Here is a new Clay Sanskrit Library translation of the first 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 Vasundhara, 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 non-violent 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.
THE EPITOME
OF QUEEN LĪLĀVATĪ
VOLUME ONE
BY JINARATNA
EDITED AND TRANSLATED BY
R.C.C. FYNES

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Atha dvitiye 'hni punah Sudharmā gaṇabhṛḍivaṇaḥ
ihī Viṣṇuṣaṇajāyaṃ mukhyān evam upādīṣat.
«Krodhaḥiṃṣaḥ ‘ādiāvandvānāṃ svairūpā ‘ādiyāprakārtitam
tadājagratāḥ caivaṃṣām tu hiṣṭikāṇāṃ ath’ ‘ocāye.»
Tathā krodhā ‘ādy upādāna pāṇcārṣra ‘āsravaṇīnibhandhanam
bhava ‘dūkṣhaṃ Rāmadeva ‘ādināṃ ākārṇya rād jagau.
«Bhagavam ‘śraiḥ caturbhaviṇaḥ saṃśaśī ‘yam udīritaḥ
daśa ‘yāmūla eteṣāṃ saṃśayās tad dūnoti mām.
Tathā hi:
Prāk kim eṣāṃ na saṃśāraḥ kīṃ vā n ‘āsann amī puṇā
croḍhā ‘ādi-hetvāḥ saṃśāraḥ caturbhaviṇaḥ eva vā.
Iti saṃśayāvāityābhīḥ bādhyaṣe me mater latā
dath’ ‘āha bhagavān rājan jīn’ ‘āgama ‘rāhaḥ śrīnu.
Anādiśinidhano jīvāḥ kaśāy ‘ādyā anādayāḥ
daśa ‘yāṃ ca saṃśāro ‘nādir eva vibudhyātāṃ.
Caturbhaviṇaḥ saṃśāra kārtanaṃ tu dig eva hi
yato ‘nādiḥbhaivaśreṇīṃ vaktuṃ n ‘eṣo ‘pi sarva(vit.
Bhavāntarāṇāṃ api hi rītir eṣ ‘āva budhyātāṃ.»
 niḥsaṃśayāḥ ‘tha rāj’ ‘ākhyāt ‘prabho prastutam ‘ādīṣa.»
Bhagavān bhadrā-patho ‘daśa ‘daraḥ ‘dhvani ‘dīmbaraḥ
svayaṃ ‘varahaḥ saṃyamaḥ ‘ṛddhe rājā ‘ ‘ārāyaṇām iti.
Then, on the following day, Sudhárman, the excellent supporter of the congregation, preached to them again, His Majesty King Vijaya-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
The Epitome of Queen Lilavati

Asravah syuh kasyebyhas te ce endriyaanibhandhanah
tad indriyani rajaendra sarvaanjarthamaahakaraah.
Durjandair indriyaahayair balad unmargaamihbhih
kshipate durgyatimah ‘aranye jantur anekaah.
Asatam any’endriyani sparshan’endriyam ekakam
nibidam karma badhнатi durga‘durgyati‘karmanam.
Tathá hi:
Abhyanga manistaapak’adyair udvartaam kunukum’adibhih
kal’anurupaasanaam kasyaa c’angamarjanam.

Vilepanam alankaram puspaadama yathairtu
mrdvamsuk’asanasyay madvyaangaparirambhanam.
Sparshan’endriyavasyo ‘yam atmam prarthayate ‘niham
taasadhanaanimittaam c’arambah arabhate bahun.
Tathá hi:
Halaagantrikheitaadi nrapaeve’lapanaadi ca
usitraasv’ebhavikrayadi mitraandhuvadh’adi ca.
Parayaas’anurageenaraudri’art’adhyavasyataah
ghoraam raamaam ca kurute mrityate c’ajit’endriyaah.
Atmany aropya duśkarmaabhaaraam duhkha‘ambhuvaridhau
narake vivaas yati na pati sparshan’endriyam.

Tat’atiiduhsaham duhkham sodhv’asankhyam anehasam
tatah kathaṅcid udvrtaah kutiyaya‘naxu jayate.
Pragvat tvag‘endriy’adhinas tat’ api tadabhiṣṭayuk

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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, 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 somehow ascended, he is then born among low animals or
prāpnotya aśrama lāhārī drṣṭāṁ ātra bhavān nrpaḥ.

