyakta|rāja|dhur|ācinto mantry|ālāpa|parān|mukhaḥ
 antaḥ|pur|āika|śaraṇaḥ sa rāj|āgamayad dinān.

Itaś ca:

Kṣitipratiṣṭhita|pure jina|śāsana|bhāvitaḥ
 jīv|ādi|tattva|viduraḥ sthira|samyaktva|bhūṣaṇaḥ,
 Aṇuvrata|guṇa|śikṣā|vrata|saṃyamita|kriyaḥ
 nānā|sāmanta|mūrdhanya|ratna|cumbya|pad|āmbhu|jaḥ,
 Jagacchubhaṅkaro nāma rājā rāja|rṣir udyayau
 dharm|ārtha|kāmāḥ saṃbhūya yatra mokṣ|ārtha|kāriṇaḥ.
 Yasyām rūp|ā|dvayaṃ sraṣṭuṃ hasta|lekhaḥ prajā|srjaḥ
 Śacī|Ghṛtācī|Śrī|Gaurī|Rambh|ārambho vibhāvyaṭe,

40 Haṃsa|rūta|navanīta|śirīṣa|nava|mārdhavam
 upādāy' ādadhe dhātṛā yat tanau mārdavaṃ kila,
 Satī|mālā|śīro|mālā su|datī param|ārhatī
 sā Priyaṅulatā devī tat|prem|ā|matratām agāt.
 Jina|dharmaṃ rāja|dharmaṃ mitho 'n|ābādhayā tayoḥ
 sādhayatoḥ śāstra|nītyā yayau kālāḥ kiyān api.

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upon a couch filled with swan-down, spores of the bald-head flower, cotton, and lotus flowers without their stalks. He would touch all over their bodies prostitutes, their bodies as tender as acacia flowers, possessed of early youth, his eyes closed, like an elephant.

Thus, the occupation of all his other senses having become completely subordinate, he, although endowed with five senses, became a being endowed with the sense of touch alone, like a *bákula* tree.* Care for the burden of government abandoned, averse to conversation with ministers, his one resort the women's chambers, the King passed his days. 35

And now:

In the city of Kshiti·pratishthita, steeped in the Jain religion, knowing the facts about the soul and so on, ornamented by unwavering correctness, his activity circumscribed by the lesser vows, the subsidiary vows, and the instruction vows, his lotus feet kissed by the jewels on the heads of various barons, a king named Jagac·chubhan·kara, a sage of a king, had arisen, in whom religion, wealth, and love were united, producing the wealth of final liberation. In whom the draughtsman of the creator beings, having begun with Shachi, Ghritáchi, Shri, Gauri, and Rambha, had made manifest a beauty to be praised second to none, to 40
whose body the creator, having taken the fresh softness of swan down, fresh butter, and acacia, had given that softness, a crest-garland for the series of virtuous women, possessed of beautiful teeth, his queen Priyángu·lata had attained the state of being a vessel of his affection. As together they

Āgāt parivrāj” āik” ānyadā devī|niketane
sā ca jñāta|tad|ākūtā n’|āstikayaṃ pratyapādayat.

Tathā hi:

⟨N’ āsti jīvas tad|a|bhāvān n’ ā|dṛṣṭaṃ na bhav’|āntaram
na ca svargo n’ āpavargo⟩ mudh” āiv’ ātmā pravañchyate.

- 45 ⟨Pramāṇa|rāja|pratyakṣa|nirṇītaṃ vastu vastu sat
tat pradhānān’ īndriyāṇi prīyante tat|priyais tataḥ.⟩
Tato devyā jina|mata|pravedana|paṭiṣṭhayā
bahudhā hetu|dṛṣṭ’|āntair eṣā cakre niruttarā.
⟨Muṇḍe kiṃ pīta|śuṇḍ” āsi raṇḍe tuṇḍ’|ārgal” āsi vā
yad evam asmat|svāminyā sārḍhaṃ vivadase ’|lase.⟩
Itthaṃ nirbhartsya ceṭībhir niṣṭhuraṃ kukkuṭ” īva sā
ardha|candra|pradānena carikā nīrakāśyata.

Tataś ca s” āti|pradviṣṭā phalake divya|varṇakaiḥ
citraṃ citra|kṛtā devyā divyaṃ rūpam alekhat.

