Richard Fynes is Principal Lecturer in the Faculty of Art and Design at De Montfort University, Leicester. He has also translated volume one of “The Epitome of Queen Lilávati,” and is the author of “The Lives of the Jain Elders.”

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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.

Here is a new Clay Sanskrit Library translation of the second half of Jina·ratna’s The Epitome of Queen Lilávati. Jain monk and poet, Jina·ratna tells the stories of a group of souls as they pass through a series of embodiments on their way to final liberation from the continual cycle of death and rebirth.

The Epitome of Queen Lilávati abounds in memorable incidents and characters, such as Dhana, the rich merchant who attempts to justify cheating in trade; Padma·ratha, who, while invisible, attempts to seduce the ladies of the royal household; and Vasun·dhara, the bogus holy man who is caught in a compromising position with a female dog.

The purpose of these stories, which are related to Queen Lilávati and her husband, King Simha, by the teacher-monk Sámara·sena, is to promote the ethic of Jainism, which holds that strict adherence to a nonviolent way of life is the key to liberation from the troubles of the world. In the end, Queen Lilávati, King Simha and the other leading characters attain perfect knowledge and liberation.

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THE ENLIGHTENMENT
AND INITIATION OF HIS HIGHNESS
PRINCE VÍMALA-SENA,
THE SOUL OF THE MIGHTY ASCETIC
RAMA-DEVA
13.4

13.5

13.10

Taś ca śrīNemiṇāthavihāraḥ pūtaḥbhūtaḥ
dīmbhavat
bhāty atra Girināgaram Girinārasya yath
prakhelati āśkalitair akhilair dharmakhelanaiḥ.
rāṭ tatr’ āśid Vatsarājo vatsarā yasya ghasravat
niśkṣaṇaṭkitaśvāsya livay’ āiv’ aticakramuḥ.
Jayaśrī devy abhāt tasya jayaśrīr iva dehini
bahubhīḥ prārthaniy’ āpi y’ āśrayan na nar’āntaram.
tayoḥ parasparaṃpāraṃvārasamudbhavam
pibatoḥ śarmanipṭaṃ mukte āiv’ svaravataraḥ.
tato Jayaśrīyo devyāḥ kukṣau śūktiḥpur’āpame
mukte āpamo Rāmaṃdevajdevajīvāḥ saṃāgamaṃ.
пиiś’ānte sa sahas’āṃśuṃ tad’dev’āṃśuṃ sahasravat
muṅke viśaṃtam adrākṣiḥ, Jain’āgāraṃ tad eva ca.
prāḥṣṭā bhūbhuje sa ca svapnam enam acīkathat,
patir eko guruḥ striṇāṃ iṭi khyāpayituro koḷa.
rāj’ ācāṣta, ‘pratiḥat’ aśeṣaṭejasviṃ maṇḍalaḥ,
ākhandaḥāḥ kṣaṃṭalasya bhavītā, devi, te āṅgajaḥ.’

nihār’āharaḥvyāharaḥ sthānaṃśaṃveśaṃāśanaḥ
ḥṛtyaiś ca dohadair devi garbhāṃ puṇyam iv’ āśhayat.
Now, its ground purified by the temple of holy Lord Nemi, there is a region named Surāśṭra, by no means a region in the sphere of its enemies. And in it lies resplendent the city of Giri-nāgara, like the child of Mount Giri-nāra, which plays with continued and unaltering 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.

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.

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.
samaye 'śūta sā deva-kumāram īva dārakam
saubhāgyaśuḥbhagākāramaṃ saubhāgyam īva mūrtimat.
Vimalasena ity ākhyāṃ dvādaśe 'hni parāpa saḥ,
Sphāyān śaś īva sarvabhiḥ kalābhiḥ paryāpūri ca.
kalāpātrībhiraṃ urv"jiāpātrībhiraṃ yuvāraṭṭāriyā
samam eva kumāraṃ taṃ bhūpatiḥ paryaṇāyaḥ.
tato vibhinne bhave bhāhā śaṃ cāraṇaṃ saḥ
sūryādādayāśaṃmayāv abudhat padmaṣṭaṇḍaḥ.