Rājñā vaijanāpi «suśrūṣe svapraṇaṅgṛttaṁ prabhoh mukhāṁ»

bhagavān aha «rāj’ēndra śrīyataṁ avadhānātaḥ.

Aṣṭi Jambūdvipaṇāraṇaḥ ‘āmbodhikāḥ kāmāṁ

parito Dhātukākhaṇḍaṁ ādīvāpa radābhāyaṁ ’opamāḥ.

Tasminn āṣīt pūrvaḥ Merupratibaddhe ca Bhārate

viṣṭvaraṁ svāhā āṣīṛkāñcanapuraṁ pūram.

25 Yatr’ ārhaicaityaśṛṅgesu pātākā bhūrīśo babhuḥ
takāriṇāṁ punyaśaṅkāṁ kośitaṁ koṣṭhitvaṁ īva.

Tatra rājā rājairoja iv’ ādyatkośājīvahīṁ

saubhāgyajīsundaratayā na kuberaḥ paraṁ kvacit.

Cakra’artya’ īva parito ’py udīṛṇaḥ balavāhānaḥ

kin tv āśaṅkhīyera’ṛatn’ēṣāḥ śrīmān Vimalavāhānaḥ.

Tasya śasya modapātrapāṁ devī Karpūramaṇjarī
yasyāḥ śrīśīlakarpūraṁ paraṁ na pariḥiyate.

Nībidaṁ bandham ātmanaṁ nayed yāḥ sparśalolupaḥ
tam sparśaṁ ’ēbham āśritya sa rājā sv’ēcchay” ācarat.

Tathā hi:

30 Nāvīnānalinīpatravat tanūni mṛduṇī ca

ścyotadṛutīṛṣasāṇya eṣa divyaśaṅmāṁ paryadhāt.

Paṭṭāṁsukaiṅmeṣo pūrṇeṣu mṛduṣpaṁkṣamābhiḥ

Gābdik’ādyāśaṇeś’ –cca ir āsāṁśa sa lilaya.

Hāṃsārūtābhṛtam muniḍhastaiṇḍaṁ ca tūlikāṁ

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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 Bhārata which adjoins the eastern Meru, is a lovely city, Kāñchana-pura, victorious over the city of heaven. In which the banners on the pinnacles of the Jain 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 Vīmala-vāhana. His queen was Karpūra-mānjari, 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 of a young lotus plant, which exuded their essence of fluid nectar. For amusement, he would very frequently sit on seats from Gābdika and other places, their outer coverings of silken cloth, stuffed with soft down. And he would lie
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nirvṛntaśatapatrāyādikṣrastarām adhyāṣṭeta saḥ.
Śrīsāṣujumār’āṅgir navāvyavanaśāliniḥ
veṣāḥ paśparśa sarv’āṅgām gajavan mīlī’ekṣaṇāḥ.
Ittham guṇiṅkṛ’āśeṣaśe’ākṣavyāpṛtiś ca saḥ
paṅc’endriyo ’pi bakulavat tvag’ek’endriyo ’bhavat.

35 Tyaktarājyadhur’acinto mantriyālapāparāṇīmukhaḥ
antaḥ/pur’āikajāranāḥ sa rā’’āgamayad dinān.

Itaś ca:

Kṣitipratiṣṭhitatapure jinaśāsanabhāviṇaḥ
jīv’āditattvaviduraḥ sthirāsmayaktvabhuṣanāḥ,
Aṅuvrataguṇaśāśāvrataśaṁyamitaśkrīyāḥ
nāṅaṁstamantajūṃṛdhanyaratnacūṃbyapād’āmbhujāḥ,
Jagacchubhaṅkaro nāma rājā rāja’ṛṣir udyayau
dharm’ārthakaṃkāḥ sambhūya yatra mokṣ’ārthaṅkarīṇaḥ.

Yasyāṁ rūp’ādvayaṃ sraṣṭuṃ hastaḥkhaḥ prajāśraḥ
Śacī’GhṛtācīŚriGaurīRambh’ārambho vibhāvyate,

40 Ḫaṁsajīrūtaṇavanītāśrījānavamārdhavam
upādāy’ ‘ādadhe dhātrā yat tanau mārdavaṃ kila,
Satimālaśīrōmatā suṣaddi param’ārhati
sā Priyaṅgulatā devi tatprema ājmatratām agāt.
Jinaḥdharmaṃ rājaḥdharmaṃ mitto ‘njābādhayā tayoḥ
sādhayatoḥ śastraṇītyā yayau kālaḥ kiyān api.