- 50 Dadhyau ca ⟨Kāñcanapure strī|lolo Vimalo nṛpaḥ
Jagacchubhaṅkara|ripuḥ kāryaṃ sidhyati tatra me.⟩
Vimṛśy’ ēty āśu sā pāpā śrī|Kāñcanapuraṃ gatā
krameṇa bhūpam āśiṣya phalakaṃ tad adarśayat.
Sa ca nirvarṇya tad|rūpam dhūnaṃ dhūnaṃ śīro ’bhyadhāt
kiṃ kin|narī khe|carī v” ā|marī vā bhagavaty asau?⟩

7. THE FRUITS OF SENSUALITY

accomplished without hindrance the duties of the Jain religion and the duties of kingship, how much of their time was spent following the conduct of the precepts!

One day, a wandering nun came to the queen's palace, and informed that it was her wish, began to expound atheism.

Like so:

Her soul indeed deluded, she uttered, 'There is no soul. Because of its non-existence there is no unseen, no other rebirth. And there is no heaven nor final liberation. Matter is ascertained before the eyes of the king of measurement. The real existent is matter. So the senses are the most important things. Therefore, they should be gratified by what is dear to them.' Thereupon, she was put to silence by the queen, who was very skilled in expounding Jain doctrine, with manifold examples of the reasons. 'Baldhead, are you a drunken bawd? Or are you, slut, a buffalo with a pin through her snout, in that you dispute with our mistress like this? You are indolent!' Having thus abused her, the maidservants roughly grabbed the wandering nun around the neck, as if she were a hen, and drove her away.

Then, by painting with divine pigments a picture on a tablet, she delineated the divine beauty of the queen. And she thought, 'In Káncana-pura Vímala, lustful for women, is king, the enemy of Jagac-chubhan-kara. He will accomplish my purpose in this matter.' Having thus deliberated, that bad woman straightaway went to lovely Káncana-pura. In due course she resorted to the King and showed him the tablet. And he, having viewed her beauty, said, shaking and shaking his head, 'Is this adorable woman a celestial singing lady, a heavenly messenger, or a goddess?' She

- S” ākhyad «eṣā deva Jagacchubhaṅkara|nṛpa|priyā
yat|pāda|śauca|kiṅ|karyaḥ syuḥ kin|nary|ādayo na vā.»
Rati|kelir bhaved y” ātra bhoktuḥ s” ānyatra na kvacit
sudhā|vāpī|sukhaṃ kiṃ syāj jala|vāpyāṃ kadācana?
- 55 Yasya sā gr̥hiṇī s” āiṣa kiṅ|karo ’pi sur’|ēśvaraḥ
n’ āiva sā gr̥hiṇī yasya sur’|ēśo ’pi sa kiṅ|karaḥ.
Saubhāgya|sundara|śīro|ratnaṃ devas tath” āiva sā
tad yoga|yogyāt punar ucyatāṃ Gaṅg”|ābdhi|saṅgamaḥ.
Mā sv’|āntaḥ|purakeṇ’ āpi santuṣas tuṣa|bandhunā
śāli|rūpāṃ imāṃ bhuṅkṣva svayaṃ viddhi tad|antaram.»
- Ity ukti|havir āhutyā hṛd|gehe ’sya smar’|ānalam
prajvālya sā yayau pāpā pāpāḥ para|gr̥h’|āuṣiṇaḥ.
Tataś ca svaṃ kulaṃ kīrtiṃ tat|kāryam a|vicārya saḥ
āhvat Saty’|ābhidhaṃ dūtaṃ kva vicāraḥ kva rāgiṇaḥ.
- 60 «Aye Satya Kṣitipratiṣṭhita|puryām vraja drutam
Jagacchubhaṅkara|nṛpasy’ êdam mad|vacanaṃ bhaṇa.
Śrī|Priyaṅgulatā|devīm mac|chudh’|ānte niveśaya
ahaṃ punas tava grāma|sahasraṃ kariṇām śataṃ.
Pañca ca svarṇa|koṭis te dāsye ’nyac ca priyaṃ śṛṇu
tāvaka|pratipakṣāṇāṃ śiraś chetsyāmi mānavat.»

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replied, ‘Your Majesty, this is the wife of King Jagac-chubhan-kara, no celestial singing ladies, etcetera, would even be the maidservants who wash her feet. The pleasure of sexual enjoyment of the one who enjoys her will not be found in any other women. Would the pleasure of a lake of nectar ever be found in a lake of water? The one who has her as 55 his wife, even though a servant, is the king of the gods. He who doesn’t have her for a wife, even though king of the gods, is a servant. Your Majesty is a crest-jewel of beauty and charm, just as she is. So, through union with what is fitting, let the coming together of the ocean and the Ganges be enjoyed once more. Don’t be satisfied with what is in your own women’s quarters, which resembles chaff. Enjoy this kind of grain and experience the difference yourself!’