kumārasya nijāsthāne sukhaśāmināya c' anyadā
sāmantau YaśodhavalaJayasiṁhāv upayatuḥ.
natvā yathāśvam aśīnau prātebhē tair mithāḥ kathā.
prasaṅgād vismayaśkarī dhātu/vāda/karth" ābhavat.
ūvāca Jayasiṁho 'tha, «dhūrtair viracītān, aho,
dhātu/vāḍādiśāstrāṇi. satyam nī'ātr āikām ukṣaram.»
kumāra 'tha nīyaśedhat taṃ, «m" ēty āśātaya prāṇiṣarān.
na sidhyati tatiṣṭukaṃ ca satyaṣāhasāvarjinaḥ.»
anyo 'vādin, «mama satyādiśibhāvān nī' āiva sidhyati.
na sādhayati kiṃ nāma satyaṣāhasavān bhavān.»

ākhyat kumāraḥ, «kiṃ rūṣṭaḥ ko vakti? mama sidhyati.»
ūcē 'nyo, «yadi te sidhyet, kūrc'ārdhaṃ munḍayer mama.»
PRINCE VIMALA-SENĀ'S ENLIGHTENMENT AND INITIATION

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 Vimala-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-dhāvala 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.

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.”
THE EPITOME OF QUEEN LILÁVATI

ůcē kumāras, "tṛat" āhaṃ, na kasy’ āpi viḍambakaḥ." anyo 'vak, "kim ahas tat syād yatra tṛasye 'smi kena cit." saṝoṣaṃ rājaśūḥ prāha, "ccec chaktab, sevako 'si kim?" ůcē 'nyaṣ, "cen na svāmī, kaḥ sevayati mām balāt?" tan, mitra, vyaṣanaṃ kim te, sevaṅkaṣṭam karosi yat?" Yaśodhavalo 'th' ābuddha jajīne vairasyam etayoh. tataḥ kumāraṃ sa prāha, "tava tātā/prasādataḥ aṣamikṣyābhidhāne 'pi n' āprasādāpadaṃ vayam.
apī ca:

bhṛtyasyā āgo mṛṣyate yo, guṇān vakti ca ya prabhuh, tasyā āryaṅgacanthāne bhṛtyāḥ praṇān daṅdaty api."
Jayasiṃho 'vadad atha, "Yaśodhavala, mā vada. na so 'sti, yo 'parādhe 'p' ikṣiṣyate mama sammukham.
ikaṁ ca:
re, cāṭukaṭa! dhīg, dhīk te Yaśodhavala, pauruṣam, yad va dāta kumāras te dēśaṃ, ten' 'āsi cāṭukṛt!"
Yaśodhavala āha sma, "maryād" āiva hi jīvitam.
tan/mukto mṛta ev' 'āsi. kim śauryaṃ mṛtaṁ/māraṇe? tvam ca me pitṛyasrīyas, tat tvā āgre bhaṅāmi kim? evam hi bruvato 'nyasa jihvām apaharāmy aham."
PRINCE VĪMĀLA-SENĀ’S ENLIGHTENMENT AND INITIATION

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-dhāvala, 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.’

Jaya-simha said, “Shut up, Yasho-dhāvala. The one who could confront me over a mistake doesn’t exist.

What’s more:

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

Yasho-dhāvala 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 Jayasiṁho, «Yaśodhavala, cāṭubhiḥ ājīvaṁ rākṣan śūlaṉīṣādibhyas tatr’ āsyase katham?»
kumāro ’vag, «Jayasiṁha, tav’ āgre nanu ke vayam?
tvam eva vīraṭilakas, tvam tilakayasi kṣamām.»
kroḍh’āviṣṭo ’nya ūce ‘tha,
«kas tvam nāma? stanaṃḍdhayaḥ.
mam’ āgre tava tāto ’pi
cāṇčāvat paurus’ōjhitah.»
tataḥ kroḍh’ātirekena kumāro ’ivalad aṅgivat.
jaṭ’ākūtaśā kumārasyā āṅgairakṣaśa ha to ‘ṣibhiḥ.
mahākalakalo ’th’ ābhūḍ rodaḥṅkuṅṅiṃbhāris tādā.
«kumāreṇa Jayasiṁho ’ghāt!» īty ākhyaj jano ‘bhitaḥ.