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upon a couch filled with swan-down, spores of the baldhead 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 bākula 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.

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, Ghrītāchi, Shri, Gaurī, and Rambha, had made manifest a beauty to be praised second to none, to 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 Priyāngu-lata had attained the state of being a vessel of his affection. As together they
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Āgat parivrāj” āik” ānyādā devēniketane
sā ca jñātā tadājkūtā n’jāstikāyāṃ pratyapādayat.
Tathā hi:

«N’āstī jīvas tadādbhāvān n’āḍṛṣṭām na bhav’āntaram
na ca svargo n’āpavargo mudh’ āiv’ ātmā pravaṅchyaete.

Pramāṇa(rāja)pratyakṣaṇānirṛtaṃ vastu vastu sat
tat pradhānān’indriyaṇi priyante tatepriyais tataḥ.»
Tato devyā jina(mata)pravedana(pa)ṣṭhaya
bahudhā hetuḍṛṣṭ’āntair eṣā cakre niruttarā.

«Munḍe kiṃ pitaśuṇḍ” āsi raṇḍe tuṇḍ’ārgal” āsi vā
yad evam asmaṭsvāminyā sārdham vivadase ’lase.»
Itthaṃ nirbhartsya ceśibhir niśthuraṃ kukkuṣṭ” īva sā
ardhacandrapradānena carikā nirakāśyata.

Tataś ca s’āti(pradviṣṭā phalake divya/varṇakailḥ
citraṃ citraṅgṛtā devyā divyaṃ rūpam alekhayat.

Dadhyau ca -Kāṇcana-pūre strilolo Vimalo nṛpaḥ
Jagacchubhaṅkara(rīpūḥ kāryaṃ sidhyati tatra me.»
Vimṛṣy’ ēty āsu sā pāpā śrīKāṇcana-purāṇ gatā
krāmeṇa bhūpam āśiṣya phalaṃ tād ādārayat.
Sa ca nirvāṇya tad/rūpam dhūnmāt dhūnamāt śiro ’bhyaḍhāt
kiṃ kin’naṁ kheḍaṁ v” āmarī vā bhagavaty asau?</p>
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 Kāñchana-pura Vīmala, lustful for women, is king, the enemy of Jagac-chuhan-kara. He will accomplish my purpose in this matter.’ Having thus deliberated, that bad woman straightaway went to lovely Kāñchana-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
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S’ akhyad eśā deva Jagacchubhaṅkaraṁṛpapriyā
yatipāda/sauca/kiṅkaryah syuh kinjnaryādayo na vā.
Ratikelir bhaved y’ ātra bhoktuh s’ ānyatra na kvacit
sudhāvapīsukhaṁ kim syāj jalajāpyāḥ kadhacana?

55 Yasya sā ghṛṇiṁ s’ āśa kiṅkaro ’pi sur’ēśvaraḥ
n’ āiva sā ghṛṇiṁ yasya sur’ēśo ’pi sa kiṅkaraḥ.
Saubhāagyajundarā/siṣvratnaṁ devas tath āiva sā
tad yogayahogāt punar ucyatāṁ Gaṅgāḥābdhiṣāṅgāmah.
Mā sv’āntahipurakeṇ’ āpi santaṁs taṣabhandhunā
śālīrūpāṁ imāṁ bhuṅśya svayaṁ viddhi tadantaram.

Ity uktihavir āḥutyaḥ hṛḍigeḥ ’syā smar’ānalam
prajvālyāṁ sā yayau pāpā pāpāḥ paraśgrh’āuśināḥ.
Tataḥ ca svaṁ kulaṁ kṛitiṁ tattkāryam aṉicārya saḥ
āḥvat Satyāḥābdhiḥāṁ duṇāṁ kva vicārah kva rāgiṇaḥ.

60 ’Aye Satya Kṣitipratiṣṭhita/puryāṁ vraja drutam
Jagacchubhaṅkaraṁṛpasī ādam madyaṁcaṇāṁ bhaṇa.
ŚrīḥPriyaṅgulatā/DEVIN maśchudh’ānte nivēṣaya
ahaṁ punas tava grāmaṇahasram kariṇāṁ šatam.
Pañca ca svarnaṁkoṭīs te dāye ’nyac ca priyaṁ śṛṇu
tāvakaṇḍipakṣaṁāṁ śiraḥ chetyāṁi mānavar.’