Thus she spoke. Having, by pouring on the oblation of this speech, caused to blaze the fire of love within the home of his heart, that wicked woman joined the wicked women who burn others’ homes. Without reflecting on his family, reputation, or his duty, he summoned his ambassador named Satya. How distant are lovers from deliberation! ‘Now, Satya, go forthwith to the city of Kshiti-pratish- 60 thita and give this my message to King Jagac-chubhan-kara: Transfer her highness Queen Priyángu-lata to my women’s quarters. In return, I’ll give you a thousand villages and a hundred elephants. And I’ll give you five billion gold pieces and another valuable thing: listen! filled with righteous anger, I’ll cut off the heads of your opponents.’

Tato dūtaḥ Saty'ākhyo gatvā Kṣitipraṭiṣṭhite
 Jagacchubhaṅkara|nṛpaṃ natvā vaktuṃ pracakrame.
 «Sevakānāṃ varākāṇāṃ svāminn a|janir varam
 ye tattvam a|vimṛśy' āiva svāmy|ādeśaṃ diśanty aho.

- 65 Kathaṃ deva tava puro bruve san|nīti|varjitam
 tath" āpi kṣamyatām āgaḥ sarvaṃ sarva|sah'ādhipa.
 Dev' āivam evaṃ tvāṃ brūte rājā Vimalavāhanaḥ
 dūtyād a|kathyam apy ākhyāṃ dig dūtyaṃ pūtya|pāvanaṃ.»

Tac ca sarvaṃ Satya|dūt'ākhyātaṃ śrutvā sa bhū|patiḥ
 s'āmarṣaṃ abhyadhād «evaṃ bhaktyā mukto 'si taṃ vadeḥ.
 Nar'ādhamo 'si vijñāto na jāto rājatas tataḥ
 tatas tvad|upari|krodha|yodho 'pi mama lajjate.
 Anyac ca mukto dayayā mayā samprati dur|mate
 mama bāṇā vahante na tvayy evaṃ hi malīmase.

- 70 Rājya|śriyaṃ tu bhavataḥ samādāsye 'smi niścitam
 tad yāhi dūrataḥ kv' āpi yadi jīvitum icchasi.

Yadi vā:

Rāja|nīti|pathād bhraṣṭas tyājyo rāja|śriyā svayam
 aparādhād ataḥ śīrṣa|cchedya eva hi vartase.
 Tath" āpi kṛpayā dattaḥ ṣan|māsā avadhīs tava
 jala|durgaṃ sthala|durgaṃ bhajethās tv anyathā mṛtaḥ.»

7. THE FRUITS OF SENSUALITY

Thereupon the messenger called Satya went to Kshiti-pratíshthita, bowed to King Jagac-chubhan-kara, and proceeded to say: ‘Your Majesty, not to have been born would be better for those pitiable servants who, alas! communicate the commands of their masters, although they have failed to consider the matter. How, Your Majesty, can I speak before 65 you what is devoid of proper moral conduct? Nevertheless, let all offence be pardoned, mighty king of all. Your Majesty, King Víkala-váhana says so and so to you. Alas! I relate a message that should not be related on an embassy, one that defiles with its stench.’

The King, having listened to all that was said by the ambassador named Satya, with wrathful impatience said, ‘You are spared because of your piety. Please tell him: You are shown to be the lowest of men, and not born from a king; the warrior of my anger against you blushes all over. And another thing: you have now been set free though my compassion, malevolent one. My arrows will by no means be borne against you, who are defiled. But I shall deprive you 70 of the rank of king, no doubt about it. So go somewhere far away, if you want to continue living.

Or rather:

Having deviated from the path of kingly conduct, you have yourself abdicated from the rank of king. Because of your offence you actually remain liable to decapitation. Nevertheless, through compassion you will be given a six-months’ period in which you will partake of rough water and rough ground, otherwise you will be put to death.’

Ity ūrjitaṃ vacaḥ śrutvā dūtaḥ syūt'āsyatām iva
prāptaḥ prāptaḥ sva|pure ca sva|prabhos tad acīkathat.
Tena dūt'ōpanītena vacasā jāta|vedasā
prajajvāl' ōcalad|dur|vāg|jvalo Vimalavāhanaḥ.