13.35 ajñātaṭatratvāḥ sāmantā mantriṇo ’tha padātayaḥ
sarve ’py ekajatiḥbhūya mimilur durigrāhā iva.
tato rājā Vatsaraṭo ’cintayan matisevaṭdhīḥ:
«ete sarve ’py aviśvastāḥ kumāre mayi c’ ābhavan.
vigrahe viḍvaraṃ kuryah, svatantrasya kṣayas tataḥ,
druhyeyur vā kumārāy’ āmi mileyur ath’ āribhiḥ,
tataṣ c’ āivam iha vihite na pratiyanty amī.
n’ ānyath”.» ēti viniścitàya kumāraṃ tad vibhodhya ca,
kop’āṭopad dāruṅgēhe kumāraṃ nyasya sarvataḥ
aptaṃ prāharikāṃ kṛtvā sāmant’ ādin nṛpo ’bhyaḥhāt:

THE EPITOME OF QUEEN LILÁVATI
PRINCE VĪMĀLA-SENĀ’S ENLIGHTENMENT AND INITIATION

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

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.

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:
THE EPITOME OF QUEEN LILAVATI

13.40

“duṣṭāḥ putro ‘pi nigrāhyah, śiṣṭo ‘nugrāhyah ity asau.
rāṇinītih kulajdev” iva samārādhyā sad” āiva naḥ.
iyam kāṣṭh” ātra naḥ prayetavyaṃ yuṣmābhīr aṁjasaḥ.”

rā” ēty ādhād rājya sausthyam aho matimatāḥ matiḥ!
taṃ kumāram atha jñānāj jñātvā tādṛṣṭvāpi padigatam
dadhyaṃ Samaraseno, ‘mūṣya bodhaṃśaṇo ‘dhunā.
so ‘th’ āśmarac Chūtraśdevam, ayātaṃ taṃ jaṅgā cu ca.

«kumāro ‘yaṃ madādesayogaḥ śīghram vidhiyatām.”
tath” ēty aṅgikṛtya devas tat’ āgat pratyusahākyante,
uddīṣyā ca kumāraṃ taṃ papaṭh’ ēti sphuṭ’āksaraṃ:

13.45

«saṃsāram etaṃ dhiṅg, dhiṅg bho,
yatra mantu vin” āiva hī

priyo ‘pi vapiyaṃ kuryāt
pit” āpi pratikulati,
jaẏeta rā” āpi raṅkaḥ, padgaḥ syād gajaṅgāmy api,
ājñāḍāyy api c’ ādeśyo gupto bhogy api saṁvaset.
tad bho, budhasva! budhasva! na ko ‘pi svo ‘tra tattvataḥ.

Vimalasena kumāra, mā rajya viśay’ājśaucu!”

pathitv” ēti suraḥ so ‘gāt, kumāraś tv ity acintyatat:

«vairāgyaṃ kṛṇ māṃ prat’ idaṃ peṭhe kena sūbhaṃṣitam.”

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PRINCE VIMALA-SENA’S ENLIGHTENMENT AND INITIATION

“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!

Samaresana, 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, Samaresana 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, 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 Vimala-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.”

13-40

13-45
THE EPITOME OF QUEEN LILÁVATI

dvitiye 'hni punar devo bhrãm vairãgya<k>raj jagau,
yath’ãgatam gata ś c’ āyaṃ. kumārah prṣṭavān janān.

13.50 «bho bhoḥ, ken’ ādyā paṭhitām?» jagaduḥ pāripārśvikāḥ:
«na vidmaḥ, ko ‘py aḍṛśyō ’yaṃ, kevalaṃ śrṣyate dhvaniḥ,»
punas tṛtiye 'hni suro ‘pāṭhid vairâgyâkṛt bahu:
«kim bah’ukter? na saṁsāre sukham, vahnu sarojavat.
tat kumāra, muṇca, muṇca viṣay’āṣā/viḍambanām.
Jinaḍharme samudyaccha, sāmāgrī durlabhā punaḥ.»
tataḥ śrī/Vimalasenas tam ūcce, «bhadra, ko ’si, bhoḥ?»
suro ‘vocat «prasmṛto ’smi bhavata ś cira/saṁsrutāḥ.
Kauśāmbyāṃ śrī/Sudharm’āntike pārvrajāma vayaṃ daṣa,
Saudharme dyusado ’bhūmo, ’kāṣma bodhāya saṁśravam.