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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 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-pratishttha and give this my message to King Jagac-chubhan-kara: Transfer her highness Queen Priyāngu-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 dūtāḥ Satyāḥ'ākhyo gatvā Kaśtipratiṣṭhite
Jagacchubhaṅkaraḥprpaṃ natar vaktum pracakrame.
'Sevakānāṁ varākānāṁ svāminn ajanir varam
ye tatram aṁśi' ā́vā svāmyādeśaṁ diśanty aho.

65 Kartaḥ deva tava puro bruve sanñītijvarjitam
tath”’ api kṣamyatām āgaḥ sarvaḥ sarvaḥaḥ’ādhipa.
Dev’ āvām evaṁ tvāṁ brūte rājā Vimalavāhanaḥ
dūtyād aṅkhyām api ākhyām dig dūtyām pūtyāmpavānaṁ."
Tac ca sarvaḥ Satya’dūt’ākhyātaṁ śrutvā sa bhūpatiḥ
sāmaṛṣam abhyadhād evaṁ bhaktyā mukto ’si taṁ vadeḥ.
Nar’ādhamo ’si vijñāto na jāto rājatas tataḥ
tatas tvad’uparīkrodhāyaḥo ’pi mama lajjate.
Anyac ca mukto dayāyā mayā sampratī durīmate
mama bāṅā vahante na tvaya evaṁ hi malimase.

70 Rājaśriyaṁ tu bhavataḥ samādasye ’smi niścitam
tad yāhi dūrataḥ kv’ āpi yadi jīvitum icchasi.
Yadi va:
Rājāntiśpathād bhrāstas tyājoya rājaśriyā svayam
aparādhād atāḥ śīrṣaḥcchedya eva hi vartase.
Tath” āpi kṛpayā dattaḥ śanjmāsa avadhīs tava
jala)durgāṁ sthala)durgāṁ bhajethās tv anyathā mṛtaḥ."

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Thereupon the messenger called Satya went to Kshiti-
pratisthitha, bowed to King Jagac-chubhan-kara, and pro-
ceeded 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
you what is devoid of proper moral conduct? Nevertheless,
let all offence be pardoned, mighty king of all. Your Majesty,
King Vimala-vahan 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 am-
bassador 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 com-
passion, malevolent one. My arrows will by no means be
borne against you, who are defiled. But I shall deprive you
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 tṛjitaṁ vacaḥ śrutvā dūtāḥ syūṛ|asyatāṁ iva
prāptaḥ prāptaḥ svāpure ca svāprabhos tad aciṁkhatat.
Tena dūt’|ōpanītena vacasā jātajvedasā
prajāvāl’|ōcaladdurjvāgjvalo Vimalavāhanāḥ.

Tato ’naveksya nrpaṭiṁniḥ bhītam ca durgateḥ
nar’|āntaram an’|āprccchy’|āvīṃrīya svā|par’|āntaram,
Krodḥ’|āhankāra|āśikhariśikhar’|āroha|gauravāt
prayaṇaka|mahādhhakkām asau taṁ pratyavīvadat.

Tataḥ sāmanta|sainyāṇi milanti sma mahīṭale
mahājala|dāvṛṇdāṇi prāvṛṣ’ iva nabhaṣṭale.
Aśaṅkhyākariṣṭuraga|naṅ’|ānikasāmkulaḥ
uccaistaraḥ|syaṇḍan’|āugha|gaṇapātra|karambitaḥ.
Plāvayaṃ kāśyapi|piṇḥaṃ śeṣaṃkūrmau ca kubjayaṃ
bal’|ōdajdhīḥ pracacāla tādā Vaimala|vāhanāḥ.

Sarvatojdiḥ ca rājanya|sainya|saiṇjātāyoyanam
yojanaṁ tad balam gav’|āvasac chuddha|mahīṭale.

Tatra c’|āsthānam āśino hṛṣṭa|saṇṭuṣṭa|mānaṣaḥ
upety’|āmātya|vargena viṣṇena vyajnapi prabhuh,
‘Tāvan n’|āiv’|ōdyoga|vṛtta prakāṣyā kasya|cit prabhō
yāvan na śakunaṃ śreṣṭhaṃ guḍh’|ārambhā hi saḍdhīyaḥ.
Sampanne śakune śreṣṭhe śreṣṭhaṃ tad abhiṣeṇanam
taḍa|bhāve tu devena svajdeṣo drṣṭyaṇaṁ mudat.’
Avocata tato rājā ‘kv’|āsti śakunikaḥ suḍdhīḥ?
jagade deva|guṇuṇaḥ mantrin’| ‘āsti mam’|āntike.’