- 75 Tato 'n|avekṣya nṛpati|nītiṃ bhītaṃ ca dur|gateḥ
nar'āntaram an|āpṛcchy' ā|vimṛśya sva|par'āntaram,
Krodh'|āhaṅkāra|śikhari|śikhar'āroha|gauravāt
prayāṇaka|mahā|dhakkām asau taṃ pratyavīvadat.

Tataḥ sāmanta|sainyāni milanti sma mahī|tale
mahā|jalada|vṛndāni prāvṛṣ' īva nabhas|tale.
A|saṅkhyā|kari|turaga|nar'|ānīka|samākulaḥ
uccaistara|syandan'|āughā|yāna|pātra|karambitaḥ.
Plāvayan kāśyapī|pīṭhaṃ śeṣa|kūrmau ca kubjayan
bal'ōda|dhiḥ pracacāla tadā Vaimala|vāhanaḥ.

- 80 Sarvato|dik ca rājanya|sainya|sañjāta|yojanam
yojanaṃ tad balaṃ gatv" āvasac chuddha|mahī|tale.

Tatra c' āsthānam āsīno hr̥ṣṭa|saṃtuṣṭa|mānasah
upety' āmātya|vargena vijñena vyajñapi prabhuḥ.
<Tāvan n' āiv' ōdyoga|vartā prakāśyā kasyacit prabho
yāvan na śakunaṃ śreṣṭhaṃ gūḍh'|ārambhā hi sad|dhiyaḥ.
Sampanne śakune śreṣṭhe śreṣṭhaṃ tad abhiṣeṇanam
tad|a|bhāve tu devena sva|deśo dṛśyatām mudā.>
Avocata tato rājā <kv' āsti śākunikaḥ su|dhiḥ?>
jagade deva|guruṇā mantrin" āsti mam' āntike.>

7. THE FRUITS OF SENSUALITY

Having heard this vaunting speech, the ambassador, as if having attained the state of one with a sewn-up mouth, reached his own city, and related it to his master. Vímala-váhana was set alight by the fire of this speech brought by the ambassador, the flames of harsh speech leaping up. Then, disregarding the conduct of a king and the fear of a bad destiny, quite without consulting his forces, quite without considering his foes, with the pompousness of one who had ascended the peaks of the mountain of anger and pride, his reply to him was the loud drum of invasion. 75

Then, the armies of the barons congregated on the surface of the earth like clusters of rain clouds on the surface of the sky in the rainy season. Then, crowded with countless elephants, horses, and troops of men, intermingled with very lofty chariots and multitudes of transport vehicles, flooding the seat of the earth and bending the backs of the two tortoises of eternity, Vímala's army, an ocean of forces, began to advance. And the king's army had become a league in extent in every direction. That combined army advanced and halted on clean ground. 80

And while sitting in assembly there, his mind thrilled with joy, the King was approached and addressed by his intelligent department of ministers: 'As long as the news of undertakings is not to be revealed to anyone, Your Majesty, for so long it is better not to take omens. The truly wise certainly keep their undertakings secret. But if the omen turns out well, it is best to undertake this invasion. But in its absence, let Your Majesty delight in the sight of your own country.' Then the King said, 'Where is there an intelligent interpreter of omens?' Thereupon a minister, respected by

85 Rāj'jādeśān mantri|hūtaḥ Siddhārtho nṛpam ānamat
 rājñ" ōktaḥ <śīghram ikṣva śakunaṃ ripu|mardanam.>
 Vidhinā su|muhūrte 'tha tac ca tena nirīkṣitam
 sarvath" āpy a|subhaṃ vīkṣya nṛpo vyajñapyat' āmunā.
 <Deva puṇy'jānubhāvena sarvaṃ śreyo bhaviṣyati
 śakunaṃ na punaḥ śreṣṭhaṃ prabhur jānāty ataḥ param.>
 Sa|roṣam atha rāj'" ōce <mantrin vetti kim eṣa kaḥ?
 kiṃ vā jānānti tiryāñco vīkṣyante yena te 'pi ca?
 Citt'|ōtsāho nirūpyas tu c' āsty an|upamo mama
 tataḥ prabhāte prastheyam na tu stheyam kathañcana.>