13.55 svargāt tvaṃ Rāmadeva’ṛṣijjvo ’tr’ ābhūr narendraṣūḥ.
tasya te bodhaye śmy āgāṃ, tad budhyasva, mahāṃmate!»
iti śrutv” eh”ādi kurvan jātiṣmaranam ujjvalam
lebhe śrī/Vimalasenas tṛtiyam iva locanam.

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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.”

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 Vimala-sena said to him, “Good sir, who are you?” The god said, “You’ve forgotten me, your long-time intimate friend. In Kaushambi we ten took the vows of initiation in the presence of reverend Sudharmā. 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!”

On hearing this, His Highness Vimala-sena made due consideration of what was for and against, and attained luminous perception, like a third eye, producing memory of his former lives.
THE EPITOME OF QUEEN LILÁVATI

tata ś ca prāptaśaṁvādāḥ kumāras taṁ suran jagaṁ:

«aho te satyaśamdhavam! aho saujanyam abhuhautam!
nistarito bhav’āmghodher aṅgādhād apy aham tvaya,
tad ādiś’ ādhunā kāryaṁ yad vidhātum mam’ ṭcitam.»
devo ’vadat ‘pravraj’ āśu ārīJayāśasān’ātmanaḥ
pārśve Samarasasya bodhitasya maṁ” āiva hi.

13.60 sa ca prabhuś caturśnāṇāṁ śadhuśaṅghaṁ/pariṣkṛtaḥ
tava pravr̥jaṇakṛte svayam eva samesyati.»

«kār’āgar’ādara/ṣtho ’ham dīkṣiṣye ’smi kathaṁ, sakhe?»
ūce devo, “mā viśīda, yat te bhavati, paśya tat!”
tataḥ pur’āparī vyomini vicakre ’sau mahāśilām
atīpṛcaṇḍāmaṁśūnaṁ suḥghanam ghana/vārdalam.
vyoma/sthitito ’vadad devo,

«bho bhoḥ, śaṁanta/maṇtriṇāḥ
durjācārās, ātāḥ rājan,
kaṁ cic cchāraṇam icchata?
devo vā dānava vā yaḥ pāti yuṣmāṅ ito bhayāt?
mā brūta yan na bhauṭītam, eṣa vaś cūrṇayāmy aham.

13.65 bhavadbhir yat kumāro ’saun nirmanṭuś cārake dhṛtaḥ,
tad asau māṇyaṁ, svāṁ kriyatāṁ, yena vaḥ śiṣyam.»
tato rāja ca devi ca praṃodādvaṁ uhaṁ,
saṁanta/jādyāś ca bibhīyur, menire ca sur’ōditaṁ.

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PRINCE VIMALA-SENA’S ENLIGHTENMENT AND INITIATION

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 Sāmara-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.”

“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.”

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.
THE EPITOME OF QUEEN LILÁVATI

atha śrīVimalaseno rājñā rājye 'bhiṣicyata
sarvaśī ca mānayāṅcakre, cakte vardhāpananm mahat.
kṣane c' ātr'ōdyānaśālah svabhalaṅghaṣit'āñjalīḥ
harṣapkraṣaṁ uttālah śrībhūpālaṁ vyājaṁnapat:
«dev'ādyā nandā'ōdyāne nandā'ōdyānaṭarjane
caturjīṇānī śrīSamarasenaśūrīr upāgamat.»