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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. Vimala-vāhana 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.

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, Vimala’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.

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 Ṛṇādevaṁ mantrīḥūtaḥ Siddhārthaḥ nṛpam ānamat 
ṛṇaṁ Ṛṇkāṁ ikṣya śākunam ṛipurūmardanam.
Vidhmā suṁmuḥurte 'tha tac ca tena nirikṣitam
sarvathā āpy aśubhaṁ viṣya nṛpo vyajñāpyat āmunā.
'Devā punyā'ānubhāvena sarvaṁ śreyo bhavisyati
śākunam na punāḥ śresthaṁ prabhur jānāty atāḥ paramā.

Saroṣam atha Ṛṇu Ṛṛṣam vetti kim eṣa kaḥ?
kīm vā jānāti tiryakāṇa viṣyaṁ yena te 'pi ca?
Citt'ōtsāho nirūpyas tu c' āsty anupamo mama
tataḥ prabhāte prasthayeṁ na tu sthayeṁ kathaṅcanaṁ.

90 Asminn avasare dvāḥśtho nṛpam āce 'SUMāṅgaḷaḥ
deva naimittiko dvāri svāmipādān didṛkṣate.
Ṛṇu Ṛṇakṣaṁ mantrī|mukhaṁ sa āce 'devā huṁtāṁ
prastavyaṁ prastutam sv'ārthamaṁ na hi doso 'tra kaścanaṁ.
Nṛpādēśaṭ vṛtaṁ Ṛṇu drutam eṣa praveṣitaṁ
dātvaṁ aśiṣaṁ nivṛṣṭaḥ ca saṭkṛtyaṁ āpṛacchhi bhūbhujā.
'Vidvan kimviṣayaṁ jānaṁ tava jāgārti kṛtyātām.'
so 'brūt' 'āṭi'ādi vṛstu svairam prchatu bhūpāṭiṁ.
Ṛṇu Ṛṇaṁ niṣṭhāṁ vṛṣṭam Ṛṇu bhūpatiṁ.
Ṛṇu Ṛṇaṁ niṣṭhāṁ vṛṣṭam Ṛṇu bhūpatiṁ.

95 Tatra mūrtau raviśuto Rauḥunā lattitaṁ ca tat
dṛṣṭaṁ ca raviḥbhaumābhyaṁ navāṁsāḥ krūraḥviṣitaḥ.
the King, said, ‘There is one in my household.’ Summoned by the minister at the command of the King, Siddhārtha 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 every 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 nobody know? Or rather, what do the beasts that are inspected by him know? But my strength of mind has not been ascertained; it is incomparable. Therefore, it is obviously right to advance but by no means to halt.’

At that moment, the doorkeeper informed the King, ‘Sumānagala 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 summoned and asked the topic of his business. There is no harm in that at all.’ Then, at the King’s command, he was immediately 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 sun’s son, is in that mansion, and it is kicked by Rahu and
THE EPITOME OF QUEEN LILÁVATI

Nirỹati pavane praśnaḥ kṛto devena no śubhaḥ
anyac ca paṭhatu svāmi kiṃcit. sa sadyaḥ sa peṭhivān:

‘vijao maha hou’ úce
naimittikah ·pūrv|ācāry|ādeśo ‘yam ucyate
Bhaṇiyaṃ tiṇṇam paṇṇauya

pāṣatṭhiyamīṣa sattahiṃ vihattate
sunnikkatinnisesē
asohaṇaṃ sohaṇaṃ sese // (1)

Deva satta akkharā panhe
tiṇā ikkaviśa jāyā paṇṇauya tti chavviśa
amhe savve vi dasa

pāṣatṭhiyā maṃ muttrūṇa nava // (2)

Te chavviśāe meliyā
paṇatiṃ sattahiṃ vihattate
sunnam ceva sesaṃ tā
eyaṃ pi na sohaṇaṃ ti // (3)

Tataḥ ca:
Na śubhaṃ sarvathā svāmin nimittam avalokyate
tad yātr” eyaṃ na sampatryai vipatryai kevalaṃ prabhoh.}
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—reminders 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.’
Here is a new Clay Sanskrit Library translation of the first half of Jina·ratna’s The Epitome of Queen Lilávati.

Jina 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 non-violent 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.