90 Asminn avasare dvāḥ|stho nṛpam ūce <Sumaṅgalaḥ
 deva naimittiko dvāri svāmi|pādān didṛkṣate.>
 Rāj'" ādrakṣīn mantri|mukhaṃ sa ūce <deva hūyatām
 praṣṭavyaḥ prastutaṃ sv'|ārthaṃ na hi doṣo 'tra kaścana.>
 Nṛp'jādeśād vetriṇ" ātha drutam eṣa praveśitaḥ
 datv" āśiṣaṃ niviṣṭaś ca sat|kṛty' āpracchi bhū|bhujā.
 <Vidvan kiṃ|viṣayaṃ jñānaṃ tava jāgārti kīrtyatām.>
 so 'brūt' <ātīt'jādi vastu svairaṃ pṛcchatu bhū|patiḥ.>

Rāj'" ānvayuñkta <yātr" ēyaṃ kim|phalā me bhaviṣyati?>
 sūrye vīkṣy' āha <dev' āsti lagnaṃ hi dvi|sva|bhāvakam.

95 Tatra mūrtau ravi|suto Rāhuṇā lattitaṃ ca tat
 drṣṭaṃ ca ravi|bhaumābhyām nav'|jāṃśaḥ krūra|vīkṣitaḥ.

the King, said, 'There is one in my household.' Summoned 85
 by the minister at the command of the King, Siddhártha
 bowed to the King. The King told him, 'Quickly inspect
 the omen for the destruction of enemies.' And then at an
 appropriate moment, according to precept, he inspected
 the omen, and having seen that it was inauspicious in ev-
 ery respect, addressed the King: 'Your Majesty, everything
 prospers as a consequence of merit, but the omen is not
 auspicious. Henceforth, Your Majesty will understand.'

Then the King angrily said, 'Minister, what does this no-
 body know? Or rather, what do the beasts that are inspected
 by him know? But my strength of mind has not been ascer-
 tained; it is incomparable. Therefore, it is obviously right
 to advance but by no means to halt.'

At that moment, the doorkeeper informed the King, 90
 'Sumángala the astrologer is at the door wishing to see the
 honored feet of Your Majesty.' The King glanced at the face
 of his minister, who said, 'Your Majesty, let him be sum-
 moned and asked the topic of his business. There is no harm
 in that at all.' Then, at the King's command, he was im-
 mediately introduced by the doorkeeper. As he entered he
 recited a blessing. The King gave him a gratuity and asked:
 'Sage, what is the sphere of your knowledge? Let the subject
 of your study be communicated.' He replied, 'Its object is
 past, present, and future. Your Majesty may ask at will.'

The King asked, 'What result will this expedition have
 for me?' He looked at the sun and said, 'Your Majesty, the
 conjunction is actually of a two-fold nature. Saturn, the 95
 sun's son, is in that mansion, and it is kicked by Rahu and

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Niryāti pavane praśnaḥ kṛto devena no śubhaḥ
anyac ca paṭhatu svāmī kiñcit.› sadyaḥ sa peṭhivān:

‹vijao maha hou› ūce

naimittikaḥ ‹pūrv’|ācāry’|ādeśo ’yam ucyate

Bhaṇiyam tiuṇam paṇajuya

pāsaṭṭhiyamīsa sattahiṃ vihatte

sunnikkatinnisese

asohaṇam sohaṇam sese // (1)

Deva satta akkharā panhe

tiuṇā ikkavīsā jāyā paṇajuya tti chavvīsā

amhe savve vi dasa

pāsaṭṭhiyā maṃ muttūṇa nava // (2)

Te chavvīsāe meliyā

paṇatīsā sattahiṃ vihatte

sunnaṃ ceva sesaṃ tā

eyaṃ pi na sohaṇam ti // (3)

Tataś ca:

Na śubhaṃ sarvathā svāmin nimittam avalokyate
tad yātr” ēyaṃ na sampattyai vipattyai kevalaṃ prabhoḥ.›

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observed by the sun and Mars. The ninth sign of the zodiac has a formidable appearance.

The question goes out upon the wind made auspicious for us by Your Majesty. And let Your Majesty recite something besides. He immediately recited:

(1) 'Let victory be mine!' The astrologer said, 'This precept was stated by my former teacher: what was said, times three; the number of words, the various questioners, divided by seven—remainders of zero, one, and three are inauspicious, the rest are auspicious. (2) Your Majesty, the seven syllables of your question multiplied by three makes twenty-one, the three words, twenty-four. And all we questioners are ten, minus me, nine. (3) These added to the twenty-four come to thirty-five. Divided by seven, the remainder is zero. And so this is not auspicious.

Therefore:

The omen is seen to be entirely inauspicious, Your Majesty. So this expedition will not result in prosperity for Your Majesty but in disaster.'

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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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