13.70
sarvair uto, «'bḥavat kautūhale pratikutūhalam.
kumārajāryā'ābhiseke yaj jaiṣe sugurū'udayaḥ!»
śrīVatsarājo Vimalasen'ādiṭanayaśīrṛtaḥ
sāmantāmaṇṭripauraiś ca sarvaiś saha paricchadaiḥ
caturāṅga/varūthiṇyā kīṇa ciraṇaṭiṣesaya
nantuṁ yaya gurūtīrthhaṁ nandā'ōdyānaṁdaṇamam.
praṇāmya vidhinā āśiṇatā rājānaṁ sāparicchadam
śrīgurur bhojayāmāsa vākhyārasavatīṁ iti:
«ājanmā'ōpūraśarvaṁ
kaṣāviṣama[kaṣāy]ātaviyahiḥbhime
durḍāntā'āḍāntamattā'ēn-
driya/karaṭtiḥgaṭ [ābhagna]śādhiṣṭhaṣaṇade
rāgā/praṇevṣa/mohāj
prakaṭa/[caratakair luṇtyamān][ā]khilaṁve
saṁsārāraṇyaadesā
na khalu nivasatām śarmano ‘bhyastir asti.

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Then the King consecrated His Highness Vīmala-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 Sāmara-seṇa 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!”

His Majesty Vatsa-raja accompanied by his sons, Vīmala-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 thicket 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.”
THE EPITOME OF QUEEN LILÁVATI

13.75 abhyetum tad imaṁ sarvaṁ
darśaṁsarvajña(darśitam
dharmavartma śrayadhvaṁ, bho.
labhadhvam padam avyayam!`
średuṣāṇārasavatīm etām āsvādya jañīre
praśāntaṁśa bahuśo, 'tha vṛṣṭiṁ cātakā īva.
tataḥ kumāraḥ saṃsāraśaṅkāntār'ōttāraḥetave
gurūn vijñāpayāmāsa satat'āsannaṁsevivat.
gurur ube, «dhīra, vayam upem'āitaṅkṛte svayam,
yat tvan naś ciraśaṁśṛṣṭaḥ, » «prasādo, bhagavan, mahān.»
tataś ca:
sambodhya pitarau bhakti
nāna yuktvyadgirā girā
kārayivā tīrthaṁmah"ādikāṁ Vijayasena

13.80 niṁpaṁmantriṁmah"ēbhayaśuṣṭr̥thapa
prabhṛtiputraṁśaḥ saha paṁcābhīḥ
Vimalasenaṁkumāraṁ upaīd vratam
SamarasenaṁgurVELO padaṁpaṁmaṁ.
puri peri Jīna-candrapāñjilāsaṁ dadhānaṁ
suguruśamarasena 'nyatra cakre vihāram.
suṁmuniVimalasenuṁ api tatipadaṁpadme
madhuṁmadhuṁkaraṁśī nirmane nirmane.}

īti uṇi nirvāṇa|Lilāvati|mahā|kath"|ēti|vṛtt'|ōddhāre Lilāvati|śāre
Jīn'ānke Rāmadeva|maha|ṛṣṭi|ra|Vimalasena|kumāra|pratibodha
ṛṣṭi|vyrvanṇanoṁ nāma trayodaśa utāhaṁ.
PRINCE VīMĀLA-SENĀ’S ENLIGHTENMENT AND INITIATION

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!”

And, having eaten the meal of the holy teaching, their thirst became satiated; they were like chaṭaka 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 Vijaya-sena having caused festivals and such to be performed at holy places, Prince Vīmāla-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 Sāmara-sena.

Spreading the lovely light of the moon of the Jina from city to city, the teacher Sāmara-sena wandered elsewhere, and the good monk Vīmāla-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 Vīmāla-sena, the Soul of the Mighty Ascetic Rama-deva,” of the Jain epic The Epitome of Queen Līlavati, an abridgment of the events of The Epic Story of the Auspicious Final Emancipation of Līlavati.
The Epitome of Queen Lilávati

Volume Two

by Jina·ratna

Translated by

RICHARD FYNES

Written in 1297 CE by the Jain monk-poet 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.

The purpose of these stories, which are related to Queen Lilávati and her husband, King Simha, by the teacher-monk Sámara·sena, is to promote the ethic of Jainism, which holds that strict adherence to a nonviolent way of life is the key to liberation from the troubles of the world. In the end, Queen Lilávati, King Simha and the other leading characters attain perfect knowledge and liberation.

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